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THE SERMONS

Of Reve HENRY WARD BEECHER and EDWIN H. CHAPIN are reported for us by the best Phonographers of New York, and published verbatim every week in this paper EIGHTH PAGE-Rov. H. W. Beecher's Sermon.

Written for the Banner of Light.

JACK MELVILLE:

THE LIFE OF A SAILOR.

BY DUNCAN M'LEAN.

(CONTINUED.)

At last the ship was ready for sea, and advertised to sail in three days. I received a day's liberty, to bid good-by to my friends. Rigged in my best, I was hurrying toward Mr. Bartlett's, when Miss Bartlett, locked arm-in arm with another lady, hove in sight, beaded for me. It was a beautiful day, sky clear, and weather warm, and many ladies were promenading the walks which skirt Hydo Park, with their carriages in attendance.

I saw Miss Bartlett, half a mile distant, long before she saw me, and had no doubt that she would be happy to greet me when we met. Imagine my surprise and mortification, therefore, the instant her gaze encountered mine, she gently turned the lady in her company round, back toward me; and, as I passed. I heard her inquire for the carriage, as she felt rather fatigued. This movement was castly explained. She had that day been honored by a call from a Viscountess, and could not afford to recognize a sallor, though the lady who had henored her by the call was herself the wife of a saller, a captain in the Royal Navy. To avoid all mirapprehension, however, I turned round. and, facing them, said, as I raised my hat-

Ladies, I will call a carriage, if you desire it; I thought I beard you inquire for one."

"Sir I" replied Miss Bartlett, "you have the advan; age of me; I have not the honor of your acquaint-

"My dear Miss Bartlett, you have mistaken the young man's tender of service," said the lady, "for an act of recognition. He simply asked us if we desired a carriage."

"Thank you, sir." replied Miss Bartlett, without raising her eyes from the ground; "I feel better now, and shall not require your services."

I bowed and passed on, keeping up a high-pressure state of thinking. It was evident that Mise Bartlett expected I would recognize and address her, and that evidently comprehended that the affair was improvised she had framed the personal, insulting answer which to square accounts with hor. she gave me in anticipation of such an event, but failed, she had recourse to the tongue, which left no friend or fee !" doubt in my mind that she deliberately designed to | Ellen and the captain conducted me into a private out me the instant she recognized me. As I passed room. onward, I looked frequently over my shoulder to see where she would bring up.

"Hallon, Jack !" shouted a voice in my car, while I felt a firm hand upon my shoulder, ... what wind has blown you upon this cruising-ground?"

"My old captain !" "My young cockswain!"

When Viscount Intropid commanded a ten gun bris tion. It was be who hove me to.

.. What do you think of those two frigates you have

In a few words I recounted my knowledge of Miss Bartlett and her family.

"And, I suppose, sailor like, you want to be square with her for the broadside she has just poured into departure drove his sister into matrimony, and upon a you? But you can't, Jack. Such a girl as Miss Bartlett would bring an admiral by the lec. You must up Burke was the happy man who won her. Bartlett, by helm and cruise in other waters."

"Who is the lady with her ?" I inquired.

"That's my rib. What do you think of her?" to Miss Bartlett. I did not even see you, though I can see on far and as fast as most lade of my inches." "Can I do anything for you. Jack ?"

"Yes, much, captain, if you please. I suppose Miss Bartlett is bound to your house; if so, take me with you, and introduce me, as an old acquaintance, to your lady, in the presence of Miss Bartlett."

"I see your drift. Jack. I'll do more. My house is No. 50; call in five minutes."

True to time, the captain received me in a private, cided her in my favor. He concluded by saying: room, and said-

"Jack, you are my sister Ellen's sweetheart, come to bid her good bye. You have leved each other long rum, has also lost you a sweetheart. You had not and faithfully. She will play her part; Jo you think you can play yours? Mind, there are several naval officers in the drawing-room, and perhaps a dozen ladies, who all know something of the part you are tain." expected to play. If you full, you will become the laughing-stock of the company; if you succeed, you in after life. For ten years, during which time I rose will be more than square with the pretty but proud to be captain, I carefully avoided, as far as possible, kiss Bartlett. Do you consent to play the part I have female society. I would not put myself in the way of chalked out for you?"

... I do; and if I fail, horsowhip me out of the house." My heart, yes, my whole soul, seemed to dance with gles. No coward fears nor tremulous emotions agi. but the instant my reason detected them, they were tated me; I felt firm as a rock, with all my senses at rigidly analyzed, and dismissed as worthless. I was command.

The drawing door was opened; Capt. Intropid, as I advanced, announced—

man-a friend who never deceived mo."

.The company rose. I bowed and smiled in triumph as my gaze encountered that of Miss Bartlett.

"My dear, dear Jack," said the queenly Ellen, beauteons as 'Black-eyed Susany' while she tripped into the the Island of Madeira. During three days and nights room from another door; "I knew you would come I never left the deck, until my ship was once more in to bid me good-by."

She extended her hand: I knelt on one knee, and kissed it. As I sprang to my feet, I glanced at Miss duty. The hurricane subsided into a westerly gale, Bartlett, who was scated by the side of the Viscount, and under double-reefed topsalls, reefed courses, reefed ess; she appeared amazed.

Turning to Miss Elien, with more than an actor's

ardor, I said-

"Charming Ellen, this is the happiest moment of my After shifting my clothes, and cating a hearty break-

paradise I fear contains no pleasure equal to that which

enjoy." "And yet. Jack," she replied, her hand still in mine, "sailors are said to be as fickle as the sea: I hope you will prove an exception to the proverb, and not forget your Ellen."

This was said with a seriousness akin to anticipated grief. Her head was gently inclined toward me, and tears scomed to gather in ber dark, brilliant eyes.

.. Ellen, sweet Ellen, look not so sudly. Cheer upwe only part to meet again. True shall I ever be to thee; not lickle like the dark blue sea."

She raised her head and smiled sweetly. The company tlatered-bandkerchiefs were freely displayed. Assuming a theatrical attitude, I sang-

"Belive not what the landsmen say,
Who tempt with doubts thy constant mind;
They tell thee sailors, when away,
In every port a mistress find.
Yes, yes, believe them when they tell thee so,
For then art present wheresee'er I go." "Brave !" shouted the gentlemen-"Braham never

ang that stave better." I bowed. The Viscountess rose from alongside of files Bartlett, and approaching me, said, "You must

dine with us, this evening, Mr. Jack." "I second the motion," added the captain. "I third and fourth it," responded others. "And I,"

said Ellen, "beg it." . Ladies and gentlemen, I must not. The old saying, 'Time and tide wait for no man,' is as true now as when first attered."

Taking Ellen by the hand, I once more struck up in my best style-and I could sing well for a sailor-

"See the ship in the bay is riding;

"See the ship in the bay is riding;
Dearest Ellen I go from thee.
Boldly go, in thy love confiding.
O'er the deep and the trackless see.
When the thunder of war is rearing.
When thy sweet features no more I see.
The sucthing thought shall at midnight cheer me:
My love is breaking a prayer for me."

"I'm off-good-by; adieu, dear Ellen," and was making for the door, but a simultaneous movement of

the gentlemen brought me up. Not yet. Jack; we must drink your health in a

umper," said the captain. Rum-old Jamaica-was brought out.

"Fill your glasses, gentlemen, and respond Amen, Indica," said the captain, "while I give you the best old toast that ever was drank: 'The wind that blows. the ship that goes, and the lass (that's you. Ellen.) that loves a sailor. (that' a you, Jack.)'

I tossed my glass off in a twinkling, and eyed Miss Bartlett at the same time. She blushed blood-red; she

"Once more adleu, dear Ellen-adien, ladies and wished, if possible, to avoid the alternative by turning gentlemen. I leave with my face toward you, for never her back upon me first. The back movement having shall it be said that Jack Mclville turned his back upon

.. Jack, after that you're fit to bead a boarding par ty," said the captain. "An actor who had studied the part, could not have played it better."

"The encouragement I received from Miss Ellen." said I, "carried me through; without that I must have appeared rather oddly; but I was determined not to

"As a return," said Miss Ellen, "you must tell me on the Mediterranean station, I was cockswain of his all about your love story with Miss Bartlett; we will gig two years, and performed my duty to his satisfac. bave it dramatized for our private theatricals. It must be charmingly interesting."

I gratified her; was permitted to kiss her hand, and inst passed? I saw you taking their bearings pretty departed. That night I rejoined my ship, without calling on Mr. Bartlett, and the next day sailed for

Calcutta.

Years afterward, I accidentally met young Bartlett in Liverpool. He informed me that the scene of my continental tour, to escape the town talk. Captain way of apology for her, said that she did not mean to insult me, only to see how I would act that evening, when I called to bid her good-bye. She had turned "I can't say, captain, for I only saw her booked on her back upon a dozen others, and when they alluded to it, laughed at them for their sensitiveness. She wished to repeat the experiment upon me-there was no pride in the matter. By way of exciting regret, he further stated that she really had a warm affection for me, which would have been encouraged by the family. considering the great service I had rendered them in saving his life, and have ended in matrimony, greatly to my advantage. She liked my name better than Burke, and that, with other considerations, would have de-

"You perceive, therefore, my dear friend, that your keen eyesight, which has won you so many bottles of worldly wisdom enough to be near-sighted for once." "The match was not to be, Mr. Bartlett. I shall never marry, if I adhere to the views I now enter

This incident exercised a strong influence apon me receiving an insult that I could not resent. But who can chalk out his own destiny? Sometimes

dreams of wedded bliss would pass through my mind, morbidly averse to the whole fair sex. Without any definite end in view. I followed the sea. Everything I undertook was successful, and, in a few years. I found "Jack Melville, an old shipmate, though a young myself principal owner and captain of a splendid Indiaman, of one thousand tons.

Homeward bound from Bombay, with a rich freight and a full complement of passengers, some twenty-five or thirty years ago, I lost all my salls in a horricane off sailing order. I had a glorious crew-all picked men -who yied with the officers in the discharge of their spanker and fore-topmast-staysall, the gallant ship was headed for Old England, the main brace spliced, and the watch set.

existence. Were I to pass now from earth to paradise, fast, I threw myself upon my state-room floor, and was

my feet, and without waiting to put on shoes or hat, boat. burst from my state-roo ", passed at a bound through "No time for compliments now, sir." I replied the cuddy among the passengers, who supposed I was breaking from him. "Where is the other lady?"
mad, and never paused till I reached the mizzen-top- | Not seeing her in the companion-way, I darted down mast cross-trees. Here, steadying myself, I looked to into the cabin, and saw by the imperfect light, the leaward, (the ship was going about two points free on langel of my dream | I tried to speak, but knew not lee beam about ten miles distant. I halled the deck, nize her. and sang out:

"Call all hands-hand the mainsail up and furl itlower the spanker down and stow it!"!

The bands were soon up, and my orders promptly obeyed. I descended to the deck and kept the ship off for the wreck, and to relieve the passengers' anxiety about my apparent insanity, rigged up in my usual style. They were astonished when I told them that I had seen the wreek in a dream, and that I knew some of the people on hoard of her, though I had not even them for ten years. The latter part of this impression, however, had yet to be verified; but, to my mind, it win her, would make me appear ridiculous. A namewas as much a fact as my own existence. I felt that my soul had boarded the wreck, and knew the condition of those in her.

I had two excellent quarter-bonts, modeled like whale-boats, but larger, and adapted for six cars, and had thirteen hands detailed to man them, all of whom had been whaling. My ship's company was composed principally of whalers and men-of-wars men; the former I liked for their knowledge of boats, and the latter for their habits of cleanliness, skill in the use of arms, and free-traders, at that time, my ship was well armed, and then known to infeat the Indian Ocean. I considered my ship, therefore, a model of efficiency in every department.

Grandly she bounded before the sea, curling the waves along her sliles as high as the lower yards, and rolling gently from side-to-side, in the lulis between the waves. When about three miles distant from the wreck, I brought her to the wind on the larboard tack, laid the maintopsail aback, and when she had lost headway, lowered the lee quarter-boat, and went in her myself. I ordered the chief mate, before starting that when he saw an oar raised upright in my boat, to wear ship, lower the other quarter-boat, in charge of the second mate, and when both boats raised each an oar, to run the ship close to leaward of the wreck, and repare to pick up the larboard boat.

to under her lee, head to tha sea. She was an English closed his eyes during the past five days. her; and consequently laxilke a log at the mercy of tow. he sea. I kept the boat head-on towards her, and or-

one of my best men, and went forward myself. "We have four ladles on board," said one of the

you as you lie now." them," was my reply, "and manage the boat too." Never could there be a greater blunder than laying a boat alongside of a vessel in a seaway to take in passengers. In the first place, a boat becomes anmanageable, because her cars cannot be used, and in the next place, she is liable to be capsized by coming under the channels or other projections of a ship's side; but if end on, she can be kept close to a vessel and always dear of her, for the reason that oars can be used. Because this simple rule is not generally known and acted upon, thousands of lives are lost every year. Another great evil of laying a bont alongside, is the liability of both sailors and passengers making a rush upon her i fore and aft and all upon one side, thereby capsizing her and too often drowning themselves; but where boat is kept head on andstern off, no ruch can be made upon her, and when she is full, can leave a wreck without danger from the indiscretion of passengers. Of ourse. I could not make this long explanation under the circumstances, but determined to act at once with. out further parley. I tookoff my shoes, stockings, and coat, and sprang on board the wreck.

"Now." I said, "pass your ladies up from below, and I'll pass them into the boat-quick, this is no time for ceremony."

"You're right, my rough spun friend," replied an elderly gentleman, eyeing my feet, "but I hope you ron't take cold." When a ship or a boat is knocking about, a man can

Without pansing to reply, I opened the companionway and seizing a pretty girl around the waist, watched a chance, and stepped with her into the boat so casily and rapidly, that she was scated between the after thwarts before she was aware that she, had been taken from the wreck. Another was saved in the same style

and still the boat was kept within a few inches of the

stand firmer on his naked feet, than in boots or in

amoment; my dream was partially verified. Mrs. Burke | were exchanged on each side as we filled away to work (formerly Miss Bartlett,) supported by her husband to windward. The next day she was beyond our boriwas in the companion-way. I looked her fell in the zon, having beaten as out of sight. face, she did not recognize me, neither did her husband;

soon asteep; but my sleep was not dreamless. A scene of her into the boat. When I returned to the wreck, Col. shipwtock and suffering passed before me, and a nong Burke, (be had nobly earned in India bis advanced the sufferers I saw one who called aloud on me for belp. rank) shook me warmly by the hand, and thanked me So vivid and startling was the vision, that I sprang to for the care with which I had placed his lady in the

the larboard tack.) and soon say the first act of my what to say; so to relieve my embarrassment, and dream. A dismasted vessel, tossing about with a sig- aware of the necessity of prompt action, encircled her nal of distress upon the stump of a mast, was off our in my arms to bear her on deck, not wishing to recog-"Oh. Melville!" she said, rather timidly, as the

"Hosb. Ellen !" I replied, "I do n't want Burke nor

light from the companion fell upon my face.

his wife to know me, till we are safe on board." To describe my feelings at that moment is impossible. The pent up affection of ten years burst from my beart, and diffused itself through body and soul. Notwithstanding my aversion to the whole sex, in my inmost soul I had loved Ellen from the first moment I saw her; but my strong, common sense, combined with intense pride, convinced me that any attempt to less man of precarious fortune, could not be so vain. I argued with myself, as to seek an alliance with the

daughter of a peer, without subjecting himself to insult and failure. . I warred, therefore, against the warmest feelings of my heart, and determined never to marry any woman.

Elien then was sublime in her beauty; I could hardly withdraw my gaze from her; but the thought dashed through my mind that she might be wedded, and I dared not ask the question. This freezing thought at promptness in making and shortening sail. Like all once recalled my wandering dreams, and nerved me to my duty. "What is she to mo?" I mentally asked: my crow atrong enough to heat off pirates, such as were tetting my teeth together, and grasping her around the waist, burried with her on deck. When we reached the deck, a gust of wind blow her bonnet off, and ecut her long hair etreaming like the tail of a comet. I placed her on deck against a life-line, parted her hair clear of her eyes on each side of her head, put my own son'wester on her, and tied it firmly under her chin.

"There, lady," said I, "you're fairly crowned

Queen of Salts." She blushed scarlet to the oyes; and when I again

endicated her in my arms. I felt her heart beat and her frame tremble. A couple of steps and she was landed safely in the boat, and placed alongside of Mrs. Burke in the stern sheets.

Once more I returned to the wreck and consulted with her owner, Lord Jason, Ellen's uncle, what he intended to do with her. He said if the sea were not Hardly had my boat cleared the ship, before a heavy so rough, and if I could supply him with a few spare rain-squall burst upon her, but she passed beautifully spars, he would try and jury-rig her; but, as the over the waves, without shipping a drop of saltwater. | weather was against such an attempt, he intended to We were not long in reaching the wreck and rounding abandon her, especially as not a soul on board had

cht of one hundred and twenty tons, bound from I made no suggestions, but signalized the ship to Maderia to Cowes, and had been dismasted by a whirt | wear and lower the other boat. Lord Jason, Col. wind five days before. Her bulwarks and most of her Burke, and two others came on board in my boat, and tancheons were gone, and when she fell into the when the ship was brought to the wind to leeward of trough of the sea, the waves broke over her fore and us, I pushed off, and was soon alongside of her. An aft. Life-lines were stretched slong her decks by accommodation chair from the main yard-arm, with which her crew beld on. She had been cutter or aloop steadying lines fore and aft, took the passengers on figged, but her bowsprit was gone entirely, and only board handsomely. The quarter-boat was next hoisted about six feet of her mast above the deck was left. up, and the ship were round ready to receive the other When dismasted, the crew tried to save the wreck of boat with the rest of the yacht's crew. When these her spars, but were compelled to cut them adrift to were on board, and the boat up, I made sail, and again prevent their pounding holes in her side. They had, worked to windward of the yacht; lowered a boat, therefore, no means left by which they could jury-rig sent six men in her to man the yacht, and took her in

The passengers were commended to the care of the dering my after our in, gave the steer car in charge of steward and stewardess, and were soon as comfortable as possible. The wind continued favorable, and we made good progress, notwithstanding our companion men; we wish you to take them offfret, but you must astern. In a couple of days everything was ready to try and lay your boat alongside, for they can't reach jury-rig her, when the gale abated. All this time I kent myself so busily employed among the men super "Bring your ladies up, one at a time, and I 'Il reach intending the rig of the cutter, that my rescued pas sengers had no opportunity to meet me but at the cabin table, and then all the passengers claimed my services. My stateroom, which was large and elegantly fitted up. I surrendered to the ladies and their malds, and my mates gave up their rooms to Lord Jason and Col. Burke.

The weather was still very rough, and, as I carried press of sail, the decks were too wet for ladies to venture out of the cuddy. All this I considered in my favor, as it gave mo time to reflect upon the course I should pursue in reference to Ellen. When about three hundred miles to the westward of Scilly, the gale subaided into a light, easterly breeze. The yacht was immediately hauled alongside, and I went on board of her myself to superintend her rig. In eight hours she had a mailsall, jib, foresail and gaffiopsail set, and I east her adrift from the ship, to try her rate of sailing. As the breeze was quite light and dead ahead, she sailed full two miles to the ship's one, and weathered her two and a half points on every tack. Lord. Jason, who prized her, perhaps more than his wife, almost danced with loy upon the ship's poop, swearing, his Biazes (that was her name.) was the fastest vessel in the world of her size.

When I returned to the ship, I took Lord Jason aside and told him he might send his yacht's crew on board of her-she was his.

"I'm much obliged to you, captain," he said, "and I'll settle the salvage, which is your due, and other expenses, when we reach Portsmouth, where, I supnose you will touch to land your passengers."

"Never mind the salvage, my lord; the vessel I command is mostly my own, and I am not accountable to owners for my conduct. Take your yacht and welcome."

He shook my hand, and swore that he never would part with her while he lived, and that she should be mine at his death. He went on board with his wreck without touching her; the crew backing or pull- crew, and desired Col. Burke and the ladies to join ing to meet the motions of the sea and the drift of the him, saying that he would be in Porismouth a week before the ship; but they politely declined, and had The third lady startled me for a moment, but only for their luggage sent on board the ship. Three cheers

Her departure was another relief to my mind, for, at so I picked her up without speaking, and passed with first, I thought Lord Jason might be Ellen's husband,

and I had not dared to ask any one whether such were the fact. Still. I knew not how to act. I loved Ellen with my whole soul, but while I contemplated the difference between our social positions, I felt that I was surrendering myself to a hopeless delucton, that might throw "my warm self back upon my cold self," and render me wretched the rest of my life. The insuit which Miss Bartlett gave me, came fresh to my memory and resolved me not to seek an Interview with Ellen, but to let events take their own course. Finding some relief from having made my mind up, I gave myself an over-all shake, like a dog when he leaves the water, and commenced walking the poop, whistling

"You are in a great hurry, captain," said a sweet voice from under the les of the mizzen mast; "I have been standing here half an hour, waiting for an opportunity to speak to you, but you have been in such haste that I could not attract your notice."

"Ellen, (if Eilen I may be permitted to still name you.) I beg your pardon; believe me. I was so absorbed in thought that I could not have seen a mermald, If she had been alongside of me."?

"I accept your apology, and at the same time beg leave to return you my grateful thanks for having

.. Well, then," I replied, .. I accept your thanks, and hope your health has not been impaired by your recent exposure?"

"You are very kind; I am quite well. But, captain. wish to put myself under another obligation to you. beg you will give me the sou'wester with which you so generously crowned me when I lost my bounet." With all my heart !"

Here the conversation dropped: I was standing before her, to the feeward of the mizzen-mast, and felt rather embarrassed, and I could easily perceive that she was somewhat in the same condition. Taking a sudden start-for I always dislike suspense-i said: "Please accept my arm. Ellen, and have a walk:

there is no one on the poop but ourselves. I should like to ask you a few questions."

"Cheerfully, captain; and I shall answer all your questions. Begin."

Determined to make short work of my hopes and fears, I came to the point at once.

"Are you married, Ellen?" "No."

·Have you any matrimonial engagement?" "No." "Will you take me for your husband?"

"Yes," "When?"

. Whenever you can obtain the services of a clergyman; but with this condition, reduced to writing and witnessed: That where you go I shall go-that I shell not be separated from you for a single day without my consent in writing."
"Is that all?" I inquired, "and will Ellen be willing.

to go to sea with me?!"

xes. Ellen will accompany you wherever z business may require; she has no desire to regulate your movements; all she asks, is to be over near.

"Then, dear Elien, I am yours, body and soul. I will sign your conditions with both hands in the presence of the whole ship's company, if you desire

"Now that we understand each other. Jack_that is the name my brother introduced you by to me-I pr pose to ask you a few questions. How did you reco nize me on board the Blazes?"

"Dld you not call me by name?"

"I did, but I have grown and changed so much during the past ten years, that I do not look like the. same light-hearted girl I was when we first met." "That is true; you appear much handsomer-now-

.Stop. Jack: we have passed the time of life when boys and girls swear by each other's eye brows. Weare grown up people, and ought to speak rationally; I, am really serious in asking you for the true cause of vour recognizing me so readily."

I told her my dream. In it I had seen every one on board, and knew her, and Colonel and Mrs. Burke. "And, what was more, dear Ellen," I said, "I heard:

you distinctly call me by name, in the same tone of: voice you addressed me when I came on board; yet; independently of this, I think I should have known. you, for the scene connected with our first meeting. has often occupied my thoughts. You are not, perhaps, aware that the name of this ship is Ellen, and that a tolerable likeness of you ornaments her bow as a figure-head."

"It is very singular," she replied, in a half-musing. tone of voice, "that I should have been dreaming about you the same morning, and have awoke with." the words, 'Oh, Melville!' in my mouth. But Lam, naturally superstitions; my mother was born north of: the Tweed, and from her I have inherited much of the dreamy mysticism of the Scotch. I may as well tell. you now, that before I ever saw you, a gipsy-woman. showed me your image in a glass of water, and told, me that you would be my husband; you may imagine, therefore, how much I was startled, when my brothenintroduced me to you. I might have been married; nine years since, but the strange fancy had taken such, a firm hold upon my mind that you were to be my, husband-a fancy which I religiously kept to myself-. that the wishes of my parents and friends were of no. avail. I was determined to have you or live single."

"A thought occurs to me. Ellen, that we can bemarried on board. The Bishop of Bombay, as you are, aware, returning to England for the benefit of his. health, is a passenger; he is very partial to me, and I, know will do anything consistent with his duty to,

oblige me. 11 "I simply repeat my first answer," she replied: when you can obtain the services of a clergyman, I will become your wife."

"Thank you, dear Ellen, and as action is my motio, I must leave you now and find the bishop."

The next morning, after breakfast, when the passengers were on deck taking an airing, the Bishop, Col., Burke and his lady, Ellen and myself, assembled in my stateroom. Up to this moment neither Col. Barke nor his lady had recognized me, nor were they sure of my identity after I was married. The Bishop, at Elien's request, had asked them to be present as wit. nesses. When Mrs. Burke care my signature to Ellen's conditions, she looked me full in the face, and stamenerlugly inquired if I had known her before.

"Permit me to explain, my dear Mrs. Burke," sald Eilen, "after the gentlemen have retired; both Capt. Melville and myself are under great obligations to

This was the signal for us to withdraw, so we left the ladies. Ellen, with the quickness of perception peculiar to her sex, saw that any explanation I might give in the presence of the Bishop, would lead to other inquiries, which might, perhaps, bring Col. Burke and myself into collision, to avoid the probability of which, led her to dismiss us at once, and to take upon berself the explanation.

> TO BE CONCLUDED IN OUR NEXT. Written for the Banner of Light,

LOVE AND FAME. Bhall I be calm though the skice are lead? Shall I sing and smile in the face of fear? Well, life is much, and love is dear, Though the love of fame and gain is dead. If one luments too strong a heart, 'And says, "Beware !" must I repent, And say to Love. "All, we must part?" Or should I steel my discontent, and say, "Let Lore be patient, bide his time, success And fame demand a sacrifice ?" or should I follow both, and even climb to dizzy, labored heights-What were the price? Can Pame replace. Within my callenged heatt the joy of Love? Would wordly laurels press upon my brow The calm of Love's embrace? Yes, stalle, though life and love forever part! Look well to laurels, rack the brain for thought! And when with tears, and toll, and pain they're bought, Then ask the price of what is gained-of what is lost ! "Tis well to keep the text and preach philosophy, And men may barter sweetest love for learning, Though sufficating that calm, blissful yearning Which tells us Love was nover born to die.

MAN AND HIS RELATIONS.

olt at ...

BY S. B. BRITTAN.

SECOND SERIES.

CHAPTER X. THE POWER OF ABSTRACTION.

The capacity of the soul to withdraw itself from the physical avenues of sensation, and the mental and corporeal effects known to accompany the exercise of that power, will constitute the subject of the present chapter. All persons accustomed to reflection are conscious.

of being able to senarate the mind, in some degree at least, from the enhero of outward nerception and acotion. The measure of this power varies as the peculiarities of original constitution are more or less favorable to its exercise; and is inert or operative according to the temperament, disposition, habits and general purshits of the individual. Of the nature of this power, and the magnitude of its consequences, very

few entertain an adequate conception. Certain pursuits require great concentration of mind;

but it is readily granted that others are most successfully prosecuted by those who are capable of a kind of mental diffusion. The greatest intensity and power are exhibited when the mental energies concenter. I would not speak discensetfully of any class of minds, nor designedly undervalue the feeblest effort, if well intended; but among the so-called practical men-the men who know how to make money, and to keep itthere is an unbecoming disposition to ridicule, as mere dreamers, all who entertain an ideal that transcends the dusty walls of volgar life. It is conceded that those who pursue some miscellaneous business-for example, the man who sells goods and the writer of short Home for the newspaper-would accomplish comparatively little, if given to intense concentration and profound abstraction of mind, since the successful discharge of their respective duties is made to depend on the facility with which the mind passes from one object to another. But however indispensable this transitive faculty may be to the man of the world, it is seldom associated with the creative energy of acknowledged genius, or the vast comprehensiveness of the real philosopher. The class denominated practical men, may exare neither distinguished for an intuitive n tion of truth, nor for profound and independent thought. Their minds are almost wholly employed in the outer world. They feel the force of facts rather than of principles, and hence realize the value of their Beuses, while they scarcely comprehend the use of Reason. Such persons seldom attempt to father the depths of human nature, while they as rarely respect the highest demands of the time. Nevertheless, they have their appropriate place in the scale of being, and may, doubtless, well perform their peculiar function. It must be conceded that material objects and physical phenomena still furnish the forms of evidence which appeal with the greatest power to most minds. This is manifestly true of the multitudes in whom the reasoning faculties are but feebly exercised. An essential service may, therefore, be rendered by recording the facts of daily experience, even when the individual himself is not qualified to weigh an argument or to feel the force of a logical deduction. It however requires but little intelligence to perceive a fact that addresses itself to the outward sense; and yet millions are prone to restrict the operations of their minds to the low sphere of sensuous observation. They are often beard to say, "I will only believe when I can have the evidence of my senses—I must see, hear, or handle, as the case may require, for myself." Thus they unconsciously but clearly define their true position; and virtually proclaim the fact that they occupy the animal plane of existence. The dog knows enough to follow his instincts; the wild beasts run to their hiding-places when the tempest approaches; even the de, (proverbial for his stupidity.) would inevitably become cognizant of the particular fact, should the roof of the stable fall on his bead, though his ears might never be open to a discussion of the general laws of attraction. The philosophy of such peoplewhen they have any-is generally fragmentary and superficial. Seldom or never admitted into close communion with the hidden principles of Nature, they are chiefly qualified to notice her outward expressions. while it is given to other minds to receive her sublime oracles. Thus it would seem to be the peculiar province of one class to observe and record; the other, to

reveal and create. Among the decomposing agents in Nature may be justly comprehended a certain class of minds, gifted with peculiar powers of analysis, and holding a kind of hered. itary mastery over the great realm of little things. There are often sharp critics, but seldom, indeed, has one been a great poet, a profound philosopher, or a comprebeneive historian. To this class of minds, the Universe is not ONE, but a disorderly aggregation of separate forms and distinct entities, sustaining no very intimate relations. Another, and as we conceive a far higher, power is necessary in grouping the disorganized elements, so as to form them into new and living creaitions. It requires but an ordinary medical student and a scalpel to dissect a body that only God could eredie.

Many of our practical men appear to be materialists. whatever they may be in fact or in their own estimation. They very properly esteem the cultivation of potatoes and the growth of cotton as matters of universal concern: but the production of ideas and the culture of the soul are deemed to be interesting chiefly to divines.

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metaphysicians, and the fraternity of dreamers. These ideal. The highest truths are begoiten from the dreamers, than lose sight of his immertality.

of profound mental abstraction, but the mind is made structed its vision. In all things the intensity of to feel a deeper consciousness of its relations to the In- action is dependent on the accumulation of forces. visible, and is rendered more susceptible of the influ- The various agents in Nature are rendered potent by ence of super-terrestrial natures. Fasting and asceti- the processes necessary to concentrate their essential cism materially aid in this retirement of the soul from virtues and their peculiar action. Archimedes, the the senses. The ancient Prophets and Seers were ac- great geometrician of antiquity, destroyed a Roman customed to seek the wilderness, or some louely moun- ficet, more than two thousand years ago, setting it on tain, when they would invoke the spiritual presence. fire by the glasses with which he concentrated the Moses withdrew from the idelatrous multitude into the sun's rays. When the electric medium is everywhere Mount, where, surrounded by the sublimities of Na equally diffused, its power is neutralized and we are with his mantle-shutting out from his senses the im- us the glory of the heavens beyond. Thus, when the tracted fasting, a home in the wilderness, and silent by its track of fire ! communion with the Spirit world, served to diminish his susceptibility to more physical suffering, and to nettzed by the Angels. Not merely as an agreeable rom the scenes of its earthly life.

vades the nervous system, and is the agent of its mys. I the sources of its highest inspiration. terious functions—should recede from the external surwhenever a state of mental abstraction is induced, it suspension of sensition, may, if greatly protracted. object or idea, no room is left for the intrusion of this cause. thoughts or purposes of inferior moment. Then earth | But there are other daugers not less fatal to personal get that we are morial.

in this connection. Yet illustrations of the principle lilized society, and have spent their lives in caves and are scattered through all history. The martyrs of Lib. mountains, away from the ills which they had not the erty and Religion, whose shouts of victory and songs manhood to meet. It is a morbid alternation of reason, of triumpli liavo risen above the discord of war, or been heard amidst the crackling fagots at the stake, that leads to these extremes. Neither Nature nor the show how regardless mortals are of danger, how almost spirit of Divine wisdom can be the incentive to action. insensible to pain is man, when the soul is fired by a When men thus disregard their relations to this world. be men of great research and careful observation; but holy enthusiasm, and all its powers consecrated to a and treat the gifts of Godt and the blessings of earth I cause. But not in these pursuits and congrests with pious scorn. alone do men experience this deadening of the external senses. All persons of studious habits are conscious of and the corporeal inflictions that men in different ages a similar loss of physical sensibility, whenever the bave voluntarily suffered, witness to us how sadly the mind is profoundly occupied. Some men possess this power of abstraction in a very remarkable degree; and persons of this class have often been greatly distinguished for their boldness and originality of thought. several occasions, while addressing public assemblies on some important subject, experienced a temporary loss of sensation, accompanied by an abnormal quickening of the mental and moral faculties; so that while no more like these, but there are, yet in the flesh all forms of persons, and other objects within the range of vision, were gradually obliterated, the understand. ing was mysteriously illuminated. While under the influence of this spell, he loses all consciousness of time and place, and speaks with far more than his occustomed case and power.

That mental abstraction diminishes physical sensibility, and renders the mind indifferent to outward objects, and even regardless of the body, is forcibly illustrated in the case of Archimedes of Syracuse When his native city was besieged and taken by the Romans, Metellus, their commander, desired to spare the life of this distinguished man; but, in the midst of the conflict, a soldier entered his apartment and placed a glittering sword at his throat. The great geometrician was engaged in the solution of a prob. HUSBANDS BE KIND TO YOUR WIVES, lem, and so deeply absorbed that he remained calm and unawed by the certain prospect of death. At length, with great apparent calmness, he said, .. Hold, but for one moment, and my demonstration will be finished?" But the soldier seeing a box, in which Archimedes kept his instruments, and thinking it contained gold, was unable to resist the temptation, and killed him on the spot.

To be greatly distinguished in any department of thought, it becomes necessary that the theme should engross all the mental energies; and this demands a separation of the faculties of the mind from other objects, and, in a degree, from the whole aphere of sensuous impressions. We may judge of the extent of the mind's abstraction from the body by the increasing insensibility to outward objects and circumstances. In proportion as the soul is engaged by internal realities, we lose the consciousness of external forms, and become insensible to impressions on the physical or. gans. The statesman is lost in the midst of his profound design; when oppressed with the nation's care, he beeds not the beauty that crowds the gilded ave nucs of fashionable life. The philosopher loses his that is around and above him. Awed by the sublime presence of Nature, standing unveiled before her august ministers, and questioning her living oracles, he heeds no more the party strikes of common men. The poet is charmed in his reveries. Far away from earth and its grossness, he feels the pulses of a life more spiritual and divine. An angelic magnetism separates him from the world, and he is borne away to other epheres, and worlds invisible are disclosed to the mysterious vision of Genius.

It is especially when man is thus separated from the corth-life, that the soul gives birth to its noblest cro-ling, is perhaps no better than the man who sees the ations, and realizes something of the divine in its need of reformation in himself, and says nothing.

inveterate utilitarians estimate all things-not even ex. Heavens. It is only when the soul retires to the cepting the grace of God and the ministry of Angels- inmost, and receives its impregnation from the forces by their capacity to yield an immediate practical re- of augelic life and thought, that its conceptions are sult—a result that may be included in the next inventory. Italy exalted and splittual. When the mental energies The genuine ilre of Prometheus is worthless, except it are divided and dissipated among a variety of outward will supply the place of ful; and the Muses, ere they objects, the mind makes no conquests. Mist and not all fools, unless Parnassus be made a corn-field I darkness gather around the highest subjects of human Such views, however prevalent, have not the power to | thought. Minds thus constituted and exercised cause enlist these who are greatly distinguished for Independ- a divergence of the light that shines through them, ent thought and super-sensual attainments. The man while others possess a mighty lensic power, under of intuitive nature would rather be numbered with which all subjects become luminous; the light of the mental world finds a focal concentration, and the soul Not only the noblest thoughts are evolved in seasons | burns up the very grossness and darkness which obture, he is supposed to have received the Law. It was insensible of its presence; but when powerfully conwhen the Prophet bowed his head and covered his face centrated, it rends the darkest cloud, and reveals to pressive symbols of the tempest and the fire-that the mental forces converge, we become aware of the 'still small voice' obtained an utterance in his soul. mind's power; the clouds that veiled the deepest Christ found in the desert solitude the spiritual strength | problems of Nature, break and pass away, and amid which earthly companionship could not afford. Pro- the illuminated mysteries we follow the kindling soul Those who are profoundly abstracted, are often mag-

render him strong in spirit, and mighty to endure his fancy, but rather as a solemn and beautiful reality, do trial. The ancients seem to have been deeply con- I entertain and express the thought. Some higher scious of the fact, that retirement from the world was intelligence wins the rapt soul away from earth, and necessary to the highest functions of the immortal na- it dwells above and blends with the infinite. In the ture, and to all the noblest triumphs of the mind. charmed hours when we are able to retire from the Hence the Patriarchs planted groves as places of wor dull sphere of grosser life, we think most deeply and ship, and preferred to perform their religious rites on truly. Only when earthly sounds are hushed, when the summits of lofty mountains. The Draids, who earthly scenes grow dim and then invisible, do we were held in the greatest veneration by the ancient Brit. ascend to the highest heaven of thought. Communion ons and Gauls, consecrated the most desolate scenes in with external nature; the investigation of her interior nature to the purposes of their religion, and to the edu- laws; the consciousness of the still higher spiritual cation of their youth, who were required to retire into realities that surround us, and the soul's true worship. caves and the deepest recesses of the forest, sometimes are the subjects and exercises best adapted to induce for a period of twenty years. Manifestly, all these dis- this state of mind. When wholly absorbed with the cerned the shadow of the same great law, and sought to | material objects and events of time, the mind is fetquicken and invigorate the soul by withdrawing it tered in its thought. Chained down to earth by a material magnetism, it is difficult to rise above the Since the mind may govern the distribution of the cramped plane of artificial life. For this reason the orces of vital motion, it is but natural that all the flu- mind's noblest monuments have ever been wrought ids, and more especially that reflued aura which per- out from invisible worlds, where, veiled forever, are

In conclusion, I must speak briefly of the dangers faces of the body, whenever the mind is deeply abstract- incidental to the exercise of this power. While a just ed. If, in the order of the universe, mind be superior observance of the principle under consideration must to matter, we are authorized to presume that the latter serve to quicken and inspire the faculties, history has is of necessity subject to the former. That mind is an recorded many melancholy examples of its perversion ever active force, and that matter, separately consid-to the most painful and fatal ends. So great is the ered, is inert and destitute of the power of motion, is power of mind over the body, that portions of the illustrated by the various phenomena which spring animal economy are sometimes paralyzed by its acfrom their most intimate relations. In proportion, tion. Constant exercise of mind, without the use of therefore, as the mind is abstracted, the sensational the senses, not only tends to withdraw the circulating medium must be withdrawn from the extremities of the medium of the nervous system from the external surnerves, and the natural susceptibility of the organs be faces, but, of necessity, renders the health and life of temporarily suspended. But we are not necessarily the body insecure. Intense thought-when long conconfined to the argument a priori in the illustration of liqued-may occasion an undue determination of the our proposition. Facts, cognizable by the senses, are vital forces and fluids to the brain, and thus produce disclosed to the observation of all, and these lead us to congestion or some deraugement of the faculties. The the same general conclusion. It is well known that conditions of mind and body, which cause a temporary serves to deaden the sensibility to pain, and to dimin. preclude the restoration of the physical function. I ish the consciousness of outward danger. When all the bave known several authors who have prematurely lest powers of the soul are engressed with some one great the sense of hearing, as there is reason to believe, from

and time, with their gilded treasures and empty hon- usefulness, and far more destructive to the interests of ors, are disregarded, and in our transfiguration we for society. This disposition to withdraw from the world has prompted many to neglect the ordinary duties of It cannot be necessary to cite a great number of facts life. Not a few have been temped to fly from all civ-

The asceticism that prevailed in the early church. noblest powers and privileges may be porverted. Think of old Roger Bacon, the Anchoret. He lived two years in a hole under a church will, and at last dug his own grave with his finger-nails; and all that gentleman, known to many of our readars, has, on be might escape from the world, and show his contempt for physical suffering 1 And Simeon Stylites, distinguished among the Ascetics as the renowned pillar-saint, what a martyr was helo There may be many victims of their own melancholy whims; men whose disgust of this laboring world proceeds from a love of indolence and a fondness for dreaming; gifted souls whose mission is not to labor-gifted with visions in arm-chairs-visions of case projected from their own brains—and who, if only their usefulness is to be considered, might as well follow the example of the English monk.

O Simeon Stylites was a native of Syria. He lived during a period of thirty-seven years on the top of a pillar, gradually increasing its height as he became lean in body and authoritinated in sond, until he obtained the elevation, carporeal and spiritual, of some sixty feet. Having progressed to this abiline extent, he negative a great reputation as an oracle, and became the history of which can be distinctly traced for more than live hundred years.

The female heart is so little understood and comprehended by mankind generally, that I deem a few hints upon the subject, not out of place, and worthy of our deepest thoughts. Love is the soothing balm that unites heart to heart, soul to soul, and brings harmony to the family circle. The female heart is the love principle, and when cared for and cherished is the very basis of domestic blies. I am fully persunded in my own mind that a very large proportion of domestic misery springs directly from carelessness, coldness, and indifference on the part of husbands towards their wives. The female heart, being the love principle, is susceptible of cultivation the same as you would cultivate the rose; and will remain ever faithful and true just in proportion to the amount of love exercised towards it.

There never was a degraded female soul that could not trace the cause directly to man; and oh, how lamentable is the fact. If husbands would but bestow one half of the kindness and gentleness after marriage that they do before, there would be less divorces, separations and infidelity. The good work must be own individuality in the deeper consciousness of all bands, cultivate the love principle in your wives, and your wisdom will be the guiding star of that love. It is said that matches are made in heaven, but the same principle cultivated, will make good and happy matches on earth,

> Let me impress young men and young ladies never to marry for fame or gain, unless your young hearts are united in one, and let love be the guiding star ever

OF The man who sees the need of reformation in others of so great importance as to be always preachLETTER FROM LONDON.

Startling Coirit Hanficutations—blacembay—life Feneral at Westminstor Abboy—His Works—The London Times on American Affairs—bley, T. L. Harris.

Westninster Abby-Hit Works—The London Temes on American Athirs—liev. T. L. liarris.

Dear Bannin—I closed my last letter to you, leaving you to guess the probable success of Epiritualism in Lingland, from the fow examples of opponents and defenders which i furnished. I have little che of public Bipirtualism to quoto; but if I were to relate in full all the manifestations I have witnessed, acting myself as the medium, I fear I should weary some of your readers. The occurrences of one evening, at the residence of Mr. Alfred Waterhouse, I must recount—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and progress of our own country—at least while as a colony of Great Birlian—and even to sketch the rise and even to sketch the rise as colony of Great Birlian—and the even spaced as the proper of the shetch the stream the least the fall of James and the stream the fall of James and the were afterwards placed on the floor, where, with every hand visible upon the top of the table, were traced some characters closely resembling Hebrew, of which, I will add, for the benefit of the Greek of Harvard, I am also humbly ignorant. Our next manifestation was with an accordeon, which I first took in one hand, and extended under the table. Very soon some not lover harmonious attempts were made at a tune, leaving us in the greatest doubt as to what tune. Still, however, sounds enough were made to give us a very good idea of the presence of some invisible intelligence, kind enough to manifest itself in this way. Here the argument must rest against the medium. It

gators—who are doubtless always above suspicion, ex-cept it be the suspicion of being too shallow to see correctly what they do see.

The lights were now extinguished, and three pocket-handkerchiefs thrown at random beneath the table, which we requested the spirits, if possible, to knot. At our request to move the table, the massive piece of mahogany was repeatedly balanced upon one leg, and moved about in divers ways, utterly beyond the strength of any one party present to accomplish. Suddenly the movements ccased, at which moment Mrs. W., Sen., cried out. "I have a handkerchief just thrown upon my shoulder—why, it is knotted, too!" his W., Jr., "And I—mine is knotted, also!" I may add that, during the lifting and moving of the table, we heard some heavy body strike upon it, which, at first, sounded as though somebody with a heavy tread was walking on the table. This proved to be a very large mahogany chair, which stood amongst a number of others in a row at the side of the room—which, I may also say, was a very large dining-room. Very soon after the knotting of the handkerchiefs, another chair was placed on the table, but so silently that no one heard ti—it having been discovered there after we had bilden the spirit good night, and relight—of occupying a fortress or two on the coast, will-At our request to move the table, the massive piece of mahogany was repeatedly balanced upon one leg, and

another chair was placed on the table, but so silently that no one heard it—it having been discovered there after we had bliden the spirit good night, and relighted the room. But two out of the three handkerchiefs were tied, one of which proved to be Mrs. W., Jr.'s, thrown to Mrs. W., Sen., Mr. W's mother; the other, Mr. W.'s, thrown to his will, Mrs. W., Jr. Quite an "opisode de l'amour!" Mrs. W., Sen.'s, still remained on the floor. On her asking if they would not knot hers, three distinct responses were heard, when we again extinguished the lights, and resumed our seats. While waiting for this manifestation, all of us were repeatedly touched, in the most decided manner, and in such way as to render it impossible for any suspicion of each other. On our asking if the handker-ohief was knotted, the answer was quite evasive—so much so, that we asked if they would knot it, which brought another evasive reply. We then asked them, if they could not accomplish it then, if they would tie index so, that we asked it they would know it, which brought another evasive reply. We then asked them, if they could not accomplish it then, if they would tie it some other time. Their reply was 12s. We bade them good night, lighted the lights, and looked for the handkerchief, when lot it was found perched upon one of the two chairs still remaining on the table, knotted in three places—in the middle and at both ends.

mils.

Of all the curious knots I ever saw, these were the most singular and intricate tied, even to the al-most exact representation of a face in one of the knots. Perhaus the most striking intervention of an outsid intelligence, and power totally separate from any one present will be found in the following circumstance. I had in the outside left pocket of my coat, a handker I had in the outside lett pocket of my coat, a nanuker-chlef in which three knots had been tied on a previous evening. Mr. W. asked if they could tie another knot in that bandkerchief while it remained in my pocket. The reply was, yes. I placed both my hands in Mrs. W. Jr.'s hands, and while in this position my coat was heard to rustle, while I distinctly felt a something at work at my hankerchief. Another knot was fled in it. My hands were held during the operation. Now this must prove a very "hard nut" for the "reflex action must prove a very "hard nut" for i the wreflex action-

The events of London, large as it is, have been few, but the past week will long be remembered by Eng-land especially, and the world at large, as one in which flickered out life's lamp in her most gifted son and his torian—Lord Thomas Babbington Macaslay. On Mon day I visited Westminster Abbey, which was then the witness of a solemnity which will be remembered and regarded, certainly, by every Englishman, and by every community where the language is spoken. There the most powerful, versatile, and popular writer of the times, was buried with all the honors in the power of kindred and friends to bestow.

Genius and rank here met to pay the last sorrowful duly to one whose life had added new lustre to his country. In the grand old Abbey which has for year on year been coupled with all that is striking and glo rious, as well as profoundly sorrowful in English history, among the remains of men widely different in char cter and ability, but whose various greatness no: could better appreciate than he, the remains of Lord Macaulay now rest. Whither his soul has fled we need not surmise, but know to the glad companionship of those about whose brilliant lives he wreathed the never fading garland of a people's love, by his powerful and well directed energies. No more litting honor could have been paid to the noble dead than to lay his bones are now than when his terms had a city follower than the second. e whose history he had so faithfully penned and whose characters he had so happily sketched. Th Hustrious Addison, near whose monument Lord Muauloy lies, wrote in his time on the Abbey, in that doquent and impressive language which is known wherever the English is read. It was with a peculiar itness that he was in turn laid to rest in the place he fitness that be was in turn laid to rest in the place he had helped to consecrate with his wonderful genius. So with the lamented Macaulay. Those who are familiar with his writings will remember in what terms he alludes to this burial place of Englishmen, and how much his feelings and fancy were moved by this sort of national canonization. On Monday, most of those whose praise he valued, assembled to pay him that tribute which he regarded as the last and highest crown of fame, a resting place in Westingster Abley. of fame—a resting place in Westminster Abbey. It was generally thought that the foneral was.

ilany thing, a more touching ceremony than if the death had taken, place during the sitting of Parliament, and a public interment had been proposed and resolved on by the Legislature. It seems however, that with the natural reserve of Englishmen, public funerals should place only on rare occasions; such as the decease a Sovereign, or some very eminent man like Pitt. lelson, or Wellington.

Lord Meaulay was a public man, that is—he had eld high office in the Government; but he will live in he memory of the Angle Saxon race as a man of letthose of kindred pursuits, were more fitting even, than would have been the attendance of both Houses. Lord M.'s pall was borne by the Lord Chaucellor and the Speaker of the House of Commons, who may be regarded as representatives of the assemblies over which they preside the manufacture of the assemblies over which hey preside. Save this, the funeral was a private one. attended by a number of men of eminence who ad-mired the genius and held the principles of the de-

How much has been lost by the early death of this gifted man cannot be known. It is as if a trac collection of precious and uncopied manuscripts had suddenly been destroyed; as if we stood, before a tablet in whose unknown characters were hidden principles and truths of incalculable value, pupils waiting to driak in the of incalculable value, pupils withing to the incomplete and him to whom we looked as teacher, the only master of the lore, were struck dead before us. Macaulay has given us in his history the narrative of the Revolution, and the reign of William III. How complete and how graphic they are, overy reader knows; but the careful student will find facts are referable to the law of mental reflection. If

much to lead him to believe that the writer had bardly which he would have painted with the most consummate skill. Had he been spared to write the wars of Mariborough, and the accession of the House of Han-

over harmonious attempts were made at a tune, leaving us in the greatest doubt as to what tune. Still, however, sounds enough were made to give us a very good idea of the presence of some invisible intelligence, kind enough to manifest itself in this way. Here the argument must rest against the medium. It is met in this way: The accordeon was passed by me to Mrs. W., Sen., in whose band it was moved, and sounds produced, by drawing and shutting it and lifting the keys. So with Mr. W. and Mrs. W., Jr.

Now, for an ordinary being like uffself, there is but one solution to this manifestation. Unlike a great number of experiments, this was not confined to the immediate contact of the medium, but was almost as successful while the accordeon was held by the investing ators—who are doubtless always above auspicton, executing to the keys subject of the suspicion of being too shellow. inmediate contact of the medium, but was almost as essectively white the accordent was held by the investigators—who are doubtless always above suspicion, except it be the suspicion of being too shallow to see correctly what they do see.

The lights were now extinguished, and three pocket. boldly; but such a course is peculiar to every young, ambitious and self-reliant power."

Quite interesting this, and considerate, too, when it

Where the emeraldic sheen Of the tiny grass is seen. From its bed by soft dows wet, Peeneth forth the violet. Contle friend, pray pass it by, Or admire it carefully: Pluck ye not its beauty yet, Spare, oh spare the violet! O'er it scarce a day both sped. But its fresh, sweet life is fled; Soon, Indeed, thy son hath set-Thou art gone, my violet!

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'Neath the sunny southern akies, Where the zephyrs, only, rise, From two souls by love dows wet. Sprang our pretty Violet. Hair in ourle of golden hue, Tendrils sweet | and winding yet Round their bearts, dear Violot. But the loving angels came. Wrote within their book thy nome. Claimed for apirit-life our pet, Boro thee homeward, Violet,

One pure blussem perished fuir. Breathing fragrance on the siri Bo thy spirit yieldeth yet Bweetest perfume, Violet. Where pale sorrow rears its throne, Where the heart is ead and idne, Bympathy doth bind thee yet Down to earth-life, Violet, Speaking lore in angel tones, Chinding souge for leving ones. Whispering "love will ne'er forgot," Comforter, dear Violet.

Thus, when bappy hearts o'orflow." May we each on all bestow. Great manking as brothers met. Lessons learned of Violet 1 Providence, R. L. 1600.

GHOST-SEERS AND GHOSTS.

. Facts enough are already recorded, attesting the ight of what purports to be the spirits of the departed." to justify an attempt at explanation. The first class of facts to which I will call attention is that in which: the nerson sees as an external physical object, the ideas vividly existing in his own mind. Cases of this kind are numerous and well attested.

I must state the principle first on which this phenomenon is explained. Every object in nature reflects its own shadow. Ideas and mental images, are spirititual forms, says Swedenhorg, and these forms are reflected outward, and seen by the person in whose mind they exist. More anon of this law.

Facts illustrating this law are the following. Just before the wors with the Indian Philip in New England. the inhabitants in their fear saw bows and arrows, and: scalps in the sky, horsemen galloping through the air. eto. The colonists had ent a ship to England for fond. it was lost at sea; the inhabitants ignorant of its fate. convened, and after a season of prayer, rose from their knees, and on the bay in front of the house, was seen a ship, with sails spread and moving before the wind; thus the spontaneous honors paid him by all the company saw it for some minutes, and then it vanished.

Lord Byron, while intently thinking of Walter Scott, raised his head and saw his friend standing at the forther end of the hall, dressed in his usual garb.

The persons on the raft from the shipwrecked Medusa while in actate of starvation, saw the ships which they hoped for, and beautiful landscapes and plantstions, leading into cities, beyond them.

Tasso, while in prison, weak from hunger and confinement, heard a clock tick, the church bells ring, and before him in the air appeared the Virgin with her son in her arms, surrounded by a halo of colored light.

All this class of visions are referred to as "spectral il-

you sit before a camera you get the form of your own face; and so of every other person, his own features are reflected. These sights always correspond to immediate Esgee. The young ladies immediately looked agos in the mind—it is no delusion, or halluclustion, but the reflection of existing forms and colors already and languidly, as a drowsy or exhausted person might, stamped on the bind through the eye and car. I'er. Again they looked at the arm-chair, and there she sat, silant, and without matter.

stamped on the biain through the eye and car. Perhaps a majority of persons in a sleeping or waking slient, and without motion, but to the sight so palpastate, are able to see these reflections.

All dream-lunges are referable to this law, and all dreams can be fully explained upon this principle. Joseph followed this principle of mental reflections, or as Swedenborg would say, spiritual correspondences, in explaining the dreams of Pharach. I engage to an interest of the strange phenomenon, two of the boldest approached and tries to touch the figure. They averred that the strange phenomenon, two of the boldest approached and tries to touch the figure. They averred that they did feel a slight resistance, which they likened to that they did feel a slight resistance, which they likened to that they did feel a slight resistance, which they likened plain all dreams by it perfectly. The reproduction of these images is sometimes under the control of the will, and artists can sometimes reproduce the face they have seen by gazing at the chair in which the prison sat. A French artist is mentioned, who worked wholly in this manner, and often had many persons sit in aday, and then, one by one would paint the portraits of each; by referring to the chair he saw the person every one of the forty-two papils saw the same figure in the same way. seated, and every line of the face and hee of the skin the same way.

Seated, and every line of the face and hee of the skin the same way.

Bume of the young ladies afterward asked Mademoiselle Sagee if there was anything peculiar in her the image of any object painted on the retina in the back part of the eye should enable us to see the object at a certain point. I wish the reader to keep constantly in mind the law of reflection by which all images are the will be sure to be diliter that the way. in mind the law of reflection by which all images are seen, and all physical objects are reproduced in the domain of nature. Man is the physical reflection of God's image; the son or daughter is the reflected image of ano or both parents combined; so of all animate about. It was uniformly remarked that the more distinct and inanimate nature. The pine reproduces the pine, more stiff and languid was the living person; and in the oak the oak, the palm the palm, the whale the whale, and so of all else in nature; the apple reflects its own image-the corn does not produce the grape; such an occurrence would unsettle the foundation law of God's universe. If the reader can clearly comprehend the statement of this principle, I will proceed, and record a different class of facts which have challenged the wonder of the world, and rendered the lives of thousands miscrable, under the impression that they were followed by a superhuman manifestation.

A case published in the Shekingh, relates of Busa, who wrote to Pliny, respecting a ghost seen in Athens in a certain house. 'A philosopher purchased the house and ordered his servant, to make his bed, in the lower room. At a certain hour the door opened, and a man in chains walked into the room. The figure beckened with its finger to the philosopher, and glided from the door and disappeared in the yard a few rods from the bouse. The ground was dug up at the spot, a skeleton in chains was found in its grave. The removal of these bones forever removed the phenomena.

This last fact should be noted, as numerous facts attest the cessation of such hauntings, on the removal of the body or skeleton.

A man named Fisher. in New Wales, left for Lonneighbor, Smith by name. A Scotchman named Welr. on returning from Hobaitstown near sancet, in the vicinity of a pond of water saw Fisher in his shirt bleeves, sitting on the fence with a gash in his head. His wife told him it was the beer he had drank. Next inight on returning he saw him at the same place as before, with the wound in his hand.

A native of the Island was called, and from the fence where the ghost sat, traced by seent a path to the pond of water, and ordered them to go out to where some bubbles were rising on the water, as he smelt "white man's fat." The body was found in the pond at that point, in its shirt siceves, with a wound in its head. Smith was tried, condemned and executed, confessing the orime of killing Fisher on the rail, where he was seen by Wier. Numerous cases are related where not only porsons' ghosts are seen near graves, but lights ter, make motions, and many times speak to those algo: and sensitive persons are frequently affected in coming into the vicinity of places where the dead are buried, and on removing the remains, the persons genne to be affected.

This class of facts must be referred to reflected images. The organization of Welr was affected by the decaying matter of the dead body, and the ghost on the fence was a mere image or shadow presented to the eye. So of the case related by Pliny of the ghost in

The next class of facts to which I will refer, is made up of the numerous cases of ghosts seen of persons

Livenia, is the subject of the following narration. The young ladies in the institution, forty two in number, of the building at the same moment:

One day the governess was giving a lesson to a class of thirteen, of whom Mademoiselte de Guldenstubbe was one, and was demonstrating, with eagerness, some proposition, to illustrate which she had occasion to write with chalk on a blackboard. While she was doing so, and the young ladies were looking at her, to their consternation they suddenly saw aco Mademoiselle Sugges, the one by the side of the other. They were exactly alike; and they med the same gestures, only that the real person held a bit of chalk in her hand, and did actually write, while the double had no chalk, and only imitated the motion.

Soon after, one of the pupils, a Mademoiselle An.

Soon after, one of the pupils, a Mademolselle An-toine de Wrangel, having obtained permission, with some of wrangel, naving obtained permission, with some others, to attend a fete champeter in the neighborhood, and being engaged in completing her toilet. Mademoiselle de Sagee had good naturelly volunteered her aid, and was hooking her dress behind. The young lady happening to turn round and to look iate an adjacent mirror, perceived two Mademoiselle Sagees hooking her dress. The sudden apparition produced so much effect on her that she fainted.

Months passed by, and similar phenomena were still repeated. Sometimes, at dinner, the double appeared standing behind the teacher's chair, and imitating her motions as she ate-only that its hands held no knife and fork, and that there was no appearance of food; the figure alone was repeated. All the pupils and the servants waiting on the table witnessed this.

It was only occasionally, however, that the double appeared to imitate the motions of the real person. Sometimes, when the latter rose from a chair, the figure would appear scated on it. On one occasion, Made-moiselfe Sagea being confined to bed with an attack of indicate Saged being counted to be with an actual infidence, the young lady already mentioned, Mude-moiselle de Wrangel, was sitting by her bedside, reading to her. Suddenly the governess because still and pale; and, seeming as if about to faint, the young lady, alarmed, asked if she was worse. She replied that she was not, but in a very feeble and languid lady, alarmed, asked it and very feeble and languid that sho was not, but in a very feeble and languid voice. A few seconds afterwards, Mademoiselle de Wiere sacred. In all its forms I find much that is where sacred. In all its forms I find much that is beautiful, the figure of the governess walking up and down the apartment. This time the young lady had sufficient self-control to remain quiet, and even to make no remark to the patient. Soon afterward she came down stairs, looking very pale, and related what sho had witnessed.

But the most remarkable example of this seeming.

But the most remarkable example of this seeming selves as "heathen" who must unavoidably burn in the serviced.

But the most remarkable example of this seeming independent action of the two figures happened in this

One day all the young ladies of the institution, to the number of forty-two, were assembled in the same room, engaged in embroidery. It was a spacious hall on the

remained so, however, for a short time only; for, of a sudden, there appeared seated in it the figure of binde

these girls will be sure to be idling their time and getting into some mischief."

It seemed chiefly to present itself on occasions when proportion as the double faded, did the real individual resume her powers.

She herself, however, was totally unconscious of the

phenomenon: she had first become aware of it only from the report of others; and she usually detected it by the looks of the persons present. She never, horself, saw the appearance, nor seemed, to notice the species of rigid apathy which crept over her at the times it was seen by others.

This case conclusively shows that the double was a figure of the young lady, composed of the nerve-vapor from her own body; that it was a tangible body, sufficlent to reflect its image in the mirror. The reader will see that the chalk was not reflected, nor was the kuife or fork. While in the garden gathering flowers, the figure is in her chair, and she appeared languid; and the more distinct the figure, the more estiff and languid" the appeared, and as the double faded, she'resumed her powers. As the figure was absorbed into her own person, she again resumed her activity; the lost nerve element necessary to produce the double being again supplied to the nerves and brain.

Mrs. Crowe relates a case that proves conclusively my theory in this matter. Two students, disputing in the street in a city in Germany, on botany, one was seized by a desire to possess his "Linnæus on Flowdon, as was supposed, leaving his property with his ers," in the office where he studied. At that moment the door of the office opened, the student John walked in, went to the beckease, took out Linnaus, and passed toward the door. His preceptor spoke, the book fell on the floor, and the figure vanished.

Many persons assort having seen their own double; and that clairvoyants and persons in dreams thus give off a nervous body, that travels through space, and is medium through which the spirit sees and hears, is quite apparent. Mediums, in a circle, may thus fling off many bodies, and one or all may unite in lifting tables, making raps, as the student's nerve auric double lifted the book,

It appears to me that all the facts of this class sustain my theory, and I call this physical nervous reflection; the image corresponds to its source. These nervous bodies may and do open doors, lift bodies of matwho accost them. The separation must be perfect and the figure complete, to enable it to become the nource of sound.

This theory explains forever the real character of all gbosts of persons living. Another class of guests exist, which I cannot explain by this theory. I will refer to these in a future letter.

AN EPISTLE To the First Congregational Church in Northampton.

DY DIRAM PERRY.

who are living. In this class, also, I put the cases of ghosis seen of persons at the moment of dying, or their double is seen a few days before death. A case in point and of great interest, is related by Robert Dale point and of great interest, is related by Robert Dale which is seen a book recently published on spirit seeing.

The following embraces the main points which I wish to notice. Mademoiselle Sagee, a teacher in The following the summons to appear before you and answer for myself touching those things whereof I am accosed."

The following the following remarks and Sisters.—Having been waited upon by a Committee of your Church, to inquire concerning my present views in regard to your confession, handed down from the dark ages, I have awaited the summons to appear before you and answer for myself touching those things whereof I am accosed."

The following a the following remarks and Sisters.—Having been waited upon by a Committee of your Church, to inquire concerning my present views in regard to your confession, handed down from the dark ages, I have awaited the summons to appear before you and answer for myself touching those things whereof I am accosed."

The following a threat of the following remarks and summer to present views in regard to your confession, handed down from the dark ages, I have awaited the summons to appear before you and answer for myself touching those things whereof I am accosed."

The following a threat of the following remarks and the summons to appear before you and answer for myself touching the summons to appear before you are a summon to appear before you are a summon to appear before you are a summer for myself touching the summer for myself touching the summons to appear before you are a summon to appe laying them before you, trusting they will receive a fair and candid consideration.

Forty-one years ago, at the age of eighteen, my mind

declared that they met the governess in various parts became alarmed under the teaching that my Heavenly of the building at the same moment:

Pather was a revengeful God, and the threatenings of eternal damnation for the sins of our great progenitor. who was said to have been created in the image of his Maker, but became seduced by a spirit, represented to be more powerful than God himself, and was thus enabled so to have marred the works of his hands, as according to your confession man involved himself and his pos-

terity in sin and misery. Under the excitement of these teachings, and without inquiring who had thus misrepressed the views of my Heavenly Pather, I sought refuge under the pillars of you sanctuary, and voluntarily subscribed to your Confession and Covenant.

As I advanced to manhood and cast from my physical form the Infantile garments of my childhood, so in more mature years have I examined this fable in re-gard to the full of man, and have become fully satisfied that it had its originin the sacred books of the Chinese, and is no more entitled to my respect, because some one, (no one knows whom.) has copied into what we call the Bible, than other Hindoo or Chinese theories. The sacred books or all nations abound in miracles.

which are sincerely believed in by the devout. Hindoo sacred hooks tell of a fish that discoursed with Monu, and the Hebrew tells of a serpent that alked with Eve. Hindoo record declares that a crocodile swallowe

Crushna—and cast him forth unburts
Hebrew books declare that a whale swallowed Jonah,
and in three days disgorged him safely on dry land. The Zend Avesta, saya Zoroaster, came down from ne of the mountains of Persia through a flaming fire.

bringing a book of laws given him by Ormuzd.

Hebrew records, of later date, say Moses received the Law from Jehevah on Sinal, through the same

All the religion of the world I view as flowing from the faith and aspiration inherent in man's nature, and which God assuredly has not implanted in mockery of our weakness. I differ from those who consider all

selves as "heathen" who must unavoidably burn in eternal fire. But while these successively asserted their exclusive claims, the Heavenly Father was lovingly and wisely guiding all, and showering on all the tokens of his love.

engaged in embroidery. It was a spacious hall on the first floor of the principal building, and had four large windows, or rather glass doors, (for they opened to the floor.) giving entrance to a garden of some extent in front of the house. There was a long table in the centre of the room; and here it was that the various classes were wont to unite for needle-work, or similar occupation.

On this occasion, the young ladies were all sented at the table in question, whence they could readly see what passed in the garden; and, while engaged at their work, they had noticed Mademoiselle Sagee there, not far from the house, gathering flowers, of which she was very fond.

At the head of the table, seated in an arm-chair (of green merocco, my informant says, she still distinctly recollects that it was,) sat another teacher, in charge of the pupils. After a time this lady had occasion to leave the room, and the arm-chair was left vacant. It

eleters, and thus convert his camp into a wholesalo brothel, and consign thirty thousand young virgins to degradation and rain. I leave such disgusting details to those who have a desire to "Orope in darkness for dark things,"

My ideal of the incomprehensible One is a lofty ideal before whom seraphs of love and wisdom how their hearts in meeket advantion. I behold blut in every dancing leaf, in every flowred's upraised form of loveliness. I hear his voice in wind and wave. I feel my self surrounded by omnipotence; encircled by love; o'erwatched by visdom. He is to me a living God, and i cannot divide his sovereignty with aught of earth or heaven. I cannot accept of any theological or spiritual Trinity. My find is one, sole and eternal, whose breath of life pervades all forms.

I revere and admire the character of Jesus of Nazareth. I look upon blun as the apostle of purity, charity and meckness. By struggling nobly he overcame temptation. The influences of impure spirits were cast out by his will-power. Thus, pure, loving Jesus, I accept thee. But to acknowledge the beauty of thy example, I must believe thee human. It would be no merit in a God, what in thee is so highly estimable. My ideal of the incomprehensible One is a lofty ideal

example. I must believe thee human. It would be no merit in a God, what in thee is so highly estimable.

As I was questioned by your Committee more particularly on this point. I will allude to the passages of Scripture that they cited to refute my opinion. The first was Isainh vil:14. "Behold a virgin shall conceive," &c. Whoever reads this prophecy without noting the heading some crafty priest has affixed over the chapter, of "Christ promised," will see ut once it had no relation to any, then, far future time. Isainh (as the story runs) had prophecied the triumph of Ahaz over his enemies, who were then besigning Jerusalem. Ahaz was in doubt, and Isaiah appended this prediction for a sign—and he tells us in the next chapter, verses 2 and 3, in disgusting detail, how it was fulfilled. It is not of the least consequence, however, whether it was or not, as the previous prophecy proved.

ter, verses 2 and 3, in disgusting detail, how it was fulfilled. It is not of the least consequence, however, whether it was or not, as the previous prophecy proved totally false. Isaiah does not mention this fact, but in an account of this siege, Il Chron. 28, it is recorded that "the Lord delivered him (Ahaz) into the hands of the King of Syria."

The other passage cited by your Committee, was the words of John's first epistle, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." My answer to this, is the fact, that all ciergymen do, or ought to know, that this verse is wanting in all the ancient manuscripts or translations before Jerome's time. The learned Neander says, "It is undoubtedly apurious." It is not my purpose nor wish to inquire who put it there. I am not surprised at any addition or interpolation of records that came through the early fathers. Those who could delage churches and chape's in blood, and press defenceless women between boards, and pry open their mouths with hot frome to compel the terms of the passage. and pry open their mouths with hot from to compel We learn, too on, earth's joys and pleasures gloam them to partake of the sacrament, would be guilty of Like the cursed print the old enchantress gave—

any cnormity.

But while contending about the divinity of Christ's But, tasted, from quick flesh the spouting currents atream? But his precepts will be more and more cenerated the

But his precepts will be more and more venerated the more they are examined in their own pure light, the more they are compared with other systems, and especially, the more they are practiced.

I have been inquired of in regard to my views on the subject of the spiritual manifestations of the present; and on this, as well as all other subjects, I am ready at all times to give a reason for the hope that is in me. It is a maxim sanctioned both by common sense, and what you admit to be divine authority, to "prove all things, hold fast that which is good." It is true that at first I only proceeded as many of you now proceed, and ventured to go, like Nicodemus of old, by night, to see if any good thing could come out of Nazareth. It was not, however, until evidence had accumulated upon evidence—not until proof had been added to Dash into feathering foam; within its heart,

upon evidence—not until proof had been added to proof—that I could consent to acknowledge a belief in the agency of spiritual beings. That belief, however, in spife of projudices and skepticism—in spite of the general cry of "humbug" and "imposture"—that belief became forced upon my mind by irresistible evidence.

I may safely say that if ever I experienced the love of

formation.

In the days of that highly developed meal-or overs. In the days of that highly developed meal-or overs, notwithstanding his hely teachings, and his heavenly purity, many attributed his works to the agency of Redgebub, the Prince of Devils, merely because he did not conform, in all things, to the standard of orthodoxy of that day.

To those who have been enabled to receive full conformation, with their serried powers for explaint where the here takes his long repose.

But that pure name in man's heart-sunlight blows—

Red by the atream of years his brightning mem'ry grows.

All may not grasp at greatness; earth hath hours where the here takes his long repose.

All may not grasp at greatness; earth hath hours where the here takes his long repose.

To those who have been enabled to receive full convictions of the reality of intercourse with the departed, death is truly swallowed up in victory. A new heaven is over them, and a new earth beneath their feet. "All tears are wiped away from their eyes." An important step in individual progression, and one which is taken alike by all, is the easting off the earthly body, and the arising to a higher form of life in the spirit world. It is too late in the nineteenth century to teach the old theological dogma, that ages hence, when these physical bodies shall have been resolved to their original element, that these spirits shall be brought back and resisted the formation of the raw that their states that their spirits world. It is too late in the nineteenth century to teach the old theological dogma, that ages hence, when these physical bodies shall have been resolved to their original element, that these spirits shall be brought back and resisted. cal bodies shall have been resolved to their original element, that these spirits shall be brought back and reunited with the gathered particles, and then arise to a
higher life. But you may ask, How are the dead
raised, and with what bodies do they come? This
question was asked and fully answered eighteen hundred years ago. If the apostle calls him a "fool" who
made the inquiry, what would be have thought of those
who, for so long a time, have failed to comprehend the
reply? He points to the natural world, ever teening?

For him doth Nature hold her secret store—

parture from the true gaith. I have snared with you in these imaginings, and can fully sympathise with your fears. But you will remember it has been the late of every new truth, or rather every truth when newly developed, to be compelled to force its way into the convictions of men, in spite of their theological systems and their accustomed interpretations of Scripture.

Thus was it with Christianity Itself, and thus with ts revival in the days of the reformers.

Thus has it been with every new development in the sciences. Each has been in its turn anothernatized as be enomy of revelation and the foe of true religion.

It is only 250 years since Galileo was forced to renounce, through fear of the church, his "heresy" of
the revolution of the earth. But as he rose from his
knees he whilejered to a friend, "Nevertheless, the
world does turn round?" and it has continued to turn
Amid its tass'ling tices, and flowery vines! round from that day to this, bearing with it Popes and Cardinals, and churches of all sects; so that now, in the consent of all christendom, Galilco's keresy has be-

ome work trun. So it will be with the hereny with which I stand charged. But when each of the sciences have become demontrated traths, then it has been found an easy matter or theologians to adjust their Scripture Interpretations

these truths. The same process will continue to be required, till and same process will continue to be required, till strive! that the future may these blessings know; expanding natures within the infantile garments of fer we must dare sgain the aweeping tide the past, or to crowd a universe of truth in the meagre limits of a creed.

limits of a creed.

I cannot expect you at once to see these truths as I see them. It has cost me months of investigation and struggles against the advancing light. It would be no matter of surprise should you judge me to have become an aposlate from the truth, and unworthy of your continued fellowship, or of the Christian name. Yet, much as I should regret the interruption of the fradermuch as I should regret the interruption of the frater-nal relations which have existed between us, there is another thing which I should still more regret, and that is, being compelled to stille the deepest and most ear-nest convictions of my soul, and to withhold from my fellow men the "glad tidings of great joy."

If the fate awaited me that in former days was the

portion of all who were so fortunate as to be made the recipients of truth not recognized in the canons of the church—even though the dungeon, the rack and the fagot were staring me in the face—I could only say with Luther, as he stood before his persecutors, ... May

God help me. I cannot speak otherwise."
In conclusion I feel in duty bound to request a re-lease from all obligations or limitations, either expressed or implied in my relationship with you, which are la-consistent with the views and convictions herein laid before you, or with whitisoever truth may be opened pefore me in my assending life and the unfolding uni-tere of God.

Northampton, Mass., Jan. 31, 1860.

Place an ignorant man in an elevated situation, and it only serves to make him more-contemptible;—a they have not only adopted them, but given them small light shines best in the corner.

[Reported for the Banner of Light.] POEM, Delivered at the Anniversary of the Mechania Apprentices

Library Association, Buston, on the 21st of February, 1660.

When tolle the travelor through the desert sand, And glaring heat-clouds parch his blinding eyes, Till darkly o'er our years the closing shadows fall f

Where wavering downward sinks our bannered power ! And though in dust th' Association lies, Yet rainbow-like along the gathering storms Shall finch this haleyon seens that swiftly flick-Like glory's fiful smile along the sunset skies!

Time's morning wind blows free-the blue seas gleam, We cleave the fasts that bind to childhood's shere, And stretch away, where to eled sun rays beam, Or constellations march o'er ocean's floor! Firm at the helm Youth's daring pitot stands, And crowde the driving sail, and fearless guides; While Thought, beside him, breaks the myetic bands That hold Life's time, and scans the wind and tides,

While loud the storm-king pipes amid the abroads, Youth's quivering coast-line bius along th' horizon traced

And spreading woods, and omerald verdure smile. Duals into feathering foam; within its heart, Land-locked and broad, a sheltering harbor lies-And, 'mid its fruits and flowers, the domes of art Loom grandly upward through the tropic aktes! There may the wanderer cheer his wave-hewildered eyes

Here, firmly moored—saw from the treacherous blast I may safely say that if ever I experienced the love of God and of man shed abroad in my heart, that love has been quickence, purified, internsipien; if I ever yearned for purity of heart and holiuces of life, those yearnings have been stimulated and increased; and if I ever received aid in overcoming the world, the flesh, and other evil surroundings, that aid has been imparted to me under these angelic ministrations.

If such manifestations are evil, well may we all ask. Who will show us any good, or teach us to distinguish between good and evil? If such are the workings of Satan, as you would have no believe, then verily has Batan himself been "transformed into an angel of light," a teacher of purity, a friend of God and man; and we have reason to hope that all his adherents, on tearth of the works, may spotadily undergo a like transformation.

In the days of that high! Active of purity and the standard of the westward marching sun points where the here takes the long repose. The rolling seas beyond—we take our rest!

who, for so long a time, have failed to comprehend the reply? He points to the natural world, ever teening with its myriad transformations and resurrections, before our eyes, and bids we view the process there.

I am fully aware that I have presented before you strange and startling things, and have no doubt that some of the sentiments advanced will seem a wide departure from the true faith. I have shared with you in these imaginings, and can fully symnathise with As when the ferce cyclone in fury rolled, The Indian wave engule the rent sait's trembling fold?

> Oh, ye who thate the bonefit and good This institution gives, ye know full well That fained home, that thirty years bath stood in storm or sunshine—calm or billowy swell i Well do ye know its founder-well the founts That dance in gladness 'mid its forest alales; Of have ye wandered up the classic mounts. And seen, where Hope's cloud-circling rainbow smiles, March through the future age proud glory's lengthening

Guard well that home, ye who have swept away On life's wild flood, where many a bale-fire shines! Youth, rightly trained, shall gem a nation's crown-The fruits here gained, a spreading land shall share. Defend it 1 lo, the storm and darkness frown, The thunder rouses from its trembling lair, And Dissolution's front looms through the misty air!

Defend, or death must whelm her emerald bride-How were our gifts preserved. We speed afar Till in blank space our leland fades away l Still must we speed, till, 'neath Eve's vestal star, Our age-cold hearts shall catch the Eden-lay, That o'er Death's cloudy verse streams from the rising day!

Farewell the pleasant scene-the crowded hall-Farewell the sights and bounds of Joyous mirth-Time to Oblivion's gulf is marching all. And "dust to dust" must rule the changing earlb. Crowd on the sail! for distant turrets line The nearing shore: though differing seas we roam. Or adverse tides-though sun or lightning shine-Yet shall each voyager and a peaceful home Where, up the silver beach, th' Eiernal billows foam !

PAUPERISM.-Dr. Wynne delivered an elaborate adfress before the New York Sanitary Association, at its recent meeting, which contained a curlous statement of facts. He showed, by statistics carefully prepared, that pauperism is relatively greater in the State of New York than in England and Scotland, and largely in advance of Ireland. When these facts were first presented to the Board of Managers of the Society. they appeared so startling as to lead them to doubt their accurary; but after the most careful scrutiny Bearing false witness.

The New York Ennighbid of the 16th instant coples an article from the Morning Advertiser, of London, which purports to be an honest report of a fecture recently delivored by Rev. T. L. Harris, to the hall of the Institution at Portman Square. The author of the report remarks that he attended the meeting with the expectation of hearing a masterly vindication of the claims of Spiritualism; but he experienced a disappointment that filled him at once with emotions of surprise and delight, such as he could not describe, and certainly makes no attempt to conceal. He speaks of the discourse of our countryman as a virlumphant exposure of the great danger and unparalleled injquities of Spiritualism. Wehave given the Advertiser's notes a careful perusal, but do not perceive that anybody or anything is exposed save the preacher (it may be the reporter) and his mournful destitution of ordinary charity and veracity. not omitting the spiritual pride and disappointed ambi-tion of one who perhaps aspired in vain to be the founder and leader of a new Sect in America. The whole article is so gross a caricatare, and manifests such a reckless disregard for the truth and for the decencies of polite society, that anything like a formal refutation of its wholesale slanders-unsupported by the citation of a single fact-would be likely to subject us to the suspicion of underrating the intelligence of our 100,000 readers, and the common sense of the public in general. That our readers may judge of its character, we quote as follows:

ducte as follows:

Mr. Harris held up to the eyes of his audience the system of Spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a living proof, mentally and physically, of cultivating the so-called science of Spiritualism. He mentioned that only a few years ago it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible, unearthly expression to his countenance. He added that he had seen and known many others—excellent and amiable persons before they occame Spirite. added that he had seen and known many others—excellent and amiable persons before they occame Spiritualists—from whom the power which the demoniacal
system had acquired over them had taken away their
appetites, had unfitted them for the ordinary duties of
life, crushed all their energies, mental and physical,
deprived them of sleep at hight, and caused their hodies to waste away, as if the victims of some fell disease
which set all medical skill at defiance. Others he had
known, and seen, whose arms and legs had become as
cold and rigid as those of a marble statue, while the
expression of their countenances was so horrible as
more to resemble those of demons than of human heings. The Spiritualists of America, he further stated. ings. The Spiritualists of America, he further stated, lings. The Spirituaties of America, he further stated, are not only as a body Pantheists, rejecting alike the idea of the Scriptures as a Divino revelation, and of the existence of a God, but that they are gross sensualists and utterly immoral in their conduct in all the relations of life.

ists and utterly immoral in their conduct in all the re-lations of life.

Mr. Harris added, that this was not only true of the Transatlantic Spiritualists as a body, but that It was true of every nine hundred and ninety-nine out of one thousand of their number. Thousands of persons had died in America during the fifteen years that he had been a Spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The Spiritualist literature of America, Mr. Harris also stated, was, with one or two exceptions in a thousand cases. Pantheistic, feeble, driveling, any, almost fol-lotic. The Spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathies, and never were known to per-form a single benevolent action. They fully believed we that, in a future state, they would live the same licen-tious lives as they had done on carth. The American Spiritualists were in reality a body of Pagans, worship-

line. In a future state, they would live the same licentious lives as they had done on earth. The American Spiritualists were in reality a body of Pagans, worshiping, like the ancient Pagans, obscene, and, in every respect, grossly licentious deities. And, as regards the spirits with whom they held communication, they resembted the sorcerers and demons who took possession of men and women in the days of Christ, and who are so frequently referred to in God's Word—that Word which is the only sure foundation of our faith, and the only safe rule of our conduct.

There were a few Christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their Spiritualism was kept in subjection by their Christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of nective. He begged to impress on the minds of his andiamental middlift characterize has a few with he was an eye-witness, in which the demon M Spiritualism had obtained so entire a mastery over its victums, as to throw them down on platforms, and other public haces, internal suctaments. victims, as to throw them down on platforms, and other public places, just as the evil spirits did of which we read in the New Testament.

The marriage vow imposes no obligations in the views of the Spiritualists. Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death itself could part them, have abandoned their wives, and formed criminal connection with other females, because the epirits had told them that there was a greater Spiritualist affinity between these husbands and cortain other women, than between them and their lawful wires. Wives, too, the most devoted, and loving, and true to their husbands, that had ever contracted the marriage obligation, had left their hesbands and children, and lived in open immorality with other men, because the apirits had told them that they ought to do so, on the ground of there being a greater Spiritualist sympathy between them and these men, than between them and their husbands.

For the credit of Mr. Harris, we sincerely hope it may yet appear that the vituperative spirit, the monstrous misrepresentations and absurd calumnies with which the report abounds-and which appear to be tolerably well suited to the pious taste of the Evangel. ist-are mainly chargeable to the account of an unscrupulous reporter, who, it should be observed, does not attempt to disguise the fact that he went to bear Mr. H., hoping that he should thus be prepared-to aso his own language—"to expose with greater succels the iniquities and dangers, and the disastrous results, morally, socially and physically, of the latest and most insiduous form of Pautheism."

Personally we entertain the kindest feelings toward Mr. Harris; and, from a knowledge of the singular contrarieties in his nature, we are strongly disposed to treat his case with unusual indulgence. Nevertheless, we must be just to the multitudes who are thus assailed without discrimination and without a cause. many of whom have often manifested their friendship for Mr. Harris in a manner that appears to call for a more fitting, generous and manly reciprocation.

In conclusion, we copy from the Spiritual Magazine, published at London, the following notice of Mbj. THE REV. T. L. HARRIS. - This cloquent Spiritualist

THE REV. T. L. HARRIS.—This cloquent Spirituality preacher has now removed to the Marylebone Institute, in Edward street, Portman Square. The service commences at 11 A. M., and half-past 6 r. M. His andiences have largely increased, and will no doubt soon overcrowd the large room of the institution. Those who wish to hear the highest flights of cloquent and poetic preaching to the heart, should avail themselves of the opportunity which the next few Sundaya will afford them. One of his recent sermons, in which he presented in bold relief the dangers of civing one will afford them. One of his recent sermons, in which he presented in bold relief the dangers of giving our selves up to the productions of the physical phenomena, and allowing our minds to be held captive by the teachings of the low forms of Spiritualism, which has led to an article of a very rampant kind in the Morning Advertiser, which has been reproduced, of course with the usual additions, in other papers. It is enough to say that the delinquent writer, whom we are fortunately able to point out as Mr. James Grant, entirely misrepresented the purport and statements of the discourse, and that he anusuingly errod in treating of Mr. Harris as a seceder from the holy cause. So farist his from being the ease, that Harris is himself one of Mr. Harris as a secret from the noty cause. So the is this from being the ease, that Harris is himself one of its highest examples and most eloquent exponents, being a highly-developed and inspirational medium, and constantly the subject of magnetic trace; This very discourse was delivered by him in a mediumistic ate, as are all his prayers and sermons, and in this state, as are an mis prayers and sermous, and maintenant fact lies the wonder, not less than the headty of his high poetry and preaching. Mr. James Grant, we suppose, will be as much disconcerted at this discovery as those who read his article will be surprised to hear that Mr. Grant himself has been a frequent seeker after and devotee of the physical phenomena. It was only on the Friday previous to the sermon which he so misreported, that he was assisting at those same manifestations, which it now suits him—or perhaps, rather, his masters in the newspaper—to condemn, all

a company in the city of London, compered of fourtren of its leading merchants, and others. Be much for newspaper editors? But even if Mr. Harris had so grounly perverted known facts, as Mr. Orant reports, we should down it of little consequence to any one but bluself. The golden rule for Spiritualists and for but blineds. The golden rule for typistualists and for their revilers is, not to allow themselves to be taken explive either by spirits out of the flesh, or by spirits in the flesh; and the same rule which Mr. Harris worthly inelest upon as to spirits out of the flesh, applies with equal force to his own teachings. Spiritualists will only accept his inspirational preaching so far as it is consistent with facts, with their highest reasons, and with the Word of God.

Bunner of Night.

BATURDAY, MARCH 3, 1800.

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THE MARKET PLACE.

Perhaps it is as well, all things considered, that men generally should be of the opinion that what they have is their own, and what they are is peculiarly so; such a notion gives us all a feeling of corresponding independence, and tends every way to make us better satisfied with our lot. Even a single bue of iliusion is preferable to hard metter-of-fact, as it is better to ride over rough roads on a well-stuffed cushion than upon an old fushioned buck-board. What we are coming at, by the introduction of this thought, is simply this: that no man, whether he thinks so or not; actually possesses himself; in other words, that we chiefly esteem and value all our attainments, accamulations and possessions, whether intellectual or pocuniary, for the price they will command in the parket-place-for what they will, in one way or another, do for us externally-for the solid material good, whether in the shape of power or fortune, they

To illustrate this view, we need but look at things around us. The first need being to scoure subsistence. of course the first thought is to see each what the other wants, if he can supply it, and at what price. The price is everything, even going before fitness and skill in the calling a man may have chosen. Hence, when a man le known to possess a knack, or a knowledge, that fetches him in a round return in money, he is popularly styled a better man than his neighbor. who, perhaps, with vastly more knowledge and wisdom, is still deficient in the executive ability alone. to men. They thus all carry their own prices upon their backs. Each one learns at last to esteem himself, not for what he ought to know he is worth, but for what his talents will bring at the public counter. It is lamentably true of all our practices and professions; while we acknowledge it should be so to a certain extent, we only grieve that it should be so alto-

Thus it comes that our leading men, the men of culture and education, set the percicious example of in a service, a time-serving spirit, but that its deer callism, comprehending the great results the new making their professions and callings esteemed rather for the money and goods they bring in, than for the actual good they confer on the race and the heightened respect they secure for themselves. It is so with our physicians, with our clergymen, with our lawvers. and with our authors; perhaps the men who pursue pure science, from the love of it alone, are the least infected with the feeling of any known. In news-papers, to be "successful" they must—so it is said--be edited through the money drawer. Our divines preach the doctrines that give them, for the time, the best living; but will change the tone of their discourses, whenever the people say unmistakably that this is not the sort they want. The lawyer pleads with the flery tongue of eloquence, not for justice and truth, but for his client and his case. The author bolleves himself of consequence, and as advancing, chiefly as he catches and holds the public attentionnot as he writes down the divine truth that is from time to time poured into his soul.

.The more obvious aim is to adopt a calling that will soonest enable a person to leave walking and take to his carriage. To ride, to dine well, to glitter in the eyes of others-these seem to be the base ends, and yet the highest, of people everywhere. A writer is of consequence, not because his writings compel thought, or give a stimulus to sturdy and simple virtues, or awaken healthy sentiment in the heart, but because they cell well-because they pay; thus he can set up his coach, employ servants, invite in stupid starers. whom by a wide stretch of imagination he terms social, and claim that he has won success. Has he won success? We answer, No; furtheat yet from that shining goal. He has merely gone into the marketplace with his japanned productions, having tickled the fancies or jumped with the prejudices of the mob. ascertained that his wares would bring a good price. in money, and taken it off with him. How is that Nothing is complete success, in this world and nothing is ever likely to be. But, in the meantime, literature suffers degradation. It must be cheap indeed, when, at its highest, it is claimed that it serves to purchase so large a house, and furnish it with so much plate—and that is all that is claimed for it.

Bo of other things; what is ordained as of God him self, divine from first to last, to be employed generonaly and not selfishly, has been turned aside to secure some private profit and particular advantage. We thave metamorphosed pure religion into mixed divinicty, and, though loudly crying out against the mum-iblings and manipulations of the Romish priesthood, still cling to our creeds, theologica, theological seminaries, and sectarian titles, with all the tenacity of mastiffs. We are taught to revere Bishops, D. Ds. and Reverends, but to think less of the simple and mandalterated truths of practical religion in the heart. We learn all the platforms of theologians, and all the catechisms and oreeds by heart, but hold the Golden Rule second in our regard when we are tempted to show passion toward those who refuse to see as we see and believe as we believe. We call ourselves Protest. ants, but will suffer none to protest but ourselves, or. if so, then only in our own way. While we profess to our amusements will be introduced, with music and a have grounded and catablished the principle of perfect

freedom for the Individual conscience, especially-in matters of bellef and doctring, we still practice only principles and sentiments, our beliefs and our doctrines to the place where they will bring the most, where they will prove the most popular and pay the nost money.

dices are to be entirely disregarded, by any means; columns of the paper, and wherein a great variety of else there could be no getting a hearing before the topics are discussed with the author's peculiar force public heart and intelligence at all. But what may and usual ability. Among the considerations which be regarded as a piece of policy, or wisdom, is not to have prompted the suspension of the Telegraph, the be act up as a rule; and there is where our fault gener. following is chief : ally lies. We must, without doubt, lay hold of the public mind the best way we can-by overlooking a great many things for a time that will, under culture and advancement, be altogether outgrown. If we have no prop on which to rest a lever, we must forever despair of raising the dead weight at the other end. And these popular prejudices oftentimes furnish the very fulcrum we are looking for. But we go too far when we cater to nothing but these prejudices. If we stop work with this limit, we had better not have begun work at all. For this process of flattery only degrades human nature the more-it never can exalt

And here lies the manifest fault, which is indeed a grievous one, with the whole of our social arrangement. Our people have been so long in the habit of referring all their plans and projects, their transactions and everything else to the money standard, that now they discover they are referring their social pleasures, their most sacred domestic delights; and even their subscriptions of religious faith to the same tribunal. Hence the first thought is, as a general thing, will it pay! not pay pecuniarily always, perhaps, yet in some external. materal and soldsh manner. The powerful influence of the settlers of this country will not cease, in this particular, to be felt for many years. The men who came to this land as pioneers, hewed away the forests, built bridges, creeted churches and school-houses—as well as those who, next after them, gave shape and form to our political and social institutions, were a sturdy race, whose work was performed with a view to its permanency. It was both natural and necessary for hem, at the particular time when they performed their part, to think first and last of its probable worth and future productiveness; they were obliged to ask hemselves all the while, if this or that would pay, and did so openly. But when their rough time is superseded by a very different era, and the spiritual and intellectual has room for free development, and men begin to lift their eyes from their drudgery and see the beavens above them as well as the earth beneath, it assuredly is right that the new vision should be allowed to live and grow in its own clement, and not be soiled with dragging down to the dirt of profits and

Every human soul may be called a perfect sphere If we live on but one of its hemispheres, the other is to us as if it did not exist at all. Hence we do not yet lead whole and perfect lives-lives that may be called spherical, in fact-unless we have already made diligent explorations in the spiritual as well as the physial world of our being. The two are all the while connected by mysterious seas, and again laced with limpid streams, that serve to hold them in still closer relationhip and to make each more and more necessary to the other. Neither can be healthy without the aid of the other. The mutual influences, subtle and indescribable, that pass and repass, are to be carefully noted and well studied; for unless each sustains the other to its fullest capacity, nothing is more true than that both

If we could perform our duty oftener out of the pure love of it, and not at all from the thought of what is going to accrue as personal advantage, how much more beautiful, and so more effective, it would be. No one can presume to tell what a blessed change would be human beings performing each bis or her office with an algority surpassing any that is now known, because it springs from love! Think of all this accumulation of forces, divine in themselves, which were only misapplied, scattered, and wasted before! Actions proceed ing from a now and true principle, yet not new except in practice; deede performed with an elasticity and increased force of spirit such as was never put into up to the contemplation of its true enjoyments; men the concluding portion of the Valedictory. growing together in sympathy, because from sympathy alone they throw their energies into everything they address themselves to.

But we lose time in sketching the outlines of dreams what we suggest them for, is merely to say that even they may become realities. Yes, this very picture of an entire people laboring only from the highest motives possible to man, from a selfishness that is indeed personal salvation, is capable of realization in due time. But we must not be impatient; we must wait; only let us not forget to do what we can to make the dream real; not with appeals from trumpets and post ers, but silently, in private, overy day, caring nothing that any should ever know it but ourselves. Alas alas! bow great is the mistake which men fall into, that the value others set on them is anything like the true, the real value! It is nowise so. We estimat ourselves, and not others for us: the opinion we enter tain of our own qualities is the scoret spring and me tive of our whole conduct: by the spirit of that conduct, therefore, do we forever betray and publish the price at which we have estimated ourselves. This is a very different matter from conceit or vanity, however: it is merely a faculty of self appreciation, a publication, by silent methods, of the fact that we possess a ther

ough understanding of ourselves. There is a far better use to which we can put our selves than that of setting up our souls, with their priceless faculties, for sale in the public market place o the highest bidder. What though we must need "live," as others obtain their living? May we not do so, even by intellectual and spiritual exertion, and still not part with our souls? May we not give to the world, or so much of it as needs the gift, of what we have in abundance, and still keep ourselves whole and free? Need one degrade himself, when, in truth, nothing more is to be secured by it at the time, and so much more is certain to be sacrificed in the long run of life and spiritual experience? Why will not every one answer these questions to himself conscientiously, and with the same directness and truth he would bestow on similar inquiries relating to matters of .. business?"

The New Volume.

We will remind our friends whose terms of subscription are about to expire, that prompt renewals will materially benefit us, now that we are expending

large sums of money preparatory to the ENLARGEMENT

of the Banker of Light. The usual notices will be sent to such subscribers, and their immediate attention will aid as in carrying out our plans of labor. Friends, put your shoulders to the wheel, and give us an impetus which nothing can withstand, by sending us, each one of you, a new subscriber.

Loveo.

The Ladles' Medical Academy will hold a Levee in the lecture hall of the Mercantile Building, Summer street, on Wednesday evening, February 29th. Vari-

THE TELEGRAPH DISCOUTINUED.

The final lisue of the Spiritual Telegraph appeared those rules, rigid and narrowly defined, which keep last week. After visiting its patrous weekly for nearly the individual conscience out of sight altogether, eight years, it is now suddenly discontinued, and the And all this comes from the liabit of carrying our subscription list transferred to the Herold of Progress. Thus the Telegraph, at last, reluctantly follows the "thirty-eight papore," whose deaths it has repeatedly and fulthfully recorded. The most extended and labored contribution to the concluding number is the Not that popular sentiment, and even popular preju- Proprietor's Valenterony, which occupies over eight

following is chief;

"Had it not been for a long-cherished hope, and a settled determination, as we have often lutimated in these columns, to withdraw from our present position of conducting the Tribonary, at the earliest apportunity which looked promaining for a carrying forward, by other hands, the work we had begah, we should not now have made this transfer. But other business of our own, and the charitable institutions in which we delight to labor, have absorbed nearly all our attention and time in the day, and we have been obliged to deall our writing for this paper while other people have slept, which has, we believe, abortened our lite on earth some years, as begins to appear by declaining health; and our duty toourselves, our growing family, our friends, and to humanity, dominide that we transfer different branches of our business whenever favorable opportunities occur." whenever favorable opportunities occur.

The Valedictory gently animadverts upon "the folly of Spiritualists in starting and encouraging new papers." Those who approve of every such enterprise are characterized as "more weathercocks, subject to the windy puffs of every man they meet;" and their mistage is ascribed to an epicurean taste for miraculous nevelties. In this connection the writer is slightly pungent in his treatment of the story telling men and papers, which are thus disposed of:

papers, which are thus disposed of:

"Men who have no knowledge or care for Spiritualism beyond the dollars and cents to will bring them—mon who accepted the dollars and cents to will bring them—mon who accepted this weakness of the people, and have taken advantage of it. They have established papers through adrolt panderings to the lost for now wenders and exciting stories, which wenders and stories are speciously got up to what the morbid appetite for "more next week;" and by these and other means, the spiritual forces have been distracted and used for littly lucro, while the men and the papers carnestly laboring to eliminate truth and elevate mankind, are left to languish and die by the side of these vanpires which pray upon the vinds of this vanpires which pray upon the vinds of this vanpires which pray upon the vinds of this vanpires which pray upon the vinds of thirty-eight spiritual periodicals in nine years."

The conductor of the Telegraph traces the history of

The conductor of the Telegraph traces the history of his enterprise from its inception; pays a brief but merfted tribute-to A. E. Newton, en passant; but complains of a general want of efficient co-operation. We extract a paragraph :

extract a paragraph:

"Modern Spiritualism has no organization to give unity
and efficiency of action, and no down to frighten men to their
duty. We have left, from the beginning, the tack of that cooperation which would pay one dollar to sustainfithe Telegraph, with a few slight exceptions from abroad, amounting,
perhaps, to three dollars, which have been contributed to pay
pustage on books and papers which we have from time to
time been called on to give away."

But the darkest picture requires some degree of illuminution to relieve the gloom; and even in this case such lights are made to appear in striking but grateful contrast. We quote the following from the special address to the patrons of the paper:

"Our heart has been daily glad oned with cheering words from some justron, accompanied with money for the centinuance of our paper. "O" When we contamplate the work we have unteedly been engaged in, constant thrills of corrow just through our whole traine, that, in consequence of na recincul that has been consummated, we are under the neagreement that has been consummed, we are under the ne-cessity of uttering these parting words. We shall not part with our shall busks containing your address, but shall occa-sionally find consolution in looking them over; and if we should have angthing to say publicly which we think might be interesting to you, we shall venture to until it to your ad-dress. We consumpted traveling some during the ensuing year, and wherever we stop we shall be most happy to make the personal acquaintance of our purpose and friends. Thank-ing each of you kindly for your parretage and encourage-ment, we tid you an affectionate approxima-

In expressing his thanks to those who have contributed to the columns of the paper, the editor has some eloquent suggestions respecting the present importance and the lasting consequences of the work he commenced and has conducted to its completion. We extract a brief passage:

extract a brief passage:

"It will be one of the proudest recollections of our Ha their we established an organ which formed the general interchange of experiences and thought on the most progressive most. Generations yet to be born will pender ever these columns with delight, and will be least retted. Our work has not been for a day, neither whelly for time, but reaches forward beyond the realms of human comprehension. The seeds of revolutions in the means and such states have been sown, which after generations shall unided.

The gratuitous but valuable services of Dr. Hallock are appropriately acknowledged. Then follow parting words to the Press; and a disquisition on the condition ordinary and every day deeds before; work done, not of the Christian world on the advent of Modern Spiritmovement" is designed and adapted to achieve. In

THE SUCCESS OF THE SPIRITUAL TELEGRAPH IS CONsidered under six or eight distinct heads; from which it appears that the paper has been eminently prosper ous in all it aimed to accomplish. At this point the editor concludes with the following appropriate chaervations:

We by no means arrogate to cursolves the credit of all the brilliant successes of the Transcara. Much of its success is due to influences which have surrounded us, and to the sale contributors to its columns, and to Brother Setheusies, who has been our likelitagable co-laborer. We now resign our position to Friend Davis, to hope that he will reap some of the benefits of our labors, and will be able to do more and butter for the happiness and clevation of marking than ourselves.

Death of George Atkins.

George Atkins, a well-known medium of Boston, died. February 24th, at his residence in Charlestown. He has recently occupied the rooms of Mr. Mansfield. No. 3 Winter street, and previously was at the head of a Healing Institute in Lagrange Place. The discase of which he died was quick consumption, of only five weeks' duration. He had his senses to the last, and died resignedly and happy, gloriously happy, Our personal acquaintance with Mr. Atkins enables us to say that he was an honest, faithful, wholescoped man; a good, active and industrious medium; willing and self-sacrificing in the noble cause of Spiritualism to the last. He has for some years been a public lecturer of good repute. In various places he has delivered many hundreds of lectures. His reputation as a bealing medium was excellent. With a tear of regret and with a tear of joy we record his transition to a better life. Peace to his ashes and eternal progress to his noble spirit! He leaves an amiable and excellent wife.

What We see in the Looking-Glass. The World's Crists has in Its last issue a long article of the accepest bitterness against Spiritualism, the first

sentence of which is the following: "Our ain-rulned and fallou world, with the advancement of

six thousand years reating upon it, has perings never been assailed with a doctring more fearful in its tendency, debusive in its hopes, and fatal in its consequences, that 'Modern Spiritualism.'"

The world is a looking-glass, in which we see ourclives, just as we are. A true Spiritualist sees every. thing that God has made him to see, and he pronounces it good and beautiful. The Crisissees almost everything as being "sin-ruined,"

Portland Matters.

A correspondent writes as follows:-The Association of Spiritualists of Portland were addressed Sunday, Feb. 19th, by Mrs. Busan Sleight, tranco medium, of that city, with much satisfaction. She is unquestionably a rising speaker, and with practice will soon take her place in the front ranks. She has a strong, rich, melodious voice, sufficient for any hall, and is controlled to sing in the trance. Good Judges inform me that she is, in that respect, second to none which have hitherto appeared before the public.

03 S. B. BRITTAN will deliver lectures in Chicopec, Mass, on next Sunday, (March 4th.)

MANDLE MEMORIALS.

The feeling that prompts the living to respect the remains and to cherish the memory of the departed is eminently honorable to human unture. If we have the makes of those whom in tife we leved with tender. here and sincerity. The monoments of the great, here and sincerity. The monoments of the great, whether reared by gratitude or love, and every white tablet-by the silent portals through which our mortal companions disappeared-may testify how the living still respect and cherish their virtues, and with what unfaltering resolution the human affections follow their objects to the great life beyond. The man who equanders his time in thoughtless indulgence, or wantes his substance in rictous living, while the forms of his kindred are buried like the beasts of the field-with no evil because others use it; I use it to convay an idea that is memorial to mark the mortal resting place-is little hard to convey without its uso. All the avil influences herebetter than a barbarian. Indeed, those who suffer the in mentioned are means, or effects of means, to work out the graves of their fathers to be overgrown and trodden highest good. So that which is, or is to be, productive of under foot, or otherwise profaned by the Mammon good, I cannot call wrong or evil. I have, before now, on worshipers, are gulity of a species of Vandalism that certain occasions, drawn a bog over my orce, so that the would shock the sensibilities of an American savage, outside world was excluded from my external vision, and if be were uncorrupted by the commercial spirit of the have looked into my own soul. The first time I did this, to

We are pleased to know that the work of reform does ot stop this side of the grave. The Rural Cemeteries near most of our populous towns and cities, are—at once natural—that I made a thorough examination of these self-and as truly—revelations of living beauty and deathless affection, as the old church yards were of hideous be flower seeds of truth. I hated to cultivate them because it deformity and hopeless decay. Spiritualism lights up was dirty, disagreeable work. It cost a great deal of tell, the valley," and as the "shadow of death" is but a which made my nerves oting, and made my bonce, muscles momentary shade, that disappears in the light of an and heart ache. I resolved that I would not do it. Dut my endless life, it is proper that those silent cities should to eminently beautiful, and that the pure white menortals of the departed should be numerous as the graves of our loved ones.

In this connection we may be permitted to remark, that our excellent friends. H. D. Sanford, of Webster, Mass., and M. I., Sanford, of Danielsonville, Conn., nared to furnish Composite Monuments, Plain and Ornamental Shafts, Tablets, and whatever else may be comprehended in their business, on the most equitable spontaneously. and liberal terms. We are acquainted with H. D. Sanford & Company, and baving compared their scription, of the best materials and workmanship, and celestial leveliness. at the lowest possible prices. Persons at a distance to H. D. Sanford & Company.

The Molodeon Lectures.

Miss Laura E. A. DeForce will Icoture in the trance state in the Melodeon on Sunday, March 3d, at 2:45 and 7 12 o'clook r. M. Miss DeForce has never spoken in Boston, but comes to us highly recommended from the West, where she has been lecturing for the past two years. Our readers will be able to that disagree with their own. Is any living, wide awake form an opinion of the estimate in which she is held man so chorteighted that he cannot see the flewer of good even among the disbelievers in Spiritualism by the following notices which we clip from the secular

Public Lectures.—Miss L. E. DeForce, a trance medium, Punto Lectures.—Miss L. E. DeForce, a trance mellum, has been delivering a series of lectures in town, and Spiritualism. I now the all-absorbing tople. Last Sathbath evening, by the request of Robert Isted, Esq., she delivered a temperance lecture to a crowded house, and all who heard it concer in the opinion that, for eloquence and sound reasoning, it was hard to excel. On Monday evening also spoke from a text of Scripture selected by a committee, and she handled the subject in such a manner that it demonstrated beyond the pessibility of a doubt that she is switches for any emergency. Numerous questions were saked her, all of which were answered satisfactorily; she was interrogated in every possible shape, and all were autorished at her "under-very possible shape, and all were autorished at her "underyery possible shape, and all were asterished at her "under-tanding and answers." Dr. Flint—not eatisfied with the swery possible shape, and all were assessments as her constrained by and anelysment. Dr. fillut—not established with his provious experience—challenged her to a public discussion, and proposed accounting for the various phenomena attributed to Epiritualism upon strictly memeric principles, its remarks, as well as the young lady's, were highly interesting, and very many curious facts in regard to Spiritualism, memorian, joggiesy, etc., were related, but if the duotor established his theory that all the manifestations calined by Spiritualism, were the result of mesmeric influences, we were too obtace to discover it.

We are no advocate of Spiritualism, nor have we overtaken the trouble to investigate the matter; but when we see a young lad of infection or twenty years of age, comparatively uneducated, contend successfully with the Euvane of Waukun, and deliver such able locures on any subject that others may select for her, we very maturally inquire into the cause.

The McGregor (Iowa) Times thus speaks of the

last Tuesday evening the spake to a large audience in the Court House, upon the subject of Astronamy. The subject was proposed by a committee selected for thus purpose, siter the speaker had metamorphosed herself into a se-called spiritual trance. The remarks were not logic in reason, notitier did the give any facts upon descriptive Astronomy, yet the discourse throughout was listened to with profound interest, and characterized by a wonderful display of lacquage. On Thursday evening the lectured upon Reformatiking Christ as the model reformer of the world. And a more practical, Obristian-lake astrono i never heard uttered from the pulpit. It may have borne hard upon the churches. more practical, Ohristian-like astraion I never heard uttered from the pulpit. It may have borne hard upon the churches, but if they are prepared to deny the teachings of Christian dellucated by Miss Deferee or John Howard, the dead philanteepist, as she claims, then I say the church is a defauct instruction. There is nomething mystorious and unaccountable in hir manner of address, but because it cannot be atherwise explained. I am not disposed to ascribe it to spiritual manifestation. We advise all to exhall investigate, and not with the tiget, denounce as a humburg that which they have refused their notice.

Star in the West.

This paper, after rebearing the deficiencies of the Spiritualist · · creed.'' says.... While the creed is meagre, in our view, it contains some just and beautiful sentiments which must minister to the virtue and feicity of a believing mind,"

There is no creed on earth which, if Spiritualism lees not already accept, it will be obliged to, and call our best mediums, who take with angels, and ask her to tell its own. Is the creed that accepts all creeds a "men- him where he could find a valuable dog that he had lost.

The writer claims that Christianity covers all the round of the Spiritualists' creed, and vastly more. locs Christianity accept all other religions that exist on the earth as being as true in the orderings of nature as its own is? No. Then we claim that the Spiritual ists' creed covers more ground, for it covers the ground of all creeds.

Modern Miraeles.

A record of startling facts in Psychometry, Healing by the Imposition of Hands, and Clear Sceing, regardess of distance, darkness, and intervening objectsrecently published in this paper-has been issued in a neat Pamphlet of thirty-three closely printed pages. in such matters will find it difficult to dispose of to their own satisfaction. As it will ald in convincing lliose who yet doubt, that men still have soids, it is a good thing to circulate. Price ten cents single; alxicen copies for one dollar. To be had at this office, and of S. T. Munson, New York.

"MARRIAGE," AND "T. L. HARRIS AND SPIRITUAL-ISM."-Two letters from Judge Edmonds, on the above topics, were received on Sunday last—too late for this issue. We shall attend to them in our next.

Messago Vorified.

Messas. Editors-I saw a communication in the Danner have taken pains to ascertain the facts, and have found the roman; and she says she supposes that it is for her; but she don't seem to want anything said about it, as she is in a amily, the members of which are not believers in apirit ominunton. Perhaps it is no well for her to keep quiet as they are people that stand very high in society he think are conscientious in their opposition to Spiritualism. A Summerines. Yours truly.

Buffalo, N. F., Feb. 13th, 1860.

Reported for the Benner of Light. DROMFIELD STREET CONFERENCE.

Wednesday Evenlag, Pob. 62.

Da. Callo.--I see a hand of wisdom in all the various influences of so-

called avil spirits. And of influences called avil by others, eincerely, without any qualification by the use of the words positive, accidental, real, and comparative, I solemnly affirm. in plain English, I know no ovil, no wrong. I use the word. my uttor surprise and bewilderment, I caw within the circle of my own being every devil and evil apirit that I had ever scon, known, thought of, or conceived. I had so much confidence in my own goodness-which confidence, I suppose, is resolutions did no good. I found these seeds grew apontaneous-they would grow in spite of all I could do. And many grant, fresh and unfading. I have concluded that I will not any more try to destroy areds that produced such beautiful flowers; for if I do I cansol.

Almost every day I meet with persons who are influenced by so-called evil spirits to say ungenerous things about -whose card will be found in another column-are pro. others-to report calomaics and shadors in which there is sometimes truth, and sometimes not a shadow of truth. These cylis are seeds that will sometime bloseom in beauty.

I often meet with persons who are influenced by so-called evil spirits to revence an injury, to resent contemptuous treatment, to stand for dignity and honor, and fight with all work and their prices with those of other parties, we the gathered efforts of human powers against the phantoms have no hesitation in expressing the atrong assurance of wrong and injustice. Revenge is a seed, apparently cvil, we feel, that they will furnish Monuments of every de that grows spontaneous in human hearts, to blessom in

I know legislative bedies who are influenced by evil spirits who may require monumental work, will doubtless sult to enact laws for the government of men that run counter themselves and savo expense, by sending their orders to the laws of God in nature. These laws are right, necessary, and beautiful, in their place, seeds of goodness, some of which blossom on earth-the rest in beaven.

I know human tribunals, Judges and Jurice, that are influonced by devile-estensibly supreme-that punish the most deeply afflicted the most severely, whereby the worst, as we say, are somest brought to the gates of God's own para-

diso. This evil will blossom carly, in heaven. I know ministers of Christ who are influenced by so-called ovil spirits to pray in public that God will paralyze, by discase, the tongues of other ministers who after sentiments sirondy blossoming out of such an influence? That manifustation alone, of so-called avil influence, will break a great deal of human bondago-will elacken a great deal of tightened ove that exists for the glory of material religion in churches.

I know a deacon of the church, and a friend, too; a good and an excellent man, who was infinenced by so-called evil spirits, and collected a bill of me the second time, because I did not have a receipt for the first payment, and the second payment was in keeping with human law. This was right. and lawful in spirit; the end is for good; the flower of spiritnal beauty, that buds in this ovil influence, shall sometime blossom and send forth a sweeter fragrance than perhaps it would if the bud had germinated in a moral or virtuous

I know a great many good and active business men who

and humility; upon ragged, theap dressed and degraded Believe not, my friends, that fruit commonsurate with the The people of Decorah are unusually exercised under the spiritual lectures of a bliss Deforce of LaCrosso, who claims to discourse through the decombedied spiritus of the dead. On last Tuesday evoning the stoke to a large and lence in the excessive toil; believe not that the woman who does all her own work, and all another woman's work also, shall not find tweeter repose from her worthy labors sooner. The unequal distribution of toll, and money, too, shall bring us all to

heaven sooner. I know a woman who is influenced by a so-called ovil saids to donounce every new thought in religion, uttored by another, and call it "damnable herosy." This is beautiful, for the ond is good,

I know another woman who is influenced by a so-called eril spirit to say, with all sincerity, that Spiritualism comer from the Davil, because it does not come first through her minister; and because her "dead" stater comes to semebody olse, instead of coming to her. This is right for the present and the future shall be right for the future. There is no evil that shall not bear a flower of heavenly fragrance.

I very recently mot a so-called evil spirit, who influenced a prominent member of the Old South Church to say that she did not want to go to heaven if her washerwomen, servants and common laborers were going there, for she had no affinity for such kind of folks; she could not only herself in their society. This was right. What more for the present could this woman do?

A member of Park Street Church was influenced by a socalled cvil spirit to go, in all sincerity of purpose, to one of The medium gently reliaked the spirit, and invited the man to let the dog go, and come and gather flowers of abiding and clornal truths. Was not this boautful? A flower of housen already picked?

I know a co-called ovil spirit, who almost incessantly influonees a good Christian woman to talk about herself all the time, about her own excellences and virtues in contrast with others who are not excellent, and are not as virtuous as sho is. This woman will wait for this seed of evil to sprout, grow

I know a so-called ovil spirit who influences a man, on every occasion when he can get a chance to speak before a congregation, to condomn the opinions of others, and pour forth a volume of personal abuse. This good man sincerely thinks that he is right, and everybody clas is wrong that does not think as he does

You I know quite a number of men who are influenced in It contains many stubborn facts, which the skeptical this way. And this is emineuity right. Wait1 and we shall all see the beautiful flowers that will bloom out of this evil. I know a great many people, who are considered to be religlously excellent, that are influenced by se-called evil spirits to honestly believe that almost everybody shall be demand. while themselves, with a few others, shall be unutterably huppy. In not this belief right and true to the condition that produces It? This so-called exil seed is germinating in darkese; it will blow in light; it is a seed of hollices. I know uncounted numbers of good | col lo who are influenced by socalled evil spirits to believe themselves better than some of the other children who are their brothers and sistors; children who have the came father and the same mother; children who are watered at the same fountain, neurished by the same earth, warmed by the same san, and are held in the

hand of the same Infinite God. This is right for children; they always have some such ideas. Children are beautiful of February 4th from George Walker to his wife in Buffalo, and lovely; they are all carthly bude that will blossem in heaven. I know a class of so-called cyli spirits, who make married men, in the derkness of the night, claudestinely ring the courtezan's door-bell, and go in. And I know another class of so-called ovil spirits that in the day-time influence the

ere, and I good wives, and other good people, to broadly proclaim thuse same men patterns of virtue and religious excellence, and as the same time proclaim the courtern who answered their ring at her door, to be an an effect of society, a wretch of hell, a demon in female form. These on Ufafficences are doing Min, Done una referred to the case of Miss Unitio Bager, a mights work of sedemption, by carrying man with their who, ho said, had sometime provious to her death been influeyes shad over swampy places, and their wives with the rot- enced on many occasions by evil spirits provious to the last ten rope of matrimony tied to them. These spirits are strike fatal influence. ing a mighty blow in darkness, to break a terrible link in the abala of human bondage, and make nion and women, in their point and this patient add that spirits came to him, and told Bexual relations, as we say, what they should be. We must him that he must go with them. He refusing they said, wait for this flower of so called evil to blow, before we can ad- "You shall go within one hour;" and, as the hour drew near, mire its beauty and love its fragrance. This ovil is a seed of he saw them coming in tremendous force. At a moment holiness, neurished by the most dammable conflicts of earth, previous to the expiration of this hour, a commanding officer, that shall blossom sometime in the rarest, richest beauty.

hypocrisy, who are more willing to tread disgular under their Mr. Weatherenes. One remark of Brother Spooner, about foot; and it is with a deep interest that I have taken notes what he said of Dr. Sunderland's patient, it seems to me is of their manifestations. Their field of labor is with prosti- not correct, viz., that it is more just to attribute this influence batos, draukards, rumsellers, swearers, Sabbath-breakers, out that he speaks of, to spirits rather than to mortals, laws, and such like. In this direction I would gladly detail | I can name a hundred instances of the influences of devils Voluminously, and shall sometime; but time forbids, and son- upon mortals. The fact of the influence of devils upon morsitive souls might shrink at present,

spirite is beginning to be recognized by those who are sub- after. legt to their power. Drubkards, we have been told by Dr. Wellington, Dr. Gardner, Dr. Child of Philadelphia, and Mr. years old, who was sick and feeble a long time before her Newton, have in some instances positively recognized the in- death. Bhe said, one day, just before she died, "Something Suence of spirits vutside of themselves. All courtezans are tells me to swear to you, my father, and my mother, too; sh uncommon mediums; and most of them recognize the imme- never heard an oath, but she did ewear as I never before diate influence of spirits setting upon them. A detailed in- heard a person swear. Then, I did not know what to make westignation to this end will present to any one of you thurpes. of this case; but I am now satisfied that it was a case of perlive avidance; but do not investigate while you are afraid, feet obsession. Her doctor said that in brain diseases such I speak on good authority when I say that prostitutes have manifestations were often present. Bherally and freely paid more money to mediums—these mediams did not know that they were such-for spiritual mani- talked with devils for fifteen years. festations, than any other class of women in Beston; and also, that there is scarcely a house of prostitution in this city where circles have not been repeatedly hold, and most extra- able, and excellent woman. Bome years since she was develordinary spiritual manifestations have been given through oped as a medium, and what are called "low spiritual manithe mediumship of their own inmates,

The most reckless, careless, erratic and wayward; the most afflicted, down-trodden and degraded, have the perfection extremely belaterous and troublesome in her conduct; at and beauty of their material existence most broken and deformed by the mighty growth of the spirit inside, that bursts it. And it is through the cracks and breaks that deform material beauty, that spirit influence can come in, which is the proximate cause of what we call medium developments, by the spirit of a deceased disappointed lover, who swere that Matter, and the love, of matter, is east off by the growth of he would have her life by strangulation. She would at times the spirit.

only the inxuriant and rapid growth of a beautiful immertal of the bondage of matter to the freedom and beauty of the cerded at last." spiritual'world.

We all know, according to the old church standard of right do any act that the medium has a capacity to do. and wrong, that all mediums, even those absolutely the highest and the hollest, act at times rather bad, whereby their could control by will a lad to do anything. I willed him to material glory gets knocked and broken; their self-excellence; see a ship at sea, in a storm, and his mother on bound, whom in mornis and rollgion gots prostrated; their excessive vir. be loved with the fondest affection. Then I willed the ship tues, which are only real in materialism, tremble totter and foll. And on the orthodox platform they appear to be pos- and instantly plunged from the stage down among the audieased and obsessed by daylis and ovil spirits. And these devils and ovil spirits do do material injury. They do aim a sure and doubly blow to human distinctions and earthly love, for the reason that these distinctions and this love andon't belong to the spirit; they belong only to the material covering of the spirit

In the new birth of the soul from the love of matter to the Joys of the spirit, devils are only the messangers of God, are many remarkable cures, and many very wonderful tests the angels of duty, that help to break away our covering of earthly love, while our souls in the struggles of their new birth, have their exit therefrom to a more beautiful and better influences. Evil spirits came around her in armies. These world-the spirit world. And while these garments of earthly beanty are being broken and torn away from us, the sight makes our sensuous eyes weep; and the tearing sounder of the the world of spirits, and became perfectly happy; and her last threds of our earth affections, to which our souls have clong so long and fondly, hurts our earthly ecosation, injures and spoils our materialism, and we are set free from things was a woman of a virtuous, upright and excellent life, and a below, with our affections set on things above, sooner, for having the aid of God's own angels that we call devile.

Mediums are my only "reverends." I would kneel in gratitada to God before every development of medium power, and before the manifestation of every spirit-suit, so called, or

Ms. Boson said-A Miss Wilson, who was vory intelligent and religious, neat and tidy, but poor, was obsessed by an evil spirit, whose manifestations through her were very bad. She went to a Catholic priest, and the devil, while there, again took her, and tore and rent her to that extent that her life was in joopardy. The pricat sprinkled boly water upon her, and commanded the spirit to depart, and his mandate was oboyed. But after this, she was many times influenced

By the means of this ovil influence, Mr. Edson concluded that this woman had been benefitted and interterly onlightaned; for she is now a very excellent inspirational medium of the highest and the purest character. Bhe recently made the most beautiful speech, while under spirit influence, in a normal condition, that he ever heard. She is industrious, honest, spiritual-minded. She dives deep into truth, and I am glad I know what it is to suffer and to sin; for by this seises bold on realities.

Mr. Trures confirmed what Mr. Edson had said. He was woll acquainted with the lady, and the spiritual influences that she had experienced. " Da. Garonen doubted whether the best mediums were at

times most influenced by ovil spirits. He thought that the influence of ovil epirits upon mediums had never been injurious, but, on the controry, had always proved, or would be, beneficial. Mr. EDSON.-I have heard a gontleman say that when he

had commanded ovil aptrite to leave the medium obsessed and troubled by them, he had never been successful; but when he had used kind words, sympathy, and love, he had always been successful.

Mn Swirn.-I went to see Mrs. Porter, of Bridgeport, it the company of others, and of all the Billingsgate and Five Points talk I over heard, this boat all. I don't know what this infinence was.

Recently I met a young man and woman who were influanned by some power-I know not what-to use very profess "Janguage."

A few years ago a lady was entranced, and went through all the agences of a person that had taken poison. After this, she said that she had for some time a desire to take poison, for the world was dark and cheerless to her; but since this influence of a spirit, us she claimed, she had had no desire to commit suicido.

Mr. Spooner. - Some ten or twelve years ago, I saw La Roy Bunderland at a public exhibition, throw a lady into a state of desperate mania. The physicians examined her, and pronounced it a case of genuine mania. She seemed to be as perfect a maniag as I ever saw. Now, if persons in the body can cause insanity in others, by meameric influence, is it not more reasonable to suppose that the cases of insanity, which Dr. Wellington and others have described at cases of obsession by ovil spirits, were caused by the mesmeric influence of porsons in the body, or by some disorder of the persons themnoives, than to suppose that spirits in another life are actuated by such malica as to come back here to terment mor tals?

One word as to Dr. Child's theory that all is right. If there is a God, it seems self-evident that his will is the sole moving force of the universe; that his will alone moves all matter and all mind. What other force can there be in the universe? Or what other force could be competent to act in conflict with his will? If his will is the only maying force of both matter and mind, everything takes place precisely as he desires, and are we not, therefore, bound to presume that everything is right? He is evidently much wiser than we; and what motive can He have to do anything wrong? If we could see, as Ho does, from the beginning to the end of all things, we should probably see that everything is going right. But we see things only as they pass before our eyes; and they therefore often appear disorderly, chaotic, and wrung.

But it cometimes happens that we can see for enough to see good results from those things, which we call wrong. That is, we can see great mental and moral progress resulting from what we call the evil courses of individuals. As in the case of reformed insbriates, who manifest great intellectual and moral power, apparently as the result of the severe experience they have gone through. Their surprising elequence accms to be owing to that experience. They appear to speak because they have so much within them, the froits of experisize, that it must come out. So fugitive slaves are cliquent, because their experience has given them a find of thought and feeling; showing that the bitterness of their lives, and the greatness of their wrongs, have been compensated by increased intellectual and moral powers. It seems to be a law of mind that, according to the severity of the experience, is the richness of the result. If this be so, it seems to afford an explanation of the system of the Creater, which allows or causes so much of what we call wrong, or evil; but which is really good, because necessary for the development of our

mental and moral natures.

He had watched with a man underthe influence of mania-shat shall blossom sometime in the rarest, richest beauty,

I know another class of so-called ovil spirits who have less and the devile scattered and disappeared.

tals is perfectly clear to me. If a man can influence a man's A conscious recognition of the influence of this class of spirit before he leaves his body, he can certainly influence is

I do know, from positive knowledge, of a child, four or five

A woman of my acquaintance has told me that she ha

DE. GARDNER.—The case of Mrs. Porter was a most remarkable instance of obsession. She was a very reputable, respectfestations" were given through her. She was controlled to uso language most obscene and profane. She was at times other times sho was influenced by most beautiful spirits. It is thought that her death was caused by these will influences. Dr. G. spoke of the excellent character of Mr. Thaddens Sel

don, who related a case of a medium that was "possessed" be thrown upon the floor, and even turn black in the face; When a man acts bad, it is substantially and only a break | writte with contections, and would apparently be almost and deformity of this world's perfection and beauty, while at murdered, though no visible hand touched her. In a subsc-the same time the cause is, in short, substantially and really, quest attempt the spirit did succeed in this way, and finally actually mordered her; and the last words uttered through soul within, pulsating for a higher and better life, rising out, her dying tips by the spirit, were, "Damn her, I have suc-

I believe that it is a fact that spirits can control a mortal to

Some years ago, when I was lecturing on psychology, I to founder and sluk, and the boy saw his mother going down, ouce, and made gestures as if swimming, and powerful efforts to save her from drowning.

Mrs. Lyon knew Mrs. Porter, to whom Dr. Gardner had referred. Early in her spiritual experiences the was magnetized, by recommendation of Andrew J. Davis; and after this she went rapidly through various medium developments. Was at one time a very excellent healing medium, and did have been given through her. After all these beautiful developments of medium powers, she was seized by these cyil spirits constantly drow her vitality from her, until death approached; and when she was about to wing her flight to spirit was cut loose from earth, and scared away. With considerable emphasis she said. "I know that Mrs. Porter medium of powers I never saw excelled. Bhe could read the very thoughts of any person that came into her presence She could and did foretell coming events.

LIZZIE DOTEN, (entranced.)-Tue spirit said, "I was an orthodox church member. I thought I would like to go to bell, and see my relations. God told me that I must flud my own way there. I inquired of many, and none could tell me the way. On told me that I could find helt only in my own soul. I examined, and found that I was not quite good-saw there was a little hell in me.

I then wont to the earth, and tried to influence mortals for good; and they thought that I was evil. Birlis are called evil whose intents are not evil, but good. My intents were good, but they were called avil.

I have looked all around to find a devil and a hell, and I cannot find any outside of myself. The longer I live in the anirit-world the more I think there is no ovil. I believe of all the sinners I am chief, and I am not bad. I am not afraid of any davil or evil spirits. You cannot find anybody that is totally deprayed. All evil shall be overcome with good. Greater works than Christ has done shall be done with love. means I have progressed—and progression is happiness." Question next week-" What is the Philosophy of the Boul's

Davis's Lectures-Owen's Book, &c.

MESSAS, Epirons-The Committee on Lectures at Dod-

orth Hall have decided upon the following speakers:-Andrew Jackson Davis, February 20th and March 4th and th ; Jason F. Wulker, of Glenn's Falls. Murch 18th and 25th . Mrs. Uriah Clurk, of Anburn, April 1st and 8th; N. Frank White, April 22d and 28th.

Andrew Jackson Davis continues to draw full houses every Sunday, morning and evening, constantly giving forth some new thought, and frequently applied to an old idea. His iscourse previous to last flunday gave an illustration of his thought of what constitutes common sense, which he designates our sixth sense. For instance, man has five squees, all of which do not always act, or are not made to set in harmony at all times; but when they do, they create or constitute a

sixth, which he names common sense. We have remaining with us for a brief time the honored and intelligent expounder of Spiritualism-the author of Footfalls on the Boundaries of Another World "-Robert Dale Owen. I learn from him that the sale of his book has exceeded six thousand copies within fifty days; and that out of forty newspaper notices, or notices by the press, thirtyeight wore of a favorable character; and that one of the two not so considered or intended by the editor-by the Independent-his (Mr. Owen's) publishers consider quito a favorable notice, luasmuch as it recommends the clergy to read it. Also, as a proof of the demand for such works by outsiders, or not acknowledged Spiritualists, five thousand five hundred of the six thousand caples sold were by other than Spiritualist book dealers. He informs me he is now preparing a second A. E. LAINO.

Yours truly, New York, Feb. 22, 1800.

Mansfield in St. Louis.

J. V. Manafield spent a month with us, and left last week or Memphis, Tonn., and thence will go to New Orleans. During his scances here (which were well attended) he gave one test that proves him a superior medium if he never does or did give another. A-B- asks for his sister (in the usual way by writing and folding the paper;) but a child omes and says in brief, 'Aunt cannot come—but I can;" and store he concludes, says, "Jimmy is here," and signs hinself Then "Jimmy" takes the control, and says, Pather, you allowed Johnny to name the other baby, I want to name this one"-which he then does-and he concludes by saying, "Bis is here." Then comes "Sis" and gives a beautial message for her mother.

Now the facts were that A. B. lost three children in one week by sepriet fever, and that two more births had occurred since their death-one of which had been named by Johnny, and the other was unnamed at that hour. Here was a com pleto and satisfactory test that precludes all clairvoyance, other of Mansfield or the spirit controlling himmirit," as some philosophers would call it.

Another test that I was myself cognisant of, is of the number that strikes every persistent investigator and close reader

of facts. Bofore Mansfield's arrival, I had received a lotter from Hingham, Mass, with a scaled enclosure for his attention, This I showed him on his arrival. He replied, "This will be answered by J. Q. Adams." I retained it in my pocket, and with some friends visited his room the same evening, when I produced the letter, and he wrote the answer in our presence. It was, in effect, (directed to Washington) asking his opinion of the probability of the dissolution of the Union, which J. Q. A. did not believe imminent; but when he came to the close, instead of signing the name that he had told me would answer it, (as might reasonably be supposed.) he halled, stopped, and, after some time, letter by letter, in a broken,

trembling hand, he appended "John Onliney Adams." I pro- ENLARGEMENT OF THE BANNER! eared a copy of the questions afterwards, which questions covered three pages of nute pager, and could not have been ead in less time than he took to write the answer, even with the note upen before him. All the questions were answered A. MILTENDEAGER.

81, Louis, Feb. 93, 1860.

ALL BORTS OF PARAGRAPHS.

"BRARING PALSE WITHERS"-nn article in reference to tev. T. L. Harris's fectures in London-will be found on our

third page, 25 Read the exquisite poom, entitled "Ton Spinit-Onich." given extempore by Miss Doton at the Melodeon, on giving

lunday, February 12th. It is on our seventh page. We print on our second page an interesting letter rom London, giving an account of some startling spirit manifestations there.

The absence of our reporters from the city, is our wo shall, by this arrangement, he freed from the necessity of pology for the non-appearance of Dr. Chapin's discourse in using the small type which has troubled so many of our his issue of the Hannen. Miss A. W. Sprague will speak at Milwaukle, Wis., the

our Sandays of March; at Lyons, Mich., the first and second endays of April; probably at Teledo, Ohio, the third, and at Cleveland, Obto, the fourth and fifth Sundays of April. "The laborer is worthy of his hire," and we hope the Lynn

thoemakers and others who have been compelled by storm necessity to strike for remunerative wages, will succeed in ecomplishing their object. The result will be beneficial to il parties concerned.

"Forgive and forget " should be indelibly stamped upon the carte of all humanity.

SPIRITUALIST LEVER .- Minot Hall, Wednesday evening february 20th.

MISS SPRAGUE.-We pro pleased to learn from the Davenort (lows) Daily Gazetto that Miss Sprague has lectured with great success in that city. The editor says:- There was evidently as increased interest among the community u this subject, during this her second visit, if we are to adge by the large attendance. I Although the lady herself has a rather intellectual countenance and pleasing address, et she takes none of the credit which might attach to her com the creat ability manifested in her discourses, but protosses to be merely a 'speaking medium,' through whom the spirits discourse to the audience. If this he the case, the pirits certainly have reason to congratulate themselves on their choice in the person of Miss Sprague. If otherwise, he is unquestionably a lady of most remarkable ability, to be able, without the assistance of a single note, to discourse o eloquently as to maintain a large audience in a respectfu and interested attention for the space of a full hour,"

The screw propeller Hungarian was lost on Monday week off Cape Sable, with more than three hundred and sixty pas sengers on board, all of whom probably perished.

A nest save that the wind kisses the waves. That we uppose, is the celebrated "kins for a blow" about which we have heard so much.

News from Morocco is to Fabruary 2d. The Spanish artil lery were occupied in shulling the Moorish camp. Numerous ateam and sailing transports were off Port Martin, dischargleg ammunition, provisions and clothing for the army. The Moore commonded an action on the Sist, and were three times repulsed, but returned each time with increased fury e the attack. They closed with the Spanish in a hand to hand combat, but were defeated, and retired, obstinately disputing every foot of ground. In a calvary charge, the panish found their return intercepted by 2000 Moorish torse, and had to cut their way through, aided by other squadrins, which were sent to their assistance. General rim, with four battallons stormed a height commanding the ield of battle. The Spanjards charged four times with the bayonet before gaining the position. The Spanish less in he affair was reported to be considerable.

A single drop of ink has moved millions of men. PUTURE GLORIES.

I believe this earth on which we stand Is but the vestibule to glorious mansions. Through which a moving crowd forever press. [Joanna Baillic.

The Rev. G. F. Lee, who recently preached at Bt. George's in the East, writes, in the London Times: "When I entered the pulpit, walnut shells, orange peel, and small detonating crackers-some of which were let off during the serviceere thrown at me; and a row of boys to my left in the gallery. (headed by a man who, as I am informed, was once brought before the Thames magistrate for rioting, and treated with kind and liberal lenickey,) shot peas at my face through pea shooters so that I was compensed to protect my eyes with he sleeve of my surplice."

The New Orlean Grescent estimates the crop of cotton dready received at all ports or depots at 3,618,594 bales, and says the grand total of the season will be 4,400,000 bales. The value of this product is two hundred millions of dollars.

On the 84th ult., Gartbaldt was married to the daughter of the Marchese Raimondi, The ceremony took place at the country scat of the latter at Fluo, near Como.

The Southampton (Eng.) magistrates have decided upon andling Hires and Lane, the mates of the Arns, of New York, to the United States, for trial on charge of murdering our seamen on board that ship.

verybody should have it. Ticknor & Fields, publishers,

Our spiritual parts in this life are like mirrors covered with dust. New of us have bedies so pure and fine that the introken light of heaven himse through to the soul. Our just is coarse and thick; but, as it is wasted and worn thin hy disease—as our tears waste it away—the mirror beneath hashes out, redecting images of both worlds, brightest in its revelutions when we need them most.—The Old Battinground.

In a novel at a Margate library, this passage was marked nd much thumbed—"There is no object so beautiful to me a a conscientious young man—I watch him as I do a star th eaven." "That is my vlow, exactly," sighed Miss Josephine lunps, as she laid down the volume. "In fact, I think there's | ar of othing so beautiful as a young man, even if he alo's consei-

ntions." A bill which was lately introduced Into the Ohio House of Representatives, "to prevent the sale and use of burning fluids," has been defeated. There are other "burning fluids" extensively in use much more dangerous to the welare of community than the kind used in lamps,

Wholesome sentiment is rain which makes the fields o

ally life fresh and ederous. Two of the oldest newspapers in Germany, the Gazettea-o Lelpsic and Rustonk, celebrated, on New Year's day, the rmer its two hundredth, and the latter its one hundredth and fillieth birthday. As a souvenir of the occasion, the Leipalo Gazette presented to its subscribers fac similes of its publication on the first of January, 1080 and 1760, respectively. A western aditor, whose wife lately had a baby, perpetrates the following, which he denominates a

"CHARGE OF INFARTRY." Sound the stage-horn! ring the cow-bell! That the waiting world may know; Publish it through all our borders, Even unto Mexico.

Belze your pen, oh, dreaming poet, And, in rhymeans smooth as may be, Byread afar the juyful tidings— Betsey 's got another baby i

The Northern Freeman, of Potsdam, N. Y., says quite a umber of young ladies connected with the academy in that dace appeared the other day in chapel for prayors withou cops. Digby asks if the Freeman expects the young ladies'

rayers will hold together. A Gasar Cunicairy .- Mr. George Howarth has at his coms, 26 Kneeland street, Boston, an original painting of William Bhakspeare, executed by Zucchere, on Italian, it

The Secretary of War is preparing an order for a movement I the U. S. troops now stationed in Utah, and other points in the West. Owing to the present deplorable condition of affairs along the the Rie Grande, and at various points on he Mexican frontier, there will undoubtedly be a large move ment of troops in that direction.

ment of troops in that direction.

A PAIR OF TWINS.—Last seeing, a lady residing in Spring street, presented her husband with two daughters, and was loft by the attenting physicism in a comfurtable condition. In the course of three hours thereafter, a ring was heard at the door bell, and, under the impression that the dector had the door bell, and, under the impression that the dector had returned to see his patient, the servant hastened to answer the summons. No one was to be seen in the neighborhood, but upon the steep was found a basket, which contained two newly-bern mate children, apparently twins. The lady, when informed of the circumstance, seemed wall pleased, and at once adopted the little waits—placing them in bed beside her awn. The young travolers were fast asleep, and were comfortably wrapped in coally embroidered financia.—N. Y. Tribune.

pursuit, is the source of all distinction.

ROOM FOR ALL!

In order to make room for all our filends who have long desired to be heard relative to their own experiences in the columns of the Bannan or Lieur, and to furnish a still greater variety of reading matter for our tone of thousands of subscribers in all quarters of the country, we have determined, on the Stat of March, and with the commencement of the NEW YOLUME to

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WITH A REPLY:

the summons. No one was to be seen in the neighborhood but upon the stoop was found a baskot, which contained two newly-born male children; apparently twins. The lady, when infurmed of the circumstance, seemed well pleased, and at once adopted the little walfs—placing them in bed beside her own. The young travolers were fast asleep, and were comfortably wrapped in coatly embroidered fiancels.—N. F. Trible place. The property of the country. It is reacted in the first term any part of the country. It is reacted in the effects, reliable in the most prostrate cases, and justly worthy of the confidence of the sillicted. All the Modicines used are purely vegetable. No 18 Temple Place, Boston, Mass.

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St. Feb. 18.

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TRANCE TEST MEDIUM, will occupy come with Mrs.
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MISS SUSAN M. AYRES, MEDIUM FOR VERBAL Communications, 56 Thorndike street, East Cambridge, Mass, 5mº Eob. 26,

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THE We are permitted to refer to the New York Editor of the Damage.

The Messenger.

Each message in this department of the Barran we claim was speken by the spirit whose name it hears, through Mrs. J. H. Coranz; while in a name called the Tranco State. They are not published on account of literary merit, but as tests of spirit communion to these friends to whom they are ad-

vo hope to show that spirits carry the characteristics of We hope to show that spirits carry the characteristics of heir carri-dife to that beyond, and do away with the erroneous idea that they are more than yintra beings. We beliese the public should know of the spirit world as it is—
should learn that there is evilar well as good in it, and not
expect that purity alone shall flow from spirits to mortals.
We ask the reader to receive no dectrine put forth by
spirits, ia these columns, that does not comport with his

reason. Each expresses so much of truth as he perceives— no more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not ex-

Answering of Letters.—As one medium would in no way suffice to enswer 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 spirite. 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 hold at our office, No. 812 Brattle street, Eoston, every Tuesday, Wedeceday, Thursday, Friday and Baturday aftermoon, commencing at male-rast rwo o'clock; after which time there will be no admittance. They are closed usually at half-past four, and yieldors are expected to romain until dismissed.

MESSAGES TO BE PUBLISHED.

published in regular course. Will those who read one from a spirit they recognize, write us whether true or false?

The communications given by the following spirits, will be

From No. 1841 to No. 1871,

Friday, Dec. 23.—"What is the religion of modern Spiritualian, and who can understand it?" George Williams, Tauhton; Daniel, to John B. Colline.

Raturday, Dec. 24.—"Is not modern Spiritualism ancient witcheraft revived and revised?" Silva Brown, Docton; Calvin Woodard; John Barrow, Lowell; Sophy Lindsay, Broome, L. Cl.

L.C.
Thereday, Dec. 27.—"Had Jeeus attained the highest pos-sible state of perfection?" William Barnard. New Bedford; Samuel Billings, Seston; Inanah Ediridge, Bangor, Wednesday, Dec. 28.—"le the spirit of man affected in any way by death?" John Loring, to Mary Elizabuth Loring;

Mary Moore, to her son John Justiday, Jan. 3.—"Blavery and the Bible;" Francis Smith, Belfast; William Gay, Beston; Capt. George W. Knights; lars Percival.
Wednesday, Jon. 4.—"What is Magnetism?" Lucy Lee,
loughton; Harriot Nichols, Taunton; Samuel Richardson,

Boston.

Thursday, Jan. 5.—"How do we know that God dwells everywhere?" Mary Castlo, Roston; Robort Banderson, Philadelphia; Julis Bruce, Cambridge.

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

Evil Spirits.

The following communications will be unintelligible to our readers, unless we enter into a brief explanation of enophese of the manifestations this afternoon, for every message given at this date alludes to the spirit.

That there are what are termed "Evil Spirits," who do at times visit earth for gross gratifications, we have no doubt. That they enter into and possess certain physical organizations, influencing them for ovil, is a well demonstrated fact to us. This is, however, always done by availing themselves of the natural law of the medium. For instance, one having a natural appetite for drink is upon the same spiritual plane as many a spirit is who has east off the mortal. Prom the moment the spirit, who took dulight in intemperance on earth, onters the spirit-life, muterial love are cut off. There is no indulging his insatisble thirst for drink in spirit-life—that is not one of the joys of life etherial existence. This spirit has no tasto for spirit-joys, and cannot leave the cartb, or material plane of existence. He soon learns that he can come in rapport with mortale, and through their apportes appeare own; and the moderate drinker, having a natural taste for drink, soon comes under spirit control to a greater or less extent, according to his susceptibility to meameric control.

We had been instrumental in placing a medium thus posbeened in a position where the spirit controlling was debarred the exercise of his appellie. And on this occasion the spirit took control of Airs. Conant, and wrote lauguege and threats it would not be proper here to publish. Nor do we care here to detail the many manifestations of violence from this inducace, experienced at the hands of our heat friends. This was the third time he had manifested at our circles, on two of which visits no other manifestations could be given. This afternoon, he held control for a time, and seemed determined to keen it during the session, but was fercibly dispossessed by the guide of our circles, in secson for other manifestations. As soon as he left, a soothing Influence came ever the medium, which spoke as follows:-

"Friend, your antagonist is one of great power. Novertha-less, most him with firmness. Nover suffer yourself to yield He still holds control over the medium he has infinenced and that which was weak is now more strong. Time and its

changes may effect much, but much time may be required to nubdna that which is all fire. Think it not strange that he was one of your number at this time. It was suffered so to be, that other evils might be avolded. Ever meet him with that firmness that will be given you, and lot him discorn within yourself a light that hall be positive to him, teaching him of better things. A partial explanation of those proceedings is due to your audi-

William Cooper.

That fellow is the most consummate wretch I ever saw. It does not matter whose rights be tramples upon. I'm a atranger here, and I don't hardly think I'd come, had I known what I had to centend with. But they told me I ought to come, as I was a oulet fellow, and they did not want the medium to return to her normal condition yet.

Mr name was William Cooper, I was born in Belfast. Biate of Maine, and was twenty-six years old at death. They said it was consumption I died of. Maybe it was, but it wasn't the lungs, because I saw to the tafter I went away.

You ought to have been on this side and seen the fight. The old fellow, the dector, who takes care of things on our side, would not let him speak. He was determined to speak, and the guide was determined he should not. You will get whipped by him pretty soon if you are not careful. He undorstands this thing like a philosopher. He is no feel-very intelligent. I think he is miscrable without the mediun 'you have taken from him. The old gentleman and he had a talk before he came, and the old man was not inclined to give the relus up.

I rather expect I've got a sister in Boston, but I got so knocked off the track by that fellow, that I hardly know what I came for. I am rather a quiet fellow, and have been rather sintionary since I have been here. My sister Martha will think, maybe, that I ought to talk smarter than I used to, but I can't do it. I've got a great many things to say to her, But I can't say them here. This is good in one way, but another way it sint; I don't know but other folks like to talk their business in public, but I don't. Won't you ask her to come here and let me talk to her?

If the spirit who was here had had the body he used to occupy, I suppose he would be nigh six feet tall, stout, well proportioned every way—eyes dark, hair dark, and savage-looking. Anybody could tell what he did. He is one of those rough fellows who got his living by gambling, and I green he was hong. I should think he had been dead four or five years. Yes, I might find out all about him, but I'd have to blich up with him, and travel with him; and would you like to do that with such a customer? He says ho'll kill this medium, but I don't believe be can do it.

Xon have opposed him in some way, sir, and he will fight hard. 'Taint this medium he wants, is it, sir! I thought

Question .- How did the guide of this medium disposeess

The spirit so furtantaneously? Answer.-He employs some kind of an influence that seems to come through himself, but comes from semebody stronger than himself, and when he gets near enough to the medium, he throws this air all about the spirit, and he can't live in it. It is a worse hell than the one my mother used to tell of. The old gentleman wants me to tell you that he dispossesses him simply by bringing his superior will-nower to bear upon that which the spirit coupleys. He says he hasn't harmed the medium a particle, because he was noticipated. He wants me to tell you be was permitted to come here, to prevent his producing a serious difficulty.

Evil Control-Invocation.

This foreign control for evil, by which so many of the medlums of your land are went to suffer, is but the result of an unnatural condition of affairs in earth-life. The laws of God or Nature are perverted to a certain ex-

shall cease-for there shall be no food for the mental malady. You are not his judge. Could man and women of to day understand the conditions by which they are controlled, they would wonder and stand nothing lost. Everything belongs to Perfection, and thus to aghast at the power that is being exerted in their midst by God, the inhabitants of the unseen world! And beheld, they Wh

come by virtue of the perverted laws, the unnatural conditions of things in this sphere. Mankind here are wrongly Who, by gazing upon the set of evil, as coming from a comtrained in religion; they are taught to obey human laws God; and yet these things must be so for a time. The and its God has marked out for him. Dy it you may be better midnight is quite as cascutial for the growth and development of the flower, as is youder sun.

Go you back in memory and thought to the days of Jesus the medium, for such he was; beheld him walking in the contention and strife thrilling the bearte of your people, by virtue of his superior wisdom and goodness. He was a perity and knowledge. When the elements, materially of light so strong himself as to dispel all ovil. He had but to spiritually, are agitated, behold aledum comes forth. walk in the midst of evil, and beheld it would flee before

Hara are the same two principles at work. Man first comes to do. They are not to stand still gathering the manua that 'falls about them; but they are to press on, ever seeking for something new, and seeking to understand it.

Whon the inhabitants of this sphere shall understand nodern Sulrituatism, they shall be better able to control this Evil. Now while they are dealing with an enemy they caunot understand, the strongth is upon the hidden side. But, thanks to the Great Creator, Progression is urging all on, despite individual will, and in time the fruits of the spiritual den shall be good-not evil. Because light shall shine in the midst with power and glory. Because God shall be underatood, and Evil be met with power. It shall be changed n a twinkling by the power of God, and its garments shall be oure and spotlers.

Do not suppose this vast company who dally throng your spliere without these forms of clay, are all pure.

As man dies to this world, so he walks our sniritual state. And if he comes with garments of evil about himwill be not walk this earth for evil? Surely be will. Oh seck to possess yourselves of the same power Jesus used. If his word be true, you may use it. He, by his power, cast out the cyll. The same principle that was for him, was for you; and, if you but understand it, you may use it. A Franklin first toyed with the subtle element ere he could

Oh, God, our righteous Judge, our Pather and our Mother, he is dond, but he is n't. our morning star and our miduight shadow, we praise thee because thou art worthy of all praise. We lift our thoughts, all unclothed, to thee, knowing thou hast power to clothe thom. We invoke the attendance of high and hely once who walk the carth. The inhabitants thereof have need of strongth, and we know thou wilt give it to thom in thine

We praise thee for the Evil and the Good, for that which lifteth the soul to the highest heaven, and we would not for got to offer homego unto thee for the element of Kyll which casteth the soul to hell.

Great God, while the human family are so struggling with the mysteries of the new light, inspire them to struggle on, that this generation may not pass away, until the mystery shall be dispelled.

As darkness came lote our midst, as we walk among the one and daughters of humanity, we praise thee for it. It omen that it may be a stepping-stone to brighter glories; for thou, oh God, canet control all Evil. Thy power is unlimited thy strength is not weakness—and would the children go forth relying upon thee, fearing for nothing, then victory should be theirs. No shades of molanchely should settle upon their souls, for they should be able to look beyond and see the applight. Great God, we bless thee for the great varicty of minds that are ascending to thee to-day. When darkness, like a gloomy pall, evershadows the earth, we lift up our ories to thee, to cond us more of it, if by it a brighter light is to be berne to man.

Accept our prayer in behalf of thy mortal children; and when the sunnight of the power shall shad its light over the carth, we crave a blessing of thee, oh God. It is that we may be permitted to wander here then, as we are permitted to wander among the children of earth at the present time.

Nathaniel Morton.

I sought to commune with one I know in life, yesterday, but I regret having been unable to do so; and I will here inform that friend that nothing will give me greater pleasure than to have a good, social chat with him, and I shall avail

myself of the first opportunity thrown in my way, Conditions are very unfavorable for me to-day, and I should hardly be able to control. Yesterday they were favorable but I was not booked for that day, as the gentleman says who controls things here,

I have speken to you before. NATHABLE MORTON. Dec. 21.

Why are Evil Spirits permitted to Commune?

If modern Spiritualism be of God, why are ovil spirits per-nitted to return, helding communion with mortals? This question has been sent to us for answer,

At the outset, we will inform our questioner that God is a copecter of persons, or times, or conditions. As he is the Creator of all things, thus he looketh with pleasure allke upon all. The good and the ovil are constantly before him, and led he saith all is good.

The same spirit that crieth out why are these things thus and so, to-day, cried out in days gone by in like manner; the same spirit said, years ago, "Lo, he easteth out devits through Beelzebub, the prince of devils." The same power that contended against the light of other times, contends against the light of to-day; and the result will be the same. That principle that shoue through Jeaus, long ago, shines to day; and the same power that sought to crush Jesus of ther times, eacks to crush it to-day. But as night is essental to day, so darkness, morally, is essential to spiritual (ometh before themselty, cometh by exaction of divine will. not an intelligence that dwelleth here, or in the apheres peyond earth, however ovil, but what carries the germ of God with it; and by that it shall attain perfect purity. The ame power that suffered and sanctioned avil in days past,

canotions it to-day. Now, as God is all wise, yesterday, to day and forever, he annot err. His wisdom is not that of mortals. He seath seyond the present, while man sees not the future. Poor man cries out "If God is in the work, why are the manifestations. not pure and boly?" We ask, if God exists everywhere, why is there so much inharmony everywhere? Why are the shadows about our feet as well as the sunbeam? If he cronted all things; he created Evil; and if he created, surely he governs and controls. He is the grand ultimate of all things, bringing all things to perfection by his law; moving through every atom in the universe to ultimate it and draw it to him-

"Why, why are Evil Spirits permitted to return, holding nion with mortals?" We answer, because it is the will of Jehovah; because he hath created, and will perfect, He who first called the ovil enclude existence, will perfect bim in time. God will do this, and perchance one of the means may be communion with mortals. No matter how evil the manifestations may be, God is there, and his central is as perfect there as anywhere.

"What I" says the self-righteous man, "Is God controlling the murderer when he lifts his hand against his brother? Yes, we answer, he to-and every atom in nature proves us

true. If he suffers it, he sanctions it. The record says, "God created all, and prenounced it good." And again it says, "There is none good—not one." This proves the Record false—the word of man. God never contradicts bimself; his laws are harmonious, and you will see them so when you understand them. He does not say cruelly wronged me, here upon the immerial shore, I will obey me to-day and disobey me to-morrow. He commands point her to raths of peace. Her own thoughts will consure . Through matter, and the smoke and femes of matter, these ling listeners and a best of opposers.

tent by the intersection of the laws of man. When man obedience always. He bids you live in accordance with your shall see, and hear, and know, that his laws are not in har- nature-not with the light he has given another. You have thony with the large of his nature and his God, then he will no right to Judge the spirit who comes to you manifesting imacif to make right the wrong and this crit control will. Johovan has given him the power of judgment, and

Everything is marked with God and goodness. There is

Who can tell how many may be spared the palus of a moral helf, by holding communion with one cylidispesed spirit? pauton, cannot leave a wise lesson be can carry through efailty to mind, which are not in harmony with the laws of eternity? You are permitted to gaze upon the path Nature able to Judge of your own standpoint. Everything in nature falls down before man, that he may step upon it, and thus get nearer beaven. When the elements are at seeming war, midst of ovil, commanding ovil once to depart. He did this what is the result? Dehold, it is the parent of peace, pres-

When the Evil Spirit approaches one with calmer attainments, with more moral character, he may gaze upon something that will point the way to the celestial heaven. Wisinto an intellectual existence upon a low sphere of under- dom shines through every svil cloud, and man may see, if he standing. Nature gives him lesson after lesson, until he be- will, and may profit thereby. If he will, If thou, oh man, gine to understand God and himself. And while he dwells canst not not look with pleasure and delight upon the ovil upon this material plane, he must ever some of her laws. act of thy brother, avoid all that which is will in they elf, by Present darkness demands it. But behold, from out that obeying God. They who are truly pure in heart will see God darkness comes a beautiful star, a bright light that shall tell overywhere, not only in the so-called righteous man, but in you how to subdue this ovil; for, as says the book, in time the shiner who carries evil on the external and the interfer. Every knee shall bow to God," every evil shall be subscryi- The truly pure in heart may see God even there. While our ent to God in time. But men and women have something brother seeks only for aunshine and peace, he will hardly find wisdom. While he looks only for the bright things of Me, he will hardly gain knowledge of God.

Our brother has a mission to perform, and if he resteth now, he will hardly coloy the after life. Come, oh man, view these ovil munifestations, for God controleth them; and when you shall stand upon the second shere of life, you will porbaps thank Jehovah for his wisdom, his mercy, and love, for sending to poor humanity these messengers with evil on

Yes, you shall bloss Jchovah for ovil-that he hath sent it to you for by it you shall know the way to goodness; by it you shall enjoy his presence in the celestial heavens.

Edward Perkins.

My name was Edward Perkine; I was cleven years old; I lived in East Docton; I died in 1855; I was sick twenty two

I thought I'd see my mother here. I don't know what I should have said to her: I should have waited to have seen

what she said to me. I'd like for her to know I came to you to-day, and that I like where I am very much. My father lan't here-my methor thinks he is; he went away when I was about four r hvo years old, and never came back. My mother thinks

I lived on Livery ool street. My mother don't know that I an come hore. I'm learning what I should have learnt if I had stayed here-all about the earth. Everybody has to learn about that when they come here. You don't learn much about the place you live in taless you know about where you came from. They will ask you if you get acquainted with any corresponding thoughts in the place where you came from; and if you did not, you must go back to earth

I did not go to school after we moved to Bast Deston. We lived one time on Myrtle street. I've get a sister—she's married. Her name is Ellen Maria Walker. I lived on

Can I go, str? I don't know what to say here, str; only I cant to talk to my mother. I will if she will go to some

Polks that come here through the water, have a nice, easy time. I've seen folks come, and they don't feel it at at all. was most drowned two years before I died, and I felt awfully, I did; but folks that come through the water don't feel

No, sir, I wouldn't come back. I've got a teacher here. that shows me all how to come here, but he would n't show me how to come back and live hera. Just when you get one lesson here, you get another. They

said I'd learn a good deal by talking here to day; but I thought semebody would be here—my mother, I mean.
Do you know my mother, sir? How are you going to get that letter to her? I don't know where bed lives now.

want to find her out by coming here. Do folks die who go away from horo? I sint afraid. Dec. 22.

Louisa Herbert to Mrs. Betsey Colton. And is this the place I was to come to? In order to make myself known to those I would hold communion with I

must tall the story of my life. I was bern in the town of Houpiker, N. H. At an early age, my parents moved into the Western just of the State of New York. When I was seven years of age, I leet my mother; then I was ping, my father married again, and I found in the second mother, no methor, no friend. Harsh treatment, cruel words were mine, from morning till evening, until I became reckloss, careless of life, and I fain would have died, could I have done so without taking my own life. But Nature said

ive on, and suffer on, and so I aid live, and so I suffered. When I was fifteen years of age, I loft the pince I called ome, and went into the city of New York. For many days I ought to find honest employment, but I could not find it. I had no friend there, no acquaintance. I seen fell in with ovil companions, and then my course for this life was a downward one, and darkne a gathered around me. Oh, then I longed to die, but death came not. Once I did attempt to take my life, out failed. Perhaps I was too great a coward, and did not take enough of that which was to deprive me of natural life. · I lived in New York, Cincinnati, Boston, St. Louis and Chicage, until I was twenty-three years old. Then came death, sweet reliever of human suffering. Oh, how can the people of earth fear death, when he was so kind to me, so good! He was a friend I had long sought for, and at last he came There was one sad thought attending my death, and it is that which brings me here to-day. My child! I was to leave her, and I feared my associates would find her out, and gather her to themselves; and then, oh then, how fearful the conse-

quences ! From the time that child was seven years old, I bearded her with a respectable widow lady, who know not of my circumstances and how I lived. I determined that child should light and truth. It forms one portion of the picture. It never understand any of the elecumetances attending its throws the beautiful gem directly before you. Yes, evil has birth. Bue who was kind and good to my child when I was ts place on earth, and in other spheres also. It has a on earth, I am glad and happy to know still retains her. She nission to perform. As the veil of night obscures your at. has clung to her with an affection well worthy a mother, and mosphere for a time, that the plants material may receive as she knows a portion of my history, she may know that I instenance by the same, so moral carkness tends to shed bave come across the bridge to commune with her to day, strength; it tends to mature the bright buds of truth and and to ask her nover to give her up to any one. Full well I wisdom. It assisteth progression, and every cell act that know her father will call for her, but the must not yield to his control: and if I can inspire her with a belief that I No matter how gross the act may be, God is there. There is am here to day, I am sure she would rather give that child to mo, than to yield it to its father.

My step-mother and my father-they, too, live. They, too, knew of my condition in life after leaving them; and here I olomnly ewear, before Reaven and all its tahabitante, that they were the cause, the first cause, the only cause, of all my sorrows. They are charged with all my sins. Not one is laid at my feet, but at theirs; and oh, if they would explate them, they must turn their faces heavenward, and seek to overcome

that which is ovil in themselves. It is my wish, my carnest prayer, that my child may nover behold their faces-if sho does, that sho may never know them. So, if they seek to favor mo, they must nover seek to

and her. I might rehearse many scenes of misery and want-I might bring before your vision many dark pictures; but I will not, for that I have already precented in order to make myself wholly known to those I come to, is too dark, too full of ahadow to increase the joy of any before me. But I am not without my happiness here. True I siqued, true I suffered, I have acknowledged all, and received pardon for all; and if those who are so closely related to me would be happy here, happy in their present state, they must repent, must lead new lives, must wipe out the old stain by honest repentance. Louisa Herbert is the name I shall be known by. Mrs. Betsey Collon is the name of the lady I desire most to commune with. The name I have given you was not my real name—that I wi hhold to day; ecchaps, should I ever meet

you again, I shall think it well to give it, but not now. My father I pity; and the mercy ho denied me. I will not donyhim. I wili not cast a shadow on his path in life; no, not by blacing before the world one sketch of blaunhappy daughter's ilfo. This is not my mode of secking tovenge; I would rather treat him kindly. And should I meet the one who ad

hor, and her own counciance will be her judge. But while I loves are often clouded, and appear impure to senseous vision m here to-day, I must speak the truth, and if she does not co her own condition. I would show it to her.

Dear, dear Mrs. Colton-when I shall find an opportunity, by a Parent's impartial hand to all his own children. And shall speak to her! I shall aid her in bringing up that, when we shall see this spiritual littlex, we shall see Clode, this think before, and she shall know all know, if hand in every stream of leve that flows to every human t be possible to commune with her. I cannot reward her-God will do that, for the is a Christian; not one who walks upon the highway of his, but one who dwells in a canctuary love that flows to another heart; that one religion is better f God's, by hersolf. Peace be with her. Good by.

Written for the Donner of Light. THE BURNING OF BASSETT'S HALL. MARBLEHEAD.

DY BLUEN E. PITZ.

There's a rocky town on a rocky coast, With a storied fame few others can boast; Where old ocean surgeth with antice free, And the wild winds client to a billowy sea, and where, like the granite that beetles its shere, Each feature is stamped with an impress of yore. Tis an odd-looking place, and straugers would say

Though their verdict might change as they rambled through, For some parts are old, and some very new-The past and the present both seem to have found

It belonged to a regime long since passed away,

k permanent koma in this queer rocky town, Although 't is remote, and strangers can't tell in what point of compass its citizens dwell— Whether eastward or westward its boundaries lay, And what special railroad leads thither the way; Yet the mystical questions that puzzle the age,

Duite a share of its carnest attention engage.

and not least in its quantum of queries that rise, s the medernized one, whether earth and the skies An inter-communion of being can have, If thought and of diction, which so many crave, While pilgrims they wanter on life's besten shere, And eigh for the leved once who've gone on belore.

And as earth tends to grossness, so many, of course, Doom even a hearing as feelish or werse, And pray, "Lord deliver from wigard or sprite. And fit up to dwell in thy heaven of light." Yot the army that gathers with each yearly round, Can claim quite a number to this goodly town,

Tie said whom God leveth he chastens at times, And by seeming repreach their sincerity finds. We doubt not the wiedom that trieth by fire, For souls must be tested who wish to go higher: But what we have tolled for, and counted a prize, We cannot unmindful see filt from our eyes.

So our chosen encampment of this goodly place Have had in their progress some sorrow to taste— Only yesternight's moon can the temple they loved, Enveloped in flames both below and above; Twas the middle watch of a winter's night. And Just as the Babbath was dawning to light, Relentiess the fire encircled it round

And spared not a portion unlidured and sound: like a folling dostroyer, with hot, coothing breath, It seemed to delight in its mission of death; The morning that rose saw the desciate fall Of our friends' place of worship-of Bassett's new Hail.

We know there are issues that seem to be wrong, But 't is said to be darkest just before dawn, And what we count crosses, and fancy adverse, On prove to be pleasings in shape of a curse. So the fire that raged on that cold winter's night. May but herald the coming of far brighter light,

But we hope, Phonix-like, from the ashes and dust Will spring up a new bull, as good as the first, And we trust so 't will be, for our vigorous hand Will not let one fallure their forces unman, While the swift coming era of progress and light, Shall righly roward overy effort they plight.

Outside and Inside Religion.

Nothing is heartily believed that is said by others, unless the a response from the newl-consciousness of the hearst. A truth that relates to spiritual things can never be driven into a man from without. A capacity is developed in man for spiritual truths, or, what seems almost the same thing, truth is developed within and comes out of a man, as a rosebud unfolds its leaves and fragrance from within, outward Unseen spiritual streams of power flow into the soul, and the

soul, from its own God given nature, produces its own truths, as the bee produces hency by its own God-given nature. No spiritual truth can be forced upon the soul by external cachings, no more than the fragrance of another flower can be forced into a rose, and substituted for its own peculiar fra-

There is no such thing as spiritual culture coming from the

conviction is a soul truth-is a part of the soul. We hear a living far distant. thought uttered by another; our couls respond, "How beau tiful, how true is that thought!" The capacity for that truth, and, more, that truth itself, is already developed in our souls; and it may be that, by some undiscovered law, our souls have belied produce its utterance in the speaker. Other souls, who hear the same thought, respond to its utlerance, "How, allly—how false !" Those other souls have no capacity dayel oped for that froth; they have not that truth developed yet. No man over did, or ever can, interiorly accept religion from another man. Yet this may be, and is, outwardly done, and such acceptance is changeable and fleeting, like other ex-

tornal things. A creed may be offered to me for acceptance, and I may ou wardly accept it; but my sent does not accept it, unless it is developed out of my soul; then its external presentation would be useless. Thus, to the soul of man, to that properly of a man which is immortal, a crood, a belief, a doctrine, a religion, taught by another, is nothing worth. All religious, outwardly presented, outwardly taught, belong to outward things, not to the soul. All religious of this kind are good for material excellence, but for the soul are worthless. Buch TO religious of which men take cognizance.

All outward, visible religious, all religious taught from books, from the pulpit, from the Ups and pens of men and romen, add nothing to the advancement of the soul heaven ward, but tend to enhance the glory of material things. This seems right; for the soul grows just as fast, and no faster, while we polish matter, as it does while we discutegrate, break up and destroy forms of material beauty. Our soul desires, our licart-longings are just the same, let our liands do what they will, let our semblance be what it will, et our outword garments of religion bo white, black, or any lingo or color, us they may cliance to be,

Our soul-desires cannot be allered by external religion, but in defiance of any and all outward thiluences, make perpet nally one eternal longing for happiness. This is religion religion ever which this outward world can have no influ enco. These desires are as much beyond our powers of control as was our birth-as is our immortality. They are the enontaneous productions of nature. Every desire is right, good, beautiful, true to the soul out of which it proceeds And every truth sit becomes a part of the soul's intelli gence is developed out of the soul Itself, in which is sown the eeds of infinite knowledge, to germinate, grow and unfold in fragrance and beauty, forever and forever,

Beeds always germinate in darkness. So it is of the truth which germinate in the soul. In his own bosom man finds

ils God, luimediate; his heaven or his hell, located. The sun sometimes looks red, while it is the rising yars f the earth that tingo its pure rays. The sun goes down, and the night comes-it is the earth's own shadow that makes the darkness. The sun conds off its generous, rays the same in our night time as it does in our day time. It is the carth itself, held in nature's hand, that makes the sun look red,

and white, and black, Bo it is with the soul of man-its bloody vapors make cloud through which he sees a bloody God-a God of vengeance. The soul has revolutions; it has day and night. In the day-time, God is bright and beautiful; light is reflected fall. The night of the soul follows the day of the soul. In its revolution it turns its back to God, and in the shadow of lizelf it seen no God; God is darkness; God is black. It is In this natural darkness of the soul that a religion for its own salvation is conjuced up. This is right. Lore, which simply is desire, acts through all life, lives to death, and of your mother, which we would print it we had room. through death, and is then immortal. Love is desire-desire is religion, and there is not there never wan a dealer of a human soul that to itself and in itself, was not pure fore

-to limited perception. From the great source of Love uncounted streams flow out to human hearts in channels made heart. Then we shull cease to my that the stream of God's Jore that flows to one heart is better than the stresm of Ood's than another religion. Roligion is homan desire, and desire is love, and love is beyond the sceldents of time, because it is immortal-and every love, in time, or after time, to our porception

Will be as pure and white, As beams of shining light. .

From the fills of refuse matter, or from the cleanest things or earth, it finally rises up to God, and inlugies with the A. B. CHILD. radiant beauties of celestial worlds.

Man-Traps.

One bitter cold evening last week, while I was listening with great pleasure to the elequence of Henry Ward Beecher as he was advocating the right of woman to vote, held office, and take part in politice, that men may be refined, purified and elevated thereby in political, as he is by her in escial and religious life, not far distant was transpiring one of these terribio scenes which make New York, as the speaker said, a place where everything can be seen that transpires this slife of the informal regions, and some closely allied to that place. Que of those traps for the poor, which so often spring upon them, and hasten them by scores into the other world-I say to heaven, but, according to our Evangelical Christianity, into that endless and hopeless misery, compared to which the scene here is pleasant and for preferable, was sprung on about twenty families-paor, of course, for no others would rone such places. A large block, with narrow and dark stoirways running up through six floors, on five of which routs were graduated and taken as persons were able to pay; the greatest necessity and greatest dauger bringing the lowout rents. A fire eaught under the states in a bakery of the becoment in the early evening about the time the children were being bedded down in their straw for the cold night, and the fire and smoke went up the stairway almost as fast so the cry of fire. The frantic inmates rushed and tumbled thoir children (for such families usually have a swarm) over each other down, down into the fire and smoke below, some to be burned alive, and some to be snatched out by the herois firemen for which New York is so Justly colebrated. Some reshed to the roof to cry for that help which could not reach them. Some throw themselves from the windows to meet a hard and cold reception, or death below, and some were reached by the ladders of the firemon; and when the noble firemen and public charity had done all they could, about a score of spirits were freed from the poverty and trials of this life, and no doubt mot the charities of the other sphere. The tide in New York rolls on; the building will be rebuilt; the poor will not be missed, for scores or hundreds are daily born to supply the demand and fill their places, and rent the danorous tenoments.

This tragedy ended—the cold Priday morning come, and in nother part of the city somebody (not I) saw another horrible picture of our tragedy-producing laws. A man, said to o a wife-poisoner, (Stephenson,) was suspended by the neck until his spirit left the body, according to the creed of his church-for he was a Christian with a new heart-not to most the murdered wife, (if he murdered her,) but to meet Jesus, and go to heaven with him, and leave her in hell, where she was precipitated by polson. Many wives are polsoned to death by legal husbands, without atsente, or other drugs, who escape the halter, and ofter repeat the set, but the law does not reach such cases more than it does the auses of the poverty that Mis the garrets and cellars.

While the newsboys were shivering in the cold, crying the foregoing calamities, another reached our cars. A hat thep, over the ferry, was blown up, and half a dezen or more worknon wore suddenly transported to the other world, as near as I could lourn, from religious teachings, sent to endices misery with those who fell in the fire. Thus the poor are burried to hell, and only the man who was hanged according to law had a passport to heaven.

Who cannot see the folly and absurdity of such religious teachings? and who cannot see the rational explanation of the character and poculiarities of the messages we receive from the other life through Mrs. Conunt and others? Open wide the door, I say, and let us hear from all classes of people who go from our country to the spirit-life, and, in time, we will correct the religious errors and our social and legal blunders and mistakes. When the people find out they do not get rid of a man by hanging him, or of a wife by olsoning her, or of the poor by burning their bodies, they will seek other remedies, and referm in life and law.

WARREN CHASE. Philadelphia, Feb. 0, 1800.

CORRESPONDENCE.

L. K. Moone, Oseida; ILL.—The Bannes has been my ompanion the past year, and from it I have gathered many new and good truths to me. I have also carefully watched its advertisements of the movements of lecturers to see if A soul conviction is the product of natural growth. A soul flud none. I suppose this little town is not known to many

In the month of August, 1858, Mrs. Britt, new Mrs. Spence. gave a course of lectures here upon the Harmonial Philoso-phy, the first I ever heard, and, I think, the first ever given la this place. Her lectures were well attended by persons of talent and Influence.

I hope this will prove to be an invitation to some of the many lecturing mediums, who visit the West, to call at-Oneida and visit us in our infancy of Spiritualism, and impart unto us of such spiritual gifts as they are in possession of. Though the population of this town does not reach one thousand, yet we have with us Catholies, Close communication Baptists, Methodiets, Congregationalists, Universalists, and, last of all, Bultitualists. The first medium developed in our electe was a man in full fellowship and good standing in the

Massas, Entrons—The following communication was given me Jan. 5th, I do not know whether it is correct or not, but have sent several to the Spirit Guardian, which have proved WARD WITHAM.

to be tests.

"Mary Innuan lived in Cambridgoport iners than thirty years ago. She had the inflammation on the lungs—had the homeopathy dector to attend her through her sickness. The dector's name was Campton. The advice of other dectors was bad, but none of them gave me any help. I have been here three years the third of July. I have lived in Boston some, with Joanthan Smally.

Now people can take such a view of this as they like; they can mover prevent me from controlling this medium, to write this me that have taken hace in my life time.

can never prevent me from controlling this medium, to write things that have taken place in my life time.

My flummery will offend many. My life may us well be let done—then no one will be harmed. Oh, ch. I think there is no harm in coming back, and letting people know that we can come, if we like."

J. D. HOLTON, NORTHAMPTON, MASS,-Regular meetings are held in this place, at Central Hall. On the Alth of February Mrs. P. B. Belton related a very beautiful vision that vas presented to her spiritual eyes; after which Miss Corn Wilburn delivered a very able fectors, which was listened to with deep interest by all present. After the lecture, she delivered a poem, that was truly grand. The rays of spirit light are penetrating the darkness of this good old plous

J. HALL, BRIDGEWATER, ME.-My beautiful BANKER I lout to so many to road, that every week it is worn out. People ridicule Spiritualism, while at the came time they leve to read its beautiful truths. We can hear the ridicule and we can bear fresh flowers, too, to all who desire them.

G. H. THEADURE, NATERVILLE, I.L. -The cause of Spiritealism is moving onward with a resistless power here, as well as in all paris of the union. Miss A. W. Sprague, a well known champion in the cause of truth, has just delivered two lectures in this place; and, notwithstanding a convulsive effort on the part of opposition, the house (which

was the Baptist church,) was crowded on both evenings. D. W. HUNT, HUNTSVILLE, IND .- We have recently had a course of lectures here, through Dr. J. Cooper, of Belletontaine, Ohio, which I have rerely if ever heard excelled. Ho from every object, for everywhere his rays of lave are seen to is one of the best test mediums I have yet met with, and as a man or a medium, he is evidently designed to do much in.

> tho great cause of progress. W. A. DANSEIN, DALTIMOBE.-We have received the comnunleation from your spirit father in relation to the spirit birth

R., DERRY CENTRE, Vr., calls loudly for come fearless, soil sacrificing mediums to come there, and speak to a few wit[Reported for the Danner of Light.] MISS LIEZIE DOTEN, At the How Meledson, Beston, February 12th, 1650.

AFTERHOOM, "The Condition of Infants, Idiots, and the Insane, in the Spirit- World," was Miss Doton's thome before the Spirituallat audience at the New Meledeon, Besten, on the afternoon of flunday, the 12th of February. The lecture purported to be from the spirit of a girl who, while on earth, was an idiot.

The infant that leaves this earth, is born not into the spirit-world, but into an intermediate state fitted for its education. It has within it its essential characteristics. Angel mothers take the fully ones into their charge. Each is to be developed according to its kind. The child thus bern into that higher state of existence, walks immediately. For, in the carthille. It is dependent upon its creanisms but in that world, the spirit is full of activity, and that activity finds its vent in motion. By motion, however, in this sense, is mount progression. When a child is born into the earth-life, the lungs are at first almost solid; but the first breath of atmospheric air inflates them. And, as it is born into the apirit-life, it draws in the celestial air, and at once there is an expansion of its whole being. That spiritual atmosphere pervades its entire nature. Among all the mysterics of God, there are none equal to this birth of the infant into the spirit-life. In the instant of that change, all its weakness and imbecility is removed.

The education of the child, in this state of existence, con mences at once with its spirit-life. Upon earth, the educa tion of the infant commences with its first motion. The soul of the mother makes its impression, unconsciously to hersolf, and unvolutionally, upon the young mind. Physiclegy demonstrates this truth. But in the spirit-life, this education commences more directly and consciously. The child's first lesson on earth is, to love; in the spirit-life, one of the Brat lessons is that of the incarnation of Delty. This may seem a strange lesson to be placed among the first in the teaching of an infant. But so it is. The secret of that leaching is this: the child must learn the incarnation of the Deity within its own being. When it feels this Divine ilfe within it, it quickens all the energies of the soul. A simple flower is pointed out to the child. Its beauty alone is sufficient to attract the infant's attention. Then the angel calls its notico to that celestial light which never saw this world, that light which beams from the face of the Infinite. Then, say the angel teachers: "Rehold yourself in this little flower; you are a blossom in the garden of God; Ills spirit descends to you; and as you feel His warm, and pulckening radiance your heart expands, and He comes into your being, and makes Himself a part of you, and you a part of Him." Thus does the child come to understand the mystery of the incarnation; thus does he come carnestly to desire, in his young heart, to take all of God he can, into his own nature. And each child is educated with reference to his special genius

In the very fact of their innocence and inexperience the infant, or idiok or maniac, have one thing in common; there is a something placed upon their powers, which checks their development; and the removal to the spirit-world with-draws that bindrance to growth and clevation. The idiots and insune of this world are not those of the spirit-life. When they opter that better world they immediately change their condition. But there are such in the spirit-world, They are theologians and politicians and scientific men. These are the idiots and madmen of the spirit-world. The lecturer disavowed speaking of these persons as an entire class; but this class it is which furnishes more idiots and insane, in the future life, than any other. The reason is, that the situation of each person is regulated by his loves. What we love, we will not. These men are intellectually educated. Morality is the standard that measures our worth for heaven- principles make the spirit a great battle-ground; the ques-When those men have Inid down that wisdom of this world which is not of Ged, not having the love of wisdom in their heart, they go into the spirit world and are forced to beg for the bread of life. What are the fulcie and insane of earthlife? Bome unfortunate circumstance has fold its hand upon them, to prevent the expansion of their paters. But this belongs to time and circumstance alone. It is the intellect only which is checked in its growth. There is a divine life the foundation of all existence; and when our unfortunates old barbaric ideas of the superiority of warlike greatness over are transplanted to the spirit-life, they are educated, and real virtue. What mercy or justice, in these days, for Judas? their natures drawn out, by the character of these loves : in the light and warmth of the spirit-life, their crushed nature down the wages of his treasen, and destroyed himself in his shall expand into heavy. Let the mother who finds her agony? Yet, if we cannot go to the vilest criminal, and love portions of manhood or womanhood, know that it may well be that the child shall thus escape temptation, and evil, and ruin; and, like some seed which has been held down under a stone, and its growth repressed, it shall one day, when that weight is removed, bloom into its full and perfect life.

It is the perversion of the love principle that makes idlots and madmen here. Let society inquire into this great evil. with an honest heart. "It shall then no longer need to ask of the spiritual future of its unfortunate victims. This question, and those connected with it, in the perversions of human nature, and the consequent misories of human life. are the great questions for humanity.

aloso of the lecture, the influence the following poem extemportzed through the medium:-

THE SPIRIT-CHILD. Oh, then hely heaven above us! Oh, ye angel hosts that love us l Yo alone know bow to prove us, By the discipline of life-That we taint not in endeaver. But with cheerful courage ever Rise victorious in the strife Oh, my sister-oh, my brother i I was once a mortal mother:

One sweet blossom, and no other, Bloomed upon the household tree; Very fragile, very tender. Very beautiful and slander-He was dear as life to me. All the Spring-time's fresh unfolding, All of art's exquisite moulding, All that thrills one in beholding. Centred in that fair young face;

While an angol-tempored gladness. Almost blending into sadness, Filled him with a nameless grace And I loved him without measure: Oh, a ceaseless fount of pleasure Found I in that little treasure; " And my heart graw good and great-

As I thanked the God of Heaven

That this precious one was given Thus to choor my low estate. But with all my prayers ascending I could hear a low voice blending, Like some benison desconding, Baying-" Place thy hopes above: For the test of all affection Is the full and free rejection

Of all sellishness in love." Then I felt a sad foreboding, All my soul to angulah gooding, All my inward peace corroding; And my rebel heart began Crying, wildly, that I would not Yield my precious one-I could not Bay, "Thy will, not mine, be done,"

Spring-time came, with genial showers, Bursting bads and opening flowers, Bluging birds and sunny hours. Filling heaven and earth with light. But the Summer, fair deceiver, Came, with peatilence and fever, Came my little bad to blight, O'er my threshold silent sicaling, Chilling every sense and feeling. All the fount of grief unscaling Came the great white angel, Death; And my flower upon my bosom

Withored, like an carly blossom Stricken by the North-wind's breath; And I saw him weakly lying, Know that he was dring-dring !

Heard his parefied lips faintly sighing. And my love was vain to save ! All my wild, impassioned pleading All my ferrout interceiting. Could not triumph o'er the grave,

Vainly did I crave nermission That the Land of the Elyslan Might be opened to my vision-

Botth late that unknown dark, On that broad, mysterious river, Did the hand of God, the Giver, Launch that little, fraglio bark,

Then my brain grow wild to madness. Changing to a sullen sadness, Tempored with no rny of gladness; And I nursed the God above, That, with Heaven all full of angels, Sounding forth their glad evangels, He should take my little dove.

Then my cyclide know no electing. Once, my midnight watch while keeping, I had wept beyond all weeping-Buddenly there seemed to full From my spiritual being, From my inward sense of seeing. Scales, as from the eyes of Paul. Heavenly gales were round me playing,

Angel hands my soul were slaying. And I heard a clear voice saying. "Come up hither-come and see; Oh, thou sorrow-stricken mether, Unto thee, as to no other,

Heaven unfolds her mystery." God's own Spirit seemed to move me, All the Heaven grew bright above me, All the angels scomed to love me-Waved their white hands, as they smiled: And one, fair as Bummer moonlight, Crowned with starry gome of midnight, Brought to me my angel child.

Like a flower in sunshine blowing, Chocks and lips and eyes were glowing-I could see that he was growing Fairer than the things of earth. "Thou mayat take him," said the spirit, "Back to sarth, there to inherit All the wees of mortal birth."

I had need of no advising: In divinest strongth arising. All my solfabness despising-"Noy !" I cried, "now, first, I know What it is to be a mother-To give being to another

Living soul, for Joy or woo, "Reep him in these heavenly places, Pold him in your pure embraces, Teach him the divinest graces; I return to carth, again; Not to sit and weep supinely, But to live and love divinely." And the angel said, "Amen i" Oh, thou holy Houven above us ! Oh, ye Angel-Hosts that love us! Ye alone knew how to prove us. By the discipline of life

That we faint put in endeavor.

But with cheerful courage over Rise victorious in the strife.

EVERING.

The subject of the evening's discourse was, "Jesus and

Jesus and Judas, the Saviours and Betrayers of the human race-the spirit of good and evil-the salvation and condemnation of our own souls. No man so high that he cannot stand in sympathy with Jadas. None so degraded that he has not the Christ Principle within him. These two

tion of our souls is—who shall be triumphant?
Through all past ages, the standard of character has rapidly changed. That which was highest has with shame gone down from the highest place in the synagogue. That which was lowest has come up, until the last is first and the first is tast. In the past, physical strength stood pre-eminent. Then came the ascendancy of the intellectual, and then of the moral element of our nature. The character of Jesus of which is deeper than the intellect—that Love which is at Mazarcth is not yet appreciated. We still retain much of the What pity for him, who, in his hour of repentance, threw babo incapable of over attaining, in this world, the fall pro- and plty him, we have ourselves more of Judas than of Josus. The ascendancy of the moral, in human life and society, is as yet far from complete.

Humanity needs saviours, and it will ever crucify its enviours. He gets small thanks, who brings the sine of a race, of a nation, or even of an individual, to light, by word or deed. Our very laws are founded upon our imperfections. In a truly philosophical vlow, we see that the saviours and betrayers of humanity act, each, according to the metive power within them. Jesus acts as he does, because he is Jesus: and Judas, because he is Judas. And as neither should bonst himself of his superiority, so man should not bonst for him. The same divinity exists in the nature of

Judas as of Jesus.

First, to take the character of Jesus. What influences, that circumstances, made him what he was? What morit came to him for his superiority? He claimed none for himself. His fellowers have claimed for him that which he desired not, himself. The same principle for which he has been made famous and beloved existed in the heart of Judas. Who knows what was the birth of Judas-who was his nother—what influences molded his nature, even before he saw the light of day? What influences may have surrounded him in his youth, and in his later age, to make him what he was? When Christ went out into the wilderness, there was a Judas in his nature, or the temptation of the Devil would not have been a temptation to him. The one triumphed ver temptation; the other fell, for a moment, and then in blitter angulah sought the chief pricats, threw away the price of Josus' blood, and, in his despair, put an end to his existnce. Who made the two to differ? We know not, indeed. the birth or the education of Judas; that of Christ we know. Who shall explain the mystery that one was been of this mother and the other of that? It must be referred to the Divinity alone. Who made Judas to differ, in his selfishness, from the self-sacrificing spirit of Jesus? Each of us has a Judas in his own nature. He who coudenns Judas-how knows he, that, if he had been a thief from the beginning, and had carried the bag, thirty pieces of eliver would not have looked to him so tempting that he would have betrayed his muster? After that terrible repentance through which he passed, and entered upon another and a higher state of existence, Judas as Jesus walks the shining streets of the New Jerusalem shall, sanctified and purified, walk by his side, his nearest and truest follower.

The test of character is changing with every generation, be ause we are growing nearer to the spirit of Delty. Those members that society has so much hated and despised, shall come to have more abundant honor. Any just view of humanily comprehends and appreciates all of its elements. The criminal is now treated as the vilest of the vile. The day shall come when this, with our whole system of the treatment of orth, shall be radically changed, in the light of a

sigher, of the true philosophy. Where, then, is human merit? Wherein is one man explied above another? Only by the guidling of his ruling characteristic. And he who lives to become all that God intended him-if he be a Judus, acts out his Judas nature-is an perfect in his kind as Jesus of Nazareth in his, and, changing on from one condition to another, his appreciation of the Divine love and his acceptance of all that makes up his happiness, shall be as complete in themselves as those which are given to Jeans, sitting, according to the superstition of the churches, upon the right hand of his Father. Judas, in the midst of a burning hell, if true to all the parts of his nature. will make his heaven of that hell. And Onrist, scated on the throng of heaven, would, by contradicting his own nature make a hell of that heaven. Each man carries life heaven or

his hell with him, according to his ruling characteristic. Who shall say whether Judas could possibly have resisted his temptation? The Scripture says, "It must needs be that offences come, but woo to him by whom they come." And so it must be that progression shall come, and man himself suffer in bringing it about. In that day, Judas drank the bitter cup which was necessary for the completion of his belog, and God commended it to his lips. As Christ, in the great future, shall walk the shining ways of Heaven, Judas shall walk by his side, and Jesus shall say to him, "Brother Judas, I owe to your betrayal of me my highest experiences, that which most developed the divinity of my own nature, And Judas shall reply, "Brother Jesus, thank God that I betrayed you! That act caused me the most terrible anguish of my existence, but I rejulee that I betrayed you, since that dred showed me myself led me to escape from my own vileness, and was to me also the means of the development of my spiritual being. The Christ ross over the Judas in my nature, and raised me to beliness and happiness."

Cans Couci Institute, at Bailston Spa, New York.

Eans Bouci Institute, at Baliston Spa, New York.

The public are informed that arrangements have been medificated that arrangements have been medificated by the property of the public are informed that arrangements have been medificated by the property of the public are informed that arrangements have been medificated by the property of the public of children to both a reason and to a department for your factors and color of the public with beart, logings, etc., doing amply the factors of the public o

buguer institutions of rearring, as young men in those matititions.

We propose making the six years preceding sixteen all
sufficient to prepare young men and women for entering
upon the study of any trade, protession or art—insting their
academical course completed. We believe the education
preliminary to learning a trade or a profession should be
obtained by sixteen—that the young men or women may
have the necessary time to qualify themselves for entering
upon their apeciality, at the time the law considers them
competent to act for themselves.

Beddes, young men and women from ten to sixteen are
forming habits which go fair to determine their future character; and too much importance cannot be attached to the
proper occupancy of these years.

The government of our school will be democratic in character, We shall seek to form a moral sentiment among the

The government of our school will be democratic in character. We shall seek to form a moral sendment among the pupils, which will become a sufficient power for governing. We shall make our government the model for studying the science of true government upon a moral, social and evil busis. There is no power so great for the government of children and youth as that of love and respect, which every tencher fit to have the care of children and command. Above all things, we shall teach self-government as the only reliable backs of future success.

We shall call to our nesistance the best corps of teachers we can procure. We shall start no pains to make our institution the one thing needle for the present age. We shall strive to improse upon each pupil the importance of being faithful to his own highest auture and destiny—alming continually to become true in spirit, pure in heart, just in

continually to become true in spirit, pure in heart, just in relation, and hely in life.

continually to become true in spirit, pure in heart, just in relation, and holy in life.

We are prepared to commence with those of every degree of stalament, and carry them forward to graduation in our best leaditutions of learning.

We would urge upon liberal minded people this consideration. Our school will not interfere with the religious opinions of the pupils. We shall have moral and religious instruction directed to the cultivation of true character, irrespective of theological dogmes or opinions. We shall have at the institute one religious service every Sabbath. We scall also attond religious acrices with the various denominations from time to time. Our motto is "Liberality." "Hear all sides, if you would determine rights," Persons wishing to be with their children can be accommedated with rooms and board on faverable terms. These wishing more particular information can be accommedated by writing to the subscriber at Waterford, N. Y., or to E. F. Bullard, Esq., same place.

All persons desirous of sending pupils to our Institute are requested to notify us at the carliest day possible, as we wish to have everything in order before the time of commencement.

to have everything in order before the time of commencement.

Out Transe.—Boarding, lodging, washing, toition, etc., for one year of four terms, of ten weeks each, \$200, payable quarterly in advance. Mosic and drawing, extra. There will be a contingent expense of \$10 per scholar, per year, for books and stationery.

In addition to our School, we shall be prepared to accommodite a schoel and limited number of boarders by the day and week. This department will be entirely separated from the school in every respect.

During the months of July and August there will be a vacation of the school, when we shall be happy to devote our attention and time to the entertainment of such as shall be pleased to spend the warm days with us. We promise to provide well and thoroughly for their needs and confert, and make them feel that it is good to be with us.

Jour Tippany.

MOVEMENTS OF LEUTURERS.

MOVEMENTS OF LECTURERS.

Parties noticed under this hend are at liberty to receive subscriptions to the Banner, and are requested to call attention to it during their lecturing tours. Sample copies sent tion to it during their lecturing tours. Sample copies sent in Sample copies.

Mrs. Amanda M. Sprner will lecture in Norwich, 4 Sundays of March.—Puinam, March 6, 7, 8, Colchester, March 18th.—Moodus, March 14, 15. Willimantic, 2 Sundays of April.—Beston, 3 Sundays of April, Philad'a, 4 Sundays of May.—Combridgeport, 2 do. of June. Faunton, 2 Sundays of June, and 2 Sundays of July.

rovidence, 4 Sundays of Ang. Address, the above places, or Station A, Now York City. Address, the above places, or Station A, Now York City, Miss Rosa T. America will lecture in Cambridgoport, Mass., March 4th; Stoughton March 11th; Taunton, March 18th and 25th; Cincinual, Ohio, April 1st and 3th; Terre Hante, Ind., April 15th, 22d and 25th; Cilcago, 1ll., the month of May; Milwaukte, Wis., the month of June. Sho will return East, iccturing in New York State during July and August; Sept. in Owego, and will then return to Massachusetts to make Fall and Winter arrangements.

MRS. SUSAN SLIGHT, tranco spenker, Portland, Maine. JOHN MAYHEW'S address for the next four weeks will address for the next four weeks will Mrs. ATKINS, a tranco medium, who has heretofore with

neld advertising or receiving pay for her labors, now informs the public generally, that she will, by having her exponses add, answer may calls that may tend to the public good, Address Mrs. E. F. Aikins, Cedar Avenue, Janualea Plain, Miss M. Munson, who is in Colifornia, intends to visit the

nios m. blonson, who is in cultiering, intonds to yielt it dailing towns in the Spring. She is authorized to receive obscriptions for the Dannez. Address her at fan Francisc

MISS EMMA HARDINGE will lecture, during March, in Phil-

MRS. FARME BURDANE FELTON will lecture in Chicopee, Mrss. four Sundays, commencing March 11th; and in Cambridgeport on Sondays April 6th and 15th. Address until darch 4th, Putnam, Conn.

Mns. A. P. Thourson will neaver calls to lecture in the urrounding towns, addressed to her at Lowell, Mass., till Dr. P. B. Rannohrn's address, till further notice, will be oston, care of Banner of Light. Enclose stamp for return

CHARLES H. Chowelt, Boston, Mass. Address. Banker

BR L. K. Coonzey, one of the most successful clairyoyant hysicians in the country, (assisted by Mrs. S. A. Coonley,) raying determined to make his residence in New Orleans or the whiter, has taken rooms at 193 Triton Walk street, of will cure many diseases without medicine. The Dector is nd will care many diseases without modeling. Two locator is then a split-secr, trauce speaker, and reader of character by interior colors. Office bours, 9 A.M. to 5 P.M. Frantish-lons satisfactory, or no charge. Terms within the reach of 111, 145 will locature, every shaday, and at other times, at such time and place as local notice will be given.

Mr. H. Melville Fay, tranco speaking and writing medi-m, will receive invitations for lecturing the coming spring ad summer. Address, Akron, Summit Co., Ohio, Miss Elizabeth Low, transcospeaker, of Leun, Cattaraugur

o., New York, lectures at Ellington and Rugg's Corners, Cattaraugus Co., N. Y..) every fourth Sabbath. She will newer calls to lecture in Chautauque and Cattaraugus Coun-

Lindley M. Andrews, superior lecturer, will visit the South and West this winter, Address him, either at Yellow Springs, Ohlo, or at Mondota, III. the Millen will speak in Taunton Mass., March 4th and lith; Portland, Ma., Merch 18th and 25th; Willimantic, Conn., May 6th and 18th. Mr. M. will answer calls to lecture week byenings. Address, Hartford, Conn., or as above.

Alonzo B. Hall, East Now Sharon, Mc., will answer calls a his vicinity. E. V. Wilson, Chelsen, Mass, will receive calls to lecture

Man. J. W. Cuntien will fectors to Oanego, M. Y., four

CHARLES IT ACCEPTANCE OF THE STREET OF THE S

Miss Barah A. Magoun, No. 33 Winter street, East Cambridge, Mass.

Miss Lizzie Doten, Plymouth, Mass.
H. L. Bowrer, Natick, Mass., or 7 Davis street, Boston, Benn. Danyonth, Boston, Mass.
Elijah Woodworth, Loslie, Mich.
C. T. Inish, Taunton, Mass., care of John Eddy, Esq.
Mas. Beatha B. Chasz, West Harwich, Mass.
E. R. Young, box 85, Quincy, Mass.
Loyel, Bezue, North Ridgeville, Ohio.
Mas. S. Mania Bries, Springfield, Mass.
Paoy. J. E. Orunomill, No. 202 Franklin street, near Race, Pilladelphila

Philadelphia Mas. J. B. Buirn, Manchester, N. H. Dr. C. C. Yong, Boston, Mass Miss A. F. Pease's address will be New York City, till fur-

her notice.
J. C. Hall, Buffalo, N. Y.
OHARLES P. RIGKER, LOWEL, Mass.
A. G. Rodinson, Sall River, Mass.
Loniko Moody, Malden, Mass.
Her. J. R. Streeter, Crown Point, Ind.
Mrs. Prances O. Hyzer, Moulpeller, Vt.
Mrs. M. H. Coles, Care of Bels March, 14 Bromfield street,
Resign.

losion. II. A. Tuguer, Foxhoro', Mass. George Atrins, Boston, Mass.

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MRS. C. A. KIRKHAM, SEEING AND TRANCE MEDIUM, 140 Court street, Boston. Terms per sitting, not exceeding one hour, \$1; half an hour, or less 50 cents. Office hours from 2 to 12 km and from 1 to 6 r. M. Reb. 25.

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Offer place, from Essex street, Boston. Terms moderate.

the Vital Forces) without medicine. Are you give the Vital Forces) without medicine. Are you generally the Berofulous, Consumptive, Dyspeptic, or Norveys Have you skin disease, see or weak, Eyes? Any ous? Hayo you skin disease, sore or weak. Eyes? Any affection of the Lungs, Stomach, Liver, Bowels, Blood, or any disease whaver? Read my "Book of Information,"

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(Sent to you for one dime,) which explaids how the Invalid
may become his own best dector, and bantch forever all
"pills" and "powders," as utterly unworthy of any conddence at at all. Address,
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will tell you what your disease is, and where located, without
any suggestion from, the patient. Letters with a lock of
hair from the sick will be answered, giving a true description
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names and other evidence. Mrs. Hyde has permission to refor to Drs. H. B. Gardnor, and C. Cliuton Beers.

Jan. 28 Imo

DR. L. L. FARNSWORTH,

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Office at Dr. Main's institute, No. 7 Davis street, Bosion.
For deliventions of character, written out \$2; oral statement, \$1—the name of the person must be sent, written by herself or himself with ink. For medical, examination and prescription, when the patient is present, \$2; when absent, by a look of hair, \$3.

DHYSIO-MEDICAL AND CLAIRVOYANT PHYSICIAN
AND BEALING MEDICAL AND CLAIRVOYANT PHYSICIAN
Court street, Boston, where she will give examinations and
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Unless a true diagnosis of the disease is given, no fee will be
required. Beliable references given, if required. Office
bours, 9 to 12 A. M., and 2 to 4 P. M. Terms.—Clairvoyant
Examinations and Prescriptions, \$1.00 each.
Jan, 14. Jan. 14.

WILLIAM HOLLAND,
CLAIRVOYANT AND ELECTROPATHIC PHYSICIAN. MISS ENMA HARDINGE will lecture, during March, in Phildelphin: In Providence, Portland, Plymouth, Oswego,
te, de., during the Spring meaths. She desires to lecture in
Improved the Spring meaths. She desires to lecture in
Improved the Spring meaths. She desires to lecture in
Improved the Spring meaths. She desires to lecture in
Improved the Spring meaths. She desired to remove disease,
Indicate the Spring meaths and the most efficient means adopted to remove disease,
Indicate the Spring means adopted to

TRANCE MEDIUM. Rorms 145 funover street, Boston.
Office hours from 0 a. u., to 6 r. u. Terms, for private sittings, \$1 per hour.

2m Jan. 7. CHARLES H. CROWELL

TRANCE MEDIUM, No. 31-2 Brattle street, Boston, (office in Banner of Light Building.) Medical examinations and prescriptions, \$1.00; general manifestations, \$1.00. Office hours, from 0 to 12 of lock A. M.; and from 2 to 5 p.M., Pattents visited at their residences, when required. Dec. 31.

MRS, B, K, LITTLE MRS, B. R. LITTLE;

HAS POSTPONED GOING SOUTH THIS WINTER, owing to the carnest solicitations of her numerous frieuda
and patrons. Mrs. L. will continue to occupy the same
rooms—35 Beach street. Hours—from 0 to 12 A. M., 2 to 0,
and 8 to 10 r. M. Terms, per hour, for one of two persons,
\$1.00: clairvoyant examinations, \$1.00; examinations by
lint, \$1.00.

MRS. A. W. DELAFOLIE,
FREST AND TRANCE MEDIUM, examines and prescribes
for diseases. Also, Clairwyant Examinations on business. Burst from 9. M., to 2 r. M. and from 4 till 9 r. M.
No. 11 Lagrange Place, Boston, Mass. Sur Dec. 10

MRS. GRACE L. BEAN. WRITING, TRANCE AND TEST MEDIUM, No. 30 Etiot street, Boston. Also, Clairvoyant Examinations for diseases.

J. PORTER HODGDON, M.D., ECLECTIC PHYSICIAN,
658 WASHINGTON STREEF, (in Pine Street Church,
Assisted by Kitss Gay, the celebrated Psychometric Clairvecant.

reyant, Psychometrical delineations of character, and Clairveyant

examinations of disease, daily, from B.A. x. to 5 r. st. Terminations of disease, daily, from B.A. x. to 5 r. st. Termination present, \$1,00; by a lock of hair, when absout, \$3,0 b. N. B.—No notice taken of letters unless they contain the fee for examination.

3 m. Nov. 23. in the West up to the first of May.

J. H. RANDALL. Priends in the States of Massachusetts and Connecticut, desirous of satering into engagements with Mr. R. for the coming Bummer, may address him, until further notice, at Upper Lisle, Broome County, N. Y.

Mas. F. D. Binors, trance speaker, will answer calls to lecture, after the month of January, through Cone, and Mrs. Address for at Bristel, Cone.

Mas. R. H. Burr will give lectures on every thing pertanding to Spiritual and Practical life, Religion and Metaphysics, under the influence of spirits. Address the above at No. 2 Columbia street, Boston, Mass.

Dec. S.

Sm. Dec. S.

Jan. 18.

DR. C. MAIN, BPIRIT AND MAGNETIC PHYSICIAN, No. 7 Davis street, Boston.

D Special attention taid to the cure of Cancers of all leading the product of Limbs, Deafness, &c. Fatients accommodated with board at this Institute, Page. 10.

W. H. NUTTER, HEALING MEDIUM,
THE BICK ARE HEALED BY THE LAYING ON OR
Added at 103 Ploatable street, Boston. Terms moderate.

COTAVIUS KING. 654 WASHINGTON STREET, has always on hand every variety of pure and fresh Eelectic and Botanic Brugs and Medicines, which he will self at wholesale or retail as low as can be purchased at any Store in Boston.

Dec. 31.

"Seek and ye shall find."

DERBONS who believe that spirit communion and its mental developments can aid them in the difficulties of life, can have my services in their behalf. For my time and effort in writing out a full examination of a person, from their halt, or handwriting, I am compelled to charge \$3,00; for attention to a single subject, or question, \$1,00.

Office No. 7 Davis street, Boaton, on Saturdays, from 0 to 4 o'clock. Full oral examination at the office, \$1,00.

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

MR. & MRS. J. R. METTLER,

MR. & MRB. J. R. METTLER,

PAye ho - Mag metic Physicians.

CLAIRVOYANT EXAMINATIONS, with all the diagnostic and therapoutic suggestions required by the patient, and therapoutic suggestions required by the patient, Mas. Merriers also gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.

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

symptoms.

Teams—For examinations, including prescriptions, \$5, if
the patient be present; and \$10 when absent. All subsequent examinations \$2. Delineations of character, \$2. Terms strictly in advance

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Da. J. R. METTLER, Hartford, Conn.
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O STAMPS or other U. S. currency may be sent he at the last of the currency may be sent he at the last of the last of the last or quack medicines; he an elegant quarto of eight pages, a perfect model of excellence, altogether one of the most sensible of live papers. Only \$3 a year, \$1 for half a year, and on trial three mouths for 25 cents. Address SOWLER AND WELLS, New York.

AT NO. 8 FOURTH AVENUE, N. Y.—Elegant Sults of Rooms, open daily, from 7 A. M. until 10 P. M. (Sundays excepted) Ladies' Department under the special charge of Maz, Faenon.

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

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

Oct. 22.

19

10 TRASH, OR FOOLISH NONSENSE, EVER AFFEARS
in Live Lilustratzo. It is a first-class, high-toned.
Ave family usper; \$2 a year. On triat 3 months for 25 cents.
Feb. 11. 3p FOWLER & WELLS, New York.

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No. 65 EAST SIST STREET, NEW YORK, CLAIRVOYANT EXAMINATIONS And all discuses treated by Magnetism, Electricity and Water.

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It is of large size and faultiers typography. Almost every
branch of human knowledge is treated by able writers."
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Heb. 11.

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Price and principal and the first and grade and sheets of Rubber, Brown and Factor and Importer and Importer and Interpretation of Street, New York, manufacturer and Importer and research to all shired Elastic, Comented, Sewed or Woven Pabrics, Elastic Ciothe of every kind, Braided Fabrics, Kind Eabrics of every kind, Threads and Sheets of Rubber by the Found, and Combined with Cloth. All these species was all and sheets of Rubber by the Found, and Combined with Cloth. All these species for sale, and licenses granted to make, use and sell, Terms modernte. All these Articles and Goods not having the Stamp and Fac Shuile of my name are intringements.

Oct. 29

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Oct. 29

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

I will superior protections to public confidence to any other in the United States.

I will superior protections to public confidence to any other in the United States.

I will superior protections to public on the carnest of the account of the faculty to investigate, and theroughly understand the numerous medern Maladies, which have become so very prevalent and faint, especially to the young, known as nervous debility. The external manifestations of this class of diseases are leleavalon and Exhaustion; Marnaments or a wasting and consumption of the vital fullds and the mis or a wasting and consumption of the viral fields and the muscular and nerve tissues; sallow countenance; p.lo lips; dizziness of the head; impaired memory; dimness of eye-cight; loss of balance in the brain; nerveus deafness; pale; pitation of the heart; great restlessness; despendency of, apirits; dreamy and restless sleep; fixed or bad breath; vittated or merild appelle; indigestion; liver complaint; diseases of the kidneys; suppressed function of the skin; almai irritation; cold extremetics; muscular debifity or fassitute; theumatic and neuralgic pains; hurried breathing; cough; breaching; seroness of the threat, catarth and dysappelle tubercular consumption. mus or a wasting and consumption of the vital fulls and the

cought; broughtle; soroness of the throat, charry and dyspeptic tubercular consumption.

Also, Inattative Dysperata, known by capricious appetitle; sense of weight and miliness at the pit of the stomach; irregular bowels; tongue white; severe lanchating palms during between the shoulder-bludes from the stomach; pulso quick and irritable; dull, heavy aching palm across the loins; excessive depression of sights, despondency so intense as often to excite the most painful ideas; hence this class of dispersion of a sight in the control of the stomach; and market in the control of dispersion and marking later on the total of dispersion and marking later. orders invariably indicate impaired natrition, enervation is the organs of digestion and assimilation, so that had and unsasimilated chyle gets into the blood. It should never be forgotten, therefore, that some of the worst and most fatal diseases to which flesh is helr, commence with indigestion. Among others, it develops consumption in those predisposed to inhereniar depositions in the langs. The Directors and faculty of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and scientific remedies, edected with great discrimination and indoment that directly all nature is her.

discrimination and judgment that directly aid nature in her, recuperative energies to build up, throw off, and resist morbid, action. They discard all drugs and folsonous remedies—mercury, calumel, and all the old school remedies are most scrupulously discarded, both from candictions of judgment and conscientious motives. Pattents thall not be drugged of the feetileties. at this Institution.

at this Institution.

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

Statistics now show the solemu truth, that over 100,000 die in the United States annually, with some one of the foregoing diseases, developing consemption, prostration of the vital forces and promature decay.

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

In view of the awful destruction of human life, caused by such debilitating diseases, such as Spermatorrhea, Soninal weakness, the vice of self abuse, Spinal Consumption, Epilogist, Der vous sparms and diseases of the heart-nul in view, of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this fractivation, conscientionally accurate the invalid and the Community that their resources and facilities for successfully treating this class of maindies caused the surpass of.

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

All communications are regarded with sacred and ousciontious fidelity. The Institution gives the most unexceptionable reference mon of standing in all parts of the country, who have been recensfully curred.

exceesfully cured.

ESP A Treathse on the causes of the early decay of American Youth, last published by the Institution will be sent in a seaked envelop, to all parts of the Union, on receipt of eax cents for postage. It is a thrilling work, and should to read by overy person, both male and female.

ESP Fall not to send and old ain tills book.

ESP The attending Physician will be found at the Institution for consultation, from 8 A. M. to 9 R. M., of each day, Sundays, in the foreigned.

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Dec. 17. 19 96 Fifth st., Troy. N. F.

MRS. METTLER'S CELEBRATED OL HRVOYANT MED-ICINES.—Restorative Syrup, quarts \$3 00 pints \$1,00; a Pulmonaria, \$1,00 per bottle; Neutralining Mattero, 50 cts.; L Dysentery Condial, 50 cts.; Ellxir for Cholera, 50 cts.; Lini-ment, \$1.00; Healing Olutinent, 25 cts. For sale by S. T. MUNSON, Agent, 143 Falton street New York, tf Dec. 24.

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By tong practice and enduent success—in the spullention of Clairvoyance to the discovery and curver discussed has become so widely and favorably known, that it may suffice to notify the mille that she may be consulted daily—un very reasonable terms—at her residence, No. 12 Ordard level, Nanck N. 1

street, Newark, N. J

THE STRAY BUNDBAM.

- A sanbeam stole from belifod a cloud, And planeed in may mood o'er the ratiog below: It joined in the mirth of the rereiting crowd, And played in the chamber where life abbed slow.
- Wherever it came, it was welcome to all— To the smilling check it imparted a gineof is gitted site prison, the contact, the hall. It brought a warm glow to the clek man's face.
- "Welcome to all," dld I coyf Bot, hold!
- There were places and persons that proceed it not;
 A miser was counting his horizes of gold;
 A red-faced housewife had put on the pot;
- A thirf had his band in an bonost man's fobt
- An owl and alout to sweep on its proy-ur each and for all it proved a bad job, And all owing, too, to that mischlevous ray.
- For his own shadow frightened the miser so much, That he referd a loud cry, and undo knows his great
- riches; And his own shadow folied the pickpocket's find touch, Be the watch remained safe in old Altworthy's breeches;
- The put was beginning to bubble and sinusor,
 When the authoram crept softly, and putted out the flame;
 The owl was obliged to wait till it grow dimmer,
 And curred—while the mouse bleased—his stars for that
- Well, come," said the beam. "now I 've had my diversion, Not agreeable to all is fuir weather. I find; One halls me with joy, I'm another's aversion, For sunghine and shadow are things of the mind."

HENRY WARD BEECHER

PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Morning, Peb. 19, 1860.

REPORTED FOR THE DANNER OF LIGHT BY T. J. ELLINWOOD.

TEXT.—"Always bearing about in the body the dying of the Lord Jeens, that the life also of Jeans might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mostal flesh."—2 Cob., iv., 10,11.

None of the writers employed by God to live their part of the Bible—for the Bible was first lived, and then written—have made so frequent and so preminent a mention of his own general history, his own personal experiences, and the relation of them to his own religlous life, and to the work of that life, as Paul. Paul only, of the New Testament writers, it may almost be only, of the New Testament Writers, it may almost be said, recognized and employed the personal element, the internal and the external experience as specially developed in him, as a grand method of teaching reli-gion. Peter, John, James, and the Evangelists, im-ply, sometimes, their own sufferings, or experiences; but they then seem to speak of themselves as if they

but they then seem to speak of themselves as if they were only single men among the mass of men to whom they are speaking. In some sense they were simple spectators of themselves. They were seldom so, however, with any breadth or frequency.

In the Old Testament, Moses only so far notices himself as he stood connected with the flow of history; he never speculates upon his own thoughts and feelings; he never speculates upon the own of the The pealings, the he never pauses to set them forth. The psalmist, to b no never pauses to set them form. The paining, to be sare, records his states of mind, in every variety and reflection; but very differently from the apostle. David poured forth his soul in the simplicity of its sorrow or joy, before their ather than before his fellow men; and his writings are but his devotions put on record. Ho

never stopped, and, turning his eyo inward, apparently, drew forth his conscious states, to reason upon them, to show their origin and their relation to the truths of religion, or to apply them to other men's lives. He was rather like an Eolian harp that unconlives. He was rather like an Solian harp that unconsciously breathes forth its sensations when the winds aweep across its tremulous chords. David, as it were hung between evil times and God, lets every experience that sweeps the tremulous chords of his heart wast itself toward God. We hear him sigh; we listen to his grouns; we behold his restless nights—his tossings and moanings; we see a great heart exquisitely alive to suffering, and with more sensibility, apparently, than hope. And, by turns, we witness the reverso ly, then hope. And, by turns, we witness the reverse experience in him—the cestacy of returning gladness and joy...the morning of a soul dew bestud, and radiant with light in every drop. The prophets likewise re-cord their histories, and, to a certain extent, their montal experiences: Isafah less than Jeremiah; but, in either case, and with all the minor prophets, with true oriental traits, their heart spoke, rather than their

Paul differs from every other one in the Bible, in auliting an outward and an inward life, of almost equal power. He had the imagination and the depth and power. At a hat the imagination and the depth and outswelling heart sides that belong to the oriental. He had, also, the analytic and logical intellent that belong to the Western mind. He seems to have been a kind of connecting Hak between the East and the West—the ancient Asiatic and the modern European—the Hebrew mind and the Greek mind.

And yet, nothing case be more untrue than the sup-position that Paul had become so heated and so self-conscious that he infused himself into his own writings, as men of an intense and narrow nature are very apt to do. On the contrary, every mention of himself, every recognition of his experiences, was but a drop in the stream of argument which rushed forth with grandear to the illustration of his sole joy and life—Jeaus Christ. In his most personal passages there is no egotism, although there is a delicacy of fear lest there should seem to be. His repeated, minute, frequent declarations of his personal feelings leave on the mind no sense of his conceit, no sense of his self-importance. He was not his own here, in any way. He held up no services for admiration. He asked no sympathy because he had suffered so much. There never was a man who made so little appeal for sympathy, and there never was a man who excited so much. There never was a man who excited so much. There never was a man that taught the world so much what victory there was in all those things which other men called defeat. He claimed no martyr's honor for a life of martyrdom. All that he was, all that he had received, all that he had accomplished—as these had been the result of the power accomplished—as these had been the result of the power of Christ upon him, so he recounted them in a manner of Christ upon him, so he recounted them in a manner that bore unequivocably upon the character and attributes of Christ. That which he gloried in most, was anifering, was infimity, was being bruised and east down as his Master had been; so that the effect of solf-seeking in him was the illustration of his Master. Never before was there a man whose writings were so saturated with himself, and yet so little selfish. Never before was thore a man who, on every occasion, and copiously, opened his bosom's secrets, and his life's experiences with the effect of sinking himself out of sight, and exalting another into conspicuous honor and eight, and exalting another into conspicuous honorand

glory.

This was not the result of art: it was the result of manhood. It was not a felicity of style, except so far as any style is felicitous which is noble. Christ was all: he was nothing. His own life and experience were and the was nothing. The own the and experience were good for nothing, except so far as they could illustrate another. Recause this was true in him, it stood out in his narrative, and wrought the effect which has been

Let us look, then, for a moment, at some of the seorets of Paul's endurance, and of his jubilation of spirit, under trouble and trial.

1. You will observe that all the aims of his life lay outside of himself. He sought nothing for himself. cutate of almself. He sought nothing for himself. Everything he sought, he sought for others. This was not his poetry; this was not the descant of an occasional bour, in which his better thoughts rose and sung tathis roul: this was the actual history of his life. He said nothing of these things beforehand. His most memorable mention of these peculiar experiences of his, were when he had been forty years in the field. And now, battered, and chained, and imprisoned, he could do nothing else but write through his prison hars. could do nothing else but write through his prison bars what grace God had shown him in his past life. It was not his own standing, his own reputation, his own wealth, his own power, his own comfort, or his own publicity, that he sought. Never was a man set up more expressly for ambition in his natural make than this very same Paul. Restless, daring, executive to a romarkable degree, with a full inspiration of self-estant history expectation of his teem, history opens on us with a presentation of himseelf prominent among his countrymen in maintaining the old order, and in withstanding the new. Already he had achieved celebrity, and was among the foremost

Struck down by the heavenly flood of light, brooded upon by the Holy Chost, he came forth from the dark and rulling choos of the natural heart, a creation as fair and as noble as that over which the morning stars sang for joy. And now, instead of being the same ambitious man that he was, instead of being the same fatenes though conscientious self-seeker that he was, he had not a single end that stopped in himself. A patriot—there was something sweeter than his own country; of fervil affections—there was something sweeter than home; sensitive to all beauty—there was that which eclipsed art even in the capital of Greece. Nothing can be so silently significant of the intense moral enthusiasm of the apostle, as his omission in his record of the events of his history while preaching Christ, to say one word about Athenian art, in the midst of which he stood in the days of its ripest glory. There was before him a work of God—the spread of love among men, their union to Christ, and their salvation by the power of Christ. This was stronger in Struck down by the heavenly flood of light, brooded

him than fame—stronger than fame, I will not say in himself, but that tame in any. It was more pleasant to him that pleasure to the devotee, than riches to the invarious, that gold to the miser, than enterprise to the warrier. It was stronger than lave to bimself or friends. It was a located to did. It was a heart led on by the same attraction that carries that through the versal outflow and boneficence.

It has a zead of tod. It was a heart led on by the same attraction that carries the control only the same attraction that carries the control only to sate circuits of elemity, everywhere the centre of only versal outflow and boneficence.

It has a dead of the control of the control of the control of the same attraction that carries the control of the control of the same attraction that carries the control of the control of the same attraction that carries the control of the same that the world which made it versal outflow men. He had no wants and no cares such as other men have. It is life in its source was hidden in Christ, and in its aims it was hid in his fellow men. Selfishness is patient to long as success prondess compensation for ondurance. For money, for pleasure, for power, for some will labor and suffer true enough and long enough; but it must be always with the encourage ment of some visible, personal, recuirar advantage.

Take from them that and they are conquered; and the heart that yesterday, with hope, was like a palace radiant with the brilliancy of a banquet, to-day is like that place burned down—only gaunt walls, spectral every ordence of our adoption into the king-that place burned down—only gaunt walls, spectral every son whom he receives. If we endure chasten. enough; but it must be always with the encourage ment of some visible, personal, recuiar advantage. Take from them that and they are conquered; and the heart that yesterday, with hope, was like a palace radiant with the brilliancy of a banquet, to-day is like that palace burned down-only gaunt walls, spectral outlines, standing up amid beaps of smouldering ashes. But to the heart that lives by its higher nature; that finds its inspiration in love, and faith, and hope, and consciences that works straight on, with or without unds its inspiration in love, and faith, and hope, and conscience; that works straight on, with or without chastisement, whereof all are partakens, then sight, with or without fruit, praised or hianed—to such an one, there is a superiority, over all ordinary experiences of life, that can hardly be thought of except that works straight on the father at all! This is as true secularly as spiritually, by those who have felt it. There is a great difference in a mighty storm, between a ship that sail richow the clouds and that air ship, the moon, which salls so the secularly as spiritually of the short of the salls so the secularly as these. Which the placifity for short of the salls so the secularly as these. the cloude and that air ship, the moon, which salls so placidly far above them. The waves roar upon the ship, and roll it, and pitch it shivering and trembling under its thunder-strokes; the clouds darken it; the under its thender-strokes; the clouds darken it; the winds tear at it, and his like airy screents through its whistling rigging. And though it may outride the storm-whirl, it is with groans and strainings; and when the light of calm comes again, it lifts up its crippled spars, and goes on its weary way, wrenched, leaking, and with the inclancholy sound of the pumps night and day.

lay.
The same clouds, the same raging winds, to our eye. seem hurled against the moon; but leagues uncounted of peaceful ether lay between the storm and the bright orb. It rolls in peace. And so do hearts that travel close by the side of God; whose life is hid in him; whose hopes and treasures are in heaven. Storms are always too low to reach them who are so high as this.
While men who live upon the present, and by sight, and under the inspiration of their lower faculties, are and under the inspiration of their tower factities, are storm-ridden. They who live for this life are the fargets at which fortune shoots her sharpest mischiels. But never miss to put your heart as high as heaven, and then let fortune draw her bow back to her very car, and her shaft shall come far short of her mark

While fowls fen-breeding and water-living are sta-tionary, and are busy with their nests, how many dangers environ them. By the hawk, from above, the owl, the weasel, the cat, and all of these in one, man. owl, the weasel, the cat, and all of these in one, man, every day they are made an easy prey. But when autumn comes and inspires in them that strange instinct of emigration, they lift themselves up beyond all reach, and journey along the highway of the air so far above the ground that neither the shot nor even the sound of the gun reaches them. And so, when men are all engrossed in the things of this life, how easy it is for troubles to reach them. But when they lift themselves up and fly heavenward, how hard it is for such things to reach them.

Paul had, however, something beside this. There

As much as we they believed in a providence which exercises itself through natural laws, which expresses itself through the agency of society—a providence of grace, in the Word, in the church of Christ, and out of it. But this was small compared with that nobler faith of Christ present—so present that nowhere could they be atone. or lonely, nowhere deserted or forgotten; never without sympathy and love. The whole world might forget the disciples—and Paul, the chiefcat of them—but they knew that Christ was more than ten thousand worlds. The great Heart of all hearts never forgot them; never forgot to speak to them; never forgot to breathe peace upon their souls. All the naths of life were told out by him; at the arts of men But this was small compared with that nobler paths of life were taid out by him; all hearts of men, courses of nations, were underneath his eye and per mission. Hours themselves were but heavenly coursers, racing swiftly along toward heaven, and bearing them where they wished to go. And at every period, and in every experience, by day and by night, it was to them Christ to live, and Christ to dle; living or dying, it

You may pluw the fallow ground with philosophies as you will, and ask whether fad 4 You may plow the land ask whether God does live in the say you will, and ask whether God does let down a law of nature; or whether he deviates a hair's breadth from the constancy of physical laws. My reply is, that God is not a prisoner in his own creation. Natural laws are not hars and grates which keep him circumseribed. They are arms of power, and he can reach them out and use them as he pleases. He can use a natural law without a busing it, as we cannot. And that was enough. Under that general statement, there was to them room for the most abundant faith in Christ present and helpful evermore. They had the testimony of their own hearts over the most abundant faith in Christ present and helpful evermore. They had the testimony of their own hearts are sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. the most abundant faith in Christ present and neiphole evermore. They had the testimony of their own hearts that Christ was present with them, hearing them, helping them, speaking to thom, through their senses, by suggestions, by nature, by scolety, by revelations, of every kinst. And they were satisfied with this, without knowing how it was done.

III. Paul felt what all Christians may feel, that by

his sufferings, so far as they were a part of his experience, he might be allied to Christ. Why should he not have felt so? This world has been built by One who gave to it suffering, not only as a magistrate, is a schoolmaster. Bo long as the moral law of suffering is unknown, it seems to be a vague and fantastic thing, subject to the law of chance. Just so electri-tity and magnetism seem capricious; but only because city and magnetism seem capricious; but only because the law by which they act is too subto for dotection. They dely analysis, but we believe that they are regulated by a law. And suffering seems to be a chance thing, going where it will, as though it followed no law; but there is a moral law, and suffering is a part of God's organic idea of the moral creation of this world. Since the world began suffering has followed joy as constantly as the chudow follows the body. And it has not been an accident. Christ himself, who brought the Divine nature into the conditions of human life, was a man of sorrow, and acquainted with grief. And the offered-up Christ, if we are worthy to bear his

suffering.
"He said unto her, What wilt thou? She saith unto "He said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy king. m. But Jesus said. Ye know not what ye ask."
She wanted her children to be advanced above what they were: but she had not the slightest idea of the road to advancement in the kingdom of God. She wanted to shove them so high that trouble would not they had neither political power nor social power.

'Now," says the mother, "I will do as well by my boys as I cau;" and she went to Christ, and said to him, "Will you not put my boys, one at your right, and the other at your left, in your kingdom, in order that they may be may the power the kingdom, in order and the other at your lest, in your kingdom, in order that they may have the power, the knowledge and the good which I crave for them?" And Christ said, "Yo know not what yo ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the haptism that i am baptized with?" And they, foolish creatures as they were, said, "Wo are able." They had not the alightest conception of what it was to do these things.

him then famo-stronger than famo, I will not say in this world," saith Cheist, eye shall buvo iribulation,

··· Whom the Lord loveth he chasteneth, and scourgoth every son whom he receiveth. If ye endure charten-ing, God dealeth with you m with sons; for what son is he whom the father chasteneth not? But if ye be

apostle regards as so essential to every follower of Christ?

Turn back, if you please, and see what strange things Christ spoke when he stood in the side of a mountain. Was there ever such a sermon preached, or one so little understood as the Sermon on the Mount? In the earlier passages of that sermon, he began to tell what God thought to be blessed—be began to open up an air-castle—one of those things which we are so fond of building. When we build air-caseles, we want—well, a thousand acres, at least (ten thousand would be better,) for our park and grounds. We make our oaks grow; we rear up every grounds. We make our oaks grow; we rear up every species of rare animals; we lay out paths in every direction; we have beautiful streams singling through the valleys; we erect a vast palace, with arched rooms and various devices. How we employ art, following the line of our highest imagination, in decorating such a magnificent place! There is the wealth of books, the wealth of pictures, and the wealth of archi tecture. There is no tuxury that the earth can bring that we do not have on our table. There is nothing that can contribute to pleasure that we do not avail ourselves of. Thus we build air-castles that shine as never stars shone !

never stans stone t Now let us bring Christ into our splendld air-castle, to preach a sermon for us. Let us see what is the air-castle which he builds. Let us see what are the stones which he employs in its erection. Let us see what are the jewels which flash brightest in his thought. "He opened his mouth, and taught them, saying,

Blessed are '-oh, who?-"the poor in spirit: their is the kingdom of heaven. Blessed are they that is the Engdom of heaven. Blessed are they that mourn; they shall be comforted. Blessed are the meek"—what I those spiritless fellows, with white faces, that go about afraid to say their soul is their own? Yes, "blessed are the meek: they shall inherit the earth. Blessed are they which do hunger and think after righteousness"—well, hunger, for once, is pleasant, if it is in a man's soul, and not in his stomach—they shall be filled. Blessed are the merci come. But never lived a man to more purpose in the life that now is than he did. Nor was his comfort in anticipation alone. Not more really, though more gleriously, was Christ revealed to him at death than he was during his life. Christ was not to him only a royal engineer, who eighteen hundred years ago cast up a highway of salvation from earth to heaven. He was during his not so hard to be blessed, after all, in this world. But stop! I have not read it all. "Blessed are they which are persecuted for rightcourses' sake'"—persent a main one fection. To the primitive disciples, Christ was the ever-living and the ever-present. They were never without the conscious presence of the Saviour.

As much as we they helfored to the saviour was they helfored to the saviour was they helfored to the saviour was they helfored to the saviour. have so much vanity; not because they are so avaricious; but because they are so good—"theirs is the kingdom of heaven. Blessed are yo when men shall revile you"—it is sweet to be reviled, is it not? How far have you got in the New Testament, any how? far have you got in the New Testament, any how? You think you know a great deal about the Bible. Did you over bring these things right bome to yourself? "Blessed are yo when men shall revite you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

You see how, all the way through the New Testament, there is this recognition of care, trouble, sorsow, and forling, as the year, type, bullen, necessity, of a

sow, suffering, as the very type, budge, necessity, of a high moral life. No man over lived such a life that did not come to it through these things. For I think man's inward spiritual life is much like rock-bound crystals. It is only when the hammer has broken the rock that you can bring the crystal out. And I think

rock that you can bring the crystal out. And I think it is only when we have been well hammered and beaten and broken, that we develop those resplendent crystaline characters that are within us.

IV. But Paul now was able to advance one step further, and to look upon all his trouble, at last, as means of good to others. One of the most memorable

same sufferings which we also suffer, or waters we be comforted, it is for your consolation and salvation. And our hope of you is steadingt, knowing, that as yo are partakers of the sufferings, so shall ye be also of the consolation."

With this explanation and illustration of the apos-

iles' history, let me make one or two points of applica-

1. God makes suffering a moral and indianon abla discipline. It is not an accident. It is instituted on purpose. It is to the last degree important that we should look upon it, so that we may not be surprised when it overtakes us, and so that we may not so much attempt to evade it and avoid it, as to accept it,

the Divine nature into the conditions of human life, was a man of sorrow, and acquainted with grief. And the testimonies of Scripture are most explicit on this hand, we must be partakers, in some way, of that sufpoint—namely, that it was needful that he should suffer in order to be a Saviour. In the second chapter of He brows, and the ninth and tenth verses, we have this statement:

"We see Jesua, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in shall see that there is that Divine grace in him which bringing many sons unto glory, to make the cantain gives him a superiority over suffering. Every man bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

You will recollect that when the mother, ambitions for her children, came to Christ, asking that one might sit on the right, and the other on the left, in his kingdom, he intimated the law and the fact of this same suffering be made less selfish, and more willingly dom, he intimated the law and the fact of this same resigned. Every man through suffering should learn a suffering and sweetness, and severes of patience, gentleness, and sweetness, and softness of nature. When any man comes to his own Gethse-mane, let him remember Christ, and take lessons of

the importance of suffering and trouble from the exam-ple of his Master.

3. It makes no difference what your trouble is. It is not needful that you should have remantle trouble, or conspicuous suffering, or dramatic ill, which shall set you apart, and make you distinct and peculiar, for the sake of a moral purpose. All cares; all chafes and rubs; all irritations and temptations; all the petty moths that fly into the flame of pride; all being overruled; all being thwarted and hindered; all being shut up in narrow ways; all griefs, and heartaches, and wearinesses of body; all soul-fatigues; all sense of usethat makes earth earth indeed, and life imperfect—all these things are to be received and borne as if they

know not what ye ask. Are ye able to deink of the cup that I shall drink of, and to be baptized with the baptized with?" And they, foolish creatures as they were, said, "We are able." They had not the slightest conception of what it was to do these things.

"He saith unto them. Ye shall drink indeed of my cup, and be baptized with the lapitism that I am baptized with; but, to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

This was the idea that Christ himself taught—namely, that they who are advanced into intimacy with himself are to be thus advanced through the experience and according to the law of suffering.

Hence, there is a testimony abundantly ntiered all through the New Testament, that the peculiar experience of the Christian must be that of taking up his cross, denying himself, bearing and suffering. "In bear in my affections instead of my pocket," that is

fast the reason you are termented in your pocket. father, whose he whips his boy, does not like to whip him through his clothes, because the boy may cry, and make a great ade, and yet not be hart at all. But if the father whips him on his bare skin, he knows that he is panishing him. And God does not whip men through their coat and vest. He administers punish. ment to them in such a way that it is aure to take effect. You may depend upon it that he searches you and knows you, and will let the red full where you will feel it. He knows in what ways you need to suf-for, and he metes out suffering to you accordingly.

You need not expect, therefore, to be called to suffer illustriously. You need not expect to learn the lesson of Christ's fellow-hip and suffering by being swep and hurled with men in some moral movement, as the martyr of a cause. You will be harrassed by cares of the family; you will be vexed by the unjust dealings the manny; you will be disturbed by ten thousand little things connected with every day life. All these things are a part of the great lot of suffering which every mun must bear. And a man that is not willing to suffer in little things, would not be willing to suffer in great things. A man would not be a martyr in wholesale that will not be a martyr in detail and re-

4. Every man can work out some great truths by his suffering, that he could not, probably, work out so well in any other way. After men have been afflicted, or while they are afflicted, if they turn to moral consolawhile they are addicted, if they turn to moral consola-tion, it is amazing to see how many things beam out to their view, which they had before beheld with a dead eye—to see how many things they know to be truths which before they only thought to be truths. You know that when the comet hung, sword-like, in the heavens, we could not see it by day. We had to wait till night before we could behold its brightness.

We cannot see the stars till the dark hours come. Al-though darkness is not as pleasant as daylight, yet it reveals to us many things which daylight does not. Many important truths come to man in hours of trouble and sadness, of which he would have had no conception if these hours had not overtaken him. Such hours give to many parts of the Word of God an interest which they would not otherwise have had. When a man is on his back, bed-ridden, he thinks of many things that he nover would have thought of on his feet. In the midst of your afflictions God teaches you many truths the knowing of which is worth all the treasure of the world, but which you would never have known if it had not been for those afflictions.

5. We are not only to see to it that the affliction we

have brings forth its legitimate fruit in us, but we are to preach it to others, as ministers ordained for that purpose. If by suffering God has taught you patience. trust, hope, courage, or any other Christian grace, be says to you, as if he had spoken to you with an audible voice, and put his hand on your head, "I ordain you by this suffering to go and mimster to others the consolution wherewith you yourself have been consoled." We are, every one of us, for Christ's sake, called to en we are, every one of us, for Curice's suce, called to en-ter this fellowship of suffering; for our own sake, we are baptized with it; and, having learned its precious les-sons, we are to teach them to other men, that the light that made our path bright may shine into their darkness; that the comforts that made our hearts glad may echo that the comforts that made our hearts glad may echo in their hearts which are desolate. And the man who repels suffering, or is made harder by it; the man who by fire is hurdened as a brick, instead of being melted as wax; the man who, having learned in the school of suffering, refuses to teach other men what he has learned—that man can hardly be thought to have part or lot in the kingdom of Christ.

Always then lat we hear about the dwing of the

Always, then, let us bear about the dying of the Lord Jesus. I like to think of Christ as a triumphant Prince and Saviour; I like to anticipate Christ as he is. and as I shall see him yet one day; but, after all, it is sweeter to me to bear about the dying of Christ, to remember for whom he died and why he suffered, and to patiently endure the torments and frees and vexations of life that come upon me, dwarfing them by holding them up and seeing how small they are compared with the things that he suffered. Yes, bear about the dying of Christ. You will find that it will bring life and esurrection into your own soul.

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