VOL. VI.

(different)

BERRY, COLBY & COMPANY, Publishers.

# NEW YORK AND BOSTON, SATURDAY, FEBRUARY 18, 1860.

ftwo bollars per year, i Payable in Advance.

NO. 21.

THE SERMONS

Of Revs. HENRY WARD BEECHER and EDWIN H CHAPIN are reported for us by the best Phonographers o New York, and published verbatim every week in this paper THIRD PAGE-BOY. Dr. Chapin's Sermon. Bronza Page-Roy, H. W. Beecher's Sormon,

> Written for the Banner of Light. A JEST,

AND WHAT CAME OF IT.

BY RATE SEITH.

CHAPTER I.

NYON know Lonnox, don't you, Milcolm?" said Lord Lyndhurst, as he was walking one fine frosty morning in the park at Forest Hill.

little man, rather lame, squints dreadfully." Your memory is accurate," said Lyndhurst. I never saw a man squint so in my life-did you, Milcohn trying to hold a conversation with Sir John Louisa ?"

"Never," replied his sister, smiling. "But what of him?" inquired Milcolm.

"He la ruined, poor fellow!".

I am sorry for it, but I don't see what great consequence it can be to a man that equints.".

You seem to have forgotten your feelings, as well as everything else," remarked Lord Lyndhurst.

different way from what we do. But was not bis father rich ?"

"He was thought so, but he died insolvent." That was worse than living too long. I suppose,

To be sure, but his father made them all enemies: and wo, distantly related as we are, are the only, one with whom he ever had any intercourse."

"He is coming here to-day," said Lady Louisa. "I hope so," replied her brother. "We must be very civil to him."

"Parhaps." suggested Lord Milcolm, "he is even now contained in the carriage which we see approach-

"That is certainly Mr. Lennox," said Lady Louisa. when the vehicle was within a little distance; "but

who is it with him?" "His servant, pethaps," replied Milcolm. "No; as I live, it is Deddy Carp."

poot him to-day; for he fixed positively to come, and ing."

values himself on his unpunctuality." were given with great cordiality.

"Will you get out and walk with us?" inquired voice." Lyndhurst?" "or shall we get in and ride with you?" Mr. Deodatus Carp: "so open the door if you can."

approached Lady Louisa, the elegance of his gestures strongly with the confused recollection of the amazed he comes." Milcolm, that she could ill suppress her laughter. Her averted face and half-pronounced welcome offended of Mr. Carp. the morbid sensitiveness of Lennox; he thought her manner careless, if not contemptuous, and feeling less disnosed for conversation, made an excuse for procooding in the carriage to the house.

. So this is Mr. Lennox ?" said Lord Milcolm. "The very man," replied Lord Lyndhurst. "Did

you observe that he squinted?" "Quite the reverse."

"Pray what is the precise nature of that disease of vision," inquired Mr. Carp.

be conceals his lameness," continued their host; "do you know how he contrives it?"

"If you wish me to answer all your questions, ask none," replied Milcolm, annoyed by the evident ement of Lady Louisa. "Carp, how did you fall in with that mouster?" "Just as I became acquainted with your lordship,

by an unlucky accident. You must understand-" "Must, indeed!" interrupted Lord Lyndhurst. " would have you to know that Milcolm and I claim with a childish economy of comfort, squeezing herself

freedom of choice in the exercise of our understand. into the same chair with Lady Louisa, she put her arm ing." ' I suspect your power is over when it is only nega-

tive," replied Mr. Carp; "but if it please you, hear my misfortune."

It can scarcely fail of pleasing us, so proceed."

"You know Mr. Dunbar, don't you?" Certainly; he is a very particular friend of mine." "I don't see what right you have to speak ill of him

behind his back; but to my subject." Mr. Carp proceeded to detail the particulars of his journey, and while he was so employed. Lennox

reached the house, and was received, first, with cager affection, by Lady Fanny, a benutiful little girl of nine years old, and afterwards, with kind politeness, by Lord Erakine and his countess. Mingled, however, with their kindness, he thought

he could perceive traces of pity and conscious superiority; and indeed he could not but feel that the change in his fortunes, if it had not actually lowered ble rank, forbade bim to claim equality with them, or cherish any longer a passion for their daughter, which he had secretly entertained in happier days.

Yet it was not a love to be surrendered without a struggle. Lady Louisa was placed next him at dinner. and never had her beauty seemed so perfect, or her supposed victory, every one applauded his good namanners more captivating. At first, a sense of politoness, foined to the remains of his former figure, induced him to address part of his conversation to Miss Wadleigh, the daughter of a country baronet, who sat on his other hand. But he soon abandoned the attompt in despair, for the young lady appeared to think, that, as country people are not to be married, so questions are not to be answered till they have been asked three times. At the first statement of the question or remark, she dropped her fork, and turning separated from her, he was destined to bear her praises round her face, uttered a distinct what? The second from Mr. Carp. was rarely more successful; but to the third, if she

saw no just cause for withholding it, she returned a ufficient answer, and over after held her peace.

Thus, having no choice left him, Lennox addressed his whole conversation to the intelligent and animated Lady Louisa; and it was not now the first time that he felt for her a species of mental magnetism, which made every subject interesting, and rendered reserve impossible. He was enchanted, and scarcely conscious of the presence of any other person, till she was summoned from his side, and odious indeed did the custom appear which caused the separ in.

After her denariure, Lord Lyndhurst took the seat next him, and inquired in a low voice whether he had seen the last publication of Mr. Carp. Lennox replied in the negative, and asked its title.

"Tales of Adultery," replied Lyndhurst; "it has taken greatly from its adaptation to the times." "It is against the seventh commandment, then?"

"Not exactly; its professed object is only to show that adultery should be managed very cautiously. He is now engaged in spelling and putting together the reminiscences of a retired dancing master. Observe Wadleigh."

"Milcolm had just muttered n'importe, as the conclasion of his fruitless endeavor.

"Eb, what?" eaid the baronot; "port! I shall be glad, sir, if you'll talk English; I'm an old fashioned

mán." "You're too hard upon his lordship, sir John," said Mr. Carp. "Perhaps, too, you are not aware that we talk French and German on principle, hoping Oh, no! I pity him, but I dare say he does not to produce emigration by the means which operated so

feel it much himself; he must look at things in such a successfully at Babel; namely, a confusion of tongues." Lennox was in excellent spirits, and took his part in the talk which ensued, but he haifed with delight the period of retiring to the drawing room.

"You were in excellent, luck at dinner," said Mr. as Carp says, the only debt he ever paid was that of Carp, as they entered it together; and you seemed to nature. But Lennox has good connections, has n't know it. There she is, teaching her little eister the moves at chess. I wonder if she knows that it looks amiable."

"I don't believe she has an idea of the sort," said Lennox.

"Nor I. Depend upon it she is smiable, for her

siatera like her.''' "Can you find no fault with her?"

"Oh, yes; she is too good for me; that old parson has spoiled her. Milcolm, between ourselves, do n't you think the parson something of a humbug?"

"Un what grounds?" "For pretending to do better than other people, and all that sort of thing."

Better than yourself, that is to say. I do n't see much in that; if he pretended to be worse, I would 'So It is !" exclaimed Lyndhurst. "I did not ex. grant him to be the most detestable bypocrite breath-

"Hush!" said Mr. Carp, "Miss Wadleigh is on the The carriage new stopped, and mutual salutations point of making a series of shricks. I am not at all surprised at that girl for never talking; she has no

et about Rachel. "I always choose the least of two evils," replied and the French plays?" inquired Milcomn; "you won't escape long; he was there once several scasons Lennox descended first from the vehicle, and as he ago, and can think of nothing else. Poor fellow! he knows not a syllable of French, and there he was quite and the manly beauty of his person, contrasted so by himself, sitting bolt upright, and half asleep. Here

Sir John approached and made the predicted inquiry

"No," he replied; "the Spanish play took my fancy

"The Spanish play! I never heard of it." "Fow persons have; it is quite a private thing." "I should like exceeding to go."

"If you wait another year, you may expect a much higher enjoyment. Squallini is going out for the sole purpose of treating with the prima donna of the Esquimaux opera, or Kooi-Kooi, as they call h r; it is said she can make herself heard at the distance of four "What most surprizes me, is the skill with which miles over the ice. The only difficulty will be to supply her with a hundred weight of fresh blubber every

day, and less she will not hear of." Bir John perceived that he was the object of the jest, but did not choose to be offended, and laughed very

Meanwhile Lennox approached Lady Louisa, and was observing the p ogress of hor lesson, when her sister rose from her chair, and pushing him into it. insisted on his playing with her preceptress. Then, round her neck, and prepared to observe the movements of the splendid ivory warriors.

Lennox acquiesced very willingly in the proposition, but soon grow too much interested in conver sation to think at all of the game, and though he made a variety of moves, he did not trouble himself to observe the consequences or even the possibility of any one. Nor was his autagonist much more attentive; and as she generally permitted her sister to move for her, the board soon exhibited an appearance not to be met with in Philidor or Hoyle.

"Patent chess, warranted not to interrupt conversation," said Mr. Carp, approaching the table; "which has the best of the game? Why, Mr. Lennox, did you see this bishop, and this knight? Oh, I beg your pardon; I see you are check-mated yourself, but how, I have no idea. The board is in a most extraordinary

position." "Very," replied Lennox, huddling all the pieces together upon the tesselated marble.

"What, have we beaten you?" exclaimed Lady

Lennox replied that by being check-mated a person lost the game, and when the little girl proclaimed her ture.

CHAPTER II.

Since fate had placed an insuperable barrier before his hopes, all things seemed, as if by a general conspiracy, to enhance the merit of Lady Louisa in the eyes of Lennox. The next day was Sunday, and accident made him the companion of her walk to the neighboring church, and though in returning he was

"Lennox," he said, earnestly, "is not Lady Louisa

"I do n't see how that should make her so," replied think h rat all like the angels over the alter-piece." ure is a xquisite. You have no idea how she was adwill ge, her, but he ought to be hanged first, as all his time for any more." ancestors were."

"Pray what are you di cresing so carnestly?" innow overtook them.

ubicct."

omething good, for to speak the truth-" "Pray listen, gentle en." interrupted Mr. Carp, you may not have another opportunity." "Fie, Mr. Carp," said Lady Louisa; "you will

carcely escape my reproofs." "Your reproofs!" he replied. "I would almost do rrong for the sake of incurring them."

of action," said Lyadhurst, "or you would not quite

ell you the subject of our conversation. We were provincialisms and absurd asseverations. liscussing whether angels were not all of the female without a total destruction of his personal identity. whereas we know more than one lady, who needed to indergo no change at all."

The conversation, continued in the same strain of faillery, frequently approaching more nearly to rudereas than to wit, till the party reached the house. The day passed rapidly away, and Lennox, soothed by kindness, and exhilerated by gayety, almost forgot the illiculties of his situation.

Early the next morning, a messenger arrived from Sir John Wadleigh, announcing his intention of hunt ing a stag, which (and he piqued himself extremely on this instance of singular humanity) he had already hunted thirteen several times.

As the frest was gone, and the weather not unfavorable, the invitation was accepted, and, at the appoint ed hour, the whole purty, some on horses, and some in carriages, set out fleshe place of rendezvous. Lennox, however, was not destined to share in the amuse ment of the day, for scarcely had he left the house, when some trifling accident compelled him to return. and then a letter was delivered to him, containing proposition which required an immediate answer.

It was an offer from a noble relative, of the secretaryship to an Eastern embassy, and the acceptance or refusal of the appointment was a matter for deep consideration. On the one hand lay immediate need, and on the other a complete abandonment of all hope respecting Lady Louisa, whose recent kindness, though it added nothing to his rank or fortune, made the id of relinquishing her doubly painful.

Lennox felt strongly inclined to close at once with the diplomatic offer. He was indeed a little disappointed in the dignity and emolument of the appointment, for he had never considered what a bost of candidates, of every degree of disqualification, presented themselves higher political offices: what a herd of Lord Charles's and Lord Henry's were to be accommodated; nor had he esteemed as highly as it deserved, the pious cagerness of their noble relatives to escape the censure of the apostle, and prove themselves not worse than infldels, by carefully providing for those of their own

He thought he could perceive something of sadness in the manner of Lady Louisa when she was first informed of his intended departure, and her subsequent demeanor afforded him a strong temptation to confess his love. But the impression he could not but entertain of the utter futility of such an avowal, whether approved by her or not, withheld him; and painful as the effort was, he suffered not a word or look to express any more reculiar sorrow than he might be supposed to feel at the prospect of a long and remote exile. hall The act of parting, as he believed forever, overwhelmed him with scute sorrow, but the presence and raillery of his companions supported him in his fortitude. "Farewell," said Mr. Carp; "commend me to all

friends abroad." "What! do you suppose Lennox is going to Botany

Bay?" Inquired Lyndbarst. "What if I did?" replied Mr. Carp: "any man might be transported at parting with you. Pray, Lennox, do not look so very grave; in a year or two we shall meet again. I dare say you are impressed with some sad idea of being absent half a dozen centuries. Then you return, and finding us all dead, you exclaim -The friends of my youth, Lyndburst, Milcolm, where are they?' And an echo answers-Gone to the

-tropics.2 22 "Mr. Carp." said Lady Fanny, when Lennox had one; "what will Mr. Lennox have to do where he is

"It is a diplomatic situation," he replied; "his only ousiness will betto tell lies." "Then," she inquired, not fully comprehending the

nswer, "would n't you or anybody else have done for tjust as well? I wish you or Lord Milcolm had gone

"My Lord," said Mr. Carp," allow me to offer you ny sincere condolements." "Oh, Louisa said so first," cried Lady Fanny, suspecting there was something wrong.

Lady Louisa blushed deeply and tried to laugh; and Mr. Carp did laugh; but Lord Milcolm was deeply He loved Louisa as much as was in his nature; but he had, with ready jealousy, long suspected her of a preference for Lennox, which the present occurrence fully proved. His love was not, however. overcome by the conviction, but combining with other stimulus of the mind which animated him to greater

CHAPTER III.

engerness in the pursuit.

Beanwhile, Lennox entered the coach which was to convey him to the failway station, and was congratulating himself on baying it wholly to himself, when a

an angel? I have been looking at her all service- young man, hallooing loudly, rushed from the door of the ian.

"Confound it," he said, seating himself, and picking ennox; "nor, to answer your question seriously, do his teeth with a penknife; "the scoundrels won't give a man time to eat his breakfast. I've had nothing in "Pooh! but has she not a sweet face? and her fig. | the world, sir, but a little toast, and a roll or two, and some slices of beef and ham, and a few eggs, and tea. mired last season in town; perhaps this Lord Milcomn and colice, and muslins. The rogues would n't give mo

The appearance of the speaker proclaimed him that laughable monster, the fine gentleman of some undisuired Mitcolm, who, with Lyndhurst and his sister, covered country town. For his silent absurdities, Lennox cared little, but he was much annoyed to find that "Really," he replied; "I am rather ashamed of my to these horrors he added an extreme loquicity. Fortunately, however, he was free from the most execrable ',Then, beyond a doubt," said Lyndhurst, "it was vice of great talkers, the exaction of interest and sympathy.

Apparently conscious that his communications concerned no human being but himself, and content with an estensible auditor, he proceeded to tell up, as he called it, stories of himself and his friends; how many sisters he had, and whom they married, or why they remain single; what nice girls there were in -"You must have many much more powerful motives bow, by the interest of some great man, he was just appointed to a situation in a government office. All this, and much more, he told with unwearied exacti"Good," replied Mr. Carp. "And in return, I will tude, embellishing his ridiculous account with bideous

Unutierably odious as the pertinacious loquacity of tex, and we decided in the affirmative, because we Mr. Archibald Bodge was to Lennox, it was of real could not recollect any man of our acquaintance who service to him in blunting the first acateness of his could be metamorphosed into anything like an angel, grief, and diverting by temporary irritation the deep current of his mournful thoughts. Yet be was ungrateful for the unconscious benefit, and hailed with joy the period of his escape. Mr. Bodge shook hands with him at parting, and, considering it generous to bestow on him a little patronage, expressed a kind concern that they could not sleep in the same hotel that night, and breakfast together in the morning.

CHAPTER IV.

Lannox was occupied for one week in making the necessary preparations for his departure; but, when hope had completely deserted him, he found himself, by a sudden reverse of fortune, placed within reach of all that he desired. A distant relative, who had greatly injured his father, and therefore had uniformly exhibited the most inveterate animonity toward blm. died. enddenly, leaving his immense fortune to the son of his former enemy.

Lennox was totally unprepared for the bequest; but considering it as a reparation in some measure due him. and finding that none were disappointed by the arrangement but those who were very well able to bear the negative loss, he did not hesitate to acquiesce in the

greater than in his fortunes. Despondency and gloom

wisdom of it. But the change produced in his feelings was even

seemed waiting to crown his happiness, and he delayed business before he should lay his hopes before Lady Louisa, and commit to her the decision of his future destiny. There was something in his impressions, strengthened perhaps by a certain degree of lurking vanity, thatbade him anticipate the fulfillment of his wishes as more than possible; but, lest any peglect of his own

should frustrate the kindness of fortune, he wrote immediately to Lord Erksine, acquainting him with the happy change in his circumstances occasioned by the melancholy death of his relative, and intimating a wish to receive the personal congratulations of one who had been so friendly to him in a different condition. One morning, having completed the last nece arrangements for his affairs, he happened to pass the police office in — street, and was not a little surprised

to see Mr. Carp emerge from the spacious vehicle in which the nightly offenders were conveyed thither from their dormitory. He appeared far from satisfied, and surveyed his companions with an air of assumed gaity: in which there was something highly ludicrons. "Ah, Lennox," he exclaimed: "I am rejoiced to

sce you. I never was more amused in my life; ha,

"What has diverted you so much?" "Why, the most amusing occurrence possible."

ave been in the watch house all night." "I'm sorry for you."

"Pooh! I might have got out easily, but one sees so much character in a place of that sort. I would not have left it for the world. I thought, too, if I sent for my friends, they might have langhed at me, and told

the story all over London. My name here is Davis,

and I shell think it kind if you will never mention this allair. "Certainly not; but what is your offence?" "The head and front of it is this: I was going home ast night through Dean street, when I heard the sounds of music and daucing, and, being in the cue for an ad-

venture, I thought I would just look in and see what vas going on."

"You do n't seem to have been disappointed." "Well, I rung the bell, and asked for Miss Jones. It was a moral certainty there was a Miss Jones there; but was rather puzzled when the fellow asked which Miss Jones. However, I got over the difficulty, and was ushered into a room full of the most absurd people. hopping about like the dampers of a piane. I verily believe they were dancing by steam, for the room was

"Did you find Miss Jones?" "The principal beast in the assembly came up, and ed me to her. Of course she looked excessively foolish, and flushed deep brick, like the outside of Almacks. 'I fear.' I said, 'I have made some mistake. lan't this Mr. Puggins's?' They all replied in the negative. 'How unfortuate l' I cried; 'I have sent my carriage away, and told my coachman to call for me in an hour.' And then I becan to tell a story in point. and took an ice cream off the table; but my bost did passions as strong, though less pure, it produced a not seem at all at his ease; just then I was exceedingly amused by hearing one of the brutes say, "he 's a confounded ill-looking fellow-remarkably like a thief;" and the next minute I was placed in the bands of a constable, and lo, here I am."

"Shall I speak to your character?" naked Lennox. "By no means; it would betray me."

The case was the first entered into. The master of

the house had already made out a strong proof, and an officer of the establishment had expressed his belief of the prisoner's being an "old 'un." when Sir Jehn Mag Ninshi, who knew Mr. Carp, happened to enter the office to justify his coachman, a very valuable servant, for having driven over an old woman of no apparent

Not being prepared for the speciacle, he prenounced the name of his offending friend, and the consequence of the announcement was, that the charge was immedistely dismissed, though the rough old megistrate could not refrain from some sarcasms on the culprit. and an admonition never in future to seek to avail himself of the hospitality of his inferiors with a view to making them the subject of ridicule with his supe-

CHAPTER V.

As the remainder of this story relates principally to our fair beroine, we prefer our renders should learn the ensuing events from herself, and therefore give the following extracts from several letters written by Lady Louisa to her intimate triend Mrs. Graham.

LETTER I. March 12.\_\_0 0 0 0 0 Surely there is not much reason to wonder at the feelings of the Jews, who thanked Heaven for creating them men rather than women. What can be more unhappy than the condition of our sex, condemned to love in secret, and forbidden to court affection ! If we marry, it is rarely to indulge personal inclination; and if we remain single, we are derided for want of attraction, or con-

domned for fastidious coquetry. I shall weary you with my demands for sympathy; but when you first received my confidence, you must have known the danger to which you exposed yourself; and, indeed, the pleasure I derive from confess. ing to you emotions concealed from all heside, is so great, that your kindness would not easily deny me the gratification.

I cannot dispute the wisdom of your advice. A know not even that he loves me; my vanity may have misled me, and his parrow circumstances may have imposedno restraint upon feelings which did not exist. But he is gone in apparent sorrow indeed, but in complete silence; and whatever were his regrets, they must ever

be a secret from me. P. S.-I open my letter to communicate to you intelligence, which has affected me I cannot say how. deeply. Mr. - is dead, and has left him heir to his immense fortune. He is now independent; certainly he will not go to Constantinople; and, more than all. he has written to promise us an immediate visit. What can I think? I shall live in the extremity of doubt and agitation till he comes, and then-pity me.

LETTER II. March 18 .- Alas, how frail is human happiness ! One week has seen me raised from doubt to hope, gave place to the gay creations of hope; successful love and again thrust down to absolute despair. You can scarcely imagine the misery I experience, or the relief. only for the accomplishment of the necessary forms of I find in writing to you. F. Perhaps, however, oven you will condemn my unfeminine regard for a man who. never professed to love me. But I deny his innecence. He made, indeed, no direct avowal; but if words, if looks, if attentions the most minute and the most endearing could win the affections of a woman, and implicate the honor of a man, I am excused, and he is bound beyond redemption.

But I am telling you my distress, leaving you still in ignorance of its cause. Judge whether that cause is inadequate. The day he had himself fixed, he did! not come, nor on that following; and on the third, a basty note arrived, informing us that he was on the point of setting out for the East in the same vesselthat was destined to have conveyed him thither in an official capacity. Could anything be more cold, more cruel, more unfeeling? So much for the honor, the generosity of men!

LETTER III.

March 25 .- I see the inconsistencies of which you accuse me, but I am too angry and disturbed to regard your censures as I ought. Lord Milcolm presses me for an answer; I have told him I do not love him, yet he perseveres. What can I say? My friends urge me to accept him, and I know of no reason to assign for a refusa],

I was asked if my affections were pre-engaged, and I denied it; you cannot condemn the falsehood too, strongly, but how could I confess what I fear is already suspected, a partiality for a man who' has voluntarily removed himself half the globe from me? They say Lord Milcolm's character is unexceptionable, nor have I anything to object to it, but that I neither like nor . respect him. I care little what becomes of me.

I have accepted him; he knows with what coldness and reluctance, but he engages to make it the object. of his life to gain my affection, and, on my part, I shall endeavor to make him happy.

LETTER IV.

May 13.-It is now a year since the newspapers: spoke of me as a lovely bride in fine blond, and annonnced the departure of the happy pair for his Lord-. ship's seat in -shire! Can marriage, a connection which may embitter a whole existence, be of divine institution? Or ought I rather to blame myself, for consenting to what I could not approve? Yot I certainly thought he loved me, and little did I foresee my cresent misery.

He married me out of mere revenge; he has just. owned it. Words cannot describe the cold, mean, cruelty of which I am the victim. He is unfaithful to me, but I suppose this is a universal falling, and I would it were all. But there are particulars in his conduct toward me, too shocking to be detailed.

LETTER V. December 12 .- What can be conceived more misenable than my present condition? The six months since our separation have been scarcely less wretched than the year of our marriage. I feel myself an object of general scorn, neglected by one sex, and pitied on insulted by the other. He has all the world on his side. He complains with hypocritical pathos of my descrition, and has all but published a letter he wrote to me after our parting, full of affectation and falso-

He is calm and gentle, and those who know not half the cause of my indignation, conclude he is greetly Injored. I heard it remarked of bim the other day, that he was a need a misble man, but, unfortunately, had married a sad vixen of a wife; an completely dan he resume in public a character totally different from that he exhibited in private.

LETTER VI.

February 6 .- Yes, bo is dead, and again I must undorgo the ordeal of public cansure. It will be said that I killed bim, and every obsolete calumny will be rovived with fresh malignity. I feel no anger against him; perhaps I have sometimes spoken of his faults too severely, and, as some atonement, I will not now breaths one repreach against his memory. I have wept much-not from grief, for that I cannot even affect; but there is something in this fatal termination of our connection irresistably depressing and melancholy. My resentment is buried with him.

LETTER VII. September 10 .- Another year has nearly passed, and atill I am living on, a burden to myself and others. My temper is failing, and my glass tells me I am losing all protonelous to beauty. I sometimes wish for the protection of a husband, and if I could find any man of worth and sense willing to connect his fortunes with mine. I should feel careless of public opinion.

But such an event is impossible. Our separating fixed an indellible stain on my character. I have offers of marriage, indeed, but from whom? From the mean and the mercenary-from men who could confer neither respectability nor enjoy domestic happittees. I must remain as I am, in peculiar loneliness, and pointed at by the finger of scorn as the woman who censed to be a wife before she became a widow. LETTER VIII.

January 5 .- I told you, in my last, that Lennox was returned to England. I have since then seen him. It was at the house of Mrs. H---, one of the few persons whose kindness makes me willing to visit them. At first he gave me no signs of recognition, and I was shocked beyond expression by the idea that he wished to renounce my acqualulance; but, a moment after, he colored deeply, and, with evident agitation, shook me warmly by the hand. For the remainder of the evening he conversed freely and easily with me, but gave me nothing peculiar to remark in his conduct. He is much thinner, and his complexion rather darker than it used to be: his manner, too, is more sedate. but I scarcely know whether he is improved or not.

LETTER IX. January 7 .- Rejoice with me, my dear friend ! Yesterday he called on me, and every word of our convernation is deeply engraved on my heart. I did not know what to infer from his first expressions: I doubted whether it were not his intention to reprove me. and condolo with me on my public diagrace.

"At length, he confessed that he loved me; but-and here, as he paused, I anticipated the mention of some insuperable barrier to our union-but he feared he had no interest in my affection t Imagine my delight, my rapture! At such a time, and under such circomstances, to love me, and more, to avow it! I was completely overcome by my sense of his generosity and honor, and could not restrain my tears.

I cannot tell the half of what ensued. His profess ions of deep respect, of admiration, of confidence in my merit, and resolute discredit of all the charges against mo, and, finally, his positive refusal to doubt or inquire further, were irresistible. I could only answer faintly and in broken sentences; and when he pleased my acceptance of him, I know nothing of my reply, except that it was not in the negative.

But I have yet to tell you what will surprise you more than alt. He says he cannot remember the time when he did not love me; and all that prevented him from making the avowal before he left England, was an idle jest of Mr. Carp's, who informed him that everything was fixed for my marriage with Lord Milcolm. and have so many ingenious proofs of his assortion that he could not doubt his truth.

VOvercome with annoyance, he instantly determined on the course he adopted; and, leaving Mr. Carp asloop, (for he had spent the whole of the preceding night in the watch bouse, having been mistaken for a thisf-which I do n't much wonder at i) he set out the same night for Portsmouth, and in two days embarked in the yeasel prepared for the Embassy.

I am too happy to be angry. United to a man of character and excellent sense, who has known me from childhood. I shall need no approbation from the world. I have always loved him; but how can I ever sufficiently display my gratitude for that generous confidence which could not be shaken by all and auspicions I have encountered?

I have said I am too happy to be angry, yet is it not strange that nothing is considered a fairer subject for pleasantry than a connection which affects the dearest interests of life? Love is allowed to be the most powerfal of human passions, but no sconer is a man suspected of laboring under it than he is assaited by all the impertinences of fools, his feelings sported with by every pretender to wit, and a fiction, which throws him into despair, is extelled as the perfection of pleasant Incepulty.

I don't know whether Mr. Carp possesses much sensibility, but, if I may judge from myself, I don't envy his sensations when he learns that he has ontailed on me two years of misery, and that his best excuse is, "He was only in Jest."

# TURKISH PROMPTNESS.

A Turkish and a Russian officer, on some occasion of truce, had scratched up an acquaintance. As they sat together, the conversation turned on the comparative perfection of discipline and obedience to which their respective troops had been brought. To give a specimen, the Russian calls in his orderly.

"Ivan." says he, "you will go to such and such a tobacconist; you will buy an oke of tobacco; pay for

it, and bring it home straight." Ivan salutes and goes. The Russian pulls out his watch.

"Now Ivan is going to the tobacconist; now he is there; now he is paying for the tobacco; now he is coming home; now he is on the stairs; now he is here

Ivan comes in salutes, and hands over the tobac-

"Pek guzel!" says the fat Turk, with a condescending bow, benignly half shutting his eyes the while; .very pice indeed. But my orderly will do as much. Montafa (\*) "Effendim t" says Mustafa, bursting into the room

and touching his chin and forchead in the curlous · double action saluto of the Turkish soldier. He receives the same directions, word for word, and

departs. His master hauls a gigantic turnly of a watch, such as Tarks delight in, and proceeds, in imitation of the Russian, to tick off Mustafa's supposed

"Now he is going-now he is there-now he is paying-now he is coming home-now he is here-Mus-

"Effendim!" replies Mostafa, again bursting in. "Where is the tobacco?"

· Papouchler boulmadim-I have n't found my shoes vet ["

CONTENTUEL .-- If men knew what felicity is in the cottage of a virtuous man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how moist his month, how foyful his heart-they would never admire the noises, the diseases, the throngs of passions, and the violence of unnatural appetites, that fill the bouse of the luxurious, and the heart of the ambitious.—Bishop

Weitlon for the Banner of Light. THE DAWN OF DAY.

or mater o, coursell.

How beautiful the falth, Which teaches us that Death No more a tyrant should be understood: Dut, like a welcome guest, Be folded to the breatt. As a calculat messanger of Good.

No more, no more, like blin-The phantom gaunt and grim, Whose hand was raised to launch the fatal dart, Discorpadined and cold, And smelling of the mold, Whose touch sent paley to the fluttering beart:

But beautiful and bright. An ambassador of light, And morey from the malesia on blob : Who worketh all his will, For Good, and not for 116

And teacheth that to change is not to die! Thus, on the way of Life. Through passions, pains, and sirife. I walk encouraged, not as one alone; For thou, my Godt dost send Each day, some gentle friend,

To guide my faltering feet toward thy throne ! na with ma still I prov! And keep me day by day, Ob, guard angelled lead me through the night! Teach me, dear friends, to climb Those beavenly hills aublime,

Where I may catch a little more of light! Thue, stop by stop I gain I The valley and the plain Grow dark below me, and I see the sun Of righteousness at length, Arising in ble strength: Rejoice, oh earth! thy long dark night is done!

### MAN AND HIS RELATIONS.

DY S. B. DRITTAN.

SECOND SERIES.

CHAPTER IX.

MENTAL THLEGRAPHING. The idea that ascribes the Universe to infinite intel-

ligence, and recognizes its adaptation to beneficent results, accords as well with the reason of the Philosopher as with the reverence of the Christian. If we may not trace the chain of universal relation and dependence, we may still rest assured that no link is wanting to render that chain complete. Everything is related to all things, and all motion, form, life, sensation and thought are but outward expressions of archetypes existing forever in the Divine consciousness. The concatenation of intermediate agencles may be so complex and infinitesimal as to baffe the most subtite powers of analysis; but, could we follow the chain of causation throughout, we should doubtless at last trace all mental and physical phenomena to spiritunl causes. Moreover, all material changes and transformations, from the simplest process in the laboratory up to the most stupendous revolutions in the world Matter, are governed by established laws. The invielble, eternal forces, and their modus operandi in Nature, are but the multiform expression of the inflnite Idea. If all matter is thus subservient to the Supreme volition, the universe of Mind cannot be left to lawless disobedience; but, in a certain qualified sense, the Divine Wisdom must be more conspicuously revealed in the realms of mind than in the domain of matter-in so far as the former exhibits a nearer approximation to himself.

The results of individual experience constitute the ecumulated wisdom of the world. It is cheerfully conceded that the experience of other men may be fraught with a deeper interest than our own; but those who restrict themselves to the repetition of what others have felt, and thought, and spoken, add little or the external avenues of sensation could be opened nothing to the common stock of ideas. To seek a and closed at pleasure. She distinguished sugar, salt, name in this way is to rob the dead of their immortal popper, vinegar, and other articles, the instant I tasted ity. It were more commendable to die and leave no of each, notwithstanding I was ten feet from her at memorial, than to tax the nerves and employ the brains the time, and she had not the slightest reason to preof other men to build a monument.

inquiry into the philosophy of the vital functions and cumstances. With a glass of magnetic water, and a the laws of mind, I had witnessed and performed some few manipulations, accompanied by the action of the experiments, attended with results so remarkable as will. I completely suspended sensation in five minutes worthy of being preserved among the more interesting incidents of my private experience. have not emitted hitherte to record other facts. occurring without the range of personal observation, whenever they afforded the most suitable illustrations. of my subject; nor do I deem it necessary to offer an anology for presenting the experimental results of my own experience os often as these will best subserve my purpose. From an observation of facts incidentally occurring, I was prompted to a succession of voluntary efforts, which were signalized by still more remarkable results. In numerous instances I tried the experiment of thinking intensely of some person. the mind of that person would not revert to me at the same time. This experiment, though many times reneated, with different subjects-frequently with perindividuals selected were usually, though not always, writer; but the success of the experiments did not appear to depend at all on the previous intimacy of

The experiments in this department, whether comprehended under the head of "Mesmerism," "Pathe tism," "Electro-Psychology," "Blotogy," "Thusol ogy," or any other term-properly or improperly de rived and applied—are all Illustrations (when they are real.) of the same essential principles and laws, Moreover, the men who, severally, either claim to have made an original discovery, or to have founded a distinct branch of science, are generally mere pretend ers, who, at most, have only varied the forms of experiment, or, perhaps, coined a new and less appropriate name for the same thing. Many of the professed expounders of the psychological hallucinations, and other similar phenomena, have illustrated nothing more clearly than their own ignorance of the philoso phy of the whole aubject, while their public experi ments have, for the most part, been of so gross and repulsive a character as to justly offend the good taste and the moral sense of the intelligent and refined speciator. More than one poor catch-penny, prompted alike by coareness and avarice to pander to a vitiated and vulgar taste, has compelled an intelligent human being to walk on all fours, to bark like a dog, or to bray like a donkey! The writer once witnessed such a performance, with a feeling of almost irrepressible indignation, that a Man should thus be degraded-even in imagination, for a moment-to the level of fourcoted beasts. No man who has not already unfortunately defiled bls own garments by a groveling and beastly life, and thus disfigured or obscured the image of God in his soul, would so prostitute bis mental powers and debase the common humanity.

Those who utterly disregard the claims of science and willingly brutalize their own species, are seldom capable of giving any intelligible idea of the subject very positive in their assumptions, and extremely neg- were handed to her, all of which were refused. Mrs. ative in their proofs. The public experiments of such professed interpreters of the psychological mysteries, are designed to amuse rather than to instruct, and the pretended results are often transparent frauds. The and, obedient to my volition, she immediately drew

lect, in a most emphatic manner, precisely what they expect him to see, hear, feel, taste, smell or do, so that there is every opportunity for collusion, and-if the subject has fine holtalive powers ... to may deceive the uninitiated speciator. A byological "doctor," whom the writer once met at Louisville, Ky .- a rough Stone In the temple of humanity-assured his audiences that the experiments did not require the exercise of the will; also that mind (meaning the mind of the operator) had nothing to do with the results; (others thought so in his particular case) but that all the effects on the body and mind of the subject, were to be accounted for on the doctrine of impressions." This unmeaning assertion-repeated often and with peculiar emphasisthe Doctor appeared to regard as a most lucid exposition of the whole subject; and, accordingly, he traveled from place to place-by land and sea-

"Explaining his mysteries to the nations, But nover explaining his explanations." The experimental illustrations which follow in this connection are of a widely different character; at the same time they demonstrate the fact of a silent intercourse of mind with mind through the subtile medium of sensation. They leave no room to doubt that passions, sentiments and thoughts—no less than external forms and physical phenomena-serve to disturb the electric aura of the nervous system, through which their images are conveyed to the corporcal seat of sensation, and thence reflected to the inner consciousness of the spirit. I will now illustrate the nature and results of my experiments by a citation of particular ezamples.

Miss Wilder, of Leominster, Mass., possessed a me lodious voice, and no little skill in musical execution She was so extremely impressible that any piece of music, of which one might chance to be thinking in her presence, could be communicated to her by the alightest touch. When, occasionally, the impression was indefinite, she would seem to be listening for an instant, and then—starting as though she had heard a volco-would exclaim. "Yes: I hear ! I hear it!" and immediately commence singing, at the same time fur. nishing her own accompaniment on the guitar. Mr. Dayle, an amateur violinist, and several others, repeated the experiment, at my suggestion, with similar success. This lady was, on numerous occasions, the subject of many curious experiments, in which the electro-mental susceptibility displayed was extremely delicate in its nature, and wonderful in its results.

Some time since, while the writer was in Louisville. Ky., a number of experiments were made with Miss Bulkeley, an interesting young lady who displayed remarkable readiness in receiving communications by the mental telegraph. The subject was eminently free from any tendency to disease, and the experimental results, in her case, were such as to excite the admiration of many intelligent ladies and gentlemen. Being in electro-mental rapport with Miss B., the writer received-from strangers and disinterested personscards and alins of naper to the number of twelve or fifteen, on each of which the name of some flower had been previously written. The collection embraced the violet, pink, rose, dablia, sunflower, tulip, honeysuckle, snowball, water fily, and others of which our recollection is imperfect. Taking these severally in my hand, I formed an ideal image of the particular flower designated on each separate card or ellp of paper, and the images were successively conveyedby the silent psychological process to the mind of the young lady. who -with scarcely a moment's delay in any case -pronounced the several names of the flowers, each

in its proper place as the card bearing the correspond ing name was taken up. All the flowers named above were thus designated except the moreball, which, though not named, was otherwise described as a large white A middle aged lady, residing in Louisville, whose

nervous system was so morbidly impressible that she would start with a violent, involuntary motion, when ever the door of her room was opened or closed andden ly, was also a highly susceptible subject. In her case, sume that any one of the articles named was in the Long before undertaking the labor of a systematic room, or could be conveniently obtained under the cir-

> ing to a severe and demonstrative test, a Kentuckian furnished me with a heavily loaded revolver, three bar rels of which I instantly discharged over the back of the lady's head, without causing the slightest motion

of a slugle muscle. Mrs. Rice, of Worcester, Mass., was distinguished for a most delicate susceptibility of mental impressions. Having been invited to visit her one afternoon-at her residence, and in company, with several friends-I seated myself at her side, at the same time requesting her to take an excursion, and to describe whatever she might observe by the way. Without giving the slight. present or absent, with a view to ascertain whether est intimation respecting the direction we were to travel. I proceeded on an ideal journey, by railroad and steamboat, to New York. Mrs. R. described with singular fidelity all the important objects on the route sous at a distance—was eminently successful. The of which the writer could form a distinct conception. spoke of persons whom she met by the way, and repeat personal friends and familiar acquaintances of the ed the very words they were, by me, supposed to utter. On the same occasion, I imagined a letter to be placed before her, when she suddenly exclaimed, "Here is a letter from Mr. --..." mentioning the name of an absent friend of whom I was thinking at that moment. Going through with the appropriate motions, as if she were really breaking a scal and unfolding the sheet, she commenced and read verbatim, from my mind, for several minutes. It should be observed that these were the first and only experiments made with Mrs. Rice, and at that time only a few days had succeeded the date of our first brief interview.

I once attended a social party given by Mrs. Kirkpatrick, at her residence in Albany. In the company was a lady (Mrs. Mills) whom I had been led to infer might be highly susceptible of electro-nervous impressions, though I had never confirmed my opinion by a single experiment. Taking a seat by a gentlemen who was known to be extremely skeptical, I observed that it might be possible to demonstrate the existence of a mental nower he was disposed to deny; that, although I had never conversed with Mrs. M. on the subject, nor made the slightest effort to subject her to psychological impressions, I had little besitation in saying that the voluntary functions of mind and body might be con trolled-without physical contact-by the unaided power of volition.

This centleman having expressed a desire to witness the experiment, it was agreed that I should cause the lady to leave her place at the opposite side of the room, and occupy a vacant chair by his side. In less than one minute she obeyed the silent action of my will and scated herself in the unoccupied chair. In like manner she was impelled to change her position several times, and finally to leave the room temporarily, with no specliic object in view, and without suspecting the origin of an impulse she was unable to resist.

The tea table was the scene of an interesting experiment. Mrs. Mills was in the act of removing from the on which they profess to discourse. They are usually board—having finished her repast—when several disbes Kirkpatrick urged Mrs. M. to accept another dish of tea. which the latter positively declined. Without uttering a word, I succeeded in changing her inclination,

til the company separated.

Boyoral years ago, while spanding an afternoon with entranced the soul. several ladies and gentlemen-mostly strangers to the writer—some illustrations of mental telegraphing were with whom the writer had had no provious acquaintmentioned:-Miss A. promptly oboyed the silent mandate of my mind, and going to the centre-table, selectamong a number of others equally conspictions. Some one required that she might be incited to take up another book, of five hundred pages, and turn to a short poem was accordingly done without the least besitation. watch, she announced the time within a few seconds. On a subsequent occasion, similar efforts were made to impress the mind of this person, but, from some defect in the requisite conditions, the results were less satisfactory.

When the mental and moral gravitation has been nutual, I have been scarcely less successful in my experiments on persons at a distance. On one occasion. while spending a few days at Waterbury, Conn., I found it necessary to see a young man in the village. The immediate presence of the youth was of considerable importance to me, but, not knowing his residence, place of business, or even his name. I could not send for him. In the emergency, I undertook to telegraph him, by concentrating my mind on the young man, with a fixed determination to bring him to me. Some ten minutes had clapsed when he came to the house and inquired after the writer. Meeting a gentleman at the door, he asked, with much apparent interest, whether I wanted to see bim. On being interrogated by this individual, he stated that a few moments before, and while actively engaged in his workshop-distant one fourth of a mile-he suddenly felt that he must seek my presence without delay. . He declared that he was conscious of the existence and influence of some strange power, acting chiefly on the anterior portion of his rain, and drawing him with irresistible energy. His work being urgent, he resolved at first to resist this inaccountable inclination, but after a determined effort, ound himself unequal to the task.

While employed in lecturing at New Canaan, Conn. several years since. I chanced one night to be thinking earnestly of a young man who was living in the adjoin ing town of Norwalk-at a distance of several milesand who had been the subject of some experiments on a previous occasion. This youth happened at that precise time, as I subsequently learned, to be in company with several gentlemen who were subjecting him to some similar experiments, when all at once-and in a manner most unaccountable to all prosent—he escaped from their influence, declaring, with great earnestness, that Mr. Britton wanted to see him, and that he must go immediately.

The wife of Rev. C. H. Gardner proved to be an exelient telegraphic instrument. I had personally subjected the lady to a single experiment, resulting in the capy more than five minutes, I withdrew and retired to my study to complete the task I had left unfinished. loaving Mr. and Mrs. G. with my family and soveral to any further experiments, and certainly none were

hon premeditated. Several hours claused-I know not how long-when he ellence of my apartment was broken by sounds of mirth proceeding from the company below. They were engaged in some amusement which excited a spirited conversation and immoderate laughter. The voice of Mrs. Gardner was distinctly heard. At that moment the idea of taking her from the company occurred to me. But the occasion seemed to be in all respects unfavorable. She had no intimation that any such effort would be made: she was in a remote part of the house and we were separated by a long flight of stairs and two partitions. Moreover, surrounded by others, and excited by outward circumstances, tho soul is not in the most suitable state to be successfully approached and strongly influenced through the subtile, invisible media employed by the mind. Nevertheless, I resolved to all external objects, I fixed my mind on Mrs. G., with determination to bring her to the library. Doubtless the mental effort, in that instance, would have been sufficient—as ordinarily applied through the muscles to overcome the physical resistance of an object equal to the weight of the lady's person. I was, however, not a little astonished on witnessing the result of this experiment. In about two minutes the door opened and Mrs. Gardner entered with her eyes closed, when the following conversation ensued:

"You appeared to be very happy with the friends elow." I observed, inquiringly.

"I was," "Why, then, did you leave the company?"

"I do n't know." "Why, or for what nurnese, did you come here?"

ol thought you wanted me, and I could not help beying the summons."

While on a visit at Newtown, Conn., some seven or Grace Goodycar, whose extreme mental receptivity vas evident from her readiness to divine the thoughts and feelings of those around her. In the course of our interview, an experiment was suggested for the purnose of ascertaining whether her exquisite suscentibility would admit of her receiving telegraphic com munications from a distance. It was mutually agreed that on the succeeding Tuesday evening, at ten o'clock, she should retire to her private apartment and write her thoughts for half an hour, during which time I was to telegraph her, if possible, from my house in Bridgeport, the distance being about on hour's ride wondrous fabrics of catton and silk. Hunger labors arrived. It was precisely thirty minutes after ten, tion becomes impossible; for our highest efforth are der these circumstances I resolved to make an ex- force a man to labor, which he hates and will avold operators of this class are accustomed to tell the sub- her chair again to the table, and called for a dish of tea. periment that, if successful, would be still more if possible.

On my passing the several dishes she had just refused, convincing, because tempremeditated. Accordingly, I Miss. M. partook of each, as if it were furthe first time, waited watte cloven o'clock and thirty minutes, when At an early hour she proposed to go house; but my presuming that she must be asleon, t ecoupled the friend who had given the entertainment, apprehensive remaining half bour before indulght in an effort to that others might follow the example, and thus the project certain images before the mind at a distance of company be broken up, desired me to restrain her. eighteen miles! The ideal picture represented a slyvan Mills instantly obeyed the executive action of the scene, enlivened by clear flowing waters, and a variety mind, observing that the attractions the occasion pro- of such natural objects as are necessary to complete cented were so numerous, and withal so powerful, that an enchanting landscape; while beneath the inviting she could not break away. In this manner her degire shade—on the flowery margin of the stream. I placed to no home was neutralized, and Mrs. M. remained un- the subject of the experiment, and a tall, gracoful youth with a guitar, whose music fixed attention and

Beveral days after, I received a letter containing, in substance, the following:- "You either did not make called for by the company. Among the persons prest the experiment at the time, and in the manuer proent, two or three were more or less influenced. But posed, or class did not succeed, as I received no im-Miss A.. a young lady of intelligence and refinement, pression, during the half hour, that could be traced to any foreign source. But after rotiriog for the night, ance, was discovered to yield with great readiness and and falling into a natural slumber, a beautiful dreamastonishing precision to the action of the will. Though like vision passed before me." Subsequently, at at the time perfectly awake-and until then totally un- my request, she related the dream-her narrative comconscious of possessing any such susceptibility—this mencing thus:—'I was standing by a clear stream, lady bestowed several rings and other valuables on whose banks were covered with beautiful groves;" and different members of the party, following in every in- the remainder of the recital indicated a striking restance, and in a most unerring manner, the writer's semblance of the dream to the image fashioned in the volition. Without affording the slightest opportunity mind of the writer. Requesting the lady to denote. for the fair subject to learn, by any external indica- as nearly as possible, the hour of her singular experitions, the nature of the requests made, a number of ence, she stated that she retired at eleven o'clock, and, difficult trials were suggested by persons composing the on awaking from the dream, found the precise time to company. Several of these experiments-attended be ten minutes past twelve, which determines the hour with the most satisfactory results-may be thus briefly with sufficient exactness to warrant the conclusion that there may have been, and doubtiess was, actual commerce of thought and feeling carried on through ed a particular book, that had been singled out from the intervening distance between Newtown and Bridgeport.

From among the numerous examples of this power, I shall record but one more in this connection. In -somewhere about the middle of the volume—which the month of September, 1847, I was one night on my way from New York city to New London, Conn. In Again, by a similar effort, this lady was infinenced to its solemn silence and spiritual beauty, the night was make choice of a particular engraving, from among a more enchanting than the day. The elements were in number contained in an annual. While looking at my a state of profound repose, and the full moon poured a flood of slivery light far over the distant land and the surrounding waters. Long Island Sound scemed like a sea of glass, in which the gods might see their faces, and wherein the sublime and glorious heavens were faithfully mirrored. It was a time for meditation and deep communion of soul, when the presence of the absent is felt, and the portals of the Spirit-home are open to man. Gazing away into the infinite inque, it seemed that the unrevealed glory of the invisible was only concealed from morial eyes by thin nebulous curtains, let down by angel-hands over the windows of beaven. Looking away over the peaceful waters, and up through the luminous atmosphere, I fancled that the spirit-like light might travel afar over mountain and plain to the objects for which it has affinity. And why not? the spirit within involuntarily demanded. Surely the spirit—the man—the immortal—is as subtile as light. In the order of Nature, the soul exceeds in the degree of its refinement all that is subject to sensuous observation. Mind is more othereal than electricity; thought may, therefore, travel with more than electric speed. With no battery but the brain, with no clumsy Intervention of telegraphic posts and wires, the mind may send not its thoughts, on invisible electric waves, to the remembered and distant objects of its devotion.

It was about midnight when I resolved on an effort to impress the mind of Mrs. Britian. We were separated, by an intervening distance of about one hundred and fifty miles in a direct line. Abstracting the mind from the sphere of outward and visible objects, I labored for some time-I know not how long-in one intense effort of mind. I sought to invest my thoughts with forms, and to bear them away to the hearth and home where the shadows of their forms might fall on the passive spirit, causing it to have dreams and visions of the objects and scenes my funcy had portrayed. Nor was this an abortive effort. On my return, Mrs. B. related a singular dream that occurred in my absence, and on the identical night already described. Improbable as the statement may appear to many persons, the dream corresponded, in its essential particulars, to the imaginary images I had fashioned on the occasion of that midnight abstraction.

It may be objected that a knowledge of such mysterious agents and the exercise of such faculties conferenro of a distressing asthma, from which she had suf. a dangerous power. That will depend on the character fered intensely and for a long time. I had not spoken of those who possess the knowledge and exercise the with this person for three months, when one day her faculty. All power is dangerous in the hands of had arrival in company with her husband was unexpectedly men. The man who has a large, muscular arm may announced. After a brief interview, which did not oc. seize his victim in the public highway-rob him of his purse or of his life—but it is nevertheless desirable to have a strong arm. The voice that thrills us with its divine music may be used to beguile. The syren other persons. Not the slightest allusion had been made may float on the stream of its burnished eloquence, only to cutrance the unconscious victim with a bewildering and fatal enchantment. The Press, though among the world's greatest blessings, may be so perverted as to become its most withering curse. When wielded by anscrupulous men-men who denounce the noblest gifts of Heaven as Satanic emanations-it becomes a scourge. When the innocent and the humble are defamed-the poor defrauded of reputation and the means of usefulness-when Reason and Solence aro

"Impeached by Godlessness."

then does the Press become a dangerous power; and the fearful responsibility of its prostitution to some of these unholy purposes will be likely to rest on a somewhat numerous class of American journalists.

Delicate nerves are doubtless sometimes temporarily deranged by an inexperienced practitioner. But this furnishes no substantial ground of objection. It does make the experiment. Closing my eyes to shut out not prove that the agent is necessarily a dangerous one; but it forcibly illustrates the great danger of that incorrigible ignorance which so many affectionately cherish. A clumsy and unpracticed surgeon might sever an artery, and leave his patient to expire from loss of blood; but we must look elsewhere for a valid objection to surgery, since this only too clearly domonetrates the paramount importance of a thorough knowledge of the subject. There have always been ignorant pretenders in every art and science, as there have been hypocrites in religion, for whose ignoble conduct, neither the sacred cause itself, nor its more faithful disciples, should be deemed responsible. Examples are not wanting wherein every great and godlike attribute has been perverted; and there is no position, how exalted soever, that has not been invaded by the tempter, and from which men have not descended to realms where dwell the children of perdition. The aposticship of "one of the twelve" was the very instrumentallty employed in the betrayal and eight years since. I became acquainted with Miss death of the Master; but Religion is still a sublime reality; and Jesus--viewed at the coronation of Calvery—is shorn of mone of his peculiar glory.

The Power of Hunger.—It is hunger which brings stalwart navvies together in orderly gangs to cut paths through mountains, to throw bridges across rivers, to intersect the land with the great iron ways which bring city into daily communication with city. Hanger is the overseer of those men creeting palaces. prison-houses, barracks and villas. Hunger sits at tho loom, which, with stealthy power, is weaving the by railway. The time set apart for the trial found me at the furnace and the plow, esercing the native inoccupied with a subject of such absorbing interest, dolence of man into strenuous and incessant activity. that the hour actually passed before I suspected it had Let food be abundant and easy of access, and civilization when I was suddenly reminded of my engagement, but dependent on our lower impulses in an indissoluble. It was then too late to make the proposed trial. Un-manner. Nothing but the necessities of food will

# EDWIN H. CHAPIN

good qualities. It is no way, in fact, to show men the ovil that is in them, merely by speaking of the evil. It is no way, either, by merely formal lessons or instructions, to bring men to the way of goodness. To tell a man that he is perfectly bad would be no impulse to him to do better. To tell a man what he should do in order to be good, would give him but little help. It is better to put some practical principle, as it were. is better to put some practical principle, as it were, into his own hands, which he shall be called upon to apply to his own soul; for that will at once reveal the

weakness which belongs to our poor human nature, to declare that there was no good in him. And none to those about him, so far his good nature is a virtue, who profess to be guided by his truth, or to adhere to bissepliti, have any reason for making such a declaration. The declaration that human nature is void of nature and casy amiability, it goes a very little way recognized the goodness of goodness to based upon good tion. The declaration that human nature is void of nature and casy amiability, it goes a very little way good, defiled and tainted through and through with to faithly the local of contract to of what we may call positive goodness. Then, again, there is the goodness which comes it is a theory of human nature that does not answer from education, from an educated taste, an educated it is a theory of human nature answers sentiment. oducated deference to certain principles. the facts. Indeed no theory of human nature answers the facts that stand upon either extreme. No theory will explain the phenomena of buman life that begins by saying that man is an angel, or that man is a fiend. Start from either premise and you do not meet the facts. You do not explain human life, that strange compound, and mysterious blending of elements and qualities of positive good and positive evil; of great capacities and mean performances, of noble aspira-tions, divino results, of love which strives, endures, and conquers; of falsehood and malignity which would sometimes seem almost boundless, and which break out in the most hideous forms. Is not this the actual revolution which human nature makes of human nature? Is it not the revelation which almost every in-dividual instance would make, if we should seek out the good and the ovil, and apply the test of Jesus Christ? Is it not the revelation which our own bearts make to us, the more we look into them, that there is blended there good and cyil? In our deepest degrada-tion we are conscious of something that attracts us to the good, conscious of some whisper of return, con-scious of a father's voice speaking to something with-in us that is yet vital and responds; while in our nighest achievements, and even when we seem nearest to God, we are conscious of the terrible force of temptaad our liability to stumble and fall.

Is not that the fact? That is not the doctrine of the church, written in its creeds, a theory taken from iso-lated texts from the Bible; it is the whole spirit of Christ's love and teaching of human nature reveals. These teachings tell us that we are mixed beings, both these teachings tell us that we are mixed beings, both good or evil, neither perfectly good, nor totally depraved. Look at the young ruler, with his youthful promptings and youthful ardor. The Saviour loved him. But that very love would not permit him to lot that young man go away entisfied with what he had done. He showed him what he really needed; and, my friends, how much real love there was in that I There is no temptation in this world so strong as the my friends, how much real love there was in that I There is no temptation in this world so strong as the temptation that comes through our affections. Almost every man has within him a kind of resistance to force him up to a certain point, and he will resist all threats and stand by his position. If you think to scare him, to denounce him into any particular act or view, there is something in him which will rebel. No man, clear down in his heart, is utterly a coward. How many can resist threats and attacks, who cannot resist anneals to

This test brought out the real quality, and made known the real need of the young man's nature. This produced the real answer to the question. What lack I that temptation? He may never have been tempted to utter a false word. Has he resisted to the test that Christ applied to all formal righteousness. The young man had kept the commandments from his wouth up. He had kept them because the commandments from his wouth up. He had kept them because no great pressure of temptation had come upon him requiring him to break them. He had kept them probably because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than to violate them. He had kept them because it was much easier to keep thom than the violate them. He had kept them because it was much easier to keep them than the violate to the violate the temptation in that direction? Oh, my friends, weigh all your acts by the pressure of temptation? Read in what you have resisted to commit an act of violence; but perhaps he has been tempted to utter a flase word. Has he resisted to commit an act of violence; but perhaps he has been tempted to utter a flase word. Has he resisted the temptation? He may never have been tempted to utter a flase word. Has he resisted to commit an act of violence; but perhaps he has been tempted to utter a flase word hat he tempted to utter a flase word. Has he resisted to commit an act of violence; but perhaps he may not like the to violence; but perhaps he may not like the tot violence; but perhaps he may not like th

At Breadway Church, N. Y., Canday Morning,

February 5, 1860.

RESORTED FOR THE REMARKS OF EIGHT BY BURN AND LORD.

Text.—"But when the young mean heard that earling, he wont away serrowfel, for hubing great possessions."—MATT.

RIL, 23.

It was a quality of the Baylour, that by him the thoughts of many hearts were revealed. His own spiritual perfection, so to speak, was the touchastone of the good or had elemental in those who gathered around him. Wherever he moved among men, that which was good was attracted to him, and that which was evil showed itself by its intense receil from him. So under all complications and under all disquises, the casential character of men were brought out and botrayed. The respectable Soribes and formal Phusisces, looked hideous when they came within that sphere of heavenly light. They showed then all the midnighity and all the midness which under those stiff veils of self-righteousness lay colled in their hearts. When Nicodemus listened to Jesus, the real want in his soul was made amagingst. So the proad that he real want in his soul was made amagingst. So the great possessions. This was a moreful to himself to himself, It showed him just where he sleed. The religiousness, to do this real object was to grow in righteousness, to do that or to be that which would inherit cternal life, if his real object was to grow in righteousness, to do that or to be that which was good, that be had a feed in that, reflection would show him where his weakness lay, that he lacked an earnest possessions.

It was a quality of the Baylour. That which was good was attracted to him, and that which was good was attracted to him, and that which was fleet in that, reflection would show him where his weakness lay, that he lade a feelblo moral white was fleet was the test which over true being will give to every human heart.

My friends, in the conditions of life and growth, no man is good only; but be has weakness as well as tent. Hat the moment his the test had now come. Are

self-righteousness lay coiled in their hearts. When Nicodamas listened to Jesus, the real want in his soul was
made manifest. So the good that had been embodied
in the life and occupation of Zaccheus responded to
that sympathetic glance, and every fibre of pentience,
every emotion of hopeful love, was strongthened and
assured by him who told the erring one. Thy faith hath
saved thee; who said to the guilty woman, Go and sin
no more.

This quality of Christ was poculiar, no doubt, in
proportion to the divineness that was in him; and yet
we see something of that quality in almost all true and
pure souls, to call out the good and elicit the evil, in
the utterance of truth well applied. How often is it
the case that it shows us curselves as we never sav
ourselves before, and probes depths in our own natures
unanispected by us as well as the world. Thus did the
presence of Jesus make manifest the good and the evil onselves before, and probes depths in our own natures unauspected by us as well as the world. Thus did the presence of Jesus make manifest the good and the evil in man. Thus did hypocrisy show its thin covering, and the false motive its real nature, while the little struggling spark of goodness almost quenched, perhaps quite hidden from the eyes of the world, glemed out from the dark and troubled soul. Then did the elements of hausan character stand out in the divine analysis, and the right and wrong that mingted in the same personality, botrayed themselves. The coming of Christ was indeed a revelation, a revelation not only of divine truth, but of human nature. Not only did he take of the things of Uod and show them to men, but he showed each man the elements that were in his own soul.

And thus was brought out the real character of the young man aconcerning whom the toxt speaks, bearing for ourselves therefore, and for everybody, the instructive lesson of his trial, and of the result. There was good enough in this young applicant to be apparent to the Redeemer. May, he seems to be inspired even by moral enthusiasm for he came running to Christ and knelt before him and cried out, Good blaster, what good thing shall I do that I may inherit eternal life? New to those who do not look below the safface, to the springs of action, this might have seemed an instance of moral perfection. Here was a young man, amialo, on the safface over, he had kept all the commandments from his youth up. Doubtless there was anythen there that really yous they not be commanded to the result when its spears in this desiro for religious improvement. More over, he had kept all the commandments from his youth up. Doubtless there was anything the formal the should never entertain rational suspicions. carriest in his desire for religious improvement. Moreover, he had kept all the commandments from his youth up. Doubtless there was much there that really was excellent, for certainly Christ could not have been attracted by that which was evil, and we are told that the Saviour himself, beholding this young man, loved good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, the appearance of good in man, that there is only the appearance of good in man, that there is only the appearance of good in man, the appearance of good in man, that there is only the appearance of good in man, the appearance of go him.

Here is a point, my friends, that I wish you specially to mark. Jesus did not begin his searching test into the young man's real disposition by depreciating his character, or by denying him the possession of any good qualities. It is no way, in fact, to show men the way that there is something not evil to be make known to good qualities. It is no way, in fact, to show men the way that there is something which God sees and allows will that is in them.

On the other hand, the test that we ought to apply to ourselves is, that there is no good without an admixture of evil; and that much of the goodness, perhaps, with which we console ourselves, or for which we felicitate ourselves, is a goodness that is negative, a goodness that has come from the absence of tempta is better to put some practical principle, as it were into his own hands, which he shall be called upon to apply to his own soul; for that will at once reveal the evil; and, at the same time, furnish him the inspiration to that which is good. Christ quietly taught a principle, to the young man by putting a practical proposition to him. He did not dony the moral excellence which the young man, with a sort of flash of sanity, I must say, seemed to have claimed, in keeping all the commandments from his youth up. He did not discourage him by telling him that that was all filthy rags of self-righteousness, assome would say; but seeing that the young man was carnest, or seemed to be earnest in his desire for spiritual improvement, he applied the practical proposition to him, Go and self that thou hast and give to the poor, and come and follow me. That brought home the test to the young man's convictions, better than demanciation of rules.

In the proposition to him, Go and self that thou hast and give to the poor, and come and follow me. That brought home the test to the young man's convictions, better than demanciation of rules.

In the proposition to him, Go and self that thou hast and give to the poor, and come and follow me. That brought home the test to the young man's convictions, better than demanciation of rules.

In the proposition to him, Go and self that thou hast and give to the poor, and come and follow me. That brought home the test to the young man's convictions, better than demanciation of rules.

In the proposition to him, Go and self that the order of the proposition to him, Go and self that the proposition to him, Go and self that the proposition to him, Go and self that thou hast and give to the poor, and come and follow me. The proposition to him, Go and self that the proposition to proposition to him, Go and self the proposition to hi defiled and tainted through and through with to fulfill the ideal of Christianity, to make up the sum

rom education, from an educated taste, an educated sentiment, educated deference to certain principles. There is a great deal of this in the world; and we cannot deny the good in that kind of influence that comes to us from a respectable education, that kind of influence which comes to us from traditional habits in regard to this evil or that good thing. It shows how far Christianity has positively worked into the grain and core of society. I am educated to speak the truth, perhaps, to be decent in my manners, to be honest in my dealings; but this may go very little way toward making anything like a positive, vital gooodness. It shows how far Christianity has gone into the habit, thought and sentiment of society round about me. So far as it becomes a vital portion of my own habit, thought and sentiment, I may have it. But the mere goodness of tasto, the mere goodness of a refined manner, the mere goodness which says it would be impolite, or indecent, or coarse, to do that wrong—how far will that go to give security to a man's heart in the shock of tempta tion, or under the pressure of real evil, when it comes

with all its force upon him?

Then, again, there is the goodness which comes

from circumstances, very similar, and, perhaps, almost identical with the goodness which is the result of education. Following up this thought, looking around us at the men who commit the grossest acts in scolety, who are guilty of the most violence, of the most baseness, of the most crime, do we not find, as general thing, that they are men who have had very little education? Are they not men whose social po-sition is very low, who, in their earliest childhood. have been exposed to the most hostile influences. who have suffered hunger, deprivation, shame, scorn, who have been conceived in sin and brought up in goilt? It is generally the case; in nine cases out of ten we shall see that it is the people who never had a chance to be much better. I am not preaching the doctrine young man go away satisfied with what he had to be much better. I am not preaching the doctrine . He showed him what he really needed; and, dends, how much real love there was in that! seen the seen that on the temptation in this world so strong as the station that comes through our affections. Almost when has within him a kind of resistance to force up to a certain point, and he will resistant threats stand by his position. If you think to scare him, consequence of the temptations around him. In fact, we see that the gross men who have fallen into open sins are the men who have been placed in gross at the state of the time of the stream of the many can it him which will rebel. No man, clear a in him which will rebel. No man, clear at the state, is utterly a coward. How many can it him the streats and attacks, who cannot resist appeals to affections, who are morally honest and right, but at the streats clothed in the habiliments of shame and grosstheir affections, who are morally honest and right, but streets clothed in the habiliments of shame and gross-who, because they leve, will sometimes do things which ness? Is it because we are any better in reality? Is their moral nature disapproves, and their conscience it because of any positive stock of goodness that we rebukes. Really the largest love is that which probes possess, or is it because circumstances have kept us the very heart it loves, pierces the very depths of the from falling? There is the point for each man to put soul to which it is attracted, and shows to it the evil to himself. How much of your resistance to gress soul to which it is attracted, and shows to it the evil within it. This was the large love of Jesus Christ. He so loved this young man that he could not say. Yery well, go on and continue as you are doing; you are in the right path. He so loved this young man that he felt it incumbent upon him to strike the voils of self-complacency from his heart, and to show him that in all highteeping of the commandments, he lacked like the point of the commandments. So in mercy as work as in righteensness, Jesus applied the relentless test. "Sell that then heat and give to the poor, and come and follow me."

This test brought out the real quality, and made known the real need of the young man's nature. This

eyes, than the man who is grossly brutal and corrupt little to day, but I have that within one which resures

oyes, than the man who is greasly brutal and corrept down yander.

Oh, how much light Jesus Christ poured into that young man's heart. How much of that goodness which he possessed, is, after all, merely negative goodness, accueing which comes through merely conventional education and circumstances. The real test of goodness, here is when we have the temptation to do wrong, the inclination to do wrong, and we resist and refrain from the wrong. The real test is when the right summens us to self-accide and cost, and we obey it. That is the treasure of real vital goodness. The young man had kept the commandments; and how had he kept them? Is had not gone beyond their rigid limits. But you perceive that the commandments, as Christ attacts them are nossly negative. Thou shalt not kill: Thou shalt not commit adultery; Thou shalt not kill: Thou shalt not commit adultery; Thou shalt not kill: Thou shalt not commit adultery; Thou shalt not kill: Thou shalt not commandments. But when there comes a temptation which forces him beyond the mere letter of the commandments, and calls upon him to prove his loyalty to the spirit of the commandments, how many a man occupies the very position that young man

Alast the young man went away softward only large at possessions. He showed that he had only the letter of the commandments. He kept the letter, erbeaten old here, battling in his old age for the but the vital spirit was not in him. The spirit of self-sacrifice, self-aurender, the spirit of obedient love, was revealed as not being in him. And when the symbol of that love, Christ himself, called upon him to bear the cross and follow him, the young man went away serrowful, for he had great possessions. It was a terrible test; it was a relentless test, thus to prove under who prefers profit to principle—do you think this is to the see the young man what was really in him. It was the test he needed. It answered the question to him, and to every one of us. What lack I yet? It may no possessions. He chose to shirk off and shrink from his and to every one of us. What lack I yet? It may no possessions. He chose to shirk off and shrink from his and to every one of us. to show the young man what was really in him. It was the test he needed. It noswered the question to him, and to every one of us. What lack I yet? It may not be my duty to sell all that I have; but have I resisted my temptations? That is the point; not whether I have done so much good. I have never stolen; but have you ever been tempted to steal? I have never borne false witness; but have you ever been tempted to

cherishing the spirit of the commandments, a positive love for the commandments? The young man came to love for the commandments? The young man came to christ, saying, "Good Master, what good thing shall I do that I may inherit eternal life?" You see that there was, in the first place, in the young man's mind, the idea of doing something, of doing some one good thing. He was building up his virtue just as the mon of old built the tower of Babel, stone after stone, by the thought that one thing more might perhaps be land gave all lengths for wrong, and then find fault best are the serrow of man men who have skulked from duty and he thought that one thing more might perhaps be land gave all lengths for wrong, and then find fault best. namey of this? No goodness consists in the cutward things we do, but only in the inward thing we are. Do you not see that all the doing in this world amounts to nothing, unless back of the doing there is being? Oh, how the people in this world are seeming to be respectable, seeming to be good, seeming to be moral, with little care whether they are good and moral. To

be is the great thing.

Here is a young man desiring to learn any art. Will it be any great advantage to him to learn some particular curve of grace or felicity of color to copy from others? Will not the leachers say to him. "You must comething more than a mere mechanical painter you must have the spirit of the art; you must yourself you must have the spire of the str. you must yourself then, or else these graceful curves and felicitous colors will be nothing more than Chinese imitation.' So in anything the postulate is to be more, not to do more. There are men who only realize the amount one can do, and then there is no help for them excepting to be; for, just in proportion as man is, so can be do. When and then there is no need to the excepting to be; for, just in proportion as a man is, so can be do. When you see a great act done, how it always comes as it were from the enlargement of a man's boing. When some one from a timid and careless life springs at once to a great achievement, you see a new flood of being in that life. When the mother, through the blinding smoke and scorching flame, defies the peril which one hour before would have frozen her with horror, and rescues her child, it is a new life in that soul. It is through the heart we become larger; through the heart, and not through the brain. The brain may give us a wider view. Heart only gives us the impulse to do the So when a great love, or desire, or aspiration thing. So when a great love, or desire, or aspiration takes hold of a man, beart, he becomes more of a man. He can do more. So it needed that the young man should not do some one thing more, but should be more, should have that spirit of self-sacrifice which would induce him to soll all that he had and follow would induce him to soit all that he had and follow Christ, to take up the cross and follow Christ; which which would lead him to be more. Then the one thing that he needed to do at any particular moment would appear to him. Then his would not be a tower of Ba-bei virtue, but a living virtue springing out of the in-

own hearts. Not from a man's bracing himself up and saying. It mean to be good; I am going to be betier." can he ever lift himself from the earth. Never can he rise to higher excellence by merely resolving to rise. He must be inspired to riso. He must have new life. Who is this source of life? God Almighty. Who is this source of that moral inspiration by which a man can be more? God Almighty. There is one alone that is good; and that is God. There is one alone that is good; and that is by communion with God through Jesus Christ. It is only in this way that we can be more. It is only in this way that we can be come richer and larger in our being. Not by resolving to be better, but by being inspired with the love of God through Jesus Christ. Only thus can we accomplish the great ideal at which the young man seemed to aim.

My friends, let me say one thing more here; and it

knowledge. It is not all sad, by any means. But I repeat that no great truth bursts upon man without I repeat that no great truth bursts upon man without having its hemisphere of darkness and sorrow. Some spiritual pharmacopia. By this means a man loses times, while we pity, we can almost envy the confidence of ignorance. They think they know every—pointment is the fondest and most ardent longings for thing. The whole world is patent to them. All great the great the settled and embalmed in creeds. All great facts are known. And while they really know so lit. I have not true calm and self-stiffed. It was not the constant of humanity where the cross of Christ stands. Perhaps facts are known. And while they really know so lit. The procedure of the constant of humanity where the cross of Christ stands. Perhaps facts are known. And while they really know so lit. truths are settled and embalmed in creeds. All great facts are known. And white they really know so lite, they are calm and self-satisfied. If we pity their condition we can almost envy their state; for the more a man enters the region of truth, the more is spirit and intellect he is a Columbus, seeking a new world upon the great sea of reality, the more unfathomable does the great sea of reality, the more unfathomable does sweet is the concord and oneness of a human brotherit seem; the more irreconcilable appear the great problems of the universe. But with all this sadness there is also blended inspiration. A man says, "I know deriving facts are considered in such self-excellence as this wonderful lagoo felt."

A. B. C.

from his youth up, but he lacked the spirit of the commandments. For what is the spirit of the law? The whole law, says our Savlour, is comprehended in this one sentence. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbor as thyself. That is the spirit of the law. That is the new commandment that Jesus Christ gave—to love the Lord thy God, and thy neighbor as thyself. That is not mere negative goodness: Christ applied that law to the young man, brought up as he was in luxury, associated with all that was respectable and refined in life; and he said to him. Young man, the Lord thy God gives thee a trumpet call to duty; put aside thy possessions; sell that thou hast; the law, that thou shalt love the Lord thy God, bids thee do that, and thour shalt have treasure in heaven; and the law, that thou shalt have treasure in heaven; and the law, that the law treasure in heaven; and the law, that t

the test he needed. It answered the question to him, and to every one of us. What lack I yet? It may not be my duty to sell all that I have; but have I resisted my temptations? That is the point; not whether I have done so much good. I have never stolen; but have over been tempted to steal? I have never borne false witness; but have you ever been tempted to bear false witness; but have you ever been tempted to bear false witness; but have you ever been tempted to bear false witness; hat have you ever been tempted to bear false witness; but have you ever been tempted to bear false witness; but have you ever been tempted to bear false witness; but have you ever been tempted to bear false witness; but have you over been tempted to bear false witness; have have you over resisted temptation, it came with an awful pressure upon you? When it began to sap and mine the fortifications of your rendered? Have you stood weak, and defones less, and disarmed, before your master sin? If you have, you are in the condition of the young man. But if you have kept an the drawbridge; if you have kept and the drawbridge; if you have kept and he cross flying; if you have atood in the central hold of your castle and kept it; if you have atood by the right thing and true thing; if you have atood by the right thing and true thing; if you have atood by the right thing and true thing; if you have atood by the right thing and true thing; if you have atood by the right thing and true thing; if you have atood by the right thing and true thing; if you have seen that there is a difference between keeping the mere letter of the commandments is to be acquired. We have seen that there is a difference between keeping the mere letter of the commandments, a mere negative goodness, and cherishing the split of the commandments, a positive love for the commandments? The young man came to be for the commandments? The young man came to

of old built the tower of Babel, stone after stone, by outward operations, outward acts, up toward beaven; and he thought that one thing more might perhaps be put on to make his architectural virtue complete. So one thing more he proposes to doe; and he comes to this good master and teacher of righteousness, to know what that one thing more might be. Do you not see the fallacy of this? No goodness consists in the cutward thing way do, but only in the inwest things way do, but only in the inwest things way do, but only in the inwest things way do. mingled with great joy and a great possession. There is a sorrow of possession, and it is a sorrow like that of the young ruler. There is a sorrow in following Christ, a sorrow of the cross. There is a sorrow in following Christ, a sorrow for shame. And there is a sorrow for rejecting Christ, rejecting the truth, rejecting duty, and that is the sorrow of the young man mentioned in the text. My friends, what is your positions

> SELF-EXCELLENCE. "Very boasiful was Ingoo; Nover heard he an adventure But himself had mot a greater; Never any deed of daring But blosself had done a holder; Never any marvelous story, But bimself could tell a stranger; But binuself could toll a stranger; No one ever shot an arrow. Half so far and high as he had; Ever caught so many fishes, Ever killed so many pondeor, Ever trapped so many beaver. None could run so fast as he could, None could dive as deep as he could. None had made so many journeys. None had seen so many wonders, As this wonderful lagoo."

There is this element of self-excellence in human composition. All possess it: some in a greater, some in a less degree. Some think it and feel it without ex ressing it in words; while others are free to express t without diagnise.

No scholar was ever so learned that another scholar did not think himself more learned. was ever so great that another did not think himself a greater. No man was ever so religious that another did not think himself more religious. No man ever took a step in reform that another man did not claim to have taken before him. No man ever sent forth fresh thought, an original idea, that another man did not claim the credit of. No Spiritualist ever had an angel guardian so pure that another did not claim a

purer.

Again, Christ directs the young man to the one who alone is good. "Why callest thou me good?" says Christ; if there is none good but one; that is God." He pointed him to God. who is the source of all goodness. So, my friends, we must remember that if we would be more than that young man was, the goodness is not to come out from some mere resolution in our own hearts. Not from a man's bracing himself up and saying, "I mean to be good; I am going to be better," supposed. To sensuous perception it is truly repulsive and disgusting; but in spirit it may be otherwise. Festus says that the weakest things are to be made exfections in the development of the relief of the relief of the development of the relief of the development of the relief of the r

through Jesus Christ. Inspired who accomplish the life of Jesus Christ. Unly thus can we accomplish the great ideal at which the young man seemed to aim.

My friends, let me say one thing more here; and it is thus; that all knowledge leads us to a certain kind of sorrow. There is a sorrow, I repeat, attending all knowledge. A man, for instance, in his survey of the material universe, in the knowledge he gets of the forms, and facts, and beings, with which he lives, gets with that knowledge the conception of his own littleness, the conception of dark problems, great mysteries, an appalling, overwhelming vastness, which he cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in penetrate and cannot solve. There is a sadness in the same cannot solve the saddeness in the same cannot solve the saddeness in the s

SUPPLIED TO STREET STREET HALL.

Dang Bannaz-Judge Edmonds, Sho la clways Haened to with interest and attention, spoke to a large udience at Dodworth's Hall on Banday evenlag, his subject being the Lessons of Spiritualism. His lecture was preceded by the tecttation of Pope's Universal Prayer, and two short plecos of harmony performed by our brass instruments in a very subdued manner, the performers being invisible. The music was appropriate and good, but might have been much more so if given upon stringed instruments, which no doubt could is well have been done, by four select members of Dod. worth's band.

The lecturer stated that he had withdrawn bimself for some months past from promisouous circles and spiritual intercourse, and had sought something beyond the demonstrations and philosophy of the phenomena; and he thought it time for Spiritualists to leave these things and look for that something beyond. He had felt and could not resist that oraving. He had found that though the doctrine of Immortality was announced: two thousand years ago, for several hundred years the human mind was engrossed with the phenomena and philosophy of it. Thus Pythagoras, Socrates, and the other Grecian philosophers were engaged, and it was not until Jesus came that the religion of immortality was revealed. The appeal was then made to the heart. accompanied, to be sure, with the phenomena, until it had captured a great portion of mankind. He thought. the time had come now, as of old, for us to look for the higher truths that Spiritualism gave us. It was " time hearts should be reached, which could only be done by love to God and man. But how was the love of fied to be exercised when it was so difficult to comprehend him? It was to be exercised by religion. If Romanism was acceptible, worship God there; if Quakerism was acceptable, worship him in the silent as. sembly. Go to the religion of Zeronster, of Confucius, of Mahomet, or of Jesus; take any religion, but worship God. It is by that alone that you can demonstrate your love of God; it is by that alone that you can be made to realize you love for him, and feel that it is lively in your hearts. Religion must come to you. in its threefold aspect—submission to the will of God. faith and prayer. The Judgo then adverted to his own experience. His

life had been a checkered one, but he had arrived at the conviction that those things which he once looked " apon as evil, had proved blessings, and that which he had once regarded as the greatest blow heaven could inflict, had proved a mercy, for it had enabled him to stand up here, after fifty years of infidelity, and announce himself a believer in religion. Poverty and adversity were far more easily borne than the temptations of prosperity. For fifty years the speaker had been absorbed in the selfish pursuit of wealth and fame, nd yet there was a constant want of his nature unsat. isfled. Long did be think in common with most men. What is the use of prayer? How can I expect that God will suspend his laws? But he forgot one thing; that while God works by immutable laws, in respect" to every law there is a wide margin in which the human will is left free to roam and take the responsibility of obedience or disobedience. But there was another thing, the discovery of which had been of infinite value to him. Prayer fits us for the reception of the gifts of God. It is not designed to change God's purose, but ours. The experience of the influence of it in the spiritual circle, and in the church was a proof of the fact. The mysterious influence of prayer and music, harmonizing the thoughts and feelings, had been felt by every body, even in spite of their logical convictions. This was felt in revivals of religion, and the oung convert under the influence of that feeling, joined the church. By and by he wondered what had become of it. How must be bring it back? By prayer, Kneel down before God in supplication and your heart is prepared again. Prayer, then, was one of the lessons of Spiritualism. He had been struck with a communication he once received; "Joy and sorrow, pain and prayer, are ministering angels sent to try men and prove the probation of eternity." Prayer was a bles ing, for he had tried it. Love to God-was it obedience simply? Was it not affection also? Did a child ome to a parent to ask for anything, without exhibit. ng affection and reverence? Did one man come to anther to ask anything without manifesting a proper espect and with an earnest desire and purpose? Bo should we come to God, with reverence and affectionwith a suitable preparation of heart. In your hours of business, utter a short prayer, and behold how the omforter will come.

Your correspondent feels impelled to make a few omments upon the foregoing. Fifty years of infidelity. it would seem, have not been favorable to the enlightenment of the lecturer's mind in some respects. Fifty years ago he ought to have learned what he seems to have just discovered, to wit, that prayer does not change God's purposes, but ours.

Having been disappointed in satisfying his ambitions desires, the Judge thinks that what was wanting all the time was, to betake himself to prayer. That is a common experience, and millions have sought the same relief. Human nature has many wants, and as soon as one is gratified, up springs another, so that man is never satisfied. If he were, there would be an end to progress. Now is prayer going to satisfy all. these wants? If so, then man will cease to progress. Effort is what is wanted. Has society been ameliorated by prayers, or by efforts? Have not the men of prayer rather been obstacles in the way of reform? How is it with the clergy in all ages? Have they led the world onward? Mr. Beecher confesses that the church is the baggage wagon in the great army of progress. So it has always been.

But says the Judge, "I have tried it." Well, so has. our correspondent. For ten years | practiced constant. daily prayer; for ten years more I have abandoned it. have sometimes made cjaculatory potitions to spirits. (and if that is the kind of prayer the Judge recomnends I have nought to say) but for ten years past I have not bowed the knee to any being. I pray not to Lad because I cannot comprehend him any more than the worm can comprehend me. Men and spirits I can/ comprehend. But how shall I approach them? With bended knee? I am not such an abject slave. The Chinaman orouches before you and bows his head in .. the dust, like a whipped spaniel. The Southern negrotakes off his hat and addresses you as his master. The calightened freeman comes to you boldly, as a brother, equal to yourself, and solicits a favor without dream. ing of condescension on your part. Which of thesecomes in the most proper attitude and makes the best гауст ?

The Judge seems to recommend public prayer trary, by the way, to the teaching and example of Jesus, who not only never made a public prayer, but denounced it. And not only does the Judge recommend public worship, but the joining of the present religious: sects. Go to Romanism, says be, repeat its mummeties, countenance its priestcraft, endorse its damning errors. Join the Quakers, wear drab clothes, put on a: long face, murder the King's English, discard all: amusements, dispense with music as worldly folly. Unite with the Mahometans; lend your countenance and approval to all the absurdities of systems of religion founded in fanaticism, and comented with childish. superatition, gross error and foolish absurdity. Help build and maintain costly church edifices to be used three hours a week and kept the rest of the time as an .. dle show. Is that the sage advice that enlightened Spiritualists, many of whom have drank in just such nsense for a lifetime, are to follow? Are we to respeciate the bosom of the corrupt church organizations from which Spiritualism has drawn us as onto a.

Bright A Atribet

bigher pinne? Burely the old reels will not tolarate us agtin unless we disavow our herostes, or at least heep stienco and amother our convictions. On the name day that this fecture was given, I was informed that a Catholic priest said to his congregation. "licethren. next Bunday I shall take up & collection. The object of it I shall not tell you. Suffice It to say, it is a benevolent one, and as you have confidence in my judg. ment, so you will come prepared to contribute." Buch to the bondage that Judge Edmonds would seem to recommend, for how can we be Spiritualists, much less how can we make progress in Spiritualism, and be able or be allowed even to worship in such organizations? Our communion with them must be at the price of stuitifying silence, and backward progress. New York, Jan. 30, 1860. W. H. B.

### ENLARGEMENT OF THE BANNER! ROOM FOR ALL!

In order to make room for all our friends who have long desired to be heard relative to their own experiences in the columns of the BARRER OF LIGHT, and to furnish a still greater variety of reading matter for our tens of thousands of subscribers in all quarters of the country, we have determined, on the 31st of March, and with the commencement of the NEW VOLUME, to

ENLARGE OUR PAPER by Two Columns on each page! We shall add one column to its width, and longthon the whole page three lookes, thus

giving, two new columns to each page, or, in all SIXTEEN COLUMNS MORE:

We shall, by this arrangement, be freed from the necessity of using the small type which has troubled so many of our readers, and honco

No More Small Type

need on the Banner. This enlargement we have had in view for some time. We make it in order to meet THE WANTS OF THE PROPER.

"BANNER OF LIGHT"

Still More Worthy of that menerous support it has received in all parts of the country hitherto.

LEADING FRATURES will remain as now. We shall employ the BEST CONTRIBUTORS

the country familebes to our hand, and No Monns will be Spared to coulinge 1 × 1 × 1 × 1 × 1 × 1 × 1 the Banner in the path of

BATIONAL PROGRESS. in which it first set out on its prosporous journey. Our paper will never fall away one lota in ite

BRAUTIPUL MEGNANICAL APPRARANCE, but it will be our sim to make  $(A_1,A_2,A_3)$ 

Still New Improvements, as our friends demand them. In all respects the Banner means to keep itself fully

ADREAST WITH THE AGE WE LIVE IN. thus commending itself to the favorable attention of the Liberal Minded,

Gillery to the con-

and the Friends of Progress Everywhere! Our contemplated improvements of course involve LARGE OUTLAYS OF MONEY;

shall look to MOLD AND NEW PRIENDS Application of the state of the

EVERY STATE OF THE UNION to assure us, by their liberal subscriptions, that our efforts on their behalf have fully HERT THEIR APPROVAL.

New Volume we shall commence A FRESH STORY

ANGELLE MANAGEMENT

by that popular

entitled

"COSELIA WAYNE;

Additional Street OB of Decided

WILL AND DESTINY."

there's Berry, Colby & Co., 3 1-2 Brattle Street. Park, ciu Boston, Mass. mallar v

To Investigators of Spiritualism. We have long desired to give the honest sceptic a satisfuc-

tory mode of investigating the phenomena of Modern Spiritcallem, but have not had the opportunity of doing so to our satisfaction until now. We take great pleasure, therefore, in announcing to our friends, and the public generally, that we have made arrangements with

ADA L. COAN.

who is known to be the best test-medium in the country at present available to the public, to meet this demand in a manner which cannot fall to promote the cause we have at heart. Her manifestations are by rappings and writing. The second story of the building No. 31-2 Brattle street,

ecoupled by the Banner of Light,

will be immediately fitted up in proper style for the reception of those who may desire to try the spirits, and test the claims of this most wonderful and interesting development of the age we live in-We wish that we felt able to place such an opportunity as

we epeak of at the disposal of the public without money and without price; but, not having yet arrived at this state of sindependence, we feel that these who wish to seek for truth wall not be distalished with what we doom necessary at the present time. hire. Coan will give private sittings at our seems as soon as they can be got in rendiness for the reconflon of visitors, at the rate of

FIFTY CERTS PER HOUR,

from 9 A. M. to I P. M., and from By. M. to 6 P. M.; and public althings two or three evenings during the week, from 7 to 0 o'clock, at a much lower rate.

Proc tickets for the evening scances, to those who are unable to pay these prices, will be cheerfully furnished on application at our office. We trust those who have received of the light which is

now dawning upon humanity will raily to our support, and by putting forth their energies to increase the circulation of the BARRER OF LIGHT, place the means at our disposal to make arrangements oven more liberal than we are at present wartheted in doing. Due notice will be given in our columns of the opening of the rooms.

WILLIAM WHITE, BOOKSELLER AND PUBLISHER 36 Bloomsbury street, London, W. C., England.

Baunce of Light, and supply it to the friends as soon as possible after its issue.

Mr. Whire will receive subscriptions for the Banner at the

For 1 year, 12s. For 6 months, 6s.

Bunner of Night.

DATURDAY, PEDRUARY 10, 1000. Herry, Colby & Co., Publishers.

william Derry, Luther Colby, 7, Rollin B. Squire. e po primi primi primi de la compansa por esta a la compansa de la compansa del la compansa de l PUBLICATION OFFICER: .

EDITORB:

WILLIAM BERRY, BOSTON. S. B. BRITTAN, NEW YORK, LUTHER GOLDY, "J. R. M. SQUIRE, LONDON. TERMS OF SUBSCRIPTION: Bingto copies per year, \$2 00

st months, 100

three months, 50

The When mailed from London to any part of Europe

One year,

One year,

Ele 12s.

Bix months,

All subscriptions must be paid in advance, and the paper will be discontinued at the expiration of the time paid for, of which due notice will be given.

OLDE RATES.—Clubs of four and upwards will be furnished at the following rates:

One year,

Bix menths,

75

Persona sending us clubs, may add to the club at any sub-

Persons sending us clubs, may add to the club at any sub-lequent time, names either in their town, or any other place.

Moneya sent at our risk; but where drafts on New York can so precured, we prefer to have them sent, to avoid less. Pro-ture drafts on New York, if possible.

Bubscribers wishing the direction of their paper thanged from one town to another, must always state the name of the town to which it has been sent.

All letters must be addressed, Bannen or Light, Boston, Moss. Berry, Colby & Co.

YOURSDLF FIRST.

A not less wise than witty clergyman in New York first duty of every man to keep himself and his family off the town!" Now, however sensationish merely this remark may appear to many, we undertake to say that there is no rule or principle, in morals or ethics. be accomplished. Your "lo, here !" and "lo, there !" more plain or more profound, and that lies nearer the centre and heart of overything styling itself Christian and civilized.

in this brief remark, or anothegm, and give it such an new light that has dawned from heaven upon their endiess variety of applications, or hold it up in so many lights, with so many shades of meaning, that it shall appear to be the very corner-stone of all healthy what hieroglyphics on the darkened walls of the soul social existence—the first and last condition of a man's lit is able to decipher—what are the sweet messages it having anything like a genuine existence at all.

about what leads to nothing, after all, to go to work to relute the notion that such a sentiment is necessarily a selfish one—to close the mouths of all cavillers and casulsts, who are quick to see motes but never sown? Why hurry about so like children, tickled with behold beams; we admit that the sentiment is a selfish their wonders of gifts at the first, yet no wonders after one-just such an one as a wise Providence has inocu- their eyes have had time to contract from the first eflated our natures with for the highest and best of feet of them? We insist that such betrayals of hasto purposes. If that admission is enough, we will pro- and fuss prove spiritual, if not intellectual, shallowoced with the thoughts that huddle upon us in connection with the original idea, and express them with the plainness with which they occur to us.

The very first duty-though we have no particular liking for that canting word—a man owes to himself, to and not experience; it is a mere dazzling of the sight. society, to anybody, is the duty that lies nearest him; and that will always be found to be the care of himself. Whether this is a scilish view or not, it is indisputable that it is at the bottom of all individual growth or growling and morose because the world is not yet insocial advancement. If a man habitually neglects to clined to adopt their ill digested theories-let all such, take care of himself, but lazily expects some one else we say, take to heart the lesson that even public negto feed, sholter, clothe and warm him, he has no busi- leet so plainly teaches them; which is, that all renovaness to be in the world; nature furnishes us with tion and reform begins at home; that he is the best and lessons in plenty on this topic, and never shows pare most practical reformer who sets himself about attendtiality to any of her offering that, have not sufficient ling to his nearest duties, such as providing for the mastrength for self-support; and there is a well-known terial and spiritual wants of his family; that all more adage, too, that bears directly on the point, that ambicos in connection with this great work, if scoretly "God helps those who help themselves." Which is avowed, is fatal to the efficiency of the reformer, and strictly true; for by making the efforts necessary to the most conclusive proof that he is not the true perhelp ourselves, we are insensibly giving the inborn son for the work; and that, above all, he should be God-power a chance to work unobstructedly through willing and happy to radiate a pure influence in what-

do something for some other family. His first duty lies | the gaze of sympathizing thousands.

ny longer. Then logically follows the law, that he who seeks, and seeks bonestly, and with all his heart, zenuing and permanent development, will first be careful to take care of himself and his family. After that, though the time that is left be little enough, he can give himself to the development, dissipline and harmonious culture of all his intellectual, moral and entritual faculties.

But when we look around us, what a strange medley presents itself! The human soul having received a now influx of light, and been awakened afresh to an there is a hurrying to and fro. a wild sort of mixing up of desires and duties, and a queer and fantastic jumbling up of the natural relations in life, such as no civilized corner of the earth ever felt obliged to put on record before, and which, as a whole, simply betokens and proves the awakening to life, but sadly suggests the primary want of clear perceptions, harmonious development of character, and, too often, common sense under the most common circumstances. For one, who thinks his soul is all oblaze when he has only not a precarious hold on a rush light, straightway flies off at a tangent to touch up everybody' torches; and another, who has for the first time found out that he is the owner of certain faculties, and found out nothing more, thinks he must needs run about at a wild scamper and tell the rest of the world what fools they are; and a third, whose uneasy tongue was ever brain, deems himself commissioned as a special prophet, to proclaim to mankind, in his rapid way, truths as old as eternity, and to denounce all who have the native taste to dislike his combined ignorance and effrontery.

We have had our say already, we think, on the subect of professed Reformers—those extremely busy perons who know what others want so much better than they know themselves, and are mad if they are not roundly said and well fed for imparting their information: but the character is a chronic one, and cannot be improved all at once. Of such we only wish, as a genwith as much equanimity as he gives it? and, is he of Sunday meetings, in that part of Boston. just as willing to let his life and light shine from an obscure place as from a public one? We deem these inquiries tests; if a professed Reformer can stand these, he may be considered sound and healthy to the

But no man has a right to set himself up for the work of reforming others, until he has consciously felt BANKER, as soon as the new rooms we are fitting up at least the thrilling pulsations of a spiritual life of are ready for the reception of our friends.

his own. The world does not need men and women to go round peddling out to them bran bread, made of the chaff of the teachings of years ago. It makes no call to-day for merely tumid orators, or constructors of eloquent prayers, or talkers who talk to order, and as the wind blows. Unless we have something to cont. municate, that leaps alive out of the sout in spite of repeated efforts to keep it there unknown and unfelt by others, It is our duty to be dumb. Unless we are quite happy and contented to lead silent lives, that 1-2 Brattle St., Boston : 143 Fulton St., Now York, may still be lives of perfect heauty, we have no claim to lead the lives of talkers, and wordy haronquers, and verbal gong-ringers. It is the spirit that sets the stamp and real on us all-not the profession or the outward proclamation; and if we do not dwell all the time at home with the spirit, making .. bright day" there continually, we are self-condemned already when we ramble forth to impress an external and foreign life into our experience, which does not belong there at all.

There is a good deal of complaint, and deservedly. too, of the indelent individuals who protend that their mission" is to go about reforming the world. Too lazy to work steadily at any regular calling, they believe themselves possessed of just about energy enough to mind the business of other people, and expect a salary for their trouble besides. Their first want is, of reformation and improvement for themselves; but, instead of that, they are convinced that they were specially appointed and set apart to plow up and sow over the soil of all other natures but their own. It is astonishing how much more they can do for others than for themselves. They can preach discourses in public: but it would be the hardest task for them to lies them in slient obscurity. There would, in fact, seem to be some odd contagion about this business. some moral disorder with unpleasant cutaneous symptoms, that sets men wild in a moment, and keeps them, like colts, racing with flowing manes all over the pasture, when they might just as well be regaling commenced a discourse to his congregation, not long themselves on succulent grass. One starts, and anothago, with the following plump assertion-. It is the or starts; and it might for a time be supposed that reform was going on after the style of a Mexican

stampede. Alas-alas I this is not the way these things are to men perform no work, considered as such in its permanent results; grace does not come in a thunder-gust, and a pure and beautiful life is not the birth of a tem-We may take the idea that is wrapped up so snugly pest. Why will not they who are rejoicing over the souls, wait patiently, prayerfully, and in silence, to see where that blessed light throws its illuminationbrings to the newly stirred spirit-and in what direc-It would be going out of our way, and bothering tion it will suggest that they shall move? Why not first find out the meaning of this visitation, coming so like an inspiration, and give time for the seeds to swell and germinate in the soil in which they have just been ness, too. Because a man has managed to master a new terminology, he hurriedly supposes he has become the master of a new science, with all its vast principles. It is flame, and not heat; it is bewilderment, not the clear and steady perceptions of inspiration.

Let all restless folk, needy and seedy because they will not labor for their living as others labor, and ever position he is placed, feeling the throbbings and If a man neglects his family, he has no right to be threes of experience within him, as consciously, or traveling around trying to, or pretending that he can even more so, when unobserved, as when held up to

at home. If he has not the eyes to see that, then be We forget, semetimes, that the sun shines steadily is as yet blind to everything worth seeing. On the on, careless if its rays penetrate to every dark cavern . strong material basis is built the whole structure. No in the earth or not. It asks no questions of results; it man experiences any new and thrilling sensations of does not fret and fume because selfish men are not the spirit, while be is shivering from an insufficiency grateful for its light; It does not threaten to turn away of olothing, or dragging about limbs that are weak for its face altogether, because its rays fall thickly and in want of nourishment in the stomach. Your friend or golden showers in this place, but produce no visible ef-neighbor never comes to you with his heart full of fect there; in fine, it is not—if such a thing were possifresh experiences, and eager to the point of impable in fact—always looking out to see that it is either tience to give them all up to you, if he has no wood admired or appreciated; but it shines steadily on, ushin his shed, and no potatoes in the cellar, or no flour cring in the welcome day, and bringing about the apin the pantry, and, what is the acutest sting of all, pointed seasons, each in its time. It suffils the whole with children who cannot help thomselves, crying for object of its own creation, and with that is content. Just as the nure rose buds, and bursts, and dispenses This every person knows and understands for him- its fragrance everywhere around, not asking if it is adoff. It need not be repeated, and hammered upon mired, or even beheld, but content and happy to perform the divinely offices of a rose that was created to blossom and decay in its own little June.

It must be so with us, too, if we seek to live healthy lives, giving out a genuine spiritual fragrance, and ful-Alling the purposes with which they are divinely charged. Thus we do not become uneasy about ourselves, or meddlesome for the fate or fortune of others. We may run over with sympathy, and that is what is good for us: but it is not always, by any means, that your people of quick and tender sympathy are the ones who are given to talk continually about it. The life is appreciation of its own immortal powers, suddenly the social reformer, not the speech. If that radiates the true and steady light that illumines everything within its radius, then it matters little whether we are called to prophecy and to teach, or to be happy and dumb. For then we connot be dumb, though we should lock our lips with steel and iron.

Spiritualist Society at the South End.

The Ladies Spiritual Samaritan Sowing Circle held Social Levee on Monday evening, February 6th, in a beautiful new hall at the corner of Springfield and Washington streets. A large assembly was present. numbering over three hundred active and intelligent men and women who love and respect Spiritualism. Short speeches were made by different persons. Dr. Show made a very unique appeal for the aid of Rev. Mr. Tirrel, which was interesting and handsomely rethe chief impediment to the action of either heart or sponded to. Quartettes, duetts and solos were sung, after which dancing commenced; and to conclude the pleasures of the evening, the ladies opened the doors f another hall where there was a magnificent outlay of frosted cakes, with gold rings in them, and a bountiful supply of entables, got up as none but ladies can get them up, of which the party partook.

This is a new sewing society, belonging to a new Spiritualist society recently formed, and holding meetings on Sundays in à ball at the corner of Dover and Washington streets. The Rev. Mr. Tirrel is at the head of this society, and is highly spoken of by those who attend there. The meetings are well attended, eral thing, to ask two questions: can be take advice and will supply a demand that is needed, in the way

Mrs. Conant's Beancos.

We are happy to inform our readers that Mrs. Conant is rapidly recovering from the attack of crysipolas which has confined her for sometime to her rooms, and will be able to resume her cittings for the Cora L. V. Hatch.

The friends of Mrs. Hatch, in New York, having secured Rope Chapel for that purpose, have tendered her the free use of the same every Bunday afternoon and evening until the first of May, and she has already commenced her regular meetings at that place with most favorable prospects.

The fact will not be disputed-and it certainly admits of no disguise-that Mrs. Hatch has carried the claims of Spiritualism home to the minds and hearts of multitudes who gave the subject no thought until they listened to the music of her speech, and were convinced of the supra-mortal origin of the ideas that took form in words, and burned on the lip only to ignite the elements of deeper feeling and higher thought in all who waited on her gentle and persucsive ministry. If this fair young preacher of a living gospel is enshrined in the memories and the affections of many people, it is because that many this world who cannot be influenced by spirits to their inbave been made to feel that Mrs. H. and her invisible inspirers have led them, gently, and by pleasant paths, he will be so after death; if he has given trouble to others toward the sources of light, and to the pure springs of a living and loving inspiration.

The lectures of Mrs. Hatch at Hope Chapel (720 Broadway) are delivered on each succeeding Sunday, at the hours of half past three and half past seven o'clock P. M. It is expected that arrangements will be made to continue the meetings during the ensuing year. Persons who may wish to obtain more particular information respecting the details of the management will do well to call on Mr. Ludden, or some other member of the committee.

, Mrs. Hatch may be addressed at Brooklyn, N. Y. care of William A. Ludden, Clinton Avenue, between

Treadwell on the Preservation of the Union.

Myrtle and Park Avenues.

A. Treadwell, of Newark, N. J., has furnished us samples of such a preparation of GLUE as will serve equally well in repairing broken furniture, crockery, and a variety of other articles quite too numerous to be named in this connection. This most convenient infinite progression; of angel beauty; of celestial holiucas. and useful article is precisely what everybody wants to stick everything together. We are not quite sure that it would cause a rambling preacher to testick to bla text;" nor will it make the arguments of the enemies of Spiritualism hold together over night. But it cannot be denied that dilapidated tables, chairs, pictureframes, books, etc., etc., may all be succdily restored to a normal condition. Those who apprehend that selves; that is "wickeder" than we are. We may as well, the Republic is likely to be shattered, might do well to forward an order for Treadwell's Glue in advance. and then be prepared to gather up the fragments. If the Union should not be broken at last, the Glue may be very profitably used for another purpose. Indeed. it cannot, in any event, be a bad investment, since the article will mend almost everything but broken promises and the Ten Commandments, not even excepting a fractured leg-provided the broken leg is a

For sale by S. T. Munson at our New York office.

Mrs. Hayden in New York.

Dr. W. R. and Mrs. Hayden, formerly of Boston, save removed to New York, and are new located at regarded as one of the most interesting and reliable everywhere commanded the respect and merited the months since :esteem, of all who have been favored with her acquaintance. Mrs. H. has done much, both in America through youder interminable avenue, filed in perfect order, I and Europe, to commend the phenomenal department associated in the property of the manufacture of them has a constant associated in the phenomenal department.

will be present and speak on the occasion. Quartette and gice clubs will sing. " The lower ball will be used perfect stranger to me. I felt that the vision was a spiritual for playing "grace-hoop," and other old-fashioned games, by these who do not dance. Dancing will commence at eight o'clock. Music by White's Quad. spirits, who appear as they are, as I have in the spirits who rille Band. Tickets one dollar, for sale at the South End drug stores. Cummings House. Banner Office, and spheres. I have known spirits who belonged to the "seventh at Marsh's Bookstore.

Renew Your Subscriptions.

Our friends whose terms of subscription expire heween this and the close of the volume, will oblige us certainly find that they cannot do without the BANNER when the improvements we are pledged to make go nto operation. One great objection will then be removed, and this is the small type we have been compelled to use in order to meet the heavy demands mean our columns. No type smaller than that used in our eading editorials and stories will after our enlargement ppear in the Bannen.

T. L. Harris.

A London correspondent writes to the North Amerian and U. S. Gazette as follows:-

An American Minister is making quite a senention here by his preaching. He draws very large attendances at the Music Hall in Store street, on Sundays. His name is Mr. T. L. Harris, author of the "Lyrio of the Golden Aga" the "Lay of the Morning Land," &c. Speaking of him and of them, William Howlit says that his sermons are delivered in the very highest tyle of cloquence—cloquence embedying the greatest and noblest truths. "Having heard him," he continues, "I have no beginning in prenouncing bilm one of the greatest have no heshalion in pronouncing blim one of the greatest sacred orators that has ever appeared." Of his poems he declares nothing flore, since the days of Milton, have been produced. This is rather high praise, it will be noknowl-

IF We are pleased to learn that Asa H. Rogens. Eso.. formerly of Hartford, Conn., and for a long time one of the most substantial friends of our cause in that place, has removed to New York, and is about to establish his business-the manufacturing of silver plated ware-in the New York Sun Building, situated on the corner of Fulion and Nassau streets, and almost within speaking distance of our office. We are glad to have Mr. Rogers for a near neighbor, and trust that his removal to New York may promote his interest and hap-

Miss Lizzie Doton at the Moledcon.

The crowded state of our "copy" drawer compels as to defer, till next week, the publication of our report of Miss Doten's lectures in Boston on the 5th Ilio subject, in the afternoon, was "The Spirits' View of the late Disaster at Lawrence;" and, in the evening, The Great Spirit"-the latter discourse purporting to e from the epirit of an Indian Chief.

. The Calumet.

Mr. Beeson's new magazine has made its appear ance, in a style worthy of the humane cause it is to advocate. The first number contains an excellent portrait of the venerable editor, and another of Red Jack. et, the Indian. The Calumet is to be published monthly, at one dollar a year. Address John Beeson, 55 Broadway, N. Y., or John P. Jawett & Co., 20 Wash. ington street, Baston. 😽

Services at the Meledeon.

Miss Lizzie Doten will lecture under spirit-influence in the Melodeon, on Sunday, February 19th, at 2:45 and 1:15 o'clock P. M. Bublect in the afternoon God and the Devil. " taking for a text the thirty first verse of the first chapter of Genesis. In the evening, of Luke, sixth chapter and thirty-second verse.

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE.

Wednesday Evening, Pob. 6th.

Quarron—"lie sphits exert as if influences upon mediums —or are the so-called syll manifestations termed spiritus, from spirits or mortals?"

Dn. Weitington-This quotion covers points of philosopley of immense importance to humanity-for greater than is each or known. This question of spirit relation is a touching, interesting, and a memoritous question.

There is more or less spiritual influence at all times acting upon us. I assume that the quality of the spirits we attract around us is always according to the quality of our thoughts and feelings. If a man indulges in drunkonness he is sub-Jest to delirium trement. Drunkenness produces a condition that makes the system exceedingly ausceptible to spiritual influences. Any spirit in the spirit-world may use a medium when thus the connection between the body and spirit is weakened. I doubt not that there are some men living in jury. If a man is scillels in his earthly life, and dies soldsh, before his death, he may do the same after. Those who take advantage of others in trade have little or

no regard for their neighbors' comfort or welfare: they may not design to give them pain, but they do do this in order to gratify solfish ends-and death does not in the least alter a man's solfish dostres.

It is my fullest conviction that it is the will of God that .. we should scarcely know whether we really live more under the influence of the spiritual or material world while in our enthly existence.

[Question-Despirits over attack themselves to mortals for the purpose of enjoying pleasure ??

I have no doubt that every glass of spirits taken beyond the first, is enjoyed by some spirit in the spirit-world. In proportion to the susceptibility of a medium de spirits de this. When a man gets angry I can forgive him more easily, knowing that the influence of the spirit world is upon him. Dn. CHILD-Broadly and unreservedly I dectare that I know nothing of the existence of evil spirite anywhere in God's croation. All spirits are good, because immerial. A soul, though buried in the denseat darkness of human woo, has God within: has in its nature seeds of clernal life; of Shall a haby be called "coit" because it is not born a man? Shall a spirit be called "evit" because it begins low in the ecale of human progress, and necessarily in darkness treads upon the lower rounds of the ladder of eternal progress first,

as God has wisely ordered? Do not fear "ovil" spirits, my friends. I tell you, as a truth of God, that cannot be disproved by man, that no spirit; will, or oan come to us, to influence us, that is beneath ourand better, be afraid of ourselves.

We have already seen enough of spirit, to know that attraction is the governing nower of apiritual existence. Like seeks its like in the great spiritual universe of God forevor. Would we drive an "oril" spirit away that ruffles the states of our external life? We may as well attempt to banish the deepest longings of our souls from our existence.

The "evil" that we see in things around us, in spirite, is but the reflection of ourselves in the mirror of creation. We are always pretty good ourselves—or think we are. Antagoplam, camity, cvil intents and purposes we see manifested in so-called spirits, is but the shadow of ourselves. If we have not learned this hot, we shall surely find it in a future lesson of our spiritual education. And when this fact becomes a: part of our intelligence, we may bid farewell to all the learwe have of evil spirits.

We have so much confidence in our own goodness, that -No. 1 Waverly Place. Mrs. Hayden has long been when we learn that the evil in the world is but the real character of ourselves, reflected, we shall cease to believe in its test mediums in the country; and she has always and existence. A very susceptible cicirvoyant said to me, a few

and Europe, to commend the phenomenal department of Spiritualism to the serious attention of the public. Our spiritual friends in the immediate vicinity, and those who may visit the city, will doubtless find it pleasant and profitable to pass an hour with Mrs. Hayden and the spirits.

Spiritualist Levee.

There is to be a Social Lovee at Minot Hall, corner of Washington and Springfield streets, by the Spiritualist of South End and their friends, on Wednesday evening, February 29th. A number of the best mediums will be present and speak on the occasion. Quartette

The medium who gave the above vision was at that time a reality-was true.

I must confess that I have just as much confidence in these make loud proclamations about being very high up in the sphere," get very angry when their highness was doubted." Touch the dignity of any high spirit, (I mean professedly high.) in the form or out of it, and the spirit loses his temper.

I have seen many spiritual realities, in visions, so called, (doubt it, if you please—this matters not.) and if there be such a thing as high in spiritual things, the highest to the by promptly renowing their subscriptions. They will humblest-the highest is the lowest; and I am forced to the conclusion that the words, "the high," and "the low," "the evil." and "the good," as applied to infant human souls on earth, and to their guardian spirits, are the verical phantoms of spiritual infancy, that must fade away in the light of malurer spiritual growth.

There is a great deal of common sense in these obsessing "dovils," as they are called. They have dropped the airs of self-righteousness themselves, and are making others do the same. They are better educated in entritual things than the man is who feels hely idenself, and says, "In the usme of God command you devils to depart."

According to my experience with men, I have been able. to draw ten times as much real benevolence, real kindness. and real goodness, from the practical lives of men who were "davillsh bad." as I have from men who believed that they were almost as good as Christ. But I doubt not that one is as good as the other. I fall to find in practical every-day life, merit in one balanced by demerit in anothers good in one balanced by bad in another. All are good: the spirits that guard and influence men are always like the men they

Evil is a phantom always to be rendered in the first person . and singular number, but always is rendered, by spirit infants, in the second or third person, and plural number. What you call cyll suirits, all mon kneel to and awear they

don't. It is evil spirits, according to your definition of evil spirits, that move the world and hold humanity. Lucifer

"Have I not all the honor of the earth?". Would you touch a spring to advance human progress.

speak, a friend, in soul, to the army of a legion of dovils, as ou please to call them, utter the mandate with feelings en apport with the love that emanated from the soul of Christ, and simultaneous with the going forth of the mandate the work is done. Lucifor has proposed the following plan of sale:

"Wait till Wait till Bome angel comes and stire your stagmant souls, Then plunge into yourselves and rise redeemed."

Dn. GARDNER-I agree with Dr. Child in most that he has anid. I believe that no power on earth, in hell or heaven, can incite me to do an act unless I have a germ in my own nature that attracts the influence acting. All powers combined cannot make a man commit murder unless The nature of the person attract that power.

When I hear men or women uttering denunciations of mediums, and charging them with being immoral Heantious and untruthful, I at once conclude that the wrong charged upon the susceptible medium is the outgrowth of the undeveloped, licentiaus and immoral nature of the de-' nouncer, or, in other words, if we are pure ourselves, we do lot readily suspect others of impurity. "Out of the fullness of the heart the month speaketh." All the influence of persons in the vicinity around, centres upon persons most susceptible as mediums

In regard to insanity-narticularly mania-a-poly-I have had large experience in treating it. Patients with this discuse have always exhibited the action of other intelligences beside their own and I now cannot but conclude that they were

nanifostations, almost entirely, of disembodied spirits. Min. Connuny-This is to So a momentous openion: but every one must answer it from his own heart; no one can answer for another. No one here has anything to fear from a friend beyond the vale, for no friend gone to the epicitworld would connect evil to a mortal intentionally. I believe her subject will be "Love and Duty," from the Gospel the purpose of all spirits is to do good, to themselves or

Da. Wantington-This influence of spirits goes not only to the famous and to the dranken, but to the angry-

Hespoke of a medium who had a beautiful naturo-but there were times when the manifestations through her organism were wild, disorderly and wanderling. On one coeasten, she, being entranced, entered the desk in which he of identification, but of absolute verification. Recently, from was about to speak, where were gathered a large congregation, and poured firth the most incongruous and delirious uttorances in opposition to him. He waited a little while; ils-br. Charles Main, who generously took me to his house, tened to her without opposition, or unkind feeling toward her, and by his carnest, ellent request, the lady was caused to cease her spenking and come down from the deak. And after he concluded his lecture, she again poured forth vokemont denunciations, which by his slient, kind request were

There are spirite in the spirit-world that desire to commit murder; to influence merials to do them injury.

nature. Dr. Child has get an angle or a hobby that he makes Danner. In the issue of Jan. 21si, 1860, there is a remarkride into everything. He says that there is no difference in able communication, through Mrs. Conant, from Andrew J. things in this world. [A voice-Dr. Child nover said that Cavitt. This person was brother-in-law to Mrs. Dr. Main. there was no difference in things in this world.] Nature is and had certain peculiarities which distinguished him above varied, and so are spiritual manifestations. I doubt not that most men, and the communication is so like the man, that light and chadews, good and bad, make up the whole of life. I have listened with a great deal of pleasure and interest to the ideas that Dr. Wellington has advanced, and from them I have gained instruction. It does appear to me there are 'evil spirits: but I cannot see the instice of their existence As a man dies so be finds himself after death. When I die I expect to find associates more clavated-more congenial than here. I speak for the cake of getting at the truth. Dr. Wollington thinks that be can make mediums by drugs. I do not agree with bim in this particular

me for good or evil? If it is true that they can, then what is my daty? It is my duty, while on earth, to avoid making enemics, and do overything I can to make friends. Do spirits influence us to do what we desire not to do? I think if we yield a little at first, though reductantly-by this little yield ing, spirits get a foothold and push us further then we your office, or had, in fact, been printed, this immortal man desire. He related a case of a young man, who was very respeciable, who had no desire to become a drunkard, but after the "first glass," was led irresistibly on from one degree to another of drunkenness and degradation tilt death finally terminated his earthly life. I admit that there is some power unseen that influences us for cvil or for good; but I cannot conclude that that power is altogether beyond our control.

This subject is continued to next Wednesday evening, when Mr. A. E. Newton is expected to opon by some re marks.

#### THE OLD WOMAN.

if An old woman eat at her cottage door, Busy turning her spinning wheel-She sadly thought on the times of yere, 'As slowly sho carded her reol On the cherished once of former days, Now nalcop in the penceful grave.

Oblidren that rest from their childish plays 'Moath the turf where the wild flowers wave. Bho endly clis in her dreary age. Of more than three score years and ten, Mournfully conning life's chequered page

By memory unfolded then. She sees the dark-eyed youth once more With her stand at the altar's side, . Wosting the emile he proudly wore When he called her first his bride.

Fair children gather around her knee-Well she knows each youthful face-Bhe hears again their shouts of give, Making gind the lenely place. A smile o'er hor palled lip doth eteal-Bho hears the message spoken, And her hands no longer card the reel, . For the thread of life is broken,

### Book Notice.

NAMBLEBU

The Poplic Live or Cart. John Bhown, by James Redpath, with an Autobiography of his childhood and youth. Bos-ton ! Theyer and Editingo.

The events connected with the carthly and of John Brow are too well known to need recapitulation. The present volume contains what purports to be an accurate biography of the man, who, whether he took the heat and most Christian means to convince slaveholders that they are criminals, and blaves that they are fit for freedom, or not people will generally decide for themselves. The accurate complication of the facts in this life of John Brown shows to poor advantage by the aido of the bitter spirit the editor betrays toward, not merely slavsholders, but all mon whose coluions are not his own rather the contrary. And his blind here-worship, we should say, only made him still less qualified to be a just and onlireuseful biographer. In a proper and effective biogralike partizanehip-not the least disposition to make out a case: If there is, the real and permanent value of the per formance is to that extent impaired. And this should be our general criticism of the author of the present volume, who has, nevertheless, but his whole heart into his work.

John Brown was, beyond question, a remarkable man. He was deoply religious-nay, even sternly so. His abilities were all executive, not persuasive or administrative. He loved to "amite hip-and-thigh." He manifestly preferred to have his character one-eided, rather than all-sided. We of course use those terms in their true and high sonse. He was rather a dry, bard utilitariah, judging from his conduct alone, than a person who thought there was anything in this world anxious to find a flaw in her scientific and historical arguto only as he went along. He wanted to see all the wrongs righted, before he could think of growth or healthy pleasures. And the errors, too, he would have rooted out at once-no healtation, and no delay. By the strong arm and the mighty sword he sought to correct cylle, as Mahomet and others have sought to propagate their tenets by the same power. He lacked that here comprehensiveness, that ever widening sympathy, that natural ability to look at things from the stand-point of others, and especially that quick and keen power of perception, linked in closely with true benevelence and fraternal sympathy, which enables a man to see and appreciate the circumstances of another's position-all of which pualities are necessary to complete and harmonious human development. Hence it was next to impossible for him, with such deeply grounded religious views as his were, not to be a fanation and fanatic he certainly was alboit an honcet and conscientious one. We have told what he lacked in his composition; what he persessed, this volume tells in full for itself. Whether the aystem of American slavery, as human nature is constituted the world over, is to be wiped out o existence by any such violent projects as the one set on foot by John Brown, cannot, with a balanced judgment, be much of a question. And there is hersily less room for the inquiry whether it is better to surrender all we have at the present time attained to as a people, all our own high hopes and the hopes of the world for us, or allow time to let this and other important problems work out their own solution. We can burry nothing. Nothing is accomplished without patience and faith. Time is the necessary element that enters into all operations, whether of nature or of man. No great and or- received such an impetus, that all the hue and cry can't ganlo changes are ever forced upon a people or a State; they stop 1k. nust come, if they come at all, from the new views and intorests that are ever developing within.

A Test at a Sitting with Mrs. A. L. Coan, A gentleman having some names of persons yet in the form written on small places of paper, folded up, he laid them be fore the medium; and, no manifestations being made, h pans ensued; and soon the spirit of an old familiar friend cam and inducated the medium to write the following:-

"I see you have been trying to test the matter, but spirit will not rap those in the form."

Then inquirer asked then-"How became you aware of my writing the names of spirit

April 1st.

In the form?" Answer was immediately given in writing by the med om, as follows:

"I saw you write them, and was determined to give you test that I knew."

Notices to Correspondents. H. M. FAY .- The communication sent us is very good, bu undoubtedly more adapted to your circle than to the pub lie. When you receive anything which is calculated to attr

# the public mind, send it on.

Lecturers. N. B. GREENLEAR, of Lowell, will speak at Randolph, Mass February 10th; Portsmouth, N. H., March 4th; Randolph

#### A Messago Verified.

Merses, Engran-Gebilemen, will you permit your huntde correspondent to detail for the especial edification of that small class of persons who still affect to sneer at the spiritual manifestations of to day, a most astonishing case, not morely overwork, having delivered sixty-one speeches between Octobor 29th and January 16th, I was sick, and fortunately mot ministered to my wants, and sout me forth recruited in health and spirits to do renowed buttle for the Cospet of To-Day, without money or price, for which I beg leave thus pub-Hely to express my thanks.

While sejourning with the Dector, the following extra ordinary facts came to my knowledge; and as these facts can be vouched for by a multitude of persons, and as they will be a raluable contribution to these who are seeking Mr. WEATHERBEE-Spiritualism adheres most closely to light, I have thrown them together for the folis of your all who over know him could not fall to recognize the sixte. the forms of sentences, the locutions, and even the very phrases he used on earth, in the message through Mrs. C. For lustance, he says, "Thanks to God, I filled my lamp with oll before I left the earth, and I am neither obliged to beg, borrow, or boy. They (certain friends of his in spirit life) are going to earth to buy it."

Now, be it known, that A. J. Gayitt was a dealer in lamps. and through Mrs. C. he not only uses focutions peculiar to his profession, but actual phrases familiar with him when on Ms. Sultn-Do spirits come back and influence men for the earth. I quote again, "Say to my friends I am coming good or ovil? Can spirits, gone out of the body, influence to them with some manifestations that will be both justingtive and gratifying. When I am able to control some aubile elements as I wish, I shall do something; but I cannot do so now."-Nov. 20, 1850.

Well and triumphantly has Gavitt redoemed his promise, for, before the paper containing his communication had loft gave such convincing proofs of his continued existence bevond the vell that no room is left for doubt that life in the spheres is a reality no less solid than life here below. One or two days previous to the issue of the Bannen of Jan. 21st, Dr. Main's house was the scene of several selendid manifes tations. First, an alarm-boll, and a deer-bell, also, was repeatedly rung with great energy, and once or twice with onsiderable violence, so great indeed as to alarm Mrs. M., not for herself, but the bolls. In the parler of Dr. M.'s house lands a large flower-pot, containing a grewing tree of rare beauty. White no one was within sixty feet of this room this tree was more than half stripped of its leaves, which were sentlered breadenst from one end of the room to the other. A card or book was removed many feet to a place where it could not have fallen of track; loud sounds were made all over the house, just as if the apirits were helding a regular phantem jubilee. These manifestations were of so startling a nature, that Mrs. Main went to Roxbury to consuit the spirits through a medium there, as to who it was that performed all these wonders. Blie there learned that Cavitt was the man; and not till her return, and some days afterward did she become aware of the promise made by him through Mis. Conunt. to "come with some unusual manifes-

I present these facts to the world, by your permission, dear BANNER, in order that they may serve to others, as they have to me, as an additional cable to that bright anchor of Hope which ites deeply buried in the straud of that shore where the tree of life is growing evermore. P. B. RANDOLPH.

#### Boston, Jan. 20, 1860.

### Letter from New Orleans.

DEAR BANNER-Binco my last, the Spiritualists here have had quite a jubilee. During December, Miss Hardings delivered some fourteen or fifteen lootures to large; and, I bolleve, approciative audiences. She (as I suppess she always does) handled her subjects well—neually bringing uncontrovertible proof to sustain her points, asserting nothing but what science or history would prove—save in a few instances, when the listeners were informed that it was an assertion that the read army of facts would justify her in making. She generally at the close of each lecture gave the audience an opportunity to ask any question they might oboose; and the readiness with which they were answered, equact many to say (though

unjustly) they were prepared beforehand. She delivered some two or three lectures on subjects seoted by a committee appointed by the audience and persons known not to be Spiritualists—and the subjects were treated in such a mannor that those who dispute her being under apirit centrel had to acknowledge that there was a powerful intellect somewhere that could grasp and analyze a subject and deliver such a discourse, without provious preparation She challenged those opposed to her doctrine to meet her in the field of discussion; but no one ventured. Our of our most prominent D. D.'s, though solicited, declined the cantost; and, I have no doubt, wisely, for I have heard his ablest

There are many who, though not Spiritualists, will long omber the rich intellectual treat they enjoyed, and the Spiritualists enjoyed it still more, understanding the source from whonce it came. She can truthfully say she has many friends in the Gresount City.

I think many of our Catholic brothers learned that she to not the "ignorant impostor" that the celebrated Dr. Nichols pronounced her when he was lecturing here last winter; for though he said. "she made historical mistakes that a school boy would have been ashamed of," there were heads among her listeners with more than school-boy brains, and who were ments-but if they found them they have not made it known. And after hor eloquent appeal to the press and clergy, how can they stand back and let the people remain in error? But perhaps, as they were told to bring facts, they cannot produce hem, and so remain silont.

Dr. Redman and L. K. Coopley and lody are in the city at the present time. Dr. R. has all his time occupied in giving tests to those who are investigating, and he line convinced many of the truths of spirit communion. I paid him a visit and received toats of such a character that, had I been a skeptic, I would have been convinced of the fact that spirits do communicate. He is just the kind of medium we have been needing-one to bring the facts home to every one. I think if Mr. Manefield chauld visit us, he would be well patronized. Bro, Redman's physical tests will have paved the way for semothing of a mental character. Persons, whon convinced that their loved once yet live, want semothing more lengthy than onn be procured through Redman, and Mansfield is the man for that, as he scotts to be a sort of

Miss Hardingo left here direct for Macon, Ga., after giving us a New Year's good-by; did not intend stopping in our sister Sinto, Alabama, as they became so badly frightened at Bro. Redman's manifestations, that the assembled wisdom of the State did pass that five-hundred-law you thought a hear It is said. "Whom the gods would destroy, they first make mad." It would not be surprising if there was an example made of those legislators by the spirit intelligences; for by persecution the truth will advance. The spiritual ball has Yours fraternally,
A Chenchaun.

# Liberal Schools.

Messas, Engrans-In your issue of the 4th last, in a paragraph headed "Mr. Jool Tiffany," you announce that Mr. Tiffany is about to establish a bourding school in Ballston Spa, N. Y., and proceed to say: "There is not a first class school in America, that we know of, where liberal Christians can send their children to school, excent the school in Jamestown, N. Y., of Professor Wellington," For your information I herewith send you a copy of the Circular of The Hopedals Home School. I have resided in Hopedalo for the last four years, and am well acquainted with the excellent principals of this school-Mr. Wm. B. Haywood, and Mrs. Abble B. Haygood, blanghter of Adin Ballou). I know their school to be "first class" one, eminontly worthy the confidence of liberal Christians," and of all liberal moralists who have children to send to a boarding school. Wishing due success to all liberally conducted seminaries of learning, I can but inform you and your numerous readers that this Repedals Home School is deserving of unqualified commendation. W. W. Duronen.

Mopedale, (Milford), Mass., Feb. 3, 1800. Working Parmer and Banner of Light for \$2,25 per

Year. Persons who may wish to take a first class Agricultural papor with the Bannue, will do well to subscribe for the Work-Mass., March 11th; Portsmouth, N. H., March 18th, and ING PARMER, a monthly paper, edited by Prop. J. J. Mares,

which we can obserfully recommend.

Letter from Providence.

Polon were more than realized, and we found that fame, George W. Triggs & Co., No. 2 Water street. Mr. T. isknown though it had eloken well for her, had not enlarged upon the to many in Beston as the gentlemanly and enterprising prefacts of the case. That she was universally liked was shown prictor of the prees rooms in Harvard Place. This paper is, by the stendy increase of her audience, the fullest attendance as its mante purports, devoted to the beat interests of the lies. being upon the just evening. Her sudged for the last afternoon and evening were, "The Pather, Bon, and Hely Chest," sheet, and contains thirty-two columns of reading matter. and "The Philosophy of Spirit-Control." Those who have been entertained and instructed through her organism, will f understand better than I can write, her felicitous manner of handling her subjects; and to these who have not had that pleasure, I should say, scoure her services as soon as possible. since, and began to examine a handsome shawl, displayed on he will be with as through July, and expects (or we expect what he thought to be the shoulders of a show figure. To her,) to feast to her heart's content, or stomach's, upon the his asionishment, the figure turned about quickly, and rebivalves and chowder which the taste and discrimination of a garded him with a half frightened, half indignant look; and Providence public cause to be served up so plentifully down then he discovered that it was a real itse woman! He left, our benutiful river and bay.

Upon January 20th, the Rev. John Pierpont addressed us signs of the hand of age which is upon him; his intellect is still vigorous and active, not at all in its escend childhood, nor cententing steels with puerile arguments; but his conciliations are based upon well-proved premises, and sustained by his emphatic races. In the evening he gave us covered by his emphatic races. In the evening he gave us covered of his experiences in manifestations, which were very interesting. He was laboring under a sovere cold, which much impeded the play of his large, and his face was suched with the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fover-fires within, yet, struggling with all this, the old the fire of a decrease of the very within the structure of the proper time show with the came. I am satisfied the has put back the ones of the old of the same, I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied the has put back the ones of the old of the same. I am satisfied scugor shall come to bear him to the other side. We need such men, mon of intellect, of education, of togic and com-mon-sense, men who have stood before the world, and won olden opinions from the multitude; for that multitude now respect them as of a sterling worth, and a positive integrity the mumbers of the crows of the Erebus and Terror are dead. hat would not stoop to a decelt. I was in hopes to hear him speak further concerning his experiments with the Odio t sceme to me that the account of it would be interesting to lectures will begin an Tuesday evening, Feb. 21st. he readers of the BANNER, if he would be kind enough to

rrange it for the press. We have regular conferences at our hall every Babbath norning, in which there is quite a general participation, and great interest. It is free for any post to come and express philons, and defend them, and much good will result there-

In my last letter occurs an error, either by the printer of \$1400, and that one church purchased \$5 worth of tickets, intend of \$500. The fault must have been mine, as, I may say without flattery, the printers of the Bannen are exceedingly particular and correct in their rendering of MS.

Next Sabbath we expect to lieten to Mrs. Amanda M. pence, who will greet a public that bears most favorable imresolons toward her—impressions created by horself during or former visits here.

Thine, LITA H. BARNEY.

#### Providence, Jan. 1800. ALL SORTS OF PARAGRAPHS.

The fifth paper of "Ancient Glimpsen," will be printed next week. It, with much other interesting matter, has been unavoidably "crowded out," this week.

Capt. Harrison of the Great Eastern, formorly of the Gunard and of Breamships, has lest his 1000 by the upsetting of a oat at Bouthampton,

See "Man and his Relations," on third page.

Boware of decelt. - It will worm its way into the inmost recesses of the unsuspecting heart-rob it of its dearest and oat valued treasures, then basely laugh its credulous vietim to scorn.

Palmer's "White Captive," now on exhibition at the Roson Athenmum, calls out the highest compliments of the artovers of Boston, and has placed the artist at the very head American sculptors. . One loaf of bread given to the hungry is worth more than

illions of prayers unaccompanied by acts. A lady expressed great alarm at being klosed by her liusand, test some one should see them and cancilled they were

"Ofreumstances alter cases," as the compositor said, after having ascertained that he had been distributing two kinds

of type in one case. Young men, never shrink from learning a trade. Farming s the heat business—some useful trade is the next.

LEGIELATURE.-They do a sonelble thing at the "Retreat" on Beacon Hill new and then. Last week, on motion of Mr. Rice, of Wercester, it was ordered that the Committee on Towns consider the expediency of requiring towns to main onvenience of travelets.

. One of the most prolific sources of disease is wet test.' Their out and avoid them I

Bare in tayorns are hereafter to be called "extension"

Mrs. Honry Ward Deccher met with a severe accident Vednesday; the horse she was driving ran away in Hicks treet. Brooklyn, ran upon the sidewalk in Fulton street, ad throw her head-forement upon the granite stops of the ong laland Bank. The extent of her injuries is not yo wn, and she lies in a very precarious condition.

Fow are the fragments left of follos paet;
For worthless things are transient. These that last
Have in them gerns of an eternal spirit,
And out of good their permanence inherit,
Baseness is mutability's ally;
But the sublime affections never die.—Bovering.

The artistic and literary world has met with a severe less n the decease of Mr. William B. Barton, the well-known notor, author and manager. He died in New York inst

It is said of De Quincey, that for the last three or four years of bis life he professed to believe that his great suffering from a constant sense as of gnawing in his stomach, was caused by the presence there of a veracious living parasite; and h opentedly announced his intention of bequeathing his bedy to the surgeons for a post mortem investigation into this unheard-of disease.

"THE ARE."-This organ of Odd Followship has just com menced the seventeenth year of its existence. It centain much interesting matter to members of the brotherhood and is worthy of a breader circulation in the Atlantic States than it has. Published by Alex. R. Glenn, Columbus, Ohio at oue dollar a yenr.

Prof. Lovering, from astronomical calculations, conclude that the great comet of 1550, will again appear to this planet

in the fall of 1800. The ganial, whole-sauled author of "Patent Sermons died recently in a house of prostitution in San Francisco

The Beston Gazette says :--The boston turbuse says.—

Dow, Jr., has preached his last sermon. He made thousands of men wiser, and yet his reward was a death of misery in a den of thieves. And that grim and ghastly corpus, lying in the foulest neek of a great city—that deviling grin upon the tipe of genius dend—they speak a sterner lesson, a truer sermon, than Dow, Jr., wrote while living.

A fault finder is in his best hell when there is no fault to find; le in his worst heaven when faults are plenty.

ROBERT ORNE, MARBELLERAP, MASS., Writes of a medion by the name of John Prior, in that place, who has been secutly developed with extraordinary powers for physical manifestations. On one occasion two men on the table around which the circle were sitting were raised with the table from six Inches to one foot above the floor, and white the suspended vibrated to the time of a tone played on a violin which continued from two to three minutes. And by the permission of the owner of the table, a strong made one, it was broken all to pieces by the spirits.

Premiums on the choice of pows in Henry Ward Beecher's Church amounted to over \$16,000.

How to Fill A Churon,-A clorgyman recently announced from his pulpit that upon the next flabbath evening he would proach a sermon to "moral mon." Upon this occasion the house was crowded in every part, and a large proportion of the congregation was made up of those who had not "darkaned a church door" for years.

My name is Somerset. I am a miserable bachelor. I cannot marry; for how could I hope to provail on any young ady, possessed of the alightest delicacy, to turn a somerset. The net of our life is of a mingled yarn, good and lil to eather: our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not chorlabed by our virtues .- Shakepeare,

"Tan Finnuan's Patente,"-We have received the first Rotrone Barnen-Out anticipations to relation to Miss humber of a paper bearing this title. It is published by The first half of life is passed in longing for the second-

the second in regretting the first, A gentleman walked into a store in Cincionati, a few days

SEES VIRGINIA AND CHANGES HIS SENTIMENTS .-- Mr. Josh Upon January 20th, the Rev. John Pierpont addressed as in Copping, a quaker gentleman of flutter township, in this in the afterneon, upon the question, "Bhalf man believe county, has always been a warm abolitionist. He is an uncle upon authority or evidence?" The Rev. eir showed no beigns of the hand of age which is upon him; his intellect is his way home he was detained at Welleville for a couple of his way home he was detained at Welleville for a couple of

Mr. William Parker Snow, who is already known in con ection with Arctic matters, is getting up an Arctic expedition, and subscriptions are already flowing in to aid him in his object. He argues that it is by no means elenr that all The last course of lectures at the Lowell Institute this

casen will be delivered by Henry Glies, on "Topics conlight, which interested me much when he was here before, neeted with Social Character and Social Culture." The

Dr. Redman is at this time in New Orleans, meeting with colded anceess.

Vinegar is recommended by the New York Menter as good article to use in preparing pickies.

Roy. Thomas Whittemere tells a story of his having atended church to bear an eminent divine, and the subject of he morning discourse was, "Yo children of the devil." myself, which is, that Grimes carried away \$14, instead of He attended the same church in the afternoon, when the text was, "Children obey your parents!"

"Cosar, die chile's gwine to Washington to 'ply for offic ob de Government."

"Well, darkey, what are you trying to get now, eh?" "I's gwine to 'ply for do post ob sexton in the Postoffis

Apartment." "Bexton of Post Office Apartment " "Yes, sah; I borry de doad letters. Bemetimes-you hear,

Casar, ch, comotimes—dey hab money in 'em, and den I rifle de corpsest You see, sah?" There are fields in the grossest nature, that wait but the hand of culture to yield blooming harvests of love and joy.

"Do you drink hall in America?" asked a cockney. "Hallno—we drink thender and lightning!" said the Yankee. Serrow is the parent of humility,

The trouble with bow-legged men is, that they are always roing on bonders !

BLINDMESS CURED.—Mr. James R. Kassof, who informed us that he had been blind for twenty one months, five of which he had been onlirely so, called on us this interning, with the gratifying intelligence that he had been restored to sight by Du. Curtur, of this city. Passing by the Doctor's office, the other day, he was halled by him, and after some few inquiries in relation to his blindness, he applied some suive to his cyos, gave him some directions in relation to its use, and suffered him to depart. To day he says he can see to read fine print, and his gratitude to Dr. Outtor seemed to be atmost unbounded.

The Boctor has since informed us that he has occasionally helped other people's eyes by the use of his eye-saive. fils office is at 221 Central street.—Lowett Daity Svening Advertiser, 10th. BLINDERSS CURED.-Mr. James F. Kassof, who informed

I was in Dr. Cutter's office when Dr. Cutter called Mr.
Kassof into his office, and know that his statement is true.
Feb. 18, 19 8, 9, PARKHURST,

MB Miss Rosa T. AMEDET will lecture in Obleage and Milwaukie during the menth of May and June; friends on the route desiring her services for Babbaths or week evenings in April, will please address her as soon as possible during the present month, oare of J. L. Pool, Oswego Postoffice; address generally, 82 Allen street, Boston, Mass. Jan, 21.

# SECRETS DISCLOSED.

BEGRETS DISCLOSED.

This authorither offers for sale a Recipe Book which concentains a recipe for making every compound that is manufactured in the country in the line of Soaps, Hair Preparations, Cologne, Essentces and Porfumerics of all kinds, Beers, Byrups, Wash Fluid and Mineral Water, Paints, Blacklings, Inks, Varnishes, &c. &c., and recipes for making every other article manufactured; one for making Huney which cannot be recognized from that made by Bees, either in looks, inst, or quality; abouther for making Bursing Fluid and Washing Fluid for family ose, which can be made with but little trouble, and at a resk not according 2 could not get the part of the property of the country and Washing Fluid for Hamily use, which can be inade with but little traphle, and at a cost not exceeding 2 cents per gal-ton, and by the use of which all scrubbing of clothing is un-necessory, which Book will be sent to any one that remits by mail 30 cents, either in money or postage stamps, to F. GON-DON, East Cambridge, Mass. 10t Feb. 18:

DON, East Cumurage, mass.

"STAMMEBING."

Dr. PRATT, ARTICULIST, respectfully asks especial attention to his Specific Pathological means for the efficient and positive cure of "Stammering." The length of time required with each patient dues not usually exceed an hour, and in no case will any charge be made until treatment is given. References given. Office hours from 10 a. m. to 3 r. m. only, No. 77 Bedford street, opposite Dr. Young's church. Boston.

COTILION PARTIES.

[MERE will be Correction Parties at the Assembly Rooms,
No. 3 Winter street, for the benefit of the Rethesda Institute Spiritual Reading Room, on Wednesday evoluings,
until further notice. Tickots 50 conts, admitting gent and
lady.

[Mathematical Reading Room, on Feb. 18]

TRANCE TEST MEDIUM, will occupy come with Mas.
Coan, at No. 13 Tremout Row, Buston, whore she will give skitlings daily from 9 a, m. to 5 p. m., tr. Fab. 16.

give sittings dully from 9 A. M. to 5 P. M. tr. Feb. 18.

A GOOD CHANCE.

A BOUT twenty-five miles from Buston, in one of our most charming country towns, we happen to know of a large and admirably formed Hotel Boarding House, new for sale. The house is new, attractive, and picturesque in architecture, and a full company of first-class bearders is ensured by the present proprietor. The location is very central, romarkably healthy, corrounded by fine drives, and case of access. The present occupant, being about to change his business, will sell at a great sacrifice and a chance is thus offered which really secures the best opportunity for investment that we know of. For information address WARREN & OSDORN, Morchants Exchange, Boston. tr. Feb. 18.

LOLLOWAY'S PILLS.—FEVER AND AGUE, AND ALL Intermittente, yield to this remedy. Quintee acts as a corrosive elimidant, and when it checks the disease, revenges itself upon the beness and tendens; but this balsamic needleine renovates the whole system, enables anture to throw off the complaint, and entaits no unpleasant consequences. Bold at the manufactory, No. 80 Maides Lang, New York, and by all druggists, at 25a, 63a., and \$1 per bax.

# NOW READY,

#### ARCANA OF NATURE: on,

THE HISTORY AND LAWS OF CREATION Our Bark is Reason, Nature is our Guide.

HUDSON TUTTLE.

WITH AN APPENDIX, By Datus Molley. Price St.

Bent, free of postage, on receipt of the above, by

Berry, Colby & Co., Publishers. 3 1.2 Brattle Street, Boston. For sale also by S. T. MUNSON, at the Bannen or Licer Bookstore, 143 Fullan street, New York.

Dealers supplied at the usual discount—33 1-3 per sunt from the retail price.

BERRY, COLBY & CO. Jan. 28, BRORT VOYAGE for 25 cents. Take LIFE ILLUS-TRATED 5 months. FOWLER 4 WELLS, N. Y. ob. 11.

### TWENTY DISCOURSES

CORA L. V. HATCH, ON

Rolligion, Morals, Philosophy and Metaphysics. WITH A SPLENDID STEEL ENGRAVING OF MRS. HATCH.

The undersigned having purchased the stereotype plates and stock of the above volume, will supply orders by mall, or from the trade. TABLE OF CONTENTS.

Discourse 1. Why is man ashamed to acknowledge his Alliance to the Angel-World? 2. In God the God of Sectarianlent, or is Ho the God of Humanity? 8. The Bources of Muman Knowledge. 4. The Beauty of Life, and the Life of Beauty. J. ". Come, now, and lot us reason together, saith the Lord," C. Modern Spiritualism. 7. Are the Principles of Phrenology true? 6. Light. O. Jesus of Nazaroth, God alone is Good. 11. The Sacrificial Rite. 12. The Love of the Beautiful. 13. The Gyroscope. 14. The Moral and Religious Nature of Man. 15. Spiritual Communications. 10. On Christmas. 17. Orcation, 19. Total Depravity. 10. The Religion of Life, 20. The Life of Religion. Answers to Metaphysical Questions. The Spheres.

RETAIL PRIOR \$1, post paid, to any address in the United

Address Berry, Colby & Co.,

3 1-2 Brattle street, Boston. M ECHANICS AND MANUFACTURERS will do well to introduce Life ILLUSTRATED into their families and establishments. On trial 3 months for 25 cents.

AL introduce Libe ILLUSTRATED into their families and establishments. On trial 8 mentins for 25 cents.

32 HEALTH OF A MERICAN
WOMEN

WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOMEN
WOME

part of the country. cow@m Nov. 12.

THE ILLUSTRATED. — A first-class Pictorial Family
L. Newspaper, dovoted to Agriculture, Mechanics, Architecture, New Inventions; to Improvement, Entertainment,
and Nows. \$3 a year, or three copies, \$5; five copies, \$6;
ten copies, \$10. Address FOWLER & WELLS, N. Y.

DR. H. E. SCHOONMAKER, DENTIST,

No. 16 Knat 18th street, New York.

The R. S. respectfully informs those who need the services of a dentiet, that they may consult him with the fullost confidence of his professional ability. During a practice of fifteen years in the city of New York, he has etablished a reputation for professional skill, which is not only acknowledged by the New York public, but abroad. Two of his patients, during a recent visit to Farls—both of whom word artificial teeth inserted by him—had occasion to call on Dr. Evane—who stands at the head of the profession in Europe, and is dentist to the Empeter of the French, Emperor of Russia, and the nobility generally—pronounced his work to be equal to any he had eeen in artificial deathstry.

Dr. Schoenmaker is familiar with every mode of inserting Artificial Teeth; and for adaptation, artistic fluish, and natural appearance, he challenges competition. He would particularly call uttention to his Vucanito base for whole self of Artificial Teeth, which is particularly adapted to this purpose —possesses every requisite desired, and is the latest and most important improvement in artificial deathstry. It is more comfortable than gold—perfectly clean (a great deatheratum.) and can be so nicely fitted to the gumes at or ender adhesion perfect, thereby consummating the decired objects —maetication and articulation.

Dr. S. skillfully performs every other operation pertaining to his profession, and guarantees entire estifaction.

N. B.—Specimens of artificial work propared for different partons—always on hand—will be exhibited with pienseure.

Jan. 14. DR. H. E. SCHOONMAKER, DENTIST, No. 16 East 18th street, New York.

OOD LOCKING.—"LIFE ILLUSTRATED IS ONE OF the most beautiful specimens of nowspaper printing we have ever seen."—[Christian Advocate.] Everybody night to see it once a week; 3 months at 25 cents.

Yeb. 11. Sp FOWLER & WELLS, New York.

MORACE M. DAY, FIGE AND PRINCIPAL DEPOT, 23 COUTLANDT STREET, NEW YORK, manufacturer and importer and exclusive owner of Goodlycmr's Vulcausized Rusbber, in its application to all Ruirred Elastic, Comented, Sewed or Woven Rudries, Blockinett Elastic or other Rabrics, Block Clotha and Fabrics, Elastic Clotha of every kind, Braided Fabrics, Ruit Yabrics of every kind, Braided Fabrics, Ruit Yabrics of every kind, Threads and Shocus of Rubber by the Pound, and Comblined with Cloth. All these goods for sate, and liconees granted to make, use and sell. Terms moderate, All these Articles and Goods not having the Stamp and Fac Shulle of my name are indiagements.

Oct. 20

FARMERS and their WIVES, SONS and DAUGHTERS—all ought to see LIFE ILLUSTRATED. Only a Questor for 3 months.

A NEW REFORM PAPER. A NEW REFORM PAPER.

THE HERALD OF PROGRESS: Edited by Andraw
JACKSON DAYIS. Just published, and for safe by BELA
MARSH, 14 Bromfield street, where also subscriptions will be
received. Frice \$2.00 per year.

QUARTER BOLLAR GIVES YOU LIFE ILLUSTATED
3 menths; FOWLER & WELLS, New York;
Feb. 11.

3p.

NEW BOOKS. THE THINKER. By A. J. Davis. Price \$1.00; The Arcana of Nature. By Hudson Tutlle, Price \$1.00. Footfalls upon the Boundaries of Angrier World, By Robort Dalo Owen. Price \$1.25, For sale by BELA MARBH. 14 Bremfield street, Hoston. Ow Feb. 4. MEDICAL TREATMENT—NUTRITIVE PRINCIPLE,

MEDICAL TREATMENT—NOTRITAVE PRINCIPLE,

R. ALFRED G. HALL, M. D., Propessor or Pristocout,
author of the New Theory of Medical Fractice on the
Nutrative Principle, may be consulted on the treatment of
overy form of humor, weakness and discoute, in person or by
letter, from any part of the country. It is restorative in fis
officts, reliable in the most prestrate cases, and justly worthy
of the confidence of the afflicted. All the Medicines used are
purely regetable. No. 13 Temple Place, Boston, Mass.

Oct. 1. 1788

D. O. STAMPS or other U. S. currency may be sent in a letter for, LIFE ILLUSTRATED, which is not filled with "trash or quack medicines; it is an elegant quarte of eight pages, a perfect model of excellence, allogather one of the most sensible of live papers. Only \$2 a year, \$1 for half a year, and on trial three months for 25 cents. Address FOWLER AND WELLS, New York, H. C. OLAYTON,

BOYS', YOUTH'S AND CHILDREN'S CLOTHING. FURNISHING GOODS, &c., No. 45 Washington Street.

Oct. 8. BOSTON. If

REPORTS of the M. Y. FOLYTEOHNIO ABSOCIATION to the AM. INSTITUTE given in LIFE ILLUSTRATED, topped it months on trial, \$1. NAVIGATION, BOOK-KEEPING, WRITING,

A RD all the branches of a complete commercial educa-tion, practically taught at French's Mescantille Insti-tute, 95 Tremont street, where Catalogues of reference rors, 95 Tremont street, where Catalogues of references, terms, &c., may be obtained. Open day and overlag to susquist of both sexes. Stationery free. Remember the No., 90 Tremont street, and that this institute has no connection Tremont street, and that the latest and the street with any other of a similar name in Boston.

M. P. SPEAR, A. M. GEO. A. SAWYER,

A. Principale.

THE AMERICAN BAILROAD GUIDE cays: "LIFE IL-LUSTRATED is the paragon of periodicals." A quarter recent to you 3 months. ROWLER & WELLE, N. Y.

THE MISTAKE OF CHRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE FAUL AND CHRISTIANITY. By GEORGE STRAINS. BELA MARRI, publisher. This book demonstrates that the religion of the Church originated with Faul, and not Jesus, who is found to have been a Rationalist, and whose Gospel as deduced from the writings of Mauthow, Mork, Luke and John, is a perfect reduction of Christianity, it coulains 312 pages of good print, well bound, and will be sent by mail on receipt of one gold dollar. Address May 28.

ON TRIAL—"LIFE ILLUSTRATED is one of the beginn on more instructive and interesting publication for family reading."—Francia Star. Sent three months for 25 cents.

A. B. CHILD, M. D., DENTIST, NO. 16 TREMONT STREET, BOSTON, MASS,

# The Messenger.

Mach message in this department of the Bannen weefslow was spoken by the spirit whose name it hears, through Mrs. J. H. Conner, while in a state called the Trance State. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are ad-

dressed.

We hope to show that spirits carry the characteristics of helr carth-life to that beyond, and do away with the erroneces idea that they are more than rairs beings. We belisted the public should know of the spirit world as it is—
should learn that there is evites well as good in it, and not
expect that purity alones held now from spirits to mertals.

We sak 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 gives opinions merely, relative to things not experiqueed.

Answering of Letters.—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot altempt to pay attention to letters addressed to spirits. They may be sent as a means to drow 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. 81.2 Brattle street, Beston, every Tuesday, Wednesday, Thursday, Priday and Baturday afternoon, commencing at many-past two eclock; after which lime there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

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

From No. 1825 to No. 1871.

Saturday, Dec. 17.—"What is the condition of the Drunkard after Death?" Josh. Houston, Buston; To John Ferris,

ard after Death? Soen However, 2007.

Theiday, Dec. 20.—"How are we to know when we serve God?" To Kahngegahgathow; Anne Maria Sesier, Buffalo; Jenny Wilson; Horace Atwood.

Wednesday, Dec. 21.—"Evil Spirits;" William Cooper; Prayer; Nathaniel Morton.

Thursday, Dec. 22.—"Why are evil spirits permitted to commodo?" Edward Terkina, East Boston; Louisa Herbert, 12. 22.—"Cillon.

communo ?" Edward Ferkina, 2888 Destroi, Local to Betsey Cellon.

Friday, Dec. 29.—"What is the roligion of modern Epiritalism, and who can understand it?" George Williams, Taunton; Daniel, to John B. Collina.

Saturday, Dec. 24.—"Is not modern Epiritualism ancient witcheraft revived and revised?" Bilva Brown, Boston; Callia Woodard; John Barrow, Lowell; Sophy Lindsay, Broome, I. C.

L. C. Thesday, Dec. 27.—"Had Jesus attained the highest pos-sible state of perfection?" William Barnard, New Bedford; Bamnel Billings, Beston; Haunah Eldridge, Banger. Wednesday, Dec. 23.—"Is the spirit of man affected in any way, by death?" John Loring, to Mary Elizabeth Loring; Mary Moore, to her son John Zuerday, Jan. 3.—"Blavory and the Bible;" Francis Smith, Bellast; William Gay, Boston; Capt. George W. Kuights; Clara Percival.
Wednesday, Jan. 4.—"What is Magnetism?" Lucy Lee,

ra Percival. Wednesday, Jan. 4.—"What is Magnetism?" Lucy Lee, 1935bon; Harriet Nichols, Taunton; Bamuel Richardson,

Boston.

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

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

#### Faith.

"Faith-what is faith, and how shall man receive aid by This is the subject which has been given us for considera-

tion this afternoon. Faith, when coupled with good works, is a virtue rare and beautiful; a chain connected with life, strong and undyingyes, its strength is founded upon Jehovah; it liveth in hiro, existeth by his law, and is a part of himself. But the faith that is without works is like sait which has lost its savor-

good for nothing. The ruler of the elements in ancient time spoke thus unfo one who was walking by his side-yes, standing upon the element, water. He said, "Oh, ye of little faith!" He might have said, "Oh, you who are standing upon faith not oupled with works! You fear, you tremble, you have not that implicit reliance in Johovah that is needful in your case, and thus you have no faith."

And again the hely one of ancient time said to the fev who were guitered about him, "Behold the lilles of the field—they toil not, neither do they spin, and yet Belomen, in all his glory, was not arrayed like one of these."

Now the question that follows close upon this paragraph In Scripture may be this. True the Divine One spoke unto the few of his day, but did be speak to those of this time? According to our understanding he did not. He spoke to the few gathered about him. The spiritual food given for their sustonance was not given for you. You live in another atmosphere; you are sustained by the same power, but the light is stronger, the atmosphere is more clear, and the angel of intelligence is constantly in your midst, shedding light all about you. In these days the king of darkness was strong. Intellect scarce lived, in reality.

"What is faith?" asks our questioner. If man, the creature, would ever abide in faith such as meth from God the Father, he must not fold his arms, close his eyes, and expect his creator to perform that which is his dois alone as a creature. God, by his law, creates and effects cartain things. He has endowed himself with power so to do. But he can in ne case violate his law-ne, not to give you works which are not works of yours. The act must come from you. God the Father says you shall work to-day and while you work send forth the emanation from your spirit which shall be faith. It relieth upon yourself to perfoot your work, for God to blumate it.

Now, as man and God are bound to each other by a law in dissoluble, they cannot be separated for a moment: vet as the Greater is continually marching forth, bringing into life new germs of intelligence, upon each atom he hath written Progress. The body, which seems to be inactive without the spirit, has progress within it. Progress is action, and that power is never idio, but always at work, ultimating new

Paith, the nothing, sits down quietly, saying the stone is too heavy, we cannot roll it away-it belongs to God to do it. Faith, the reality, says, "Let us try," and behold the stone is rolled away. This is genuine faith which bringeth to the beholder all he asks for.

Oh man, it is not for you to call upon God to perform your duty; he cannot do it. We repeat it, he cannot. He must be loyal to his own law, else he could not be God. This is that which sustains him. So, then, cease to becken him from his throne, for he comes not at your call. He altteth in judgment and mercy. He heareth the call, but full well he we is cometh from darkness and ignorance; and when you shall know that faith which belongs to the celestial city. you shall cease to call upon your God to do that which belongs to you to do. The Christian is semetimes found sitting felle outside the camp, calling upon God to come down and effect same work. He rises not, but the sun rises and blesses him with his beams, and sets again; and behold it rises in the morning again and he works not, nor are his prayers answered. He may as well expect old Ocean to come to the town and lave his brow, instead of going to meet her embrace. God saith to all nature, obey my law, and he procures chedience by never violating it in any case.

Look abroad on the yest field of nature and see all his ms gathered into her wast storehouse. All was created by law-law governs all. The Creator, by virtue of his own law, holds them all in control, and should be violate one part in the law, beheld what contention, what confusion! Life here and there clashing with life all around. Behold what desolation !

Oh man, seek to understand true faith. There are two kinds of faith-one reliable, and one not. One is without works, the other is joined with works.

We will ask you a simple question: Will your God do that which belongs to you to do? Will be find clothes and sustain you without any act on your part? You tell us you have had faith in God, and he has deserted you. That which you have folded to your bosom for so many years is not faith. We care not how many years you have stood before the people preaching the gospel, you have not faith-you nover had it. You never understood your God.

Work, oh our questioner, work, both in spirit and the form, God hath given you certain talents, and he expects you to use them for your own good and his glory. If you use them for his glory, you use them for the good of the multitude, and the income rises to him.

When the beggar comes to your door for assistance, do not consult the faith you have depended upon so many years. Do not say I have faith that God will take care of that child. God hath sent him to you for assistance. Have you faith that God will sustain that child when he hath sout him to

What would your faith be good for in crossing the river death? You have tried to have faith in God. You have of that Creator?

by virtue of your idleness, to work for you.

whisper to you of true faith. Cast that from you which is a speaketh to man from everything beneath and above man. burden to you. Light is wanting, and you are starying for it And he hath placed a mirror within the interior temple of to sustain your spirit.

When nature, like a busy handmaid, calls forth the beauticalls these forth, does also not require man's aid in beautily. soil to know his God, ng that she bath called into existence? Verily she does And how wise the Creator, how far scaling to endow man with an intellect which shall encompass all things in this sphere and all others! Man hath been endowed with intellest equal to God's, and it only needs faith, coupled with good works, to call it forth.

Come down from the mountain of preconceived epinion our questioner; work with thy hands, thy feet, and all thy their expectation of God. If we would be just to him who God hath given thee, and faith will be faith, and thou shalt hath questioned us, we must say it is already lettering bebe rewarded both here and hereafter. Dec. 15,

#### Thomas Bell.

I think I'm mistaken here somehow. I was expecting to se somebody I might know, but I do not.

My name used to be, but is n't now, Thomas Bell. I was eighty-two years old. I died in Boston. I was born in the Slate of Vermont. I was a whitewasher by trade-a mason as I semetimes did other branches of the business, but whitewashing was my trade.

Yes, I did stammer. I thought I should get rid of it here but when I thought of it, it came upon me. I didn's have it till I had the shaking palay, and that was five years before I

I suppose I've got two sons and a daughter somewhere near hore. I thought I was blessed to speak with one or oth of them, but it seems I have n't got the blessing yet. Can't I call the attention of some of my folks to my letter, and ask them when they read it to let me speak somewhere

I died pretty audden. I expect it was paley, but I do n' know, sir-paralysis, I expect. I got numbed pretty bad two r three days before I died, and I did n't stay long after that. No. I did not know what I was controlling. I know no thing about it. I expect some of my folks have called for ne, for my son Thomas, who is here and was here a good lime before I came, my oldest son, told me I was wanted here. I've got a good many things I would like to say, but cannot think of having them published, no way. I could

give a deal of light on some things. I died in the year 1848. My sons' names are George and William. George was a young man going to learn tradingteeping store. - William was telling me he was going to sea out I hear he is in some kind of trade. I have not been here to know certainly what they are doing; I expected to see them here, and was wondering if I should know them.

Their mother has got something to say to them, too. She s not with me all of the time. Her maiden name was Clare Winehester-that was a long time ago. She died before l id. I lived at the North End. You, I was a bricklayer; but mostly done whitewashing, the latter part of the time. I feel just about as I did before I died. I am cold, and a little name; will this body die when I go? I feared it might—I did not know. I ve seen a good door of one by, sir.
Dec. 15. did not know. I've seen a good deal since I've been here

#### George James Harwich.

I am exceedingly sorry to trouble you, but finding no other

vey to sorve my purpose as well. I am obliged to do this. I expected to have an opportunity of communing with my copie at home, but I am disappointed. I promised to be at certain number in Borkoley Bonaro, London, last night. 1 was disappointed—I cannot go. I said I promised to bo iere. I was promised; my friend said I would be there. and that I expected to do. They told me I was unwittingly nwilling to comply with the laws that govern this thing, and thus I was separated rather than brought into rapper with them. I was announced to meet certain parties, but I ild not—could not.

I am very sorry to trouble you: I suppose your meating here are designed for people of your own country. I am at a loss to know what to say, except that I could not be there and cannot tell the reason.

My name was George James Harwich. I was twenty-for years of age. My residence, when here, was at the number I speak of, which I do not see fit to give, for motives good. I dled in Paris the 24th of last May, discuss said to be cancer of the slomach, but ascertained to be an abnormal growth of some kind which my physician pronounced to be fibrou tumor, which filled my stomach, causing death.

Alas! my good friend, I had no occupation—nothing of

which I can safely sland here. I might say I was this, and speak truth-or that, and tell the truth; but in order to save nharmony, I will keep silence upon this point.

I will further any when I find out what law I am called on

to obey, to commune with my friends, I will obey it, and commune with them at that number; but, until such time, derstanding of his God while in the mortal?" ith their permission and yours, I will hold communic with them by coming here. In justice to myself, I will say is a God-seek him here, not elsewhere; and seek to know am wholly unacquainted with the manner of spirits con. him new. If you fall to understand the lessons of to day, of rolling mortals. I find it very difficult to control here toiny, yet I succeed beyond my expectations.

I will now wish you good day.

## Charlotte Maria Foster.

I don't know what to say to you. Must I toll you my ame? I suppose I must. It used to be Charlotte Maria oster, but it is n't now. I was cut all up in the care, 1 ras going home to Now York, where mother is. She told me to come here. She don't believe I can come, and my athor don't believe, too. My uncle helps me bere. I was light years old, most. It was on the Norwich road, eight years ago. My uncle says it is between seven and eight. 1 wasn't called Maria, nor Charlotte, but Lotty. I think if was talking to my mother I could talk better; but all the folks keep looking at you. And there's a man here tells you when to come and when to go, and I 'm afraid of him.

Tell my mother I do come here, and do speak, and I d tove her as much as ever, and not to mind what my father mays to her. I do n't want her to, and you see I know. Here m happy; and I see my little sister here, sometimes, and my grandmother, and my mother's brother what went away long time ago. She said he might come back, and give me great many things; but he wont-he's dead-Charles, I

nean. My little sister's name was Louise. I lived in Perry street. He corrects me again-says it's Parry street. 'Taint. He says my mother will say I exhibit the same self-will I used to. He's died since I have. I would n't mind him, because he was always telling my moth-

something about me. Tell my mother my uncle says I'm just the same selfilled little thing I ever was; and tell her I say I aint And tell my father when he comes here where I am I'll Yes, I will too; my uncle says no.

Didn't I love them boots nice? 'cause I wanted them be ore I went away; and my father said I should n't have them fidn't. Didn't hurt me any,

Go way-I don't want you to help mo! I can go myself want to. My uncle wants me to go, and I'll go when get ready. He 's dead—died of consumption, and I did n't oldn't hurt me to die, and it did him. My uncle says he wont help me again. I don't care-I'll help myself. He hinks he can rule me just as he used to, but he can't. Well, my mother will know my uncle is here, for he always bothered me. He keeps talking to me, so I can't say all I Please inform them on the start that I didn't shake so had want to. He helped me to come, and I thought he was going away. What is your name? There, he told me not to ask, and I did. When will you print this? He says I must n't complain about time-must think myself well off to get it printed any time. He gets me so cross I can't talk. "Il never come with him again.

I will tell bis name, too; my father's name is Henry. My uncle tells me not to tell it. I wont go cause he wants me so. Now I'll go.

## Can Man know God?

Is it possible for man in the mortal to possess a clear conception of his God, while in the mortal?

The Infinite and All-wise Orentor bath fashioned man is wisdom; he hath given him life and all the forms pertaining well for a man to do as well as he can. I think I should olife. He giveth him to dwell for a time to one degree of life, and again he claimeth him for another, and another. And ping place here corresponds with the road traveled on earth behold, the great links in the chain of man's existence cannot be numbered, and yet the Orenter dwelleth alike in the more have get to buy oil, if you want to light up the picture. obscure atoms of his creation. He manifests here, in hell and in heaven. Everywhere his wisdom shines and his power is has called on this gonlieman, dressed up in woman's clothes manifest. And why may not man possess a clear knowledge, who has called for me, if they will just call again a little louder and clearer, I'll come again, as soon as I can. Here I

irled to all litte, and valuely you have done to, expecting God. God halfs given the people of this school many beautiful manifestations of his cower. His name he hath weitten Oh, gripte at once, if you would not be left in midnight overywhere, his tinggo is in everything. The storm speaks tarkness when the angel death comes to your temple. Rouse forth ble praise, his power, his goodness and his wisdom. All stongo and seek to understand yourself and God. You have I nature is singing anthoma of him. And shall man, the grand the privilege of standing between the two worlds and com- apex of all ills creation, not be able to know his Colf flurry musing with the inhabitants of the other world. They will find enlight unto him perforday, to day and forever. He

each individual, and that mirror reflects God. You, God is scan there in all perfection. His face is ration; with wisdom ful flower, the green loaf, the grass, in spring time-when she and glory, and man has only to become acquainted with him-

> Nature. If thou from the inmost of thy demain dest understand thy God, teach, oh, touch man in mortal to better understand his Creator, that he may be drawn nigher to him

> by knowledge. The theological world are value seeking to obtain a perfect knowledge of God through the record called the Bible. That is their foundation; upon it they build all their hopes, all neath their feet. The Bible, as it has been understood by the people of the past, will furnish little or no proof that a God

exists anywhore. Who depies this? Thousands, we answer, will do so-will censure us for our words. But truth is with us, and nover descris its creations. That work of the past is the work of the creature, not the Creator. That so-called word of God was simply the word of man. We need not go down the steeps of time to prove that the Bible gives no proof of a God. The little flower in the garden speaks louder of its Orestor than does the whole Record. A God is munifest there, all goodness and love-of perfect wisdom, and infinite power.

What spoke that little flower into existence? Nature, you answer. What is Natural God, we answer. Behold intelligence, wisdom, grand and sublime is manifested throughout nature. Who in mortal could create the flower?—who give it its beautiful hue, its fingmant smell? Nove but a God who fashioned man in Intelligence? A God, we answer-a principle of divine wisdom-a law of love and power ever enduring. Man is sestained by God, and why may be not understand him in the morning of life as well as in the evening of a second existence?

Men will not find any more wonderful manifestations of God in the higher life then they find here. If men and women cannot comprehend their God who dwelleth here, how can they expect to know their God in the higher life ? Man must understand God in this incipient state of life. Every step of the ladder man's feet must press; and God has given the creature the faculty of understanding every maniestation of his love.

To those who style themselves Christians, we can prove our words by the record. Jesus of eighteen handred years ago said to his followers, "Be ye perfect as your Father in Heaven is perfect." Did he say, wait till you go to a higher degree of life? No, but be acquainted with him now. The present is yours-use it for your own good and the glory of your God.

In all the lower departments of nature we find perfect obelience to nature, to God. The flower, the tree, all obey God-The stalk puts forth its buds, its leaves, its blessoms, in spring, for God commands It. It sheds them in autumn, for God commands it. It breathes its perfume upon the air, for God commands that. When once its law is perverted, there comes a deformity, a sere lest, drooping flowers, a dead stalk; but wherever there is harmony there is perfection, wisdom, power and strength.

Man, the wisest, the best, the grandest of God's creations, stands, by his own will, further from God than any other manifestation of his power. This is true. By his own will we say; and why is this? Because he wanders in the desort, eacking his God, while the Eden, fresh and blooming, is at his right hand. Instead of communing with himself, and seeking his God within his own soul, he wanders up and down the earth, bowing to other Gods, that other men have raised up, not sacking for God where he is to be found, all around him, but more especially within himself.

God has given a lesson to man to-day, and he can under stand it. The fault is with him if he does not. The mass is trying to worship another God-a theological God-one who commanded armice years ago to go forth to battle, glad for the sacrifice of life; a cruel, revengeful, unnatural God men are bowing down to, and complain they do not understand 130

Oh, wander not from home to find a being worthy of wor ship. That life which sustains you and all in nature bath given you a lesson-turn within and profit thereby. Go not forth to fall down behind alters inscribed to the unknown God, for you seek in vain.

Again we say, if all the wise and beautiful lessons your good Father bath given you. in mortal life, go for naught, you will be poor indeed when you pass on to the higher life. Once again we beseach you to seek the true God. Enter

into the temple of your own soul, and each to commune with the God within. Climb not over the walls of an unknown tempte to worship another God, but see God in your own nature and worship him there.

"Is it possible for man in the mortal to possess a clear un-Yes, we answer, possible, and yes, cohoos all nature. There

this life, depend upon it, so much the harder will it be for you to understand those of the next.

Almighty and Divine Father, who giveth constantly of the visdom and love to all thy children, and all thy creations, we besucch of thee to look in mercy, in thy tender compassion. upon thy wandering children, and they who seek to find thee everywhere but where they should seek for thee. Do thou so inspire them with that hely zeal that shall give them to know they need not wander in the desert to find thee, but that thou art in the bosom of every soul.

So inspire the questioner with a knowledge of himself that he shall no longer cry out that he knows not thee. Endow him with a power sufficient to comprehend himself. Unscal bis vision, and cause him to see the light in his own soul, for by that light he may walk abroad, and find thee everywhere, and worship thee everywhere.

## William Pope.

Many years have passed since I spoke through my own body. I am called for, and by whom I do not know. Can you favor me with that knowledge? For what am I drawn to earth? Whom shall I serve? My near kindred are with

In 1798 I fived as you live; but for what am I called here? Who says come here? who? My name was William Pope, I lived in the place you know as Salem. I am here, but know not for what I am called, nor by whom. Let them speak again, and I will be their servant in answering. Dec. 18.

## Jack Seward.

Excuse me, but I am taken a little by surprise. I'm a green 'um at this business; don't think strange if I sek you a few questions.

My name was Jack Seward. I formerly lived in New York. I was requested to come here, but don't know what for. Must I answer what my occupation was? Suppose I tell you week, and I didn't. Something clee lest the things-I I kept a club house. At one time I kept 301 E. Broadway. After that I kept a little place—temporary sort of an establishment-on Perley street, and after that I kept near the Bowery. After that I kept at No. 4 Park Place with my brother Charley.

> It's a devil of a fine country up where I am. I bog pardon, but I must be myself. I don't know as I am going down bill, or getting up fast; but what in the name of all good and great, bad and evil, what is the object in calling for me? that I shook myself out of existence entirely. Who, in the name of heavon, would have supposed I

> should come back in this shape thought Why was I not transformed into a good-sized Newfoundland dog? By the way, where is my dog? Have you ever even him? I am pretty happy. I believe everybody carries his own peculiar features everywhere. Happy here, happy aloft. I've been traveling around looking at the curlosities. There is such a great variety that I might tell of this, that, and the other, and you be as far off when I got through as when I begun, Memory troubles me now; you have got to draw me a

pretty clear picture of any past scene, in order to have me The old idea of religion is all a bubble; but it is about as

travel a little different road if I were here again. The stop-Every dark spot on carth creates a dark day here, and you . Well, I suppose I must travel. Wheever he or she is who

seat you can be transfermed into anything you choose. Dec. 16. Well, good-by to jour.

#### Ellen Frazer.

Olt, what mockery is this to bring me here. They say you are to be Judged. When, and where f. Oh, why not ict me go home? It is there I wish to speak-not here. Oh lod, I've got no name—do n'i nak me. Let me go home. My name was Eilen Frazer. I was born in Georgelown, D.

C. I died, oh God! where did I die? Yes that is the question. I was tired of life. I died because I was tired of it. Bay to my people ? What would I say? Take it being to my nother: that is all.

That child was born in San Francisco, August, 1854. Toll him to send it home to my mether, and I'll rest. He elecus

julat. I cannot till then. Oh, if all the fires of hell were around me, my case would po better than now. Hell! The Christian talks of hell, and he knows nothing of it. I lived in misery two years before don'th, and I died to got out of it. I had better stayed here and faced the store winds of adversity, then to have gone with so many regrots. Oh, it is so hard to do what you hould have done!

fasting curses, shall rest with him if he does not. 'Tis curses that make bell. My mother! oh my mother! of the couds tion of my child I must learn-must find peace if I over find Tall her so.

#### Written for the Danner of Light. THE DEATH OF SAPPHO.

BY J. BOLLIN M. SQUIBE.

Upon Loucadia's towering beight, Which overlooked the wave and dell, Badly the mournful Bapphe stood: In glorious streams of softened light The suppears o'er her tresses fell, And tinged with gold the rippling fleed; While lingering on his burning throne, To bid her momoried lale adieu, Blowly the day god entered through The West, and hid his lurid 2000.

The wees which words can no'er portray She sighed unto the restless sea, Which gave them back again to sir: But seented air and sunshine gay Southed not, where passion's agony Had maidened love to dark desugir. And unto Venus, and and low Bhe sang that ardent hymn, which long Shall crown her Lesbo's queen of song. When men recall the long ago.

She thought of Carla's famous queen, The bravest at Balamis' fight. The last to face the Grecian ships, When Xerxes' bost to quail was seen; Who robbed Dardanus of his sight, And then, with pale and trembling lips, Sighing regret at every breath, Came to Loucata's promontory. And to Apollo breathed her story, And hurled herself, for love, to death.

She went not: not a single tear Had dimmed the lustro of her eye, But there she stood in that despair Which corrowing souls need most to fear. Which binds in volceless misery The heart enslaved by wanton care, 'T is true, when Hope's last rays depart When those for whom we c'en would die, Are lost to all our love for ayo-That tears come not to case the heart.

And she was beautiful as when At first God's inspiration full And made an opic of her years, Herself the soul of song-and then It seemed as if some magic spell, With all the radiance of the enheron Had touched her check and brow of snow, While the power of a deathless soul, Great beyond the world's control. Bhone through her gaze with deeper glow.

What cared sho for her beauty now, For rayen lock, or blooming check Since Phaon loved not these, or her? Grief sat cuthroned upon her brow. And Hope, grown hopeless, ceased to speak While anguish ruled the conqueror. Yet was she cill fair to behold, Nor priestess of the Delphie shrine Than lived within her mortal mould. And ever mid the shades that swept

Across her brow so finely wrought. In that dark hour of pain and grief. There gleamed a hope which never slept-A strangely deep, prophotic thought, Which long had lived in her belief: The proud instinct that future fame, Whatever fate should o'er her ride. To wake the censure of the wise. Would circle round her deathless name,

One look toward Lesbo's lele she cast, The cradio of her love and song, Her suffering and her stern resolve-One frenzied look, it was her last-For why should care its hours prolong? Or love, existing, pain evolve? 'All joy for Phaon!" Sappho cried-One rush, one plunge, the waters close Above the gifted one's repose. Who living loved, and loving died.

And from that hour the zophyre bore Her plaintive Hymn, far lands to fill And tell the angulah of her years; And maldons on the Lesbian shore At Saucho's burning song shall thrill. And think of her with sighs and tours-Too late may Venue's self excuse The art which gave to Phaon's hour A beauty of such fatal power. To seal the fate of such a muse. London, Jan. 20th. 1800.

Something New," or "Electro Phrenopathy." MESSAS, EDITORS-I notice in the Banner of Jan. 28th, as rticle from Dr. Sunderland, claiming that the science of Electro Phranopathy" is borrowed from his work on "Pa hellam." This cannot be true as Mrs. Rellins, author and scoverer of Electro Phrenopathy, has never seen a work on Patholism." The term, "Electro Phrenopathy," she com ounded from three Greek words, "Electron," "Phrene," and Pathos," and was not aware that the word Phrenopathy had over before been used. The science is certainly new in the aspect which she presents it to the public. She claims that each one of the vital organs is connected in nervous setion with a definite portion of the brain, and not only tele graphs thither its healthy or diseased conditions, but acou ately registers the record thereon. The state of the mental he mind governing different vital organs.

by own case I know to be absolutely correct, and do not see tow it could be otherwise, as the examinations are accom panied by proof that cannot fall to convince the most ekeptial, that Mrs. R. has indeed made a most valuable discovery inguosis of disease, and also touch the cause and cure. Mrs. R. asks no one to "contribute means for establishing a to taught," but simply proposes from her own resources t and cure of Anger, Jealousy, Fear, Despondency, and other kindred baleful emotions.

"Galvaniam" forms no part of the system she teaches, nor has the over claimed the ." sameness of Electro Magnetism with the vital forces," or had aught to do with "excitement lightly, that cultivated, sensitive, refined temperaments canof the phrenological organs by electricity."

As Mrs. B. has generously offered to remunerate any the low, gross and ilcontious—cannot be content to pass their

am, transfermed into an angol. This is a fine country, you housel, futelligent person for thoir time and trouble in its vestigating for theory, provided they do not become consinced of fla truth, it is no more than reasonable to request Lir, S. to investigate Electro Phranopathy, as taught by its author, before attempting to explain it to the public; and if he would attend to and follow the instructions given daily to invalide, and others, by Mrs. R., at her rooms in Tromons Temple, he would doubtless be greatly improved in health of mind and holy. I am fully convinced that Mrs. It's system is destined to come into universal application. Notifier De. B., nor any other man, could intentionally, and with a true knowledge of Mrs. It's plans and operations, oppose any obstacle to the success of a person who bids fair to be hereafter considered a great benefactor to mankind.

Physicians, of every mode of practice, and carnest minds, from every profession, have investigated this new science, and are satisfied that hirs. It is demonstrations fully establish the originality and truthfulness of her theory. I offer this in Sustice to all concerned.

#### LETTER OF DR. CHARLES MAIN TO SPIRIT-MEDIUMS.

DEAR BROTHER AND BISTER LABORERS-After being in the field as long, if not longer, than most spirit mediums, it seems Oh, shall I ask for my mother's forgiveness? Oh no; if it to me I may claim the right to speak to you of the duties and mes, it must come to me. I'll suffer in hell-yes, I will; responsibilities we incur by placing ourselves before the pubbut my child must not live there. She is with her father- lie as advocates and exponents of this new system of religion. with him and his, Tell him, oh, for the love of heaven, tell The word "theology" le a misuomer. We do not intend to him to send her to my mother. If he will unlook the gates talk about God, but leach how we may better obey him. We of hell for me, send her to my mother. My curses, my ever- have all got this to learn—that we must not be more heavers and talkers about our duties, but doers, constantly teaching by example rather than precept. The world has been flooded, for the last eighteen conturies, with hard, cold theologians; they have argued and mistified all of the their religion ever contained, into everlasting Arctic regions, where perpetual iceborgs of logical cant keep them in an overlasting state of

preservation. Dut Spiritualism is destined to conquer by the same clenent of love that Christ used to melt, the multitude who followed in his footeters. It is as potent now, as when he first proclaimed that love was the fulfilling of the law. This must oo our watchword, our rallying-cry from one end of the land to the other, if we would have this cause, so dear to us, stand the wear and test of worldly influences. This is the sait that must savor the whole body; and if this is cast out nothing can preserve it; obloquy will be east upon it, and we shall become a represch and a by-word for future generations. Then how carefully should we consider the great responsibility we are taking upon ourselves! Subject, as we constitutionally are, to that great succeptibility of temperament which feels the most delicate influences, how can we attain to that happy individuality which can be positive to all injudicious influencos, both from the material and spiritual world, and negative to only such impressions as shall prove themselves to come from the true spirit, and form in ourselves such characters as shall stand before the world as exponents and practical epresentatives of the great truths we are called upon to

For one, I feel, and have long been conscious of the necessity of acting upon it, that our own reasoning powers were given to guide in this, as in every other matter, and we can so discipline curselves as to discriminate between such influences as would be injurious or otherwise.

I know it must be a long, hard discipline. We are but beginners, where there is everything to loarn; but with every-thing to encourage, let us not faint by the wayside, but from lower keep reaching on to higher attainments. Thus feeling our way along, till from babes we have grown to be men and women in matters pertaining to spiritual influences, we can so bring our very interior beings into life and harmony with intelligences whose nature is divine, that they will find it fit-ting to come and sejourn with us, and in our outgoings and ncomings, always find us fit temples for the indwelling of the heavenly spirit. Then shall we be at once in the kingdem of heaven, though dwellers of the earth—one with angels and they with us, and all servants of the Most High.

If there is to come from this new light the great things which we predict, how careful should we be not to become one of the greatest hindrances to its spread throughout the world. The world has reached such a state that the usefulness and necessity of anything new must first be proved, before it can gain access to the minds of these who first investigate and prove all things, before adopting them; and if this is what we publicly profess to believe is to be-if it does better help to form mind and soul for the noble place they were designed to occupy—it must prosper, it must gain the candid attention of all intelligent minds, and become one of the permapont institutions of the land and age. But if, throughour fault, it falls of reaching this class, it must for a time prove a faffure. If we are not what we publicly profess to teach-sobor, righteous, hely, zealously affected unto good works, forming such characters as will stand the closest scrutiny—it may languish along for years, a lauguing-stock to the high and earned, and its defenders be accounted fools.

For similar reasons, all physical monifestations must eventually passaway. They have had their day. They were the alphabet of Spiritualism; and now this is learned, something higher must be instituted in its place, or the whole thing will be cast one side like a child's worn-out toy.

For the progress of this to us, great blessing, mediums, from being content to use their cowers for finding stolen goods, prognosticating future events, or revealing past ones, must make thomselves agreeable channels, through which the highest intelligences can communicate,

The authort has reached that point, at the present time. when there must be higher ground taken. It has been workng among the lower and middling classes of society, till they for the most part, are estisfied as to uither its truth or falsity. With thom it is enough if the new and wonderful phenomena could be accounted for on no other supposition than we be-lieve to be the true one. But to the thinking part of the community-those who are to make out of this great thing its true beauty, from whom is to come the bone and sinew of any great movement, there must be semething in it that will fill the very interior of their souls, working into the real life \

What to this latter class, presuming they believe it, is the fact that spirits can return to corth again, and amuse themselves with tipping tables, making raps, lifting ponderable podles, or nectorming the most astonishing feats? Nothing but the settled fact that these things are not the natural and legitimate employment of departed intelligences and must scoper or later end and be forgetten, like all things which have answered the and for which they were designed. Such things may have been of real use eighteen hundred years ago. Mind was then in comparative infancy, but now it le erceping along toward manhood, and childish things are to be put aside. But if there can come from all this something that can feed the inectiable longings of the great human heart-semething that will fill up the great gap made by the rapid strides of intellect shead of the real emotional feelings of the soul, then, indeed, may we look for its continuance. Humanity has never yet thrown aside anything that could advance its real interests; every new principle destined to assist in the development of the race, will, and must, eventunlly find its right place. But we must look to ourselves, that unto us is not laid the accusation of bindering, by our ignorance, faults or follies, the spread of this great truth.

The work thus fur has been almost entirely experimental, both on our part and on the part of these spirits whose love for humanity has brought them back again to earth. Wo have taken one step after another, hardly conscious where the next would lead. Mediums have been found in every condition in life, and made to do the work they were best filled to do. The highest intelligences from spirit-land, filled with the great love that moves the universe, have been willing to do their work through forms that are id overything dissimilar to their own ideas of refinement, cultivation and purity.

This is but the beginning. To make this a permanent thing-one of the necessities of the age-all things must move in accordance with the great harmonial laws of nature. faculties depends cultrely upon the condition of the vital And there are but two things necessary in this case viz: organs, with which they are connected; different faculties of Good, intelligent spirits, who are willing to engage in this work, and, also, equally important, good, intelligent medi-Mrs. R's examinations are satisfactory to all. The test in ums, through whom they will find it agreeable to communicate. 'T'is true that some of our most powerful speakers have been found in the lowest walks of life. But remember that their usefulness has been only in proportion as they have raised themselves. For these to whom this brings no n Nervous Physiology which enables her to give a true clevating thought, whose life does not grow purer and heart more expansive, there must come an end to their day of usefulness. Intelligent spirits cannot always so transgress the chool where this new ectones of Electro Phronopathy is to laws of their nature, though, for the purpose of inaugurating this great light, they may have done so for a season, as to be build an Institute, where the sick can be restored to health willing to associate, as intimately as they are compelled to without drugging, and where all can learn the physical causes do, with those whom they have control to any extent, for any great length of time. The thing is beyond their power. They must act in harmony with the laws of their being as much now as when on earth. It is one of the most powerful arguments of our opponents, and one, too, that is not to be treated not so change their nature as to be willing to associate with

time where they must witness disgunting, drunken scenes, city. Stay she much with kind friends there, and may forling hear rulger, profans language, and be surrounded by fifth, maternal licitie and discerning appreciation cause for to

And hote is where our great responsibility fler. If we will, for her, by many friends here, who love and esteem her. one and all, put our whole soul to the work of so conforming our lives, thoughts and actions to a high standard, make impressing with deep feeling and prayerful emotion the everything agreeable and comfortable around us, keep our heates of her audience, is with us now, resting awhile from homes neat and tastefully arranged, we can call around us the fullques of her laberious mission smid the genial suralmost any class of spirits we may need. They will delight soundings of home. Last Babbath she offered up a beautiful to come in among, to remain, and be one with us in heart prayer before the commencement of Miss Dofferce's lecture, and soul, lingering to make genial the unconscious recipients and that afternoon she related one of her beautiful visions. of their influence.

There is one other thing I must speak of in this connec-There is one other thing I must speak of in this connec- panion. To hear the infantile wisdom, the innecest and tion, which may in time prove a great obstacle to the progress childlike remarks, the morry, ringing laugh, the quick, witty of this great work-I mean a latent feeling of jealousy exist- reply, the numbetakable tone of childleh carnestness, as ing among mediums. I acknowledge that this feeling is per- manifested by this pure child-spirit, is beautiful to the heart foctiv naturnal, so long as we regard the work as our own, enjoying the blessed faith of Spiritualism, and, to the skeptic, and think of it as if we were personally responsible for its such evidence must prove conclusive, unless he is enauccors. But masmuch as we, of all persons, should realize trenched behind triple walls of ignorance, obstinacy and that, further than I have mentioned, it is entirely in the bigotry. There lives not among us a medium more useful hands of higher intelligences, that we are more tools in their than is Fannic B. Pelton, and for daily life is an evidence of hands, what right have we to any other feeling than one the purity and truth of her mediumship. In public life an of gladuess, that through another organism than ours, invaluable auxiliary to the angel world, and in private a greater things can be done? We must be content to become good, pure woman, and a steadfast friend. servants one of another in heart and practice, as well as in theory. The whole universe is governed by this universal at Central Hall, where the young folks danced and the elder space, the brightest planet that performs its revolutions the graceful younger portion. It was a pleasant sight to nearer home, are all obedient to it. They shed their light behold these of "the household of faith," thus convened, and none the less unwillingly because so law created intelli- the strangers who came in, must have been assured by the gences appreciate their beauty. Their gravitation is never withdrawn because mayhan some sister orb may be canable of yielding a little more. Ob, no! among Nature's large, maof yielding a little more. Oh, not among Nature's large, un-bounded domains there reigns nothing but harmony, law and it is snowing.) drifting down, the solomn music of the north order. And shall we who so publicly profess to be her wind breathing 'mid the awaying pines. Many pleasant capecial disciples, who throw saids all men-made creeds and degmas, and say we are no longer babes that we should be the snew king's reach. To you, of the magnetia and the fed with milk, but claim the real meat of life-shall we, like orange realm, a lasting summer of the soul. children eager for new toys, scramble and cry out for the best? Do we think that the Delty we werehip has made for everything but man its own fitting place? And do we supso that by hard feelings, ambitious ideas of firms and emulation, we can bribe the Almighty to place us a little higher in his order of creation? Whoever harbors these feelings, practically says this. They say, "If co-and-so can be made such a brilliant speaker, or so useful in the healing depart-ment, why cannot 1? If I cannot stand first, I will not stand at all." They forget that it is what we do, and not who does it that is the thing of vital importance.

A few more years only will have to pass away, and all that will romain of us will be the great truths communicated actions of controlling spirits? Can we be so feelish as to suppose the learned and famed once of earth, have again to mortal scenes returned to enact once more the fittel drama of life, to make to another the glory that was once all their own? No such thought can we harbor, if we would bring the one indispensable requisite is the cultivation of the indiaround us that class of spirits who alone can make the world better. Ambition, famo, wealth and glory have too long been the rallying cry among poor mortals; there must be another element introduced to negative semewhat all their baneful offects Our hearts and lives must be such as to call from integrable. their blessed abodes, to use us as mouth pieces, intelligences who know what earth reeds-those who have been born into the Ringdom of Heaven, and can bring their heavenly spirit, labor. By this alone can we ascend to God. The greatest with them; those who know that to do "their Master's bid-man is he who has carned all that he is and has, by work. In ding" in the great end of existence, and any other object of the laboring classes are to be found a thousand virtues, a action is weak, futile and puerite.

plotted and arranged like some novel tale, have a beginning, sought in valu among the creatures of leisure and idleness. rending afflictions. But to all it will come, soon enough mayhan, in its mighty reality; a thing that has substance, longth, breadth and height, and comely form, in proportion as the laws of its growth are observed in its development. And that souls may grow into the likeness of their Creator, that heaven and earth may mingle in one harmonious at soul, must be the sole object of these intelligences who ever export again to do any good by returning to the earth that has long since, maybe, done with them. Others may, and do, doubtless, come back to again con over the book of earthlife, but other than the true spirit of love to the human race can never keep a disembedied spirit here long enough to effect any good result.

of the age-to call around it all the good and all the pure over the land, is to come from us to a great measure; and we tions of your own soul. The only source of real strongth is now cannot ignore or act aside these great responsibilities, They are growing upon us overy day, and unless we rally one and all, around this true standard, in the day when our ac- as they appear to his mental vision; but he cannot originate count is made out, when heart takes cognizance of heart, and we are ready to enter into the reward of our labors, we shall find that the "one thing needful" is wanting.

say to you, and which have been suggested by the posttion I development in the freedom of the individual opinion and have no long occupied. I now much ele fellow-laborers in this cause, call and give us a chance to exchange kind words, catch a kindly glance of the eve. and a warm grasp of the hand, that the heart may be strengthened for renewed exertion. And now, that you may, one and all, be prospered in spreading this great truth, is the warmen Your Friend and Brother, GHARLES MAYN.

No. 7 Davis Street, Boston, January 1st, 1860. Written for the Banner of Light.

> A HOPE. MY HUDSON TOTTLE.

I have a hope, 'tis only half expressed. That I may dwell on earth to see the day, When every wrong and sin shall be redressed. And Truth and Right o'er all may cast their rays. And darkness flee,

Like storm at sea, Or a cloud-shadow o'or the grassy lea. For all my transient life I've felt the wrong Press beavily upon my youthful though On have I watched with sorrow earth's mad throng.

Too oft to see the truth by error bought . In marts of trade, In ora see paid. And wopt to see so soon the bargains made.

All things are wrong to what they might be made; "I'd soo them righted by angelie away. Then with a tear the wrong in earth we laid, And for a knell alone the rattling clay. All have their day,

And fade away, Like evanecent rainbows' lurid play. The right triumphant over dying might, Its victory already loudly cries,

And through for I see the dawning light In golden morning gild the spirit's sky. 'T is coming soon, And ere it's noon Wo'll live to love each other, not alone.

Walnut Grove Farm.

Letter from Cora Wilburn,

DEAR BANNER-The frost king site enthroned on hill and plain, and his royal robes of glistening white are east upon the bonding tastels of the place and deck most beautifully the denuded trees. From the lienvens deep and azure, th mild sun shines benignantly; and as we speed along in the cosy sleigh to the friendly rounion, or the spiritual lecture, our hearts beat a low and Joyous accompaniment to the morry "music of the bella." A New England winter is truly a season of heart-strongthening, bealth and spiritinspiring; its cold winds play around us, and, white with out, the wintry coldness roughs, grand and slient, within the nest cottage homes present these pleasant fireside pictures of true enjoyment for which the city, with all its fashio and its display, has no equivalent.

Miss Laura DeForce, from Wisconsin, has been with us two Sabbaths, giving us some excellent discourses, and still vidual precdom, Spiritualism and the Bible, Can Spiritualism further awakening the epirit of inquiry and the desire for Stand Alone, The Spiritual Dispensation, Mediums Defended spiritual knowledge. This brave young girl, inspired with Agilation, Radicallems, Reforms, Scarch the Scriptures, Angel the beauty and holicess of her mission, ventures forth into Holpers, Great Minds, Spiritual Progress, True Marriage, the cold world, far away from home and parents and appre- Vision of Progress, Spiritual Intercourse, Trial and Triumph clative friends, relying upon spirit guidance, hoping for all Divine Love, Speakers, Places of Meetings, Mediums, Jour things good, fearing no evil. Alone, she has traveled ever mals, Publications, Schools, Spiritualists in America, Sum the wide prairies; unationded, save by good angels, she mary. A limited supply of this Fourth Annual Register is outers the towns and cities, and uncertingly proclaims the atill on hand, and will be mailed, free of postage, one copy good tidings of Spiritualism. She has left us for Norwich ton conts, fourteen for one dollar, one hundred for five dol-and Willimantic, and from the latter place she goes to your lars. Address, Uriah Clark, Abburn, New York.

fuel at home in the land of the stranger, is the prayer ultered

Mrs. Pannic B. Velton, whose fectures have the power of Violet, the little Southern girl, is her almost constant com-

Last Monday night, we Spiritualists had a social gathering The tiniest star that twinkles through unbounded ones enjoyed themselves in conversation, and in looking on order and cheerfulness that reigned, that we Spiritualisis were not so very wicked after all,

> sleigh-rides to you all, dear BARRER renders, who live within Yours for truth. CORA WILBURY.

Northampton, Feb. 8, 1800.

[Reported for the Banner of Light.] MISS FANNY DAVIS.

At the New Meledeen, Boston, January 22d, 1960.

APTERNOON. Miss Fannic Davis lectured before the Spiritualist audience at the New Melodeon, Boston, on Bunday, January 22d. The mode of ontrancement of Miss Davis is precisely analogous to that of Mrs. Hatch. She is still very young; and her through us. Can we have the egotism to suppose that our manner of delivery is graceful and pleasing. In the after-own personal success and aggrandizement can influence the lacon, the theme was, "The American Pople, and their noon, the theme was, " The American People, and their Sources of National and Social Strength."

The American people possess within themselves the elements of the best system of society in the world. For the fulfillment of the great deetiny which lies within our grasp, vidual nature. The demand of the times is for men and wemen of character. Each individual is constantly impressing himself on the universal mind of humanity. Every breath that we utter makes humanity wiser and better, or else more

Now, to the fulfillment of our individual being, and, thus, of our first duty to society, there is but one path-the path of thousand capabilities, educed by those very lives of toil that Life is no visionary dream, no romantic fiction, that can be are by some supposed to harden and debase, which may be middte and an end, to come on gradually and happily as a As a great composer, near the close of his life, walked summer's day dream. No such thing is it, save to those who forth, one evening, meditating sadly on what seemed to him have never felt its storn duties, dire necessities and heart- the failure of all his labors in the lack of approciation by the world, he heard a poor peasant girl chanting to herself one of his songs, and, melted into tears, he felt that that life had not been wasted, the labors of which had been appreciated and loved by this poor daughter of toll. The best genius wisdom, patriotism of our country, lies latent in its unformed substance—in the mass of the people, whonce the great Resurmosphere, the one to nearish the body and the other the recting Angel of the Future shall yet draw it forth to build and beautify the coming ago.

The great shadow of the Catholic Church, stretching dark across the seas, resis at last upon the citadel of our freedom. Our Protestant sects are but the fragments of a broken Church. Our future is shadowy and uncertain. All our hope lies in the strength of a pure and manly individual character. If the foundation be weak, how can the temple The help that is needed to make Spiritualism the real life that rests upon it be grand and beautiful? The philosophy of all reform lies in the words-Betrue to the highest convident in the Divine interior of our nature. Thence come the great ideas that sustain and move the world; man recognizes them them—they are the voice of God speaking in our souls. Thus omanated the great idea of Freedom, the ruling and formative idea of America. In order that that idea may finds its full These are only a few of the thoughts my heart is longing to expression in the history of the nation, it must first have its conscience—the bursting of the speckles of sect. That liberty, too, is to be wen only by struggle and

conflict; but through that struggle lies the path to all that there is of freedom and of excellence. The secret of success in in faithful, pereistont, insistent individual toil.

In the evening, a committee was appointed by the audience to select a subject for extemporaneous discourse. They are sented the following, upon which Miss Davis proceeded speak :- "Whence comes man, and what is his destiny e"

BYENING,

Man emanates from God; for if he over had a beginning he must semetime have an end. The dectrine that God made man, by a direct act of creation, from the dust of the earth, cannot stand, in the light of the philosophy and selence of our day. It passes away, with all those old beliefs whose passing destroys the ancient faith of the race, without hitherto, supplying a new and wheer belief in their place The human mind demands facts. The philosophy of Spiritpillem is the only one that can restore the bolief in the immortality of the soul, and save the world from a final lapse into infidelity. There is, in every human soul, a mysterious longing which whispers to us of eternal life, and is the highcat proof of a future existence. Yet should there be, this day, a direct revolation, from Heaven, of our immertality, the majority of mankind would reject it, as every spiritual revelatica has been rejected in its day. The ravelation of the past is revered; the living inspiration of the present is scorned, as delusive and diabolical.

And if man is to live eternally, that eternal life must, in the event, be one of happiness. We sin but through ignormance must one day perish. It is, indeed, true, what is said, in the Bible, of the fire unquenchable; but it is the principle which is eternal and unquenchable the principle that a violation of natural law brings suffering -not the remorse that proys on the individual, for the occa sion of his remorse shall pass with his sin. The fire may burn forever, but we shall not forever place our finger in the fice. In the revelations of Spiritualism have come to man, at once, the first assurance of life beyond the grave, and the certainty of an eternity of happiness for all.

Miss Davis closed her remarks with the extemporization of the following lines:

Angels are singing,
Anthems are ringing—
Flowers from the gardens of undying bloom,—
Bpirits of beauty,
Rapt on their duty.
Bringing the tekens of climes for above,
Taking from life the dark night of the future,
Rolling that life in a mantle of love.
List to the whispers that come, oft, at evening!
List to the music that folls on the ear!
This the voices of angels, descending with nights

The the volces of angels, descending with nightfall,
"Tis the volces of angels, descending with nightfall,
"Tis the whisperings of spirite—they 're herering so near.

Then list to their ringing—

Bycet anthoms we're singing,

Of elims, where the wears some Of climes where the weary forever in Where lone ones assemble

'Mid beauty supernal,
And Peaco shall remove every pang from the breast.

Contents of the Spiritual Register for 1860. Calendar for 1860, Speakers' Almanac, Greeting, Spiritual Theory, What Spiritualism has Done, The Soul's Authority, Living Inspirations, Re-union of Friends, True Reform, Indi-

#### CORRESPONDENCE.

II. CHAMPLAIR, NEW LORDON, Writes that Spiritualism is rapidly progressing in that blace, though they have had no lacturer there for one year. The light of the spirit-world comes to us, though it does not dome to us through locturors. Gold and allver is not plenty enough here to induce them to

I am rejoiced to see that the Bannen is doing a mighty work, wherever i travel, not only in this State, but in those adjoining. In this place there is a large number sold, and to those who estensibly take it for Chapin and Descher's sermons, but coverily read every message there is upon its pagos,

I would here like to say there is one whole-souled, truehearted rapping medium in this place, who, for the last five years, has left the latch-atring bang on the outside of her door, where all could go and witness for thomselves. She makes no charge to her visitors. If any choose to give a triffe, it is very acceptable; if not, she is pleased if they have gained a glimmer of light. Her circumstances, so far as this world's goods are concerned, are very limited. Her husband is a very cetimable man, who labors with his hands from day day, that he may not become chargeable. And I can truly ear, and many will bear me witness, that Mrs. Emeline Smith is a reliable medium, and a true-hearted Spiritualist. would add, that at her circles they always have brilliant nanifestations of spirit lights, and those lights, at times oboy the mental requests of the members of the circle.

N. E. WELLINGTON. Onto.—The subject of the article of or. Child, "Nature Balances Extremes by Extremes," has cupled my thoughts for a long time. I have a farm four imes as large as I want, while others around me have not a oot of land. They need some land as much as I do. I have oneluded that what I possess, that I do not need, belongs not me, and is a bindrance to my spiritual growth-a burden, a onree of unhappiness. And I conclude that Dr. Child is right, also when he save that excess makes a corresponding want, I think it is the duty of mon to labor more in that direction of reform which will produce greater equality in the distribution of the good things of this world, and bring us more into the true relation of a common brotherhood. The effect of this course would be to lesson selfishness, and break down selfrighteous and worldly distinctions.

I wish that Dr. Child, or some other one, would give this subject further thought, and publish the result in the Ban-ER OF LIGHT.

G. C. GODFREY, DETROIT, sonds us eight minature likeness s, in colors, which he affirms were drawn by spirits-the encil and paper being placed under the table, while a circle f six persons were sitting around it. This was done through he mediumship of Mrs. Delemater, at the residence of Danel Dolemater, 41 Montenim street, Detroit, in the presence olght witnesses.

A.E. L., Poutland, Me., writes of extraordinary physical nanifestations, and tosts of spiritual identities, that are turnngecoptice to a firm belief in the reality of Spirit

### MOVEMENTS OF LECTURERS.

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

froe.

Mas. Amanda M. Sperice will lecture in
Providence, 4 Sundays of Fub.—E. Attlebore, 14, 15, 16 of Feb.
Norwich, 4 Sundays of March.—Putnam, March 6, 7, 8.
Colchestor, March 10th.—Moodus, March 14, 16.
Williamatic, 2 Sundays of April.—Booton, 3 Sundays of April.
Philad'a, 4 Sundays of June, and 2 Sundays of June.
Taunton, 2 Sundays of June, and 2 Sundays of July.
Providence, 4 Sundays of Aug.—Cambridgeport, 2 de. of June.

rovkience, 4 Sundays of Aug. Address, the above places, or Slation A, New York City. Miss M. Munson, who is in California, intends to visit the mining towns in the Bpring. She is authorized to receive subscriptions for the Dannah. Address her at San Francisco,

MISS EMMA HARDINGE Will lecture, during March, in Phildelphia; in Providence, Partland, Plymouth, Osweg to, &c., during the Spring months. Bhe desires to lecture Connecticut and adjacent places, week evenings. Addres

No. 3 Fourth Avonue, New York.

MES. FARNIE DUBLAME FELTON will lecture in Putnam,
Conn., four Bundays, commencing Feb. 12th; in Chicopeo,
Mass., four Bundays, commencing March 11th; and in Cambridgeport on Bundays April 9th and 15th. Address until
March 4th, Putnam, Conn.

Mus. A. P. Thomrson will answer calls to lecture in the
surrounding towns, addressed to her al-Lowell, Mass., till
further notice.

further notice.

JOHN MATHEW, to March Ist, will labor in Indiana, and from thence, to April 20th, in Illinois, and the eastern part of Jawa. Letters from the three last named States may be directed to the care of B. Brotherton, Pontine, Mich.)

DE. P. B. RARDOLFII's address, till further notice, will be secton, care of Banner of Light. Enclose stamp for return OHARLES H. CROWELL, Boston, Mass. Address, Dannen

physicians in the country, (seststed by Mrs., S. A. Coonloy,) having determined to make his residence in New Orleans for the winter, has taken rooms at 163 Triton Walk street, and will cute many diseases without medicine. The Doots a spirit-seer, trance speaker, and reader of character by interior colors. Office hours, O. A. N. to 5 p. M. Francisco

N. Frank White's Sundays are now all engaged while he is in the East. Applications for week evenings can be ad-dressed to him, guided by his published appointments. (See

Mn. II. Melvilla Fay, trance speaking and writing medium, will receive invitations for lecturing the coming spring and summer. Address, Akrov, Summit Co., Ohio. Miss Rosa T. Aneder's address for the two succeedin weeks, is Binghamton, N. Y., eare of Thomas A. Bedgwick.

Mies Elizabeth Low, trancespeaker, of Loon, Cattaraugue Jo., New York, loctures at Ellington and Rugg's Garnors (Cattaraugus Co., N. Y.,) every fourth Sabbath. Bhe will anawor calls to lecture in Chantauque and Cattaraugus Coun-LINDLEY M. Andrews, superior lecturer, will visit the South and West this winter. Address him, either at Yellow Springs, Ohlo, or at Mendota, Ill.

DPINING. ONIO, OF HE MICHAELD, III.

LEO MILLER Will answer calls to lecture in any part of New England, on "The Facts and Philosophy of Spiritualism." Address, Hartford, Conn.

J. H. RANDALL. Friends in the States of Massachusetts and Connecticut, desirous of entering into ongogements with Mr. R. for the coming Summer, may address him, until further potice, at Upper Liste, Breame County, N. Y.

Mas. E. D. Binons, trance speaker, will answer calls to lecture, after the month of January, through Conn. and Mass. Until that time she is engaged West. Address her at Dristol, Conn. Mns. R. H. Bunr will give lectures on every thing pertain

g to Spiritual and *Practical* life, Religion and Metaphysics, ador the influence of spirits. Address the above at No. 2 Columbia street, Boston, Mass. Sm Dec. 3.
Mns. J. W. Cunning will lecture in Boxboro', Fob. 10th;
in Matthehead, 20th; in Oswego, N. Y., four Bundays of
Morett; Portland, Mo., the three first Sundays of April.
Address Box 815, Lowelt, Mass. Columbia etreat, Boston, Mass.

Address Box 815, Lowell, Mass.

PLYMOTH.—Obaries Hayden speaks at Plymouth, Feb. 10th, and 20th; N. Brank White, March 4th and 11th; Miss Famile Davis, March 18th, 25th, and April 1st; Mrs. Mary M. Macomber, April 8th, 16th, 22d and 20th; Miss Hardlinge, May 6th and 13th; Mrs. Townsend, May 20th and 27th.

Warnen Chass lectures in Battimore, Md., March 4th and 11th; in West Winfield, N. Y., March 18th; in Symouse, March 25th; and in Gewege, the five Sundays of April. Address, Philadelphia, till March 18th.

iross, Phinacephin, the Marca 1803. Mns. Mart Maria Macomnen will speak, Peb. 19th, a Founton; Feb. 20th, at Foxboro; March 18th and 25th, a

Tunton; Feb. 2014, at Foxboro'; March 18th and 25th, at Putnam; April 8th, 15th, 22t, and 20th, at Pigmouth; May 6th and 18th, at Foxboro'. She will not receive calls after May 31st willout further notice, as the thinks of visiting California the coming Summer; if she should remain, due notice will be given. Alonzo B. Hall, East New Sharon, Me., will answer called

ALORZO B. Hall, Esta Pow Blatch, Mcs. will absert came in his vicinity.

Miss L. E. A. Dr Fonce, trance speaker, of La Crosse, Wis. will respond to calls to lecture in New England until April Will lecture week-day ovenlings and Sundays; also, to attent funerals. Address her, care of J. S. Holton, Northampton

Mrs. M. E. B. Sawyer will answer calls to lecture in any portion of the New England States; will also attend funerals Address Buldwinville, Mass. Miss A. W. SPRAGUS will speak at Chicago through Fel

II. P. FAIRFIELD will speak four Sundays in Feb. at Bridge-MRS. PRANCES BOND, care of Mrs. Thomas C. Love, Box

2213, Buffalo, N. Y. F. L. Wadsworth speaks, Feb. 18th, 26th, at Rockford, 11t., March 4th, 18th, 18th, 20th, at Lyons, Mich.; thence East. Mas. A. P. Tuompson will lecture at Lawrence, Mass., first Sunday in February. Bhe may be addressed at Lowell tilt urther notice.

E. B. Wheelen will answer calls to speak from Utles, N .. where his address is for the present. ARDREW JACKSON DAVIS Will occupy the desk at Decreth's Hall, New York, on the Sundays of February. A B. WHITING may be addressed at Brooklyn, Mich., till birther notice.

further notice.

N. Frank Whitz lectures through February at Troy, N. Y.,
March 4th and 11th at Plymouth, Mass.; March 18th and

MILE ELLA E. GIRSON, BETTO, MASS.

# Yoston Adbertisements.

ite Vital Vorces) without medicine. Are you here for distance, Consumptive, Dyspeptic, or Nervous? Have you skin disease, sore or weak Eyes? Any affection of the Lungs, Busmach, Liver, Bowels, Blood, or any disease whaver? Read my "Book of Information,"

(Sent to you for one dime.) which explains how the Invalid may become his own best doctor, and banish forever all "pille" and "powders," as utterly unworthy of any cond-donce at at all. Address,

Yob. 11. On Boston, Mass.

DR. C. CLINTON BEERS,

DR. G. CLINTON BEERBS.

ELECTRO-PSYCHROMETIC PHYSICIAN AND HEALing Agency by laying on of hands, and other spirit
remedies, is located at the Bethoods Institute, 40 Tremont
street, hoston, for the permanent healing of the elek. Dr. B.
will tell you what your disease is, and where located, without
any suggestion from the patient. Letters with a lock of
hair from the sick will be answered, giving a true description
of the disease, for \$2; and curative remedies cent at reasonable prices.

of the disease, for \$\pi\_s\$; non-constant able priors.

Dr. B. has the pleasure of announcing that he cores Fistula and Hemorrholds, or Piles, of the most aggravated character, without the use of the knife, and with but slight pain.

N. B.—No charge for advice. Send stamp for return letters.

Im Jan. 28. MRS. L. P. HYDE.

MISS. L. F. H. H.D.,

WYRITING, TRANCE, AND TEST MEDIUM, AT THE BEWITH the da Institute and Spiritual Reading Room, 40 Trement Street, Room No. 6, Boston.
The spirite identify themselves to their friends by giving
names and other evidence. Mrs. Hyde has permission to refer to Drs. H. F. Gardner, and C. Clinton Beers.
Fign. 28

lmo DR. L. L. FARNSWORTH,

MEDICAL OLARINOVANT, PSYCHOMETRIST, AND MEDIUM FOR THE ANSWERING OF SEALED LETTERS. Office at Dr. Main's Institute, No. 7 Days street, Boston, Terms—For answering scaled festers, \$1, and two postage stamps, for an effort to give satisfaction. If the first letter stamps, for an effort to give antisaction. If the first letter falls, the writer can have the privilege of sending two more, by simply paying poetage. For delineations of character, written out, \$9; oral statement, \$1—the name of the person must be tent, written with fisk. For medical examination and prescription, when the patient is present, \$9; when absent, by a lock of hair, \$3. Medicines sent on reasonable terms.

Im Jan. 7.

MRS. E. M. TIPPLE.

PHYSIO-MEDICAL AND CLARRVOYANT PHYSICIAN
AND HEALING MEDICAL bas taken rooms at No. 143
Court street, 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, 9 to 12 a. m., and 2 to 4 p. m. Torms.—Clairvoyant
Examinations and Prescriptions, \$1.00 each.

Jan. 14. Sm

WILLIAM HOLLAND CLAIRVOYANT AND ELECTROPATHIC PHYBICIAN,
Careful and thorough examinations made in every case,
and the most efficient means adopted to remove disease.
References given, if desired. Examinations \$1.00. 121 Hudson street, near Ourve street, Boston.

If Jan. 7.

MIRS. MARY A. RICKER, TRANCE MEDIUM. Rooms 145 Hanover street, Boston.
Office hours from 9 A. M., to 9 P. M. Torms, for private sittings, \$1 per hour.

2m Jan. 7.

CHARLES H. CROWELL TRANCE MEDIUM, No. 3 1-2 Brattle street, Boston, (office in Banner of Light Building) Medical examinations and prescriptions, \$1.00; general manifestations, \$1.00. Office hours, from 9 to 12 o'clock A. M.; and from 2 to 5 p. M. Patients visited at their residences, when required.

Dec. 31.

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

AS POSTFONED GOING SOUTH THIS WINTER, owing to the carnest collectators of her numerous friends and patrons. Mrs. I. will continue to occupy the same rooms—35 Beach street. Hours—from 9 to 12 a. m., 2 to 6, and 3 to 10 F. M. Terms, per hour, for one or two persons, \$1.00; clairvoyant examinations, \$1.00; examinations by hair, \$1.00.

MRS. A. W. DELAFOLIE,
TEST AND TRANCE MEDIUM, examines and prescribes
for diseases. Also, Calivroyant Examinations on buelness. Hours from 9 a. M. to 2 r. M. and from 4 till 9 r. M. ness. Hours from 9 L. M. to 2 r. M. and from No. 11 Lagrange Place, Boston, Mass. MRS. GRACE L. BEAN,

WRITING, TRANCE AND TEST MEDIUM, No. 80 Eliot street, Boston. Also, Clairvoyant Examinations for diseases. Dec. 3.

OPIRIT MUSIC ON THE GUITAR AND BELLS, AT THE
Dethesda Instituto, 49 Tremont street, Boston. Mrs.

Ouenmax, (formerly Mrs. Powers.) 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. Geo.

A. Rammar's sister will be present on Monday and Thursday
evenings, to/give oridont tests of spirit existence. Admission: Gonta 15 cts.; Ladics, 10 cts. Friday evening, Circles
for the development of Mediums; admission, 10 cts. Tuesday evening, private sittings for tests and examination of
disease.

Im Jan. 13.

J. POBTER HODGDON, M. D.,

also a spirit-secr, trance speaker, and reader of character by interior colors. Office hours, 0 a. m. to 5 p. m. Exact'pe-tions satisfactory, or no charge. Terms within the reach of all. Ho will locture, every Sonday, and at other times, at such time and place as local notice will be given.

N. H. L. Warner Warner and Character by Parker Warner and Chairveyant oxaminations of disease, daily, from 0 a. m. to 5 p. m. Terms, when present, \$1,00; by a lock of hair, when absent, \$3,00.

N. H. L. Warner Warner and Chairveyant oxaminations of disease, daily, from 0 a. m. to 5 p. m. Terms, when present, \$1,00; by a lock of hair, when absent, \$3,00.

N. H. L. Warner Warner and Chairveyant oxaminations of disease, daily, from 0 a. m. to 5 p. m. Terms, when present, \$1,00; by a lock of hair, when absent, \$3,00.

N. H. L. Warner Warner and Chairveyant oxaminations of disease, daily, from 0 a. m. to 5 p. m. Terms, when present, \$1,00; by a lock of hair, when absent, \$3,00.

N. H. L. Warner Warner and Chairveyant oxaminations of disease, daily, from 0 a. m. to 5 p. m. Terms, when present, \$1,00; by a lock of hair, when absent, \$3,00.

N. H. L. Warner and Chairveyant oxaminations of disease, daily, from 0 a. m. to 5 p. m. Terms, when present, \$1,00; by a lock of hair, when absent, \$1,00; by a lock of hair, when absent \$1,00; by a lock of hair,

DR. C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN

No. 7 Davis street, Boston.

B Special attention paid to the cure of Cancers of all descriptions, Defermity of Limbs, Deafness, &c.
Fatients accommodated with board at this Institute.

ADA L. COAN. PAPPING AND WRITING TEST MEDIUM, is giving sit-tings daily, for the investigation of Spiritualism, at 13 Termont Row, nearly opposite Hanever street. Room No. 4. Oct. 20.

W. H. NUTTER, HEALING MEDIUM.

THE SICK ARE HEALED BY THE LAYING ON OF Acads at 105 Pleasant street, Boston. Terms moderate. Dec. 17. OCTAVIUS KING.

654. WASHINGTON STREET, has always on hand tanlo Drugs and Medicines, which he will sell at wholesale or rotal as low as can be purchased at any Store in Boston.

cohous

"Seek and ye shall find."

PERSONS who believe that spirit communion and its montal developments can aid them in the difficulties of life, can have my services in their behalt. 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 single subject, or question, \$1,00.

Office No. 2 Davie street, Beston, on Saturdays, from 9 to 4 o'clock. Full oral examination at the office, \$1,00.

Address H. L. BOWKER, Natick, Mass Nov. 19.

MR. & MRS. J. R. METTLER Payoko-Magnetic Physicians.

Clair VOYANT EXAMINATIONS, with all the diagnostic and therapeutic suggestions required by the patient, carefully written out.

carefully written out.

Mus. METTLER also gives Psychometrical delineations 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 discase should be present, but when this is impossible or inconvenient, the patient may be examined at any distance by furwarding a lock of his or her hair, together with leading examples.

symptome.
Terms—For examinations, including prescriptions, \$5, if the patient be present; and \$10 when absent. All subsequent examinations \$2. Delineations of character, \$2.
Terms strictly in advance.
Address, Dn. J. R. METTLER, Hartford, Conn.

# New York Adbertisements.

AT NO. 8 FOURTH AVENUE, N. Y.—Elegant Suits of A Rooms, open daily, from 7 a. n. until 10 p. n. (Sondays excepted) Ladies' Department under the special charge of Mas. Farkon.

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

Olt. 22.

Old Property of the Avenue, N. Y.

Oct. 22.

Old Property of the Avenue, N. Y.

Oct. 22.

Old Property of the Avenue, N. Y.

Oct. 22.

Old Property of the Avenue, N. Y.

Oct. 22.

Oct. 22.

Oct. 23.

Oct. 24.

MRS. P. A. FERGUSON TOWER, No. 65 East 31st STREET, NEW YORK. CLAIRVOYANT EXAMINATIONS and all diseases treated by Magnetiam, Electricity and Water.

HARK!-LISTEN TO THE WISE MEN OF THE SCI-te is of large size and faultiess typography. Almost crory branch of human knowledge is treated by able writers." Only \$2 a year, FOWLER & WELLS, New York. Only \$2 a year,

### THE ONLY PREPARATION Universal Confidence and Patronago.

Vor Statesmen, Judges, Clergymen,

T ADJES and GENTLEMEIL in all parts of the world testive, and gentlemen of the Ives are unaimous in its praise. A few sestimonials only can be here given; see circular for more, and it will be impossible for you to doubt.

47. Well street, New York, Dec. 20th, 1858.

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

I award it to you cheorially, because I think it due. My age is about 50 years; the color of my hadr anburn, and inclined to our. Some five or six years since it began to turn gray, and the scalp on the crown of my head to less its sensitively and dandruff to form upon it. Each of these diazgreeabilities increased with time, and about four months since a fourth was added to them, by hair failing off the top of my head and threatening to make me bald.

In this unpleasant predicament. I was induced to try wood's flair Restorative, mainly to arrest the failing off of the my hair, for I had really ne expectation that gray hair could ever be restored to its eriginal color except from dyes. I was, however, greatly surprised to find, after the nee of two baddies only, that not only was the failing off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my bead, rays nuch to the gratification of my wife, at whose colicitation I was induced to try it.

For this, among the many obligations I owe to be real.

uced to try it. For this, among the many obligations I owe to her sex, I of their wives, to profit by my example, and use it, if growing gray or getting bald. Yery respectfully,

BEN. A. LAVENDER.

or noir vives, to profit by my example, and use it, it growing gray or getting bald. Yery respectibility.

BEN. A. LAYENDER.

To O. J. Wood & Co., 444 Broadway, New York.

My family are absent from the city, and I am no langer at No. 11 Carrol Flace.

Biamaston, Ala., July 20th, 1829.

To Pnow. O., J. Wood: Bear Bit—Your "Hair Restorative" has done my hair so much good sines I commoneed the uses of it, that I wish to make known to the PUBLIC of its effects on the hair, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the hair will return more beautiful than ever; at least this is my experience. Believe it all!

Yours truly.

P. S.—You can publish the above if you like. By publishing in our Southern papers, you will get more partonage South. I see several of your certificates in the Modile Mercury, a strong Southern paper, w. W. H. K.

WOOD'S HAIR RESTORATIVE.

Progressor O. J. Wood: Dear Bir—Having had the misfortime to less the best portion of my hair, from the effects of the yellow fover, in New Orleans in 1831, I was induced to make a trial of your preparation, and found it to suswer as the very thing needed. My hair is new thick and glossy, and no words can express my obligations to you in giving to the affilicted such a ireasure.

The Restorative is put up in bottleg of three stree, viz.: large, medium, and small; the small holds 1-2 a plut, and realist for two Gollars per bottle; the harge holds a quart, 40 per cent. more in preportion, and retails for \$3.

O. J. WOOD & CO., Proprietors, 444 Broadway, New York, and 114 Market street, Et Louis, Mo.

And sold by all good Drugists and Fancy Goods Dealers.

Dec. 3.

And sold by all good Druggists and Fancy Goods Dealers.

Dec. 3. cow3m

Dec. 3. cowsm

TROY LUNG AND HYGIENIO INSTITUTE.

Established by Special Endowment.

COMBINING THE MOST ABLE OF THE ECLECTIO FACULTY AND MODERN SCHOOLS OF MEDICINE.

This superior model health institution postessess, it is conscientiously believed, superior claims to public confidence to any other in the United States.

In this important particular, viz:—It has been the carnest of the content particular, viz:—It has been the carnest of the council of the United States.

In this important particular, viz:—It has been the carnest of order of the Carnest particular, viz:—It has been the carnest of the state of the council for the council of the vicinity of the vicinity of the vicinity of the vicinity of the council faults and the muse of a wasting and consumption of the vital fluids and the musecular and norve tissues; sallow countenance; palo lips; dizziness of the head; impaired memory; dirnness of cyclicity; loss of balance in the brain; nervous deafness; palopitation of the beart; great resilessness; despendency of section.

dizzines of the head; impaired memory; dimness of eyesight; lose of balance in the brain; nervous deafaces; peligitat; lose of balance in the brain; nervous deafaces; peligitat; lose of balance in the brain; nervous deafaces; peligitation of the beart; great resilessess; despendency of spirits; dreamy and resiless sleep; feeted or had breath; vitiated or merbid apportic; indigestion; liver complaint; diseases of the kidney; suppressed function of the skin; spinal britation; cold extremeties; muscular dobility or lassitude; rhoumnic and neuralgic paine; hurried breathing; cough; bronchilds; soreness of the throat, catarrh and dyspoptic tubercular consumption.

ALSO, Implanty D Dysersta, known by expricious appopition; sense of weight and fullness at the pit of the stomach; irregular bowels; tonguo white; severe lancimaing pains darting between the shoulder-blades from the atomach; pulno quick and irritable; dull, heavy sching pain across the loins; exceesive depression of spirits, despondancy so intense as often to excite the most painful ideas; hence this class of disorders invariably indicate impaired natrition, enervation in the organs of digestion and assimilation, so that had and unassimilated chylo gets into the blood. It should never be forgotten, therefore, that come of the worst and most fatal diseases to which flesh is heir, commence with indigestion. Among others, it develops consumption in these predisposed to tubercular depociations in the lungs.

The Directors and Baculty of this Institution purpose to care all of the foregoing disease, by the judiclous combination of matural and scientific remedies, solected with great discremination and judgment that directly aid nature in her recuperative onergies to build up, throw off, and reals morbid action. They disearded, both from convictions of judgment and consecientous motives. Patients skall not be drugged at this institution.

at this Institution. A Word of Solemn, Conscientious Advice to these who will reflect! isites now show the solomn truth, that over 100,000 dis

Statistics now show the solomn trath, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prostration of the vital forces and premature decay.

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

In view of the awful destruction of human life, caused by such debilitating diseases, such as Spormatorpices, Saminal weakness, the vice of self abuse, Spinal Consumption, Epilepsy, norvous sparms and diseases of the heart—and in view of the gross deception practiced upon the community by base of the gross deception practiced upon the community by base protenders—the Directors and faculty of this institution, conscientiously assure the Invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

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

227 All communications are regarded with sacred and conscionations diedity.

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

227 A Treatise on the causes of the early decay of American Touth, just published by the Institution, will be sent in a senled envelop, to all parts of the Union, on receipt of six cents for postage. It is a thrilling work, and should be read by every person, both mule and female.

228 Fath in the seed and obtain this book.

229 The sitending Physician will be found at the Institution for consultation, from 0 a. z. to 9 r. z., of each day, Sundays, in the forehoon.

Days, in the ferencen.

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

19 Pith st., Troy, N. P.

O TRASH, OR FOOLISH NONSENSE, EVER APPEARS
in Life Illustrates. It is a first-class, high-considered in Life ILLUSTRATED. It is a first-class, high-toned, live family paper; \$2 a year. On trial 3 months for 25 cents.

Feb. 11. Sp FOWLER & WELLS, New York.

VEGETABLE POWDERS.

THIS MEDICINE has been proved to be the best remedy in
use for the relief of persons suffering from HEMORRHAGES. It speedily arrests BRITTING OF BLOOD, whether Luce for the relief of persons suffering from HEMORI-HAGES. It speedily arrosts SPITTING OF BLOOD, whether from the Lungs, Stomach, etc. It has never failed to relieve, and to care when seasonably spilled, in all Threat and Lung Diseases, such as ShONGHITIS, GROUP, ASTIMA, PHTHI-SIS, etc. Taken as a send; it has cored GATARRH, OPH-THALMIA, POLYPUS, etc. It is equally certain in the cure of DIARRHGA, DYSENTERY, and all Bowel Diseases of this class. It has been successfully used in cases of DROP-SY and DYSEPSIA. If timply taken, it is sure to make PARTURITION easy, and provent FLOODING. It rectifies all excessive Menstruction.

These Powders are equally efficacious in external applications. They staunch the BLEEDING of Wounds caused by Bruisez, Cute, etc., and soon heal them. They have healed Gangrenous SORES, ULCERS, and some of the worst cases of WHITE SWELLING and NECROSIS.

Besites their usefulness in stopping all HEMORRHAGES, these Powders are especially effective in ridding the system of all Scriptions taint or Virus, and in restoring it to its natural condition, and hence healthful action. They need only to be tried to eating all patients of their healing virtues, and of their being the best remedial agent for the allments above mentioned.

N. B.—The above statement, and the medicinal preparation

above mentioned.

N. D.—The above statement, and the medicinal preparation referred to therein, are by no M. D. who has verified, in his own case, the words, physician, heat thyself. His own life, has been saved by this medicine. It is put up in boxes, with directions, at \$2.00 per box. Also in envelops, in half the quantity, at \$1.00 each, to send per mail. For sale at No. 143 Futton street, New York.

Dec. 31.

MRS. METTLER'S CELEBRATED CLAIR VOYANT MED-ICINES.—Restorative Syrup, quarte, \$2 00, pinte \$1,00; Paimonaria, \$1,00 per bottle; Neutralizing Mixture, 50 cts.; Dysontery Cordial, 50 cts.; Elixir for Ghoters, 50 cts.; Lini-ment, \$1,00; Healing Olutiment, 25 cts. For sale by 8. T.

CLAIR VOYANCE AND MEDICINE
MRS. E. C. DORMAN, MAGNETO-DOTANIO PHYSICIAN.
M By long practice and eminent success—in the application of Clairvoyance to the discovery and cure of discase—
has become so wisley and avorably known, that it may enfact to notify the ublic that she may be consulted daily—on
very reasonable terms—at her residence, No. 12 Orchard
afrect, Newark, N. J

# HENRY WARD BEECHER PLTHOUTH CHURCH, BROOKLYN, N. Y.

Sanday Evening, Fob. 5, 1860. descript for the manifest or Liquid by T. S. ELLINWOOD.

Taxx.-"A faithful man shall abound with blossings; but he that maketh heate to be rich shall not be innecent."— Paer. xxviii; 20.

There is a store of wisdom in this book of Proverbs which even Christian men are not wout to consider. It should be remembered that this form of teaching. which seems almost without dignity to our modern and more stately habits of instruction, and which, as com-pared with our claborate philosophical treatises, is like a basket of splinters or chips, as compared with a stately building, was, in the curly periods of the world, the form of the most suber philosophical utterances. When the Provorbs of Solomon were issued, they were regarded as the highest and most dignified form of teaching. Times have changed. We look upon proverbial teachings very much less favorably and eulogistically than people did in those olden times. Religion itself was taught by poetry—and I think it would not be a bad thing to teach it in the same way would not see a back thing to teach it in the same way in these later times. A Hymn is a match for a sermon any time. Philosophy used to be taught in proverbs. To us this book of Proverbs seems but a sack of fragments; but to the ancients it had all the impressiveness which "Butler's Analogy," or "Montesquieu on the Spirit of Laws," has to us. And as a treatise on political segment, it must have second to the Helbergy. political economy, it must have seemed to the Hebrews as stately and dignified as the treatises of Ricord, or Mills, or Carey, seem to us.

But if you do not regard the Proverbs of Solomon as

the Hebrews did, but put them by the side of modern proverbs, you shall see how far they surpass these, as a collection, in depth of moral purpose, in religious insight, in honorable views of men and motives, and in sharp-cut and clear delineations of character. In ordinary secular proverbs, you shall find very many that are but the fruit of selfish wisdom. They are mean that are but the fruit of selfish wisdom. They are mean proverbs. Though they may be true, they are true about mean things. Many of them are cynical, unamisble. Many are bitter and derisive. Many are disgusting, both in their conrecess and their inhumanity. But these sayings of the utterer of dark sayings are all of them high, clear, gentlemanly. They soil nothing, and imbitter nothing. They leave the mind fresh and strong in its better nature. At the same time, they are full of the results of the most profound observation, and, what would not have been at first expected, they are just as applicable to the mea and the affairs of our time, as they were to those of and the affairs of our time, as they were to those of the time of Solomon. And the expressions of this ancient king of Jerusalem respecting matters of mon-ey, bargain and sale, the effect of riches or poverty apon men, are just as applicable to our times, to our men, and to the facts of our life, as if they had been apoken but yesterday, and in our streets. But it seems very strange that the king of a non commercial people should speak words under the caves of the Temple of old Jerusalem, that fall down with the ring of the pure truth on the steps of the Exchange in Wall Street, and that the experience of the Orient, three thousand years ago, should reproduce itself so strikingly in an occi-dental city, on this new continent. But so it is. And this shows that these Proverbs of Solomon touched the marrow of things; that they carried a deep wisdom, founded on the nature of the mind itself; and that therefore they are the rame in all ages. Customs change, forms change, and usages change; but the human soul goes on with the same faculties, the same laws. and the same substantial results, in every age. And mo.wo.come, through the word of God, to'n kind of moral unity between the races of the past and the races of the present. And time is connected by this identity of moral life through mankind and through the periods of the present.

rtne world. In our text it is said, "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent." A faithful man here signifies a solid, honest, industrious man, who attends continuously and discrectely to his own affairs. It is said that such a man shall abound with blessings, shall presper, in whatever he does. On the other hand, it is said that the that maketh haste to be rich shall not he innocent.

It is true that, a man may become rich suddenly and unexpectedly without any fault. Property may be willed to him; or his affairs may fail upon some of those yeins which now and then yield surprising wealth, and veins which now and then yield surprising wealth, and almost in a lump. Even this, however, is not to be desired. It is better that you should make your money slowly, than that you should make it rapidly—better for you, and better for it. It is seldom that mengé miniqued by the experiences that accompany sudden wealth. There is a divine economy in that ardon wealth. There is a divine economy in that arrangement which prepares a man to hold wealth safely by that very training required to carn it. And getting wealth is the school which prepares a man for keeping and using it, if he gets it honestly. Industriously carning wealth is schooling for using it. And it is very doubtful how for a man will be benefited by fludfig himself unexpectedly rich. There are some men that can bear it, because they can bear almost anything: but there are very few that can—so few that I do not think it would be safe for any of us to take the

words of our text apply, but to the spirit of a man that wishes sudden riches. It is not the fact of it but the desire for it, that is condemned. It is not so much the sudden wealth, as it is a disposition that seeks it, and the conduct of those that strive after it, that is inveighed against and threatened. Let us, then, look at the nature of this matter a lit-

Let us, then, look at the nature of this matter a little. This is just the congregation to preach such sermons as this to. You are the very men that are tempt
ed to strive after sudden wealth. This very period,
this very city, and your very affairs, are just such as
to make it needful that you should ponder all the
warnings of God's word, and take heed to all the substantial wisdom of ages, on this subject.

No man supposes that he can perform certain tasks,
such as building a ship, rearing a large house, bringing into good tillage a large piece of wild land, by any
trick, or slight of band. No man ever thinks that he
is going to build a house accidentally, or that sometime he will step out and and build a ship, or that he
will in a leisure hour clear up forty acres of land and
bring it into tilth. No man thinks of doing such
things as these suddenly. There is a certain amount
of indispensable labor which all men recognize; but
there is a day dream of wealth, very different from there is a day dream of wealth, very different from this. Men think it is not only possible, but quite probable, that wealth, can be obtained by mere shrewdprobable, that wealth, can be obtained by mere shrewdness. Thousands of boys are dreaming of growing suddenly rich—and I call a man a boy as long as he is foolish; so that the boyhood of a great many, you see, goes with them clear through life! There are thousands of boys, of all ages, that are dreaming about going to bed poor, and waking up rich. By some lucky turn, something or other, they do not know or care what, is going to bring them sudden riches. It is being rich that they are thinking about. They say to themselves, "Others have been lucky, and why may I not be? It is only one in ten thousand that becomes auddenly rich, but who knows that I may not be that one in ten thousand? How many men dream in this way about becoming rich. Others imagine that they have wealth, and dream what they will do with it. Oh, what fine things you do with money that you do not own! There is no end to the liberality and magnanimity of men that have imaginary wealth. They never count the cost. They may us well pay a million of dollars for a house, as five hundred. They endow churches, and colleges, and hospitals, and circulating libraries, and picture galleries. They in various ways encourage. pleture galleries. They engage in all manner of char-itable enterprises. They in various ways encourage science and art. They are as noble when they lie, lazy and sapine, and imagine what they would do with wealth it they only had it, as they would be mean if they really did have it. Now a man can almost al-ways tell what he would do with wealth if he had it, by what he is doing when he has not got it. If a man by which is soing when he has poor, he would be careless of other people when he is poor, he would be careless of other people if he were rich. On the other hand, if a man is looking out for other people when he is poor, he would be looking out for other people if he were rich. Human nature does not vary much with condition; temptations do, but human nature does have the same it discussions is about the same in the same is about the same in the same in the same is about the same in the same in the same in the same is about the same in the same in the same in the same in the same is about the same in ture does not. A man's disposition is about the same whether he is in one state or another.

But men by hundreds think there is such a thing as gaining wealth by shrewdness, in distinction from persistent labor—by a keen, sharp method, rather than by

sistent labor—by a keen, sharp method, rather than by honest carning. There is a vague impression in the minds of men who long for property, that it may reward some rare stroke of skill—that it may turn up at one single more spadeful, just as deluded treasure-sockers, digging at midnight under a glimmering lantern, expect that each next spade-thrust will strike upon an iron chest or crash into an earthern pot full of cois. These men think there is such a thing as dexterity of management, by which wealth may be suddenly obtained, and they think that a bit in the nick of time will bring down a whole shower bath of gold. In short, they do not recognize the presence and operation of a great natural law which, whatever exceptions may seem to exist, is as solid and as operative as tions may seem to exist, is as solid and as operative as the laws of pature in every other department—namely.

That is itself sin. It is not just, it is not honest, it lous and very eager for sudden wealth, and, having is not manly, that a man should wish to own what he fallen through, their chances are without any taste is not willing to carn. Of course, we exclude gifts, for sober labor, are gradually sinking, and are soon to is not manly, that a man should wish to the control is not willing to carn. Of course, we exclude gifts, bequests, legacies, all of which come under another social law, and apply our remarks to the ordinary processes of money-getting in society. Every man is bound to begin life with at least an bonest purpose, and to that it is necessary, at least, that one should recognize this great law of equivalents.

Some processes are faster than others, just as some fruits grow and ripen earlier than others, in an other of mon may accelerate skill, experience and enterprise of mon may accelerate skill, experience and enterprise of mon may accelerate the law of the control of the considered.

First, basto to be rich introduces into business an element of analocity, an outspreading and extravagant element, that in the end may founder the best ship. Men have often accumulated fortunes where one

ments made to catch dupes, or in extravagance of livlers where other men are stone-blind.

Rut, meanwhile, there are ten thousand little whipleters who are vain and avaricious; who are conceited
and unscrupulous; who are too lazy to carn wealth,
and too proud to be poor; who do not know how to apoly sound causes for sobor effects; who are seen, thereore, running about all manner of shifts, and tricks,
with a fetch here, a varnished deceit there, a glittering
tope at one time, and a guileful treachery at another,
and all the while in a delusive confidence that they are
taking man may live to see his children scatter all that he has
accumulated. But where a man has wealth that he has sters who are vain and avaricious; who are conceited and unscrupulous; who are too lazy to carn wealth, and too proud to be poor; who do not know bow to apply sound causes for sober effects; who are seen, therefore, running about all manner of shifts, and tricks, and turns, and devices, and watchings, and meannesses, with a fetch here, a variabled deceit there, a glittering hope at one time, and a guileful treachery at another, and all the while in a delusive confidence that they are

and an the write in a cluster connection that they are always going to eucceed; but never are they successful.

To such unaccupulous persons the distance is very short between hope and ruln. They are the ill-begotten heirs of a double bankruptcy; first of the beart. and next of the pocket. These schemers are hatched and next of the pocket. These schemers are hatched out in myriads, and may be seen drying their wings in thousands, along the muddy edges of those places where the shore of honesty stops short upon the morass of fraud. And if men would follow them, and take account of them, and see what they begin in and what they end in—if men would draw a portraiture of their life—I think they would not be very strongly tempted the story of the by them to make haste to be rich.

that has made a good solid property, built it up year by year, established it, and kept it, is no mean man. It has taken a great deal of judgment, a great deal of self-control, a great deal of perseverance, for him to do this. And yot, a great many persons ridicule rich men. I have noticed that when men want to be rich and cannot, they always feel a great amount of contempt for those who are rich. And oftentimes we are bound to withstand rich men, because there are faults on their side. But it is a mistake to suppose that because a man is rich he must be mean and narrow. A man may be rich by luck; but where a man has become rich by his own industry; so that his wealth represents what he had doue, you may be sure that his life has been characterized by much that is honorable. It is no easy thing for a man to become rich in a legitimate way. There are ten men that are able to be successful, where there is one that is able to take small affairs, and carry them to a large victory in the end.

There is one kind of cool moderation which is needful to success. If a bird should seek to hasten forward its young by putting its eggs in an oven, they might be roasted, but they would not be hatched any sooner. And men have a sort of heat, impatience, haste, that will not wait for the working of natural causes, that oversteps good morals, that oversteps for underce—even this kind, if have known scores of men to whose vision they are many men who be all themselves in it, so that when the rod of one that is need and of perservers and their own juil, and cannot great deal of perservers and when they now for it, they are many men who coin every drop of manly blood in themselves in it, so that when they now in their own juil, and cannot great deal of perservers and when they now for it, they are many men who coin every drop of manly blood in themselves in their own juil, and easically blood in themselves in the men and they are in their own juil, and they are in their own juil and they are in their own juil and they are in their will not wait for the working of natural causes, that oversteps good morals, that oversteps prudence—even commercial prudence—and that overlays their own prosperity. Men are found every day too fast for their own good. They are too eager for avarice. If they were wise avariciously, they would not be so avariscious. They have so much greediness that they thwart allies him to the eternal future, and which forbids him their own purposes. There is nothing more common, when you hear men talk about themselves and criticise themselves, than to hear them acknowledge this fact.

I wish I could preach as I hear business men talk if astens on a varical It causes a man to desire more themselves, than to hear them acknowledge this fact.

I wish I could preach as I hear business men talk when discussing the causes which have led to the bank-ruptcy of this or that debtor. There is a better moral philosophy uttered by them on this subject than is met with outside of the business world. They see just where the man who has failed was weak. 'He had too many things in his hands,' they say. When your hands are already full, if you attempt to grasp more by them, you run the risk of losing what you have. a would not need to he with them, you run the risk of losing what you have. They have the has once got it, opens his hand while he is manly for the sake of making more than a little. A

that wealth must represent the wisdom, the skill, and moral quality attaches to cheating where one man pits the industry of the man that gains it. If you have it, himself against another. They come to be almost with you have got to pay for it an equivalent of thought, and out conscience in regard to be lines affairs. They come skill, and industry. It must be produced. Hingle in to lave the feeling that in getting money you must disduals man's pocket to another's. A holds a hundred thouse man's pocket to another's. A holds a hundred thouse and dollars to day, and it gets it to morrow. But this regard truth and innestly. They confound the ends of transfer of mency from one to another makes no difference with the wealth of communities. Communities ilon are loosed with reference to that for which they grow tick only by an actual increase of property—not are putting forth their whole thought power, and their by putting in different places the property they already whole executive power.

by putting in different places the property they aircady have. And, as a general characteristic fact, slugled men must grow rich as communities grow rich. They are what we meant by communities. They are the incommunities of which communities. They are the incommunities of which community is the generic term. Therefore, the law of growing rich is a law of producing wealth. The production of it will be slower with some than with others; but as a general rule no man can have it without giving for it its value of skill, thought and honest endeavor. If a man has it, it must be the reward of what he has done. Ordinarily speaking in they grow to grain and grains. And so, when, by a process of various lier twenty of the reward of what he has done. Ordinarily speaking they are their whole executive power, and their whole executive power, and their whole executive power.

4. Haste to be rich breeds in men great contempt of honest ways, of sober industry, of real honorable business as a regular calling. You shall find that these were quick, have a great contempt for sober, pledding men—for farmers, for mechanics, for little shops and honest endeavor. If a man has it, it must be the reward of what he has done. Ordinarily speaking the reward of what he has done. Ordinarily speaking the reward of what he has done. Ordinarily speaking the reward of what he has done. Ordinarily speaking the executive power.

4. Haste to be rich breeds in men great contempt of honest ways, of sober industry, of real honorable business as a regular calling. You shall find that these nees as a regular calling. You shall find that these here as a regular calling. You shall find that these we very quick, have a great contempt of honest ways, of sober industry, of real honest ways, of sober industry, of real honest ways, of sober industry, of real honest end the two of some as a regular calling. You shall find that these herest ways, of sober industry, of real honest end to real honest ways, of sober industry, of real honest end in the comment of th ing, this is natural law; and any attempt to get under it, or over it, or round it, is substantial knavery. It may not be illegal, or contrary to the customs of so, telty, but it is an attempt to do that which is opposed to the divine economy. It may not be illegal, or contrary to the customs of so-clety, but it is an attempt to do that which is opposed to the divine economy.

All honest wealth represents a certain amount of intelligent skill and industry. Money is not dust: it is the seed and sign of industry and enterprise. He that the seed and sign of industry and enterprise. He that ordinary course of affairs, no man will be apt to be honest who desires, attempts to get, or succeeds in getting, property without paying the proper price for it in sober, honest mind qualities. When this is understood, it will have a tendency to cure that vague and vagrant desire and thought about sudden riches.

He, then, that makes haste to be rich, is guilty of a fraudulent desire. He whites to own without earning. That is itself sin. It is not just, it is not honest, it is not ways a regard for those that know nothing better, but not for them. And they is hoselves to that great horde of men who are the hand they are them. And they in the makers to every not dust; it is not honest, it is used for a firm of the proper price for it in sober, honest mind qualities. When this is unterprised in the proper price for it in sober, honest mind qualities. When this is unterprised in the proper price for it in sober, honest mind qualities. When this is unterprised in the proper price for it in sober, honest mind qualities. When this is unterprised in the proper price for it in sober, honest mind qualities. When they go back to dust again, that part of their nature is honest, and the only long three mind proper for years.

There is always a sediment in society; and you will not a living. Of these, some lower doughing between doy and dark—between honest men and regues; some break down, and populate poor-houses; und some go break down, and populate poor-houses; und some go break down, and populate poor-houses; und some go break down, and populate poor-houses; some break down, and populate poor-houses; some louting to a living. Of these, some lower doughts between down, and popu

skill, experience and enterprise of mon may accelerate skill, experience and enterprise of mon may accelerate between one and another, as regards the time required rapts. A hundred men have been rich, where one for accumulating a substantial fortune; but the short man has remained rich. Every great fortune is the est and speedlest success must represent, not a violation sum total of about a dozen moderate ones. Ten thousand men carn, and one man gulps down what they wise compliance with it.

wise compliance with it.

And now let us see what dangers there are to a man who is in haste to be rich.

1. He will attempt to substitute finesse and adroitness for sober skill. He will watch for fine chances. He will be alert for lucky turns of affairs. He will whet the edge of his ingenuity sharp, and seek to do by mere palmistry and trick what should be done by a more faithful way. Instead of applying to the acquisition of wealth labor, exertion, and uprigintness of character, he will attempt to acquire it by managing the ways of fortune, as the gambler manages the cards of the pack.

Now, it is the rarest endowment of any in the world, an eye that discerns with a business intuition the marrow of things. That which every man tries to be, not one in a million of successful men is. Only the greatest of geniuses of any department of life have an intuition that is uncerring, such as in the battle field gave to Napoleon his eagle eye. Now and then a stateman there is, of almost inevitable sagacity, who looks like a lay-prophet, and sees the future. And once in a while there is a business man with an eye that seems never to see where other men are stone-blind.

Sand men carn, and one man gulps down what they could call into line all the men whe have caldle, line all the men whe have caldle into line all the men whe have landerate wealth, but when, not being content, have lost it by overleageness, they would troop from poor houses, and hospitals, and ship decks, and foreign lands, an army. Having much, they lost it by overleageness, they would troop from poor houses, and hospitals, and ship decks, and foreign lands, an army. Having much, they lost it by overleageness, they would troop from poor houses, and hospitals, and ship decks, and foreign lands, an army. Having much, they lost if they offer more in ways used lost it all.

But, secondly, in spending hastily-got wealth—supplied for honest getting are those which regular they do not less it—men an usually as a part gift. I think, than the gift to acquire it. Th

never to see with a mistake—that seems never to fall to ments made to catch dupes, or in extravagance of liv-derce where other men are stone-blind. Ing. But suddenly gotten wealth often seems stricken

accumulated. But where a man has wealth that he has not got honestly, what quick work he and his sons together make in sowing it—and sowing it to the

hiere might be said; but more is not necessary. Let me say, then, to those most concerned in this

y them to make haste to be rich.

2. The desire for sudden wealth, and the dishenest nature, in your social affections, in your tante. Your aste to be rich, almost always lead men to an avarilitie is to consist in what you do: it is to consist in the 2. The desire for sudden wealth, and the dishonest baste to be rich, almost always lead men to an avariations greediness, which is itself a kind of fever that destroys the health of the mind. It is not consistent with that balance of mind in which success resides. It do not think it is a very mean thing for a man to make money ordinarily. Taking society as it goes, a man that has made a good solid property, built it up year that has made a good solid property, built it up year are many men who build up their fortune first, and by year, established it, and kept it, is no mean man.

ever to rest. And this feeling, this aspiration, this instinct, this longing for more of higher things—what a strange form it takes when it is perverted, and fastens on avarice I it causes a man to desire more and more wealth, and never to be satisfied with get-

where the man, who has latted was weak. "He had that you are to draw back from that; but the I say: too many things in his hands," they say. When your hands are already full, if you attempt to grasp more by with them, you run the risk of losing what you have. The control of them to say to themselves. "I do not need to be with them, you run the risk of losing what you have. The control of them to say to themselves. "I do not need to have rice, although it leads a man to hold a thing tight mantly for the sake of making more than a little. A getting; and avaricious men are apt to get so much in little is enough in the right hands, rightly used." their hands that they cannot hold anything. They, and if there were this moderation of desire, it would spread themselves, as we say; that is, they extend their forestall a great many tempintlengs to accurate property.

when he has once got it, opens his hand while be is getting; and avaricious men are apt to get so much in their hands that they cannot hold anything. They spread themselves, as we say; that is, they extend their husiness. They keep too many irons in the lire. It is not so often the restlessness of industry, as it is avaricious greediness, that actuates men when they defeat their own ends by undertaking too much.

There are many men so greedy that they feel what their neighbors make that they much their neighbors make that they mught have made is taken away from them; and that they have lost all that they do not get of what they meant to get. Their eyes grow large, their imagination becomes fevered, and they mean to rush over the course and scoop up wealth by the armful; but they lose their judgment and accuracy before they know it, and stumble, and measure their whole length in the dust, on the ground. Such things are constantly happening.

I wish I could ordain these commercial intelligence offices, and set them to preaching the gospel applied to commercial life. Oh, what sermons there are in them 10h, what preaching it would be if you could make them speak i

3. But haste to be rich is very apt to destroy honesty and veracity. I do not mean that these qualities give way under occasional temptations merely, but that the indicated the sensibility to truth, moral sensitive way under occasional temptations merely, but that the indicated the sensibility to truth, moral sensitive way under occasional temptations merely, but that the indicated the sensibility to truth, moral sensitive, how often have a general decided and there are sensible to the considered unfortunate, but to cheat is not considered unfortunate, but to cheat is not considered wrong, in and of itself. They think that there is no evil, per se, in cheating. They think that there is no evil, per se, in cheating. They think that they almost decidered unfortunate, but to cheat is not considered wrong, in and of itself. They think that there is no evil,

necopt it gratefully; but do not regard it as indispensa-ble to success. Test thousand men have been so suc-cessful that their munes are traveling throughout the world, who mover know wealth at all. And on the other hand, ten million men who have walked, puffed other hand, ten million men who have whiten, placed and swollen with wealth, are utilely unknown to us. Their names have faded out from the record of time. They have left nothing of thomselves. The most radiant and brilliant successes of life are not those that a man achieves with the hand, but those that he achieves with the heart which gives vitality to the hand. You may be a man of wealth enough for a generation, and yot be poor in soul. And many and many a man that is a pauper of the body is a millionaire of the soul, giving his life as a bounty to the age and the world.

ing his life as a bounty to the age and the world.

4. Do not regard poverty, then, as the greatest ovil. When called to live a life of poverty, do not say that it is unbearable. Do not be disantisfied because you have not as much as other men about you have. If a man can only afford to be poor, poverty will give him no trouble. It is to men who are poor inside as well as outside, that it gives trouble. If a man is rich in thought, and rich in taste, and rich in eyempathy, and tick in converse and cover for the good of men; if a rich in generous endeavor for the good of men; if a man refuses to scorn his very hindrances, and feels that his manhood is in himself, and carries himself

that his manhood is in himself, and carries himself regally, he can afford to be poor. But if a man is poor in pocket, poor in clothes, poor in food, poor in fuel; poor in occupation, poorer yet in thought and disposition, and poorest of all in grace, he is poor indeed.

Now, many and many a man is coming to outward poverty, by and by, that cannot afford it. On the other hand, many men are coming to outward poverty that can afford it. They will be richer than ever, stronger than ever, "When I am weak, then am I strong," saith the apostle. It would seem as though some men need to be overthrown before we can see other land, many men are coming to outware poverly that can afford it. They will be richer than ever, stronger than ever, "When I am weak, then am I strong," saith the apostle. It would seem as though some men need to be overthrown before we can see what they are. Many a tree in the forest is hid by the other trees until it is overturned by some tempest; and then it becomes good for timber. And there is many a man whose value we should never have suspected, if he had not been overthrown. Wild bees that make their neats in trees, hild their sweet treasure until the trees fail; and then all the honey gusles out. Many a man has stood rich in inward gifts, but in closed in wealth till the day that he fell, when stores and treasures of unsuspected sweetness were disclosed.

Do not be afraid of wealth if God sends it to you. Be willing to work; be patient to endure; he steadinst in any honorable vocation. That you may do so, keep this one single thought before you: "My life begins now; but my truest life is not here. I am to live beyond this world, in the presence of God, and among holy angels." It is of very little consequence what befalls us here, except so far as it has reference to that can affor side. If we will never here there we can be stood our circulation. Those solutings subscribers will please forward their well in source a premium to cach subscriber who may columns.

This will insure a premium to cach subscriber who may columns.

This will insure a premium to cach subscriber who each soluting subscribers will please forward their wolumns, source a premium to cach subscribers will please forward their who is columns.

This will insure a premium to cach subscribers will please forward their wolumns.

This will insure a premium to cach subscribers will please forward their wolumns.

Those obtaining subscribers, mult please forward their means a soon as received, and then the foul the should be record in the will he may receive far the will be recited at the Now York Office before the first of April.

Every closed in wealth till the day that he fell, when stores and treasures of unsuspected sweetness were disclosed. Do not be afraid of wealth if God sends it to you. Do not be afraid of poverty if God sends it to you. Be willing to work; be patient to endure; be steadfast in any honorable vocation. That you may do so, keep this one single thought before you: "My life begins now; but my truest life is not here. I am to live beyond this world, in the presence of God, and among holy angels." It is of very little consequence what befalls us here, except so far as it has reference to that after state. If you hear that in mind, you will find it easy to overcome temptations in this life, and look over all its scenes with equanimity. For a man who over all its scenes with equanimity. For a man who knows that he inherits God cannot be much troubled by being dispossessed of earthly things. To such a man, joy or sorrow, wealth or poverty, height or humility, honor or repreach, are but very little. "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

#### From Harpor's Weekly. A WIFE,

The wife eat thoughtfully turning ever A book inscribed with the school-girl's name; tour—one tear—fell on the hot cover the quickly closed when her husband came.

He came, and be went away—it was nothing— With cold, eathn words upon either side; But, just at the sound of the room door shutling, A dreadful door in her soul stood wide,

Love, she had read of in sweet romances-Love that could serrow, but never fall, Built her own unlines of noble fancies, All the wide world a fairy tale.

Bleak and bitter, and utterly deletel, Spreads to this woman her map of life; Hour after hour she lucks in her soul, full Of deep dismay and turbulent strife.

Face in both hands, she knott on the carpet; The black cloud fooscu'd, the storm-rain fell: Oht life has so much to wilder and warp it— One poor heart's day what poet can tell?

BANNER BOOKSTORE, 143 Fulton Street, New York. S. T. MUNSON, Agent.

> JUST PUBLISHED, By Berry, Colby & Co.,

#### The Arcana of Nature. BY HUDSON TUTTLE. Price \$1.

Bont by mail, postago paid, on receipt of the price. B. T. MUNBON, Agent. 143 Fulton street, New York.

HELPER'S GREAT BOOK, THE IMPENDING ORISIS.
More than ONE HUNDRED THOUSAND copies of this remarkable work have already been sold, and the domand continues undiminished. Price \$1 00. Also the Coursepp. continues undiminished: Fruo continues undimi

THE THINKER. FINTH VOLUME OF THE HARMONIA. ORDERS SUPPLIED BY S. T. MUNSON, Banner Bookstore. 148 Putton street, New York.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD.

Till8 highly interesting volume from the pen of

Robert Bale Owers,
is one of the most valuable contributions yet effored to the
iliterature of Spiritualism, being a record of facts and experionees carefully gathered by him during his late residence
in Europe. Price \$1.25. Send to

S. T. MUNSON, General Book Agent,

Jan. 7. 6t 143 Fullon street, New York.

REDPATH'S LIFE OF JOHN BROWN.

JUST PUBLISHED, REDFATH'S LIFE OF JOHN BROWN—
the only reliable history of the Horo of Harpor's Herry,
An elegant 12mo volume, containing upwards of 400 pages,
with a splendtd likeness of OAPTAIN EROWN. Price \$1.00
Bond to
B. T. MUNSON,
Jan. 6t 143 Fulton street, Agent for New York,

NEW AND IMPORTANT PAMPHLETS,

Just 2 wblished.

THERTY-TWO WONDERS, by Prof. M. Durals—25 cents;
The Birs.—1s it of Divine Origio, Authority and Induced, by B. J. Huney—25 cents; A. Disburtation on the
Evidence of Divine Instination, by Datus Kelley—20 cla.;
Movement of Fairl, by Jason R. Walker—15 cents.

Sold wholesate and retail by S. T. MUNSON,
General Book Agent, 143 Fulton street, New York,
Feb. 4.

THE HIEROPHANT, AN EXPOSITION OF THE ASTRO
ROMY, Symbolism and Mysteries on which were founded
all Ancient Religions and Scoret Sociolies; also, an explanation of the Dark Sayings and Allegories of Pagan, Jewith
and Christian Bibles. By G. C. Brewarr.

For sale by

S. T. MUNSON,

You de Trutton street, New York.

#### TREADWELL'S PREPARED GLUE." Save the Pieces.

As accidents are liable in every famity, a cheap and convenient article is indispensable.

Treadwell's Prevaring Gluer meets all such emergencies, and no housekeeper can affurd to be without it; it is always ready for use, being chemically held in solution. This preparation is used coid, and possesses all the qualities of the Beat Heated Glue. It may be used as ordinary muclings.

A great number of certificates, of the most respectable and practical character, testifying to its superior excellence, have been received. Circulars will be forwarded when desired, containing the highest testimentals as to its invaluable properties.

perties.

N. B.—A Brush accompanies each Bottle. Price per bottle, 25 cents—by the dozen, \$1.50. Put up in packages of from 8 to 12 dozen.

S. T. MUNSON,

Wholesale and Relail Agent, 123 Fulton st., New York.

Pob. 4.

THE N. Y. PARMERS' CLUB of the AMERICAN INSTI-TUTE. For a general report of its transactions, see LIFE ILLUSTRATED. Sont three months for 25 cents. Address FOWLER & WELLS, New York,

Address FOWLER & WELLS, New York,

A SPLENDID IMPERIAL PHOTOGRAPH, from BRACKETT'S CELEBRATED BUST of
A ETT'S CELEBRATED BUST of
CAPT. JOHN BROWN.
Pronounced by Wennelt Fulltips, the N. Y. Tribune, AntiSiavery Standard, and other leading journals, to be the best
likeness yet obtained of the Hero of Kanaza and Harper's
Ferry. Price only \$2; or, framed, at \$3 and \$4. For saie by
B. T. MUNSON, General Agent,
Feb. 18.

HE CAN'T REEP HOUSE WITHOUT IT.—A mother
asys: "Having been a subscriber for LIFE ILLUSTRATED three years, I seel that I cannot keep house without
lit;" A sample of letters received by as daily. Sent 8 months
for 25 cents.

FOWLER AND WELLS, New York.

NOW IS THE TIME TO SUBSCRIBE tht or

# WORKING FARMER,

A LARGE AGRICULTURAL MONTHLY JOURNAL

One Dollar Per Annum. Entttb 84

PROPESSOR JAMES J. MAPES, GEO, E. WARING, HENRY O. VAIL, J. PAYNE LOWE AND HENRY B. OLCOTT.

Vol. XII of the Present Year, Will contain earles of articles on the following subjects:

WILL COMMING COLOR AND ADDRESS AND ABUSES.

FRUITS AND SELLY THEES OF AMERICA.

IMPROVED IMPLEMENTS AND MACHINERY.

NEW PHOOESEES OF CULTIVATION, with a view to greater perfectness and conform.

CULTURE OF COTTON, CORN. TOBACCO, and green rops, as substitutes for grass crops in the South. MANIPULATION OF BUGAR, his growth and manufacture. ADVANTAGES OF DEEP OULTURE, including Underdrains.

ADVANTAGES OF DEEP CULTURE including Underdraining and Sub-soil Flowing.
Full Reports of Chain and PRODUCE MARKETS,
THE ATMENT AND CARE OF STOOK.
THE WORKING FARMER contains more original matter
than any Agricultural paper published in this country. All
the Edilors of this journal are practically sugaged in conducting the several departments upon which they write.

EXTRACT BROM PREMIUM LIST
For alx new subscribers, TWO EXTRA COPIES of the
WORKING FARMER, or TWO back volumes, as may be
selected.

For three new subscribers, one EXTRA COPY, or one back

Now York City. Specimen numbers sent free of expense,
The WORKING FARMER and BANNER OF LIGHT will ooth be furnished to new subscribers for \$2.25 per annum. Jan. 21.

### NOW READY.

# THIRTY THOUSAND COPIES

BOLD IN ADVANCE OF PUBLICATION.

The only Genuine and Reliable Biography, authorized by, and for the Benefit of the Family.

Life of

## CAPTAIN JOHN BROWN.

BY JAMES REDPATH.

WITH AN AUTOBIOGRAPHY OF HIS CHILDROOD AND YOUTH. In one elegant 12mo, volume of 408 pages, printed on superfine paper, and handsomely bound in gilt cloth, fully illustrated, and embellished with a

MAGNIFICENT STEEL ENGRAVED PORTRAIT. by the best artist in America, from a degenerative, entirely different from the photographs, and being the only authentic likeness of the Philantineoriet and Patrice which has yet

All at the Extremely Low Price of One Dollar. ARE MI THO EXTREMELY LAW Price of One Boling, Omprising an account of his early life in youth and manhood up to the period of his going to Kanens; togother with an intensely interesting mirrative of his career is that Territory, giving authoute account of his famous battles, with all the details of his hast attempt to liberate the slaves at Harper's Ferry, Ya., including his entire prison correspondence, and the prayare LETTERS TO HIS FAMILY, NOT SITHERSTORMED Also all

Account of His Early Life, by Capt. Brown Himself. Account of his Early Life, by Cape. Brown Himself.
This important document has not, and will not, appear in
the public press, as it is the desire of the friends who contribute it that it should appear exclusively in our Publication,
row The Berrit or His Parket, and any re-printing of itwill be prescouted as an intringement of Copyright. Of this
Autobiography it is sufficient to say that nothing of the kind,
since the AUTOBIOGRAPHY OF FIRAKLIN, has been
published, which is at once so characteristic and so interest-

A LARGE PER CENTACE ON EVERY COPY SOLD IS SECUR-ED BY CONTRACT TO THE FAMILY OF CAPT. BROWN, AND THIS WORK IS PUBLISHED UNDER THEIR

SANOTION AND APPROVAL, AS MAY BE SEEN BY THE FOLLOWING LETTERS. Extract from a Letter of Mary A. Brown, Widow of Capt. John Brown.

Mesers. Thaten & Eldingor: North Elba, Dec., 1859.
Dear Friends—I am satisfied that Mr. Redigath is the manto write the life of my beloved husband, as he was personally
acquainted with him, and I think will do him justice. O' 0 o
I think that the Portrait is a very good one. O 0 0 o
Yours respectfully. Many A. Brown.
Letter from Salmon Brown. Son of Capt John Brown.

Mesers. Thayer & Eldnidge: North Etba, Dec, 1859.

Dear Sire—I was somewhat acquainted with James Redpath in Kaneas. I am'also famillar with his writings, and I consider him an ablo blographer, and The man Adove Also orners to write the life of my beloved father. I believe him to be a man of undoubted veracity, and fully believe he will do justice to the work he has undertaken.

Yours respectfully.

Salmon Brown.

Yours respectfully, Salmon Brown.

And Copies of this work will be mailed to any address, pestage paid, on remittance of \$1, and 21 cents in postage stamps.

THAYER & ELDRIDGE,

PUBLISHERS. 114 & 116 Washington Street, . . . Booton, Mass.

MARBLE AND GRANTTE MONUMENTS, Composite Monuments, Plain and Ornamental Shafts, Tablets, &c. E. D. SANFORD & CO.

MANUFACTURE superior Marbic and Granite Monu-ments, Plain and Ornamental Temb-Stones, and every kind of Monumental Work, to order, and in the best manner, WEBSTER, MASS., AND DANIELSONVILLE, CONN.

WEBSTER, MASS., AND DANIELSONVILLE, COMM.
Orders are respectfully collected from all parts of the country. All work will be executed in the bost manner, carefully packed, and promptly forwarded.

H. D. BANFORD,
Webster, Mass.
Danielsonville, Conn.

AN We are permitted to refer to the New York Editor of the Bannen. Em Dec. 10. Pianos. Melodeons, and Organs.

THE HORAGE WATERS FIANOS AND MELODEONS, for depth, purity of tone, and dirability, are unsurpassed. Prices reasonable. Second-hand Planes and Melodeons from \$25 to \$150. Planes and Meledoons to rent. Monthly payments received for Planes. HORACE WATERS, Agent, No. 233 Broadway, New York. Jm Oct. 23.

J. T. GILMAN PIKE

ECLEOTIC PHYSICIAN AND MEDICAL ELECTRICIAN
No. 17 Tromoni atroct, (opposite Museum) Boston.

The His give special attention to the cure of all forms of Acute and Chronic Diseases.

A NEW POEM BY REV. T. L. HARRIS. JUST PUBLISHED. By the New Church Publishing Association, 42 Blocker

### Street, New York, REGINA,

A SONG OF MANY DAYS. Being the most finished and artistic Lyric that has fallen from the lips of this gifted man. Price, gilt, \$1.00. Postage 12 cents.

The second edition of the "Arcana of Christianity." price \$1,25—postage 30 cents; the "Vision of Angels," price 60 cents—postage 12 cents; with all the other works of Mr. H., and also the "Veraid of Light," may be had as above.

Jan. 14.

BOOKSELLERS' AND NEWS-VENDERS' AGENCY.

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

Would respectfully lartte to attention of Booksellers, Dealers in Cheap Publications, and Periodicals, to their unequalted facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited.