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THE SERMONS Of Roys, HENRY WARD BESORER and EDWIN II. CHAPIN are reported for us by the best Phonographers of Rew York, and published verbatim every week in this paper. TRIED PAGE—Rev. Dr. Chapin's Bormon. RIGHTH PAGE-Roy. H. W. Beecher's Sermon.

JACK MELVILLE;

THE LIFE OF A SAILOR.

BY DUNGAN M'LEAN.

Written for the Banner of Light.

Early on the morning of the 17th of June, while viewing the shipping passing along the English Channol, I met a gentleman, who, after the usual salutations of "good morning, fine weather." &c., inquired if I could appreciate the glorious sea-scene before us. it is," said he, "a scene which only a sailor can appreclate in all its bearings. The artist may transfer der. to canvas the image of the ships, the sky, the water, but the sailor only can feel the life that animates the whole. A landsman would hold up his bands in admiration; and well be might, for before him, on a sunny sea, with a leading breeze, are all classes of magnificent fleet are washing or hely-stoning decks. men, and feel the swashing water upon my bare legs. as some clamsy second-mate of a merchant ship sends the contents of his bucket along the deck. The beauty of the weather, the steadiness of the wind, are additional reasons for an extra wash down, or, more prop. fellow." orly speaking, for performing an extra penance. Were the wind blowing a gale, the sailors would not be more harmesed than they are at present; yet it is and left me to say when she headed for the whales. I necessary that ships should be kept clean, however disagreeable the mode of cleaning them. After all, there is very little poetry in the life of a sailor. In storms he must work or sink; in fine weather he must be worked to keep Old Nick out of his mind, and the scurvy out of his bones."

"Yet, sir," said I. "the scene before us is very beautiful, and I question whether the sallors view the bardships of their calling in the same light that we do. The homeward bound tars are doubtless full of glee with anticipations of having a glorious cruiss on shore; inch. What glorious eyes you must have! Now if we and the outward bound ones are longing for the time get a good fare out of them, in addition to the rumwhen their heads shall be clear from the effects of the last blow-out."

- "You are a sailor, then ?" he inquired, eagerly. "Yes, sir, I have been a sailor."
- "Where did you sail from?"
- "The United States."
- "Were you ever whaling?" "Yes, sir, out of New Bedford."

among the trees. That yacht riding at anchor is mine.

I informed Capt Melville (he was a retired shipmasfor.) that I was bound on a cruise over Great Britain green hands; the consequence was, that our boats as and Ireland, and that my time was at my own disposal. He invited me to breakfast, and introduced me to his wife and family.

Though past fifty, yet so clear, fresh and smooth was the bow our in the captain's boat. The sea had just that she might easily have passed for twenty-five. for the comfort of greenhorns. Our boat took the lead Capt. Melville was nearly six feet high, and well built at starting, and kept it. The whale was about two in proportion. Long exposure to the sun in tropical miles off, and had gone down about the time we lowelimntes had darkened the natural color of his skin, ered. When the captain thought we were in a good but his eyes were deep blue, and his countenance open position to meet him when he came up, he ordered us and manly. He was sixty years of age, but nimble as to peak our oars and keep our eyes open. By way of ena boy, and about as light-hearted.

Melville informed me that his parents died before he hoatsteerer full in the eye, he said: know them, and that at an early age he went to sea with an uncle, who was very kind to him. On a voyage from Havana to Cowes, the brig in which he the boat as I order you, there will be a fight." was lost her masts in a harricane, and all but three hands were washed overboard and drowned. The most at the same time I saw the whole break water, captain, his nucle, was among those who perished. A about half a mile off, beaded toward us, few days after this sad event, the survivors were rescued by a British brig-of-war, which carried them to wand pull slowly. For God's sake, don't be clumsy, Malta. His companious were landed, but having no or make a noise. Take your time, for it is our friends, he volunteered for the brig, and found a warm | chance." friend in her captain, who made him his cockswain. and, at their suggestion, he shipped in the same vestold me the following yarn, which I shall head-

NOW HIS EYES WON RUM, LOST HIM A SWEETHEART. AND GAINED HIM A WIFE.

I joined the ship Diana, Capt. Hunter, bound on a officers were Americans, for, at that time, the English had very little experience in South Sea whaling. Capt. Hunter was a kind hearted man between fifty and sixty, and soon every one on board felt toward him more like a friend and a father, than a captain clothed with fasten." almost absolute power. At an early stage of the voyage. I had the good lack to attract his notice, sweep of the steer-our, was laid square off and on, and Shortly after passing the Western Islands, it was my still the captain, with the fron raised in his hands and mast-head in the morning watch; I saw a finback and poised, stood without darting. The boatsteerer, imsung out-"There she blows!" but the officer along. side of me laughed at my cagerness, and informed me, when he saw the spout, that it was made by a finback. The cry, however, caused some stir on deck; the cap. tain and the watch below rushed up before the echo of side. This was the chance the captain calculated on, my song had died away.

Nover mind," said the captain; halling me, . keep a bright lookout, Melville, and I'll give you a hottle abatt it, as deliberately as if he had been durting for we catch any."

The chief mate, Mr. Swain, of Nantucket, was alongside of me, and described the appearance of a sperm whale's spout, as low, spreading like a bush as it ascends in a slanting direction, very regular, and not long visible. While he was thus enlightening me, I saw in the horizon, many spouts such as he described. pointed to him the direction in which I saw thom, but though he brought his spy-glass to bear, he could not see anything. He asked the boatsteerer at the main-top gallent mast-head, if he could see whales in that direction, but was answered he could not. To me they were quite plain; not only could I see their

spouts, but the direction they were heading. "You must have good eyes," said the mate: "now if you're cock-sure, sing out till your throat rings, so rambling along the southern shore of the Isle of Wight, that the ship may be headed for them, and the boats

made ready." "There she blows!" I bellowed; "there again! there again I twenty or thirty of them I"

"Where away?" sung out the captain, as he mounted the rigging with a spy-glass along over his shoul-

"Broad on the lee bow, headed to windward." "Brace up sharp, fore and aft," ordered the captain, keep her full and by."

The ship was going free at the time, and the captain's object was to keep to windward. By bringing vessels, from the stately liner to the tiny yaclat; but the ship to the wind, the whales were on her loe beam. the safter knows that, of all hours of the day, this is When the captain reached the mast head he looked the most disagreeable. The sailers on board of that through his favorite glass in the direction I pointed, but fulled to see whales or noything that appeared Talmost fancy I hear the grating sounds of the stones like them. Receiving no further orders, the crew and sand upon the decks of the men-of-war and India. crowded up to see if they could make out that which I alone saw, but not a man discorned a spout.

"Melville," said the captain. "I can see with my glass a whale's spout ten miles off, and if you can see further than that with the naked eye, you're a lucky

After gazing half an hour and seeing nothing, he ordered the ship to be kept off, and the yards aquared, was now captain; the ship was steered as I directed. We had run full six miles to leeward, when the captain turned to me, and said, rather sternly-

"Melville. I hope you are not playing with me !" "Why, captain !" I replied, "you must all be blind, not only see the w ales spout, but their backs. Look there!" said I triumphantly, "how they breach! Con't you see that?"

"By all the fine and skine affoat, Melville, that's a sperm whale's breach, but it is ten miles off, if it is an two bottles-I'll give you a monkey jacket. Kcep a

sharp look out." "There, captain, said I, look on the starboard bow; not far off, you can see a fellow spout like a mill-

"A large whale, my lad; but he 's five miles off; we must forelay him. On deck, there! brace up sharp on the starboard tack."

"Out of New Bedford, did you say? Why, I was | Once more by the wind; the whales first seen were born there. Give me your hand, my dear sir. My on the larboard quarter, and the large one on the beam name is Jack Melville, and I live in that cottage headed slowly to windward. In half an hour the hands were called from aloft, the mainsail hauled up. I came down to have a look at her before breakfast." the ship hove to, and the boats lowered. This was our first lowering, and two-thirds of our crew were

they cleared the ship formed rather an awkward squad. Such catching crabs and barking knuckles were far from interesting. Though somewhat of an oursmen Mrs. Molville was a beautiful woman, tall, finely- myself, I must confess that I felt as if my wind would formed, and casy and graceful in every motion, give out before I had been down five minutes. I pulled her face, and so brilliant her dark, intelligent eyes, swell amough to make the boats lively, but too much couragement, he gave us a lecture about how we should I remained with him nearly a month, and during act, when fast, assuring us there was no dauger but in that time his family presented a scene of perfect do being confused. We must obey orders, and always mostic bliss. In the course of conversation, Capt. feel confident that he was doing right. Looking the

> "Joe, come aft. I'll fasten this time, and I want you to notice how I dart; and mind, if you don't lay

> Joe came aft, and the captain went forward, and al-

"Down to your onre, my lade." said the captain.

Slowly the great whale raised his venerable head, When the brig was paid off, he fell in with some of his white with sours from the jaw to the spouthole, and countrymen in London, who were bound whaling, after blowing heavily three times, straightened himself out his whole length along the surface of the water, sel. This cruise, he said, was the accident which and glided, with no apparent motion, to windward, made his fortune-for he contended that most fortunes | the sea rippling along his fins and over his hump. The were made by accident. One day, while we were captain told us to look at him over our shoulders, sayseated alone on beard of his yacht, smoking a social ing, in an undertone, how gloriously he looked, and pipe occasionally seasoned with a glass of grog, he that he would stow down a hundred barrels. We could hear him spout, and knew that the critical moment was at band. The captain motioned to the beatsteerer the way he wanted the boat laid. He was afraid to speak, lest the sound of his voice should be heard by sperm whale voyage. The captain and most of the the whale, and gally blm. We were pulling directly for his bead, out of the range of his eyes, intending to

take him bead and head. "Way enough," whispered the captain. "Lay square on his hump. Now look, boys, and see me

As we passed his head, the boat, by a dexterons patient, sung out. "Dart! Why the deuce do n't you dart?" But the captain took no notice of him. The instant the whale saw the boat, he raised his head and then his flukes, rolling from the boat and exposing his

and swiftly he took advantage of it. He sent the first fron socket up under the fin, and the other a little of rum if you see the first sporm whales, and two if amusement. The whale cut from the boat with his.

onds, as if our last minute were at hand. "Slack line!" roared the captain. "Bale away-

eak your oars."

The whale was sounding—that is, going down—and the line was raising a cloud of smoke from the logger. Hunter took the shirt from his own back tore it in head. Down, down he went, and every attempt to bandages, and bound up the young man's woundscheck the line threatened to drag the boat under. The then gave him a drink of water, and laid him in the mate's boat was near us, and we were compelled to bottom of the boat. take the end of her line and lend to our own. This is plways a delicate lob: for a blunder will either capsize turned up a school whale. These we towed to the the boat or lose the whole. Our captain attended to it ship, and fluked, leaving the Mimrod's boats still himself; and though the line was Sylug out, he delib. among the school, out of which they captured fourteen erately showed us how to avoid accident. The chock- whales. She was five miles distant at souset, and as pln was taken out, and as the last take vanished from we were busy we could not spare a boat to send her he tub, he guided it clear of the loggerhead and threw man on board. All that night both ships' crews were it overboard. We were free, and now the mate's boat employed cutting in; but when ours were on board, we was jumping up and down, as the line was checked or returned to Kemar and tried them out. They filled shockened. The other two boats which were pulling to every cask—coolers and all: we had three thousand windward, ready to innee or fasten when the whate | harrels of sperm oil on board, and were "full ship !" came up, were signaled to come to the aid of the mate. came up, were signaled to come to the aid of the mate, who seemed in danger of having life line run out, while Bartlett. His father, a retired London merchant, findwe took their places. Boat after hoat bent on; and still | ing no limits to his extravagance, induced him to go to he went down. The chief mate remained by the last sea with Capt, Sharp, who was a rigid disciplinarian, boat, and seeing the line flying out with undiminished and who, it was hoped, would reform him. speed, ordered the third mate to make the end fast, and taking the cars and craft out of her, took her crew | ering our oil for the homeward passage. A few days in his own boat, and left the abandoned one with all before we sailed, the Nimrod returned to port, having the lines fast to her. Up went the empty boat's stern caught five hundred barrels of oil before the whales and down sand her bow. She canted from side to side, took off. Capt. Sharp was highly pleased with his then capsized, and was dragged under water, bottom | luck, which he attributed to me, and expressed himself up. All our lines and the whale were gone. The deeply indebted for saving Bartlett and attending him. mate put the third mate's crew and the beat-gear on were ready, and once more joined,us.

"Molville," said the captain, addressing me, "I fear this will prove a bad lowering. I know that I have bad work for a beginning."!

"Captain." I replied, quite composedly, "look over your shoulder, and you will see more whales."

. Sure enough! my lad I and as I live there is the wounded whole among them, spouting thick blood. Spring to your cars, my heartles! The sun is yet high, and still there is good luck ahead. Bend your backs." known; we had seen the monster, and the coolness of alongside of the wounded whale, fished the line with our boat-hook, and began undersunning it—a very giving her a lance a second afterwards. The large in his favor. whale was rolling over and over, winding the line second mate had dragged, took off with the others to to bis parents.

We passed the bight of our line on board the ship. and after a long and weary pull, hauled it all on board | an order for a suit of clothes, which I selected ready with the boot fast to the end of it. The boot was not made, then dressed myself, called a cab, and drove to miles distant. My power for alght was now acknowl-

fill his place. Luck followed me in everything I undertook. Over two thirds of the whales taken during the voyage were seen by me, and I never made a miss dark

We were nearly full ship lying in the port of Kemar. n the Island of Celebos, fitting for home, when we hree hundred and fifty barrels on heard.

In the rear of the town there is a very high sugar-loaf nountain, named Mount Clobat; and while ascending | the matter was. t. I turned my eyes seaward, and saw in the horizon a argo school of whales. I immediately descended, and willing to sell for a suit of clothes.

een whales in the offing!" "You have guessed it, sir; but you can't see them."

"A suit of clothes, my lad," said Sharp: "yes, if I get a fare of oil out of them."

We hurrled on board, and soon both ships were underway, standing out of the Bay before a moderate breeze. By noon we raised the whales, and lowered after them. The school was very large, and quite tame. And soon both ships' bonts, eight in number, were fast; but the whales rushed together like frightened sheep, and fouled the lines. Boats were dragged miles was colored with blood-sharks and killers dowments. Her eyes were hazel. mingled in the fray; but still the whales kept together. as if at a loss where to run for shelter. " Lay of "-· lay on",-" stern hard "-" pull ahead "-" cut "mind your cars," do:, mingled with some awful swearing, might have been heard. We were fast to a large cow, which ran us foul of Capt. Sharp's boat, gave her a clip on the quarter, and sent the after-careman down a story or two. overboard. Capt. Sharp's whale in the meantime rushed out of the school, clear of us, with such velocity as almost empsized his boat; and, in the harry of

Our whale went in her flurry, and, while circling, I perceived the man who had been thrown overbeard almost surrounded by sharks, and nearly exhausted, for his mother?" he was a very indifferent swimmer. Prompted by uncontrollable humanity. I sprang out of the stern-sheets started and stared at me, but I kept my gaze on her

half filling the boat, and making us feel, for a few sec- reached the man and raised his head above water. Capt. Hunter as promptly cut the line, and, darting the lance among the shorks, soon dispersed them, and hauled us both into the boat. The young man was badly cut and braised, but had no bones broken. Capt.

Our whale was dead, and each of our boats had also

We remained in port four weeks, refitting and coop-

After his wounds were doing well, he was removed board, took the spare boat, with the only lines, which from the cabin to the half deck, the quarters of the boatsteerers, coopers, carpenters, &c., at his own request, and I spent all my little leisure in his company. He regretted the pain he had given his parents, and killed the rascal, but if he dies under water we shall longed for an opportunity to ask their forgiveness, and lose him, as well as a boat and all our lines—rather to show them that he was thoroughly reformed. He desired to return in our ship, but Capt. Sharp sternly objected,

One day when young Bartlett and I were ashore together, we were Joined by Capt. Sharp, who made me good offer to join his ship. Capt. Hunter had told him that I had seen twenty-three hundred barrels of the oil we had caught, and had spoken of me in other A school of whales—spouting, higaohing and running respects very favorably. As both vessels belonged to round the wounded whale—were a couple of miles to the same owner, he urged that my services would be leeward. Again we led and dashed onward; clear of more highly appreciated at home if I joined the Nimthe weight of the lines, the hostislipped from the cars rod, than if I went home in the Diana. I thanked him in glorious style; cager with excitement, fear was un- gratefully for his good opinion, but informed him that this was my first, and should be my last, whaling voyage: the captain had inspired us with confidence. We ran that, even if I considered myself qualified, I would not accept the command of the best whaler in the world. I requested him not to repeat to Capt, Hunter what I dangerous operation; when the mate came up and fas. had said. At parting, he put into my hands an order lened to a large cow whale near us. The second mate upon his tailor in London for a suit of clothes, for also sent an iron, with a drag to it, into another whale. having seen the whales which had turned up so richly

Bartlett said that Sharp was a stern, precise man, around him, and sponting thick blood. Our captain who kept every one at arm's length; rigid in disciwas affold to lance bim, lest, in doing so, he should pline, but not unkind. Though Bartlett was the son out the line, and therefore contented himself with of a wealthy man, and of a personal friend, yet be under running; and the result showed that he acted | fared no better than the poorest greenhorn on board. wisely. After two or three feeble cuts with his flukes. At parting, he entrusted to my care a quire of paper the whale run in his flurry and turned up. The mate containing an account of his adventures since leaving soon turned up his whale also; but the one which the home, and gave me a flattering letter of introduction

. In three months we arrived in London, and the same day our captain, in fuilillment of his promise, gave me nuch damaged. Thus, good luck closed the day's la. Mr. Bartlett's house at the West End. It was about ors, and I-received my, rain and monkey jacket. The three o'clock in the afternoon, when I was ushered whales stowed down one hundred and thirty harrels of lato the entry by a footman in livery. Neither Mt. perm oil. Three days afterward, I saw the whale nor Mrs. Bartlett were at home, and I was told to wait which the second mate had dragged, floating dead, five a few moments, till the footman inquired whether Miss Bartlett would see me. I was not even invited dged as superior to that of any other person on hoard, into a room, but kept standing in the entry. This Poor Joe, our hontsteerer, was killed by a young rather damped my ardor, for I naturally expected to genteel life.

After pacing the entry about five minutes without an answer. I became impatient and roared out in nautical style, "Flunkey, aboy !" drawling the aboy while my wind held out. If there had been a policeman near, he might have thought the house was on fire, were joined by the ship Nimred. Capt. Sharp, with and have rushed to the rescue; but I seen had com. pany enough without police. Half-a-dozen servanta, male and female, bundled into the entry to knew what

... Look bere," said I, in answer to their inquiries. "I 've been kept knocking about in this atreet parlor found the captains of both ships in the Rajah's house, almost a dog-watch to see Mam Bartlett; now I want and told them I had some news for them which I was to know, in a brace of sbakes, whether she's to be seen to-day, or some time next year? Jump! you son "I know what it is," said our captain: "you have of a gun !" I continued, addressing myself to the footman who admitted me: "jump, and bring me an answer at once, or I 'm off like a gallied whale."

"Sir," said a pretty, blue-eyed girl, stepping into the entry as the footman departed. "Miss Bartlett

wishes to know your business?" "My business, tell her, is to see her; she need not

be afraid-I wont eat her." Another lull of a minute or two, and Miss Bartlett followed by her maid and a footman, made her appearance. She was a beautiful young woman of nineteen, above the medium height, nose slightly Roman in outagainst boats, lines were cut again and again, lancing line, and skin very jair and clear; but her every moand darting were the order of the day. The sea for tion indicated pride and consciousness of personal en-

> "May I ask, young man," said she patronizingly, at the same time scanning me from head to feet, and ending by a steady gaze as if to look me down, "may I ask your business with me?"

> I met her gaze without a wink, and was making my mind up to quiz her a little by way of letting her "My business is this, lady." taking the package from

under my jacket and showing her the direction on it: "Three months ago this very day, Gills (his name was the moment, the man overheard appeared to be forgot. Gilbert) Bartlett asked me to put this package into the hands of his father or mother, and as you're his mother, take it."

"You are mistaken, sir. I am his sister; I am not

"Well, you look old enough to be his mother. (She

mother, you must give me'a receipt for this package before I deliver it." The servants laughed outright. She turned charply

round and ordered them imperiously to withdraw.
"I cannot write a receipt," she said: "will you not trust me with it; I will deliver it safely to my father or mother, when either of them return ?"

"What I a big woman like you not able to write a receipt i Hand me writing tools and I'll write one. and you can put your cross (\$4) mark to it in the presence of witnesses."

She tried again to look me down, but failed. "This is trifling, sir; I have not time for further

onversation.** "Neither have I-so good day." and I made for the

"Stay, sir, I entreat you; my father would never for-

give me, if I permitted you to take that packet away. Give it me, and I will give you saything in return," Her whole manner was changed; she trembled with agitation, and seemed on the point of bursting into

"Give me the packet, young man, and I will pay on well for your trouble," she continued.

"Give me a kiss, then." "You are impertinent, sir," partly resuming her mperious air, and retreating a step or two.

"Wby, I've kissed a score of better looking lasses than you, and they did not make any fuse about it. So, good by, I 'm off."

"Oh, do not go, sir; you do not know what a passionate man my father is. Let me entreat you—I do so with tears in my eyes-to give me that packet, and to forgive me, if you think I have treated you unkindly."

She was in tears; I looked her full in the face, and sold, seriously:

"Miss Bartlett, though not much older than yourself, I'll give you a piece of advice that may be of service to you in future. Act upon it, as a rule, that every decent person is as good as yourself. When a sailor calls upon you, bave him shown into a room. and don't keep him standing, bat in hand, in the entry, as if he were a beggar. I freely forgive your want of courtesy. Here, (handing her the package.)
when you read its contents, you'll know more about

Making a bow. I was about to depart; but she put her hand upon my shoulder, and said, smiling sweetly through her tears:

"Say you forgive me, and promise to call again this evening, when my father will be at home." "I have an open letter of introduction to: your

father, but I shall light my pipe with it when I reach home. Good by.' "You are cruel; you say you forgive me, and yet

seek further revenge, as if you had not humiliated me enough already. Turning sharply, my arm was around her neck in a

iffy; I kissed her on both checks and the lips, gave her a parting hug, and vanished—saying as I opened the door:

"You're a charming angel: I forgive you." to embark in another whaling voyage, he procured me the berth of second mate with his brother, who commanded the ship Carnatic, a free-trader of a thousand tons, bound to Calcutta. Thus, I was booked for another voyage, and determined to have a spree with my shipmates before I joined my new ship. My boat's crew were rigged for a cruise up town, and were on the eye of starting, when a carriage brought up at our

boarding house door; out hopped two detective police-

men, and calling my name, said I was wanted. "Assault and battery," one said, pushing me before him into the carriage, where I found an elderly gentleman seated, with a handkerchief raised to his mouth, as if to prevent coughing. The policemen joined us. and said "We must search you." I saw through it all. Miss Bartlett bad complained of me for kissing oull whale the next lowering, and I was appointed to he civilly treated; I knew nothing of the formalties of her, and I considered myself in a fair way of spending a month in the treadmill. Among the papers in my pockets were several songs; those he returned; but the letter of introduction to Mr. Bartlett, he passed to the gentleman by my side. He continued reading it over and over until the carriage stonged.

> I was burried out unceremoniously, and thrust into a splendid drawing room brilliantly lighted. About twenty ladies and gentlemen were present; and in the centre of the room stood Miss Bartlett, dressed exactly as when I last saw her. The police officer confronted -: bies bne om "You assaulted this lady, sir; kneel down and beg

her pardon." My pride was up to the boiling point; and chaking my arms clear of the policeman confronted him, and

anid savagely— "I'll see you d-d first; I'll not kneel to any woman-not even to the Virgin Mary, if she were here." "Well, then," said Miss Bartlett, stepping forward.

'I must kneel to you and ask your forgiveness." But I seized her in my arms, and before I could look round, she had kissed me, passed me to her mother, who paid me the same compliment, and she in turn to other ladies, who were equally kind, until I had been, kissed by every lady in the room, the gentlemen all the time laughing and clapping their bands. I was amazed, taken aback, brought up all standing-had not a word to say. When I recovered consciousness. I found myself surrounded by the gentlemen, who shook; me warmly by the hands, calling me "a brave lad-a noble fellow," &c. Young Bartlett's long yarn to his futher had described me in very flattering terms, and I

soon felt the necessity of being continually on my guard to avoid blunders, for, like most sailors, I was in the habit of mixing my conversation with salt-water eaths. I felt anxious not to belie the good name I Mr. Bartlett had many friends and acquaintances. and kept much company. All those present at my introduction dined with him that evening, and I ocen pled a seat at his right hand, and became the oracle of the occasion. I had to spin whallag yarn after whaling yarn, with but few intermissions, until three o'clock

next morning. In vain they arged me to drink wine. rum, brandy, &c., after each yern: I liked grow toowell to trust it down my throat, and dreaded the consequences of drinking even a single glass. I managed, States, scattering the sea like an exploded water-spout. among the sharks, and in two or three overband strokes steady, and continued:) "But seeing you are not his therefore, to got along without smearing more than was becemany to give an meatly as possible the exact words used by whalers in some of the exciting scenes.

Mr. Bartlett extorică a pronifse from me that I would make his house my home until I joined my new ship. During three weeks, I was introduced to many of his friends, and found myself a favorite wherever I went. I felt myself perfectly at home in Mr. and Mrs. Bart. lett's company, and talked as freely to them as if they had been old friends; but with Miss Bartlett it was otherwise. She had many admirers, and I noticed the consciousness of her power over them, which she somotimes exhibited. Even the most favored of her lovers, Capt. Burke, of the army, one of the handcomest men I ever knew, was made to feel her pride. All seemed to bow before her. As I was not one of her lovers, I spoke of them to her, as a pack of soft-headed fools, always excepting Capt. Burke, who, I said, was probably a little insane, and ought to be pitied rather than censured.

About a week before I was required to join my ship, she declared herself in love with me, and told me that if I would prove true to her, she would wait until I had made my fortune. It would occupy more space than the subject is worth, to repeat all that passed between us, before I consented to write to her as her lover, when I joined my ship. But I felt that she only desired to get me at her feet like her other slaves, and I was not very enthusiastic. Still. I must confess, from that time I felt much pleasure in her company. At last I joined my ship, which was lying at Deptford; and while she was fitting out, I wrote several letters to Miss Bartlett, and always received replies. The correspondence was not interesting on either side. The word fore occurred not in any of our letters.

TO BE CONTINUED NEXT WEEK.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER FIVE.

Our fossilized churches suppose the gift of tongues peculiar to the Apostolic Mediums. This was not the case. The parallel holds here, as in all the phases of the ancient mysteries. Herodotus relates that when the Gentiles went to "inquire of God," as by Beers or Prophets in Hebrewdom, oracular responses might be given in unknown tongues, as in early Apostolicdom, and among the Irvingites in England some thirty years ago. He cites an instance of . Mys, the European, having visited all the Oracles, came to the temple of the Heban Apollo. When this Mys arrived here, he was attended by three persons of the place, appointed for the express purpose of writing down the the answer of the Oracle. The Priestess immediately made reply to him in a barbarous language, which diled those who were present, and who expected the shower to be given, if Greek, with astonishment. Whilst his attendants remained in great perplexity, Mys anatched the tablets from their bands, and wrote down the reply of the Priestess, which, as afterwards

appeared, was in the Carlan tongue." And so, too, the parallel of "riddles," "dark eavings," and "parables." "To understand a proverb," mays Solomon, and the interpretation; the words of the wise and their dark sayings." And the Psalmist, ... I will open my mouth in a parable; I will utter dark soyings of old; which we have heard and known, and mur fathers have told us."

A Beer in the Persian army foretold its destruction to a companion, and wept as he beheld it on his inner sight. When asked why he did not impart the knowledge to the Persian leader, he replied, "It is not for man to counteract the decisions of Providence."

. The officiating Augur of the Greeks at Platea, by the morifices, foretold victory to the Greeks, .. if they acted on the defensive, but the contrary, if, passing the Asopus, they began the fight." The Southsayer in the Persian camp, though he eagerly desired, in hope of reward, and from private plane against the Lacedemo nians, could find no encouragement from the entrails .of his sacrificial offerings. Compare this with like secrifices of Balaam in the camp of Balak, where entralls smoked on seven alters, though Balaam, by his familiar Spirit or Lord, could only read them as untoward the Moabitish chieftain. Not for all a house fall of silver and gold, but as the spirit gave him utterance, must be speak the truth in the then "impending crisis."

if it should be objected that the familiar Spirit, or God, sometimes makes use of obnoxious vessels, as Jehovah speaking through the trance-medium, Balaam, **and** others of Genillo stamp, so, too, it is writte:

"God moves in a mysterious way

If the Hebrew Esther is the same person as the Persian Amestrie, as maintained by some critics, though not without dark stains in the Hobrew account, she appears much blacker as a Persian, and David, the socalled man after God's own heart, was rather damne.

Balak did not succeed in corrupting the familiar Contile Scriptures relate parallel cases of like incorruptibility of their prophetic founts and oracles divine."

Diodorus informs us that the Lacedemonian, Lysander, sought to bribe the Prophetess at Delphi, but falled. Neither by Urlin nor by Thummim would the Lord hearken to him. He then went to seek the Lord through the Oracles at Dodona; and there, too, he failed to buy oracular responses. But not yet willing to give it up so, he went to inquire of God at the temple of Jupiter Ammoni-but neither here, by silvor and gold, could be purchase the Hely Spirit. From all, doubtless, he received reply emphatic as when Peter said to one, "Thy money perish with thee. because thou hast thought that the gift of God may be purchased with money."

Mr. Grote admits that the divine prophecies of the Gentile Seers were fulfilled, and adds, "These prophets were men of great individual consequence, as may be seen by the details which Herodotus gives respecting their adventures."

In speaking of those sacrifices to which we have already alluded as preluding the battle of Piatea, Mr. Grote says that the different divisions of the Persian army thad each a separate prophet to offer sacrifice. and to ascertain the dispositions of the Gods. The two first had men from the most distinguished prophetic breeds in Elis;" and yet the prophets in both armies delivered the same report of their respective sacrifices." As horrible as are these bloody rites, what philosophy reaches them but that Odylism of fiesh and blood in departing life, which constitutes the rapport between scenes of blood and the substrata spirit world? Can our chaplains or diviners in land or naval warfare. show any angury by which they can foretell defeat or victory of armies? What harmony of place can there bo for a chaplain of the Prince of Peace on the embattled field of armies, where blood slakes the thirst of the internal Gods?

The bloody sacrifices of the Jews were of the same dark spiritual orgics which, with smoking incense, rose in "sweet smelling savor" to the Lord of such rites; and yet, deep down in all this helldom of blood, is the root of our blood theologies in this nineteenth century of Jesus.

The holy stones, or magic crystals, by which the Hebrew Priesthood divined in Urim and Thummim, have their counterpart in modern spiritual phenomena, as may be seen in the works of Dr. Gregory, of Edinburg; Calagnet, of Paris, and in the works to which they refer. Josephus says that Moses left no room for the evil practices of the prophets; but if some should attempt to abuse the divine authority. Moses left it to God to be present at his sacrifices when he pleased, and,

present at their exerisces," be would manifest himself elies authority to show that the word Jehovah is the by "shining out" from one of the holy stones of Urim favention of the early part of the sixteenth century. showed he called the Lord his God.

wine had, doubtless, a kindred rapport in Odylism with and so it came to pass. Epimenedes clairvoyautly the substratarcan, thirsty souls, who engineered the foresaw of Athens a state of things which was fulfilled Hebrews in the name of the Lord. The love-or habit two hundred and seventy years after the prophecy. -of strong drink accompanies the soul over the Jorsion is cured by the progressive efforts of the submerged when the Greeks were advancing to the charge, a divine apul, yet it were better the bigher law had been lived phems, or message flew into the camp, (equivalent to while still on this side of the river. A lover of strong the barley cake which flew into the Hebrew camp, and drink, with whom we were acquaint before the pas- was received as the sword of the Lord and of Gideon.) sage by his body's death, has since informed us, that | while a herald's staff was seen floated to the shore by for awhile, in spirit life, he put himself in rapport with the Western wave, the symbol of electric transmission topers of the earth-sphere, controlled them to drink, and himself partock of the essence of the libations. Tobacco, gluttony, and all perversions, physical, moral, and intellectual, from the true and the right. nive, doubtless, kindred rapports in congenial spirit lfo; for what we love, and what we are, form the status of the soul; nor can the Jordan of death immed | speaks of a "divine voice, or Goddess, generally conately transform grossness into light.

Gentile were upon a level, from the rough hewn stone the breast-plate of the Jewish priest, with correspondent fixine of the Roman augur; and, look in what direction we may, we shall not find the divinity of the Jews above the plane of cotemporary nations in sacriaces, in prophecies, nor in any of those matters alike claimed as agreeable to their tutelary Gods. The Jews that the Gentiles had their holy chest of mysteries, were sectorian, intolerant—the Gentiles cosmonolitan.

The Dii Zermini, or boundary Gods of the early Romans, were God-stones, or alters, on which they sacrificed their victims; and Polybius informs us that .. In | brew Mystic Ark, when those who ventured too curious one of the treaties between the Romans and Carthageni. Ity near were sacrificed to the ambulatory God within the ans, these swore by the Gods of their country, and the holy of holies. Romans by a stone, agreeably to an ancient custom."

The Athenians swore . by the Stone in the marketplace," as Jacob bowed, or swore, by the Stone which attack Syracuse, absorbed this class of Godly pretendhe set up at Bothel. In the Exodus of Moses, he set ers to their side, whilst the good Demon of Secretes up one of these Stones, and called the name thereof forewarned him of the result that was vet in the futhe Lord, my exaltation;" or, according to the com- ture. He, or she, whoever this familiar Genius was, mon version, "Jehovah nissi:" though this is forbid. was ever truthful to Athena's wiscest son. Probably it den in Leviticus and Deuteronomy. Joshua set up one "in the sanctuary of the Lord, and said to all the neople. Behold, this STONE shall be a testimony unto you, that it hath heard all the words of the Lord, which the spirit-world. There are many of these familiar he bath spoken to you, lest, perhaps, hereafter you will deny it, and lie to the Lord your God." Here the Stone is a conscious personification, and witness of the covenant. Samuel set up one of these Gods, and called it "The Stone of help," or Ebenezer, because thus far the Lord has belped us." When the Ark of the Lord was sent back from Ashdod to Abraham's bosom, it was "set down on the great stone of Abel, the sacrificial God-stone of Abraham. The later | tion of the Gods that all their political constitution. prophets denounced this worship of the Hebrew Penates. "Saying to a stock, Thou art my father; and to a atone, thou hast brought me forth; for, according to the number of thy cities, are thy Gods, O Judah."

the dumb stone, Arise; it shall teach! Behold, it is consequences and determining practical measures." laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple." Yet. according to the Gentile Scriptures when Autiochus besieged Jerusolem, and subdued the Jews, .. he entered into the temple of God where none his own death, which he clairvoyantly saw in the imwere permitted to enter but the priest, he found the pending conflict. As he saw it, so it was. image of a man with a long beard, carved in Stone sitting upon an ass." This was probably the exeteric God, intended for the people, as level with their superstitious plane, who was claimed to have uttered oracles from between the cherubim, was toted about the country in the talismanic Ark, and proved too hard in close set to, for the Dagon God of the Philistines.

See we not the sympathy with stocks and stones, who have gone out, in search of newer and higher the mire."

"The priests of all religions are the same," says Oryden, and all ages bear witness that they never willingly permit the people to cast the swaddlingclothes of their nursery superstitions, but strive to ement them in mystical rites and dead formulas as the way of life to the kingdom of heaven. Ignorance is the cloud which overshadows man. He takes as religious trutbs the untoward interests of an bireling priesthood-is insanely drugged by the craft of medi cine, and litigated by the Quirks, Gammons and Snaps of the law. Better, oh man I to know thyself in fullest growth of all thy being, with simplest of food for the body, and plainest of garments wherewithal to be clothed, than to revel in sensual abundance midst darkness and death. Let no mysterics bedge thee, but scan closely the holy of holies by all the light thou caust gather; and if thou chancest to find in the temple "a God carved in Stone and sitting upon an Ass," receive it as symbolic of thy ignorance-a derision of thy stupidity, as being willing to worship the mockeries of thy priests.

Yes, we say, walk in all the light you can find. From whatever source it streams, do not shut it out. Gage it by every law of the great whole-whether of the mystical arcana, whence have been wrought the yokes for your necks, and harnesses for your backs, booted and spurred by your riders in the name of their God-and by every law more open to the grosser sense, The Esoteric ought not to conflict with the Exoteric law of our being. Correct penetration ajusts and harmonizes them. Animal, magnetic, and spiritual phonomena have but a glimmering veil between them; and up, face to face with their angel friends, without the between of a priesthood, who would do rather for the church and its hire, than for the love of God, or the true; and forming one leg of the tripod, in superficial law, physic and divinity, the dreadful price must be paid of continuous disease to the body, with gross darkness shrouding the same.

We who have been through this bondage, and at great | down from the Lord." price have purchased our liberty of the commonwealth f heaven, let us "remember those in bonds as bound with them." Their millenium can only begin with the first steps from their "dark valley and shadow of Paul Borghese had fourteen trades, yet starved with death," where clouds and thick darkness have hedged them about, and the word of the Most High has lings; Cervantes died of hunger; Camons, the writer reached them "in riddles and dark sayings," with the nsolent demand that reason should be immolated at the shrine of their idols.

Our various superstitions utter their oracles in the and distress; Sir Walter Raleigh died on the scaffold; name of Jehovah, and give us, as a gage of authority. Spencer died in want; Milton sold his copyright of the many sided atterances of old Jewry. But, for the name of this God, see "Dunlap's Vestiges of the Spirit History of Man." The Donay bible says that Adona; is the name, and offers the syllables God. He. Vow, Re. as a basis. "Hence," says the annotator, "some moderns have framed the name of Jehovah, unknown the grasp of the law. Alas I was not Genius to them when he pleased, to be absent. But "when God was | to all the ancients, whether Jews or Christians;" and | more a bane than a blessing?

and Thumming hence it was that ordinary stones were | Of the manifold names of the Ancient Gods, it mat so often huly as symbols of their tutelary God—us Insters but little to apeak at this time. The quention is, col's stone at Bethel, which he get up with a title of Was he of leraci above the plane of cotemporary nathe Lord, anointed it with oil, and entered into cove tions? and so much above, as to be worthy of distinct nant with it for bread and clothing, for the which, it canonication as the Most High of to-day? as manifest In the higher clairvoyant or spiritual phenomena, or in Theophraius, speaking of a man addicted to super- any superior scientific indications ? It does not so atition, says, "Ho adores every moduled stone." appear in a just parallel of the Centile and Hebrew These God-stones, or allars, were the places of the He- Scriptures. With what we have already cited. Diodorus brow enerifice offerings for the propitiation of their informs us that the Oracle at Delphi, on the birth of blood-loying Elohim, or Gods. Without the shedding Agathoeles, forotold that "the child would bring dreadof blood there was no remission; and the libations of ful calamities upon the Carthagenians and all Bicily."

Mr. Groto, in his History of Greeco, relates of the dan, and though sooner or later the alcoholic perver-battles of Platea and Mycale, that, wat the moment across the Agean; the revelation-sudden, simultancous, irresistible-struck at once upon the minds of all, as if the multitude had one common soul and sense acquainting them that on that very morning their countrymen in Breotic liad gained a complete victory over Mardonius." In this connection, the same author sidered as informing a crowd of persons at once, or Upon the ancient worship of Holy Stones, Jew and moving them all by one and the same unanimous feeling-the Vox Dei passing into the Vox Populi. We of the quarry, to the magical Urim and Thummim of may notice, as partial illustrations of what is here intended, those sudden, unaccountable impressions of panic terror which occasionally ran through the ancient armies or assembled multitudes, and which was sup-

> From the same source we learn, as from the ancients, which the unluitiated were excluded from seeing, and forbidden to look at, "even from the house top." see how analogous were these surroundings to the He-

posed to be produced by Pan or the Nymphs."

The Gentiles had their false prophets, as well as the Hebrows. The ill judged decision of the Athenians to was a Goddess, the same who appeared to him, in such transcendant glory, but a few days before he cast his body, assuring him that she awaited his entrance to Goddesses awaiting their conjugal companions from the earth-plane, and with each, as the good Genius, shining with exceeding light, and leading them through the submerged vale of ficah and blood, as shown by Swedenborg, and in later Spiritual unfoldings. The ancients felt the near presence of the ministering angels of the Supreme God, whether as Gods or Goddesses. "It was," says Grote, "on the protecas well as the blessings of civil life, depended. This was, in the minds of the people of Athens, a sincere and literal conviction, not simply a form of speech, to be pronounced in prayers and public harangues, with "We unto him that saith to the wood, Awake; to out ever being construed as a reality, in calculating

When Thrasybulus went out against the thirty ty rants, there went also by his side, in foremost rank the prophet, or man of God, habitually consulted be fore a battle. While promising victory, he predicted

"The mystical lore Cost the coming events in the shadows before."

Socrates claimed "a special religious mission, restraints, impulses, and communications sent to him by the Gods. Taking the belief in such supernatural intervention generally," says Grote, "it was indeed no way peculiar to Socrates; it was the ordinary faith of the ancient world-insomuch that the attempts to garnished with gold and sliver, with the symbolic and resolve phenomena into general laws were looked ceremonial tinsel of our exoteric churches? and those upon with a certain disapprobation, as indirectly setting it aside." The more extended insight of the life, excite the alarm of Dr. Bellows, who fears they spirit-world, as manifest in the present unfolding. may find too much light buriful to weak eyes, and so readily reconciles the supposed inharmonics of special he would have them wreturn as a dog to its vomit, monitions with general law. Odylism and magnetand as the sow that was washed to her wallowing in ism so hold the two worlds in interrelations that causation is uninterrupted by miraculous intervening or suspension of law. The wires are not cut at the bodily death. The spiritual is the only real existence. Its clothing of flesh is only its shroud for a time, and, though thus discreted, has its magnetic current in correspondential mode of being with disembedied spiritlife. Special interposition, then, from that source, may as readily be without suspension of law as in ordinary mortal surroundings, where, according to our abilities, we constantly intervene for the rescue of others. Admonition in one case is as natural as in the other; and philosophic discerners of spiritual things, see the two worlds in rapport from the universal soul of the whole. Says Grote: "The kindness of the Gods, in replying

through their Oracles, or sending information by sacrificial signs or prodigies, in cases of grave difficulty, was, in the view of Socrates, one of the most signal evidences of their care for the human race. To seek access to these prophecies, or indications of special divine intervention to come, was the proper supplementary, business of any one who had done as much for himself as could be done by patient study. But as It was madness in a man to solicit special information from the Gods, on matters which they allowed him to learn by his own diligence, so it was not less madness in him to investigate, as a learner, that which they chose to keep back for their own speciality of will."

This lesson may be profitably pondered to-day, by those who gry Lord, Lord, under the old dispensation, but do not; and by those, under the new, who would bring angels down to supersede the labors of one's In the fuller light this is lifted or rent between the two own mind-to point out a pot of money, or to bring worlds. Let us then lift the humblest of our brethren | commercial intelligence from Europe, as per request of the New York Tribune; not immortality and light, but how will it pay in earth surroundings-in dollars and cents, and in vicarious escapes from needful working out of proper salvation. Those who expect heaven from this point of view, may find themselves In status not unlike those in Hebrew chronicle, who, while "thus carefully waiting for good, cvll came

> GREAT MEN .- Homer was a beggar; Plautas turned mill; Teranco was a slave; Boothlus died in jait; them all; Tasso was often distressed for a few sbilof the "Lusind," ended his days in an almshouse; and Vaugeles left his body to the surgeon to help pay his debts. In England, Bacon lived a life of meanness Paradise Lost" for \$75, and died in obscurity; Dryden lived in poverty and distress: Otway perished of hunger; Lee died in the streets; Steele was in perpetual warfare with his bailiffs; Goldsmith's "Vicar of Wakefield" was sold for a trifle, to save him from

Willow for the Manner of Light. The hope-queen.

TO MINS LIEZIE DOTEN. Enthroned above, with brow gerene,

filis in her state earth's faireat queen, To tell her earb, or seraph mold. I should fuil many a tale unfold, Esoli differing sight Disguising quite The form of Hope, the Comforter. One soul, ailled to earthly things, Deholds her decked with getns and rings; This ylows her clothed in rays of, light, And this, arrayed in rubes of night-

Her changing dross. Their loves express; Hope smiles for all, the Comforter, When, o'er the wild and billows wave. Above his lost companion's grave The sailor goes-though heaven's eyes

Unto his soul A brighter goat

May full lilume the concave skies.

Shows Hope, the Queen, the Comforter. With lifted eye of changoless blue, Blue calls for you, she calls for you, That thou within her halls will stand, One of the choicest of her band, Then through bright day

Thy path shall lay.

Illumed by Hope, the Comforter. Wilt thou not heed her loving voice. Which bids all living to refoles. Wilt thou not follow in her train And leave Despondency and Pala? Then no dark cloud Thy soul shall sbroud,

Brightened by Hope, the Comforter ! ... Inta H. Dabkey. Providence, R. L. Jan., 1800. LETTER FROM LONDON.

Spiritualism in England—The London Critic's unfair criti-olsme—William Howitt—Charles Dickons—T. L. Harris— W. M. Wilkinson—The "Chloroform" Hypothosis—London Correspondents-France.

DEAR BANNER-I propose to make the present letter

lection of many an American the happy hours spent in keeping pace with their splendid genius. Mr. Lowe, Editor of the Critic, from what may be supposed from the letter of Mr. Howitt, has not been so careful as wholesale in his incorrect statements regarding Spiritualism; and allow me personally to add that, taking bility, walls of its own building and choice, may flutter the Critic of Dec. 31st for my authority, I have no very exalted idea of Mr. Lowo's love for truth-and I may say, also, his ability to inform himself as to that which is correct. He reviews Mr. E. G. Parker's Reminiscences of Rufus Choate, and favors his readers with an extensive Criticism, of which the following is a sample:--

a sample:—
Yet, from the noise he made, the audiences which he drew, and his use of dictionary-words, this etump erator was effected the Atterney-Generalship of the United States, and might even have been a judge of their Supreme Court. He declined to apply for it, saying, with characteristic felly and conceit, "Washington is very attractive, but not Washington shut up in the looby and on the beheft of the Supreme Court." To be a judge and to administer justice was a small matter to Mr. Cheate, compared with the glory of tickling the cars of Massachusetts juries.

Our readers have probably had enough of Mr. Cheate and his blographer, and have drawn their own conclusions as to the state of public opinion and sentiment in a country where such a man could be accounted a here, and have high offlices placed within his reach. We gather from the description of

In the Editor of the Critic:

Bin—I am quite sure that you would not go on, week after week, propagating the grossest untruths, if you knew them to be so; yet, in your journal of Dec. 17, you say Mr. Dickons and some friends of his took it liste their heads to go down to a reputed haunted house at Cheahunt, "and they found no house, no ghosts, &c. Bo that, unless we are to believe that the ghosts have removed the house bodily, and have bewitched the inhabitants at Cheshant, so as to destroy all their recollections of it, we must presume that such a house never had existence."

existence."

Again, in your number for Dec. 24, you repeat the same thing: "Here is a tale about a house, locality named, witnesses named, ghosts described, and lo I when the matter comes to be closely examined, not only do the ghosts disappear, but the hence with them, and no one can be found near the indicated spot who knows anything about it."

Your statement resolves itself into two assertions—that there was no house to be found, and that nobody had ever heard of a haunted house at Cheshant.

What are the facts? Mr. Dickens wrote to me some time ago to request that I would point out to him some house

ago to request that I would point out to him some house said to be haunted. I named to him two—that at Cheshunt, ago to request that I would point out to him some house is said to be haunted. I named to him two-litat at Cheshunt, formerly inhabited by the Chepmans, and one at Wollington, near Newcastle. The former, I told him, I had never seen; the latter I had, and that Mr. Proctor, the proprieter, was still living, a member of the Boelety of Friends, highly catecated in his neighborhood for his clear, sober armse and high moral character. That Mr. Proctor had always shown every disposition to gratify inquiries into the extraordinary phenomena which had taken place for years in the house whilst be inhabited it; that I had seen and conversed with various people, all of superior intelligence, who had visited him and been witnesses of the most endoubted marrels. Mr. Dickens, however, chose to visit Cheshunt, as the nearest. Neither he nor I knew the condition in which it new was, nor (as the proprieter was said, years ago, to threaten to put it down), whether it positively effil remained. Mr. Dickens, therefore, had no right to be disappointed if he found the conditions formerly predicated now changed and had only to turn his steps elsewhere, if disposed to still go ghost hunding.

Now hear what he says as to the house in a note to me dated December 17:—"The house in which the Chapmans lived has been praying outpered and accurate.

Now hear what he says as to the house in a note to me dated December 1?:—"The house in which the Chapmane lived has been greatly cularged, and commands a high rent, and is no more disturbed than this house of mine."

lived has been greatly cularged, and commands a magnitude and is no more disturbed than this house of mine."

So, then, there was the house, the same house to which I directed him, and, so far from having been whisked away by the ghosts, "greatly enlarged."

Yery well, that point is clear; contrary to your repeated statement, the house was there. The next point is, that they could find no persons near the indicated spot who heard of this house being haunted. If that had been strictly true, this not hearing could not staide the positive evidence of the Chapmans themselves and their celebrated relatives.

What is the distinct line that we are to draw for all time, and for the purpose of an exhaustive metaphysical analysis theorem these words, and the things they are intended to represent? I feel sure that Dr. Kidd will have a difficulty in telling us. Their negative evidence could not annihilate this positive oridence. You say, "witnesses were named," and even the name of a definite person, the sister of a well-known actress. So far, quite correct. The witnesses are the Chapmans and a definite person, the sister of a well-known actress. If am prepared to furnish him with several instances in themselves and their celebrated relatives—Mr and Mrs. Kean, The account given at p. 332 of Mrs. Crowe's "Night Bide of Nature," was written down from their own mentis by a gentleman equally eminent as a publisher and author. I have illemant equally eminent as a publisher and author. I have illemant equally eminent as a publisher and author. I have of the names of place and parties written by him on the margin.

That same account, only fuller and with all the names, was detailed to me by the same near relatives of the Chapmans long after, and has by them been told to many others.

I care more to account only fuller and with all the names, was detailed to me by the same acar relatives of the Chapmans long after, and has by them been told to many others.

I care more to account only fuller and with all the names, was detailed to me by the same acar relatives of the Chapmans long after, and has by them been told to many others.

I care more to account, only fuller and with all the names, was detailed to me by the same near relatives of the Chapmans long after, and has by them been told to many others.

I have for the fulling us.

I am prepared to furnish him with several instances in theiling us.

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I am prepared to furnish theiling us.

I am prepared to furn

do for all the sermans that were ever preached and the literature that was ever penuch. And if we have folials amongst us yet muscular enough to great the latte of Latter, of Allicon, of Pascal, and of Nemotion—Inducts which are not completely amoneousled by the fritedities of allicon of Latter, of Allicon, of Pascal, and of Nemotion—Inducts which are not concluded by the fritedities of allicon of the most completely amoneousled by the fritedities of allicon of the most conclusion of the poot pantomine of our superficial life—they may yet feel a sense of that tender spot left chorn in the most culious and equipment of the control of the most culious and equipment of the control of the would give years, and explose of their existence, to carry back to those on earth words of recomplication, confessions of forgiveness, or assurances of pardon; to wipe from the sacred ground of life the pollution they have left there to feeter and become jestifican; to rethind a faith in the soule of beloved once which they have darkoned with words of materialistic death. Buch minds may then conceive, perhaps, why the poor, doubled table him become in thousands of domestic circles a genuine family situr, through which still flux the oracles of God and "the communion of saints" so continually prayed for in our churches. Why, thou ands and tens of thousands, by means of this reassured and confirmed faith, care nothing for the ancers and mockeries around, because they have heavenly light in their dwellings, and the pence of eternity in their souls. Take my word for it, that this despised power will yet deat to atoms the mere figure of traditionary faith, hill its form of brass and its feet of clay, and will real over the more shell of a defunct formalism, crushing it into the dust. Let us see whether we have yet masculine minds among us capable of receiving its great truths, or the more weeds of the literary stubble-field, formalism, crushing if into the dust. Let us see whether we have yet masculine milude among us capable of receiving list great truths, or the more weeds of the literary stubble-field, which will be burnt up in it as the weeds of a tropical plain by the sun—whether we ere yet capable of the heroic daring of a Paul, and the child-like but deep-souled faith of a Newton, or merely of grimacing on a rubhish-heap of rais, cats, old hats, rusty weatherocks, and vulgar lkeys.

I am, sir, yours, &c., William Howizz, West Hill Lodge, Highgate, Dec. 20th, 1830.

The letter needs no comment. It is evidently the outspoken sentiments of a sincere and firm conviction. This fearless example afforded us by such men. is one which many a reader of this letter could do nothing better than follow. The greatest drawback, I imagine, which American Spiritualism has ever experienced, has been from an unwarrantable lack of courage on the part of men whose names and lives are familiar to the public: they dars not speak out a conviction which would admit of the elightest opposition from public opinion. Here, and I imagino I shall not be far out of the way, we have the secret of Mr. Charles Dickens's unwillingness to admit the facts of the phenomena, and his blind, unwarrantable opposition to Bpiritual-

Here we have a second letter from Mr. Howitt, which I give in consideration of one which followed it soon after its publication:

consist of other letters, such as have been published in some of the London journais, throwing a little light upon our favorite theme. Spiritualism in England is as yet young—quite the child here which it was with us eight or ten years ago—and therefore it will elleit no surprise when I tell you that science and philosophy are just as ready to jump at any theory, from the knee to the toe-joint, from somnambulism to the before unheard of, yet weakly advanced claims, as to the effects of chloroform, as were our own Buffaloes represented by the medical science at home.

The first letter to which I allude is from the able pen of William Howitt—a name, which, coupled with that sweetest of names, Mary, has brought to the recollection of many an American the lapper hours a ready.

To the Editor of the Star:

Sin—A you reprinted my letter to the Critic, would you have covered the misprint which courted in his os colleging as to correct the misprint which courted its has overly find as to entered the has of the name of the American minister referred to? It is not Mr. T. L. Harris, who is preaching on Bundays, at the Music Hall, Store street, and I take the option of the Menican minister referred to? It is not Mr. Davis, but Mr. T. L. Harris, who is preaching on Bundays, at the Music Hall, Store street, and I take the option of the American minister referred to? It is not Mr. T. L. Harris, who is preaching on Bundays, at the Music Hall, Store street, and I take the option of the American minister referred to? It is not Mr. Davis, but Mr. T. L. Harris, who is preaching on Bundays, at the Music Hall, Store street, and I take the option of the American minister referred to? It is not Mr. T. L. Harris, who is preaching to the view of the American minister referred to? It is not Mr. Davis, but Mr. T. L. Harris, who is preaching to the view of the American minister referred to? It is not Mr. Davis, but Mr. T. L. Harris, who is preaching to the view of the American minister referred to Mr. Hall, Store street, and I take the opt To the Editor of the Star:

None who have ever heard Mr. Harris, will question the force of what Mr. Howitt pens in his favor. Indeed, do the beauties of the poems cited above, come to our souls like the breathings of divine consolation. But may we who are Spiritualists be strong to shun dogmas and creeds. Outside of the walls of infalli-God's own truth, which the Church can never possess; for if it march out, it marches out to ruin. Infallibility can never change. In the letter of Dr. Kidd, which follows, we have an example of what can be advanced by our English opponents. It will bring back to many of our readers the laughable theories of our own Buffalo medicalists. To the Editor of the Star:

To the Editor of the Star:

Star-As bearing on the subject mosted by Mr. Rowitt in your hast week's paper—viz., the somewhat unapproachable fact or entity of the existence of ghosts—perhaps Mr. Howitt, after all, only errs in his explanation of the subject, rather than in his steady conviction of the truth of those "few and far between porsons" who have really seen such ultramundant visitors. The discovery of chloroform has shed an entirely now light on the mysteries of life and ghosts, and the unstable nature of subjective and objective consciousness. Patients offen have chloroform for ten minutes, and a limbiaken offen but whom consciousness returns, nothing can per-Our readers have probably had enough of Mr. Oncate and his blographer, and have drawn their own conclusions as to the state of public opinion and sentiment in a country where such a man could be accounted a here, and have high offices placed within his reach. We gather from the description of him that he was a man who get on by sheer force of longs, clap-trap and impudence, and that the judges before whom he pleaded despised him as much as juries admired him.

Now Mr. Lowe should know that he does Rufus Choate the greatest injustice. That a more able advocate, or a more polished speaker, one that spoke to the heart of his audiences—not by "clap-trap or Impudence"—and who was more highly appreciated by the judges, did not exist in his time at the Suffolk Bar. It can be said of Mr. Parker that a careful perusal of the exist acc of gloats. I am very much inclined to agree with the critical aftern have chloroform for ten minutes, and a limb taken off; but when consciousness than feel it as before; the explanation being that they went into the chloroform for the nice is and feel in the limb to off: but when consciousness than feel it as before; the explanation being that they went into the chloroform for the nice is and feel have chirch they went into the chloroform the cap that they went into the chloroform the index of the explanation being that they went into the chloroform the cap that they went into the chloroform the cap that they went into the chloroform the cap that they went into the c

juries before whom he pleaded, and respected by the judges, did not exist in his time at the Suffolk Bar. It can be said of Mr, Parker that a careful perusal of his work gives no scope for such a tirade as this of Mr. Lowe. But this is personal indulgence. Let us read the letter of Mr. Howltt, from the Critic:

Mr. William Howlit having favored us with the following statement respecting the "hounted" house at Cheshunt, we willingly give it insertion. As for our share in the statements which Mr. Howlit's name has been connected with the matter in these columns. Our information that "no such house could be found" was derived from a good and reliable source; and the meaning of that statement was not that there is no house at Cheshunt which is known to have been inhabited by the Chapmans, but that no liouse could be found respecting which there was any good evidence that it was haunted. Mr. Howlit's statement is, however, too long to allow of much comment this week, and perhaps it may be the means of cliciting some further information:

But He Editor of the Critic:

But—I am quito sure that you would not go on, week after week, propagating the grossest untruths, if you knew them it hooghes the house at Cheshunt, and true found no house, no ghosts, &c. So that, unless we are to believe that the ghosts have removed the house to Cheshunt, and thus found no house, no ghosts, &c. So that, unless we are to believe that the ghosts have removed the house at the chapt to delice the critics.

Now, not one individual who reads the above letter, excitence.

Now, not one individual who reads the above letter. will question a single assertion which it contains. Although we never have bad a leg cut off, still we know how true it is that the Impressions of years, perhaps, cannot be set aside in a moment, even by removing a leg, even if removed without obloroform; so that the explanation that "they went into the chloroform dream with certain ideas, obtained from their external senses," &c., is, of the two, a very poor one-as every man, who ever had a leg. Is not very apt to be partienlarly impressed with the quite common and familiar circumstance by going into a "chloroform dream.".

We can admit the doctor's letter as sound as far as it goes; but if it explains spiritual phenomena, we can't sec it, and can do no better than to give the able and sensible reply of W. M. Wilkinson, a fearless, prominent and active defender of the faith: To the Editor of the Star:

To the Editor of the Star:

Sta—What is the so necessary connection between ghosts and Chilatina, that they should revisit us so punctually at this festive season, and on each occasion flud champions and opponents, with such váried arguments, pro and con f You print a letter to-day, immediately following Mr. Haw-itte, in which Mr. Charles Kidd, M. D., brings forward the novel theory that ghosts may be beught in a bettle of chloroform, at a shilling an onnee, and he gives us a case occurring in the practice of Dr. Camps, in which a troublosme grey lady sadly bothered "a gentleman turned sixty, who was somewhat out of health." No doubt the grey lady would yield to a course of exthartice, or be dispelled by grey powders.

And then, Dr. Kidd has the usual talk about the oldective

the sulfact, that he will come out with a theory large enough to cores the facts, and which will allow of our admiring his master mind and grains for the light is can throw on these

l au, dir, your most obedient cervant.
January Sa. W. M. Vickinson. It will be seen by many of our readers, that Mr. Wilkinson cites some of the phenomens which accurred at the house of my dear friend Mr. F. Dr. Kidd prefers God and a personal Peril, that they may not misunthe ghost whose element in chloroform. Prof. Polton nover as yet has known exactly what he preferst we God Power-whose body nature is, and God the may find it set forth in the combined promised report of Unrvard.

If we judge by the course English Spiritualism is now taking, it is destined to make its way rapidly laws) are God's laws, and are unchangeable as God smong all classes, and Illustrate the adage, that "the agitation of thought is the beginning of wisdom." It were. They are his ways and means, to all ends; and will not fing for the want of opposition and defence.

I have been enabled to secure two able and well known gentlemen to act, in future, as our London correspondents; so, when I leave England, it will not and be doomed to disappointment. be without having provided for the wants of our numorous readers. I shall hope to do the same in the French capital as well, from which place we are in re- and daughters, those who have supported the noblest, delpt of intelligence, daily, showing us that Spiritualism in its advance comprehends the whole world as one nation, and all men as brothers. Souire. London, Jan. 8th, 1860.

Written for the Banner of Light. THE OLD MAN'S FAREWELL.

DT ORACE LELIND.

"Çome, kles mo, daughter, 11 grows so dark I cannot see thee now, Although with its leving pressure falls Thy hand upon my brow: I hear the waters of death roll by, I hear the beatman's call, And the grave's deep shades are gathering fast, And round my spirit fall.

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Thou hast been kind to thy father, child, True even to the last, And thou hast borne sore repreach for me, A martyr's soul thon host; Thy life has been one of sacrifice Of sweet forgiveness, child, And I have loarned much of Christian truth . From thy spirit pure and mild.

The sands of my life are renning fast. Bad memories round me press-Oh, I have sinned! and fees have filled My life with bitterness: They broke the heart of my angel-wife, And taught my soul a lie, Till I thought her tales to her marriage yows,

And wished that she might die

And when with hatred and bitter score I drove her from my sight. And thou with her didst depart, my child, One star to bless her night, My bitter curses fell on you both, And sporched the wintry air, And I heeded not her pleadings fond, Her angulah and despair.

And then I turned to those vengeful foes-..... And thought to find them true-But ore many years had pasted away. ,, ... Their foul deceit I know: The late I learned it! for in her grave . The weary had found rest. And far, far above the wrongs of earth, My angol-wife was block!

And thou, dear child, thou hadet come to me From thy loved mother's grave, With thy tender love thy futher's toul From sin and was to save. With tearful eyes then didst tell me oft Ralays of her tender, faithful love-Bho sweetly forguve, and prayed that wo

> Might meet in Heaven above. And when I lie still and cold in death, Oh, lay me not to sleep. Here where the ghouts of those bilter years Like sorpents round me creep-But bear me hence to my childhood's home. And lay mo by her elde.

And sought my injured bride. Oh, child'l if my angel-wife forgave. And walts for me above, Will not He his orring child accept. Whose very name is LOVET I loathe my sine, and I trust his grace, " To Bim yield up my breath-The old man's words were lost in a suite.

And say that in death I knew her true,

His line were closed in de One summer day by two lowly graves The maiden knelt along And a vine entwined the marble slabs, Uniting both in one:

Boft on her face dropped a hely light, She raised her oyes to Heaven-"My Father, accept my sacrifice, My all to Thee is given !"

She thought of the one beloved, once fond, Who far away had strayed, Bolleving her faire—while true to him-And thus again she prayed: Content I will walk with Thee, my God, Throughout life's weary night.

In the bright eternal morn I know That thou wilt make it right!" Me ling & October, 1859.

DOCTRINE OF EVIL.

EDITORS OF THE BANNER-Permit me, through the columns of your very ably conducted baper, to express my thanks to Dr. Child for the very able manner in which he defended what I view and esteem as the truth, in the question discussed in the Bromfield Street Conference on the evenings January 4th and 11th.

Although the Dr. was not quite as clear upon points, and not as definite upon others as I would like, which, probably, in a very great degree was owing to the limited time, etc., in which he had to express his views, yet, certainly, I consider him on the right track, and a champion of eternal truth, and can but embrace this opportunity, with your permission, to express my good feelings in knowing what I esteem one of the greatest fundamental truths of our religious nature to have been so ably defended; and, with your permission I would express myself briefly upon the same subject, not that I can add anything new, but that I may express myself differently, and thus, per haps, be better understood by some.

in reference to the first question alluded to, "Is there any Evil!" it must be evident to every thorough student of nature, that the term evil is a relative term, as time, space, death, destruction, annihilation, etc.; and that what is, or may be evil to one, is or may not be evil to another, is depending altogether upon the degree or plane of development occupied by the different parties. Evil, most certainly, is a relative term.

Matter, being in a progressive state, is destined by virtue of natural law to pass through all the planes of existence. . Thus the simplest form of matter in exist erice is destined even to a state of omniscience, which state meets our highest conception of perfection. Hence, strictly speaking, there cannot be any real evil in nature.

We affirm, there is no phenomenon of nature that is not the result of natural law—chemical action. Even our very thoughts and disposition, our every deed or action, is but the result of the same. Organization and condition, or circumstance, or education—just as you may be pleased to have it, as the case may be—invariably establishes the character and destiny of each and overything, as can be clearly domonetrated by science, and as is distinctly observable everywhere. Therefore "whatever is," is natural, being by virtue.

of natural laws and being by virtue of natural law, it "la right," and all the powers of earth and heaven combined cannot make it otherwise; for all varieties of character and power are united, and may be compared to an unlimited chain, each link representing a distinct character or power.

For the benefit of these who believe in a personal derstand us, (not that we dispute or disbelleve in a soul.") we adopt certain old theological twaddle, which is blinding, and dumbning to our understand. ing of truth, and say, The laws of nature, (natural bimself. They constitute this involuntary power, as it whoever looks for any phenomena, or favor, outside or in any other way than through these indomitable laws that are natural, yet divine, will look in vain,

The doctrine of necessity is no new doctrine. It has been confessedly announced by certain of nature's sons brightest, and most holy, sparkling gems of thought and feeling-who drinked deepest at the fount of reason in every ago of the past, of which we have any knowledge. Certain poets, and philosophers, and "men of letters" in every ago have supported it, as shown forth to us in the history of the past.

The dectrine of necessity is a beautiful, glorious, heavenly doctrine; it extends the eye of pity, the tear of sympathy, and the hand of charity to every unfortunate living being. It "opens the eyes of the blind," 'unstops the cars of the deaf," and "builds up" every "wounded, bleeding" heart. It is the "balm of Gilead," in the fullest sense of the sentiment. It is the fundamental principle of the Christian religion, so called. Without it we cannot "love our enemies," or even our friends as we ought; with it, we can. All true friendship-eternal friendship-is based upon it. Justice, mercy, and truth, are only fully supported by it. Without it, mankind are not human; and in proportion as the brilliant, giorious orbs of truth connected with the same, glow in our souls, we are civilized and God-

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, February 12, 1860.

REPORTED FOR THE BANNER OF LIGHT BY BURE AND LORD,

Text.... Who is he that evercement the world, but he that believeth that Jesus is the Son of God?"-1 Jens v, 5.

In this passage there are two things which especially demand our attention. First, here is a power that is to be overcome. Second, here is a power that overcomes. The power which is to be overcome is the world. The power that overcomes is faith, belief in the Lord Jesus Christ. In treating these two points, I will reverse the order of the text, and consider the last, the element of victory, in the first place. It may not be necessary to tell you that the faith of which the New Testament speaks so frequently, is not more as sent, is not mere opinion. It is not merely that which is implied when we speak of this or that article of faith. As has well been observed by another, "The moral action of the will is a stronger element in faith than the judicial exercise of the understanding," And for the confirmation of this meaning, any amount of the best authority might be addreed. It is sufficient for the present according however, to say, that faith for the present occasion, however, to say, that faith, trust, belief in Jesus Christ, is something, much more profound and vital than a more movement of the un derstanding. It is something that springs up within and takes hold of man'd deepest nature, even when the understanding may halt or remain perplexed. It is a sort of instinct that ploneers the understanding very often; goes before the understanding, and in the general apprehension of its object takes hold of it, leaving the understanding to follow after with its clearer, though not so necessary definitions. This belief in the Lord Jesus Christ is, so to speak, the precipitation of one's whole nature upon one object, just in the way that a child throws itself into its mother's arms.

In a word, this faith or boilef is simply confidence, and if it hat been so translated, in a great many in stances the matter would have been clearer to us. Have confidence in the Lord Jesus Christ. Have confidence in God. If we had used this word instead of faith, we should not have confounded faith as we have so often should not have confounded faith as we have so often done, with more intellectual assent. I have dwelt upon this definition particularly in the outset of my remarks, because a great deal of evil has grown out of the other idea, the idea that faith means merely intellectual assent. For instance, an assent to a body of opinions, an assent to a formal and fixed creed. One form of this evil is uncharitableness, which has so marred and rent the Christian world. Men have had their conceptions of Christianity only as certain dogmatical propositions or accurate verbal statements, instead of seeking for it in the possession of Christianity only as stead of seeking for it in the possession of Christ's spirit, and the operation of his life. Hence such curious anomalies. From this point of view many a good Christian has been called, an infidel, and many a practical infidel has been rated as a Christian that is as a man sound in the faith, a man holding correct oplalons of Christ, while the entire working machinery of that man's life has been unchristlike, moving in the grooves of relishness and uncharitableness, and al-most at overy stroke crashing against the more truly Christian interests of the world, with the sacreligious narrowness of a mere Christ of opinion, a Christ made narrowness of a mere clirist of opinion, a christ made up of dry proportions framed in the brain, so isolated there, so coldly and hardly framed, that scarce a beam of his vivifying divinity, scarce a blood-drop of his self-sacrificing humanity, has quickened the soul of the professed believer or oczed down into his heart; a Christ of intellectual statements, set up as the test by

Christ of intellectual statements, set up as the test by which the sheep are to be divided from the goats. This man is approved as a Christian, while the other man is rated as an infidel.

That I say is an evil which has grown out of such a conception of a belief in Jesus as the Son of God. Men have not been satisfied with that kind of faith in Christ which is made evident in a life devoted to his service and ordered in initiation of him; but have inservice and ordered in imitation of him; but have in-sisted upon knowing the intellectual processes by which that result has been reached; and if these are which that result has been reached; and if these are not stated accurately, or, in other words, if they are not stated according to some assumed standard of their own, they deny that which stands upon much higher evidence. Now this is a very sad, but it is a plain and true statement of the real ground by which men are rated to-day in the church of Christ. It is not the great ultimate grand of a Christian life, but the ground of a Christian life, but the ground of a Christian opinion, making the New Testament estimate of faith to mean opinion. I do not mean to say, because I do not mean to exaggerate in ment estimate of fuith to mean opinion. I do not mean to say, because I do not mean to exaggerate in a statement of this kind, that the fruits of a Christian Ilfo are utterly disregariled by anybody; but I say that back of that, in the estimate of a true Christian, soundness of belief is set up, and the belief in the Lord Jesus Christ is so construed as to mean simply a right opinion about the Lord Jesus Christ; and this right opinion about the Lord Jesus Christ; and this right opinion stamps a man as a Christian when the whole flood of a generous Christian life may do no other thing for a man than to cause him to be reckoned among the great body of Christians as a mere infidel. You will bear me witness that I do not underrate the value of Christian intellectual views, as a foundation not only of Christian doctrine but of Christian character; for I believe that, in any instance, the clearer we see the better we can act. I therefore, believe, of course, that the clearer the intellect as to epiritual er we see the better we can act. I therefore, believe, of course, that the clearer the intellect as to spiritual truths, the better we can not in relation to those great spiritual truths. But what I am now urging is this, that in such faith or belief as the text makes mention of the moral element of trust, confidence, is greater than the merely intellectual element of the understand-ing. One may so far perceive the excellence of Christ as to surrender his soul in this trust and confidence, as to surrender his soul in this trust and confidence, even when his mental faculties may not yet clearly see every element of Christ's claim upon him, or understand fully every proposition of the Gospel. I maintain that this ground of affectional truth, rather than of intellectual accuracy, is the ground or beginning either in the processes of a Christian life, or in our estimates of the Christian character.

I presume that those who are most strenuous for earnal views would maintain this proposition; they

fection—but he shows us the fruits of a true Christian life. What then? He holds, us you say, to certain hereales happingon. He reems to be wrong, perhaps, in his rlows of the sensity of Jesus Christ, the doctrine of total deprayity, the dogma of endless punishment. But so far as any rules can be hald down, so far an the blossoms and Christian fruitage of practice are concerned, the man is a Christian. Hold to your position, maintain that sound doctrine is the essence of Christian life, and If you must confeas that here is a man who lives a Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? That he must have correct idea of Christian life, what follows? The must have correct idea of Christian life, what follows? The must have correct idea of Christian life in the universe of the billing.

of such liberality are very plain in some quarters; it is not men's bearts asunder, and divided the Church, astonishing, even now, what hard, fossil, old, mean prejudices it a here among Christians; how they look stand in the place of the Lord Jesus Christ, who, by askance at the man as if he were half-demon or half-fool, who ventures to differ from them in opinion, no matter what may be the character of his life or the record of his conduct.

Now, my friends, this is the power of faith. It is not merely intellectual assent, that

sool, who ventures to differ from them in opinion, no matter what may be the character of his life or the record of his conduct.

I do n't ask any man, I do n't thank any man to fellowship my opinions. He cannot fellowship them anless they are his opinions; and the baman intellect is such a divergently acting agent, that it is impossible for men to have the same views or to hold to the same opinions or formular. I do n't ask a man to fellowship my opinions, nor to fellowship me personally. Perhaps such a fellowship me personally. Perhaps such a fellowship me discovered with him, as with a lump of burning sulphur or a lump of ice. But this is what ican for myself, and for every man; I claim that no man has the right to disfellowship me or any other man from the pope down to the humblest Christian. It is an assumption, for any man that walks npon the face of the earth. It is an assumption of the Now Testament idea of faith to which I alluded in the commencement. It is an assumption that crowds the living Christ into sectarian delinitions, that causes Jesus to lie, as it were, in the bosom of many a church, wrapped up in grave clothes, in an Augsburg confession, and a Westminster catachism.

work of Christianity, to them, consists in a certain round of sanctified ceremonics and performances, at a particular time and in a particular way. It, on the ne hand, therefore, the Christian faith is represented one nand, therefore, the Christian faith is represented in them by correct opinions, the Christian work is represented in them by Christian or peculiar ceremonies. They do not see that the Christian work is a work of life, that Christianity is a spirit flowing through every channel of action, consecrating all we do, making every day holy and every spot sacred. The result is a dwarfed, ilmited, exclusive, and formal Christianity.

Indistingity.

Who can measure the hindrance to the gospel work in the world, growing out of this conception? How true it is, my friends, that many of the victories through Jesus Christ have been wrought, not in the through Jesus Christ have been wrought, not in the name of the church, but in the name of humanity. Many of the philanthropic movements of our day are the natural reaction of this narrow conception; for men studying the New Testament, men teading the deep words of Jesus, and the burning language of Paul, come to the conclusion that, after all, there is something enjoined in the New Testament more than correct opinion and more than formal ceremony; and on the other hand, seeing that the church so often em. on the other hand, seeing that the church so often em-calms only Christian opinion, and consecrates only Christian ceremony, and seeing what they believe to be secular or worldly ways of action in these reforms, they stand apart while they have a great deal of the splrit of Christ; so that it may be questioned whether outside of the nominal church at this time there is not nore real Christianity than inside of the nominal church; and whether many men bearing the name of more infidels, moralists, secularists, are not nearer to Christ, more effectually doing his work, and more thoroughly imbued with his spirit than those with

I say then, again, that faith is not mere intellectual assent. I have already remarked that it includes in-tellectual perception; but it is something far more, It is the action of the entire man, not merely of the intellect, but of the affections and of the will. I need not multiply illustrations of this truth which come to us in the New Testament; but let us take one or two

who lives a chiristian life, what follows? That his must have a sound Christian life, what follows? That his must have a sound Christian doctrine, tind he must have or rect riews. It will possibly amount to just this biling: either that you have included, in the catalogue of sound views some things which are not essential to a Christian life—and in that case the man may have all that is seential in sound views—or clee the man is unfortunate in his statements, and when he speaks uses terms which you do not take in the same view that you have, though it is concealed from you by the incompleteness or imperedule of his stalement. You are forced to adult one or the other of these, if you stand upon the position that for a Christian life sound views necessary—or else that in stating his views he is unfortunate in making you understand them.

So even here we must come back to the idea that, after all, the true source of Christian life dess not residually has that kind of faith which generates a Christian life, the essence of Christian life oses not residually has that kind of faith which generates and tens of thousands, whose statements of opinion, because, if, with erroneous statements of opinion, because, if with erroneous statements of opinion, because, if, with er

that crowds the living Christ into sectarian delimitons, that causes Jesus to Ile, as it were, in the bosom of many a church, wrapped up in grave clothes, in an Augsburg confession, and a Westminster catachism. It is the idea of a faith aside from that true idea of faith, which consists in the precipitation of the sout upon the living Christ, in drawing the elements of power and action from his spirit. Here, then, is one evil flowing merely from a false interpretation of faith, false conception, at variance with such a statement as that in the text, that he that overcomes the world is one that believes that Jesus is the Son of God, from making belief to be merely an expression of Christian opinion.

Closely in connection with this, comes that other evil result that grows out of the notion that faith means merely intollectual assent, the result that appears in a mildewed, crusty, dry-rot Christianity, a Christianity that flows out of no deep, real, genuine, practical life. Oh, how sad it is to think that Christianity should thus become petrified into mere symbolisms of creed, and that men should be perfectly seets a feel outward world, that we know that instentious region in the found on the faith one of the sun, from the planets which sparkle in selence which does not rest upon faith. There is not a result in eclence which does not rest upon faith. There is not a more subtle philosophy in the world than that which comes to a man and defies him to prove that he watters that the rose which sheets him to prove that he watterfail a really exists that the tree or which sheets him to prove that he watterfail a really exists that the tree which shetters him in

christianity that flows out of no deep, real, genuine, practical life. Oh, how sad it is to think that Christianity should thus become petrified into mere symbolisms of creed, and that men should be perfectly satisfied when they have been able to give in their assent to intellectual propositions about Christ, that they should go no deeper, that they should think of no other significance in being related to Christ, or of believing in Christ, than merely the significance of correct opinions. To be sure men cannot consistently know the stone is there because I behold it. But he cannot described the proposition of recomments and consistently in the summer hearer confidence, back of it.

How Testament sense, confidence, back of it.

How do you know you are not deceived? There is not a more subtle philosophy in the world than that which comes to a man and defice him to prove that he world world, that the stone by the way-side really exists, that the tree which shelters him in the summer hour exists. He cannot prove it. He says he believes it, because he has confidence in the world than that they should from the world than that they should from the world than the which comes to a man and defice him to prove that he believes it as a real outward world, that the tree which shelters him in the summer hour exists. He cannot prove it. He says he believes it, because he has confidence in bis senses. He says, I know the stone is there because I see it. I would be proved the proved that the world world which comes to a man and defice him to prove that he will be comes to a man and defice him to prove that he will be comes to a man and defice him to prove that he believes it as a real outward world, that the tree which he had the world world which comes to a man and defice him to prove that he will be comes to a man and defice him to world than the world world the world world than the world world than t lieving in Christ, than merely the significance of correct opinions. To be sufe men cannot consistently know the tree is there because I behold it. But he cannot be satisfied merely with this limitation. They not demonstrate that by any mere process of reasoning. He stands confident in his faculties, when he sees, feels, timility is a sort of Christian opinions. They think there is some work about it, but their conception of the mathematical demonstration, clear as the emplight, and the constraints of the faith of Christianity. The mathematical demonstration, clear as the emplight, and not a matter of faith. And some men say, if you can only give us a future world as clear as a problem in mathematics, they will believe it. No demonstration can show you that two and two make four. You cannot prove that two and two make four. lleve it, because you have an intuitive confidence in it so we believe that God exists because it is necessary Something deeper than a mere mathematical under-standing proves it. Upon the ground of confidence man has a right to trust in human blessings, without being stopped by his reason; and where is the skeptic talking about rationality who can get away from the same kind of confidence which is referred to in the Now Testament? He has confidence in his faculties. He trusts them. We have confidence in the living God, and trust him for the same reason. I repeat, therefore, that in the scientific overcoming of the world, in the victory over the powers of nature, of which man boasts so much, he starts from the same faith which is referred

to in the New Testament.

So in the operations of society; what is it that enables society to exist for a day? What makes this glorious intercommunication, by which society is bound together, possible? What makes your trade and commerce and your workshops possible? I am starting from the most common material things, facts that one would suppose to be clear aside and have nothing to do with religion, concerning which men say in practice, A great many religious theories are visionary, but these are practical things. Here are the ships, which breast the ocean's foam and toss the Atlantic into diamonds of sorny, freighted with commerce; and this is practice. to in the New Testament. of spray, freighted with commerce; and this is practi-cal. It is not searching into an old musty theology for visionary views; it is practical. Very well; what does it rest upon? Confidence, trust. If you do not trust the man yonder at the end of the world, in China or upon their orthodoxy and punctiliousness. When the faith in Jesus Christ is the acceptation of the soul of Jesus Christ is the acceptation of the soul of Jesus Christ in the world of Christ, acting out that spirit in the world of Christ, acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out that spirit in the world of Christ acting out the spirit in the world of Christ acting out that spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit in the world of Christ acting out the spirit of Christ acting of the spirit of Christ acting out the spirit of Christ acting out the spirit of latth, the same as in the New Testament, confidence. We may be deceived; sometimes we are; we may be deceived in a thousand things. But in eight cases out of ten, we will say that we are right in having a degree of confidence. Without it we could not get along at all. So, for the mere social ends of this world, you see that it is by belief, by confidence, by essentially the same thing which is declared in the text, that we are enabled to overcome and to do.

But when we pass on to those spiritual results which lift is above the verge of the appears state, we see

tis in the new restament; but her as take one or two classical to exercise and to do. Instances. When Jesus called upon the lane and the blind, the deaf and the dumb, to believe in him; what did he mean? What do you suppose he meant when he said to the poor cripple, lifting his cramped hands and limbs before him—when he said to the inarticulate man, looking up in his pittful dumbness—when If you have nothing in the world but what the world has said to the undergo before case out of scients. and limbs before him—when he said to the inartical late man, looking up in his pitiful dumbness—when he said to the unclean leper, cast out of society—when he said to each of these, "Believe in the Lord Jesus Christ?" Do you suppose he meant, "Believe in the Augsburg confession or the Westminster Catechism?" Do you suppose he meant, "Believe in the doctrine or scheme of vicurious atonement?" Believe in the doctrine or scheme of vicurious atonement?" Do you suppose he meant that the technical Christian belief which has bristled before the Church, and made it like a garrison for eighteen hundred years, had got to pass into the minds of the poor leper, of the blind and damb and lame man? Or did Jesus Christ mean. "Have confidence in me, in the divine power that is with me, in my good will to you, in my ability to serve you; believe that Christ, the Son of God, slands before you, fand have confidence in me?" Was not that what he meant? And when the poor father, oppressed with the long and tedius agony of his poor boy, who threw himself into the fire and the water, feeling that now help was near him, but that perchance that needed help might slip away—when that poor, troubled (ather cries out, in the confusion of his heart, "Lord, I believe—help thou mine unbelief," do

isolal world is not the kind of world the apostly appealed

terial world is not the kind of wer id the specific appeals of as being overcome, in this verse.

Nor is it the world of human affections, in their pure and legitimats operation, that world which find has linked together by tender association in the human least, which blads the father to the son, brother to brother, and neighbor to neighbor the wide world over, that makes the world sweet, and redeems it from being a desert, and with all its evis overflows with equanch good. This world of affectional sympethies is not the world to which the aposite silures here. Here, in the first place, is the world of the scaes, which are apt too often to take us enpities, which jits sents to us nothing but tokens of change and decay. Suppose that his highest standard is the conventional standard of the world about him. What will be the height of his merally and his inspiration to do any good thing? Suppose that his kighest standard is the conventional standard of the world about him. What will be the height of his merally and his inspiration to do any good thing? Suppose that his kighest very of his deating is limited to what he sees, and that the grave ends all. uppose that we can say of him with the poct-

"Bimple senses crown his head; Though meagre, they are Lord, they said."

But with the thought that the Lord is king over all, and the fact that the world of sense has nothing higher or better, there comes in a belief in the Lord Jesus Christ to lift us above the world with something higher and better, above its trials and above its temp tations; for the man who has confidence in Jeans Christ has overcome the mere suggestion of the senses, has something more than an opinion about him, has faith in him, as Christ Jeans, the Lord. It is not a mero opinion about him, but confidence in him.

opinion about him, but confidence in him.

How do I become assured of immortality by Jesus Christ? Not simply because I think he taught the doctrine of immortality. That would be very well, Christ tells us there is a future state. But how do we know? We believe what he says: but what are the grounds of helieving what Christ says? We believe in him. How do you believe what any man tells you? You believe in him. There is a personality in the man that would not lie; so that his statement is credible not from what he says but from what he is, from what there is in him. So the statement of Christ and of the apostles is credible, not merely because it fell from his lips, but from what he was in himself.

I will tell you how I believe in immortality. I look

I will tell you how I believe in immortality. I look I will telt you how I believe in immortality. I look upon a great mun as a good man. I see the beautiful harmonies of his life, his noble spirit, and self-sarificing, world-wide sympathy, the affections that gush forth like the sunlight and drop like the rain. I see this beautiful life blessing all around it, ri-ing higher and higher, and growing richer in its development; but suddenly the curtain of death falls and shuta; it from my sight. I cannot believe it perishes. Now here is Jesus Christ, the grandest of all personalities, who alone, standing upon this field, of time and projected upon the horizon of sense, in all the symmetry of his character and beauty of his lovelines, would in himself be proof of immortality. As I have confidence himself be proof of immortality. As I have confidence in him, I believe what he says, that he was the Son of God, that he came to the world, with all its cronked funcies of the senses, with all its dark, gloomy processions of decay, death's heads, and terrors, that we might look upon the glory of his face, and in that way overcome the world.

But, my friends, there is something more than the mere overcoming of the world in the objective and outward sense spoken of here. Not only do we overcome the world, in the sorrow it brings, its trials and afflictions, its forms of decay and death, but if we believe in the Lord Jesus Christ, we overcome the spirit lieve in the Lord Jesus Christ, we overcome the spirit of the world. There is the power of the world; it is the spirit of the world, the selfish spirit, the spirit of evil passions, the spirit of unbelief and of sin. That is the real world which is to be overcome. It is not the world of nature, nor the world of social affection, but the evil spirit which prevails in our hearts, which prevails in the community, which takes so many rampant, treacherous, and terrible forms. To oversome them, and to rice above them, is the great thing. How does a man do that? Not by mere intellectual conviction. Mere intellectual conviction never reformed a man in the world. How many a drunkard to-day tion. Mere intellectual conviction never reformed a man in the world. How many a drunkard to-day knows that his course is destructive, that it is a terrible thing! He sees it clearly; but that does not reform him. Oh, it is to be touched down here, it is to be brought into communication with some higher and better influence taking hold of his soul, and not merely neuring into his brain, that he needs. Never diden man's merely intellectual convictions make him right in this world; never did they redeem him from the wrong. Confidence in the Lord Jesus Christ, purity, self-sucrificing love, boliness—surrender to that, the reception of that, the inspiration of that, enables us to overcome the seldsh, and base, and impure spirit of overcome the selfsh and base, and impure spirit of the world. Who is he that overcometh the world, but he that believes that Jesus is the Son of God? There is just one other point which I wish to present here; and it is, that in Christ Jesus we overcome the spirit of the world in its most subtle shape. For this

great enemy of ours, this evil passion of the world, reeps even into religious convictions so that people hold their religion upon worldly grounds. They have heavenly views with earthly foundations to them. They have epiritual aspirations with mercenary me-tives in them. Their heaven is simply a roward there for what they suffer here—a great gain there for a great loss here. It is all a morcenary religion, all a mere idea of rewards and punishments. But the spirit of Jesus Christ overcomes all this. We come to love goodness, not for what we are going to get for it. not because of a reward by and by, not in order to was not occause of a reward by and-by, not in order to generate to a heaven where there is no mildew upon the harpstrings, no dow upon the crowns; but we so love goodness that we would do good if there was no reward for doing good, we would do good for itself alone—we would labor for it, toil for it, die for it. That is the would labor for it, toil for it, die for it. That is the spirit which has no regard to rewards and punishments. Christ hath that spirit, in its fullness, until it blossomed in the crown of thorns, and manifested itself in the pierced side and nait-pierced hands. Unit that spirit comes to us, we do not get into that exalted state by which we put down all mercenary and hase views of religion and daty. When we do this, we shall have the loftlest victory, and, in the noblest sense, shall have overcome the world.

Do you not see that a man may be a Christian, and

Do you not see that a man may be a Christian, and yet, perhaps, not have any intellectual views about Christ, or whose intellectual views may be a little confused or perplexed in the statement of them? Do you fused or perplexed in the statement of them? Do you not see how, by precipitating blusself upon the spirit of Jesus, and seeing semething of his love, he may not see all, but may he a Christian? Do you not see how these men of old might believe in him, seeing semathing of his devotion and his character, and, though they could not tell all the features of his character, yet in their estimate of him had enough to save them? Do you not see men now, in the Church and in the world, who can see enough of Christ's excellence to save them, though they cannot take in all the linear ments of his character, and all the excellence of his character, and all the excellence of his nature? I believe there are a great many reconds who ments of his character, and all the excellence of his nature? I believe there are a great many people who would be Christians if they thought they had not also to adopt intellectual views upon subjects. There are some things which they cannot believe, and they half there. There are some things which they cannot see clearly, and they half there. They stumble upon the miracles; they hesitate upon this or that proposition; and they say, "We cannot be Christ's—we cannot believe." But cannot you love him? Caunot you trust that Jesus, if you do not see everything clearly? Do you not believe that such a spirit, kindled in your nature, would lift you up and early ou? Can you nature, would lift you up and exalt you? Can you not believe in what you do see of Jesus? Can you not take what you see, and trust in that? That is the great result, and it will lead you to all necessary ends. Do not wait to get more correct intellectual views. Take what you admire and love of the spirit could be the great that your own sould of Christ Jesus into your own souls.

Still, once more, what a noble challenge that is which the Apostle John sends out to the world: Who

is he that overcometh the world, but he that believeth that Jesus is the Son of God? Where is the man that can overcome the world by anything else? Where is the man that by his philosophy, where is the man that by any sort of power or position can overcome and conquer this world that darkens us with its sensual phases, that kindles within us a spirit of selfishness, that makes our leftiest action to be mildewed with mercenary motives? Where is there anything that enables us to overcome the world, but Jesus Christ? There is the everteemed the word, but Jesus Christa There is the everlasting challenge. No matter what you find here and there to trouble you about the his-torical eridences, or to puzzlo you about the miracles. With a trumpet sound, over our sorrows and gricful over the great conflict of doubts and trials, comes this challenge, to man or woman, to every beating heart of humanity, to rise up and answer it, "Who is he that overcometh the world but be that believeth that Jesus is the Son of God?"

A THOUGHT.—Every man has a Paradise around him till he sins, and the angel of an accusing concience drives him from his Eden. And even then there are holy hours, when his augel sleeps, and man omes back, and with the innocent eyes of a child oks into his Paradise again—into the broad gates and rural solitudes of Nature

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GOOD FORTUNE.

Mr. Jenkins has-unfortunately, as he has believed intelligence, his charity has ever flowed like a fresh and beautiful stream out of the heart of his character, he shows a sweet and unclouded temper to all, and, in the philosophic speech of Hamlet, when he wrote: fine, he is generally respected and beloved by his numercus friends and acquaintances. Still, even all this has not seemed enough. Jenkins only wished he might have more money; he said that he wanted just enough to make him independent of the vicissitudes of the world, and no more; all over that he should choose to turn to the account and comfort of such as needed it more than he did. He was very sure indeed that he wanted only a certain amount of money. He would not thank the best friend he had to place a dollar more in his bands.

Quite unexpectedly to Jenkins, as such things do sometimes occur, a distant relative died very auddenly after holding on as long as he could, leaving a very large property, and, eddest of all, leaving the whole of It to Jenkins! Somehow he had taken a fancy to him. great ways, in fact, to bring this result about. He had own; that a lease of happiness can be transferred, as learned Jenkins's needs, had acquainted himself with the attractive points and colors of his character, and this was the method he chose by which to testify his took his princely legacy, snapped his fingers in the no such short cuts for us across from correlves to obface of the world, and had no sooner commenced the jects distant and not related to us. Hence, what we business of talking about stocks, stores and lands. than it was perfectly easy to see that his heart grew metallic as fast as wood, when plunged in certain waters, will potrify. In other words, from that time expected finding of a pile of gold, whether by legacy forth, Jenkins was a changed man. The change, too, was radical, and not merely in appearance. He might not have known it bimself, and probably did not, other claims coming up to distract his thoughts and prevent the old and searching habits of introspection. Still, he was not the man he was. Everybody noticed it, and everybody spoke of it. His spirit of charity now made no betrayal of itself. His sweetness of dis position made no show. The old manly meekness did not cause a crop of blue spring violets to start up all about his nathway, after the showers of temporary troubles. He held his head more etiffy and erect. He wore his shirt-collars of a greater width, and with a vast deal more starch in them. People began, some of them, to be afraid of him, and some of them to shup

And this was the same man who, but a little time get through life with, and was willing to bestow all above that where it might be more urgently needed t many of us—nay, why do the great majority of us act This was the self-same Jenkins that but yesterday knew every one, sympathized with every one, and was ready to sid and comfort every one—so far as he was able t What a sudden change! What a wonderful revolution! Can it be possible that money possesses such a power of neoromancy, holds such a close relation to the real old black art, can act with such chemical rapidity and certainty upon the heart of a man, that he shall be entirely another creature to-morrow from what you behold and recognize him to day? Yet it appears to be this. No lesson is taught with more points and heads to it, every one of which can be the more readily committed to memory, than this mysterious one of the cabalistic power of gold to transform the human heart from flesh to stone, and to change its warm streams of blood to instant ice. . And still every one would be rich; every one feels so sure he could do so much more good with money, than without it; every one persistently believes honest commetence.

Such instances as this one of Jenkins are furnished us as a standing reproof to the entertainment of these idle desires. The wish to get money just to gratify the desire for it, is among the meanest that makes and keeps the human heart narrow. Every man should obtain, if he can, enough to protect himself and family from suffering, or even from any degree of embarrassment; but outdo and outglitter Mr. or Madamo Somebody Else, it is a debasement of all the purer and higher faculties of the nature—a prostitution of the best gifts to unworthy purposes-a cheating of ourselves-a complete. pitiful, and even contemptible delusion.

Our trials are always our best aids and better angels. We make no exception whatever to the statement. They become such by teaching us what are our own possessions. They reveal to us the depth and wealth of our being. They show us the actual powers that gion. belong to us. What is better than all, they task us with that most necessary of all duties—the work of prophecy that the seventh head, in its first and revised perfect self-government. Instead of being reckoned nemics, they are to be accounted our special friends. They present themselves, we know, with rugged fronts Kingdom of Sardinia, Lombardy, etc. Louis Napoand cruel eyes, but that is only that we may put on the forces of our native resolution correspondingly, ber of the beast, or the name of the kingdom, will be They offer to conduct us barefooted over roads of flint. but that is only that we may be the more determined we sirendy possess is quite good enough for us; otherwise, we might never find it out. They jolt us and iam us: they becloud the sun over our heads, and draw thick curtains between our eyes and our hopes; they threaten and command, whip and scourge us, dely and mortify us, bully us and head us off, and all the Boston, on Sunday, February 26th, at 2:45 and 7:30 while force us to acknowledge both their presence and o'clock r. M. Subject in the alternoon. The Mark power; so that we may learn by what precarious of the Beasts." from Revelations, chapter 18th, verse tenure we hold all external and material things, and 16th, and chapter 16th, verse 2d. In the evening, how true it is, and always will be, that there is "Spiritism and Spiritualism;" after which a poem nothing of equal worth with ourselves. This is the will be improvised,

great leason with which so-called obstacles seek to Instruct us; and when we try to beg off-from their savero discipling, and confess ourselves afraid to meet them face to face as they approach us, we are but anxious to avoid our best counsellors, and run away from what are, in reality, our best friends. We think to save ourselves the trouble of taking spiritual exerelse, out-of-doors and in the cold, and yet enjoy high apiritual health; as well might we think we can be well physically, and still neglect to put in play the lungs, the muscles, the limbs, and the whole army of animal spirits. The athlete does not become such by passing his time in bowers of ease; he must needs strip and encounter the hardest that comes. What is called "good fortune," is by no means

always the best fortune. We do not know what is best for us. Were we indeed left to make our own selection and arrangement of circumstances, there is little question that we should very soon find ourselves in worse plights than we do now. The worst is oftenest the best. For this alone it is which calls out the better and nobler traits of our nature; It compels us to act, to make steady and streamous effort, and thus save our souls from being caten up with the rust of alothful satisfaction. We speak of "hard luck," when, in truth, there is no hard luck about it. What is a man worth who has not tried everything, all sides of circumstances? Who is yet indeed a man, until he has proved his own resources? Why do we think they only are fortunate, and to be envied of all men, whose lives have known no crosses, whose temper has been tested by no obstacles, for whose feet soft, green paths have always been spread, and who never yet knew the power of human sympathy by the depth of suffering? Life is not life, if it is to be passed in nurseries. There is no permanent advantage, such as takes hold of the elements of the being Itself, in being sheltered and protected from the necessity of effort and exertion. Better a thousand times for us all that we should be been a poor man, pecuniarily speaking, all his life. thrown on the sharp rocks of anguish even very early He has found it "hard sledding" at times, in his plans in life, than that our sentiments should be dandled on and contrivances to make both ends meet. Yet, by way air cushions, our thoughts be toned with the sugarof compensation, he has ever been happy in the midst | candy teachings that are so much in vogue, and our of bis family, he has made himself a man of marked character be kept in the condition of pulp, or jelly, till we reach the age of mature manhood and womanhood. The great Poet of nature expressed it, through

"For then hast been "For thou hast been As one, in suffering all, that suffers nothing; A man, that fortuoe's buffets and rowards lies to'en with equal thanks; and bless'd are those Whose blood and Judgment are so well co-mingled, That they are not a pipe for fortune's finger To sound what stop she pleases."

He who whines and idly wishes somebody would die and leave him something, or that some rich man would present him with a certain share of his fortune, betrays the one fact that he is a person specially unworthy of any inheritance. And not only this, but he is content to go through life with an exceedingly slender and superficial acquaintance with himself. For he must really be a perfect stranger to his own nature, who thinks he can enjoy what has no root and existence in himself; that he could extract as much happiness from another man's exertions and pains as from his or real catate. This method of arriving at enjoyment is no way parallel with nature. It is a got-up affair? and altogether mechanical and conventional. There are want it is fated for us to get. It is the luckiest thing in the world that wishes are not horses, for the roads would be crowded with nothing but riders. The unor luck, is the worst thing that can happen to a man. He does not become richer, but poorer, by the windfall. Such wealth costs him dearly indeed, because it costs him all; energy, charity, sweetness, calm thoughts, love-everything. Instantly he starts up another man. He has entered a new realm, where the laws are the exact reverse of those beautiful statutes of nature he has so willingly obeyed.

If, as asserted and always insisted on, the one great end and aim of life is happiness, and to this single high aim all hopes, all plans, all possessions, and all passions are to be made subservient, then the road we are to take requires that no guide posts be set up, for we can run even though we do not read. Nothing is plainer than that lust and concupiscence do not bring happiness, nor does mere accumulation, nor what is called "good luck," nor cheating, nor selfishness, nor empty ago, was so very sure he wanted only so much money to pride, nor vain shows. If, then, we are serious in the as if they had

> -caten of the lusane root That takes the reason prisoner?

We contradict ourselves at every turn, and so we are satisfied to exist in a tangled web of contradictions. We set aside our purer and truer feelings, as if they were of not so much worth as other and more material things. We become whining sycophants, and let all manhood die out of us. We sit about in idleness, and pray for some fall of fortune, like that of larks out of the heavens, into our laps. If this is life, and the preparation for enjoying a higher state, we cannot but entertain a low opinion of the sphere to which we are all to be called next.

Correction.

MESSES. EDITORS—In the report of my lecture at the Melodeon, Jan. 15th, published in the BANNER of Feb. that he would of necessity become a better person, if 4th, is rather a ludicrous mistake, either on my part, rich, than he now is amid his struggles even for an or on the part of your reporter. I wish, with your leave, to correct it. In the second paragraph of the lecture, on the 7th page, your reporter makes me say, "From the words of Paul, in one of his epistles, it appears that the overthrow of Antichrist shall not be accomplished till after there has been first a falling away from the truth." If the word "overthrow," in the above sentence, which I have italicised, had been "the full establishment" of Antichrist, it would have expresswhen it comes to acquiring money for the mere sake of |cd my meaning, as I was, in that part of my lecture, the money, being made giddy with the idle thought of seeking to fix the period when the 1260 years of papal accumulation alone, and desirous of getting only to domination commenced, in order to infer "the time of the end." The passage in H Thessalonians referred to. declares that the full revelation, or establishment, of 'The Lawless One," or Antichrist, could not be consummated till (1) a great apostacy should occur in the church, and (2) a restraining power out of the church be removed. The apostacy commenced very early, but the outer restraint was never fully removed till the year A.D. 601, when the last of the ten kingdoms was formally, through its sovereign, converted to the papal reli-

Will you also allow me to suggest to the students of estate, is the two horned beast. The two Napoleons, the two borns. The image beast, the new Italian leon, like his uncle, will have no successor. The num the same as the name of the man, who is the embediment of the kingdom in its last form. I have not the to stand our own ground, and become aware that what means at hand of verifying these conjectures. but will J. S. LOVELAND.

Owego, Feb. 4th 1860.

Miss Lizzle Doton.

Will deliver her last two lectures at the Melodeon,

LOVE AND LIFE ARE ONE.

It is no narrow and sectarian platform on which we lively incensed, of course. stand. We are not pledged to the support of a partieular eystem, prepared by others before we were born, have no interest in establishing a mere earthly power. Those who will may contend for the ism; we only present and enforce our IDEA. The man who realizes his relations to the Universal Brotherhood can scarcely beome the mere servant of a sect or party. HUMANITY claims the consecration of his faculties and affections. and the world is his appropriate sphere of action.

It is only where Love commences her inspiring and seasoful reign in the human affections, and is expressed nd actualized in thought and deed, that the true life egins on earth. The etymology of Love is profoundly ive; thus it properly represents the vital principle—the may be softened and palliated, if not forgiven. esential spirit that imparts a divine quickening to all the faculties, and thus consecrates the whole man to a divine use. If we have no Love, our Faith is vain and our forms are meaningless. They are but the skeleton frame of godliness without the indwelling divinity. Love must breathe upon it. or the dry bones can never live and be clothed with immortal ligaments. That which is most excellent in the true ideal of the perfect Man-most beautiful in itself, and most godlike in its essential nature is Love, revealed in the expressive language of human action and ultimated in the forms of Wisdom.

Our idea will never make men mad or melancholy. It has no power to disturb the inward fountains of being, or to ruffic the outward tides of life. It sanctions no thoughtless irreverence, and admits of no mean confronts and refutes the superficial philosophy that defames human nature by presuming that all men are so much loose drift-wood on the river of life. It pre sents for our contemplation a living Temple, whose inner courts are warm and full of light, because Love kindles the fire on the altar, and God—who reigns omnipotent over the circumstances of outward being-is in the midst of his chosen temple. Hitherto the power of our idea has been but little felt by the world at large. Its influence; bas been measurably lost amidst the multitude of opposing influences. In the past it appears like golden sunbeams, here and there, struggling to scatter the clouds of a long night; or like crystal rills made turbid and pestilential by a thousand polluted streams.

When the world is ready for the experiment we shall be pleased to witness the results of a practical applicater, phrenology, marriage, &c., is delivering a course cation of our principles in the institutions of society. hape the thoughts, direct the will, and govern the so the attention of all. tions of men, and the moral wilderness and social solitudeq will become beautiful and fruitful as the gardens of paradisc. Love will strengthen the weak and "bind up that which was broken." The child of sorrow remires its pure and holy ministry. The faint and the dying must have something to support them when heart we bear, will soften the grief of such as mourn over the memory of friendship gone, and the wreck of earth's best joys; while it will lift up the poor pilgrim who bows beneath the shadow of a mortal sorrow over the grave of his buried hopes.

Oh, give love an utlerance everywhere, from the pul it and the press; carry it into the councils of the nation, the halls of justice, and the avenues of business. Let kindness be employed to subdue the criminal—the fire of love to melt his stubborn heart. Give him the pure air and the bright suplight, for those are the inheritance alike of the evil and the good. Uncharitableness, injustice and revenge, have had their turn. Let man now have a chance to live the true life-let him be governed by Grace, and Truth, and Love, a

trinity of beautiful spirits.

the oppressed, that men may live, indeed, and be free and equal somewhere else save in the republic of the grave, and the kingdom of Heaven.

THE GREAT ELOPEMENT.

The papers of England and this country are filled vith lamentations over the great immoral act of Mrs. Gurney, who has left husband, and children, and home, and friends, for the sake of a late-day love that she has experienced. At the first glance, the lamenta tions are just, and Mrs. Garney appears to be a very bad woman. But there are always two sides to a story; and in this case, unlike that of many others, the other side is furnished by the parties complaining. Mrs. Gurney should have the benefit of it. In the first place. Mr. Gurney and his wife were cousins; and the probability is, judging from the melancholy result, that she never possessed more than the affection due to such relation. She was only fifteen when she was married, and was not old enough to distinguish between this feeling, formed in the heyday of youth, and that graver sentiment which should be the basis of the conjugal relation-without which it becomes a bondage worse than death. They married—the husband older than herself, who should have known enough, in his maturity, to counsel the child, and sound her feelings, ere he married her-and, accordng to all accounts, she was true to her obligations, living with him a life of chaste obedience, according to the rule of prescribed duty—bearing him children and behaving in all respects, as the record shows, like a virtuous wife.

At length, however-a as for her peace I-she awoke o the sense that she did not love the man she was living with-that she had mistaken the feeling she entertained for . im, and had sacrificed her years and her youth to a false defty. She became aware of this through acquaintance with one John Thomas, an engaging footman—and John we hold to have been ruittless of anything but good looks and pleasing iddress in the matter—and in the new light which breaks upon her she sees the relation between her husband and herself, in a new aspect. It was an innocent and honorable relation, as it had existed, but with this new light it were terrible to think of. Delieacy revolted, at it-though the world may laugh at the assertion; womanly chastity revolted at itanother laugh—and the woman saw in John Thomas -perhaps a better man than her husband, and perhaps arts, as we learn, to win the lady. He is a gentleman. screet rub. Like the nabob who was run over by a had been done by a respectable vehicle. Had John bardly hope to cancel in full. Thomas been a Baronet, or an Honorable, or a Lord. it would not have been ball as bad. But a footman-

poh I the aristocracy of the old country and this are

Birs. Gurney informs her husband of the change in her sentiments, like an honorable woman-she is no and without the least regard to our individual charge. hypocrite-and then she goes with John Thomas. teristics and the world's necessities. It is not an old guided by the love that inspires her, which, in her erced or a new confession that is now offered for exam- natural judgment, is the true love, leaving the old instion and acceptance. We are not commissioned to with no apparent unkindness, and probably with pala nake now shackles for the people to wear. The sup- at the misery she is inflicting. Possessed of money ply is already greater than the demand. Moreover, the enough to make John Thomas respectable, according melness of gilding the bare and garnishing the scalls of the to the meaning of the word respectable in England. old dungeons, is monopolized and overdone by those she has gone to make for herself a new home amid who build the shrine, and fashion the images for the new relations, and if the principle that governs her is temples made with hands." The teacher of to day is correct that we have laid down-and we have small not ordained to gild and burnish, but rather to sunder reason to doubt it-she will not regret the step she and demolish, and above all to build anew with more has taken. If from bad motives, a bitter repentance refined materials and beautiful workmanship. We awaits her, as must attend every infraction of social or physical law.

Mr. Gurney, the husband, is to be pitled. His affection for his wife was undoubted, as was evinced by his conduct toward her in this trial. He shows no violence toward her, he pours no abuse upon her, but simply asks for a divorce. He understands her, unquestionably, and, avoiding persecution, makes the best he can of the misfortune.

Such things are distressing, but where does the fault lie, and what is the remedy? In the other side" view that we have given of the matter, much of ignificant. It is derived from the Teutonic—leben; to the blame that has been bestowed upon Mrs. Gurney

A Banco.

A Grand Social Lovee by the Spiritualists of Boston and vicinity, will be held at Minot Rall, corner of Washington and Springfield streets, on Wednesday. evening. February 29th, 1800, for the benefit of the poor. Music by White's Quadrille Band, (six pieces.) Dancing to commence at 8 o'clock. Tickets, \$1.00. admitting a gentleman and ladies, for sale at the South End drug stores, Cummings House, Banner Office, and at Marsh's Bookstore.

The party will be under the direction of Messrs. J. Baldwin, John H. Conant, and Frederick G. Pope. A number of the best mediums will be present and speak on the occasion. Quartette and gice clubs will: sing. The lower hall will be used for playing "gracesubjection. It shows us the Divine image in Man. It hoop," and other old-fashioned games, by those who do not dance. A good time may be expected.

Mrs. Spence.

The Woonsocket Patriot and Rhode Island State Register, in speaking of the lecture of Mrs. Spence in Woonsocket, says:—

Woonsocket, says:—

The listeners laugh and cry alternately, ad libitum. We paid twenty cents, lawful currency, for admittance on Tuesday and Wednesday evenings, and heard more than we can digest in ninety-nine years. The lady is as witty as elequent, as radical as original, and can no more be reported than the late Rufus Chonte, whose syllables chain-lightning couldn't catch!

Professor Fowler's Lectures.

O. S. Fowler, of the firm of Fowler & Wells, who has acquired great celebrity by his lectures on characof lectures at Tremont Temple. They commenced on Let Love—the only referming power in the world— Thursday evening. Feb. 16th, and will be continued. have leave to rule the people. Give it a supremacy until Saturday, Feb. 28th. His programme is adverover the baser passions and discord will cease. Let it | tised in the dailies. We know these lectures are worth

Where is God ?

The world all around us is full of interesting truths, and in each is a sermon in which exists the word of God, and, when discovered, are the revelation of God to man—in the sonsciousness of which pleasure and and flesh fail. The truth we teach and the testimony happiness is without bounds. Then we see God everywhere.

To Lecturers.

We have to apologize for leaving out several of their appointments. Cause-press of matter and lack of space. When we enlarge, we shall have ample room; and we want lecturers to aid us. In return, we shall publish their lists.

Our New Mailing Machine

Will be in operation in a short time, when every subscriber's name will be legibly printed upon his paper, and no error can occur in mailing our large list.

Manifestations at the Bothesda Institute.

MESSRE. Entrons-Scoing a notice in the Bannen, that Mrs. Cushman, a musical medium, would be May such inherit the "gift of tongues." and speak nesday and Saturday evenings at the circle held at the Betheir Heaven-Inspired language in every mortal car; thesda Institute, 49 Trement street, Boston, I called there on It is time for Love to rule the world; it will secure to Wednesday of lust work, and found from fifteen to twenty all their rights; it will equalize labor and the gifts of porsons present—several well known in the community-Providence; and thus do something for the poor and among whom were two judges and one lawyer, representing different cities in Massachusetts. A circle was soon formed and three or four different tunes were played upon a guitar under elecumetances which precluded the possibility of human contact with the strings, or human intervention in any conceivable manner. Several accompaniments were played to tunes sung by persons in the circle. Every facility was afforded those who wished to examine the position and the surroundings of the guitar while it was being played upon. Though there were several skeptics present, no one pretended that collusion was possible; and one in particular, a professional gentleman, who was nearest to the instrument. stated repeatedly that he was perfectly satisfied that there

was no deception in the case. At the close of this performance, Mrs. Hyde, a medium who is in attendance at this Institute, was entranced, and reaching across the table, took a lady by the hand-who I afterwards accertained to be a ciranger at the Institute and to the medium-and commenced speaking, by saying, "Your dear child is present, and wishes to speak to you;" and, after giving many consoling words to the mother, who was very deeply affected, sho continued: "Your child has black, curly hair and black eyes, and you called her Mary. Her angel guardiso is present: her pages in Nancy Dow."

Very much more was said, in a kind and gentle spirit, to the mother, who, regaining her self-possession, stated to the circle that every word was true, and that she had recently lost a near friend by the name of Nancy Dow.

I afterwards had an opportunity to prove the character of Mrs. Hydo as a last medium, and am satisfied she is one of the best. She gives names readily of deceased persons, of whom she has had no possible means of previous knewledge, and describes apirits with great accuracy. D. G. Franklin, N. H., Feb. 10, 1860.

Triumph of Surgical Mechanism.

INTERESTING CARE. - The following statement from the ontleman whose sound leg was amputated in order to have the celebrated Palmer Leg applied, will be read with inter-

MRESES, PALMER & Co .- Gentlemen :- Much surprise was felt by my friends and the community generally when the statement was made that I had submitted to the amputation of a sound leg in order to be supplied with a "Palmer Artificial Leg." Strange as the announcement seemed it was literally true. For twenty-soven years I had plodded with a crutch to consequence of a shortened leg. Witnessing the almost marvelous operation of your substitutes. I concluded to submit to amputation, which was successfully performed in July last. As soon as I had recovered, you appl your artificial limbs, and so perfect was lie operation that I walked immediately with the help of a single cane, and am now asserted. I can walk five miles without experiencing more than ordinary fatigue, and am now attending to the dutics of my profession with as much comfort and ease as not—the man whom it was unfortunate that she had these having the natural facilities for lecometion. It was a not met thirteen years before. John Thomas uses no bold adventure, but the result has more than realized my highest anticipations. The appearance of the leg is such as perhaps. In everything but position. There is the to deceive the most observant, and its operation second only to nature itself. In thus giving my testimony to the unriswill-cart: the getting run over was not so bad, if it valled excellence of your mechanism, I feel that I am but discharging a portion of that debt of gratitude which I can

R. W. RETFOLDS.

Respectfully, Boston, Dec. 14, 1859.

Reported for the Banner of Light. RECEIVED STREET COMPERENCE. Wednesday Evening, Peb. 15th.

Mn. Nawron-It line been generally conceded, in the disquestions thus far on this topic, that disembedled spirits manifest moral qualities similar to those which characterize spirits in the budy-in other words, that the mere laying saide to a higher plane of life. The "ne ovil" theory, on the conof the external form does not, of liself, work any radical change in the character or quality of the real man.

But it line been affirmed by one friend, that he "knows nothing of the existence of any 'evil spirits' anywhere in there any reason for, or inducement to, "progression." God's creation;" and more than intimated that these who recognize evil anywhere, are in the illusions of self-rightcousness. Let ue see if this position will bear the test of a candid MANUEL CYAMIDATION.

What is the meaning of the term "evil," as applied to persee and feel that there is a difference between truth and falsehood—between love and hatred—between kindness and in regard to the justice of spirits being allowed to control exactly—between justice and injustice—between fair-dealing and use mortals for soldsh or evil purposes, (which had been and cheating-between a self-sacrificing, out-giving benefibless all, and that self-love which seeks only personal gratincallon, regardless of the rights or the welfare of others.

Most people, I say, recognize a difference, radical and oter nal, between these two classes of feelings and actions. The one is seen to be the exact opposite of the other. They point in opposite directions, as unavoidably, in the nature of things, as do the north and south poles of the carth.

So obvious is this distinction to the common sense of mankind, that when a person ignores or denies it, and professor to record all actions and feelings as alike in quality, and equally commandable, a doubt is at once raised as to cliher his sincerity or his saulty. Cortainly, he who should affirm that he can perceive no difference between the colors of the rainbow, between light and darkness, between sweet and bitter, or between pleasure and pain, would give no greater evidence of blindages or halluclustion, on the plane of sense, than does he who, on the plane of morals, confounds the opposite qualities that have been named.

Now, by universal consont, the first-named class of affections and acts-that is, truth, love, justice, beneficence, and all that tends to clevate and bless—is called "good." Why, then, aboutd not their cesential opposites—namely, falsohoud, hatrod, cruelty, tojustice, and selfishness in every form-be designated by the opposite term, "evil?" For myself, I do not see the wisdom of dispensing with the term, so long as the quality it designates exists. A rose by another name would small as sweet; and ovil by any other name would be iust as evil.

The ascent of a ladder-" the ladder of eternal progress". is a favorite figure with all "progressionists," even with those who deat the existence of any real axil to progress from. But a ladder is for ascent. There can be no real accent from our natal candition of self-love-which begets envy, jealousy, self-conceit, lying, robbery, murder, and every other evil except into the higher condition of universal or divine love, where we become unselften, and "one with the Pather." Now, whatever accelerates this process of ascent, or "development," is universally conceded to be "good" and "right." By logical necessity, then, whatever retards the process, or tends to hold us where we are in our earthly affections, or to drag us still lower downward in the soldsh and the sensual, is the opposite of good-that is, it is "evil" and "wrong."

The influence of every spirit, in the body as well as out, necessarily corresponds to its state. As the fountain is, so is the stream. Influences are simply the streams of vital energy which flow into us from various sources. They impart their various qualities to our life and its manifestations.

When a person's influence upon others (not merely his words, but his predominant spiritual force,) is plainly in the direction of truthfulness, justice, purity, beneficence, and all the virtues, he is called a "good" man. When one's predominating influence is in the opposite direction—in favor of lying, cheating, oppression, impurity, and selfishness in general -whatever may be his professions, he may properly be called an "ovil" man. Why should not the same torms, with the same meanings, be applied to disembedied men? I see no good reason.

.The term "evil epirits," when so used, does not imply be inga essentially malignant in nature—so "totally deprayed " that they can be neither worse nor better. It simply means disembodied human beings-our brothers and sisters-in whom the selfish is not subordinated to the Divine; in whom the love of pleasure predominates over the love of right and good. We are all "evil"-we are all "dovils"-in the degree that the same is true of us.

The influence of spirits, until they have become utterly purged from all earthly and selfish loves, is undoubtedly (like that of men and women in the body,) of a mixed characterpartly good, partly ovil. Many of them, doubtless, think they are pretty good, and very wise—just as we are apt to do. It we apprehend some injury. When we no longer fear a man, is for us to discriminate, and to know them by their fruits. we no longer hate him. The fear which we call hate, is If they manifest anger, self-concelt, contentiousness, or any not, of course, simply and always a fear of bodily harm, but forms of self-love, and are bl palpable moral distinctions and spiritual truths—and if their affuence tends to bring others into the same state—it is inpossible to suppose them very high up on the ladder of real progress, even though they dazzle us with the splender of their rhotoric, and imagino themselves "progressed" quite out of sight of the humble Teacher of Nazareth !

Let us not confuse our minds with a mere play upon words, nor stuitify ourselves by ignoring paleable facts for the sake of a darling theory. Though there may be many things apparently evil which are good in reality, and though it may be often difficult to determine the right or wrong of a given act, it does not follow that there is no positive evil for us to

I would not "call a baby evil, because it is not born a man." But when I find it born with the germs in its constitution which develop into selfishness, cruelty, and crime, as it arrives at manhood, I cannot reasonably call it altogether good. I would not "call a spirit evil, because it begins low in the scale of human progress, and necessarily in darkness treads upon the lower rounds of the ladder of eternal progress frat." But when I find spirits so far "developed" as to manifest the whole catalogue of ovil proponsities known on earth, I cannot stuitfy myself into regarding them as wholly pure and harmless.

The voluntary doing of that which we believe or feel to b errong. (even though we may be mistaken in that belief.) is a positive evil in itself to our own souls-never excusable of justifiable. Bo, at least, it seems to me. It is a sin against the Holy Spirit of Truth in us, for which we can never for rive ourselves. Whother we have, any of us, ever done this whether we can or ever could with truth say-

"I know the right, and well approve it, too; I know the wrong, and yet the wrong pursue

we can each decide for ourselves. It is not for us to accuse or judge one another. The judgment-cent is in every one's breast. Booner or infor we shall find ourselves arraigned before it. When we feel the condemnation there, no sophistry can evade the "flory indignation" which will burn within

It is alleged that a recognition of moral distinctions implie self-righteousness-a feeling of "I am helier than thou." Not saarily so, by any means. If one adopts a merely external arbitrary standard of morality, determined by what is popular and "respeciable," he is, indeed, pretty sure to run into phariscolam. Those who do not outwardly conform to this standard are of course "wicked," in his view. Dut he whose moral sense is really quickened to see things according to their intrinsic nature, finds that his own faults and sine become aggravated in proportion to the keennote of this sense , and the light he enjoys.

Consequently such an one will be likely to see no greater stoner than bluself. The speaking of an angry or unkind sometime find its columnating point, and like fruit matured word, or the getting vexed with a brother for any trifling to ripened rottenness, drop off and go back sgain to the 'eange, or unfairly representing another-as we do sometimes here in the heat of debate-will be felt to be as greats wrong vigor; and our spiritual eyes will be eponed to the more real for him, as would be a murderous blow with a shillslab, for the imbruted Irishman, or an assault with bludgeon, bowis- brotherhood; of a loving household of human beings, whose knife, or pistel, for a scarcely less imbruted Congressman,

The same rule applies to all unchaste words and feelings and all unjustly selfish desires and acts. To a keen and just moral sense, a wrong desire becomes as much a sin as is a wrong act. In its view, all garments of self-rightennames are but flithy rage, and the real moral differences in men are much less than they ontwardly appear.

. Yet the difference between truth and falschood, between loss and hatred, right and wrong, remains as broad and etermal as that between heaven and hell. And the recognition of this difference no more indicates self-right cousness, than the recognition of a distinction between beauty and deformi ty implies that one considers himself a rival of Apollo in the magnitude of the evil he sees.

personal graces! The way to obtain a true view of things is surely

cultivate our vision to the utmost perfection, and beimpartial lu ita dat.

Nor does a keen moral sense indicate a want of charity for the sinner, as is cometimes alleged. In fact, there can be no Question -"Do spirits exert evil influences upon mediums real charity, without a clear sons of the difference between of most avil manifestations termed spiritual, good and evil. Charity is not, as some scent to suppose, infrom spirits or mortals?" difference or blindness to wrong. It is rather that dirine, outgrating love, which, appropriating the wretchedness of the sinner's condition, and seeing his capacities for good and for happiness, yearns to rescue him from his state, and raise him trasy, tells him he is as good as he can be-"whatever is, is right"-coldly leaves him to grovel and sufferen. If there is no cvil, no wrong, there is no occasion for charily; nor is

A clarified moral and spiritual vision leads not to pharitee. lem, but to humility and charity. They who are truly apiritusi will seek to restore him or her who is evertaken in a fault "in the spirit of meckness, considering themselves lest. they also be tempted." "Our garments of charity," said a some or influences? Most people—I will not venture to say spirit, in my hearing, not long since, "are weven out of the Imperfections we see in ourselves."

called in question on the previous evening.) the speaker recence, and a grasping, all-deveuring selfishness—in brief, be- garded it as of the same nature with the central which is tween that divine leve which seeks to clevate, purify, and exercised by scioch and grasping persons in this life, who are magnetically powerful and positive, ever the weaker and the more yielding. It is a part of the system of things under which we live; and against which we must provide as best

> He concluded by suggesting that it is equally as mean and wrong for spirits in the body to live upon the vitality of others, as for the disembodied to do the same thing. Mediums, particularly the more amiable and attractive, are apt to be kept in a continually exhausted state, by the absorption of their vitality by porsons who lusist on taking their hands when they have an involuntary shrinking from it. It is a species of cantibalism more cruel than that of the Recjoe Islanders, who feed only on dead bodies, while this is devourlug persons alive,

Mr. Spoonen.-My remarks they not be precisely pertinent to the question, as it reads, but they will be pertinent to the remarks just uttered by Mr. Newton. He claims that there are evil spirits in the next life, because, he says, the evil men of this life carry the same characters into the next, which they had in this. If there are ovil men in this world, and if there is another life, it is reasonable to suppose that those who were evil here, may be the same there. But are there any men here who can properly be called evil? I think there is no such thing as an ovil principle in human nature. If there were, it would display itself in this manner: men would sometimes do ovil, simply because it was evil. Mon semetimes do good things, solely because they are good. This proves that there is a good principle in human nature. If here were an ovil principle in human nature, it would manifest itself in the same way; men would sometimes do wrong simply for the sake of deing wrong. But men never act from such a motive. However wrong their actions may be, they are nover performed from a more love of wrong as a princtple. There is no faculty of the human soul that loves wrong for i s own sake, as such. Every man can test this for himsoil Wo all have the same faculties and the same elements of character. The only difference between us is, that different elements or faculties differ in degree, in different persons, IC therefore, there be an evil principle in any human being. the same principle exists in every human being. If, then, one man has nover experienced any such emotion as a desire to do wrong, or a love of wrong, for its own sake, he has no right to assert that such a principle exists in any other human being.

Mr. Newton calls all selfishness evil. But he must be mistaken in this. All seifishness is good, in itself. The desire to provide for our own subsistence and happiness is a perfectly good and virtuous desire, of street. And the selfah passions, so called are the same in kind, and, perhaps, in degree, in what we call a good man, as in what we call a bad man. The only difference between the two men, is that the good man has the faculties of benevolence and justice in a higher degree than the bad man, to keep his selfish desires within proper bounds, and prevent their manifesting themselves by acts of injustice and ornelty toward others. The so called had man is deficient in these faculties of benevolence and justice, and, therefore, his selfish faculties urge him into acts from which the other is restrained. What we call a bad man, is simply a man mentally deformed. Some of his faculties are deficient in power compared with the others. But these mental or moral deformities, or deficiencies, are no more faulta, or cylis, than are physical deformities or deficiencies. A man is as much, and much more to be pitted for a mental or moral deformity, or deficiency, than for a physical deormity, or deficiency. It is only those who have harmonious organizations-all the faculties in due proportion to each ther—that have perfect characters.

Mr. Newton thinks hatred is an evil passion. I do not think so. Hatred is only fear. We hate these from whom this fear necessarily a fear for ourselves alone, but a fear for others for whose welfare or happiness we are interested.

LIZZIE DOTEN-(entranced.)-All men and all women are mediums; each one has his or ber own individual character. The character of each conceives good and evil-the highest perceptions, are termed good—the lowest, ovil. No man lives unto himself; he attracts influences outside

Poison you call evil; but it is not evil in itself, only by re-ception. When you rise above the conditions in which poison may be injurious, then poison as an evil ceases.

Are there evil spirits? There are low spirits—these you term ovil-and these spirits often without your knowledge come and influence you; even from the lowest hell, spirits that are very gross and sinful, come and influence mertale. Drugs and alcoholid drinks will change the condition of man so that kindred and congental spirits of drunkenness, who are

ovil, control him perfectly without his knowledge. Temptations are necessary; they produce conflict that in-

vigorates us. The character of Christ was perfected by emptation. It is the character of the magnetism of each that draws spiritual influences peculiar to each. But the will-power of

nan may reject or accept any influence. Can a man be influenced by spirits for evil? He may, if he accepts evil influences. Man has the power in himself to throw off evil influences. Spirits that are evil cannot do you injury, unless you are willing to yield to them.

Curry.-A consciousness of evil is simply. In one word a proclamation of "your faults" and "my vertues." the definition of popular orthodoxy. If there be any one thing that seems pucrite and ridiculous—that seems like an old garment no longer neefel and necessary—it is the idea, that for ages has been so fendly cherished, viz., that one child of God is better than another child of God; that one immortal soul is better than another immortal soul; that one is more evil and another is less evil; that one is higher and

another is lower. Hamanity moves heavenward together-all men and all women in one solid phalanx on the Journey of unending progress. All sail on one level sea of life along together in storms and in sunshine over the waves of progress. No one is shown-no one is below. A wave may bear you a little higher, for a moment, than others are, but you descend again while others come up-and the average level is the fixed destiny of each one. All sail on the great sea of God, whose hand holds both the winds and the waves, and whose infinite

lovo directo us as we sail.

I cannot but conclude that the element in humanity that has made distinctions of good and bad, high and low, in the souls of men-I mean the element of self-rightcous-will earth that has given it alife and existence of tremendons and enduring truth of a spiritual oneness; of a universal father is God; whose intercets are one; whose home is a beaven of harmony, peace, love and kindness-not a heaven

of distinctions. The whole idea of evil has its beginning in, and its outgrowth from selfishness, self-excellence, self-righteousuess. But this selfishness is lawful to the condition that produces

t-necessary in early spiritual growth. I will make one affirmation which all men cannot disprove -it is this: The man who sees the most evil in the world, is most troubled by its influences, and feels and utters the severest protests against its existence-without one single exception, he possesses self-righteousness commensurate with

Can a man contletently condemn a wrong deed, unless he conscientiously feels himself better than the man who com-

put out our eyes, and ignore all differences; but rather to mits that wrong deed? No. Men are sincere in a belief in holl-in the existence of well; they are sincere, also, in the condomnation of axil: but the cause of a belief in ovil, and of its condemnation, is a consciousness of self-excellence and self-righteoneners.

"Our preachers first think they are safe." He who thinks it is his selemn duty to work for the redemp tion of humanity from sin and ovil deeds, always thinks it is others, not himself, that need redemption.

Dovile, as we call them, are the immediate messengers of Bod, whose mission it is, by obsessions and "devilish deads of injury," to relieve humanity sooner of the cumbersome cannot doubt, shall ultimate in the highest good for all hucavy chains of self-righteousness. The work of "devils," I man souls—shall blossom at last in the fruition of Infinite Love. But I do not think that "devila" can yet see the in our next issue. good that will come out of their deeds any more than we. the are not a whit their inferiors or their superiors, can see Peb. 26th, and March 4th, 11th and 18th. ret the good that shall blossom out of every deed that we do. God, in his infinite wisdom, sets us at work, and keeps us at evening, fire was discovered in Manning, Glover & Co.'s work; and every deed we do in life is done in wisdom, God large feather and bedding warehouse, in Merchant's Row, exbeing the witness. He knows, in light, that his own work is tending from North Market street to North street. Owing to right, while man, in darkness, swears it is not.

My good brother, Mr. Wetherbee, says-"Dr. Child has at -a hobby which he rides into everything. Dr. Child says that there is no difference in things in this world." vature, to me, has infinite variation. Things vary in form n size, in density, in quality, in strength, in durability; and and walls fell about S 1-2 o'clock on Hunday morning, by this difference in things, which is even pulpable to the dreams | which Capt. Charles E. Dunton, of Hose 1, and Charles Carof a electing man, makes variations in the things of crea ion which all up life with unutterable beauty.

If my brother Wetherbee means that I have an angle and at \$25,000. hobby which runs out to lovel the fiction of human disinctions; to take the starch out of melf-right courness; to show how nonsensical and unmeaning, as applied to human souls, the words high and low, coil and good are, it seems t me he might indulge a sinner like me to running an angle. hobby of self-righteousness, of hell and damnation that has been ridden into every meeting-house pulpit and into and from thence has been driven into the hearts of the good people, from a period of time to which my memory goeth not back. The hobby that makes one man better than another, in a Spiritual sense, has been ridden a great while by us all. Change is not deirimental to human progress, but is essenifally an element of progression.

Suppose that we get off from the old hebby of evil that angles as acute as the points of bayonets and pitchforks, and tific natural remedies. mount the hobby of "Whatever is, is right," what is the consequence? With the Sections of thought and the surety of eternal truth, this hobby, if you please to call it a hebby, will bear us through all the beautiful gardone; through all the avenues of truth in God's creation; and everywhere, at our pleasure, we pick flowers of unfading freshness, from the provinces of God, in the eternal day-time of his love, for-

This is the hobby, and this alone, that shall carry humanity out from the darkness and sufferings of hell. Each one mus mount it and ride is for himself and berself.

This little "hobby" horse of "all right," we at first think is wanton, sby, coltish, dangerous. That day is coming, Brother Wetherbee, when every man and stery woman will n one voice declare, that this hobby is the gentlest and the kindest, the safest and the truest, the fleetest and the boldest hobby" over rode upon yet. But no man or woman will over be lifted on to it by another; will ever mount it till they do it voluntarily; till by natural growth their souls are rid of the shackles of fear, and the darkness of self-righteous

REV. Mr. THAYER thought that Dr. Child was an hones can, but his condemustion of the views of Dr. Child was dealt out with great generosity. He also condemned the riews of Mr. Spooner

MR. CUSHMAN also indulged in liberal condemnation of thera' views. He criticised remarks made by Miss Doten and hoped there would be more meeting-houses of self-right consuces, instead of such preschers. He hoped that Dr. Child would get his mind set right before his influence was spread

Dr. WELLINGTON made some remarks, to show that ther was great difference existing between things, and concluded hat a great difference must also exist between spirits.

Let us set ourselves at work to put into action some ner pring that shall benefit our lives, advance and clevate out

Brery heart, in each lineament of the countenance, pour out the inspiration that it receives. If the aspirations that command inspiration are high; if they reach out-into a life of spiritual realities, high and holy, they will draw a magnetic ence of that kind; but, if low and earthly, they will draw an inspiration of that kind. I am not going to say, that one is ovil and the other is good. I believe that truth and wisdom drop from every human utterance; I cannot call anything cvil. I would rather sink myself into knowledge

that I may better answer the end of my creation. this subject had been very suggestive.

are determined to do right, we are spirits will always help us. I was much pleased with Mr. with the subject of this question.

In the presence of some men I feel a strong attraction, a beautiful influence, and would be willing to keep the door of ception of personality under fullo human limitations, their tout, and feed on the crumbs that fall from their table; A feshionable proverb—Heaven sent us women while in the presence of other men I feel so much repulsion that, rather than go to heaven with them. I would prefer to go to hell. I believe that it is right to follow our attractions: and the result will be a benefit to curselves and others

LIZZIE DOTEN .- One man, surnamed Cushman, esteem no day above snother; another man, surnamed Child esteems all days alike. Let every man be fully persuaded in his own mind.

I answer the question before you this evening-yes, spirits can and do influence you for evil. Now, since you know that there are devite evil spirits, and a hell, I will say to you ook out for breakers shoad.

Ma. Nawton explained, in reply to Hr. Speener, that he id not speak of evil as a principle, or a substance; nor did be regard any faculty of human nature as in itself evil, nor any being as whofly evil. Positive evil, as he had defined it naisted in doing a known wrong, not because it is wrong, but because it is agreeable.

Da. Gandren.-I cannot advocate, as does Dr. Child, that there is no such thing se evil, but I do think that he is right in what he has said about self-rightcourness. I can clearly see and feel that it is very unwise in any one to denounce

others because they do not come to their standard. The Doctor did not agree with Mr. Speener, that batred was founded in fear; nor with Dr. Child, that reformers thought that others needed redemption more than themselves. He related a very interesting case of obsession which was recently related to him by Dr. Obild, of Philadelphia. This question is continued to next week, when it is expected that each aneakor will relate his own personal experi-

nce of the manifestations of evil spirits,

MATRIMONIAL. Married, in Cambridgeport, on the 18th inst., by Rev. Charles A. Skinner, Mr. Andrew J. Hastings, of Cambridge, to Miss Carrie Demeriu, of Bunger, Maine.

IMPROMPTU.

There is no high, there is no low, In Naturo's perfect plan, For that we resp we first do sow-Know this, oh fellow-man!

The good doth from the cvil spring, As from the dust the flower; So from a very tiny thing May grow a mighty power.

Then heed the minor things of earth. And greater shall be thine: For every atom at its birth Sprung from the Source Divine.

Answers to Correspondents. M. A. B., Pontland, Mr.-We do not know where Mrs Townsond may be underessed at the present time. (Mrs. M. will please take notice.)

A. C.—All you say is true; but we do the best we can. We are thankful for all favors from our friends, and hope seen to briate the difficulty you allude to.

For Sale.

An organ suitable for a small church, a hall, of a parlor. It will be disported of at a bargain. It may be seen at 284 1-2 Washington street, (op stairs.)

all souts of Paragraphs.

De Wo print in this number of the Bayuna, part first of nautical story entitled "Jack Melville, or the Life of & Sallor," from the pen of Duncan M'f.zan, Esq., whore writings are well known and highly appreciated in this deartment of literature. It will be completed in two more numbers

CHARITY is the sweetest comforter known on earth. It is the soother of all the like of tife. Oh, that mortals possessed more charity, one toward the other. Then all seeming evils would vanish as speedily as the dews of heaven, when kissed by the warm, bright rays of the morning sun. Noble indeed

22 " Man and His Relations," Chapter X, will appear

Mas. A. P. Thourson, of Lowell, will lecture in Lawrence,

Fine.-At about quarter past eight o'clock on Saturday some disarrangement in the fire-slarm apparatus, it was some time before the alarm was given, and consequently the fire made great headway. The tenement occupied by \$L G. & Co. was destroyed, the front walls falling out. The other stores in the block suffered badly from water. The flooring tor, of Hook and Ladder Company No. 1, were killed, and several others severely injured. The whole less is estimated

The Troy Lung and Hygienic Institute, says the Troy (N. Y) Daily Whig, has recently been made to postess all the charac-teriatics of our more public institutions, by being embettished with its appropriate name in a new style of cast ernamented letters, made and patented by G. T. Anthony, of Medina, and riding a hobby, that differs somewhat from an angle and N.Y. They look extremely beautiful, and make a bold and commanding appearance. They are the first of the kind ever introduced into our city. We are happy to learn that this every school-house deak of education of the civilized world, health institution is prospering beyond the most canguine expectations of its enterprising founder. Dr. Stone, who has at this time under his treatment between two and three hundred patients. A cories of cold, warm, medicated-electrochemical, and sulphur baths have been introduced into the institution—together with a gymnasium. It is the intention of the directors and physicians to dispense with medicines, as far as possible and depend mainly upon the more invigorating runs all its riders into the contentions of hell, to fight with alds of electricity, and the gymnasium, combined with scien-

> THE RESULT OF ADVERTISING. -- Moses, the famous English clothing dealer, who pays about two hundred thousand dollars per annum for advertising, has recently purchased an estate for which he paid the anug sum of nine bundred thousand dollars. Advertisers should bear in mind that the Dawngu circulates extensively in every State in the Union, and is consequently just the very best "medium" in the country through which to reach customers.

A Pozz, delivered at the celebration of the one hundredth anniversary of the incorporation of Westinineter, Mass., by William S. Haywood, has been received. Published by T. R. Marvin & Bon, 42 Congress street, Boston. 1860.

Couriers have left London and Paris with identical in structions to the representatives of the two powers at Turin. directing them to make known to the Bardinian Cabinet that the governments of France and England see no object tion to the annexation of Central Italy becoming a fair occompli.

Sterons and Hazlett have been sentenced to be hung on the 16th day of March next, between the hours of 10 o'clock A. M., and S o'clock P. M.

A correspondent, who signs herself "Sophia," says that woman is twice as good as man, and proves it thus by the very orthography—wo men — double you O man!—Tri-weekly (Haverhill) Publisher.

Digby dissents. He thinks she is more properly we joined to man.

Why are mediums so well posted in the "dead languages?" Because ghosts speak through them,

A "Nice" Jos.-An American doublet who went to Nice to set the teeth of the Empress of Russis, performed his work so satisfactorily that the royal lady gave him a dismond ring worth \$12,000.

A piece of Daniel O'Connell has been arrested in Chicago for vagrancy.

The steamship Arago, at New York from Havre, brought \$3,000,000 worth of dry goods, all comprised in 860 tons measurement—about enough to load a ship of 500 tons. A public mult ought not to suffer a secret punishment.

The question, "Why printers did not succeed as well as brewers?" was thus answered : "Because printers work for the head, and browers for the stomach; and where twenty men have atomache, but one has braina."

As a writer, says the "New American Cyclopedia," Mr. Emerson is distinguished for a singular union of poetle imagi-Mr. Enson thought that through resistance we obtain a nation with practical scutences. His vision takes a wide better moral character; thought that the remarks made on sweep in the resime of the ideal, but is no less firm and pendtrating in the sphere of facts. He adores the Spirit of God eather than God, the rays of the son H always sided; and when we are willing to do wrong, avil does not appear to give sufficient prominence to the obvious principle that the individuality of the Divine Nature, being dowton's remarks. I must confess that I am not familiar an infinite individuality, may jucique infinite expansiveness and infinite variety of working in infinite self-consciousness; and that the appearance of impersonality comes from the con-

A fashionable proverb :- Henven sent us women, and

The death of the Grand Duchess Stephanic of Baden, or curred Janury 29th. The deceased princess was cousin to Napoleon III. Her maiden name was Stophanie de Beaubar nais, and the was nices of the Empress Josephine, and the adopted daughter of Napoleon I. Born in 1760, she was mar ried in 1806 to Prince Louis Frederick of Baden. The Grand Duchesa at the time of her death, was in her 71st year. DARGEROUS COUNTERPRIT.—Counterfeit fives of the Rock

land Bunk, of Roxbury, Mass., are in circulation.

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As several Clergymen, alded by Giurch Mombers, are now relieving themselves from church debts by the large commissions showed on the sale of these sugravings, it is thought that others might do the same, if the plan was suggested. For this purpose, the engravings will be furnished (in large quantities) at the lowest possible figure.

References:—Rev. Dr. Prime, Editor New Fork Observer; Rev. Dr. Stovens, Editor Christian Kasminer; Rev. Dr. Porter, Editor Christian Intelligencer; Rev. Dr. Palmer, Now Orleans; the Editors of the Richwond Enquirer; Charleston Courfer, and New Orleans Picayine; Hun. Millard Fillmore, Buffale; and the venerable Russeand Paale, Philadelphia.

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No. 31-2 Brattle street, which she will occupy until the capacious suit of rooms on the first floor in the same building are prepared for the recep-tion of visitors.

17 Feb. 25.

M 188 SUSAN M. AYRES, MEDIUM FOR VERBAL Communications, 50 Thorndike street, East Cambridge, Mars. Feb. 25.

TOLLOWAY'S OINTMENT IS ASTONISHING THE Land public and the faculty, not only in this country, but throughout the werld, by the most rapid cures of hoarseness, sore throat, brenchitis, and asthma, ever placed on record. Warm water fomentations should precede and brisk friction accompany the application. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all druggists, at 25c., 63c., and \$1 per pot. SECRETS DISCLOSED.

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A GOOD CHANGE.

A BOUT twenty-five miles from Boston, in one of our most charming country towns, we happen to knew of a large and admirably formed Hotel Boarding Honee, new for sale. The house is new, attractive, and pleturesque in architecture, and a full company of first class boarders is ensured by the present proprietor. The location is very central, remarkably healthy, surrounded by fine drives, and casp of access. The present occupant, being about to change his business, will sell at a groat sacrifice, and a chance is thus offered which really secures the best opportunity for investment that we know of. For information address WARREN & USBORN, Merchanta' Exchange, Boston. Sp. Feb. 18.

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The Messenger.

Each message in thisdepartment of the Bankus we claim was spoken by the spirit where name it bears, through Mrs. J. H. Cosaux, while in a state called the Tranco State. They are not published on account of literary meris, 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 earth-life to that beyond, and de away with the erroneous idea that they are more than risirs beings. We believe the public should knew of the spirit world as it is—should learn that there is evil as well as good in it, and not expect that purity alone shall sow from spirits to mortals.

We sek the reader to receive no destrine put forth by spirits, in these columns, that does not compert with his reason. Each can speak of his own condition with truth, while he gives epinions merely, relative to things not expected.

Answering of Letters.—As one medium would in no way sudice to answer the lotters we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted,—Our sittings are free to any one who may desire to attend. They are held at our office, No. 3 1.2 Brattle street. Boston, every Tuesday, Wednesday, Thursday, Friday and Saturday and sarence, commencing at materiater two eclock; after which time there will be no admittance. They are closed usually at hair-past four, and wielters are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 1834 to No. 1871.

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

Thursday, Dec. 22.—"Why are evil spirits permitted to commune?" Edward Perkins, East Boston; Louisa Herbert,
to Belson College.

commune;" Edward Perkins, East Boston; Louisa Beroer, to Betsoy Colton.

Friday, Dec. 23.—"What is the religion of medern Spiritualism, and who can understand it?" George Williams, Taunton; Daniel, to John B. Collins.

Saturday, Dec. 24.—"Is not modern Spiritualism ancient witoherat revived and revised?" Silva Brown, Doston; Calvin Woodard; John Barrow, Lowell; Sophy Lindsay, Broome, J. Ch.

L. O.

Thesday, Dec. 27.—"Hed Jesus attained the highest pos-elible state of perfection?" William Barnard. New Bedford; Esmuel Billings, Buston; Hannah Eidridge, Bangor, "Wednesday, Dec. 22.—"Is the opirit of man affected in any way by death?" John Loring, to Mary Elizabeth Loring; Mary Moore, to her son John "I Juzzdy, Jan. 3.—"Blavory and the Bible;" Francis Smith, "Belfast; William Chy, Boston; Capt. George W. Kuights; Olara Percival.

urn rescivat. Wednesday. Jan. 4...." What is Magnetism?" Lucy Loc, inghton; Harriot Nichols, Taunton; Samuel Richardson,

Botton.

Thursday, Jan. 5.—"Hew do we know that God dwells everywhere?" Mary Caetle, Boeton; Robert Sanderson, Philadelphia; Julia Bruce, Cambridge.

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

The Drunkard.

"What is the condition of the drunkard immediately after the change called death?"

All spirituous liquors tend to enfecble the mental facultion for the time being. The length of that time will depend upon the condition of that which is taken into the system. The changing one who is under the influence of spirituous Houors, is not aware he is passing through any change. He An apirit has so far lost control of his natural form as to be ensible. Thus he passes out in an unconscious state, and enters mon a new condition. And that condition is in no way a pleasant one to a spirit. He finds himself ushered into unknown sphere, and he knows not how he came there. His desire for liquor is so strong, so intense, that he bec

64 once ewallowed up in hell. "Buirituality offers no source for the drunkard to alleviate his auderings. Nor does he know how long he is to audior? An eternity, perhaps. He has been lead a willing captive; his so covered his spirit with materialism, that he has beboine unfit to perform those duties the spirit should. He has no law by which he can austain himself. In a word, he is an ontlaw; an allen from the true nath of wisdom.

The drunkard needs all your pity, and but few harsh words censure. Yow should consure the drunkard, for who can tell what mighty power hath impelled him in the path of evil? Some latent force, perhaps, implanted before he entared this state of life. Some ovil, some shadow, given, perhans, by the mother :-- and, as it developed in passing through the different degrees of life, how dark-what misery attends it! And the cause may possibly be an ignerance of law. Ignorance is the mother of all cyll—the parent from whence all cyll comes. If man thoroughly understood God and himself, he would hardly pervert his law, and thus engender suffering for himself and others. Who would so tightly wrap up his senses in drunkonness, whon he might see all the glories of heaven, if he but understood the fact?

Spiritualism, with all its fanaticism and evil, comes to teach men and women of themselves. It is a light the Creator bath sent to point the way to heaven. It points not to the path the drunkerd bath trod. Go not there; thorns are hway; abadows are there; but it tells you to keep is. Fare you well. the spirit pure, uncontaminated by sin, for there is found Bubpiness.

The drunkard, that poor slave, when the morning of the Resurrection bursts upon him-what horrors, what a senso of deformity crowds upon him! "I am an outcast!" ho orice; "darkness is about mo! How long am I to remain in 147": None can tell him, for he is his own toucher-the guide is within. He cannot see the light—he is in hell. This is the condition of the drunkard at the time of waking up. This warten according to the condition of the party at the time of Unange.

Ob, how all important it is that man should gain knowl edge of himself and his God. There would be no ovil in existence, if man would occupy the talents God has given. Alin. If man would go forth and gather the sweets of knowledge from the highway of life, we should have no darkness; tot intelligence would beam forth from the face of every dilid of God.

Oh, then, with all thy getting, get wisdom; the bubbles of this life are fleeting, yet man grasps at them, and casts aside the sweets that the spirit needs.

Trace out the cause of the ovil effect on the spirit and then seek to onlighten the poor drunkard upon it. Beseech the victim to come out and battle the cause. Duty, a law of Red, commands. Ob, man, come forth and obey!

There is a hell-yea, many kinds of hell, or conditions of unhappiness, both here and hereafter for you. If you would rain beaven, and escape hell, get wisdom. If you are wise you will not sin. The footish one, or the infant, puts his hand in the fire, and suffers the penalty. The wise one does hot do this. Oh, then, give the weak one strongth!

Along the highway we find many flowers giving forth wisdom free as the air you breathe, pure as the sir of heaven. These flowers are spentaneously growing and free, and who may not gather them? None need enter the spirit-land englaved-freedom is for all. I care not how well guarded the cause is, if wisdom steps in the highway, and the individnal shokes bands with her.

Oh. then, be wise; rid your land of evil-doors by gathering these rays of light, and give to them. They need a cooling their spirits need refreshing—they fall by the way and if they enter the spirit-life with a shadow on their spirits their chances of improvement in apirit-life are far less than yours. Many years of misery may be the drunkard's in spirit-life—the condition is darkness, because it is ignorance. Oh, then, save him while he is strong-ere the mantle of darkness is about him ! Dec. 17.

Joshua Houston.

Do you remember me? Do you remember Josh. Houston? Well I'm here to plead my cause. A friend of mine has got run into, smoshed up and hurt, generally, twice, recently, and from some reason or other he thinks I'm at the bottom of it, if Spiritualism is true. Now I want to clear myself of it. I didn't have anything to do with it.

He a Spiritualist? Spiritualist be blowed! No, be is not. I should like to ask him if he can't pick out somebody else beside me? I don't know as I ever had any antipathy against him—he 's a pretty good fellow.

I'm not so bad off here as I might be. If I couldn't ald him, I would n't injure him.

Some people have a mighty proposetty of laying things off to others that they do themselves.

I have been to you before. I have no business here; ought to have been alive. I can't say I went because I wanted to, but because I was obliged to. I drank too hard; the same as Charley Todd, who is here with me.

: No. sir, the spirit who spoke last did not speak of mo. He alluded to a man in high life, who sout the question here, who has a son here. I'll add a line to his communication.

Moderate delokers fire as bad so bard ones. They get drunk thy enemies. Thus shals then serve thy God, and build thes on a small scale. Many of them are as had off as I am, a mansion in a brighter world. Then thou shall gather to morally speaking. Daniel Webster is just as had off in that thee brighter pearls of greater price, that shall sparkle on light as I am. Intellectually, he is very smart-morally, he thy brow. Cleaver waters shall flow at thy feet. Then thou is as bad off as I am. The old gentleman who souds the shall see thy life, spiritual and natural. Then then shall question is somewhat afraid of his cleven o'clock drams. not be obliged to call upon us of the inner life to teach then

your system without endangering it. Anything-opium, to- are at peace with Oud, bacco, or anything that bonumbs the spirit, you will feel when you leave the body.

fever broke out have got up to the top of the greesy tole, sleepeth in quiet, for he is at years within. He rests in and some of them haven't. They found out it was sin when they got here, if they didn't know it before.

got it. The appetite is not so strong now as it was.

s there. Talk about the old hell ministers used to tell the gift of thy spirit. shout—this hell is worse than any they talk of. If I'd sappened to fall into a hell like that they talk of I should have known I could n't auffer there long—could n't stuff any eternal terment of that sort down my threat,

Nothing here pleases me. Others tell me there are beautier ore, but I do n't see them. Every man shows his character here—nature inside puts the dress outside here—you'll all be labelled right side up, too. "Twent do to say, "Lord, I was a moderate drinker—have mercy upon me;" for he will tell you, "I knew that long ago," and will give you a suit corresponding to your purity.

You may carry all the creeds on earth on your back, but they went be good with us if you wear them for cloaks, If you are not good inside, you will show it outside.

I've seen half as many women drunk as I have men, and I have seen as many moderate drinkers among them. You nn'i seo na wo see.

Good deal of good it would have done me to have gone round here pleading my case. Everybody would have seen at once that I was a drunkard. No man over eaw me so drunk that I couldn't attend to my business-no man. The spirit that is following that man, Pike, is not me. He

follows him for revenge. [Ans. to a ques.]—Yes, you can de wrong in spirit life just as well as here. I could have appeaced my thirst for intoxicating drink when I first came here, if I had known how,

Of course, if a spirit wishes to commit murder through a

edium, he can do it. If he has complete control.

If I was controlling any party, it would be almost as much leasure for me, as it would for the man, to drink. I can live aterially through any medium that I can control. I should feel fast the came if I drapk a glass of liquor new, as I did on earth. I should like a good glass of brandy now, and it would produce so strong an attraction here that it would bring me again. I shouldn't object to a brandy punch now, and I should be likely to come to the same source for another and another, till the medium might get to be a drunkard as well as the spirit, provided the medium had any inclination for liquor. My advice is, to let it alone entirely. Dec. 16.

To John Ferris.

Is there any way by which you can furnish me with an inerview with one John Perrie?

Should I commune with you, after the usual manner of hose who come here, the person I wish to commune with would hardly receive it.

He is not too for off-no. You have prison-houses in vone hand. It is possible the person I desire to commune with may inhabit one of these houses. I would arge upon him the nocossity of a change-a moral change; and if I urge this neessity, I must furnish a way by which the change shall be rought about; and I know of no lighter way than to tell this person, who is very dear to me, that he is, and has been, at times, under partial control of a foreign spirit—one who has taken control of his organism, and has been leading him to avil.

Many a time this person, who is dear to me, has said, 'Why is it I am led to commit so many sine?' I do not wish to do it, but a certain something impels me to tell this mortal what this power is. I wish him to become acquainted with certain spiritual facts, and he will be aided by those who are far higher than he is. But until he becomes acquainted with the cause of this evil, he can do nothing. Ignorance has builded a wall about him. He cannot scale it. He must when he is consible of this spirit control, seek to destroy it, by refusing to comply with its requirements. Let him bring ip all the forces that have been kept in the background, which will oppose this spirit influence.

If he would be free, he must be wise. He is not only imrisoned in spirit, but spirit and form are now bending beneath the yoke of oppression. Break at once this control that has led you to this evil and another, and you will stand in a different world, and you will enter the spirit-life with Joy, and not with eadness.

This I desire to go to John Ferris. I stand nearly related to him, and he is very dear to me. No matter what my name

The One True God. "How are we to know when we are serving the One True

This question we purpose to consider at this time. We have iven the question as we have received it.

We answer, when you are at peace with yourself, then rest esured you are at peace with your God. Thus you are in his service; thus you are obeying the one true God. The true God is a natural God-the idel is but the creation of nan, the creature—the unnatural. God in his wisdom hath ondowed each creature with a knowledge of himself. He hath given to each a law, and that law is so plain, so simple,

that all may understand it—none need dischoy it. Our God requires something more than outward worship. The offering of the external he doth not accept. The gema that are in the internal temple he calleth for—that which is

leadly allied to spirit, for God is a spirit. When the elements are at peace within the temple of self, then there is no war there, when all is barmony within, than rost assured you are at peace with the God beyond, you are serving him, laying upon the alter acceptable gifts. But if Peace doth not dwell with you, you are at war with God, and you should at once seek to make peace within, and then

you shall be at peace without. Man hath reared unto himself many Gods, and he falleth own in worship with this God to-day, and that to-morrow and he fells to worship Him in spirit and in truth, because he goes abroad to seek Him, thinking vainly thereby he shall and Him in the New Jerusalem.

Turn, oh man, turn within thing own soul-read there the nacription upon thine own altar, and fall down and worship at this pliar, for know that the True God dwells there.

Again, God calleth for worship throughout the various de smouts of nature Everything that is beautiful command. eth your homago. The flower, the mighty ocean, the vact panorama of carth-all, all that is presented to your external aze, and bringeth beauty to the internal, speaks kindly of led through itself, as the mediator between the creature and

Know, oh man, that within thy spiritual tomple are gath ered together all the gems of beauty in the natural world. A epresentation of all that is beautiful in nature is within your soul. A wreath of never-fading flowers lies about the iltar of your beart, which is collected from the beauties of nature—that thou mayest turn within and find God in all his glory and his power. An ideal of all in the external he hath ven you in the internal.

Again, we say, when peace reigns among these buds and essoms in the internal, then and there you are worshiping ind serving your God. But when you find consure written on these buds and blossoms, know that thy God is not well pleased with thee-that thou hast much to do within, that thou mayest be able to see thy God everywhere and at all times, in the external and internal. The worship of the hand alone is not acceptable to Jebovab. He calleth for the fresh bude lying upon your internal temples. Go is and offer them

When the voice of nature and of God speaketh to thee rom the external world, and all is ellence within; when the beauty of the external is not appreciated by the God in the then, oh man, know that then art not serving Jeboyah: they art wandering upon an unknown aphere. But when there is harmony between the two, and peace reigns,

h then then art a servant of the living God, When thy enemy rises before thee, encased with frowns of evil, go then within; gather from the wreath upon thy alter bud, fresh and beautiful-present it to thine enemy as an leave Margeilles on the 18th of March. They are to pass the offering 0s for a God. Will be reject it? Nay, he falleth be- whole of Passion Work and the Easter festivals at Jerusaleth. fore thee, because he seeth that thou art superior. Thou and after visiting all the remarkable places mentioned

What do you mean by folks that drink and nover get of thy God. Receive the teaching given thee within, Go drunk? Blimviate alightly? That's drunkonnesson a small not forth to the celestial heaven to worship thy Creater; but scate. You cannot take a particle of stimulating drink into turn within, and if they are at peace within, then indeed they

Bright and beautiful will be the resurrection of such an one, clear as youder smilight, fair as the face of youder azure, flome of the drunkerds who died before the temperance There shall be no shadow in the path of such an one. He

Thou art a judge of thyself and thy acia, oh man; before Oh, I aint so vory unhappy; I'vo got a preity good seat the tribunal of cell art thou judged. Thou needest not wan-here; might have been better, though. I did have the proensity for drink just as strong, or stronger, than I ever did dition. Turn within thy own chamber, and read all thou on earth, the first week I came here. I'd have given all my secat there. Then turn without, and read the lesson nature hopes of heaven for a glass of brandy, then; but I could n't teaches, and thou shalt gather to thyself bright gems of purity. Worship this God not one day in seven. Eternity, We cannot keep a seat among better influences long, for write upon the effering, if thou art just to God. Time should there is nothing to attract them to us, and nothing to keep not mark it—uny, Eternity belongeth to God, if it be indeed

Again we say, be at peace within, if theu wouldst serve the one true God.

To Kahgegahgahbowh.

Again Kangegangalibowh calls for words from the shadowy

unting ground of the Great Spirit. He lifteth up his voice and calleth for light from the huntng-ground his father has given. His feet are entangled with note white faces have thrown about him; brick wigwams shield him; the flue things the pale faces love are about him. He writes well: his intellect grows: he knows many things he has gathered from the ways of the palefaces; but he has no peace; and he calls to the shadowy hunting-ground for that he needs so much.

Big words and large wigwams are not for you; but the hunting grounds of your fathers are yours. Go to the hunting-ground of your fathers; wander no longer among the pale faces, for they betray you, and lead you to death; and call no more upon your father of the shadowy huntingground of the Great-Spirit, until you obey this voice of the Great Spirit.

Bend your speaking paper to Kangegangahbowh—ho waits for it. No name, white man. Give to the chief of the Olibewas no more-he waits for your speaking-sheet. Tell Kabgegabgabbowh to come to your council; fear not—if his sire betray ignorance of his nativity, then, not till then, may be stand waiting for more proof. Dec. 20.

Anne Maria Foster.

I do not want to talk much with you. I came for some thing one. I have a brother in Vine street, Cincinnati, and want to speak with him. His name is Joseph Henry Fostor. My namo la Anno Maria Poster. I died three weeks age in Bollalo. I don't know what I died of; I was well that same day. It was in December.

I've seen mother, and father, too, and I have got so much to tell him! I was most fifteen years old. My brother is in n store. I was never in Cincinnati. I was born in Boston, and lived here till I was three years old, and my father moved to Buffalo, and died soon after. There were only two of us. My brother is twenty-four years old, about. I was

living with my aunt, Mary Feater. I know I could come back, but I wouldn't come back to Aunt Mary for the world. She don't believe it. I would go to her but for that. I never saw anything of it, but I knew I could come back, before I died, for I felt it. I had so much to say I knew I could. I thought I was faint. I fainted a great many times belore. Ob, tell my brother I want to come to him so much! I want him to have the watch he gave me, and my Aunt Mary to have everything else.

I haven't said what I wanted to say here; I only came here to let him know I could come.

Jenny Wilson. My durling Mother-You asked me to come, but did not tell me how: so I came here.

I cannot do very well, for I'am not as strong as some who Your dear little daughter,

Horsoe Atwood

Made his presence known by writing-"Doss Horace Atwood owe you anything?" We replied, that es be was dead, all dobts were paid. He hen wrote-

Dec. 20.

"Do you know Clark? Tell him I am sorry I lost him as I did. I will come again, and endeavor to speak with you." Mr. Atwood was a medium with whom we had a slight noquaintance. He died about three weeks before this date.

Written for the Banner of Light.

PROSPECTION. BY GABAN A. KING,

From the sad present, and the weary past, My heavy, tear-dimmed eyes Look through the atorm-clouds gathering thick and fast, To where the future lies;

And from the darkness that around me'clings. My apirit turns away, To whore a summer sky its glory flings O'or all-an endices day.

There in a wide-spread realm do I behold Most wondrous things, and rare, of which no earthly language yet hath told, How blessed and how fair:

I see the sunshine on the purple bills That seem so far away, I hear the music of the murmuring rills .That through the landscapes stray;

And broad, bright rivers wander blue and calm, And breezes soft and low, Laden with perfume, and the breath of balm, Across the waters blow.

There golden fruits hang ripe on ev'ry bough, And birds with shining wings Warble their love-songs to the flowers that glow Amid all radiant things.

In that blest land the longing heart shall find All it hath loved and lost: And perfect rest the broken spirit bind, Be long by temperts tost.

The flowers of promise that have drooped and died Shall be regathered there, The gentle beings parted from our side, Restored more blest and dear.

I know their footsteps wander to and fro Among the distant hills; I know they pluck the fruits and flowers that grow Beside the crystal rills,

I know their songs of rapture, on the air, Are echoing glad and free; Ohl for the leved and leving ones who there Rejoice and wait for me.

From the sad present and the weary past, My weaping, longing oyes Look through the shadows gathering thick and fast, To where the future lies.

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Pilerims.

A ceravan of pilgrims to the Holy Land is announced to hast offered him one of thy choicest gifts. So deal with all Holy Writ, will embark at Beyrout for France.

[Reported for the Banner of Light.] MISS LIZZIE DOTEN. At the Meledson, Boston, February 5th, 1860.

Miss Lizzio Doton again occupied the dask at the New Melodeon, in Baston, on Sunday, the 5th inst. Her subject, in the afternoon, was "The Spirite' View of the Dieaster at Lawrence."

"And it fell, and great was the fall of it."

berited tendencies to ofil, he crossed the threshold of that The Great Spirit, in the heart of the white man, tells more nature, that beneath these gross elements could not be never writes a lie. He has made the great mountains and the chapel; but he found no peace for his soul. Where tures that the Great Spirit made ages ago. gave that question to his Christian teacher, and turned and to drop flowers about them and leave all beautiful above smote his keeper that he died.

White the great animals alopt below. What does the Great smote his keeper that he died.

anity. Fow, indeed, there are that dare to investigate it, imperative as it is in its demands upon us. Dut when some that He might draw nations and tribes closely together, that great calamity comes to us or those around us, the heart of they might make one great tribe. And, when we have come teachers have said—some of them—that it was a judgment Great fipirit is upon these threads that join together the sent to make men botter; but thousands of such mistortunes the music of the waters, which you cannot understand. The that God has nothing to do with it; that he has given man shall make harmony; and then the red man shall not be certain faculties by which danger may be avoided, and if driven into the forest, nor the peer black man be troiden man falls proporly to use these powers, he must suffer the upon by his pale-faced brother. The Great Spirit has wisdom, inevitable pountty. But we, said the speaker, by the power and ite is willing that all ills children shall have wisdom. roundings, and we fall to colucide with the judgment of it. The white man has wisdom and power, but the Indian oither party. It is true that man is endowed with cortain has the pure word of the Great Spirit in his heart. The litfaculties for the performance of his duties, and for his own the rills come together and make one great stream; and so reservation. But those faculties are not infinite or infalli- the Great Spirit shall send the wistern and the power of the de, and with all his judgment he may suppose the fabric to white man to meet the nature of the red man—to meet with so sound and strong, and yet the edifice may fall, as the mill the wisdom he has learned from the great book of nature; foll at Lawrence, and bury him beneath the ruins. Buch and then the Great Spirit shall live in the hearts of all the calamities must be referred, at inst, to the First Great Cause. | families of mon. Pale-faces, you need the red man. He has Man may use his powers to their extent and still with the that shut up within him which you have not. And the Great

true and spiritual knowledge of that God is rare indeed, of his children that they may be one. among men. That knowledge should—nay, if perfect, it must—produce the most probund and supreme trust in the goodness of that Great Being. Until this is schloved, we know not God. When such a shock as that which was occasioned by the terrible disaster at Lawrence comes upon us. we sit down, for awhile, benumbed beneath it. But then comes the first of the compensations which, in the great scheme of Providence belong to such afflictions. Then we begin to recognize the nobility of our own diviner nature, in | see with your eyes. But my voice is loudest in your hearts. the herolam of those who imperilled their lives in the salva-tion of those who lay crushed beneath the ruins, and of those bureared ones who in resignation cry "Pather, thy will be cannot hear him, when other mon are always speaking in his done," We feel how mighty is humanity, how noble thus cars. He must go to the occun and the forests and the bravely to die. Buch emotions take held upon and awake our better natures. They form part of that great education which we must have before we can know the Almighty or rise to the idea of our spiritual being. That education God alone can give, and that education is indispensable to the fulfillment of the ends of our existence.

Few there are who, looking, as it were, through the eyes of Dolly, can see that man, in his earthly state, is spiritually but a little child, to be educated by these experiences Through trial it is that we receive our discipline. Our souls grow more in the storm than in the sunsbine. There was one who was perfected through sorrow. They who per shed at Lawrence auffered for less than many a one in the audience had endured in the long trial of the years of the past. The experience of one is that of all. No experience that sweeps over humanity but must be realized by every soul. These are the teachings of God and his angole, in con-

tradistinction to the teachings of man. The first step in the knowledge of God, in the resignation to the Divine will, is to worship and reverence some higher power-the second, and the philosophical one, is to look upon | each other; we will work and hunt for each other; and if our education as we receive it from the world, for just what It is to expect nothing better of God, to know that we need in life cash experience which we receive, or we should not mony. We may be strong in ourselves; and if our arms are receive it. There is a third and higher step : When, outgrowing the toys of childhood, we rise up in the majesty of our soul, and say, "Oh, Almighty One! thou hast given mo sinews of the spirit—educate me to the Spartan beroism of the apirit, by all these calemities that throng our carthle pathway." Who is no that is strong, joyful, and courageous -the true moral hero-but he that goes to the footatool of the Almighty, and says to him, "Pather, thou hast sont to me all that I most in this world; and I know that over the wrecks are yours; all tribes, all families, all nations are one. Let of all that is wrong. I shall rise up and come into thy pres-

ence, bearing my shoaves with me." is the hopeful view. It tells man the truth that, through all his earthly experience, he may expect he should prepare bimself for such experiences, not to be taken unawares at any point—that he should prepare himself to live not for his own ends, but for man, The perfect development of our spiritual nature comes with perfect reconciliation to the will of God. From that idea of reconciliation, from that of oneness with the Great Spirit of the Universe, we shall look down, in the great fature of our supernal existence, upon these earthly afflictions, and say, "Dear Lord, thou hast ordered all things well." There shall we be able to generalize, to detect the great Providential system that pervades all the occurrences of earth, and see that even as we have walked through these trials of our terrestrial life, we were laying up colestial treasures for the the ordeal without the smell of fire upon our garments.

RYBNIKG. In the evening, Miss Doton was made the medium for an uldress upon The Great Spirit, by a spirit purporting to be that of Eagle Eye, an Indian Chief who died long before the discovery of America by the whites.

The discourse was divided into five branches-What is the what does He say? what shall His children answer? The following abridgement may give a sufficiently correct concoption of the style and matter of the address.

First, What is the Great Spirit ! I cannot measure the ean, nor the summer air, nor the leaves of the forest, nor bring the great oak into my wigwam; but I can tell of each. was an unmerciful Spirit. He was the God who gave the thing more favorable of Prairie du Chicu. Indian's arm to strike down his enemy. He was the God whom the Indian feared, but did not love. What is the Great village, blessed with the presence of a few free and progress-Spirit? The answer comes to the heart of Eagle Bye, but to sive minds, very prominently among whom has stood Mr. him alone; for that answer must come to the heart of each linzeltine, who lectures to the people often. The inhabitants man for himself.

Where is the Great Spirit? We carried up our great excrifices to the mountain-top, but He was not there. The arrows and the bear-skins, the beads and the wamnum. all remained where we placed them, and we could not find the Great Spirit there. The eagle went up into the sky, till his eyo was dazzled with gazing into the eye of the Great Soirit: but he returned to the earth with thred and fluttering wing, and he could not tell us where the Great Spirit dwelt. sent the tender dove across the prairies, and the lakes, and the forests, and it came back and sunk down, fluttering, at the feet of our eachem, and brought no answer to that question The arrow sped in valu into the air; it fell to earth again; its point was broken, and it brought no answer. We went to the mountain cave and looked into its darkness. We asked the warrier, whose heart was as the rock, to descend into its depths and seek the Great Spirit there. He bade farewell to tures, which, through neglect on the part of the friends in us; he wont; moon after meen we watted his return, and he not circulating the notices sufficiently, were very poorly atno not. A gray-halred chief called a council of all his tended. There are, however, in the city and vicinity many braves together. He said, "My days are almost numbered, I go to the home of the Great Spirit, and shall not return to ou again. The Great Spirit tells me His home is everywhere. I shall see the Great Spirit, but I shall not come to publish a spiritual magazine in Chicago, at two deliars per you again. Sock no longer, children of the Great Spirit, for year, and took up many subscriptions; but the magnetine His home of His dwelling-place; but here, in your own tomes, upon your hunting-grounds, do what He bids you, and when you become children of the Great Spirit, and wear the he can, but never repays. I am often grieved by hearing blanket which He shall give you in the spirit-home, then shall complaints of him. I wish that he would either be honesh o re find His dwelling-place." For many hours we sat in st. leave off lecturing on Spiritualism.

lence. Then one of our warriors rose up and said "yes," and wont to his wigwam; and so they all rues up and said "yes," and went to their wigwams; and we never sought for the home of the Great Spirit after.

What does the Oreal Spirit do? The Great Buirlt never erote a book for the Indian. The Indian has not the white man's eyes, but the Indian's eyes are in the heart, The Great Spirit has written no book for the Indiane, but with His mighty hand He has made pictures all over the great hunt; ing-grounds. The indian makes pictures, like the Great Spirit, and be understands these pictures; and so he under-Not many years since, a condemned felon left the Blate stands the writing of the Great Spirit. The white man may Prison of Blassachuscuts. Alone with histaself and his in- inlaunderstand his book; the Indian cannot mistake his. prison, to learn that the way of the transgressor is indeed truth than the lying spirit in the book. If the Indian does pard. But there was semething immertal and divine in life, not read his book aright, it is his fault; for the Great Spirit crushed out. There was no way out of his darkness and the rast prairies—we see His pictures in the deep valleys; loneliness. He sought the theories of man, the services of and where the lightning has rout the rock, we read the picshould he sack a higher life? One thought kept passing prints and the bones of great animals that He made, and we stormly through his soul—If God will not save men here, know the Spirit Father was very mighty to make these great will be save them hereafter? In desperation, he determined animals and hold them in his hand to do the earth no wrong. that evil along should reign in his soul. There was none to Wo know that He came with the tempest and the fire and turn him from his purpose. He loved not man nor God. He buried them, and sont the Spring, with her bright moccasius, The question of that doomed felon is the question of hu- Spirit dof He has put men in one family, and has thus woven together the world with a web like that of a spider, nan asks—Where was the protecting arm of God? Religious closely together, our hearts grow warm. The power of the upon man; but, alas! the innecent suffered with the guilty- families of mon, and fils fingers play upon them and make others have said it was one of those mysterious providences aweet music. You cannot read it now, except as the voice of have come in the past, and is man botter yet? Others aver Great Spirit will yet play upon those harps, until every heart f the spirit, look down upon this great fact, with all its sur- The white man has great wisdom, but he does not much uso

Almighty remains the responsibility.

Birit is doing all this. He is working very affectly, but in a The belief in the being of a God is universal. Yet, the low and soft voice he speaks—he draws together all the tribes

What does the Great Spirit say? He speaks in the thunder, in the harricane in the earthquake, and men hear and tremble; but they do not understand what the Great Spirit eays. They know not his language. And what does he say to them? "Oblivion of men, bear! On this earth where I have placed you, here in these hunting-grounds, in these great forests, I placed you tegether, that you might be brothers and live in love. I speak to you in all things which you Live so that you may come, at last, into my great wigwam of love." The Great Soirit tolks continually to man, but he prairies, and ask the Great Spirit to speak to him, and he vill speak. And if he listen till that voice become his voice, all men who hear him shalt know it is the Great Belrit that speaks, and all shall liston to him, and all shall come to love the Great Spirit, because they hear the voice of the Great Spirit speaking through their brother. For that man comou without fire-water, without gunpowder, or liatchet or knife; he says, "Brother, the Great Spirit is in my heart, and you shall hear his voice and follow me, and worship my God." This is what the Great Spirit says.

And how shall his children answer? How do the forest leaves answer, when the wind passes over them? Leaf after leaf they move together, and one does not cry out against the other. How do the waves of the great ocean answer, as they roll by the shere? They cry not out one against the other, but they lift up their great song and join in with the forest leaves and with the voice of the great Air-Spirit as it aweeps along; and when man listens, it is all a sweet accord. How shall man snewer? He shall answer thus: "Thou art our Great Spirit Father, and we thy children. We will love thou dost ask it, we will die for each other, but we will not fight against each other. We will live in peace and in harstrong, we will work for our feeble brothron. If thou hast given us wisdom, we will carry that to our red brothron on the western prairies, and say, 'The Great Spirit Father has given us wisdom, and now with this wisdom we will make you wise: for the Britit has chosen up as the channel through which his voice shall speak to you." And when the breath of the Great Spirit moves over them, there shall be one answer in reply-"Oh, Great Spirit Pather, we are ours, we

thy will be done!" Brothers, sisters, the words of Engle Eye are ended.

Indian's Lamont," a contribution was taken up for the aid of Mr. Recent's enterprise in behalf of the Indian tribes, and the exercises were closed with the singing of a funeral dirge, in the aberiginal tengue and in English, by Mr. Bosson's

Indian eingers. The audience this day was, we think, larger than at any provious Spiritualist service in Besten during the past year.

John Mayhew in Wisconsin.

DEAR BANNER-I now proceed to give you a view of the spiritual condition of Wisconsin—and to this and, I invite your readers to the various places visited during my first lourney through that State. A great number of places I have been compelled to pass by, on account of the poverty of long ages of oternity, and that we shall have emerged from the inhabitants, and my own inability to stand against the expenses consequent upon such visitations. Many calls have been received from places where from fifty to one hundred miles of country would have to be traversed by hired conveyances. I have often to feel and when I cannot respond as would to such calls. There is generally throughout Wisconsin a growing interest in Spiritualism, not amongst superficial ourlosity-hunters, but amongst calm and clearheaded, honest, yet critical investigators. I rejoice in this Great Spirit? where is the Great Spirit? what does He do? fact, and you will reloice with me. The more searching the investigations are, the more satisfaction must inevitably recult. The route which I am about to describe, I ontered

upon at Prairie du Chien.-Hero I spont a day in fruitions ondeavers to find any friends of Truth sufficiently free and bold to take any position as Spiritualists. One poor soul I found, I can tell you what the Great Spirit says to Eagle Eye, and who timidly ackowledged that he had seen manifestations, was what He does to Eagle Eye, and what the heart of Eagle Eye himself satisfied, yet dared not neknowledge it. I could find answers. When I tred the hunting grounds of this land, I no place to speak in, but plenty of speecs, hard words, and knew there was a Great Spirit, and that He was with me scotts. There are too many people here to be left without though there were no words in my mouth to express bim, another effort being made to bring the Truth before them, To Eagle Eye and his brethren, He was a God of battles. He and at some future time I hope to be able to tell you some-

Richland City-lying on the Wisconsin river-is a growing

are not wealthy, but, spiritually, they are well supplied. Richland Centre-about eight miles to the south-is also a very promising point, lying about five miles north of Lone Rock Depot. Here I was very kindly and cordially received and welcomed by Bro. Wallace and his lady, an aged couple carnest for the truth. I reached this place on Saturday ovening, and a few hours' notice on the following Sunday gave

me a very interesting and attentive audience. Black Earth-about thirty miles further cast-is a small rillage, very readyish in general, yet containing a sufficient number of righteous men (noble souls) to save it from destruction. Foremost of these stands O. B. Hazeltine, by whom I was hospitally received and entertained. I lee

tured here several times to good audiences. Madison is a large city, very handsomely altuated, but fast hound in ecclesiastical fetters. I arranged here for three lec-

good media and worthy Spiritualists. I met with considerable trouble here, on account of the dishenesty of a Mr. T., who announced that he intended to has not been forthcoming. He has done this in many places, and I find that generally as he travels, he borrows where

Pierceville-on Buts Fralite-is a fine fecation for a village, about eighteen milles from Madison. Here reside our good friends, Esos Churchill and R. Pierce. There is much freedom of mind here. I addressed large audiences three times and blany inquiries in private. We have had hew lecturers, In a schoolhouse, and spont much time in visiting round and from lack of accommodations. conversing with inquirers. The hindness and liberally I mot with here minds a deep impression on my mind, which the first of March, to take charge of a society in Salem. He will long remain. In this neighborhood, and the surrounding leaves many friends, both in and out of his society. Our

be worke up to the subject. Here I was kindly received and seeing mediums have seen the spirits influencing him while entertained by Bros. Banard, Richardson, and Esquire Ford. In the pulpit.

I spoke in the schoolhouse saveral times to very attentive. Miss Lorinda audiences. There are several good media in this neighbor-

hood, some of whom, however, are quite secretly so.

Edgarten.—This is a village of more importance, lying on hearls and much of the spirit of inquiry. Our good friends, Williams, Child and Squires, are not forgotten by mo. Bro. Squires is a medium for physical manifestations, and has since removed to Minnesota, into a neighborhood which is fast settling with Spiritualists—the "Sweet Home" montioned name I have lost, but who is a discorner of spirits. I purpose visiting this and neighboring places again in April next, I have over met. There were many premonitions of danger, Janesville, Wis.

Staughton .- Here, also, I found a very cordial welcome by our good friend, Luke Bloughton, and others. I spoke to the the next day. Bhe had hardly arrived at her home before people here on three successive evenings, and had good the mill fell. No doubt many were alike impressed by audionces. Our meetings were hold in a schoolhouse, but I spirite, who saw the impending danger, but could not be expect, next visit to them, a free church, being erected when sufficiently influenced to avert it, or give warning to others. last there, will be accessible for the atterer of truth. A lady,

Janesville-the county seat of Rock County-is beautifully Dolson, Judge Knowlton, Judge Strong, Mr. Brench, and others. Here are, also, soveral media, and foremost among them Mrs. Miles, a healing medium of remarkable powers. Presuming, howover, that I have written as much as will

Yours for truth and humanity,

P. S .- My address for the next four weeks will be Indianapolis,

be welcome for one communication, I will refrain my hand

and continue from this point in my next letter.

Grownpoint, Ind., Feb. 9, 1860.

CORRESPONDENCE.

J. HEDGES, WEAVERSVILLE, OALIVORNIA.-Good morals I admire; but they are scarce in California, and I do not think they are too plenty in the States of this Union. In the absence of my wife and children, I try to make myself as comfortable as I can; but it is hard. I also miss the blessed privilege of holding communion with departed spirits through mediums. I know no mediums in this vicinity. But, in my ionely hours, I cannot but feel conscious of the presence and influence of the departed. I bolieve in the existence and in the influence of epirits around us, and if we are disposed to do right and be good they will come to us more tangible and more real.

As a general thing, I think that spiritual communications and impressions are correct, yet, like all things of earth, are liable semetimes to be wrong.

There is to me much reason and common sense in the fundumental teachings of Spiritualism. I think that our desires all solfsbuess. Then we shall be made better, benefitted and world. aided in our daily walks by Spiritnalism. If we desire riches, that by them we may do good, we shall be aided by problem of man's existence, both as a man and spirit. Ex-Spiritualism to this end. If we desire light, liberty, and love pend but a tithe of the money now wasted by missionaries in for the benefit of humanity, Spiritualism will satisfy our de- foreign lands at home in this cause, and truly the world would

beliefs and opinions of men, as their opinions, as well as my one morning, feeling a hand pressed upon his ferenced. He own, are the matural results of surrounding conditions, which looked, and saw his wife standing by his bed-side. Still feelall are forced to obey. The same law that caused the tree to ling her hand upon his furthead, he spoke to her and was angrow and blossom, brought forth the worm to prey upon its swered. He reached out his arms to clasp her, and she vansubstance. The same law that caused the early flower to ished. He is an unbeliever, but states the above plainly, and raise its potats in the genial warmth of spring, sent the says it was so, and no mistake. He was as fully awake as biting freet to nip its tender bods. The same law hung the ever in his life. tree in Eden with golden fruit to satisfy the desire of Mother

While I recognize "no law outside of Nature," still Nature prompte us to the performance of certain duties, and teaches us to condemn what we conceive to be wrong, and expess we must think, reflect, and investigate.

I know from observation, reason, and experience, that the doctrine, philosophy, and teachings of Spiritualism unlocks the fetters of the mind, frees it from bigotry, hatred, and superatition; lets in the sunlight of truth, warms our sympathies into life and benevolence into our actions, and causes us to look upon the whole race of Adam as a common brother-

HENRY BREED, Totebo .- I address you for the purpose of informing you that we have lately formed an association in this place, and have secured a ball for meeting, sufficient ly large for our present wants; and that we are in want of a few first class locturers. We would like you to notice the fact. We would like to hear Miss Emma Hardinge, Cora Hatch A. J. Davis, S. B. Brittan, and others. It has seemed to us that they thought this place poor sell to work upon. We wish you would say to them that we have "souls to sare" here as well as anywhere else, and that when on their way West, we would respectfully invite them to give us a call. They will flud our "latch-string out." There are some fifteen or twenty copies of the BANNER OF LIGHT sold in this place, and if the citizens only knew the value of it, it seems to me there would be ten times as many sold,

B. P. ANDERSON, HANDURG, writes that Mrs. J. W. Currier has recently spoken in that place, in the most elequent manner, to crowded houses, notwithstanding the Congregationalist minister there has heretelore poured out the most bitter denunciations against Epiritualism. Denouncing a true thing does not kill it. Bitterness, hate, opposition-yes, all the elements of hell combined-cannot provail against truth. Bpiritualism is truth-and it stands unlaftuenced by all the ungenerous and unchristian denunciations that can be uttored by human lips.

E. L. PATOR, BERLIN, MASS. - We have a little band of true Spiritualists here. We only have occasional speaking, as we have not money to buy spiritual food. We find we have the power ourselves to gu and take it fresh from the fountain of truth, each one for him and herself, without money and without price. We have depended too much upon being fed by others. We have the power to feed ourselves.

He speaks also of remarkable physical manifestatioms through the mediumanip of Miss Annie E. Lord of Portland, which, had we room, we would gladly publish.

ANDREW BIDERS, EAST CANDRIDGE, HENRY Co., ILLINOIS, relates some wonderful manifestations that he has witnessed, and which we cannot find room to publish.

For an answer to the questions that you ask, we must refer you to your own soul convictions. H. S. BROWN, MACON, GEO. - We have received, through our

Now York editor, S. B. Brittan, an article, the object of which is to establish the rights of men, women and children. Its length, and the crowd of matter upon us, will oblige us to lay it over for the present.

G. O. E., GRAND RAPIDS, MICH., calls loudly and carneslly for lecturers to visit that place. Sometime since, S. B. Brittan and Warren Chase lectured there with great acceptance.

M. D. House, Sr. Louis, speaks in the highest terms of the cialryoyant and healing powers of Mrs. D. R. Judkins, Spring-

G. T. M., N. Y., relates some extraordinary manifestations that took place in his presence at the rooms of Mr. Conklin in that city. Please send your name to accompany the publication of

these manifestations.

Letter from Nawburycort.

Blessas. Libiroas-Tuore has been but little public interest n Spiritualism in this city, during this season, but yet there

Mr. Spaulding, of the Universalist society, leaves bere, on Balem Spiritualists will find him, at times, equal to some of country, are many good media.

Salem Spiritualists will find him, at times, equal to some of Cumbridge—ten miles south of Piercovillo—is a small but the first fecturers. I have heard him when apparently he growing village, where the inhabitance are just beginning to was wholly unconscious of being before an audience. Our

Miss Lorinda Williams, a well known tranco lecturer in Maine, died in this city, a few weeks since, of consumption, Blio was attended during her sickness by the old church supporters, and, while in a very weak condition, just provious the Janesville and Madison Railread. Here were many warm to passing away, renounced Spiritualism, joined a church, and gratified her friends by saying that she believed Buistuallem caused her death. Ont friends did not know of her being in town till after sho had left us.

We have had the opportunity of conversing with some of the victims of the Lawrence casualty, a number of whom in my last letter. Here I also met with a brother, whose belonged in this city. I hear of them from all quarters, They appear to be the most anxious to commune of any spirits rionds desiring a visit at that time, may address me at One lady called on one of the operatives, the afternoon of the accident, but could not slop; she .felt uneasy, but could not tell why. She finally left, saying she would come in again the mill fell. No doubt many were alike impressed by

The literary world line been astonished by the advent of here also, was then in process of unfoldment as a speaking the fictitious book of the season-"Sir Rehan's Ghost." It medium; and I have since heard that she is not disposed to came before the public anonymously, and has been ascribed let her gift be unimproved, but speaks out boldly, as the to verious writers of note. The author is Miss Harriet Pres-spirit gives her utterance. cott, of this city. The book is well written, and quite spiritunl. The author is not known to be a Spiritualist, but no situated, and is one of the most handsome and flourishing one can look at her without being struck by her spiritual cities in the State. Here there is a very extensive sectorian look. She is quite young, fair-haired, light-complexioned, element—very bitter in its opposition—yet I think by no slight-made, with a dreamy look. It may not be uninterestmeans invincible. I had present at my lecture an aged Bap- ing to the Spiritual readers of the work, to know that it was tist minister, who evinced much interest in the views I set written during the weird hours of night. She never writes forth before my audience. Here I found many kind and during the day, but after all in the bonse have retired; she warm-hearted friends, among whom I would name Sheriff then goes to her work. No Spiritualist, I think, on reading It, will bolleve her to be wholly alone, whother she realizes it or not.

> I hear of many manifestations had in private families, as well as some astonishing cures performed by mediums, but do not fool at liberty at present to make them public; but I am satisfied that we never stood with a better front before the public than now. Dr. J. W. Greenwood, of Boston, has visited this city professionally, and with astonishing success. He has extraordinary healing powers. Mr. S. P. Campbell, of this place, has been very successful in healing. He bids fair to be a valuable medium for healing, &c.

Many families not Spiritualists are receiving evidences of spirit-presence by raps, &c., heard in different parts of the The occupants can refuse to attend circles and meetings; they can refuse to hear the truth-but they cannot prevent their friends in the spirit-world from coming to them, and, when conditions are right, to manifest their presence. A little girl relates that she sees and talks with an old lady

who died in the chamber the girl now occupies. She says she comes every night and talks with her, handles things in the room, and other matters. Her friends will not believe, but say she dreams. This she denies, claiming to be awake and fully knowing all of which she affirms.

A lady belonging to this city had a son die in a distant city a few months since. One night, recently, she awoke and saw him standing by her bed side, looking the same-clothes and everything-as when he was living. Bhe closed her eyes and he vanished. A few minutes afterwards she again looked, and saw him as before, appearing anxious to speak. She be-"Blossed are they who hunger and thirst after righteens came affrighted, and called to a member of the family to come ness, for they shall be filled." I believe this applies in its fullest sense to spirit communion and to spiritual things. he wanted. Here was a manifestation which many a spiritunlist would feel rejoiced to witness, and yet this person is one of our opponents, and on relating this circumstance said in apiritual things should be pure and bely, and divested of she considered Spiritualists the most wicked people in the

> Truly does the world need enlightenment on the great be the better for it.

I will relate one more instance of spirit-seeing, and then A. P. M'COOMES, JANETTSVILLE, Mr. - I find no fault with the close. A friend of mine recently lost his wife. He awoke

I do not give names, because the persons would be unwil ling; but any person desirous of knowing, can have the VEBITAS, names by calling on me.

February 18th, 1800.

Warren Chase in New York.

Winds are whistling down the streets, snows are beating against the windows, poverty is shivering in its garrets and cellars, orphona, some with living, and some with dead parents, are sweeping the stops and sidewalks, to carn the jime which those in comfortable circumstances can spare; and L housed and homed pleasantly with a generous friend. mel and see the contrast between the "ins" and the "outs. During my stay in New York, I have had a pleasant and highly interesting visit at the elegant home of Mrs. Underilli, formerly Leah Fox, or the cidest of the "Fox Girls," so ustly celebrated in the great spiritual movement of our age. With Leah at one end of the long tuble, Kale at the other, their mother and her brother, and a few select friends-in luding Mr. Underhill and his father and mother-you may ledge we could have an interesting time. Many friends from the other life announced their presence by loud rape, great lips, and spelled messages, by which we found ourselves in the midst of a large party. Margaret Pox-the middle sister. who has joined the Catholics-was not present, but the others have not weakened in their mediumahip, nor slackened in their interest in the union of the two worlds. Leals, after many years of wearying labor and devotion, suffering persecution and abuse of almost every kind, has at last found a happy home, where, surrounded by comfort, she can rest and he protected. But she has not turned her back on the glorious cause in which she was so often almost a martyr, and Kate is the same little, honest, ineffensive and pure spirit I found her near ten years ago-still one of the best test-metiums I have ever met'with.

I have also paid my highly-esteemed friends, A. J. and Mary F. Davis, a visit at their new home in Orange, N. J., where I found them boautifully domesticated, after their long ltiperacy. Well do I remember the little cottage home in Hartford, where I first found Mr. Davis, watching over the sick-bed, which proved the death-bed, of his former companion, and how quickly he lett it when her spirit, which had enlivoned it, had fled. Now I find him domiciled in a little villago twelve miles from New York, his happy companion by his side, and her sister and husband-Mr. and Mrs. Plumb and Mr. D.'s father and sister, making up a truly harmonious family, llving the life on earth that fits them for heaven. Tie sweet, in this pilgrimage of earth, to find harmony and ove filling the hearts and homes of our friends; and I am often blessed with this privilege in my imvols among those

the receive the new gospel. Bro. Davis has a neat and pleasant office at No. 274 Canal street, N. Y., where he or Mr. Plumb can be found during nest of the business hours of the week, and where the Herald of Progress and Mr. Davis's books can be found. and where, I feel the follest assurance, Mr. Davis will faith-

fully fulfill his mission in the great drama of city life. I should also notice a great central movement on foot here. and likely to succeed-to build a magnificent and capacious unitary and joint-stock home in the heart of this city, in which persons and families can own tenements, and save at least three-fourths of what is paid for rent and fuel, and give them permanent homes, and such variety and sort of heard as they may choose. The cutlines of the plan are compicted, well received, and the prospects flattering to its WADREN CHASE.

New York, Feb. 1, 1800.

Anagram on "Unite" and "Untle."

Fivo lotters, rightly placed, will give
A word to lovers doar,
When they in wedlock's bands would live
For many a happy year.
But when their quarrels bitter grow,
If otherwise combined,
The self-same lotters serve to show
How their pulled my find!

How they relief may bud!

Welsten for the Banner of Light. TWILIGHT.

How poofling steals the dreamy tide Of twillgat's welcome hour! Borno soft on dawy wings that side The breath of song and flower: How living, yet antidued the soned Of sight, and touch, and sound ! Boine wizard spell bears captive, lience, My thoughts to falry ground!

At I 't is enchanted land I see! A clime all brimming o'ce With sunny smiles and guahing glos-And bird-notes evermore? Lt.links the soul's first waking laugh To age, by golden bands, And laye ite trusting, magic staff,

On the Elysian lands !

It cradled every bud of thought That e'er has lived to bloom. And pursed the germs by wisdom brought, Whose clusters crown the temb! It warmed to life new-born dealers-

Each passion, wild or low, That o'er has swept with blasting fire, Or lured with tempting glow ! It breatlies in air all innocent,

Beneath fair skies of hope, Whose sun of love gilds all extent, With bliss for boundless acone-'T is both conception and the birth, Of growths by manhood made; 'Tie primal seed and virgin carth,

Of blooms that fruit, or fade. Of that bless land of pure delight, Where pleasures constant flow, It holds the Author's copy-right, And gives its type below-It sheds of its immortal day The carly, dawning beam-

It is its sun's sweet rising ray-'T 18 LIFE'S PIRST MORRING DREAM! New London, Ct. J. C. W.

OBITUARY,

Died, January 25th, Econines Dunnam, of Randolph, aged

Died, January 25th, Eldhide Durnam, of Randolph, aged 20 years, 0 mouths.

Thus, in the flower of early manhood, passed away one of the truly excellent of early. Of him it could well be said, that none knew him but to love him. Early associating himself with every cause which had in view the ennobling of humanity, and the eternization of the mighty principles of humanity, and the eternization of the mighty principles of humanity, and the eternization of the friends of seet, of creed and degma, and the opponents of truth and right. But he faltered not in what he but to be the right. He knew, with the sword of truth and righteenaness in his hand, God and angels would be with him, and, therefore, the weak arm of man could not prevail against him. His was not only a life of precept, but of practice. Bustained ever by the consciousness that he was acting rightly, and adding to spread, by his active life, the true gospel of Christ, list heart qualled not before the oppositions of misguited men. He ever entertained a belief in the soul's immortality, and a few years anturior to his departure embraced the heart-cheering decrines of Spiritualism. In the onjoyment of that blessed faith his spirit went forth from its decaying tenement, to "put on the sainty beauty of the blest," and still to carry on his noble work of love and benevolence. A partner is left to mourn the absence of his earthly presence, and hosts of true friends to sympathize with her. May the preclous thought of his epiritual proximity sustain her and them, and may they inculcate and carry out in their lives the graces which adorned his.

Farowell, brother, till we meet thee On the river's further side, Where undying peace and glory, And eternal Joys abide.

Much we miss thy mortal presence In this changing world of ours. Yet we know thou art now treading Paths adorned with fadeless flowers.

We the last 'good night" have spoken, All our hearts seem sad, forlorn; Yot, 'mid Heaven's bright hand unbroken, We shall hear thy glad "good morn!" Stoughton, Mass. G. H. M.

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive abscriptions to the Banner, and are requested to call atten tion to it during their lecturing tours. Bample copies sen

MRS. AMANDA M. BPENCE Will lecture In Mar Amara M. Brence will lecture in Providence. 4 Sundays of Feb. Norwich, 4 Sondays of March.—Putnam, March 8, 7, 8. Colchecter, March 13th.—Moodus, March 14, 15. Willimsattle, 2 Sundays of April.—Rostor, 8 Sundays of April. Philad'a, 4 Sundays of May.—Cambridgouars, 2 do. of June. Taunion, 2 Sundays of June, and 2 Sundays of July. Providence, 4 Sundays of Aug.
Address, the above places, or Station A, New York City,

Miss M. Munson, who is in California, intends to visit the sining towns in the Buring. She'ls authorized to receive abscriptions for the Danner. Address her at San Francisco,

MRS. FARNES BURDANK FELTON WIll lecture in Primam Conn., four Sundays, commencing Pob 12th; in Chloopee Mass., four Sundays, commencing March 11th; and in Cambridgoport on Sundays April 5th and 15th. Address unti-March 4th, Putnam, Conn.

Mas. A. P. Thompson will answer calls to locture in the inding towns, addressed to her at Lowell, Mass., til

John Marnew, to March lat, will labor in Indiana, and from thence, to April 30th, in Illinois, and the eastern par of lows. Letters from the three last named States may be directed to the care of S. Brotherton, Pontlac, Mich. DR. P. B. RANDOLPH's address, till further notice, will be Boston, care of Banner of Light. Enclose stamp for return

CHARLES H. Chowalt, Boston, Mass. Address, Banner

Dr. L. K. Coonley, one of the most successful clairyovan Dn. L. K. COONLEY, one of the most successful clairroyan physicians in the country, (assisted by Mrs. B. A. Coonley, having determined to make his residence in New Orlean for the winler, has taken rooms at 105 Triton Walk street and will cuto many diseases without medicine. The Doctor is also a spirit-seet, trance speaker, and reader of character by interior colors. Office hours 9 A. M. to 5 P. M. FERR''s tions satisfactory, or no charge. Terms within the reach of all. He will lecture, every Sanday, and at other times, a such time and place as local notice will be given.

Ma. H. MELVILLE PAY, trance speaking and writing medium, will receive invitations for lecturing the coming spring and summer. Address, Akron. Summit Co., Ohio. Miss Rosa T. AMEDET's address, for the two succeedings is Binghamton, N. Y., care of Thomas A. Bedgwick.

Miss Edzarzta Low, trance sponker, of Leon, Cattaraugus Co., New York, lectures at Bilington and Rugg's Corners Cattaraugus Co., N. Y., overy fourth Sabbath. She will namer 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 Yollov Springs, Ohlo, or at Mendeta, Ill.

LEO MILLER will speak in Quincy, Mass. Feb. 26th; Taun-ton, Moss., March 4th and 11th; Portland. Mo., March 18th And 25th; Willimantic, Conn., May 6th and 16th. Mr. M. will answer calls to lecture week evenings. Address, Hartord. Conn., or as above. ALONZO B. HALL, East Now Sharon, Mo., will answer calls

E. V. Wilson, Cholsea, Mass., will receive calls to lecture n the West up to the first of May.

J. H. RANDILL. Friends in the States of Massachusetts and Connecticut desirous of coloring late and appropriate the color late and appropriate the coloring late and appropriate the c

on Connecticut, desirous of cotoring into engagements will fr. It for the coming Summer, may address him, until fur her notice, at Upper Liste, Braome County, N. Y.

Mas. E. D. Eimons, trance speaker, will answer calls to ecture, after the month of January, through Conn. and Jass. Address her at Bristol, Conn.

Mas. R. H. Buar will give lectures on every thing pertaining to Spiritual and Practical life, Religion and Metaphysics, under the influence of spirit. Address the above at No. 2 Columbia street, Boston, Mass. Sm Dec. 3. Mas. J. W. Connies will lecture in Foxboro', Feb. 10th; n Marbiehead, 26th; in Oswego, N. Y., four Bundays of March; Portland, Mo., the three first Sundays of April. Address Box 815, Lowell, Mass.

PLYMOUTH.—Chintles Hayden speaks at Plymonth, Feb. 20th; N. Frank White, March 4th and 11th; Miss Fannic Davis, March 18th, 25th, and April 1st; Mrs. Mary M. Macomber, April 18th, 15th, 22d and 29th; Miss Hardinge, May 6th and 18th; Mrs. Townsend, May 20th and 27th.

Wanger Chass jectures in Baltimore, Md., March 4th and 11th; in West Winfield, N. Y., March 18th; in Syracuse, March 25th; and in Oswego, the five Sundays of April, Ad-dress, Philadelphia, ull March 11th.

J. H. Connies, Lawrence, Madd. Mr. G. will break at Cambridgepost, Masa, Bunday, Pob. 26th; Davier, N. R., Sun-day, March 4th; Farmington, N. H., March 7th,

M. S. GREENLERY, of Lowell, will epoch at Portamouth, M. H., March 4th; Randolph, Mass, March 11th; Portamouth, M. H., March 18th, and April 1st.

Mas. M. P. B. Bawren will answer calls to lecture in any portion of the New England Biotec; will also attend functals. Address Baldwinyillo, Mass. Miss A. W. Brazous will speak at Chicago through Feb-

H. P. Pararento will speak four Sundays in Feb. at Bridgo-

Mins. Frances Bond, care of Mrs. Thomas C. Love, Box F. L. Wansworth speaks, Feb. 20th, at Reckford, 111.; March 4th, 11th, 18th, 20th, at Lyons, Mich.; thence East.

E. B. Wirkeven will answer calls to speak from Utica, N. Y., where his address is for the present. ANDREW Jackson Davis will occupy the deak at Ded-worth's Hall, New York, on the Sundays of Bebruary. A B. Witting may be addressed at Drooklyn, Mich., till further notice.

N. Frank Witte lectures through February at Troy. N. Y.;
March 4th and 11th at Plymouth, Mass.; March 18th and
25th at Quincy.

Mirs Ella E. Gisson, Barre, Mass.
Dr. Jakes Coopen, Belliofontaine, Ohio.
CHARLES W. Burdess, Inspirational Speaker. Box 22, West
Killingly, Conn.
Raw. John Preprent. West Medford, Mass.
Miss Baran A. Macoun, No. 33 Winter street, East Cambridge, Mass.

Miss Barar A. Magour, No. 33 Winter street, East Cambridge, Mass.

Miss Liezus Doten, Plymouth, Mess.

II. L. Bowers, Natick, Mass., or 17 Davis street, Boston,
Benn. Danforth, Boston, Mass.

Elijan Woodworth, Leelic, Mich.

C. T. Heiel, Taunton, Mass., care of John Eddy, Esq.

Miss. Bearma B. Chass. Wost Harwich, Mass.

E. E. Young, box 85, Quincy, Mass.

Lovall. Bezde, North Ridgeville, Ohio.

Mas. S. Masia Eliss, Springfield, Mass.

Philadelphia

hiladelphia Mas. J. B. Burrn, Manchestor, N. H. Dr. C. C. Yonx, Boston, Mass Miss A. F. Psass's address will be New York City, till fur-

Ber notice.
J. C. Hall, Duffalo, N. Y.
C. Charles P. Ricker, Lowell, Moss.
A. C. Rodinson, Fall River, Mass.
Louing Moody, Maldon, Mass.
Louing Moody, Maldon, Mass.
Mas. J. R. Streeter, Crown Point, Ind.
Mus. Frances O. Hyzer, Montpeller, Vt.
Mas. M. H. Coles, care of Bela Marsh, 14 Bromfield street,
Roalon.

H. A. THONER, Foxboro', Mass. 11. A. TUCKER, FORDOTO', Mass.
GRONGE ATKINS, Boston, Mass.
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Miss Susan M. Johnson, trauce speaker, may be addressed. Clinton street, Brooklyn, N. Y. Mrs. H. F. M. Brown, "Agitutor" office, Oleveland, Ohio. MRS. H. F. S. J. HOWN, "Agitator" office, Olevela Jaren D. Gace, Oncida, N. Y. Mrs. Sarah M. Thompson, Toledo, Ohio. A. B. French, Clyde, Enndusky Co., Ohio. F. T. Lang, Lawrence, Mass. William E. Rics, 142 Harrison Avenue, Boston.

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Jan. 28.

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must be sont, written with ink. For medical examination
and proscription, when the patient is present, \$2; when alsent, by a lock of hair, \$3. Medicines sent on reasonable
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4 Jan. 7.

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2m Jan. 7.

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MRS. B. K. LITTLE TAS POSTFONED GOING SOUTH THIS WINTER ow Ing to the carnest solicitations of her numerous friends and patrons. Mrs. L. will continue to occupy the same rooms—35 Beach street. Hours—from 9 to 12 z. m., 2 to 0, and 8 to 10 z. m. Terms, per hour, for one or two persons. clairvoyant examinations, \$1.00; examinations by hair, \$1.00.

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Nov.23.

dress, Philadelphia, till March 11th.

Mas. Many Maria Maconers will speak, Peb. 26th, at Foxboro'; March 18th and 29th, at Putnam; April 8th, 15th, 22th, and 29th, at Plymouth; May 6th and 13th, at Poxboro'. She will not receive calls after May Slat without further notice, as the thinks of victing California the coming Summer; if ebe should romain, due notice will be given.

Miss L. E. A. Ds Fonce, trance speaker, of La Crosse, Wis., will respond to calls to locture in New England until April. Will leave the collection when the company of the declaration of the declaration of the declaration of Jan. 18.

Mass. Address her, care of J. S. Holton, Northampton, Mass.

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symptoms.

TERMS—For examinations, including prescriptions, \$5, if
the patient to present; and \$10 when absent. All subsequent examinations \$2. Defineations of character, \$2.

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Oct. 20

Oct. 29

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In this important particular, viz:—It has been the carnest

derstand the numerous modern Maidelies, which have become so very prevalent and fatal, especially to the young,
known as nervous debility. The external manifestations of
this class of discases are itelazation and Exhaustion; Marazmuse or a wasting and consumption of the vital fluids and the
muscular and norre tissues; sallow countenance; pale lips;
dizziness of the head; impaired memory; dimness of eye
sight; less of balance in the brain; nervous deafuces; palpitation of the hear; great restlessness; despondency of
spirits; dreamy and restless sleep; fould or bad breath;
vitlated or morbid apportie; indigestion; liver complaint;
diseases of the kidneys; suppressed function of the skin;
spinal firitation; cold extremeties; muscular debility or lasslude; rheumatic and neuralgic palms; hurried breathing;
cough; branchitls; sorances of the threat, catarrh and dyspenic tubercular consumption.

Asso, lantrative Deepersta, known by capricious appe-

cough; oranemus; sortines of the threat, caterin industri-points tuberoular consumption.

Also, instrative Dreresta, known by capricious appe-lite; score of weight and foliates at the pit of the stomach: treepular bowels; tongue white; severe inscinating palms darling between the shoulder-blades from the stomach; pulse darting between the shoulder-liades from the atomach; pulse quick and irritable; dull, henvy aching pain across the loine; excessive depression of spirita, despondency so intends as often to excite the most painful ideas; hence this class of disorders invariably indicate impaired nutrition; enervation in the organs of digeation and assimilated, so that had and unassimilated chyle gets into the blood. It should nover be forgetten, therefore, that some of the worst and most fatal diseases to which ficel is heir, commence with indigeation. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of untural and scientific remedice, eciected with great discrimination and judgment that directly ald nature in her recouperative energies to build up, throw off, and resist merbid action. They discard all drugs and poteonous renucles—

nction. They discard all drugs and poleonous remedies— mercury, calomel, and all the old school remedies are most scrupulously discarded, both from convictions of judgment ad conscientious motives. Parients shall not be drugged at this Institution

and conscinious metree. Patients that not be drugged at this Intilution.

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Statistics now show the solemn truth, that over 100,000 die in the United States annually, with some one of the furegaing diseases, develoying consumption, prostration of the vital forces and promature decay.

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cerrogatories, which was caused a cerrogatories, which was caused and sy Mail or Express.

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

227 A Treatise on the causes of the early decay of Ameri-

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Penrls.

And quoted odes, and juvels live words long, That on the stretched fore linger of all time, Byarkie forever."

Dost ever, in a lonely hour, Some Cark forebodings feel, While o'er thy soul, with magic power, The shades of sadness steal, And ellently electrotype Upon thy heart so fair— Too deeply for the hand to wipe,

Its own dark image there? Dost over turn from earth so drear, To higher, happier, holler ophere?

"Tis brighter where the angels dwell-No shadows fit their sky, No angry waves their occan swell, No tempests pass them by. 'T is purer where the angels live-No passion, lust or pride Can there make innecence to grieve.

Or faithful hearts divide !

'T is peaceful where the angels live-That peace and purity I crave! [D. M. F. Walker.

He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other. - Bacon

> There is in souls a sympathy with sounds; And as the mind is pitched, the car is picased With melting airs, or martial, brisk, or grave; Some chord in unison with what we hear Is touched within us, and the heart roplies

The human heart is like a feather-bed-it must be roughly handled, well shaken, and expend to a variety of turns, to prevent it becoming hard and knotty.

> True love's the gift which God has given To man alone beneath the heaven. It is the secret sympathy, The stiver link, the silken Uc. Which heart to heart, and mind to mind, In body and in soul can bind .- [Watter Scott.

He is happy whose circumstances suit his temper; but he excellent who can suit his temper to any circum

> One impulse from a vernal wood May teach you more of man, Of moral evil and of good, Than all the sages can .- [Wordsworth.

A FAMILIAR LECTURE

HENRY WARD BEECHER

Delivered in the Lecture-Room of the Plymouth Church, Brooklyn, Wednesday Evening, Feb. 1. 1860.

REPORTED FOR THE DANGER OF LIGHT ST T. J. BLLINWOOD.

I wish to read the account of Mary's going to the sepalcher, of her discovery of Christ, and of the interview that took place when first she saw him, after his resurrection. It is contained in the twentieth chapter of John's Gospel. Before I begin, at the eleventh verse, I would preface the facts that, on the first day of the week, Mary Magdalene came early—before daylight—to the sepulcher, and there saw that the stone had been removed. That circumstance, from the fact of the sepulcher having been fastened and guarded as it was, of course filled her with astonishment, and sent her back very quick.

ace ther back very quick.

"Bhe runneth, and cometh to Simon Peter, and to
the other disciple whom Jesus loved"—John, of
course, though his name is not mentioned—"and saith
unto them. They have taken away the Lord out of the
sepulcher, and we know not where they have laid
him."

It seems evident that it was but a mere superficial It seems evident that it was but a mere superficial lance which she cast upon the sepulcher; that she lived in the interior of her own life—in her feelings; and that when she beheld the sepulcher apparently violated, she did not stop to look in—certainly not to make such inquisition as afterward she did. A glance was enough. The very absence of the stone from the sepulcher awaked in her a flood of thought and feeling; and she wheeled and ran to the disciples to tell them her impressions.

"Peter, therefore, went forth, and that other disciple, and came to the sepulcher. So they ran both

ple, and came to the sepulcher. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher."

Love ran faster than zeal that time; for it was John that outran Peter.

that outran Peter.

"And he, stooping down, and tooking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher; and seeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple that came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again from the dead. Then the disciples went away again unto their own home."

Now comes the narrative upon which I shall speak this ovening: .But Mary stood without at the sepulcher, weep-

That was her business. Her whole soul, it seems, was stirred up. The whole narrative shows that she was a person of the deepest sensibilities, and of the strongest tides of feeling—one of those persons that are accustomed to live in the sweep and middle chan-nel of the heart. And while all these things were going on, she seems to have been overpowered by the thought of the nearness of her Measter, or by the reminiscences which came up to her as she stood in that place. Ten thousand things, doubtless, flitted through her mind at the more suggestions of memory, rather than as definite forms of thought. And as she stood there weeping, probably almost unconscious of what abo did, she stooped down and looked into the sepul-oher, and saw what those two great men did not see very likely, too, because their eyes were so rude and coarse. But the woman's eye, that had been cleaned

by her way of living, had a discerning power which, it seems, had yet to be given to the others.

"And as she wapt she stooped down and looked into the sepulcher, and seeth two angels in white"—showing whence they came-"eftting"-for they were not standing, like the guardian angels that defended parastanding, like the guardian angels that defended paradise from the ejected father of the race—the one at the head, and the other at the feet!—because as some commentators say, the body of Christ. from head to foot, was under the Divine protection, by God's angels—where the body of Jesus had lain. And they say unto her. Woman, why weepest thou? She saith unto them, Because they have taken away my Lord,

and I know not where they have laid him?"
Christ was yet dead, to her thought. Her love for him only was living: that could not die.
"And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was

Why did she not know that it was he? For two very Why did sho not know that it was no? For two very sufficient reasons, probably. 1. The mark of suffering, and of the grave, and of the newly entered power of God, gave such an appearance to the majestic stature of Christ, that if sho had looked upon him with an unveiled eye, she scarcely would have remembered him. Are there not times when your intimate friends lift themselves up with such a changed appearance before you that, were it not for eigenmanners, you might al. themselves up with such a changed appearance before you, that, were it not for circumstances, you might almost pass by them and not know them? 2. Heroyes had woven their own well in liquid tears, so that she could not discern Christ's face and expression. She hindered her own seeing by her tears. For both of these reasons, doubtless, she failed to know that it was the suffering Master for whose discappearance she was wearing.

doubtiess, and latted to know that it was the suffering Master, for whose disappearance she was weeping.

There are others beside Mary that weep right in the presence of their joys, and do not know it. Christ stands around and near and before a great many persons, while they are bemoaning his supposed absence, and longing that he would come to them.

"Jesus said unto her. Woman, why weepest thou? whom seekest thou?"

whom seekest thou?"
Observe what a genial, sympathizing nature this strong-hearted woman had. See how respectfully she addressed one whom she took to be a humble individ-

ual:
...She, supposing him to be the gardener, saith unto him—Sir. if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

truth to her.
"Jesus saith unto her, Touch me not; for I am not

thrust it into my side; and be not faithless, but believe

masses of men, and races of men, there would be, but scarcely individual men.

But this is not the only use of a name. Names are repositorles: they are storchouses. Into them how much treasure do we bring! For such is the principle of association that we come to hang upon the sound of a person's name ten thousand thoughts and memories. The hearing of a name by which a person to called will often send the mind off on a journey as long as one's own life. What mother ever hears the name of a child gone, that she does not instantly seplong as one's own life. What mother ever hears the name of a child gone, that she does not instantly separate that name from every other person that wears it on earth, and go back to the time of the child's birth, to its early years, to ten thousand experiences connected with it, to her own hopes in reference to it, to the circumstances of its sickness, and to the event of its going heavenward? How many things fill her ear the moment that name is uttered in her presence! What an interior history is immediately brought up by the sound of that single word!

Our friends' names are identified, not so much with their individuality, but with their life; and not merely that, but with the particular part of their life which inter-plays with our life.

If you mention families, you separate men into masses; but if you give the distinct name of a person.

I remember times when I used to be in great distress of mind about myself. Other men's experience would not satisfy me. The comforts of other men were not comforts of or me. No man's raiment would fit mes its own satisfy me. The comforts of other men were not comforts of other men were not comforts of or me. No man's raiment would fit me: it was either too tight or too loose. What afforded other men consolation, afforded me little or none. I felt that I needed, not what other men were comforted by, but something to come to me in my identity—some—that I needed, not what other men were comforted by.

Is your neighbor naturally genial and kind? and are you naturally reserved, through the force of pride or self-ends' names are identified, not so much with their individuality, but with their life; and not merely that, but with the particular part of their life which inter-plays with our life.

If you mention families, you separate men into masses; but if you give the distinct name of a person.

Has one person, who has a matter-of fact mind, come to saving knowledge of the truth which affords him a saving knowledge of the truth which affords him a saving knowledge of the truth

masses; but if you give the distinct name of a person. you read an individual history. An individual name comes to you differently from a general family name. So that it is more to us, a great deal, to use the first names of persons, than to use their last names—it means more, it strikes a deeper chord. But again: The liberty of using names means a great

deal. If we are merely acquainted with a person, we deal. If we are merely acquainted with a person, we have long been acquainted with a person, if we have long been acquainted with a person, if we have passed the bounds of mere acquaintance, so that we stand in the charmed circle of loving familiarity. Then, as then we are permitted to use his individual name. Therefore, when we say "Mary," "Elizabeth," thin with a full knowledge of his experience, of all that he weak or wicked about him, and of all that he man feels

interior intimate knowledge of them, we call them by their individual name, whatever it may be, as in the ase of the text.

and ton thousand of whose noble thoughts, as you read them, have stirred your sonl, and afforded you enjoy-ment and profit in manny a solitary hour; and if, while traveling in the Old World, you should chance to come into their acquaintance, and they should deign to call you by your first name, would not that be sweet indeed to you?

How beautiful it seems to have elderly persons who shine with the lustre of goodness, out of whose life the ruder part is so far burnt that it glows with a steadfast and serene light—how beautiful it seems to have such persons call us by our first name! When such an one, on meeting me, steps over the barrier of my other name, and calls mo "Henry." I instantly take it that the person pours out, in the use of that word, his inward kindness toward me. I accept it as something from his soot, rather than from his lips. There is a meaning in such a use of names; and we are pleased when they that are larger than we, and older than we, and nobler than we in heart qualities, say to us, as it were, by calling us by our first name. "You are my personal friend; you are the man of my heart; you are one one is sweet and pleasant to me." They never say these things by words; but when a man that is superior to me calls me "Henry." he says them to me; they are all meant by the use of the word.

You can understand, then, the effect produced by then he understands all that you do not know, about then he understands all that you do not know, about How beautiful it seems to have elderly persons who

How true that is to love! She had nothing to ask! when he said to her, "Woman, why weepest thou?" she had nothing to expects she sought to favor; she did not know him, and went on saying, supposing dreamed of nothing except the liberty of attending his body, dead. But that duly would burn in her heart like a lamp of performed oil: to do that office would throw light, and cheer, and confort, on her life.

"Jesus saith unto her, Mary"—that was sli; not another word. "She turned herself, and saith unto him, Rabboni, which is to say, Master,"

Ilow quick that lock opened when the right key was put into it! When he said unto her, "Mary." It struck the very centre chord of her life; for there was the old tone of familiar conversation, and there were those thrilling accents of love which one puts into a word that is true to it. These touched her soul, and vibrated through her being, and interpreted the whole truth to her.

"Jesus saith unto her, Touch me not; for I am not when he is add to her, "Woman, why weepest thou?" when such words as these are employed by Christ, who his voice; and he called his own employed by Christ, when such words as these are employed by Christ, and the said in the flow true that is to love! Sike had nothing to ask; When he said to her, "Woman, why weepest thou?"

When such words as these are employed by Christ, they have great significance. When it is said, in the libbe, "I have called thee by thy name," these words have a great deal more significance than we are wont to suppose. In other words, they teach us one of the

vibrated through for being, and interpreted the whole truth to ber.

"Jesus saith unto ber. Touch me not; for I am not yet ascended to my Pather."

Do you see how exquisitely this picture is sketched? Everything that is said is so said as to intimate something that is yet useful. It is not sait that hiary did more than to cry out, "Rabboni;" but it is very plain that, in the eagerness and the untiblakingness of the moment, she ran to Christ, and would have taken him in her arms. It was natural; it was noble; it was the spontaneous gesture of love, and zeal, and secred familiarity. But Christ says to her, as if he wished to impress he with a thought of his higher eancity, as if he wished to make her understand that he was not only her companion, but something more. "Touch me not" caseended to my Father." That is to say, the time will come when every desire for the most intense familiarity shall be satisfied—when every desire for the most intense familiarity shall be abundantly met. And then he says to her:

"Go to my brether, and any unto them., I ascend unto my Father and your Father, and to my God and your God. Mary Magalene came and told the disciples that she had seen the Lord, and that he had spoken these things and her."

But I will warrant you she did not tell them how she fellt. There were no words by which she could have done that.

You will find it related, in the last of this chapter, and behold my hands: and reach hither thy hand, and brirust it into my side; and be not faithless, but believed in the character as they were developed.

Now this goeth words as these are employed by Christ, they have deal through to the stilling, in the list of the subject to his familiarity with their naid/sidual lives, but his respect to his familiarity with their individual lives, but his respect to his familiarity with their individual lives, but his replication. If the formed individual knowledges of them, and advision and the other disciples, that he passed as "the disciples at the which every heart yet and the pa

and behold my hands; and reach hither thy hand, and threat it into my side; and be not faithless, but believing."

The question would naturally arise, Why should be ask Thomas to touch him, and forbid Mary to do the same thing? I think a little reflection will show the reason why. The touch, in the case of Thomas, was for the purpose of identification, and it was revocitial: in the case of Mary it was the overflowing, gusting gesture of a person that looked upon Christ as merely an object of carthly love, almost restored; and when, forgetting for the nument that he was God, she spring forward to embrace him, he abated her enthusham by putting her back a little, thus opening her mind to the higher relations that he sustained to her, which were not of time alone, but of eternity, and pointing her to that blissful realm where love shull be the fruition of every soul that dwells therein.

The particular point is that I wish, from this stage of my remarks out, to speak of, is that suggested by the two modes of address which Christ made to Mary Magdalene. He first called her "woman," which was, under the circumstances, a cullicient identification, and ahe did not know him: he afterwards called her "Marry," which was her own proper name, and she instantly know him.

There is a great deal more in this babit of ealling persons by their name, than we are apt to think. A name is given to a person, not only to separate him from those around about him, not only to disorminate him from those around about him, not only to disorminate him from those around about him, not only to disorminate him from those around about him not only to disorminate him from these around about him not only to disorminate him from these around about him not only to disorminate him from these around about him not only to disorminate him from these around about him not only to disorminate him from these around about him not only to disorminate him from the persons, but to call him up, when so separated and discriminated, into his own proper, individu and character as they were developed.

Now this is just exactly that which we need in this

to a saving knowledge of the truth which affords him a steadfast faith? Another man says: "Such a person may be comforted by such a faith, but how can I be com-forted by it—I, that am as full of mists as a summer morning—I, that never wear the same clouds about my head more than once—I, that have states of mind which come and go like the tides of the sen? I need to have something come home to me personally." No man ever gets consolution until there is some ex-

we have long own.

have passed the bounds of mere acquaintance, we stand in the charmed circle of loving familiarity, then we are permitted to use his individual name, then we are permitted to use his individual name, in "John," "James," or any other individual name, in speaking to persons, or of them, we instantly imply that we have an interior, indimate knowledge of them, which justifies our addressing them with such familiarity. We come nearer to persons, nearer to their eccret life, when we are permitted to call them by their individual names. When we are not permitted to do that, we stand off, and speak their family name, accompanions of the stand off, and speak their family name, accompanions.

Now I suppose that we are just as much individualized in the mind of God, as the children of a family are individualized in the mind of their mother. Do

their individual name, whatever it may be, as in the case of the text.

Now these things—the power of names, and the right in names—as you will see in a moment, have a very intimate relation to the habit of God toward us. There is but one other thing of which I wish to speak, before I proceed to make an application of my remarks—namely, the effect upon us of being called by our individual name.

Ordinarily, it makes but little impression upon one, to be called by his individual name: but there are circumstances in which it makes the heart ring like a hell. If a little innocent child, with winning ways, in the street, gains your attention, and calls you by your first name, how pleasing to you are the kindly feeling which they thus evince I or, when you are in a company of those who are not only your consider an honor to be desired, if they are pleased to lay aside all stately ceremony, and to single you out by your first name, does not that name sound very sweet to you from their lips?

There are certain authors whom you greatly admire, and to individuals; so we stand before an have stirred your soul, and afforded you enjoy.

A substitution all the way down through his whole life: He nover sends to you from their lips?

There are certain authors whom you greatly admire, and in thousand of whose noble thoughts, as you read the have stirred your soul, and afforded you enjoy.

There is a place in God's heart for every child that is given her. And do you not suppose that all men stand before him plain, and individual, and distinct? Do you not suppose that the thinks of them, and individual, and distinct? Do you fit such the way down through his whole life; and another, according to his temperament and constitution, all the way down through his whole life; and another, according to his peculiar disposition, all the way down through his whole life; and not can all the way down through his whole life; and not can all the way down through his whole life; and not can all the way down through his whole life; and not can a children separately, when she has ten, or thirteen—as in my father's family? Do you not know that these and as all that we think and feel of them, we think and feel of them as individuals; so we stand before God, and all that he thinks and feels of us, he thinks and feels of us as individuals. He calls every one of us by name; and he does it a great deal more than we know. How much does the child know of the times that the mother, who sings and rocks its cradle while it sleeps, and breathes its name? When the child is

yourself. You understand but very little in your experience, and underneath that there is a great tumult nous realm which you have not explored. The great and tides in you, you know little about. God knows all about them. He understands you perfectly. Come to him because he so theroughly understands you, and because he has the wisdom to administer to you accord-

ing to your peculiar wants. ther application that I wish to make is one of despondent because they feel that they are so unworthy before God. They have a vague sense of being verified to de line worthy before God. They have a vague sense of being weak, of being worthless, of being powerful to do wrong, and feeble to do right. Such persons need the assurance that God takes us up, and locate aways no with temperague. ooks upon us with tenderness, and undertakes to nourish us, and train us, and educate us, hero, with reference to the whote of that which we are to be when o stand on Zion and before God.

we stand on Zion and before God.

For I take hit that in our earthly education we are like a painter's canvas. He has an inspiration to-day, and begins to lay in the picture. The canvas is blurred to everybody's eyes but his own; he knows what he means to bring out. On the second and third days there is not much apparent advancement in the picture, to the superficial observer, but the painter knows that he is weeking it no to his own intervior idea. And, by and,

superficial observer, but the painter knows that he is working it up to his own interior idea. And, by-and-by, when the picture is perfected it stands representing that which he saw from the very beginning.

And where we are spoken of as being presented before the throne without spot or wrinkle, I think I see the trace of the same thing. God is, in this life, training us, educating us. He bears with us, and loves us, and cherishes us, rade and unlovely as we are. We are daubed here and there; we are imperfect in this feature and that: but God is included no in us the Divine like. daubed here and there; we are imperfect in this feature and that; but God is producing in us the Divine likeness. He is painting on, and is bringing us nearer and nearer to that likeness; and, by-and-by, when we are perfected, and we lift up our glorified face before the throne and admiring angels, we shall stand representing that which he saw from the very beginning. Our imperfections God does not love, our sin he does not love, our rudeness he does not love; but he waits patiently for the time when we shall have advanced beyond these, and become that which he is making of us. I know not how it may be with you, but, since this truth became imbedded in my soul, it has been an altar there; and it is never without incense or a flame—the truth, namely, that I stand related to God as a child stands related to its carthly father; that he knows me and my wants perfectly; that he has made his promises

sands related to its curity father; that he knows me and my wants perfectly; that he has made his promises to me in view of that perfect knowledge; and that, having undertaken my case, he will never leave me nor forsake me. With confidence in this truth, I will boldly say, from this time out, "The Lord is my helper, and I will not fear what man shall do unto me." That is enough—that is enough; and in that I will shide.

abide.

If, then, there are among you those that, in a vague and general thought of your relation to God, have failed to find the heart satisfaction you need, turn your mind more to this truth. Bring home to yourselves the individualization of your name and nature before God. Let Christ say to you, and say it every day, "Mary." Imagine, when you go to him in prayer, that, as you call him by his name, crying, "O Lord Jesus," you hear him speaking your name. Imagine—and this is the function of your imagination—how your name sounds spoken by the lips of Christ. Use this power that is given to you by making him speak to you; and then listen to what hesays to you individually, and see if you ne not find comfort in this personal familiarity with him—see if your heart is not brought, by sweet resurrection, out of gloom and sadness, into radiant joy and unspeakable satisfaction.

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