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THE SERMONS

Of Reve. HENRY WARD BEFORER and EDWIN H. OHAPIN are reported for us by the best Phonographers of New York, and published vorbatim every week in this paper. THEED PAGE-Rev. Dr. Chapin's Bormon.

Written for the Banner of Light.

### Mespair and Morphine; -OR.--

THE COQUETTE.

A French Story. WHORTLEY BENTON,

When Lord L- was appointed ambassador to the French Court, he took for his secretary a young Englishman, named Stanley. He bad been turned out and his father's country-seat were all he knew of life. never having so much as seen a single London season. Nevertheless he was bandsome and distingue, and he had not been three months in the French capital before he was in love.

to him, although according to the role of the coquette. she disguised her every word, and act, and look, and laughed, and danced, and chatted, seemingly, as heartlessly with him as with any of her other cavallers.

She was a queen in every respect, and she seemed determined that all should offer her their homage submissively and like all monarchs; she folt herself privileged to jest as much as she chose at the expense of others, believing that it was as easy for her to heal with a mere smile as to wound with a more word.

Mademoiselle Paulet, therefore, to blind the aspiring selected for her cavalier and favorite a young soldier. had of returning life was a feeling of intense coldness of whom, from his attributes of character, personal jealous. He was so ridiculously vain and so stupid, that Rosa herself could not forbear laughing at him, yet she delighted in annoying Stanley.

For a time Stanley treated Rosa's Cirtation as a loye, was making rapid inroads upon the handsome he could see nothing—he was enveloped in darkness; young secretary, and the reverse from hope to despair, and only when he had lain on his back for some time too much for the constitution of the young English and that he was not shut in close. He strove to turn man, and he became possessed with but one idea; himself to barst the bonds that confined him, and, where he knew, (for love knows by instluct,) that she would be. His evenings were devoted to meeting her. a place for him at her side, yet so much of her atten- behold. tion was bestowed upon the soldier rival, that Stanley was desparately jealous.

Thus things went on for some time. Beside her. Stanley lived; but when away from her a moment, a strange depression came over him, and the idea daily grew upon him that he should sink under the excitement of this unrequited love. He felt that a refusal would kill him, and he dreaded worse than death to disclose his passion.

One evening, at one of the gayest receptions of grown duily more excited, and still more dreaded a denouement. On this occasion, Mademoiselle P. was. as usual, attended by M. Le Clere, the soldier lever: ley, and roamed through the gay apartments, talking rapidly and gaily about the world in which they were mixed, but which he bated, and above all, about Stanley's presentiment of approaching death.

At times she listened attentively-Stanley almost imagined sadly; but when she had drawn him on to spoak still more fervently, she laid her white hand on his arm, and laughingly called him a dreamer-told became again conscious, he felt a degree of pleasure, him he was going mad and love-sick.

At last, having drawn her into the shadow of a recossed window, he detained her, and exclaimed, as she strove to fly from him:

··You have laughed at me long enough; you must listen to me for one moment, and then, when I am dead, you may laugh if you like; but I must speak now. I love you I love you more than life i"

"How very amusing! How delightfully absurd !" she exclaimed; and then, calling to Le Ciere, she con-M. Stanley making me an offer. Ha, ha !

"Enough!" exclaimed Stanley, turning from her streets of Paris toward his own lodgings.

For a week Stanley tossed on his bed in a high fever, wildest of sulcides.

During this season of prostration, several friends lishman; he could not believe it; would listen to no liey could not but keep a keen lookout upon his movereason; and, in the heat of his excitement, determined. to judge for himself.

He rushed accordingly to the residence of Made. moiselle, and asked for Rosa. To his infinite chagrin. he sat vis a vis with three of his former friends, he had the porter (with a lie in his mouth) told him that Made. a fine opportunity to scan their real or affected sorrow.

moiselle was not at home. some fatality came directly upon Le Clerc. He bowed The two secretaries lounged listlessly in their scats, and stilly, and passed up the same steps that Stanley had showed a morbid indifference; while Le Clerc was just left, and was admitted. This seemed to prove quiet and downcast. beyond doubt the truth of the rumored engagement; and in despair Stanley hastoned to his lodgings, sum. Chaire, the two secretaries began to take more notice lagain, but-"

moned his servant to replenish the fre, conflict to his care his faithful dog, and then, telling him he had an unusual heaviness, dismissed him for the time. Stanley then drew his lounge to the fire; placed on the table beside him a bottle of wine-into which he poured a small bottle of morphine, which he had obtained from a n ight oring pharmacleu- and, stretching himself on his couch, he sipped draught after draught, until he became too weak to lift his glass. An awful sinking came over him, and eternity seemed opening to his view. How engerly he locked back to his past life! How thoughtless and wished scomed every action! How foolish every earthly consideration, even !

glimmering amid the fading relies of his life. He had become too weak to pray-he could now only dread |-until thought grew dimmer and dimmer, Memory passed, and he felt as if his spirit was leaving its tenement of clay. Terrible thought! He struginto this post fresh from Eton, and the University gled, drew long breaths, strove to raise himself; his brain recled, his hand fell by his side, and he became

Rosa, the idol of his heart, to which he had devoted

his time and affection, was a triffe-a phantom-just

unconscious. Next morning, when the servent came as usual to attend his young master, he found the door closed; neither did the well-known rap bring any answer. Be-. The object of this attachment was a French belle of coming alarmed, he forced the lock, and found Stanley great intelligence and personal attractions, and the con- laying on his face, his hands clasped in his hair, and tre of a brilliant circle of admirers. Though Mademois- his features contorted and rigid. The wine bottle was elle Paulet was not vain, she was a coquette, and by a empty on the table, and the morphine vial was on the common rule of the heart, when she became aware by floor. He was, to all appearance, past assistance. His the silent devotion of Stanley that his was not merely servant soon gave the alarm, and in due time the diadmiration, she at once allowed her affection to cling plomatist, Lord 1 ......, a fellow secretary of the young Englishman, and other carlous friends, crowded to his apartment. The Ambassador sincerely deployed the death of his young friend; and, taking the faithful dog as a memento, he promised to send the distressing intelligence to Stanley's home in England.

In the course of time, Stanley was arrayed in the garments of the tomb, and his body was bestowed in the cemetery of Pere la Chaise, to await the funeral at the chapel on the coming morrow. But while his friends were talking together about the strange and sudden manner of Stanley's death, a great transforms-(and, desperately in love) Stanley, resorted to artifice tion was taking place in his entombed body, amid the to draw him into a deeper passion, and then into shades of Pere la Chaice. The stiffened members of fealousy. To do this without repulsing him entirely, the shrouded man began to twitch with convulsive anito excite his fears without destroying his hopes, she mation; and the first sensation that the suicide-lover about his heart, a complete absense of warmth within appearance or manners, Stanley had little cause to be and without. His next sensation was that he was utterly powerless in mind and body. His heart beat, but he was not conscious of it. By degrees, however, his feelings graw sharper; he felt the cold still more keenly, and it now amounted to frightful agony. He atgood, joke; but it was soon visible that unrequited tompted to open his eyes, and at length succeeded; but even during the carnival season of his aspirations, was did he know that there was a space of dark air above, one face only haunted him day and night. He never drawing his feet up with a convulsive three, he burst slept; he was never calm for a half hour at a time. the coffin lid, and in another moment was sitting up; His morning walks were all taken in that quarter while on every side of him were the inanimate bodies of youth and age: the young maiden and the grey-haired man-some in bridal decorations, strewn with flow-Whether at ball or recoption, although the always kept ors, and adorned with jewels; yet all were appalling to Once more returned to some degree of consciousness.

Stanley was in agony to be released from his uncomfortable quarters. , Stepping out of his coffin, be fled like a spectre till he gained the portal; then, tearing away the bandage that bound his throbbing temples, he shook the iron door till it turned on its rusty hinges. and in a moment he stood in the open air.

Whilst he was on his way to the porter's lodge, Stanley formed a scheme in his mind of keeping his resurrection a secret, save from the old sexton; and, by a cer-Paris. Stanley met Mademoiselle Paulet. He had tain disguise which he planned, appear at his own funeral among his friends, and by so doing test the sincerity of their friendship. At length he reached the cabin of the sexton, in whose window burned the dim yet she was wonderfully kind. She denced with Stan- light that had first greeted the eyes of the awakened lover. He seized the latch, but the door refused to vield to his touch; he called, and in a moment the sexton made his appearance, pale with terror at the sight of the shrouded man, who but so lately had been deposited among the dead.

Stanley muttered a few incoherent words, and fell senseless into the arms of the aged man; and when he for he was warm and comfortable; and beside him, with inquiring eyes, saf the old sexton, who, laying his hand upon the reanimated man, exclaimed, "For God's sake, are you spirit or flesh?" Hereupon an explanation followed, and a promise was extorted from the sexton that he would keep his secret, and help him to corry out his scheme. Accordingly Stanley obtained the latest Paristan dress, donned a huge nair of red whishers and a wig to correspond, persuaded the old sexton to put the shroud and bandages back into his tinned: "Do come to my rescue, monsieur. Here is coffin, replace the lid, re-cover it with its pall, and

make all ready again for the funeral. After these preliminaries, Stanley sallied forth to with anguish. .. Laugh now-it is your last opportun- while away the time until the hour for the funeral serity !" Baying this, he abruptly turned and left the vices should arrive: At the appointed hour, Stanley apartment, and was soon passing through the busy entered the chapel. The mourners were not very numerous. Lord L- was there, with his two other secretaries; and Stanley, as he placed himself among nursing his grief, rage and despair, and meditating the the mourners, felt a strange mixture of the ludicrous and the serious, when he contemplated the queer part he was enacting. However, he justified it to himself, called upon Stanley, and among the on dits that they that it was necessary to his future happiness, and condisinterestedly detailed, was the latest engagement out tented himself with standing close and keeping his in Paris of Mu'ile Rosa Paulet and the Chevalier Le cars open. Le Clerc was also among the mouraers-Clero. This was a stunning blow for the young Eng. and, as the particular cause of his unhappiness. Stan-

ments. When the services were concluded, Stanley took bis place among the rest in the mourning carriage; and as Lord L-\_\_'s eyes were full of tears, and his face betok-Stanley turned away with a burning obcok, and by ened a deep distress for the fate of his young protege.

After the procession began to move toward Pere le

of their immediate surroundings; and, casting a sharp glance at our here, they addressed each other in Eng-

"How strikingly like poor Stanley !" "Yes; but he is a Frenchman, probably! it can't be my relative, for there has been no time to send the intelligence to his friends in Eng and."

"What a stupid thing a funeral is," said the second spectator. "Do you think so?" replied his friend. "For my

part. I rather like it. A churchyard is a cheerful place, and the present funeral is anything but unplease sant. You know," he continued, lowering his voice to a whisper, ... It is not every day that one can have one's superior removed.''

... Ah. ha! then you think to step into Stanley's been promised the first sinecure for the past six months." At this conversation Le Clerc showed much indigna-

tion, and Stanley eduld have grasped him by the hand in gratitude. But the two fellows still rattled on. "Stanley was a mighty proud fellow." said the first speaker.

"Yes, but very affectionate-a regular spooney-alrays making one a bosom friend, willing or not." "Ah !" sighed Stanley to himself: "you will never se troubled with my friendship again !"

"Good fellow enough," was the reply ... "I wonder by the way, how the Paulets stood the intelligence of his death? But here's Le Clerc. He can tell us all about it."

Le Clere paid no attention to the conversation, until o was addressed point blanche with- 200.

"Have you seen Mademoiselle Paulet recently?" "Alas, no!" was the soldier's reply. "She has shut nerself up, and accuses herself of being the cause of say, with grief and regret, and will not even admit me, her old friend l'

" Old friend, ch !" exclaimed one of the former speak rs; "quite her accepted lover, I thought!"

"No, not that," replied Le Clerc, instantly; "I lmost believed her to be warmly attached to this

Oh, how happy was Stanley! How he could have

resolved to await and judge for himself. "But," resumed the pertinacious secretary, "she always seemed to give you a decided preference, and I am astonished at what you tell me. However, I alvays thought a great deal of Stanley; fine fellow he

' Le Clerc made no immediate reply, but finally an wered-

sincerely lamented his loss." 309 30 35 cemetery gate, and the mourners moved alowly onward i through the avenues of Pere la Chaise. In a few mo ments more Stanley stood beside his open grave. How much now he felt like laughing at the mockery of

ing heartfelt tears of regret into his empty grave, he life. could not but sober into veneration and love. Soon the green sod was heaped above the grave, and the for the season, was delicious, rather than sultry, friends dispersed their several ways—some to quarrel seeming to intoxicate his uncle Joe with its subtle for preference to his vacant secretaryship, some to influence. It called and kept him out of doors protty orget him, and a few to weep and regret.

Stanley, still preserving his disguise, resolved to emain encoy, until evening, and, if nothing prevented, | which he was wedded. This did not sait his uncle at o test the grief and devotion of his lady-love. He determined to seek her, explain all, and again offer her his heart. Accordingly he bivousced himself in a remote quarter, and when the shades of evening began to steal over the gay promonades of Paris, he passed among the brilliant crowds, even to the door of his old apartments-where he found his servant in foll possession of his wardrobe and whose supporing all the dignity of a parvenu-and then he passed on toward the 'City of the Silent."

On his first approach to Pere la Chaise, he saw two female figures moving about among the tembs; and, as he came nearer, he found it to be Mademoiselle Paulet and her servant. Who could she be mourning for at such an hour? Burning with curiosity, Stanley slipped from monument to monument until he was but a few paces behind her. And what was his surprise and joy to see her kneeling beside his new-made grave and strowing it with flowers! Stanley hore up until he could contain himself no longer, and then approaching Rosa, he said-

. Pardon my intrusion, Madame; but this is the grave of my best friend, and you can guess why I came hither. You seem to be an acquaintance, and presume you are Mademoiselle Paulet?"

The kneeling figure bowed in assent, and Stanley .. When my amiable friend dled, he charged me with

message for you.". Rosa pressed her hand upon her heart, and exlaimed-

"Is it true? Oh I tell me what he said."

"This message," continued Stanley, "I should have and I dared not intrude. This morning, I learned by ecident that the death of my friend was the cause of auch grief to you; and, let me add, that he was sinerely attached to you."

fthat I Alas! but tell me his message quickly !" "It was a strange one," was the reply. "He be-

lieved that you were altached to another, and he bade me warn you for his sake that he should again be with you after death. Would you be happy to see him

"Yes, yes!" she cried; "but oh, you so much releast a fellow countryman?'' Stanley assured her that he was a relative, and then

continued— "My friend felt that he should die, but believed he

hould live again." "I know it." she replied; "and I shall see him

"You will !- and on the earth; but name the hour and he will come to you alive !" exclaimed he. "Alive I" she screamed. "Leave me I Icave me

Why should you triffe with me thus?"

"Lobey," returned the feigned mourner; "but let me assure you that to-night you will see him alive!" Stanley bowed politely and hurried away. Rosa called after him, but he did not turn back, thinking

it best to leave her to her own vague conjectures. At an early hour of the morning, Stanley sought the residence of Mademoiselle Paulet-was ushered into the drawing-room by the porter, who was half dead with astonishment at the reappearance of a supposed dead man-and soon found himself visa-vis with tho idol of his beart.

It is needless to prolong details of the credulity, shoes, ch? I wish you may get it, especially as I have surprise and superstition of Mademoiselle P. upon seeing and conversing with one whom she had been mourning as dead. Enough, that after Stanley completed his explanation of the whole affair, a pair of the lovellest white arms were wound about his neck. the sweetest and rubicst line were pressed to his, and the most bewitching eyes looked into his face !- and that Stanley was soon installed as bridegroom, and Lord L- invited to the wedding of the repentant coquette.

Written for the Banner of Light.

### TOO LATE BY A TRIFLE; OB.

AN UNCOMMON AFFAIR,

. BY JEREMY LOUD.

The domestic arrangement of Mr. Joseph Strattonor "Uncle Joe." as he was known all through the our friend's death. She has gone almost mad, they neighborhood—consisted of himself, his nephew, Walter Stratton, who was the son of his much lamented brother Simcon, and his housekeeper. These three made up the little household party; and a pleasanter view than they generally presented to the accidental visitor it is not easy to describe.

"Uncle Joe" had reached fifty; perhaps he was on young Englishman, and her grief since his death has the yonder slope of that rather autumnally-inclined confirmed it beyond doubt." figure. He was hale and hearty, always with a fine Oh, how happy was Stanley! How he could have now of animal spirits, a accordingly out-or coor man, that moment thrown saide his disguise and sworn well off in point of pecuniary affairs, and supposed to everlasting fidelity to his rival, but a monitor within be now pretty much past all hopes of marrying. He hade him heware lest all might be mistaken, and he lived in a very substantial looking house, where he dispensed hospitalities on a scale exactly suited to his generous heart.

His nephew, Walter, had just completed his college course, and come home to recline on the dignity of his new attainments. He had successively gone through the stages of Freshman, Sophomore, etc., and was

now invested with the higher sounding title of Alum. nus. Walter had always been a remarkably studious "He was fully aware of the merits of his friend, and boy, yet occasionally given, like most other lads of the best spirit and vitality, to impulsive freaks of frelic; About this time the procession drew toward the ne worse than that, however. That much was to be pardoned to his blood.

Having at length obtained his degree, and left college forever, his uncle determined to keep him with himself for awhile, to recreate him from his long and prayers over a mahogany box with a few brass nails in persistent application, and give him a chance to look it. Yet when he saw his good patron, Lord L .... weer around and decide what he would finally go upon for

It was just at the close of summer. The weather, much all the time. Walter, however, still delved at his books. He could not relinquish the habits to all. So he resolved to draw him out of his seclusion.

"This will never do for the boy !" he would matter to himself, as he strolled idly about his grounds, lost for some sert of a companion.

Unon the thought, uncle Joe sat down to his desk and wrote a hasty note to his sister Mary's child. Ellen McMair.

"Dear Nell," it ran, "tell your mother to send you up here to me at once. If you happen to have any friends with you, bring them along too. I can never stand this in the world. Walter is as dead as hay. I can do nothing with him. He is books, books, books, all the time. Come straight up here, and help me drag him out of his holo. I will pay all expenses, Your Dyners Affectionately.

This brief missive "did the business." Nell McMair was up at her affectionate uncle Joe's house in no time at all, bag and baggage. What pleased the old gentleman still more, she brought along with her. according to request, as sprightly a little beauty, with black oyes and laughing lips, as ever made the house of an old bachelor brilliant. Walter was considerably taken aback when they arrived, and could hardly keep his amazement to himself; he wanted dreadfully to make a confident of some one, to whom to impart the secret delight that had so unexpectedly taken hold of blm. But whom could be go to? Not to his uncle, for then his whole heart was open. Not to his cousin Ellen, for how did he know but she would up and tell his scores to her friend Mag herself; and then the fat would certainly be in the fire.

There was no way for him but to live and learn what he could, and as fast as he could. And it is no delivered before, but I learned you were in affliction, disparagement whatever to the young gentleman to say, that he had quite as much to learn as youth

ordinarily have, at his age. The house, from the day when the two beauties arrived, was full of life and laughter. Echoes of the "Oh I'' exclaimed Bosa, "if I could have been sure gayest sort peopled the entries, and thronged all the apartments. If there was anything going on, the girls were sure to be at the bottom of it. If fun was afoot, the girls could tell you, if they felt so inclined. all about it. They kept the gates flying, and the doors swinging. They waked up the cows and the chickens, and set the horses on the canter over in the pasture. If the old gander was heard blesing louder semble him! Tell most you are not his brother? At than was his wont, ten to one they were engaged in the work of unceiling his long neck by thentingly pointing their fingers at him. There had been nothing of the kind at Uncle Joe's maneion, since the days when the memory of Walter, at least, ron not to the contrary.

Uncle Joe, of course, was of all men most delighted. He never could have expressed his satisfaction, if he

had tried. The English language was too meagre for his parpose, so he compromised the matter by going about the house and chuckling, rubbing his hands. occasionally taking a sort of skip-jig up and down the room-when not observed by his agreeable young guests-and by making up excursions, parties, rides, drives, and walks, anywhere and everywhere the two girls were willing to go. Sometimes Walter would go with them, and sometimes he wouldn't; for, fascinated as he manifestly was, at the first, with his cousin Ellen's friend, he had not yet lost all the old attachment he felt for his books, but hived himself up at the same rate almost, that was his hearty uncle's special aversion.

"Come, Walter," said he, as he burst in on him, one afternoon, finding the boy hived up with his books and papers as usual; "this is a little too bad; you'd ought to be ashamed of it. Now why don't you try to do something to make yourself at least useful, if not agreeable? Here I've got a couple of as stoart girls in my house as you over saw, or will see, in your life; they are worth a dozen of your hichecohoes, that you have been cracking your faws over, for four years back, and, I warrant you, they'll restore your spirits a thousand times guicker than any Latin or Greek that was ever spoken. Come, now, boy ! just come out of this den of yours into the daylight: or else I'll go to work and set all your trumpery of table and papers, bed and books, clear out into the pasture, and there you can muse and study to your beart's content !"

Walter was started by his uncle's impulsive speech. decidedly. He actually got up from his chair and began to manifest signs of life by walking the room. "I thought I was attentive. I'm sure." he plead.

with a faltering accent. "Attentive!" sneered his uncle. "Just about as much so as that table is attentive! Why, my dog Snarly pays the girls a great deal more compliment than you do, and actually adds to their enjoyment

more. Why, boy, I've been really ashamed of you! What do you suppose that young Mag will think of us up bere!' "Think!" echoed Walter, opening mouth and eyes

together. "Yes, think. You don't believe she's a foot, do No, indeed; Walter had had the very best reason to

know that she had eyes, and right sharp ones, too. "And what do you conclude," continued Uncle Joc. that she is going to make up her mind to about you?

You'll pass with her for a real ninny-a something, instead of a somebody !" And more of the same sort.

"It all produced a proper effect. Walker, as soon as he was left to himself, determined to not upon his uncle's suggestions, and show the young ladies how very agreeable he could be. He had been struck with Mag from the first; it gave him little or no trouble. therefore, to follow up his original impressions, or rather his partiality."

"We'll have a little bit of a frolle in the woods morrow," proposed uncle Joe, at the breakfast-table. It was at once agreed to on all hands.

·· So get together you girls and boys as many of them as you have a mind to ; we 'll all turn out and make a time of it. There's my fine, shady camperdown woods,-we'll go down there, I guess, and if we do 'nt make the cohoes wake up, then it 's because we've none of us got voices. What say you Neil ?"

"I say it's a capital spot, uncle," answered his aprightly niece, full of the project for the morrow. It doesn't seem as if I could wait till the time came ound "

"'Wa'll have a table set-"

"On the ground, uncle, 'on the ground," interrupted Nell.

"Well, as you will. And there shall be a fiddle-"Oh. royal !" burst forth both girls at once. .

"And if anybody can dance-" "Ha I ha I ha !" they all laughed in concert.

then all is, they have got to show their heels. The old gentleman was manifestly as full of excitenent about the matter as the girls were; he could scarcely keep from rubbing his hands gleefully together, long enough to finish his breakfast,

Walter, too, was getting considerably warmed, up with the project, but he lagged quite a distance in his feelings behind the rest. Still, he could not keep his eves off of the fair face of Mag.

"Morrow came. It was bright and clear. No sun ever dispensed more genial and kindly beams for any picnic, or other party, that was projected by old or young. The girls looked out from their chamber window early, and clapped their white bands with glee to find what a beautiful day it was going to bo.

Down stairs they ron, thumping noisily against the loor of the still sleeping Walter, on their way. "Oh, uncle Joe ! what a grand time we are going to

make of it!" That was Nell's honest opinion, and it was her ancle Joe's also, as he sufficiently proved by clasping her to his arms and imprinting a kiss—and a right

hearty amack it was, too—on her rosy cheak. Possibly uncle Joe would have been quite disposed. to go through the same ceremony with Mag; but being ; nothing but a bachelor, and not exactly knowing how. these strange young girls might interpret such liberties with their countenances, he thought he could remain on . the safe side. But he wished her a kiss in his beart,

shother he gave it with his lips or not. After breakfast, all was bustle and confusion. There vas carrying out of dishes almost lunumerable. .. The cart path to the woods was well and industriously travelled. Whatever uncle Jac's well-supplied house was able to contribute towards the pleasures of the occasion, especially in the line of cating and drinking

was bestowed without stint or calculation. By and by the picnicers began to flock in .. They were all full of spirits and glee. Mag was presented to this one and that by Ellen, and Walter really took some pains to see how very gallant and proper he could

Early after meridian, they commenced flooking over to the Camperdown Woods, of which, both for fuel and for shade, Uncle Joe made such great account. The spot was truly alive. Space would fail me to chumerate the belies and the beaux that came harrying and scurrying over from the village, invited and uninvited.

Walter himself could scorce believe that the village held so large and so varied a crowd of young people.

As for the college student, he was getting on remarkably well. His uncle bad little need to nudge him for being in arrears in the matter of attention and general politeness. Some of the time he was waiting upon Miss Maggio, but rarely when his cousin Ellen was by. She seemed rather to frighten him away from her triend, than to encourage him-a fact whice she herself particufarly regretted, but could not very conveniently help. as the case stood.

For example: Walter had found Mag by herself, and wandered off with her into a pleasant little nook of solitude, where the shadows seemed just to answer bis want. Ellen came searching about for her lost friend. and straightway Walter and she rose from their pleasant telegatete and walked hastily toward her. Still Ellen suspected nothing, in fact, could see nothing; was quite oblivious of the simple truth that for a minute even, her friend Mag and her cousin Walter had been

Such frolics as they all had when the cloth was laid on the fresh, dark moss, and the party sat up, some of them Turk fashion, to partake! Such scenes as the dancing afforded-tableaux whose vivid characteristics it would be quite impossible to copy! Such times at singing-songs sentimental and joyous! And running and chosing, swinging and shouting, laughing and making leve! Uncle Joe declared, over and over again, not merely to himself, but in the delighted hearing of others, that it did his heart more good than anything that had ever come over him.

1. And that same heart, too, was getting a little melted down. It was not just the same piece of property it had been. It let out a tuck here, and another tuck there. The laughter somehow got into bis ribs, and tickled them. The smiling faces poured in sunshine, and warmed blm. He grow young faster than he thought for. Though not decidedly old, in any true sonse, he nevertheless found by this day's experience that he had been considerably further advanced than he was really aware of.

On the whole, it was a very famous afternoon, and much did Uncle Joe make of it, too. The shades of evening gave signs of their unwelcome return, long before he was prepared to receive them, and, in fact, just as they were about having the best time they had enjoyed through the day. So that when the signal was given to break up the pleasant little summer camp and migrate homewards, Uncle Joe's countenance exhibited symptoms of unmistakable sadness.

The party was broken up, and the girls had gone into the house again. Nell was in her chamber, arranging her toilet for the evening, after the hard service it had been put to in the woods-and Mag had thrown herself down for a little while in the parlor, and was sitting looking out from behind the thick folds of the window enriain. Walter was about the place somewhere, nobody knew where.

Suddenly Uncle Joe burst into the darkened parlor. and appeared to be surprised to find Mag sitting there alone, thus lost in thought. He would have retreated; but, baying already discovered himself, he thought it best to go on.

"Ab, Maggie !" he exclaimed, almost involuntarily, "what do I behold? Is this indeed you? I have wished for this hour to come! Oh, how fondly I had thought of this very opportunity ! Maggie, Hove you! I do love you, Maggie!"-and he threw himself upon his knees before her.

She was so confused that she did not know what to

"Mag-Maggie i" plead Uncle Joe, putting his right hand over his heart. "If ever I loved in this world, it is now-it is now! Will you have me? Say-will my own house; but you can say Yes just as well here as anywhere in the world! Mag. I offer you my hand -my fortune-my home-everything I have got!"

"There's no use in that, uncle !" burst forth a youthful male voice, which it required no great skill to understand was the property of Walter, who had come upon his Uncle Joe in this most unlucky attitude. "There's no use in you doing so, uncle," said he, "for I went through the same ceremony myself, this very

Maggie was wonderfully relieved, for this rendered it quite unnecessary that she should give Uncle Joe any answer to his fervid suit.

The bachelor rose to his feet, and slowly gazed all around him. Well might be wonder if he were indeed in his own house, and if he were still in possession of

Walter persisted in his previous statement.

Uncle Joe looked around at Mag, to know if she really endorsed what the boy said. Finding by her gilent assent that she was nowise disposed to contradict it, he turned, and with outstretched hands addressed them:-

"Children, God bless both of you! Walter, I am glad to know that you have had the courage to set me the good example? and as for you, Miss Maggie, if I can't have you for a wife, I'm determined to have you for a niece, and as such I welcome you with all my heart to my household !"

Unclo Joe surrendered in the most graceful way he could; thoroughly believing in the truth of the old proverb, that, come what might, it is always "better late than never !"

PRILOSOPHY OF RAIN.-To understand the philoso. phy of this beautiful and often sublime phenomenon. so often witnessed since the creation of the world, and essential to the very existence of animals, a few facts derived from observation and a long train of experiments must be remembered:

I. Were the atmosphere, everywhere, at all times, at a uniform temperature, we should never have rain, or bail, or snow. The water absorbed by it in evaporation from the sea and the carth's surface, would descend in an imperceptible vapor, or cease to be ab-

Borbed by the air when once fully esturated. 2. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is propor-

tionably greater in cold than in warm air. 3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high moun. tains in the hottest climates. Now, when from contlaual evaporation the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents of air rushing from above, or from a higher to a lower latitude, its capacity to retain moisture is diminished. clouds are formed, and the result is rain. Air condenses as it cools, and like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold.

How singular, yet how simple, the philosophy of rain! What but Omniscence could have devised such an admirable arrangement for watering the earth?-Scientifle Journal.

Tobacco For Boys .- A strong writer administers a wholesome dose to the boy chowers and smokers, assuring them that tobacco has spoiled and niterly rained thousands of boys, inducing a dangerous precocity. developing the passions, softening and weakening the apinal marrow, the brain, and the whole nervous fluid. A boy who carly and frequently smokes, or in any way , uses large quantities of tobacco, never is known to make a man of much energy of character, and genorally lacks physical and muscular, as well as mental energy. We would particularly warn boys who want to be any body in the world, to shun tobacco as a most i baneful poison.

Written or the Canner of Light. Turne Little Veroës.

They are fitting up a bower

In the beavenly fields above.

DE COUSIN BENJA.

Where the children of our Father Dwell in purity and love; There be darkened superstition Mars the beauty of our Lord; Each one sees his true condition-Each receives bis just reward. Ohl that children in the earth-life Woold but watch as well as pray-Live more truthful and more Christ-like, Growing stronger every day. Would we feel the truth and beauty Angels picture in their song, Let us take the cross of duty Daily, as we march along! Did not Christ, the gentle teacher, Tell na, when a pilgrim here, That to know the loys of heaven, We must keep the conscience clear? Each should be to each a brother-In his life He told us so: Then, oh let us love each other While we're dwellers here below.

8. S. W. AND A. B. C.

Thatchwood Cottage, 1800.

can. My brother says:

inconsistency in practice." Such has not been my experience in life. My "evil" obeyed my desires in the direction of so-called evil time and the decay of matter on the wings of immerdeeds, sooner or later I have found them cloyed and tality. satisfied, and I have turned away, and new desires have led me to seek that which we call good. The from 'evil' to "good." Desires are natural, and ance of temptation is just as natural. and is legiti- true effect of the cause that produced the effect. mate, in a certain condition of the soul's progress. Temptation is only a conscious desire of the soul; it consequence are only effects of natural desires; they are the effects of the soul's life, the soul's activity; they are only the refuse matter of earthly love falling the commission of deeds of cyll, I boldly declare that off from the soul, and by them the soul cannot be in-Jured, any more than a tree is injured by the falling of or believe this doctrine. Restraint is necessary and its leaves in Autumn. The tree still lives to again lawful in its place, and so long as it is necessary and send off the emanations of beauty peculiar to itself; it lawful, so long it will exist. This decirine accepts is not dragged down to a level with its decaying the legality of restraint, no less than it does the legalifoliage. Life nover dies, but goes up, unseen, to live ty of crime. Both are necessary, or else why did the orever. The soul produces desires, and these desires infinite power of God show them to us? produce the manifestations of life that our sensuous eyes behold in material human existence. It is with these sensuous eyes that we see evil, wrong, conflict, and innarmony, mannested by the power of unseen life, in matter. These evils that we behold are only the natural effects of the soul, and fall from the soul

like the leaves from the tree; the soul is the real life. The "logic" of matter is a feeble thing, for to mat-

I do not deny that, to sensuous, limited vision the natural consciousness of wrong that produces the ro. is right to his condition. sistance of temptation; the resistence of evil to But let us go a little further. Suppose that this man ta deepest, conscious convictions, I boldly declare that every manifestation of human life in matter, and the damned, are infinitely significant of good. I to material intelligence: the evidence is intuition: the truth is eternal; a part of the soul's immortality.

I would not say that the "soul's outreaching after he true, the beautiful and the good, and its energetic struggles to resist temptation; to know and do the right, and to avoid the wrong," and I do not say that this is "wrong;" I would rather say that this is emineatly right; but I am forced to the conclusion that this is an outreaching for the glories of the material world-for the reason that the glories of the spiritual are developed, unseen, by natural growth out of the oul, fed by an unseen influx from the spiritual world, independent of human will, and above human control; above the influence of matter.

Some will say, in answer to this, then you would et man be just what he is. Man is just what he is, and he will be just what he will be, in defiance of all numan preaching and all efforts at human restraint. Human desires run out from a natural fountain through natural channels, to do the deeds of life, and no human Mort can stay or alter them, no more than all human ty, with one combined effort, can stop the earth from the soul, that inevitably produces all the actions of men we have yet to recognize. We yield to it, in blindess, and think that we do not.

My brother says :-... If the A. B. C. doctrine is correct let it be sounded forth; for truth is better than error at all times.' never be accepted from the tongue of material philoso. phy; it can be accepted only by the development of positive intuition in the soul that accepts it. When It is accepted, the soul will ask for no school-house logic nor no material proof; this "doctrine," when developed, is developed in the soul, by its own growth, positive, abiding and eternal. It may, then, well be asked, for what do you write? I answer, for the same material reason that others write. All writing and reaching is the effect of life, not a thing that affects

he soul in any possible way. Who will be first to accept the truth of this dectrine? It will not be the souls whose material covering wears the highest polish made by earthly culture and carthly training. Men of science, men of philosophy, men of religion, men of morals, men of conservative principles, and habits of rectitude and justice, men of rich. es, popularity and honors, are not the men who first and soffering our volition turns from ever. We canwill seize this beavenly truth. 'Tis not the man who not do more of "evil" than our inclinations lead us 'knows' that he is better than another man, who is conscious of self-excellence in this world's glories, who will be willing to recognize first the great level sea of uman beings, the common level of a human brotherhoodthe one great common household of God, every child And that day has come when this power begins to of which is equally loved, equally cared for, and has be recognized—this power of eposit reality. And in the

of being the first to accept this decirine, will, for a time, he its most bitler oppeners. Who, then, will Aret accept this doctrine? The south whose vigorous. natural growth has burst and broken the beauty of their material existence—the downess and the outcast, the afflicted and the chastened, the tearful and the bleeding, the naked and the hangry, the telling slave and the bonded criminal, the despised and the rejected - these humble flowers of God's own laws. whose love of earth is broken, are the first. Those who have rents and broken places in their garments of earthly love, who have naked spots upon their soulwhere the tendrils of angel-love can cling-such are the men and women who, by the power of intuition, shall first declare that God is right, and all that he has made is right. Buch are those who blame not, condemn not, and whose charity accepteth all things. Such are the first who shall see God in all things. Such as these shall be the first out of whose souls the flower of intuition shall earliest unfold; and the truth of these words shall be proved, viz., "The last shall be first."

Intuition i-held for a time wisely in check by the logic and philosophy of matter-oh, glorious intuition | all hall your bright and heavenly advent! The mountain of material glory is barren to the flower of intuition. Out of the valles of the earth, rich with the corruption and decay of matter, the flower sorings spontaneous, and blooms in vicorous beauty.

My brother claims that this dectrine "is illogical and improbable, because it robe man of all agency, and MESSRS. EDITORS-The very handsome letter in your implicates the All-pure Father in the lowest and ast issue, headed A. B. C., and signed S. S. W., Mil. meanest manifestations of wickedness. It throws off ton, Wis., I read with much interest. Though the all restraint from those who fully believe it; for who, writer is somewhat opposed to my views, I cannot but of these inclined to sin and sensuality, would care to admire his manly treatment of the subject. His oh- what depths of pollution they sank, if they felt that jections to the doctrine. "Whatever is, is right," are they were impelled thereto by a wise and good Creator. the objections which I know a great many have—and for some of his beneficont purposes?. Even admitting for this reason I will answer those objections the best that it may be true, it is evident that the world is far from being ready for it."

"Since every manifestation of evil only tends to make its author more prone to sin, rendering blm loss able to resist temptation, dragging him down to a level with the crimes themselves, it follows that he who preaches whatever is, is right, lacks logic in his theory, and often meets a flesh and blood proof of its inconsistency in practice."

It may be illegical, and I rather think it is: for logic may be illegical, and I rather think it is: for logic may be illegical, and I rather think it is: for logic make its only a property of material intelligence, a property of matter; and this doctrine, in silent power, rises up to disintegrate and dissolve matter, and with it, its changeable, uncertain philosophies. Human philosophy in practice." phy and human logic shall be buried in the same grave with earthly affections. I do not mean to say that deeds have been as large and as numerous as the logic and philosophy are not true and beautiful to their 'evil" deeds of any one. I cannot deny that the place and condition; but I do say they are things of ability to resist temptation after the commission of earth, and will some time come up to maturity and fall the fret "evil" deed is lessened, and perhaps after the back to dissolution; they are effects of the soul; and it coond, third, etc. But when I have followed and is the soul, only, the beautiful soul, that rises above

This doctrine robs man of nothing; it certainly does not rob him of his free agency, or any agency; for it esistance of temptation has never changed my desires fully accorts human agencies as necessities of conditions out of which they spring. It accepts every exhiwill have their run; and I do not deny that the resist | bition of human life as being perfectly and exactly the

It does not implicate .. the All-pure Father in meanness," for it recognizes the infinite goodness of God in is lawful and right, and the "crimes" committed in every manifestation of his life, in all creation. It sees God in everything.

In regard to this doctrino throwing off restraint for

That this doctrine throws off restraint, and gives unbridled license to crime, is a favorite and almost universal argument, that materialism brings against it. A man that needs the bridle of restraint, when he reads this doctrine, rises us with a burst of rage, and says, "Good God, what an awful, damnable dectrine is this l Why, if I believed it, I should plunge headlong into all the crimes of licentlousness; I would steal; lie, rob, ter alone it belongs. "Fiesh and blood proof" is no murder, fight, and do everything that I have a desire abiding evidence of soul realities, for such proof, like to do. Why, the man who utters such awful doctrine, flesh and blood itself, changes and falls, and again should be branded with infamy, and the papers that returns to the elements from which the powers of the publish such doctrine should be blotted out of existence l''

This man needs restraint a little langer, and hashall manifestations of human life appear wrong; it is right have it; the laws that govern his nature demand it. and necessary that they should so appear. It is this His fear demands the resistance of evil, and resistance

which condition this resistence is good and necessary, was inclined to sensuality, and, in consequence of this not evil or wrong. But to the vision of the soul; to doctrine, did not, at first, care to what depths he sank such a course to his heart's content. How long, think from the bright and the beautiful down to the dark you, before the fires of hell would drive him back? How long, think you, before the filth and fetor of such do not utter this from evidence gathered from flesh a life would satiate his desires, and nauseate his mateand blood, nor with the perishing logic that belongs | rial life with disgust? As it was with the Prodical Son, so it would be with him. His course was restrained by the laws of nature.

Human desires will always find vent, sometime or somewhere, sooner or later, in darkness or in light, whether in keeping with human law or against it. in obedience to natural laws-in spite of all pretence.

All the manifestations that we call ovil, have their payment "down," in pain and suffering, and it is nature that deals the "wages" out; and it is in wis dom and in justice that she measures the suffering for each; the measure is never too large or too small, but exactly meets the demand. A true hand, and a nicely balanced hand too, is this hand of nature. A wise and beneficent hand also, is this hand of nature. With infinite skill her fingers work out all the deeds of make man an automaton? No. I would not; I would human life and all life. It is in nature's works we see our God, and read his word.

No human being loves suffering. No human being aks for, or desires, pain. You tell a man, that suffering is soul progression, and let him believe what you tell him, and also possess an ament longing for progress, even then he will not voluntarily suffer. Nobody voluntarily plunges into pain. ' Human volition revolving on its axis. This mighty unseen power of its against human suffering. The cup of bitterness humanity drinks from, but never by choice : not even did Christ do this. It is in the ordering of natura that we must suffer; it is the will of God, and thy will, oh God, be done, not mine." I know all is for

Disease, accidents, earthly reats, breaks and tears ; This "doctrine" will be sounded forth, but it will revenge, hate, cracky and oppression; poverty, ignorance and crime, with their endless retinue of miseries are the aningenizing and necessary elements to meet material reason; it is this conflict that keeps the works of nature balanced up; that stirs the sands of earth around the tender germs of eternal life that are planted in earth to bloom in heaven-the beautiful souls of women and men.

Suffering, by human volition, is neither enhanced nor retarded. It will come in one way or another by the hand of God himself in nature. And what we call evil deeds are always rewarded by suffering. These 'evil'' deeds are involuntary; they come from natural desires. A deep examination of human life will prove this statement true. I think that "evil" deeds are owing to an early expansion of the soul in matter, that breaks earthly beauty and frees the soul from matter, sooner. This can never be voluntary, for pain to; and we cannot do more of good than our inclinations lead us to do. There is an almighty power behind the curtain of material vision that moves

humanity to do the deeds of life that humanity does do. And that day has come when this power begins to

that has cast them off.

Do not fear, my brother, the influence of this or any Her thinking brings her to the point that your ideas eternal life.

A. B. Child.

JUDGE EDMONDS ON MARRIAGE.

MESSES. Epirons-As some professed Spiritualists entertain a belief, stigmatized as 'Free Love,' which do. What is it, I ask you, but selfishness, that may contribute some to the imputations cast upon us, | prompts you, for that cause, to cast her off? What do it may be well to show the other side of that question. | you aim at, but your own gratification, in your pro-If you agree with me, you may publish the accompany. | posed separation? ing letter, written to a gentleman who asked my advice their disagreements:

New York, Dec. 10, 1859.

DEAR SIR-To answer your letter of the 21st Oct. as I desired to answer it, would take time, and for now nearly two months I have been too much occupied to and that time. And I pray you attribute my silence so long to the pressing nature of my engagements, and not to my indifference to your condition.

My notions in regard to the obligations we impose opon ourselves by marriage, are perhaps peculiar, and particular to write about, and without any particular may not suit you. But such as they are, I give them motive. The more I find my way about London, the o vou, as you ask them.

performed, whatever the self-sacrifice that the performnce may demand. When, in the presence of God, we promise to love and cherish till death, no earthly tribunal can absolve the promise, no mutual consent can release the obligation. It is not merely an engagement which we have made with another and which that other may release. It is not a contract merely with society. which society may loosen. It is an engagement made another, and I know of no power that can abrogate it.

egulations aiming at its own welfare; but its power extends not beyond this life, while the marital obligations do; and, though you may get the consent of human laws to destroy the tie on earth, the obligation which you have voluntarily assumed does not end here; but your own soul will ask you in the future, "How heeded you your promise to cherish your companion till death?"

The answer will be, "I broke it;" and "Why?" your obligation to cherish till death, instead of being the peas under a coat of maccaboy. absolved by her fall, was increased in intensity by the peril in which that fall involved her, and from which eril it was your duty to save or reclaim her.

Will you say, .. She was a drunkard, and I could not ndure her society? She was idle and extravagant, them as how you can't cat them." and I could not stem the torrent of her wastefulness? still be, no such condition is to be found in your en- pepper peas upon my plate." gagement as to absolve your promise to cherish and t was your own selfishness that caused you to cast her off, and utterly to neglect the duty of attempting to oform and to save her.

your living together in neace? Your own consciouswed a duty of persevering efforts to reform.

Will you say that you formed the engagement for ociety may forgive you for it, your own consciousness will tell you that such forgiveness does not and cannot emove the consequences upon yourself.

If in a moment of thoughtless excitement you cut off hat can over restore it to you?

No matter what may be the external form of the corewill cherish the other till death; and if this be so, what other view is there to take of it than what I have now given, and how can your own soul give any other answer to the questions?

Whether in any of these cases society will allow you o cast off an uncongenial companion and take another, is for you and society to settle between you. Only when you complain of society for the entanglement in which you are involved, I, as one of that society, beg eave to say, we are in no wise responsible for the conequences of your hasty and ill judged undertakings. You chose to judge and act for vourself: and it is very like whipping the horse because the harness breaks. or you now to blame us for your own action.

But when you go a step further, and, in your impaience, say to me, "There is a cause for this free-love question," I must tell you that you are tempted by our adversity to the verge of sin. What! because you chose a companion in marriage not from the true motive of affection, but from the selfish one of advancing your temporal interest, and now flud it a bad bargain, you may rush headlong into the impurities of free love, and stain your soul with the contamination of a doctrine which finds its apology only in the predominance of the selfish and the animal propensities of our nature | I am alarmed for you, my friend, lest the evil which you have brought on yourself may be the parent of more and more serious ones.

Twice have you now taken upon yourself an obligation the most important and binding that man can as same. Once it was prompted by right motives, and you were rewarded by the undying affection of one who now hovers ever near you, to sustain and comfort you. Heaven, in its mercy to you, saw fit to remove her from you, that through that affliction you might be lifted out of the mire of infidelity into which your strong mind and forcible reasoning had sunk you. You now appreciate that. How few there are who ould have gone through that ordeal and come out as on âid i

But the work with you was only half done. You ere at length persuaded of a God and of a future, but on did not know nor understand how that future was o be met. That lesson is now coming to you; and intend of challing at the affliction, you have reason to be hankful to the beneficent spirit that thus teaches you. The great lesson that can alone bring you along side

f your spirit wife, is unselfishness and humility. Of what use would it be to you-the knowledge of a ature-unless you were taught how to meet that fu-

Confident in the strength of your own mental powrs, which had lifted you above the errors of the day. now were you to be taught ham [[] ty? By showing you how like a child you could reason when guided by your passions. For who, but a child, would ever save supposed that a woman would be satisfied with the assurance that her husband's affection was not with

her, but with some one else, living or dead? You were to be taught unselfishness. But how? an equal claim upon the estate of his or her Father by recognition of this power, all doctrines and beliefs. You claimed the right to think as you pleased. This opinion, then accept it; if not, lay it one-side; the will of that same Father. Such men, I say, instead all writing and preaching, lecturing and loud pray was all right; but you wanted others to think with may determine what the present cannot unravel.

ing, will come up to the "valley of decision." where you. You were splitch enough to domand conformity all things of earth must come up, for judgment, and of opinion. That you had no right to. And what you fall back to decay as being no longer meeful to the soul complain of your wife for, now, is that she is foing precisely what you are-thinking for heracif.

other doctrine, for doctrines are only effects of the are immoral and dangerous. You think here absurd. noul—are things of time—not properties of the soul's Now gray tell me why she has not just as good a right to her opinion as you have to yours? and what it is but selfishness in you to quarrel with and feet, as you do. at her opinions?

Sho has not, perhaps, the same vigor of intellect that you have, and cannot, therefore see things as you

Now believe me-for I have looked a good ways into about his proposed separation from his wife because of this matter—this is a trial of your faith; and as in this trial you show patience, unselfishness and charity to others, so do you lay the foundation for that spiritual progress which can alone elevate you to the level of her who, in good or evil, on earth or hereafter, is a part and portion of yourself.

Yours, &c., J. W. EDHONDS.

LETTER FROM LONDON.

DEAR BANNER-I sit down to-day without anything

more I feel my fuability to say aught regarding it, and I look upon the marriage tie as the most secred that am bewildered a good deal as the oriminal was at the re can form with a fellow mortal, and that it favolves old Bailey, who, in his defence, said, "Why, my Lord," obligations to our companion which we cannot shake you vo got in three fellows here who swear they saw me off either here or hereafter. Those obligations must be do it, and I can just bring you thirty who can swear they did n't see me do it. I do n't understand it. What do you think of a good piece of coolness; such as is not met with every day? Wilks is excessively fond of early peas, and so is Briggs. Wilks likes carly

peas well buttered, so does Briggs. Wilks likes them well peppered, Briggs doesn't. Thus begins the tale. The Earl of Stafford, noted for dinners as are dinners. invites Wilks and Briggs to dine. Besides the green with our own soul, involving its happiness and that of turtle, the turbet, the reast pheasant, and the plum pudding, Wilks finds what he values more than all Human society does indeed interfere with it, as it these-early pens-so does Briggs. They were rare locs with other of our earthly relations, and adopts and few, one dish comprehended at once the entire wealth of the Earl's hot house. Wilks, with his mouth evidencing his anticipated taste by various cortortions. drew the prize toward his plate, and slowly proceeded to pepper them, until every pea was hidden beneath; the condiment. Briggs watched the proceeding with horror; at every shake of Wilks's destroying hand, he, trembling, and with a mastery that did him honor, kept his uneasy seat. Wilks fluished; and, just as he was about to transfer a portion of the tempting vegevill be the responding interrogatory. Will you say, table to his plate, he saw the dish drawn away by My companion was unfaithful, and I cast her off and Briggs, who, while he detained it with his left hand. ook another?" Your soul will answer that you at thrust his right hand into a capacious pocket, from tached no such condition to your promise, and that which he drew a silver box, and then proceeded to lay

"I say, sir," screamed Wilks, "what are you doing with those peas?"

"Oh, nothing," replied Briggs; "you have fixed them as how I can't cat them, and I think I've fixed

Wilks, like a broken-hearted man, told us next day She was selfish, and I could not bear her disregard of of his misfortune. "They were the flower of the her duties to me and her offspring?" The answer will spring," said he; "but I am a wiser man; henceforth I

I found my way into the National Gallery yesterday. protect, and your own consciousness will tell you that where one may witness as fine a collection of pictures. by the old masters, as in any other place in the world--perhaps a finer. But I am not overfond of the old studies-at least such as are here displayed; and if you Will you say that incompatibility of temper forbade go much behind the fifteenth centuary, one finds scarcely any beauty of outline, or poetry of symmetry. ness will tell you that it took two tempors to produce such as is peculiar to the masters of to-day. Claudo that incompatibility, and one of them, at least, was and Turner were among the best and most striking I entirely under your control, and as to the other, you saw. In the landscapes of the former you could almost fancy you saw and heard the rustling of the leaf, blent with the murmur of the distant brook that wound like emporary purposes only as matter of convenience in a cord of silver around the cottage, and faded away in business or for worldly profit? Your answer will be distance. Turner was an imitator of Claude, and a that as you chose to enter into a high and solemn obli- very able one. He was renowned as the fairest colorist nation from selfish and unworthy motives, you sinued in the world. Four of his pictures he bequeathed galast a law of your own nature; and however God or himself to the Nation, in consideration that they should be displayed between or surrounded by the, pictures of Claude. Here I saw the celebrated picture by Vandyck, the "Beggar's Daughter." It is a glorious thing, which makes one feel how utterly imposyour own hand, what is there of sorrow or forgiveness sible description is. It was presented to the Nation by Miss Jane Clarke, the famous lace seller of Regent street, who, when she died, was, at her own request, mony, the substance of the marriage tie is, that each buried in point lace to the value of £25,000—a small fortune for Ille, a large one for death.

The poor Pope, no one can say how soon his time will be up; but it is rumored here that our progressive friend over the Channel is about to withdraw this: troops from Rome. If he does so, there must be a crash. For ourselves, we wish the Pope success and fortitude to bear any change of fortune. France, it is said, will have Savoy, beyond a doubt.

I see the New York Herald is at its extravagances again. "There are many in England ready to lay down their money to aid the North against the South," says her London correspondent-which, by the way, is the sheerest nonsense over penned. England has just as much as sho cares to take care of at home, without mingling in a quarrel, which, if it ever comes, could do her no possible good. But such are the ways of the Herald.

London, February 8th, 1860.

LIKE WHAT IS LIFE?

DY AZARIAH INMAN.

"I is like the carly, pearly dow; 'Tis like the evening's golden hue; 'T is like the green and growing grass; 'Tie like the sand that's in the glass; 'T is like the flight of summer cloud; 'T is like the cehe sounding loud; 'T is like the clouds that ones the sun:

Winged Messengers.

Even such is life on earth begun.

When we consider that the Spirits often move inanimate objects with surprising freedom, and great ap parent case, we can readily believe that they may act with no less freedom on the nerves and muscles of men and animals. In our own experience we have facts Illustrative of their capacity to influence and control. the movements of birds. It is quite likely that the fact recorded in the subjoined paragraph, which originally appeared in the Salisbury (N. C.) Watchman, is an instance of the kind. This is rendered the more probable by the old man's prophetic impression, so literally verified in his death;

REMARKABLE.-We learn that sometime in March last, an old gentleman, residing for many years in.
Davie, was sitting in his house, a few feet from an open window, when a dove flew in and alighted on his shoulder. He kept his seat, but called his daughter, who was in an adjoining room, to come quickly. She came in, and pointing to the hird, he told her to take, it off and that it is a good care and take good care of it as came in, and pointing to the nird, he told her to take, it off and put it in a cage, and take good care of it as long as it lived. She gently lifted the bird off and caged it as directed, her father remarking to her at the same time. "My race is nearly over: I shall die in two weeks." He was then in ordinary health; but strange to say, he died that day two weeks. The bird is yet in its cage, and in the possession of the family, who regard it with feelings of peculiar sadness.

OF God has placed a judgment scat in every human heart; carry everything foreign there and let it b weighed; if it agrees with your own unprejudiced You claimed the right to think as you pleased. This opinion, then accept it; if not, lay it one-side; time

### EDWIN H. CHAPIN At Breedway Church, W. Y., Sunday Morning, March 4, 1860.

HESCATED FOR THE BANKED OF LIGHT BY DUCH AND LORD Tarr."No man hath seen God at any time; the only begotten fon, which is in the bosom of the Father, he hath declared bite."-John 1, 18.

Christianity as being that revelation; and these are the points 1 propose to urge upon your consideration in the present discourse. I propose, in the first place, to refer to the grounds of revelation as a revelation of God to man, and, in the second place, to consider the vialing of Christianity as being such a revelation. In the first place, then, let us refer to the grounds of a revelation of God to man—the reason why we might expect and believe such a revelation. I say a revelation of God to man, because this seems to me to evolve the substance of all revelation. The knowledge of

substance of all revolation. The knowledge of God is the source and the interpretation of all knowledge. To be in blind ignerance, in doubt and vasciledge. To be in blind ignorance, in doubt and vasculation, about this, is to be uncertain of everything. If we know it only as we know God. The vast and the minute, the comprehension of the below. and the aive and the limited, the moss fibre below, and the constellation above—we know it in no true and accuconstellation above—we know it in no true and accurate sense only as we know God. And, on the other hand, if we truly know God, we have the clue by Which we may find out and know everything elso. Those, therefore, who, either from the basis of a specularity or of a religious philosophy, assert that we can have no actual or positive knowledge of God, do really imply that we can have no actual or positive knowledge of anything. The knowledge of God, the knowledge that God is, and what he is, is, I expect, the substance of all revelation, the prior condition of

for a moment anything has over interrupted the usual course of that splendid and austere mechanism—that under any conditions the vell of this material economy under any conditions the veil of this material economy has over been drawn aside, and man has had some vision, some assurance of God, they cannot credit. And, my friends, if you get down into the secret feeling of many hearts, and the real, substantial personsion of many minds that rest in a respectable and formal should many minds that rest in a respectable and formal mesent to the truth of Christianity, I think you will limit this lurking incredulousness really there—not, portage, taking the steps of settled, definite conviction, but, lingering in the depths of their thoughts, with a certain subtile suggestion of unbelief—a feeling that the order of nature cannot be broken, and that the order of nature cannot be broken, and that the order of nature of the cannot be to the control of the c feeling I urge, in the first place, the grounds of a reve-lation—of a revelation from God to man—which exists

in the reason of things.

I ask, then, in the first place, if such a revelation might not be expected? Granting that there is a God, maight we not expect that in some way he would make himself known to us, his intelligent dispring? Stand Ing upon the prior grounds of reason, which would be the most likely thing to be anticipated—that God, having made man, and endowed him with the fuculties and capacities he possesses, would hide himself from him. or that he would in some way make himself palpably known to him? Is it likely that children would live in a father's house without ever for a mo-ment being made to know what that father is? Is it "conceivable that they could live in a splendid palace, oncompassed by grounds that are almost limittees in stheir extent, where at every turn they see evidences of solicitude for their welfare, ornaments of beauy, vehi-cles of blessing, continual expressions of the power that has placed them there and provided for them and yet, at no turn, no angle, no time, he permitted to see the being who has thus provided for them?

Assured of, his presence somowhere in the great mansion, having unmistakable tokens of his goodness and of his care strewn all around them, and yet never

tation of such a revelation? In the very glory which it makes manifest, does it not suggest a greater glory behind the vell? In the nearness with which it seems at times to bring God to us, does it not awaken within my since to bring God to us, does it not awaken within a a reasonable expectation that he would actually couch us and cause us to be assured of his presence and his care for us? I am speaking now to those who affirm probably that nature is a sufficient revolution—table least that it is the only one, and who perhaps prefers more or less to see God in nature—to find integrations of him in the machiness of this current. mations of him in the machinery of this outward world, in its stupendous movements, and in its ordihary processes—and I romind those of the fact that nature itself is seen by us in a deeper light than that yhlich it sheds. It is impossible for any man at the synton it sheds. It is suppossible for any man at the present day to go to the face of nature—to what he calls natural theology—unassisted entirely by the influences of the Christian revelation. In more subtile and secret ways than he may know, the persuasions of Christianity have taken possession of him, and the facts which he thinks he gets first-hand from nature, he really gets subtilely interpreted by the influence of Christianity; and those very facts of Christianity; more or less believed or even formally rejected by him, help him to find facts in nature, which, otherwise, he would not have discovered. For in all inves retail on would not have discovered. For in all lives of the state of revelation, really comes to him through the subtile— though it may be to him unconscious—light of Christi-anity. He sees with a deeper light than nature sheds; he finds affinities which nature of itself would not reveal; and, therefore, he must remember to take this into the account when he says that nature is a suffi

Then, again, we must remind such that while nature of itself throws around us such light in regard to the existence of God, on the other hand, from its vast

Is it likely, then, that when you mount into this higher region, this more important regim of nature, the fact becomes anomalous and contradictory, and that the deepest desire, the highest aspiration of the soul is fertile and litusory? I say, then, the desire of man in all ages for God, the longing and seeking after God, is proof of the reasonableness of some kind of revelation of God to man.

declared him."—Jount, 13.

These words proclaim the purposes and the substance of Christianity. They show us why Jesus came anto the world, and what he accomplished by his coming. They set forth our natural limitations and our divine health. In one word, they throw open before us the idea of a divine revelation, and of Christianity as being that revelation; and these are the points I propose to urge upon your consideration. The points I propose to urge upon your consideration also in the sense of comprehending its entire substance and taking in all its relations. But, as we know a friend, as we know the character of one we know a friend, as we know the character of one we know a friend, as we know the character of one we come in contact with, so we may know and apprehend tlod.

God.

And in this faculty that man has of apprehending God, how is man distinguished and lifted above all other living creatures with which he is surrounded? Placed in this limited sphere of time and seemse, a creature of weakness, frailty and sinfalness, living to-day, dying to-morrow, still he has within him this grand faculty of apprehending God, of becoming acquainted with the infinite source of all this array and order of existence. What a grand distinguish is it. And how existence. What a grand distinction it is! And how can we, when we look upon a creature endowed with such a capacity, argue for him simply a material existence, or prophecy for him any such dark result as anihilation?

Here, then, are the capacity and desire to know more of God, and these go to make what may be termed the need of a revelation of God. If a man has a desire and a capacity to know God—if nature itself intimates, but does not reyeal God—suggests, but does not clearly make him known—man stands in the position of a being who by the fitness, completeness and analogy of things, needs such a revelation. Does he not need it? Does he not require to know his father? Placed in a Chowledge that God is, and what he is, is, I expect. Does he not require to know his fathery. Placed in a the substance of all revelation, the prior condition of world of uncertainty and trial, the results and ends of all revelation. I take it, therefore, as implying all which he does not know—where sorrows press upon that is meant by a revelation. Such a revelation is a sivelation of God to man.

Sorberg appear to be those who are so constructed that that break the incritors of space and leap into an end-calculate revelation? Does adivine revelation to them seems a priori incredible. They cannot at all admit the idea that God has thus directly made himself known to man. They believe inly in that which they call the order of nature, and in that only as verified by human experiences. That and in his conscious ignorance require heavenly light?
Suppose that there were no Christianity. Put aside the Sacred Books. Reject for the moment the idea of a revolation, and consider man as standing in the universe face to face with nature. I say the reasonable-ness of revelation is made manifest. Instead of being ness of revelation is made manifest. Instead of being an unlikely thing, as some suppose—instead of being a thing that taxes our credulity to the utmost—it is quite the reverse; for can we suppose that God would endow man with such capacities, and kindle in him such desires, and place him in such a state or extenence, without making himself manifest to him? No, when you come to look at the matter you will find that this incredulity of man in regard to a revelation is thoughtless, and that their convections about it are more less, and that their convictions about it are mere concelts. The more we look around us and within us, the more reasonable such a revelation seems. It is strange upon what a little assumption men presume to be wise, and with what a little amount of knowledge they pretend to set up standards of final judgment assuming that there can be no revelation and that it is positively absurd. What are your grounds for such an assumption? What is the extent of your know-ledge upon which you dare to base it? What do you know of what you call the harmonies of nature, except what the experience of a few brief generations has gathered? Know; out from the great soul of man, from his deepest wants and richest capacities, comes the proof of the reasonableness of a revelation of God to

Having then stated upon what grounds the divine revelation stands as a thing that might be expected, and that is reasonable in itself, let us in the next place proceed to consider the claims of Christianity to be such a revelation—to be a revelation of God to man. And here it is, my friends, that the affirmation of the text comes out in all its force: "No man hath seen God at any time; the only begotten Bon, which is in the bosom of the Father, he hath declared him." Now, admitting the reasonableness of such a fact as a revelation—admitting his possibility, and not only its possi-bility but its probability—which, I claim, upon every ground of fair reasoning, we must admit—admitting the likelihood that God would in some way make him-self distinctly known to his children—then comes up the question. How could such a revelation be made? Suppose God should proceed, with a consideration of the capacities and faculties of man and the ends to be attained by such a revelation, to make it, how could of his care strewn all around them, and yet never the question, How could such a revelation be made? Seefing him, or in any way for a moment being made acquainted with him! Nay; with all these tokens of the capacities and faculties of man and the ends to be assurance it is quite possible they sometimes would be beset with great doubts and with terrible darkness concerning what he is. It is quite likely that the protracted absence or withdrawing of their father from their sight, would alternate with doubts, fears, terrors and all sorts of uncertainties and perplexities.

Now, my friends, take the same matter and carry it agreed in this matter. They conclude that the properties of the series would not be evidence of an infinite and eternal God our Father. Men make a great mistake in this matter. They conclude that Now, my friends, take the same matter and carry it on condition as human beings. Here, in this nulverse, and I ask, is it unreasonable that man, placed in this great mansion of nature, in this many-chambered universe, surrounded by such tokens of divine existence, goodness and care, but at the same time so liable to be best by doubts and fears, so overshandwed at times by the great mystery of life and nature, should be left entirely without any manifestation of God? Does not nature itself kindle an expectation of such a raveleting? In the near great missage, or that those sights are spirit presentations? It is a mere adjudication and verdict of the senses.

It is a mere adjudication and verdict of the senses. Man has something within him deeper than the senses which demands, in a revolation, something that anthenticates itself to that deeper faculty within him; and therefore strange sounds and sights, i repeat, would not be a satisfactory form or process of revelation.

Then, again, a revelation made to the mere intellect would not be a satisfactory revelation. That would be a mere revelation of propositions, of statements of certain truths. Indeed, I may say, that God could not reveal himself to the mere intellect of man, because the intellect is a knowing faculty—a faculty which takes hold of naked truths and facts—and it is impossible for the lect is a knowing faculty—a faculty which takes hold of naked truths and facts—and it is impossible for the fluite intellect to comprehend the infinite mind. There are no terms, no language, which could reveal God to man, set merely before the intellect to be interpreted. No man by any amount of propositions could state what God is, and convey to the intellect of another man, or even convey to his own mind, a correct idea of God. After all, you find yourself limiting God, personifying him, the state we can do. We him, embodying him. It is the best we can do. We cannot have an intellectual conception of him as he absolutely is; it is impossible. The infinite—how can you conceive it? If it were possible to conceive it, it would be no longer infinite. The moment you put it into a proposition, that proposition limits it, and it this a proposition, that proposition limits it, and it becomes no longer infinite. The perploxities and contradictions are tremendous when we undertake simply to have an intellectual conception of God. The very propositions by which you would attempt to convey an idea to the intellect of what God is, are contradic-

an idea to the interior of want God is, are contraint-tory to the things you profile the concerning God.

A man using merely an intellectual conception of God, does one of two things: He either precipitates that conception in outward symbols, makes forms of God, and then idolatry exists, and the intellectual conceit of God becomes embodied in clay, brass, iron. stone or gold, so that he has a god fashioned by his own hands; or else, having merely a philosophical conception of God, without attempting to embody it in a palpable form, there remain visions or images of God in the mind, that are at best mere representations

onception of God, without attempting to embody it so of tiself throws around us such light in regard to the oxistence of God, on the other hand, from its vast procedure, from its gulfs of deepening mystery, it things over us, at times, appalling shadows. Nature alternates in its manifestations to us. At times, seen in one mood, beheld in one point of view, it may touch us with a deep sense of the presence and goodness of God; but, on the other hand, there are times, moods and points of view in which it only darkens and troubles us, leading us into the region of doubt and skepticlem. And while it sometimes seems to bring God care to us, at other times it may carry bim far away from us, so that we are led almost to say, it intore be any God at all, it is very presumptious in us, little creatures, inhabiting this vast ball of earth, to suppose that he has any peculiar councetion with, or special care for us.

We need something firmer, more sure than nature kindles an expectation of a divine refelation, which, of liself, it cannot gratify. It recals just enough to make us feel that we need more. It shows his good to make us convinced that it is reasonable that he should let us soo more; and upon this ground of the inituations and aspects of nature, I would arge the reasonableness, we remark, is coupled with a desire on a part of ann to know God and to have a revelation of him. This desire has been felt in all periods of the world. It manifests itself in all is heapes and aspects, Paul recognized the fact in all the gound of the world. It manifests itself in all is heapes and aspects of nature, I would arge the reasonableness, we remark, is coupled with a desire on a part of ann to know God and to have a revelation of the world. It manifests itself in all is hapers and aspects, Paul recognized the fact in all the gound in one way or another had been seeking the Lexantial to God, and if it is impossible for a finite being the fact of the world. It manifests itself in all though and the procession of human beings that

soul by the leas of Christianity. Just exactly—if I as a Father to the lowest and the vicat. Oh, that you may use such a comparison respecting the most sacred might feel it and believe it!

And here, in the midst of all that tries us in this camera, you have all the proportions of a great object world, is something to lean upon. Oh, how man in miniature, and you can tell its character and relations, so the infinite nature, never to be comprehended, is yet presented by Jesus Christ in its full proportions object we trusted is shifting before our eyes, and adouted to the human soul's an assessment the waters sures over our souls. We need and expression, and adapted to the human soul's ap-isometimes the waters surge over our souls. We need prehension. In Jeans Christ we have the expression of sometimes the waters surge over our souls. We need prehension. In Jeans Christ we have the expression of sometimes the waters surge over our souls. We need prehension. In Jim we see God as he is. Christ firm when the world rech and our hearts grow faint, which is the revelation of Cod to the intellect by exhibiting him as a personality—something that the mere by him who came from the boson of the Pather to intellect itself could not acquire. Proof of the personality of God comes to us through Jama Christ. And he always a worse than a mere sensed representation.

and that revelation is through the personality of Jesus Christ. A revelation is probable, is likely to be ex-pected, and the only conceivable way of making such a revolution is through a personality—not by sensu-ous displays, not by terms adapted to the intellect, but by a personality throwing the full blaze of God's be ing, the full expression of God's character, upon the sense, the mind, the heart, the soul of man. I repeat, then, that this is the revolution, or there can be none,

and is none to be found anywhere.

No man hath seen God." and no man can see him. That is a great truth—one that is confirmed by the very

the fact of Christ's revelation to be impressed upon you, my hearers, but the magnitude and importance of it also. He has not merely proved to us that there is a God. It would be a sad thing indeed if we had to go to any kind of outward demonstration to prove a God. You will find very few people who ever can rid themselves of the conception that there is a God. All nations, however broading in darkness and blinded with error, have come at least to this conclusion—have in some vague, mysterious, sensuous way, beld to the proposition that there is a God. The great glory and peculiarity of the revelation in Christ is, that he has shown us what that God is. "The only begotten Son, that is in the bosom of the Father, he hath declared him." "Revealed" is the meaning of the clared him." Revealed" is the meaning of the Greek word—he hath revealed him. Revealed what? Revealed the Father. Revealed not only a God, an infinite, aimighty, supreme being, but revealed a Father. Oh, do we ever weigh the heft of that great truth; do we ever take in its fullness as we ought— that Christ net only came to us to reveal God, but to reveal him as a Father?

reveal him as a Father?

And let me urgo upon you as a conclusion of this statement, that Christ revealed or declared not only a fact, but an eternal fact. That is one great truth that we must remember and cling to: with which we must meet all errors, cure all needs, and do the great work of the gospel prior to conversion. There is no other thing than the conviction of the truth of the father-hood of God made known in Jesus Christ, as an eternal fact...there is nothing olse than the leave the will fact—there is nothing else than this, I say, that will answer to the great needs of man, or that will vindicate the truth, power and glory of the Guspel.

Christ has revealed the Father. He was not himself

Christ has revealed the Father. He was not himself the Father, in any sharp, definite, metaphysical or absolute issues of that word. Read over the chapter that I rend to you this morning, (John xiv.) and see how, while Christ reveals himself as the splender and glory of the Father made manifest, he still says, "My Father is greater than I." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Oh, I wish that we could take in the magnitude of that thought! It is dreadful to think how ecclesiastical dogmas have confounded the truths of the New Testament. The ecclesiastical doortine of the trinity, instead of really showing us dootrine of the New Testances. The ecclesiastical dootrine of the trinity, instead of really showing us what Christis, has dograded him, so to spenk, in one sense. It has divided the unity. The substantial truth of the gospel has been hidden by it. In the subtile attempt to prove a double nature in Jesus Christ, his real nature has been hidden from our eyes. I do not meatend to say what the relations of Christ in the Father were. I cannot, and no man can tell. Take just what the New Tostament shows, in its plain language, and not ecclesiastical statements and confessions of faith. That says that in Christ dwelt all the sions of fatth. And says that in Carlst quest all the fullness of the Godhead bodily—that the Father was in him, and spoke through him. I believe that without any subtile qualification at all. I believe that the Father appeared through Christ, and I say the glory of the fact is, that it is an eternal fact; because the moment you arrive at the truth that the Father was in Christ, you get the fact that this relationship was not what was it the gospel came to do for the world? Did it come to inake men acknowledge themseives to be guilty, and to come back to God, and then God would gonty, and to come sace to do and the dod would be a Pather to them? or did it come to make them feel, acknowledging their guilt and alienation from God, that they had wandered from one who always was a Father to them? What do some of the church formulas seem to profess? Why, that God is made a Father to us in the confession of certain articles of faith, or going through certain forms and ceremonies. What does Christianity teach? That God is not made a Father to us by any form of faith or ceremony, but that he always was a Father to us. The great thing that is he always was a Father to us. The great thing that is needed is, for men to awaken to a recognition of that fact—of God as a Father. That is what the world wanted to know. Poor, darkened, stumbling, blinded humanity wanted to know this oneness of God, and that they were all children of one Father. And what Christ and his apostles came to preach was this truth to all men—that they were sons of God by creation, and children of one infinite Father.

And, my friends, that which was true of the gospel in that day, is true of it to-day. Alas, how little heeded is the dectrine of the fatherhood of God, even now! It is held by too many as a mere statement, a more

ed is the doctrine of the fatherhood of God, even now it is held by too many as a mero statement, a mero opinion, rather than chorished and believed as an absolute reality. To how many is God a Father afar of a vague, dim existence—an awful personage, hidden hebind the veil of his infinity, while Christ alone is the only conception to which they turn for any light or help. How common is it, as I have urged upon you before, for people to feel that if God were only like Christ, they then could apprehend him. How many are ready to say, "Oh, if I could see in God that tenlerness which consorted with our sorrows, that com-passion which pitied our weakness, that gentleness which distilled its mercy upon every wound, that sym-pathy with mankind which shared the joy of the mar-riage feast and the sorrow of the death-chamber, that loye for man that wandered from place to place, healing the sick, restoring the blind, and blessing the little children, that spirit that endured the awful struggle with temptation, and achieved the great victory over death! But, alas! God to me is a hidden power.' Oh that we all might see that God is just as near to u as Christ; that Christ shows him to us as he is; that al the love that was in Christ, is in God; all the sympa thy Christ manifested is God's sympathy, and all the care Christ manifested to poor humanity is God's care I It was not to hide God, but to reveal him, that Christ came; not to keep him after off, but to bring him near.
Again: how many who hold the fact that God the
Father has been revealed through Jesus Christ, feel
that it is not a fact for them? They feel that they are alienated, guilty, and afar off—that they have wan-dered away, like the prodigal, too far to claim him as dered away, like the product, too lar to claim him as their Father; that it may do for those who have walked in the way of his commandments, and striven to keep his word, to say, "Father in heaven;" but for them, outcast, and burdened with the heavy weight of their iniquities, how shall they dare to say it? Oh, my friends, the greatness of this unbellet how terrible it is in its effects! What is it we need to preach but this: friends, the greatness of this unbelief how terrible it is in its effects! What is it we need to preach but this: that for you, afar off, cast away, alienated, bruised, acqui acarred, by your sins, God is a Father? For it is an deeper eternal fact, not a shifting relation—not a relationship oreated by your. faith or obedience, but an eternal fact revealed through Jesus Christ, Here is the converting power of the gospel—that it makes known God live.

sting him as a personality—something that the more intellect itself could not acquire. Proof of the personality of God comes to us through Jeans Christ. And he gives us more than a mere sensual representation. While looking upon him in his embodied form, we see more intellect itself could not a result of God as a Father merely a sentiment with you— while looking upon him in his embodied form, we see more intellect intellec

the cross.

And now, would you my friends, come near to him?
Would you realize this revelation which Christ has made? Would you have something more than a mere intellectual conception of the truth he has revealed? It Avail yourselves then of this opportunity to take the bread and the cup in commemoration of him. It is your table; you are all children of God. Christ died, for you. God loves you. Why turn away from anything that brings you nearer to him? Why go afar off and say virtually, "We need none oft hese things; the world is eaough for us; we need no more interior and satisfactory proof of God's existence; we do not need to calculate this inward life to bring us near to God?"
I say it is your table, and not mine. God forbid that I That is a great truth—one that is confirmed by the very satisfactory proof of God's existence; we do not need reason of things and the nature of the case. Taking, then, this great truth of Christ as a revelation of God, I say it is your table, and not mine. God forbid that I lat me urgo upon you, before I close, a few practical conclusions.

In making God known to us, see, in the first place, anopy of heaven, from the Pope down to the smallest what it is Jesus has made known. I want not only Saint, really to exclude me, nor can I exclude any man you, me heavers but the measure for the reason of the course for the because he differs from me. It is the Lord's table, you are his children, Christ died for you, and therefore I invite you all to partake, remembering that to know Christ and God is indeed life eternal.

### ALFRED: AN EPIC POEM.

DEAR BANNER-I have come across an old book, in an old library, entitled "Affred: an Epic Poem, in Twenty-four Books, by Joseph Cottle. First American from the last Eoglish edition. Nowburyport: published by W. B. Allen & Co. No. 13 Cornhill, 1814, (vol. I,)" in which are embodied many passages to my mind in perfect accordance with the princi ples of modern Beiritualiem—(this book was first published in 1600; the second edition in 1804.)—as a few extracts from the twenty-third book will prove. After his perfect conquest of the Danes, he (Alfred) bad a vision of his guardian angel.

Whilst Alfred in his tent at midnight slept, Whilst Alfred in his tent at midnight slopt, He saw, or thought he saw, a spirit, tall, And of majestle port. He say awas midd, Yet one fixed look he had, as though he stood Immovable from ages infinite, That came not, but appeared like some huge crag Of marble towering high, all white, whose head The winder atoms have beaten, and the winde Wrathfully assailed; yet still it looks the same: Through time, in all its revolutions, bears The same stornal aspect, white and still. The same eternal aspect, white and still.

The monarch trembled, as distinct he viewed The monarch trombled, as distinct he viewed with which your which you migned, sinne with were Efficient, distributed by the factors of the fa When thus the spirit answered:

Of the innumerable host who throng. This lower world—communicants of good; I am thy guardian angel! From the hour This works received thee I have been thy friend, And ever near; commissioned by high Heaven To screen thee from the powers that ream abroad, Hostlie to human kind. Me God hath sent To thee, of his wondrous ways, and name Immerial truths such as shall shoot thy mind Horeafter in the great and trying scenes. Horonftor in the great and trying scenes. That He befores the;

Permitted to assume a character Clear to thine organs, to declare the ways Then hast been led in, that thy heart may learn More truly to coulde in Heaven. When youth

Gave to thee reason, I with heightened joy. Perceived thy heart implore that better guide. Alt need, though few require, and still remained fring guardian spirit. Little doet thou knew: What benefits and untold blessings spring. From such dependence. Spirits like myself space cannot stop.

And semetimes when engaged in shouling loud because mid the choir.

And somotimes when engaged
In shouting loud hosannas 'mid the choir
Of engels and archaugels. I have seen
Perils await theo, and beside thee stood
Directing! whilst the sluggish sunteam bright,
Tolide after me-week is an angel's speed!
Nor deem it strangs that one like me should bound
Ills narrow influence; for all the orders
Of high intelligences progress make
Toward Love's pure spring, obuilient with each good,
Whose radiant waters all the holy spirits
Drick ever, and delightful visions feel—
The heart expanding; making each endure
For all their lives divinest sympathy,
And more intonse benevolence. High Heaven
All hath appointed, by gradations meet,
To run this race, and by steps infinite, All hath appointed, by gradations meet,
To run this race, and by steps infinite,
More toward porfection. Thus material beings
Love, first their friends, their country, the whole world,
Preparing thus their minds for nobler views—
Their wings for higher flighter; and last of all,
Archangels, telling still, and still to tell
In this most glorious exercise, adore—
The drop, the stream, and last of all approach
Nearer, though ever distant, the pure spring—
The fountain of all love.

This poot lived in Bristol, England, in 1604, as it appears by his preface to his second edition. Will some one of your numerous renders inform us (Mr. Squire, now in London perhaps might ascertain.) whether Mr. Cottle has published any other poem. If so, what? Whether he is still living lu Bristol; and give a short biography of this excellent English oct, of whom it may be said there are few his superiors. Braintree, Mass.

ETERNITY .- Eternity has no gray hairs. The flowers ade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Elernity! Stopendous thought! The everpresent, unborn, undecaying, and undying, the endless chain, compassing the life of God-the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour ; its palaces, they are but the gilded sepulchres ; its possessions, they are toys of changing fortune; its pleasures, they are but as bursting bubbles. Not so la the untried bourne. In the dwelling of the Almighty can come no footsteps of decay.

CAUSES OF FAILURES IN BUSINESS .- The leading cause is an ambition to be rich—by grasping too much it defeats itself. Another cause is aversion to labor. The third cause is an impatient desire to onjoy the luxuries of life before the right to them has been at all acquired. Another cause arises from the want of some deeper principle for distinguishing between right and wrong, than a reference merely to what is established as honomble in the society in which one happens to

Carniverous ahimals a necessity. The author of "The Age of Virtue," in his search after truth, has struck a rich volu of thought, and dono much toward laying haro the sources of human misery. But, with all his sagacity he appears to be unable to solve one question. He does not understand the use of Carniverous Animals, and cannot make them barmonize with the more general displays of orcative wisdom and goodness. But he thinks it the business of all who have brains for research, to probe this matter to the bottom. I do not profess to have studied very deeply futo the designs of the Creator. but I will endeavor to throw some light on this ques-

God gave to man, for his natural and proper food. every borb bearing seed which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed. In order that the earth should be capable of sustaining the dense human population which has already occupied portions of its surface, and which may yet cover its whole surface, it was necessary that" it should possess very great productive power. But the human population, at first, and long afterwards. was so small that man alone could not subdue the vegetable luxuriance of the carth. It is true, that man was commanded to "increase and multiply, and replenish the earth, and subdue it ;" but this command has never yet been fully obeyed, and the greater part of the earth still remains a howling wilderness.

Even countries most thickly inhabited, do not contain half the population that the earth, with due cultivation, is capable of sustaining. If man alone had been left to subdue the rank luxuriance of the vegetable kingdom, the consequences, from the decay of vegetable matter, would have been most fatal to human life. To prevent this, myriads of animals of every form and size were brought into existence, to be, as it were, pieneers of man, in subduing the earth and preventing the resources of life from becoming the means of death. But had only the vegetable-eating animals been created, and left to multiply and die. equally calamitous consequences would have resulted from the putrefaction of animal matter. And, therefore, to complete the beautiful scheme of creation. other animals were brought into existence, to subsist on animal matter. The carniverous quadrupeds and bipeds are necessarily few. compared with the more prolific animals, on which they feed; but the insect tribes, in countless numbers, are found to congregate wherever putrescence renders their existence necessary for the salvation of human life. Yet many. if not most, of these several classes of animals thay gradually give place to man, and disappear beforehim. as human beings become sufficiently numerous to subdue and cultivate the earth, and sufficiently correct in their habits, not to require the bed-bug and the bodylouse, and the magget, to be their scavengers in clearing away and consuming the filth, which would therwise generate disease and death.

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The venomous and predatory animals, especially those of the reptile and insect tribes, serve another important purpose. They stand as sentinels on the outposts of civilization, guarding the desolate wilds from unnecessary encroachment, and admonishing the human species not to spread themselves over more territory than they can conveniently cultivate. That universally detested insect, the mosquito, is one of our best friends; it warns us of danger from miasmatic exhalations, helps to consume them, and gives us a gentle admonition to seek for purerair and saferquarters. Flies perform the same service, though in a less degree. Every animal, besides its minor and secondary uses, has an important mission in this world, which we should do well to find out and respect.

To beautify the earth and furnish spetenance for man and beast, the land was covered with a luxurinat vegetation. To crop this vegetation and prevent the destruction of human life, arising from the decomposition of vegetable matter, the herbiverous animals were created. To keep these in check, and to prevent their becoming so numerous as to press on the means of subsistence, and cause them to die of starvation, a few carniverous animals were brought into being. Thus the forces of nature were made to counterbalance

But few of the lower animals live through the natural period of their existence; they are liable to die prematurely from two causes, from violence, on the one hand, and starvation on the other. Of the two the former is far less painful and calamituous. Within he limited aphere of their capacity they are choowed with the freedom of will and of choice. In short, they are free agents, not free moral agents, however, for they are not furnished with moral and reasoning faculties, and accordingly, in following the bent of their inclinations they would naturally out ron the means of subsistence. if their undue increase were not kindly kept in check by the carniverous propensities of a portion of them. But of all creatures, beasts of prey have the hardest lot ; they necessarily live in solitude ; they are peculiarly liable to die of starvation, and they naturally embrace every opportunity to kill and devour each other. GEORGE FILER.

#### The Sleep-Walkers. "Invisible beings walk the earth . . . while we sleep."

Since public attention has been directed to spiritual ena, by the modern developments, the idea is entertained by certain careful observers, that Somnambullats are media for Spirits, who avail themselves of the opportunity afforded by the passive, unconsolous condition of the sleeper, to subject him to their controlling influence. The following interesting case, which appeared some time since in the Stamford (Eng.) Alercury, appears to favor this supposition : "" An extraordinary instance of somnambulism co-curred in Stamford, shortly after midnight, on Monday last. About one o'clock, Sergeant Harrison, while on duty at the lock-up, observed a person, clethed in while, walking toward St. Paul street. Supposing it white, walking toward St. Paul street. Supposing it to be some one who had assumed a disguise for the purpose of playing a joke, he walked up to the individual, whom he found to be the wife of Mr. J. Oliver, cabinet-maker, having nothing on but her night-dress. She was walking about with her eyes wide open, apparently awake, but in reality in a state of perfect somnambulism. She was taken to her home, which was close at hand, and her husband aroused, by whom she was placed in hed. It appears that she got in was close at hand, and her husband aroused, by whom she was placed in bed. It appears that she got up, walked down stairs, unlocked the front door, and went into the street, without either distarbing her husband or arousing herself; nor was she conscious of what had taken place when shoawoke in the morning. But the most remarkable feature in the case is, that although the new mapple to walk without agreeing. nost remarkante teature in the case is, that, atthough he had been unable to walk without crutches or as-istance for the last year or two, she was, when discovred, walking as well as any other person, and without ither the support of the wall or a cratch.

### THE MUSIC CHARM.

As an illustration of the mysterious influence of of Musicon the nervous circulation, and consequently on the functions of animals, we extract the following from one of Madame Bretano's letters to the great German poet, Gothe :--

This winter I had a spider in my room; when I played upon the gritar it descended hastily into a web, which it spun lower down. I placed myself before it and drew my fingers across the strings; it was clearly seen how it vibrated through its little limbs; when,I seen now it vibrated through its little limbs; whon, I changed the cord it changed its movements—they were involuntary; by each different preggio, the rhythm in its motions was also changed; it cannot be otherwise—this little being was joy-penetrated or spirit imbaed, as long as my music lasted; when they stopped, it retired. Another little play-fellow was a proper, but he was more taken by years! The play-fellow was a proper. mouse; but he was more taken by vocal music. He chiefly made his appearance when I sung the gamut; the faller I swelled the tones, the nearer it came, in the middle of the room it remained sitting. Hy master was much delighted with the little animal, he took great care not to disturb him. When I sung songs, and varying melodies, he seemed to be afuid; he could not endure it and hastened away. The How Volume.

Wo will remind our friends whose terms of subscrintilon are about to expire, that prompt renewals will materially benefit us, now that we are expending large same of money preparatory to the

ENLARGEMENT

of the Bannen of Liour. The usual notices will be sent to such anbacribers, and their immediate attention will aid us 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.

# Banner of Light

SATURDAY, MARCH 17, 1860.

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DANNER OF LIGHT, Boston, Mass.

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POPULARITY. To wish to be thought well of by others is commend-

able, but to think well of one's self is better. In no country on the face of the round globe is the desire for popularity so much a passion, taking hold of high and low alike, as in our own. There is manifest reason for it, too, since in no nation is there such freedom for thought, and such consequent mental and spiritual activity. What they wait for the rulers to do abroad we do for ourselves; and, though spiritual formalists and intellectual martinets protest, ofientimes with whines and lamentations, that we do not go to work in the right way, we seem to care but little for that so long as we follow the right aim, and dually reach the right end. Where everything is obliged, as with us, to pass through the crucible of public discussionlaws, creeds, opinions, motives, institutions of all sorts, past and present—it is natural to expect that those who take parts do so, in a great many instances certainly, from ambitious motives; and where this is so likely to be the case, it must follow that they love to be talked about, to see that what they say tells on the public mind. In short, a desire to be known, read, talked of, thought of, sympathized with, and even

loved, leads many a person to the expression and dream of giving publicity.

It is not for us to say that even a motive like this, so purely personal always, and not unfrequently so solfish, is a poor one, much less a victous one; because it certainly does conduce to the very noblest end, lifting up even the individual thus infected to a standard of which he was not before aware. Any action is better for the human mind than a state of sleep, of perpetral quiescence. The soul of man has been kept shut down in the dark vaults of ignorance so long, there is no wonder that it breaks out in shouls and singing on first beholding the light of this new day of ours; and if, in the half-intellectual and half-physical ecstacy of the hour, many crude, inexpressive and not thoroughly classical things are said, if joy testifies to its own existence with a rhetoric that sometimes tosses all the laws of Aristotle and the schools to the empyresn, shall complaint therefore be made by those who can do better, and who ought to testify their own delight in the measured phrases they prescribe? When a man has just run into the arms of his friends from having made a miraculous escape, and utters expressions of thanks that are faulty, here and there, in their construction, shall those friends therefore tell him to stop where he is and correct his grammar? It is a ridiculous thought. We cannot but question. when men sucer so coldly at the manifestations of the freed millions, because they are not always according to method and the received style, if they know for themseives what a serious matter it is to have a soul? and, if so, then whether they ever felt the ecstasy of a new and almost speechless experience? They certainly betray the distance, to say the least, that separates them from their kind.

But white we are prepared to recognize the stimulus which this desire for popularity furnishes to almost all men of our day, especially in the province of thought and culture, it is of prime consequence that those who run after the bubble and baubic, distinction, should understand where their goal lies, in what direction they run, and what are the objects and motives they present to their ambition, before starting. For no man exists as an individual yet who has neglected, in right good seeman phrase, to "take his bearing." If the surrenders bimself to the popular current, taking no cure before hand to put compass and rudder in their places, the chances are a hundred that he will either founder or be stranded, to one that he will sall into any safe haven at last. We know too well how many rush into the thick of the light, confident of their skill and ability to bring away a trophy with them, when as yet they scarcely know about what the fight is going on. and are not at all acquainted with the proper method of carrying forward the battle.

The great popular want is want of duo reflection. But this lack expoot be supplied until there is first a farnishing of the popular mind with something to reflect upon. You cannot get meal out of the mill unless you pour in corn at the hopper. The ground does not produce fruits and grains, unless it is first prepared and furnished with the seed. We need, in the first place, therefore, to secure for the mind-every one of us-proper furniture. How can a man expect to think as he ought, and so to talk as he ought, on any topic about which he has gathered no information? There lies the fault with many of our all-assored reformers; they are all mouth, and not much reflection and experience. What is of any worth to another, if we are to give it to them, must first have belonged to ourselves; for how can we give to others what we have not yet got? or how can we hope to instruct before we bave ourselves learned? An over-eagerness in these matters spoils all, for then ambition comes in to crowd everything else out. And if we will but wait till we are sure we know, the occasion will not fail to offer when we may give forth to others all that they can profitably receive.

The need of this famishing of the mind and spirit is still more apparent, in order to give something like sobricty and stability to these desires for popularity which so sadly mislead many. A chase after noisy

famo ia a wild-gooso chasa indeed. As if a man were really more of an individual, more worthy or more this applause; and straightway all his provious morit dent of the Union, Roy. T. Armitage, D. D., made a shall go for nothing. This thing that goes by the speech, from which we extract the following:

it is which holds us, like roots a tree, to the soil of translator is infinite. social life. No man was made to live within the high walls may have been hung with the pictures he law is that which holds him constantly to his kind. There is no genuine life where one lives a solitary soul; as well might the frozen peaks of the Alps think themselves capable of producing the varieties of flowers and shrubs that grow on the warmer belts below. But the ulterior aim and end of this sympathy is marely to awaken the faculties of the soul, already in a state We are not to go forth of ourselves to show what we are and what we can do, but to produce a healthy reaction upon our own natures, so that when we come to retire again within them, we shall be able to ex-

perience the happy improvement. It is to be kept continually in mind that the highest fret ourselves in ascertaining if we are publicly thought well or lif of, but simply to live-to develop our faculties, to grow in all conceivable directions, to throw out spiritual arms and lingers everywhere, to throw open all the chambers of the soul, and mope in the dusky chimney-corner of one apartment no longer. And so far as the love of our race helps this along-as it manifestly does, proving one of the strongest possible atimulants to that end-it deserves to be highly thought of, whether it be called a love of popularity, or something else. The desire for popularity—that is, of being loved and appreciated—is all right and necesary; but it is the shain, the brassy, the hollow popularity against which we protest, and insist that it both belittles and disgraces the man. It may be taken for granted, that no public favor that is run after is worth much, for it is always won at a cost and a sacrilice on the part of the individual.

We are often tempted to smile, and sometimes too derisively, when we listen to the proclaimed pretensions of this, that and the other person, respecting their individual value and consequence. They proceed to state their position like this: A man is of consequence, only as he manages to keep himself before the public eye, as talked about, discussed, bepraised, or even picked to pleces with the beak and alons of detraction. He is a man only as he is, for fample, a noted political character, with his name swinging on lage across the streets, or borne on banners at the head of processions, or shouted by the thoughtless crowd, who would shout almost any other name as readily. Hence, this is their logical sequitar, and their poverty of character is best attested by their confession to such a fact; they determined to avail they actually said. themselves of such cheap means of reaching renown and really believe, either by instinct or by the force of custom, that these are the only tokens of fame, because an\_the eurnice, and are rithal, so very easily bad.

It would delight us, more than any performance that has been undertaken, in the world of letters, in these times, to have some competent person task himself ives of the worthy unknown men-the men who pursue their destiny without all the time straining after some cheap public effect; who instinctively withdraw themselves from the glare of the public light, which is never able to bring out the delicate shades of tents are, of course, agreeably diversified. A wide true individual character, and prefer to lead such lives as are fitted to their interior natures; the men oftentimes, of learning and deep wisdom, composing an are treated with becoming freedom and earnestness; inner court of spirits, in truth, whose atmosphere is the contributions, for the most part, are brief, direct much too rare for the coarser natures outside on the and pointed; and the whole is intended to excite a surface, with names in the papers and on the banners, | natural interest and earnest thought. Its conductors to breath and live in. Such a testimony on behalf of aim to feed, clothe and educate the mind, rather than the solid qualities that underlie our social fabric, and to inflame the imagination, and to intoxicate all the of whose existence the mere popularity hunters do not faculties, by those unwholsome mental stimulants. seem to be aware, is really due both to them and the that, in the end, relax the powers and lower the tone crazy times on which we have fallen; such a striking of the whole mental and moral nature. Those who protest against the tumultuous, mobbish spirit of would have rational ideas of life, at much less cost ignorance and presumption, thus illustrated and than they can be obtained by experience, will be likely backed up, too, by noble examples, would do a needed to find them in such a vehicle of thought as Like ILLUSwork in checking the spread of false notions, and the desire for a hollow and resounding fame.

Sum it all up as we will, it amounts to nothing more nor less than this at last: if we can each day but acquit ourselves to ourselves, the great problem of human character is solved. This is the high end for equirement, whether intellectual, political, or pecuniary, are sufficient to screen this deeply engraved thought from the once awakened spiritual vision. Other things may be made helps, but they can never remain as ends. For let the man once gain his cheap the public square does but make that mortifying fact more apparent, and straightway he gets the derision of all beholders. If he attains riches and is parsimonions, even the town's paupers look down on him with speechless, contempt, and rightfully insist that he is in the mere possession of popularity, unless it gravitates in the mind of the individual, to something else that plainly distinguishable in the currents of popular is both better and higher, his state is worse than if he had consented to lay his head in the grave without having his name spoken. Besides, the hurral over the name is nought; while the slient, steady, spiritual influence of the act, the deed, the life, is everything, and what a man at last accomplishes for himself, in a spirit of the bighest and most sacred selfness, is the great criterion by which he is to be known, the only rne standard by which his existence is to be finally

### Lee Miller.

We take pleasure in bearing our testimony to the falents of this gentleman, who has won great favor with all our friends in Boston, by his presentation of the claims of Spiritualism, during the debate between himself and Prof. Grimes. We cordially recommend Mn. Mallen to the friends in New England who wish to hear an able exponent of the new falth. No speaker who has lately visited us has left so good an impression on the minds of Spiritualists as Mr. Miller,

### An Outrageous Demand.

Most of the offences for which editors are imprisoned ousist of telling the truth about people who are no bet. Hall on Thorsday evening, the 22d. er than they should be. A western member of the rateralty assures us that he was thus persecuted for elling the simple truth about a certain justice of the the measure of his wrongs, the presumptuous julier ment upon this week. insisted on his writing a gratuitous puff for the prison!

Meledeon Services.

Sanday, 18th inst,

Wonshiping the Book.

On the occasion of the last anniversary of the substantial, because he has the popular appiguse on his American Bible Union, the subject of the Revision side. Let blur just do us he likes once, brespective of of the Beriptures being under consideration, the Presi-

shall go for nothing. This thing that goes by the name of popular favor, is only sounding brass and a tinkling cymbal; it will be raised against you as soon as for you, and with even less reason. So that it was a more profound saying of Emerson's than the crowd are aware of, that when the newspapers praised him he began to suspect he had somehow done wrong.

It is a more difficult matter by far to maintain a steady popularity than to keep office under a series of political administrations; for the flux and reflux of the popular ides are not so frequent in politics as in the affairs of every day. But, for all that, we need not cut ourselves of from popular sympathy, for that it is which holds us, like roots a tree, to the soil of immulator is infinite.

It would be difficult to crowd more errencous asisolated realms of his own soul, however skillfully its sumptions and absurdities into the same number of lines than are really contained in the above paragraph. has conjured out of history and poetry; the abiding Notwithstanding the whole Bible, itself, came through mortal hands-as every one believes and knows who is endowed with ordinary intelligence and common sense -yet we are gravely told, that the mere writing of its history is beyond the atmost canacity of mortals. The people may certainly be pardoned for a diminished respect for the accuracy and authority of their clerical teachers, when a learned Doctor of Divinity promutof growth and maturity, to exertion and exercise. gates such preposterous notions on a special occasion. Again, according to the President of the Bible Inion, the mysterions lines were not only "transferred to the minds of hely men," but a "mysterious movement of the Holy Spirit molded them into words with infullible accuracy." Such a result would not only demand Infinite Wisdom as the source of the intelliobject of life is to live; not to chase bubbles, not to gence, but infullible minds as mediums of communication, a language of boundless comprehensiveness, and infinite understanding as receptacles of the truth reyealed. If such men could once realize how carnestly -and yet how vainly-they are striving to belittle God and his Word, we should hear no more about the several parts of speech as adequate to a free and full expression of the thoughts of the Infinite. Whether considered as channels or receptacles of inspired ideas, it appears to us that nouns, verbs and adjectives, afford rather narrow accommodations for the immeasurable fullness of the Incomprehensible Mind, and but a small chance for anything like "infallible accuracy" in the interpretation of the Divine conceptions. There may be persons who still believe that the pens of Moses, David, Bolomon and Paul. moved in perfect docility after the Divino dictation;" also, that their pens were "absolutely free from the possibility of error." We aknowledge the amazing faith and childlike reverence of such people, while we lament the merelless crucifixion of their reason.

Dr. Armitage annihilates, in one sentence, the infinite distance usually admitted to exist between God and even the most gifted of his inspired children-and he as readily interposes the same inconceivable distance between the ancient inspired Scers and their modern translators. In bis judgment, it was an easy thing for the finite minds of those inspired Jews to embrace the truth of God with "infallible accuracy;" and it occurs to us, that the infinite space between these Jewish seem and the modern interpreters of their language, must render it extremely difficult if not impossible for the American Bible Union to afford us ony reliable conception of what they really meant by what

FOWLER AND WELLS' PUBLICATIONS. Messrs. Fowler & Wells are the well known publishers of three publications, namely, Life Illustrated, the Phrenological Journal, and the Water Cure Journal. These publications are widely circulated, and are valuable aids to individual growth and general progress. Each has peculiar characteristics, a distinct place, and with writing a fit and truly appreciative history of the stands at the head of its own particular department of periodical literature in this country.

LIPE ILLUSTRATED is a weekly paper which aimsas its title may imply—to exhibit the several aspects and the different phases of life and thought. Its conrange of subjects-all suggestive of important practical lessons-is comprehended in this journal. All topics

In Phrenological science—it will not be denied-Mesars. Fowler and Wella, have been the leading investigators and principal practical teachers, in this country. Whether we regard the matter in its scientific or in its business aspects, they have occupied the which we are to live, and no mere shows of temporary ground so well, that they have had little or no occasion to apprehend anything like formidable rivalry, or successful competition. The WATER CURE JOURNAL is an excellent paper, which will do more to promote cleanliness than the strongest resolutions of the New York Common Council; at the same time it must exert purpose, is he content to rest there? If he is diminutive a more sanitary influence on the public, -hody and mind,-than all the drug shops in the country.

The papers published by Fowler and Wells, are models of typography, and faultless in their moral tone. The numerous books, issued from their press, have not only been widely read but-together with their periodicalsoorer than they. There is nothing, absolutely nothing they have exerted a liberal and healthful influence on so large a portion of our people, that their effects are thought, and the aspects of the national character. Their papers and books now find their way into every tittle hamlet on the Continent. Their printed pages are scattered like leaves of the forest; and like those which fall from "the tree of life," they are "for the healing of the nations."

Cassell's Illustrated Family Bible.

We have received Part One of this elegant serial. We say elegant, because it is faultiess in style and execution—unsurpassed, we may safely say, as a specimen of "the art preservative of all arts." The work is to be published in forty-eight parts, monthly, at the extremely low price of fifteen cents a part, of thirty-two illustrated pages. Two hundred thousand copies have already been disposed of in London. Mesars, Cassell. Petter & Galpin, the publishers, have opened an office at No. 37 Park Row, New York, for bringing out the American edition of this work.

The Spiritualist Lovee.

The dance at Minot Hall on the 29th ult. was one of the most harmonious gatherings we have ever attended. The next party of the course will be held at the same

Geo. A. Redman in New Orleans.

Lotters and printed slips have been received by us seace; and his incarceration was by no means the from New Orleans, containing an expose of Mr. Redmost trying part of his painful experience. To fill up man in that city, too late for us to examine and com-

ny The Discussion between Messre. Grimes and Miller at the Mclodeon, during the last week, has Miss De Force will lecture at the Melodeon next been extended to Monday and Tuesday evenings. March 12th and 13th. 2

DISCUSSION OF SPIRITUALISM AT THE MELODEON, BOSTON, BETWEEN

LEO MILLER, ESO. AND

PROF. J. STANLEY GRIMES. [Reported for the Banner of Light.]

Some little time since, Dr. H. F. Gardner, of Boston publicly challenged Prof. J. Stanley Grimes, a wellknown anti-Spiritualist, to meet him, or some person cepted the challenge, and, Dr. Gardner having chosen, as his own substitute, Leo Miller, Esq., of New York, on Monday evening. March 5th.

The following questions were agreed upon, between he parties, as the basis of the discussion:

1. Do Spirite of departed human beings hold intercourse with men on earth, as claimed by Modern Spiritualists?

LEO MILLER, Affirmative. J. STANLEY GRIMES, Negative,

2. Can the various phenomena known as Spirit Manifestations be satisfactorily and philosophically accounted for without admitting the agency of departed human beings for J. Stanley Grives, Affirmative.

LEO MILLEB, Negative.

more than twenty minutes at one time, and that the debate should continue about two hours each evening. We have secured a verbatim phonographic report of the entire discussion, which will be published in parenhlet form. At the present we submit to our readers but an abstract of the first evening of this very interesting and important controversy, which is still in progress as our sheet goes to press.

Dr. Gardner having made a statement to the audience, of the circumstance of the challenge and its acceptance, and the rules of debate, the disputants proceeded to argue the first question agreed upon.

Mr. Miller onened the discussion, with an argument for the antecedent probability of spiritual manifestations. Taking the immortality of the soul, and the consequent existence of the spirit-world, as a matter conceded, he remarked upon the universal inter-dependence and affinity observed throughout nature. Not a star in all the universe that does not affect, or is not in turn affected by, every other. Not an atom but holds relations of influence with every other atom in space. In physics, this is acknowledged. And so, too, is it in the realm of the soul. It is, a priori, impossible that spirits should exist in the universe, totally isolated from any other spirit. In nature there le no isolation. The course of bistory equally vouches the probability of spirit-intercourse. The Bible shows that, during the first four thousand years of the six thousand during which man has existed, he was in habitual communion with the inhabitants of another world. The universal belief of mankind, as well in favorable notice of the work in the St. Louis Republimodern as in ancient times, in communications from the spirits of the departed, amounted to the strongest does not, in the "Footfalls," treat of modern Spiritsprobability in favor of the speaker's doctrine.

To this, Prof. Grimes replied, substantially-for we lo not attempt to follow the exact course of the debate, but only to afford a sketch of the leading features-by lonying Mr. Miller's position in regard to the flonsolution of spirits from each other in the universe. If this dogma were well founded, how happened it that for so many thousands of years the Indians of America lived nuknown to the remainder of mankind? The communications of spirits recorded in the Bible, Prof. Grimes hold—and this was a point upon which be has much dwelt throughout the argument—were miracles, and not produced under, but in exception to the laws of nature, and, therefore, afforded no source of inforence in the premises. The universal superstition of man, in regard to the appearance of spirits, is. he claimed, the result of ignorance, bearing the same relation to truth, in that respect, as popular functes in anculightened countries, with regard to the operations f physical nature.

Mr. Miller then proceeded a stop further with his argument from sacred history, quoting the language of Christ, which promised to his apostles the power, on condition of belief in him, of doing the same wonderful deeds with himself. He then cited authority to show that, in the early history of the Church, and, indeed, until the fourth century, the power of working mirathat period, the Church became corrupt, and these powers were lost. He therefore held it incumbent ipon his opponent to show why, the same conditions being observed, the same results should not follow. now, as then.

To this argument. Prof. Grimes answered, again denyng that the miracles recorded in the Scriptures were the result of the operation of the laws of nature. To the question of his antagonist, why the laws in accordance with which the power of working miracles once existed should have been changed or revoked by the Almighty. he answered that he did not know why it was: he knew merely the fact; that he was not in the counsels of the Almighty. To say that God had not power over his own laws was a covert Atheism. He ridiculed the assumption that the power of working miracles, which had ceased in the Church from its corruption, should have been manifested to our own time through the persons by whom Modern Spiritualism was first made known.

Such was the sum of the first stages of this interesting debate. Our space prevents us from following them further. Both the disputants displayed much acuteness and ability, and we do not doubt that the publication of the debate will create a wide spread in ling away, passing away," then like that which influences it, terest. Certainly, a more spicy public discussion has not often been elicited upon any subject.

Prof. Grimes is the ablest opponent in the lecture atmost to present all the objections which can be raised stay its upward march, or help it on. Too mighty, too eferto Modern Spiritualism. In our pamphlet edition of the report, both sides will be given in full-every word snoken will be given-without the slightest alteration, and hence this book will be the most valuable textbook for both opponents and disciples of the now faith, Mr. Miller's argument is replete with well authenti-umpliant! Seed of sternal life, planted by the finger of God cated and startling facts. The copy is in the hands of in his own garden, to bloom in unfading freshness forever! the printer, and the work will be pushed forward with all the dispatch possible, as per aunouncement in another column. Our friends will please order at once. Single copies, twenty-five cents; sent by mail, postpald, on receipt of this sum.

Light, more Light.

If the new light mentioned by some of the French journals does not belong to the genus ignes fatui, it will be available for other purposes as well as for photographic operations. It will be of essential service in microscopic investigations and exhibitions, whichin the absence of the unclouded solar ray-now require the hydro exygen light, the production of which is attended with considerable trouble, and, in unskillful hands, with no little danger.

A NEW Discovery.—The French journals announce a great invention. It is an artificial light, so wonderfully luminous and steady as to supply the effect of the most brilliant nountide son in all photographic operations. The light being contained in a portable appara-tus, portraits can be taken at private residences, even in the darkest room, wholly independent of the state of the atmosphere; and those parts of the cathedrals, or other picturesque architectural monuments, where the light of the sun never penetrates, and which, in consequence, have been, until now, wholly shut out from the photographer, will be as accessible to the artist as any part of the exterior.

Mrs. Conent's Seances. For particulars see advertisement.

What if he Has !

The "religious papers," so called, are up to their chows in bliss of the reported gympastic performance of liev. T. L. Harris in London. The long article from an English paper, setting forth, the recantation of that gentleman from Spiritualism, is published in nearly all of them, and in papers, too, whose readers. probably, long ago concluded Spiritualism to be dead and burled, since no mention has been made of its existence, in their columns. Now we would nek the presiding elders of these veritable journals, what if Mr. Harris hos recanted? We do not see that it is any whom he might substitute, in an oral discussion of better of an argument against the truth of the theory the subject of Medern Spiritualism. Prof. Grimes ac- than there which have been trotted out into the arena of theologic combat, every now and then, for the past ten years-arguments that have been too weak to the debate proceeded, at the New Meledeon, opening stand, not strong enough to fall, and so have been

blown away by the wind. What if Mr. H. has recanted, does that alter the truth? What if ten thousand Mr. H.'s recant, shall such recontation weaken the faith of all Spiritualists whose faith is not founded on Mr. Harris, or any other man or men? These "religious papers" are very anxious to inform their readers of the recantation of nersons known as Spiritualists; but it may possibly be that their readers have enough common-sense left-at least we are charitable enough to suppose they haveto know that their recantation does not affect the It was arranged that neither speaker should occupy truth, or make the doctrine any the less true to any greater degree than the recentation of one Judas shook the faith of the early Christians, or lessoned the truth of the detrines of love to one another promulgated by Jesus of Nazareth.

It seems a very hard lesson for our opponents to learn, especially the class alluded to, that the hopes and faiths of every true Spiritualist do not rest on any being this side of God, nor on any revelation or book other than the revelation which that Infinite Being has written upon the pages of that great Bible-the human soul-the leaves of which his hand turns for us as rapidly as we comprehend the meaning of that which is before us. When will they learn this? When they do, they will understand as when, in view of their pharisaical bonet, "Mr. Harris has recented," we remark. "Nhat If he bas?" J. S. A.

Mr. Owen's "Footfalls."

The Independent thinks the clergy ought carefully to study Mr. Owen's book, but doubts whether the laity can be safely trusted with the "fascinating volume." The following is the editor's notice of it:

"We have read enough of this fascinating volume to say just here, that every minister who would know what theological questions are discussed outside of the pulpit, and how these are handled, ought to study it with ears, and to refrain from saying, as yet, one word that would favor the indiscriminate circulation of the book among these who know not how to meet its subtile errors."

We suspect the true explanation of this is to be found in an opinion which we observed in a long and can, in which the editor says, that, though Mr. Owen alism, yet .. his work is really one of the most powerful defences of Spiritualism which has yet appeared." Its circulation has reached six thousand in about seven

Powders for Hemorrhage.

The Vegetable Powders advertised in this paper are represented-by those who have tested their virtuesas eminently efficacious. We have the assurance of a distinguished lawyer of this city that they saved his life and restored him to health, when his physicians could do nothing to arrest the frightful loss of blood, which, for three days and nights, continued-at brief intervalsto be discharged by vomiting. If we may credit one balf that is said of their surprising effects, prudence would dictate the propriety of having a box of the Powders in every family medicine chest.

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE.

Wednesday Evening, March 7th.

QUESTION .- What is the Philosophy of the Soul's Progress? Dr. Child.-The subject of the soul's progress is, and has been, the great subject of all recognized religious throughout

The aim of all religious is to make the actions of the soul cles, as it was then considered—the gifts of tongues, of good and excellent while it inhabits this tenement of clayhealing, of prophecying-remained in the Church. At believing that by so doing the soul is made better-is better renared for its existence after death. The ground has always been taken, that the soul has been influenced for good or for evil by contact with men and things; that by had influences it is degraded and retarded in its progress, and by good influences it is advanced and elevated. Such is the loctring of all desires that bear the name of "religion." All doctrines I fully accept as being necessary effects of the soul's progress, no doctrine or belief being wrong to the cause that produced it. But all doctrings being manifested through matter, and, like all matter, being the effects of soul, are changeable and perishing; things by which the soul is not, and cannot be influenced.

We have housely and necessarily thought that the soul has been influenced by doctrines, and can be. But we claim at the same time, that the soul is a thing of eternity, which imo cannot chilterate or destroy. If it is, how can it be inlucneed by that which changes and perishen? I cannot see, if the soul is immortal, now things that are not immortal can have any influence upon it. How its effects, which are fleeting and perishing, can in any possible way influence its progress, which is eternal. The soul is unseen and eternal, we believe; then that which is unecen and eterial, along must influence it, and be the cause of its progress. If the soul can be influenced by dectrines and beliefe; by wrong and cvil;" by human actions; by the manifestations of human life in matter, all of which are ephemeral, "page-

t must be ephemeral, not immortal. By no human action is the soul made better or worse; by no human voice, or human hand, is the soul advanced or refield; and it is presumed he has exerted himself to tho larded in its eternal progress; no deed of human life can nal is the soul, to be influenced by things of time; by dectrines, beliefs, preaching or writing; by the friction of matter, its rise or fall, its riches or poverties, its glory or its degradation. The human sould the immortal beautiful soul ? Triumphant over death and hell, it must rise-and surely over all the flecting things of earth also, it must rise, tri-

> Grant us, oh God! thy peace. That we may live, and smile, and die: With outward things be satisfied; Learn that spirit only is reality That passeth not away; Remembering that all begins and ends in heaven,

Our birth-place and our everlasting home. Mr. Enson.-Dr. Child is not sufficiently clear in what he sava. His position needs explanation. Man is a trippo being, consisting of soul, spirit and body. That part of a man which lives after death is his soul, his intelligence The spirit of man is the divine influx which is made manifest

through the soul. This comes from God. I do not agree with Dr. Oblid, that nothing external can advance or retard the soul's progress. My experience has been to the contrary. I think that all things around us may

influence the soul to a greater or less extent. Mr. Edson related some instances to show wherein he thought that the soul had been progressed by outside Influ-

Mn. Spoonen .- I think that the mind constitutes the scul. Our intelligence, our feelings, our affections, make up our souls. It is the increasing of these powers that we may call the growth of the soul. Dr. Child says that the soul is not affected in its growth by things around it. I think it does grow by external influences. The body, by proper culture and exercise, is improved in its growth; and as it is with the body, so I believe it is with the soul-external influences Improve its growth. Everything that the mind takes cognizance of influences its growth.

I believe that the chief evidence that we have of the immortality of the soul, is in the argument that matter is ladestructible, and if matter is, it is claimed the soul must be. An

other argument of the soul's immeriality is, that this life is l'estilance. The general expression is indicative of fearwould seem very small and insignificant without it.

Ma. Richandson.-I have been taught that the soul is the life of the individual, and this scenes to me very reasonable. priably represented in this connection, since they usually I think there is a great difference between the mind and the soul; the infant is been with a soul, and by education and cultivation acquires the mind. The growth of the mind is hand a flaming torch. The action of this figure is remarks-the emitivation of the soul. This cultivation, I think, the soul bly fine. There is something so exceedingly life-like in the does not lose at death. Acquired knowledge, I believe, is an form and attitude, that we are almost persuaded that it is oternal property of the soul. The soul of creation is the life actuated by human passions. She goes before the warrier to of creation; the soul of a man is the life of a man, and this light his path as he rushes on to the deadly strife. In this life never dies, but grows in quality forever.

I believe that the good soul has the worst exterior, and the bad soul the beat.

REY, MR. THAYER.-I fully agree with the last speaker, that the soul is not the mind, as claimed by Mr. Spooner. I who occupy the dark part of the picture are obscurely repreagree with Mr. Edson, which is also in perfect agreement with the teachings of Paul, that man has a soul, body and

The soul is the life of a man, and from the soul comes first the body, then comes the mind. A seed cannot produce anything unless it has in it the germ of life. The coul is the seed of eternal life. I nover heard of a child being born with mind. I agree with Dr. Obild, that the mind is the effect of the soul. Precisely how this effect is produced, no one can say. There could be no mind without the soul. The soul is the base of the whole superstructure of intelligence,

Yet, notwithstanding the mind is the effect of the soul, it is my impression that the mind does influence the soul. I be-Heve that the mind will exist with the soul forever,

. Mr. LEONARD.-We want study and experience on this subject as much as we do about material operations. In my daily and almost hourly communion with spirits, I learn that there exists a great diversity of opinions, and I attribute this to different experiences. The journey of life is long, and we have many experiences to pass through.

I believe that every particle of matter has life and significance in it. Where, we ask, did this life come from? From God, who is unseen, but whose works are full of wisdom. Life is latent in the mineral kingdom; it becomes visible in the vegetable kingdom; it is manifested still higher in the animal kingdom: and then a still higher development of life is manifested in man. This we call the soul; and this soul we have evidence lives after death. When we come to a conscious recognition of the immertality of the soul, our spiritual un ture is constantly becoming larger, and our material nature growing less. I have positive evidence that my soul can live out of my physical body, and I will tell you what this evi dence is. Not long since, in the silence of the night, my spirit brother came to me, and by his aid and my own willinguess, my spirit left my body and was completely separated from my body-so far as my consciousness could discern-the same as if death had taken place. What I saw and experionced was unulterably beautiful: I conversed with my brothe roally, tangibly; I caught glim; see of the spirit-world, that seemed more real and far more beautiful than anything of earth. I never saw a spirit when in my body, but here I saw spirits and spiritual things, really and positively. I was told by my brother that this separation of my spirit from my body was only temporary; it was given me only as positive evidence of the continued existence of the soul after it goes out of the body; that I must return to my body for a little while, and faithfully finish my carthly mission. Words cannot express the regret I fult at being obliged to resume my earthly

existence. A sense of duty only made me resigned. In this unaccountable separation of soul and body. I have positive evidence that the soul still lives, and lives in a better world, without the physical body.

Ma. Dean road a short poem, which evinced stirring thoughts of Reformation, and sent forth solid facts.

#### The Court of Death,

It was some forty years ago that the great American artist, REMBRANDT PEALS, on casually taking up Blahop Portous's descriptive Posis—wherein Death is represented as enthrough amidst the gloom of his subterranean empire-conceived the idea of his chef d'œuvre, The Count or Duath. Our first examination of the original ricture, and the great moral leason involved in its allegorical significance, served to awaken a peculiar interest. We regarded it as a deeply impressive sormon, and its author as an elequent and foreible preacher, speaking from the slicut canvas, and through the eye, to the understanding and the conscience. Benjamin West's monstrong conception of Beath, as a crim and finebless skeleton seated on a pale horse, is clothed with unnatural and unreal terrors, that must at once offend the judgment of the philosophic mind, while it excites the fears of the ignorant and shocks the nerves of childhood. The perverted imagination of the heathen world never conceived of a more frightful plo-Wrs. and so far as woknow-no Pagan's hand has yet fashfoned-on canvas or in sculptured forms-a more repulsive ideal with such terrible intensity and power. But the feeling of disgust inspired by West's "King of Terrors," is never excited by Peale's Magistrate of the Shadow Land, and the figpres so graphically portrayed at the bar of his Supreme Court. The artist teaches his great moral lesson by pictorial illustrations which at once excite our surprise and admiration. Our purpose will be best subserved by a descriptive rather than a critical notice.

In the centre of a large cavern DEATH is seated as the chief magistrate of the under world. The figure is in shadow, and there is an indefiniteness in the outline that may represent our Imperfect conceptions of the subject. Every feature in the face of Death is expressive of atermiess of di position and the inflexibility of purpose that determines his irrovocable ducrees. His right arm is extended in token of his authority; and, to indicate his dominion over the race the right foot is placed on the manly form of a Youth, who has just failen while clothed with the strongth and beauty of his early manhood.

In the center of the fereground, and directly in front of Death, are the sluggish waters of Oblivion, surrounding a parrow spot of ground that fitly represents the brief period of olroumseribed sphere of mortal existence. The body of Youth -the earthly form of his being-is confined to this narrow space, while the head and the feet touch the lethean waters on either side, to indicate the mysterious origin and uncertain destiny of man.

At the right, and partially in front of Death, Pleasure represented by the figure of a young female, whose surpassing beauty rondors her influence irresistible. She is the youthful Venus of the picture-corrupt at heart, yet in exter nal appearance, in form, feature and expression, beautiful beyond comparison. She is in a kneeling posture, and in the act of dipping wine from a yase. The smoke of hor incense is excending in a direction to conceal the dusky form and the grim visage of Death. Thus the artist suggests the idea that these who drink from the cup of Pleasure, who are allured and enptivated by her soft blandishments, do not see the destruction that is before them.

'At the right of Piensure the next figure is that of an elegant youth, who already feels the power of the Enchantress. He has taken the contents of her glass, and the offects are plainly perceptible. His countenance is vacant his eyelids have fallen, and the whole muscular system appoars to be relaxed. The next figures are Suicide, in the act of drawing a dagger from his heart, and Remorse with he face buried in her hands. Still further to the right of Death are figures representing the various forms of Disease consequent on a life of intemperance and sensuality.

On the left of the imperial Magistrate, the first figures represent Old Age supported by Faith. A venerable Manwho has been temperate and righteous in all things-is bonding under the weight of many years. The faded purple -the emblem of worldly power-is falling from his shoulders, and he is just ready to step from the brink into the oblivious stream. He is not alarmed, and sees nothing terrible in the presence of Death. His hour has come, but he is not dis quieted. There is a serene and benignant expression on the face of that Old Man; his hands are extended as if he would express a cordial welcome, and a heavenly radiance encircles his brow. Paith-in the form of his virgin daughter-is by his alde to sustain him in his last moments. She is annelle in form and feature, while the expression is sail yet exquisitely beautiful. The elight shade arises from the con solousness that she must part with her sire. In this trying moment her eyes are turned to heaven with an expression of plous resignation, and she is supposed to be saying, "Thy

Farther to the left the attributes of War are personified, in the figure of a tall and graceful chief. His lotty mion and his firm and resolute step, no less than the deep impress on : every feature, indicate the presence of an unsanotified am- Texas; they will leave on the 15th of March in ressels direct bilion and the dominion of a revengeful spirit. In one hand to the mouth of the Misslesippl. Captain Palmer takes comhe holds a shield to protect his own person, while with the i mand. other he graspe the sword still wet with the blood of his last. The Boston Evening Traveller is rapidly increasing in victim. He has lost that a soldier, and the helpless widow circulation—as it should. It is edited with remarkable abitand orphan are prestrate immeath his fron fread. Behind ity, and is consequently on the high read to fame and fortune. the Warrior is Samine, a ghestly figure, with purched lips | The Loss of the Hungarian.-Halifax papers of March

The father and the daughter of the artist were the living wreck of the Hungarlan, whose investigations may lead to forms from which Old Ago and Path were painted.

and one hand is over the mouth soif intended to keep out the nestitonial vapors. Vamino and Postitonce are approfollow in the train of War.

On the extreme left is Confingration, bearing aloft in either group the spirit of War and the terrible cylis that follow in its train are vividly and powerfully represented.

The votaries of pleasure—when they commence to reap the harvest of ruln-ratire and are but dimly seen. While those sented. Old Age, supported by Virtue, Faith and Hope-all expressed by the same angelle figure-appear in a clear and contiful light. But it was not merely to improve the gencial effect of the whole composition, that the strong lights and deep shadows were thus distributed. Independent of any consideration of this nature, there is a manifest propriety in this arrangement. It may indicate their diverse dispositions and characteristics, and the lives they respectively lead. The lawless, victous and abandoned, dwell in a land of shadows. Olouds and thick darkness are round about them; while "the pure in heart" are at peace, dwelling in "the light that shineth brighter and brighter unto the perfect day."

Our attention is called to this illustration of American Genius, at this particular time, by the publication of Dr. G. Q. Colton's fine chrome-lithographic print, which not only represents Mr. Peale's great picture in the number, outlines and grouping of the figures, but also in color, expression, and general artistic effect; in all of which the fidelity to the original is so remarkable as to have secured the unqualified approbation of Mr. Peale himself, who pronounces it "an accurate and admirable copy of the original Painting."

The print-which is sold at the low price of one dollarmay be securely forwarded to any part of the country. When ordered to be sent through the mail, the price-including postage, which should be prepaid-is one deliar and twelve cents. Address G. O. Colton 37 Park Row ; or, if more convenient, it may be ordered at our New York office.

#### ALL SORTS OF PARAGRAPHS.

We shall publish in our next (saue an original story, from the pon of Ophelia Marguerito Cloutman, entitled, Tornania; a Tale of France and Italy,"

ZAT A letter from Bro. N. Frank White, dated Plymouth March 7th, we shall print in our next.

"Ancient Glimpses of the Spirit Land," No. 7, next week. DEA. WILLIAM CARROTHERS, for many years a resident and rominent citizen of Balisbury, Mass., committed suicide by hanging himself in his store on Tuesday afternoon last at about 2 1-2 o'clock. He was fifty-six-years of age.

From a communication in the Villager from John G. Whit-tier, we learn that Mr. C. was a native of Scotland—his grandfather and father having been ministers of the Gospel in his pative town. The former had at one time as punits, two boys, who afterwards became famous the world over-Thomas Carlyle and Edward Irving. His elder brother, John J. Carrothers, D. D., is a minister in Portland, Mo.

He had an extremely sonsitive organization; onjoyed keenly, and as keenly suffered; the least word of repreach or censure painfully affected him; he was ill-fitted for the trials of his altotment. As Lockhart says of Scott's friend Erskine. he had the heart of a woman, her enthusiasm, and some thing of her weakness." To those who knew him most intimately, it is not strange that a complication of trials, (promient among which was a distressing family affliction,) disturbed at last the balance of his mind, and left him, who had done so much to console others in their suffering, the belpiess victim of his own.

There is great excitement in Westford, caused by the vaccination of persons with impure vaccine matter, which has caused the death of several officens of that town. The matter was obtained of Dr. Clark, Boston city physician, and applied by Dr. Duttrick, of Westford. The question under consideration by the Medical Faculty is—"Did Dr. Clark send inferior matter from ties city, or did Dr. Buttrick keep it in a dissolved state until it became putrid before he applied it, and thus polson his patiens?"

DISTINGUISHED VISITORS.—It is stated that a suite of twenty noblemen and distinguished gentlemen will accompany the Pridee of Walce on his visit to Canada this Spring. t is said further, that the Duke of Cambridge, the Duke of Newcastle, and Major General Bruce, will be among the notabilities on that occasion.

This reminds us of a bit of fun perpetrated by a comic actor, who willow stopped at the old Exchange Collec-House. One morning, meeting M'Gill, the landlerd, in the office, he said, abruptly-

"Make out my bill, sir; I shall remain here so longer." "What is the trouble?" inquired the landlerd, who in his

turn became excited. "Oh, nothing," raplied the actor, "only I wish it distinct-

ly understood that when I pay for a room for myself excluely. I do n't wish you to locato any of your ants ther

Oh, narrow heart, that holds the blighting creed, "That God is just and human nature vile!" Ignoring in thy thought the vital seed,

Untouched by kindly sunshine all the while-What though the garments consecrate to faith, Sweep in humility the alter stair,

And lawly prayers the meak believer saith,

Rise with thy mock'ry on the perfumed air! Oh, wear in mem'ry of thy own deep need The charm of faith that will seet be o'erthrown

And lot the beautiful, in thought and deed, Evoked by good, shall spring to meet thine own,

Pure eyes once lifted to a sinless heaven, Bond nevermore unto the grosser sed.

And through the light in spirit-haptism given, See in each human soul a trace of God i NAUTICAL SCHOOL .- The work of preparing the ship Massa

charactta for a Nantical School is going on. Shalles near the People's Ferry at East Boston, where she is having the proper berths put in, and all things needed for the purpose

The Hesperian, published in San Francisco, we have often had occasion to allude to as one of the most enterprising and optertaining monthlies published in America. As an inducement to clubs, the publisher offers a superb sewing machine, with mahogany case, for one hundred new subscribers; for seventy-five new subscribers, one of Wheeler & Wilson's heat sewing machines one plain table; for fifty now subscribers, n splondid gold watch. Address Mrs. F. H. Day, Editor Hes orian, Ban Prancisco, Cal.

The city of Restor has just lost a case in the Superior Court, and will have \$1000 to pay to Mr. Henry W. Morso, whose wife fell on a slippory sidewalk, in Harrison avenue, a year ugo, and was pormanently injured.

The overland mail from California brings news of great excitement regarding rich silver mines that have been discovered in that State. Much activity prevails among the minors.

Mrs. Lucy Hill complains in an Arkansas paper that her appears has trampled upon her rights and feelings. The recoloses reach shouldn't be allowed to trample upon his

Rev. Dr. Huntington, formerly Plumer Professor of Theology at Harvard College, has become ovangelized, and taken orders in the Episcopal Church. President Folton has neminated for his successor Rev. Dr. Peabody, of Portsmouth, N. H., chief editor of the North American Roylew

The U. S. House of Representatives have got a Chaplain at ist. We hope to see the effect of Dr. Stockton's ministra tions on the life, walk, and conversation of every Representative. There are some members who are so affected, at limes, that they can't walk uprightly. So says the Traveler.

We were visited in our sanctum, recently, by an editor of & country newspaper, who was much surprised on beholding the vast amount of original matter in our "pigeon-holes." But-(we must say it!)-shortly after his withdrawal, we missed our only pair of selszoral Howover, it was all righttwas his condition! He probably needed them-we didn't.

Maine folks, financially, are in a Ibck of trouble. General Scatt has issued orders for the movement of five hundred troops from the northern stations to the frontier of

, and the skin shriveled on the bones. The next that follows Ed, state that a numerous corps of divers had reached the some important discoveries in regard to the loss of that

vestel and the bodies of her passengers and crew. The Hallfax Journal sayer "From what we can loarn to regard: to the position of the wrecked vessel when last seen, she must have struck about midnight, when all but the watch on deck were in their beds, and thus, probably, they perished."

A PLEASANTRY ron this Port.-A distinguished foreign ersonage, being asked by an Englishman if he intended to ake away the Pope's possession's, replied, with pleasant naivete, "I cannot tell, mon ami; mais I may take Yat-I-can!" Punch.

OLD LADIES AT A HOUR.-There are fifty-seven old ladies in the "home" of the association for the relief of aged ladigent females in Boston, whose average age is seventy-four

Know yourself, and you know everything that is worth nowing.

England is a country upon which the sun never sets. America is a country that grows so fast that no surveyor can keep up with its growth and give a correct map of its outlines. Young ladies should remember that oranges are not very

apt to be prized after being squeezed a number of times. Lies are biltiess swords, which cut the hands that wiel NATURAL HISTORY,-Messry, A. Williams & Co., have re

elved from Routledge & Co., Londov, part XI of "Wood's Ilustrated Natural History," The Prusalan government wishing to change the marriage aw, lately brought forward a project to accomplish its end.

The "first chamber" has rejected the project, and resolved that there shall be no civil marriages in the kingdom, by which is meant, not that matrimony is an uncivil thing, bu hat its obligations shall be of a strictly religious character. This would not suit countries where divorce is an institution I know a maiden-locks of floasy gold

But, sh! like snow, that swelling breast is cold. And bides within an adamantine heart, From whence no tender sympatics can start-A barren rock-no words, no tears can movel Like some divine, soul-trancing work of art. She is-so fair, and yet unknown to love.

Hoon a breast of snow descend and part;

The Committee of the friends of Horace Mann, to whom was entrusted the procurement of a statue, to be placed in Boston, have decided to give the work to Ball Hoghes.

Bater Distocus - Bam, why is your head like the moon?" asked Digby.

"Can't say. Why is it?" "Bocause the moon is supposed to be inhabited!" "Now allow me to ask you a question, Digby," said Sam

omewhat agliated.
"Certainly, Sam."

" Are you a skillful mechanic?" What can you make?"

"Oh, almost anything in my line."

"Can you make a devil?"

Certainly; fust put up your foot and I will split it in hree seconds. I never saw a chap in my life who required | noons, at 2 1-2 r. x. Doors closed precisely at this time, and ess alteration." [Exit Sam, in a rage.] The English papers mention a dinner and dessert service

belonging to a right reverend blahop, which cost \$00,000. Such a "service" would have astonished those primitive bishops who lived on locusts and wild honey, and fed the muititude on few loaves and fewer fishes. There were nine deaths in Boston fast week by small pox.

TABLE.

For what is taste, but the heart's carnest striving
After the beautiful in form and thought?

From the pure past a nicer sense deriving.

And ever by fair nature taught.—Mrs. Alexanden. A NARROW ESCAPE.-At Louisville, last week, a man took

audanum by accident, which induced a state of come, and his friends supposing him dead, made all the arrangements for his funeral. The sermon had been preached, and the coffin lid was being screwed down, when Mr. Morris "came to," and by vigorous kicking denoted his desire for release. Why is a wicked old man like frivolous conversation? B

auso he's bad-in-age, It is doing some service to humanity to amuse innocently

and they know very little of society, who think we can bear o be employed either in duties or meditations without any relaxation. "Father," said a young lisper, of some three or four such

"Oh, my son," replied the parent, "that happened a long time ago.' Wath we alive then ?" persisted the auxious inquirer.

"No, dear," was the reply; "the flood we read of in the Bible, happened many thousand years ago." "Well, now," reloined the boy, in great disgust, "thath too

had! I thought Tom Madigan (another youngster of the same age,) with fiblin. He theid to me thith mornin' that o wath there then, and waded through."

FAST DAY.-Thursday, April 5th, is the day appointed by

Governor Banks for the annual Fast in Massachusetts. SYMPATHY, eart that bloods

From any stroke of fate, or human wrongs,
Loves to disclose itself, that listening pity
May drop a healing tear upon the wound,—[Mason. NEWSPAPER INPLUENCE.—The nowspaper wields an enough nous influence for good or evil, and wee to the man at the head of the influential press who abuses his trust, by dissent insting that which is baneful to the common mind, instead of that which is cleveling and pure.

Zoal, not rightly directed, is pernicious; for as it makes good cause better, so it makes a bad cause worse. Despise nothing because it seems weak.

How far does a man go when he goes to bell? Why, what foolish question! A man mover goes to hell himself-it's for without admitting the agency of departed human beings ! lways somebody else that goes there.

Take I, my, me and mine out of language, and language would signify but little. Take you and your, thee and thine ent and with the exception of epithets of condemation, would alter it but little.

"A thousand years scarce serve to form a State A thousand years search serve whom a chang.
An hour may lay it in the dust: and when.
Can man its shattered splenders renovels.
Recall its virtues back, and vanquish time and fate?"

Let your wit be your friend, your mind your companier

nd your tongue your servant. NEW CENTS -- (NOISANCE !) -- Last mouth nearly one millio nd a half of now cents were leaved from the Philadelphia

my) among them, rather than write you myself.

Letter from Mr. Mansfield.

DEAR BARNER-I have long neglected to write you for easons I have mostly depended on those with whom I have cen laboring to furnish you accounts of my usofulness (i

I will say I left Bt. Louis Monday last, in which place I feel good work has been wrought through my foeble instruientality. I came to this place two days since, by invitation of the progressive minds of Memphis—not only by those who profess to be Spiritualists, but those who are in high church tanding. There are many, I learn, in this place, as well as most others I visit, who do not meet with the Spiritualists in to its width, and lengthen the whole page three inches, thus heir Sabbath gatherings; yet they dare to openly avow their full belief in the communion of the spirits of their do parted. I am now stopping with Dr. Samuel Gilbert, the sorld renowned and most successful physician in curing he Cancer. He is a bold, featless advocate of what he from to be truth, though an active, and, I may well add, a very zealous advocate of the Methodist Episcopal mode of orelin; be manly proclaims to whoever interrogates him on the subject of Spiritualism, his full and undoubted belier in spirit communion. The dector came to me immediately fter my landing from the steamboat and out of the abur lant goodness of his heart pronounced me his guest while I remained in Memphis. He took me into his carriage, and w care soon at his princely mansion, just at the borders of the city. Though I have met with kindly greetings from those n other places whom I have been called to labor among, and or which I over hope to be grateful, yet I have not, in all my travels, met such hospitality as was tendered me by Dr. libert and his lady. How long I may remain under his penitable roof, I am unable to say at present, but dare say I may remain one week longer here and among the friends in demphis before I proceed to New Orleans. The good work a sweeping all before it that is in the least calculated or inended to retard its progress.

Fraternally yours, Memphis, Tenn., Peb. 11th. J. V. MARSFIRLD.

Answers to Correspondents.

Our correspondents must have patience. By-and-by, when vo enlarge the folds of our BANNER, all will have a hearing, ra hope.

J C. H., BUFFALO,-Your communication is on file.

New York Matters. The Committee have made engagements for speakers at

Dodworth Hall, until Hay, as follows: Jacon P. Walker, of Glonn's Valls, will speak March 18th and 20th; Mrs. Urlah Clark, of Auburn, April lat and 8th; G. B. Stebbins, of Rochester, April 15th; N. Frank White, of Troy, April 22d and 29th.

Andrew Jackson Davis has drawn crowds to hear him. Many are waiting with impallence to again hear Brother Walker. The theological church lest one of their brightest luminaries when they elienced Mr. Walker on account of his spiritual convictions. He had many admirers and friends. who endeavored to dissuade him from preaching Spiritualtent to his congregation. He was with us on the ninth and sixteenth of October; and no speaker at Dedworth Hallforthe past year has been more carnestly called for, by those who eard his eloquent address, " The Movement of Faith which Follows its Suspense."

The spring promises an additional lecture room for Spiritual discourses. It is wanted; for frequently we have been obliged to lose the presence of many of our friends, whom we would have warmly welcomed, for want of accommodations. Yours truly, A. E. LAINO.

New York, March 8, 1860.

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Our usual circles for the reception of messages from spirits, for publication in the MESSENGER DEPARTMENT of the Banner of Light, through Mas. J. H. Conant, will commence on Tuesday afternoon, March 18th, and be continued every following Tuesday, Wednesday, Friday and Saturday after no admissions after.

Afternoon Circles Free.

THURSDAY EVENING OIROLES.

At the urgent solicitation of persons who cannot attend our afternoon circles and who are desirous of witnessing this phase of the phenomens, we hope to be able to give a circle on Thursday avoning of each week, instead of the afternoon circle heretolore given.

Admittance 25 Cents.

Notice will be given in our next paper definitely on this

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Having soon so favorable results from their use, in our own and the households of our friends, we are desirous that their benefits should be shared by all our brothren, and honce have interested ourselves in their behalf.

With best wishes, your Brothren,
AREL STEVENS,
JAMES FLOY,
JAMES FLOY,
DANIEL WISE,
DAYLD TERRY,
WH. A. COX.

March 17. 2w

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March 17.

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# The Messenger.

Hach mussage in this department of the Harnza we claim was spoken by the spirit whose name it bears, through lirs. J. H. Josanz, while in a state called the Tranca Bisto. They are not published on account of literary morit, but as seen of spirit communion to those friends to whom they are ad-

of spiriteenminumen to these tricks to whom they are and dressed.

We hope to show that spirits carry the characteristics of their earth-life to that boyond, and do away with the erronecus idea that they are more than surran beings. We beleve the public should know of the spiritworld as it isshould learn that there is evil as well as good in it, and not appositionably rify alone shall flow from spiritate mericls.

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

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

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. \$1-2 Brattle street, Beston, every Tuesday, Wednesday, Thursday, Friday and Saturday afternoop, commencing at Malaysar two o'clock; after which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

#### MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will these who read one from a spirit they recognize, write us whother true or false? From No. 1861 to No. 1871.

Wednesday, Jan. 4.- "What is Magnetlem?" Lucy Leo, toughton; Harriet Nichols, Taunton; Samuel Richardson,

Boston.

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

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

### Was Jesus Perfect?

When we speak of Jesus Christ as being a perfect man, are we to understand he had attained the highest state of per-fection it is possible for man or spirit to attain?

This question is before us this afternoon.

Josus was doubtless perfect in the natural and perfect in the spiritual. He was a glass through which Divinity shone; a reflector of the will of God. He brought down power from the celestial spheres to grace this material aphere; to give humanity a knowledge of a higher condition of life. He lived, we are told, in strict accordance with the law natural and spiritual. Power was given to him so

Had Josus attained to the highest degree of perfection it is possible for man to attain? We answer no; though Jesus was perfect, progression had not ceased with him. He was subject to the same laws you are subject to; he lived by that power, was made perfect by that power, and was progreening by that power. God our Father is a progressive intelligence. Mon and women of olden time could hardly recognize such a God as that; nevertheless our God is a progressive Intelligence. He is constantly bringing out some new design, and yet his laws are immutable and unchangeable. Jesus was the light of his time and the light of to-day also. The power that abone with brilliant lustre in the days of his mortality, shines to-day. Time nor change have not chilterated it. The religion of Jesus was a perfect religion, as he was a perfect man. But beheld how progressive in his nature; never standing still, never satisfied with the food of to-day, but wanting something more for the morrow. The apiris is constantly changing and needs change of spiritual food. In infancy you cannot enjoy the food that manhood requires. So with the spirit; in its infancy it can receive so much and no more. But as it grows from its infancy, it requires a change of food, a change of life.

Man, whether in the natural or spiritual, is a perfect type of God the Father. Perfect, we say, Our Divine Pather hath created all perfect. Everything in nature is perfect. and if you trample not upon her laws, she will ever give you a pertent manifestation. And yet, though perfection is marked upon all things, progression stands at the right hand, and is ever pointing onward. Thou art perfect, oh man, yet theu hast much more to at-

tajn. Jesus was also perfect, yet he had not coased to progress, .: Nature called him higher. If he ceased to progress, he would have retained the natural form throughout eternity. As you change in the natural, you change in the spiritual. You can bear so much in childhood, so much in manhood, and more when you change the form. As you go on from one stage of intellect to another, you require more. Jesus could only do the same. He was God manifest in the flash-so are you-every one of you are Gods manifest in the fiesh. Do you suppose, our questioner, that you will sland an hundred years hence where you now stand? Or, had you lived in the time of Jeaus and had formed acquaintance with him in natural, and should now see him, would you recogmize the same Jesus? Hardly; he progresses throu

The wheel is ever revolving, and the religion that satisfies the people of to-day, will hardly satisfy the people of the future, for God is constantly marching on before, calling his family after him. The progressive spirit, through Jesus, calls upon all to come forth, to only something more beautiful, nomelhing more divine. If our God were not a progressive being, and the creature was progressive, at some time the creature would go far boyond the Creater. Be we contend that our God is a progressive being, and as we progress, so does God progress.

Man has but a poor understanding of the term Perfection. To you, perfection means that you have attained the highest degree of life. This is not right. You may be perfect in the natural, in the spiritual, and yet as nature is constantly giving forth something now, you receive of her bounties and progress to higher perfectness.

Thoology tells her subjects to sit constantly at the foot of the cross, offering prayers and proise to Jesus. Day after day, your after year, old theology is found grasping the feet of the cross, while the progressive Jesus is constantly beckening them on. The darkness is so dense they see not the way, and for want of a better staff they cling to the cross of the past falling to cling to the Jesus of to-day.

Oh, how foolish to cling to the Jesus of the past, when the Jesus of to-day is beckoning you to a higher life. The same power that commanded the manifestations of ancient time, is producing these manifestations of to-day. Our Jesus is constantly marching on; and should his followers alt constantly in the shadows of the past?

### William Barnard.

How are you, akipper? It was my fault, I recken, that person did n'i speak.

(The medium was partially controlled by a spirit, who did

You see they were very anxious to, but my time had come. and I had somehow or other got so much of my power here. they could not take care of it. I didn't know anything about it: If I had, I should have hapled off, and given them a chance to run in.

My name was William Barnard; I belonged in Now Bedford. Mass.

Well, skipper, what will you do for me to-day? I have an old man down here, somewhere, and half a dozen friends. Have you got a trumpet you can tend, so I can speak to them?

I was twenty-six years old, and I've been aloft three years. Pretty good fellow in my day-had some faults, and some virtues, I suppose. There are a good many things I'd like to say, but I am sorry to flud your mode is a little los public for

The last voyage I made was with Capt. Charles Helmer. 1 wonder if he will recollect mo? You see things are changed. I used to be where I could speak, so my friends could hear me, but now I am somewhere else. I am just the same in some respects as I over was, yet I suppose my friends think I've gone so far aloft, or so far below, that they can't hear ma. But I guess I'll lot them know I can speak. If I could see them, I should know what to say. Wont you give them a knowledge of my coming into port here, and say I'd like to drop anchor a little nearer home? It's a hard way to do things—this running into a foreign port to send letters home. If I was in New Bedford, I'd travel for some parts pretty quick.

I was n't sick long-didn't suffer much. I died at sea, and got on the other shore protty easy,

Can't you speak for a chance for me to get a little nearer home? I was taken sick a week or ten days out from New Bedford. I got the fever, I think, in New Orleans, before I went to New Bedford to ship.

I beard a good deal said about folks coming back and talk- but heaven is even at your door, and I am knocking asking I heard a good deal said about torse country over and think for admittance.

ing, but I never new any chance before here. I don't think for admittance.

On, my son, it is my wish that you seek first the Kingdom over many chances to get across, do you? I have a:

On, my son, it is my wish that you seek first the Kingdom over many chances. no a chanco to come a little pearer.

#### Samuel Billings.

I prayed for many years for strongth to roturn to speak. My prayer has just been answered. My name was Bernuel Bil- pleasure lu se deing. Many Moons, to her son John. ngs, and I used to live in Charter street, in Beston, Mass n, how strange to come in this way !

I have children and grandchildron in Doston and I feel very desirous of speaking with them. It is not to benefit myself I come, but to benefit my children. I have been dead ninctoon years. Mineteen years I have been dead, and nineteen years I have prayed to come back. There was some litgreat deal; and I had better come to-day and do what I can to make things right, though so much time has elapsed, than o slay away.

I was seventy-six years old, and my body was buried in the place close by where I lived.

The place Heaven is good enough-too good for some Although it is altogether different from what I thought is would be, yet it is too good for the people of earth.

I ask for a privilege or opportunity of communing with my family in a more private way than this. Talk about Religion attached to it—that the element by which it is controlled is not being good! I verily believe if I had died without it, I right and not wrong. But we have said, and atill do affirm, have not seen God any more than I saw him here. I expect better off, as the slave, than he could be as the free man, to be required to my body on the morning of the resurrece. Society gives ample proof of this. have not seen God any more than I saw him here. I expect tion. I do n't want to look at any new doctrine. The old but belonged to no church. I am not certain, by any means, of salvation, but I hope for it.

have done with earth. If that morning had come and passed, I should not be permitted to some to earth. I am not surprised interest, self-aggrandizement is too foud in its voice, at the at being able to come in this way, when I consider the sayings. North, for the Northern man to raise his hand against his of the Bible; but if it were possible for me to come in this brother at the South. way after the resurrection, I should believe the libble. I think I a m mortal yet, else how can I come here? Dec. 27.

#### Hannah Eldridge.

You tell me I am ready, but I see no one here whem rish to speak with. I have been in spirit; but one of my friends told me I could so, then, our brother, clasp to thy bosom the whole, and

I have been in spirit; but one of my friends told me I could come here and speak to them. aid. I have one sister somewhere in the State of California She married one William Davis. Our mother is still living. My father was lost at sea some years before I died. I have to come here I might meet him. I was too happy with the word of the past, or the word of to-day. knowledge I could speak with my friends—the joy was too

masient. How shall I reach my friends through you? sho, so far from here? My mother's name is Elizabeth Eldridge. Ob, how happy I would be could I speak with her I speak to you! It would be heaven.

You are a stranger; but will you be just with mo? Do ou trific with mo? Bhall I speak to my friends? Shall I ome here again ?

#### Is Man Affected by Death?

Is the spirit of man in any way affected by passing through be change called death?

This question is before us to-day.

While the spirit holds positive and entire control of the uman form, a material temple fitted to that spirit, the spirit is for the time being subject to laws, physical, portaining ighteous man a righteous man attit.

themselves acquainted with the second life; but to those to have pretty hard work.
who have wandered upon the plane of bigeiry and error, it is to draw a line between spirit and mortal. Thus the spirit can no longer hold control of a mortal form unless it conform to the physical laws of the mortal it controls. Then, for a time, it is in a material life again.

Death changes not the spirit. He who leaves your sphere with a curse upon his lips enters ours with the same curse lines come here for the purpose of communicating to him. I tidings; for whon once it touches the subject with the hand of his love, the subject is free from physical pain, and sorrow, and all lils flesh is heir to. Why, then, fear him? Why fear that you will become something inferior to yourself? Why expect to become a dovil or an angel? Death has no powe over the spirit-the body, the material form, death can only claim. And yot, as he marks his name upon the material form, life is at work even there. Jehovah is at work upon a now design, scattering scods of life, that now flowers of beauty ay come forth, and his name be glerified.

Our questioner need not fear a spiritual change when death della him. And as we now speak through this form death may have clasped him in his loy embrace, he need not fear, for a light is at his feet, bright stars guide him homeward. Why, then, fear death? why look for so mighty a change?

Go back to the temples of old theology, and we find a cause for this. She hath stained his spirit before God. She hath aught him to fear death. Death is God's ministering angel, Rest, our brother, rest in peace; for while death is heverng near thee, know him to be a blessing in disgulac-an angel, with fair robes of purity, comes but to set you freeomes but to give you a reality for a fable. She changes your garments in material; your spirit she setteth free, and gives you to know that God is love. Bo lear not. Thy spirit

thoughts, ultimating its own designs, speaking of its own God, and finding its own heavon; and behold it shall live for Dec. 28. ever more. Joseph Loring, (to Mary Elizabeth Lor-

hall return, bearing its own identity, speaking its own

ing.) My wife, my own dear wife; many times have I tried to

mmune with you, but could not till this hour. It is now leven years since I left you, and do you suppose me dead? is all the time questioning whether a man is doing right, he the world tells you so, yet I live to come to this strange dace, that you may at once come into rapport with me. You will ask me, no doubt, why I do not come to you at

nome. I cannot do so. Gladly would I, if it were possible.

Little George is with me, and wishes me to tell you he has

Your mother also is with me; she is in company with bor on, your half-brother, and all send much love. I have seen nuch since I left you, and when I speak I will tell you all. You will wish for some proof of my spirit coming, so I nust and will give it. You will recollect I passed away in le war without; and the sooner he makes peace within, the April, the second day, in the City of New York; and that my scener he will be happy. lisonee was chills-called congestive chills-and that my net gift was a small, plain gold ring, which was the gift of I have my reasons for stating what I have, and I always my stater; and that my last words to you were those: "Mary, make short work of what I say. I don't want my son to don't cry—I shall see you sgain." We had two children in change his course if he thinks he is right—not for me; but I mortal and one in spirit—Mary, Stephen and George. You do want him to know my opinion of him, and to have him were born in Rechester, New York, and I in Albany. Now look well to his course. Good day. you will remember all'I have given. 'Could I speak, I would tell you about the case of James Leavilt, who, you know, gave

when I can speak. I cannot control any longer, so I will tell you to meet me at any place where I can control, and I will be very glad to meet you. Joseph Louino to Mary Elizabeth Loring. [The above was written.] Dec. 28.

me so much trouble. It is all over now, yet it may not be

amiss to give you some knowledge of him, which I will do

### Mary Moore.

"Many are called, but few are chosen." My dear son;

ather, sister, and other friends. My mother went aloft years of Meaven, and all else will be yours. But let your first care go, Give my love to all, and just give them a hint to give be for the spirit and spiritual things, for it is the wilt of God. hir dear son, live always at peace with your God, and you I satled in the "Admirat" before the last voyage; that will thus lay up for yourself a treasure in the home of the name keeps running through my head. Vale wind to you, spirit. I, your motier, am often with you, and try to mani-I'm going. Dec. 27. feet to you. Dieseed to the name of God; he has given me the way, and see to it, my son, that you profit thereby. You have much to do in earth-life. Oh, do every duty well, that your Heavenly Pather may through his angels see and flod

### Slavery and the Bible.

The following question we have received from one who sooms to be at comity with himself and all about him, and with his God. We will here say that our answer will be short, partly on account of the condition of the medium, and the misunderstanding in the family that has troubled me a parily owing to the inharmonious influences which our quespreat deal; and I had better come to-day and do what I can the tioner and his question have called to us this afternoon. The question is:-

Since our invisible antagents have been kind enough to inform us that the system of clavery is both right and proper, and that we can find enough to prove this by scarching flely Tyric, will the same invisible antagents inform us where we can obtain proof of what they held up before us?

We know of no time wherein we have stated that slavery was both right and proper-that there was nothing wrong should have been more miserable than I am. I believe the that the system of slavory as controlled by present conditions, Bible; I don't see anything to make me disbelleve it. 1 present existences, is both right and proper. The slave is far

The desire to tyrannize, to rule, is so far in power over you, was good enough for me, and it is good yet. I was a Baptist, that again we say the slave is better off in the control of one master than the many. True, if given his freedom, he may choose his own master; but how much better to be a slave I believe, after the morning of the resurrection, we shall to one master in Christ, than to wander among the vast throng that are constantly pulling down each other? Belf-

Where in the Holy Writ is slavery sanctioned? asks our brother. We answer, Hath not the God of the olden time commanded slavery, and does not the Word say, Thus saith the Lord, rule, oh man, over thy brother; hold the bandman se long a time, and then, according to my law, set him free?
If our questioner places confidence in one part of this Word, he must in all parts; for doth not the same Word say,

not a portion; for, as thou art a follower of the olden time, My name was Hannah Eldridge. I was born in Banger, and escheweth the new, hear the voice of God, telling his State of Maine, in the year 1832. I died of consumption, they children to enslave their brethren—yea, communding fetters to be forged-fellers of bondage.

Look and find proof of our words in the 21st chapter of the Book of Exodus. We in spirit life have not wandered so far one brother; he follows the sea. I thought when I was told from earth, that we have become unacquainted with the

We would not hold rule over our brother; but when two ovils hold over us, prudence counsels that we lay held of the John, my brother, may see this, perhaps. My sister, will smaller. So, then, we do here affirm, that slavery is both right and proper under present conditions.

When man shall yield obedience to his God, and shall sock to worship him in spirit and truth, then shall liberty rolgn over your land. But while so many of you seek for selfaggrandizement, it must have a door whereby to go out. Many thousands find a gate to heavon through the system of slavery. Oh, our brother, rescue the slave of the North. He may be your neighbor, and you may be free. Go, then, and unloose his bonds, and wander not to the Bouthern land to free the slave. Jau. S.

#### Francis Smith.

I have been trying to come here about six months and have just got here. I have got a father and mother in Bosparticularly to the body. But after it has passed through the ton, and my mother has been much worried about my broth-change of death it has done with these laws, and in no other or. She thinks he is dead; but he is not. If you do not obway is it affected. It is subject now to the laws pertaining to ject, I want to tell her so. I was nineteen years old when I spirit life. Yet the spirit relains its own position in life—its died. I died of fever, in Belfast, Maine. My brother's name awa recollarities. In a word, it is precisely the same nilor is James Smith. There is no occasion for any fear about death as before. The evil man is an evil man still, the him-he is not dead. At any rate, he is not on the aide I am on. I should speak with my mother if I could; but I cannot, The change called death is by no means unpleasant to I don't know why, but I cannot. My name was Francis me-by no means unpleasant to those who have made Smith. I can't talk very fast. I don't know why, but I seem

Bix months ago, my brother made up his mind to come an enemy. To those who are closely allied to material home, but changed it shortly after. He went to California; things, gross fabrics, ill-conditioned laws, Doath is the King and as the friends did n't hear anything from him, they sup-Terrors. It comes to separate them from all materiality, posed he was dead. If it will be any consolation to them to know he is not dond, then I shall not have come in vain.

### William Gay.

My name was William Gay. I have a son in Boston, and I on his lips. What causes the ourse? is it the body or the have heard much said about the philosophy of right and spirit? Surely it is the spirit; and death cannot make a wrong. A great many spirits who dwell in spheres close to rest the subject of evil, and clothe it in a garment of rightwith them. I believe that Evil, or Wrong, is just as distinct n the spiritual. To many, death is the messenger of glad from Good, or God, as darkness is distinct from light; and until I receive positive evidence that I am wrong, I shall be-

When men and women-either out of the body or in itare continually doing that their own consciences do not approve of, I argue they are saying and doing that which is not leht in any sense.

If mon and women really believe they are serving God by olng and saying what would be evil to me, then they are not committing any sin; but when they are saying and doing that which their consciences do not approve of, I argue they are sinning; and I am inclined to doubt the sanity of those spirits who are holding up that dectrine that is so fatal to

many. I don't wish to be too hard upon that class of individuals who really believe there is nothing wrong. If they have no compunctions of conscience in the matter. I have no right to judge them; but if their conscience says to them they are not doing right, it opens the door for anybody to judge them and express an opinion, too. That is my opinion, and I

don't want anybody to believe it unless they are a mind to. Just as though God would induce or countenance a man lu sinning. Whatever my conscience does not approve of is to me evil. What conscience does not approve of is wrong, and you can't make right of it.

My son is not doing what I think is right, and he does not think so. Conscience is continually saying to him, " Are you right upon this point?" And he passes it over without makng any sottlement on the point. This is wrong, and the voice of God says it is wrong, through every thing he has cre-

Nature tells man that he should be at neace with himself and all his surroundings. Now if he is not at peace with himself, how can be be at peace with others? If conscionce may be pretty sure he is not doing right.

This doctrine of "All right" is a damuable doctrine to me, I know that in time all will be saved from sin; but what is the use of sinning all your life, when you can avoid it? There is a principle that is antagonistic to Riour, and that ot been suffered to forget you in his school in the spirit land. Is Whong, and I care not who says all wrong is right. It is not so to me, nor can I see it so from anything I behold in my aphore or yours.

If my son is not sure he is right, I am sure he is wrong; and if there is no perfect peace within, he may be sure there

Don't think I am harsh; I am a straightforward man; I change his course if he thinks he is right-not for me; but I

### Capt. George W. Knights.

I don't desire to wage war with the old gentleman who has just left; but, as he begs leave to differ from the class of spirits who are near him, I beg leave to differ from him. It is very sure he does not place much confidence in the Bible. The Bible used to tell me that all men were born in sin. Now if this is true, they must all for a time live under simul conditions; and as the individual did not have to do with bringing himself into existence, of course God will not blame the individual for seeing what comes into the intellectual world. Now I believe that overy sinful act has the same effect that many are called to see the new and glorious light of Spirit, the spade has, as you put it into the ground, that flowers and nalism, but few are chosen to enjoy its holy privileges. I grain may spring forth. Sin, to me, is a spiritual spade, and told you, when I left you, that I would meet you in heaven; just as necessary as the principle called God. At any rate,

see the difference:

I was known as Capt. Ocorgo W. Knights. I died at Chacome in communion with them by coming here.

iave a private interview with my wife and daughter, or either

Before I came here, some weeks ago, I was in doubt as to whether it was best for me to come or not—as to whether I should be doing right to approach my family in this way. I true, I am doing wrong. I do not mean to do wrong, and I am inclined to think that the Supreme Intelligence controls all things, and that his children cannot understand him, which is the reason why they see no good in what is called ovil. . I dlum is much needed here. A great many are waiting and believe that God controls all things, both good and cyli; and hoping, and longing for the evidence that their departed if I commit a sin, either in word or thought, I am but throw- friends yet live, and can hold communion with those they ing off a part of my sinful nature, and shall the scener see have left behind.".

I died, leaving some of my affairs in an unscitled state; and my wife or daughter to seek an interview with me, that I may Your paper has many departments, and all are interesting. oint, and if they happen to be, their anxiety will be likely o draw us together.

I was forty-nine years of ege; was wedded to no churchconflued to no creed; believed it was best for man to do the best he knew how; had no positive idea of God; did not exsect to meet a personal intelligence when I changed worlds; out I said, if God is wise and good enough to create all the beauty I see about me in this state of existence. I will trust that goodness will do well for me, and will not deal unjustly with me. So I died, and so I return-perfectly content with my present position. I should not be content to remain here for ages. Oh, no; if there are any new forms of life that anybody can soo, I wish'to see thom-I wish to progress When I beard of the mode of communing with my earth riends, I said, I wish to know something of it, and I published on in a notural way until I met those who directed mo to this place. When I found I had to come publicly, I had some oubts; but I do not think I am doing wrong, for I am not auro what wrong is, even if I move by the old man's theory. I hope my family will not stand so much in fear of the church or personal friends, as to refuse me an interview. I shall however, wait until I soo how to take the next step; and blo you good afternoon.

#### Clara Percival.

My name is Clara Percival; I was born in Oswego, New York State; I died at Fort Leavenworth in 1854; I was twenty-two years of age. I have a mother and a sister, and s husband and a child. I have been told there is hope of comnuulou with them. On, how happy I would be, could I but speak a few words to thom as I do to you. They are awaynot here; but good friends and true, tell me my words will reach them, one and all, and I shall yet have the pleasure, the joy, of enjoying perfect communion with them before they me to me.

I did not have the privilege of sceing my mether or sleter efore I passed on, and so I have many blessings to send them—much to tell them of the shadowy life they have no conception of. It is a place, they say, where the spirit goes to receive sentence for deeds done in mortal. It is a home, I say, where life is enjoyed in all departments, where peace olgus, and the spirit is free to ream where it will to enjoy ts Father's works.

I have passed through many scenes since I left them detail of which will please them. This I will give whon I can speak with them. It is hard to wander from the home we love, to reach our loved ones. But when we

My mother I soon, very soon, I expect her to join mo; but am told she will believe my coming before she comes, and will bring this ne a lamp to guide her to me. Oh, joy of loys! What offering of love shall I render unto God for thus blearing me to-day!

And my husband-I would tell him I have watched bis footsteps with an anxiety more intense, than ever is known by mortals. I have known of his outgoings and incomings it times I have heard his voice, and have communed with his epifit, though he knows it not.

Tell my mother that I have mut and held eacred com munion with my father. He is at peace; the elements of war that raged around him in mortal are at rest. The spirit is quiet, and joy is about him. He is constantly drinklog new joys from the Pather, and walting, enviously waiting, to hold communion with those he loves, still dearly loves, on

Oh, Soul of Divine Wisdom, will thou bless my coming to lay? Wilt thou incline the hearts of those I so dearly love to the light that is shining about them? Bo direct my apiritual footstops, that I shall offer the light at the right time to those who know thee not, and understand not thy voice, with whom the dector was well acquainted, was produced. And to thee, oh Boul of Light, be everlasting praises, to-day The medium's eyes were closed, and part of the time bandand forever more.

## CORRESPONDENCE,

WALTER WILFORD, NAPERVILLE, ILL -It is the silent hour f night, and, in the solitude and silence of my chamber, my mind is led, as it were, involuntarily to contemplate the dmost incomprehensible subject of our spiritual nature, and he great truths which are daily being promulgated through-

ut the world, from which spring happiness, joy and peace Man is no longer made to tremble and grow sick at heart he feels the approach of death, but with calcaness and emposure he awaits the signal which shall summen him into his "Bather's bouse." where there are "many manslone" prepared for all his children. And if perchance be walteth long, and friends pass on before, there still remains the sweet and cheering thought that they are still hevering bout our pathway, watching over our footstepts, guarding us from danger templation and vice and above all filling our minds with pure and elevating thoughts, which shall fit us to enjoy the beauties of that land to which we are all astening,

Who could wish for sweeter reflection, or more ennobling alth, than that those whom we have loved with perhaps the strongest, deepest and purest love of which the human heart s capable, are hovering around, watching with a leving eye ver our welfare, and gently admonishing us when we are

What greater incentive could there be to virtue? and where more effectual check to vice? Who, that has lost a klud and loying mother, who has, since his earliest remembrance watched over him with a solicitude whom none cave a nother can feel, would not say in the hour of his bereavenent. Alas | my dearest friend is gone, and earth contains now no tie which might bind me to her besom? Yet, when to can realize that that mother is still near him, keeping o oving watch over his life, where is the man who would the lare be guilty of an unjust act? Who that has parted with kind and loving wife, at the portal of the spirit-world, hose thoughts and feelings have ever throbbed in unison with his own, (did he feel her presence) would over mar her appiness by one impure thought—one unhely word. Then ct us nersevere in the glorious cause in which we have en lated, fearing not but that the result will be good: and while our friends beyond are laboring for us, lot us with heart and hand labor for one another, striving to raise others from the depths of despair, and lead them to a hely, pure, nd spotless faith.

N. R. MILLER, CUDA, N. Y .- Corn L. V. Halch semetimes ovisits this, her birthplace, and favors us with her soulaspiring, elequent and poetical discourses, which give satisaction to both Jew and Gentile Miss Washburn of Bradisten to without feelings of emotion. Indeed, it seems after istening to one of her discourses, that one had received a portion of the same inspiration with which she is endowed. Mrs. H. M. Miller, of Ashtabula, Ohio, has also spoken hero, and her philosophy and sound reasoning none could galasay

Mrs. Miller is a ready advocate of the truth, uncompromising with error-drawing her conclusions from nature and natural law-giving no quarter to fogylem, but demolishing the astles of superstition and bigotry, and in their place rearing he habitation of truth and harmony. Mrs. Allier uses no nameaning, highflown words, but speaks fluently, elequently, nd to the point. Lastly, we have been favored by two lee ture: from a Mr. Howe, who was beautiful and logical.

The Bannen is read and highly appreciated in this place.

PRODUNCE C. PHILLEO, MENDOTA, ILL.-The labors of our talented brother, Thomas Gales Forster, have been highly appreciated, not only in this place, but in all the towns and

we find ain and goodness to close together that we can hardly of the town of Dizon, fifty miles distant by railroad from here, have lately enjoyed a very intercesting season, the audiences ranging from tworto eight hundred-some riding from gree, in 1850, of fover, induced by exposure. I have a wife ten to twenty sales from the country. Drother Forster has and daughter in this vicinity. I cannot tell you where, ex- labored in St. Louis every Sunday during February. By actly; I wish I could. I have been told, however, that I may sudden attack of indisposition he was obliged to disappoint them on the first Sabbath. Itie mediunistic powers are My wife's name is Elizabeth, and my daughter's, Mary. I certainly of a high order. God bless him in the right, is the have a great deal to offer in this way, but chould prefer to prayer of every true figitivalist who has the pleasure of his acquaintance.

A. B. PUTHAM, SCOTH BEND, INDIANA .- We had with us. some time since, brother Benjamin Todd, and I can truly say we were well entiefied with his teachings. The friends of proam some in doubt now; and if the gid gondemen's theory is gress in this place will long remember him as one that has done much for the cause of truth.

OLIVER LIBER, OSHROSH, Wie., writes :- " A good test me-

Azanian Inman.-I read your welcome Dannen; every ome portions are still unsettled. It may not be wrong for week it pours out fresh thoughts from the fountain of troth. et them right about some things. I am anxious on this No one can weekly road your paper of universal liberality without being expanded thereby.

> Benis, Boston,-Messrs: Editors, I think that the smartest paper printed in this country, is the Buffalo Republicant course, as others do, I except present company, the BANKER or Liour. The editor of that paper does present everything in such a tasteful, readable manner, that it is a luxury to read all, from the floor up to the celling. No man can positbly know what he knows, unless he be a Spiritualist, and a medium, too. I am certain, from what he writes that he has no opposition to Spiritualism. He has given Robert Dale Owon's book the best notice that has yet been written.

Written for the Banner of Light. VESPER DREAMING. DE HELEN MARION WALTON.

Hands that are weak and elonder, Have opened the azure gate Where angels clad in splender Like the flashing sunbeams wait. Volces still, meek and saintly,

Whispering and murmuring faintly-Mingle in the evening hymn. Eyes that have closed forever On sadness and anguish here-On struggle, strife, endeavor-

Have saddened the twilight dim:

The gloom, the toll, the tear, Brighten my dreaming fancies With the joy of cheerful days-The youth of warm remances With their loving, hely gaze.

Boraphim, still let me borrew The joy of your golden lands, To lift my soul from sorrow Until I shall touch your hands.

Smyrns, Chenango County, N. Y. Daan Bannen—By your permission I will inform your readers of the progress which Spiritualism is making through

our Valley, particularly in this place. We have maintained regular weekly funday meetings for avo years, bosides numerous irregular ones, by which I mean those got up on short notice, and those called by lecconsider that this natural world is strown with thorns as turers who occasionally came among us. By the way, the well as flowers, we must not always expect to feel the suninhabitants of Chenango Valley are not prone to make leeturors rich in the "mammon of unrighteousness," (silver and gold,) consequently they do not call many from a distance whom we should be delighted to hear; but we depend mostly on home-made preaching, a domestic article which your humble servant, through the power of general and par-ticular inspiration, occasionally dispenses to the lababitants

of the Valley, and regularly at our Sunday meetings, We have recently had a "sprinkling of divine grace" from Brether J. Bentley, of Utier. He gave us a stirring discourse on "The Phenomena of Death," applied to the decaying nature of old institutions, and the gradual dissolution of all. arctarian denominations, illustrating forcibly the necessity of clearing the field before a crop of grain could be realized, and removing the subbish of an old building before another could be erected in its pince. Suffice It to say, the audience

were pleased and instructed with this timely lecture. At the close of the lecture, Dr. Convis exhibited a beautiol partrait of a young lady who had been in the spirit land about thirteen years. The doctor said it was drawn by Wella Anderson, of Lazalle, Ill. Mr. Anderson was influenced to take a pencil and a sheet of drawing-paper, and, in one hour and fifty five minutes a perfect likeness of the young lady, Jan. 3. aged, during the drawing. Not being an artist, I can only pencil. It is the first he ever drew. He has since taken more than three hundred spirit portraits, and, so far as I

have heard, they are true to those whom they represent. The next day and evening Dr. Convis held circles at my house, where several persons were examined and prescribed. for, to their entire satisfaction. Many tests were given, mong which are the fellowing :

He described my little spirit son, who was about five years of ago when he left the earth form, which was about seven cars since. He even described a peculiar mark on his face, and wrote his full name with his finger on the carpot. He also wrote the names of my father and mother. Now the stonishing power of his mediumship consists in the fact that he is a stranger here, and know nothing of the portons he described.

Another received an examination and test. The sister of the patient presented hereoff from the spirit-land, gave a particular description, which was correct of her porson and the employment she followed in the form; also the number of her children in the spirit land and these left behind, togother with the name of the one with her.

We never had before such a succession of test facts in favor of Spiritualism in so short a time. The liberality, charity and common benevolence which Spiritualism teaches, is nowhere more apparent than in this

#### JAS. O. RANSON. Letter from Mrs. Townsend.

part of the great vineyard.

DEAR BANNER-I notice a call for my address in your last paper. I did not intend to have any in these two months, (February and March,) as I have come to the valley home of my fathers, to make practical my preaching by siding my own dear mother in her many cares and toils. I hall remain here until April 1st, when I go to Taunion, Mass, where I may be addressed for the remainder of the year. I am to occupy one half the time in that place. April 22d and 29th I am to be at Quinoy; May 13th, Taunton; 20th and 27th, Plymouth; June 17th and 24th, Cambridgeport; July lat and 8th, at Foxboro', and so on until October, when go to Philadelphia to spend the month.

Don't you think Spiritualism is running down? I do: in the same way that I heard a young Universalist minister say that Universalism was, a number of years ago—that is, from the head into the heart. I think when it once gets seitled In the heart, we shall have a better state of things than at present. I am very fond of intelligence and deep thought, but really I think it would be cool stuff, if not warmed by the heart-fires of true and pure affection. That which has assumed the name of love has been a calculating element in man's nature; a something that sought to gratify self, even ord, Ponn., has also been here. Her lectures no one can to the destruction of the object. But I think that love is altogether another kind of principle. It does not come from solfish esteniation, but cozes out of the heart upon its surroundings, just as the pure, sweet water from a little spring gushes out on all the leaves and flowers that blessom around t; not to destroy, but to neurish into newness of life; not o cover with fifth and imperfections, but to wash off all dust that the winds and elements around may have senttered on their innocent bosoms. The love, therefore, that I want to give and to receive is such as will make me better and nobler in all the departments of my being, and God grant that such, and such only, may I give.

I think no namer ever made a more thorough mark in the world than the Bannen; and I say, Wave on I ware on ! ..

Yours for the highest truth, Bridgewater, 17., Feb. 23d, 1860. M. S. Townskap,

The best evidence in the world that liberality is advancing, is found in the fact that the walls between the sects are cities he has visited during the past year. The inhabitants growing weaker, or falling into ruins.

Reported for the Banner of Maht." Miss Lizzio Doton and Miss L. E. A. De Force at the Hew Melodeon, Boston.

The press of matter in our columns for a few weeks pas has been so great that we have been twice forced to defer the reports of the Hunday exercises at the Meleden, Beston, Until we gain time to recover from this delay, we have thought it most interesting to our readers to keep up with the current course, without lessing daything of the past, by giving each week a report of at least one of the latest discourses. We accordingly publish below a Poem on Love, given a fertpight since, through the mediumable of Miss Lizzle Doton, by a spirit purporting to be that of William Shakepeare, and an abstract of the morning lecture of Miss L. E. A. De Porce, on Sunday, the fourth of March.

LOVE.

Oh, world! somewhat I have to say to thee. Oh, sin-sick, heart-sick, soul-sick, love-sick world? So alling art thou, both in part and particle, That solid truth thy stemach ill digests. Yet, since thou art my mether, I will leve then, And, fearless of thy frowns, will "speak right on."

That which belongs to all mon is least prized; The thing most common is least understood. That which is deep and slient is divine: And there is nought on earth so craved, so common, Be minunderstood, or so divine, as love. When moted in proportion to man's need. Measure for measure, it doth clarify, Exalt, and make him equal of the geds. He feeds upon ambrosia, and his drink Is noctor; high Olympus cannot yield Delights more grateful to his soul and sense. Parnassus falls his rapture to express, And Helicon bath less of inspiration. But, prither, should be chance to drink too deen Of the exhibitating draught-Should plange him, head and care, Into the middle of this weltering flood .--Mark, then, what marrellous diversions from The centre of his gravity ensue. Judgment is scouted, soher common-sense Yields to imagination's airy flights: Upon swift-winged hippogriffs he mounts, To seek the fair Arcadia of his dreams. He builds him castles, basks in moonshine, "feeds Among the lillen," pours his passion forth In amorous canticles and burning sighs, Makes him a bed of reaca, and lies down To revel in the rainbow-colored dreams,-Until some turn, some ill-begetten chance Most unexpectedly invades his peace, And quatles, moonshine, roses, ralubowe, fly, And leave him to the stern realities of life. Alasi poor human nature! Even feels Must learn through and experience to grow wise. Love is the highest attribute of Delty;

And he who loves divinely is most blest. It purgeth passion from the soul and sonse, And makes the man a unit in himself; Head, eyes, hands, heart, all work in unison; And beasts, and savages, and radest hinds, All feel, slike, its exercise of power.

.. Ambition cannot walk with it: For he who learns to love himself aright, loves all, And finds proforment in the general weal. Though, Proteus-like, it take a thousand forms It doth o'ercome the evil with its good, Casteth out dovila, seneugilty, and sin, And green eyed jealousy, and hate; and like Chrysontom, golden-mouthed, it doth attune The words of common speech to sweet accord, And gives significance to simplest things. It buddeth out in infancy.

Like fresh-blown violets in the early Spring, And giveth form and fashion to all life. For, by its character, it doth decide What elements and essences the soul Shall draw from contact with material things, As roses draw their blushes, lilies whiteness. Violets their szure, from the same dull earth, So love extracts the aweetnesses of life, And doth so mingle all within her crucible That she creates the difference between Immortal souls. The flory heart of youth, Full of high aims and generous purposes of good, Swells like the ocean-waves beneath the moon. And brooketh no restraint, until it find Its living counterpart, and margeth all It both of manliness and might Into a second and a donrer solf.

Creates the law of action, whose results Join issue with the love of God himself. lealous, wanton, lil-con-How little dust thou understand the deep Rightifennes of love. Thou hast defiled threelf with gross perversions,

Be goes the world; and strong necessity

Until the purity of love is but a jest, And standeth with the fantasy of fools. But I would take thee, dear humanity,

And got thee face to face with perfect Love. She is thy mother. Love and wiedom met. United by strong power. The world sprang forth from chaos; and the love Which brought thee into being, doth austain thee still. The monad and the angel rest alike Within its all-embracing arms; and life, And death, and all the changes of this mortal state. Are cradled at the footstool of this power. Then, sweet humanity, then favored child, Look up I an overlasting chain Doth bind thee to the mighty heart of all. Love's labor never can be lost. That which created shall perfect and save: And that which bath such poor expression here, Shall find fruition in a higher sphere.

The dosk at the New Meledcon, Boston, on Sunday, the 4th

development. The hampering conditions of projudice, social distinctions, and, above all, of that narrow and narrowing theology which induces indelence and helplessness, in the belief that all the evils of life are the judgments of an angry Doity, must be removed, before humanity can expand into its full proportions. The whole tendency of our theology is to make its disciples despondent of this world, and to fix all their hopes for the coming of the kingdom of God, to the future life. But a true philosophy must lead us to bring the kingdom of heavon to the carthly sphere.

Not profession, then, but action, free, uncramped, true ac tion, can alone achieve, for the individual and the race, the great object of existence-happiness. Not petitions to the Doity for the removal of His curse, but earnest, practical labor, is the cure for human suffering. The thorough comprehension of this lesson is the great need of the age. The whole tendency of the life of profession, as distinguished from that of action, is degrading to the individual. The man who, in his prayers, tells the Omniscient that the petitioner knows he is altogether wicked and corrupt, and that God has placed him in a world of sin, temptation, and evil, and then thanks that God for his boing and his surroundings, does n't believe a word he says, and degrades his own nature. If man is, indeed, deprived of every principle of goodness, he is not a responsible being, and owes no allegiance to God nor man. What is the result of such teachings, but to make him approach, as near as may be, to this fearful ideal of his nature? Teach him, on the other hand, its essential nobility, and to the height of that great and true ideal he will raise the aspiration and achievement of his being.

While we profess and pray, the world stands still; when Franklin and Fulton and Morso make their great prayers, the race starts forth upon the path of progress, which leads it to the goal of human existence, that complete and universal happiness which shall be the true millenium of earth, and who subscribe under this arrangement. If preferred, orders blend in harmony the life which is and that which is to may be een for both papers to the office of the Working ging on the second

Test through Miss Noyt.

MESONS. POLTONS-The following communication was made through Ries Hoyt, from a spirit-wife to her hesband in the form, the question being unknown to the medium.

ENGUISER. Question.-Will you teach me to progress as fast as possible, that I may be prepared to meet you; and love me new and forever?

Answer .- Yes, for I want you to be with me. I do influence you, and perhaps it is as well that you are not aware of it; but you are progressing spiritually, and you will progress still more, through me,

And now, my dearest companion and best friend, I do not bid you farewell. I want to encourage you in all your undertakings. You need spiritual courage and strength, which will all be given you in time. You will find Spiritualism, if properly applied, will be a torch in your hand to light you licough the valley of death which you have to often dreaded; but think, ch think, of the bright and happy band of relatives and friends to meet you! We shall all welcome you. You cannot be lonely, for we will strow your path with flowers, and you will be able to look back upon your earthly trials as necessary for your spiritual good; and as you have sown, you shall reap; for every good act you shall be fully repaid.

Live, then, my dear, for the benefit of others-live to make others happy, and peace and happiness will attend you in your spirit home; and as the last rays of your earthly lamp shall slowly flicker, angels will gontly fan out the flame, and KATT. you will then be restored to your own darling,

Friends in the West.

Living near the Mississippi River, above St. Louis, who wish to see or hear me in the month of July next, must write me in April at Oswego, N. Y. I spend June in St. Louis, and the remainder of the year in the West, retorning East in the

Now and old subscribers for the Bannen can have the advanishe of my agency wherever I am: and I shall be ready to supply many of the books on our philosophy to the western friends. Write early, and state plainly your wants, WARREN CRASE.

#### OBITUARY,

Died, on Sunday, Fob. 10th, our sister, Mrs. Phobo More. For many years a boliever in spirit-communion, and a recipient of its bieseed privileges, she gave the fullest testimony, by her diameless life and peaceful death, of the saving truths and upholding power of Spiritualism. Fearless and triumphant, her spirit passed the immortal gateway; and, as on earth, her mission from the angel-home will be to biess, to soothe, and teach, in love and goutleness. She was unselfalla and forgiving love. Endowed with now powers, and inspired by higher love and wisdom, sho will return to bless those of her own household, and the friends who held her dear.

Our sister, Fannie B. Felton, was sent for to conduct the foundat services. Yesterday afternoon, the friends from Northampton, Cummington and other places, as well as the fow Bpiritualiste belonging to Halley, assembled to look once more upon the carth form of the departed, and to listen to the inspired messages of consolation given to the boreaved ones, through the pure lips of the good and true medium chosen. Mrs. Betton spoke most feelingly to the family and friends, telling them of the undring maternal lovo, that, translated to a higher life, would still continue its offices of affection and watchfulness; that the links between the believed of earth and the dweller of the angel home were unrelated to a higher life, would still continue its offices of immortality, shower upon its dear ones here the consolation, truth and beautiful; and the car ones here the consolation, truth and beauty of that upper world.

Mrs. Felton spoke of her own strengthened faith in the mission of Spiritualism, in view of the many reformations it advanced, the consolations it brought to the many reformations to the sangel guardamile, shedding upon its sinless brow no toars of sorrow, for they knew their loved one lived and hower of sorrow, for they knew their loved one lived and hower of sorrow for they knew their loved one lived and hower of sorrow for they knew their loved one lived and hower

A TRIBUTE TO THE MEMORY OF MRS. MORE. If die triumphant in the fath that gives
A loving Father unto all that lives;
Upon this bot of pale, with sout resigned,
With joyous aspiration, peaceful mind,
I wait, until the Augels shall uncton

The bileeful portal of my beart's repose. I will return, to love, to soothe and bless My earthly children: oft the fond caress Of mother love shall touch the weary heart, And to your fainting souls the truth impart Of Life Eternal—of that upper sphere, To which in joy expectant I am near."

She saw the radiant ministering band— The host commissioned from the spirit-land; She heard the solemn, sweet, and low refrain Of choins celestini o'er her bed of pain; And reptured glimpacs of the worlds above, Boul reyelations from the Fours of Love, Thrilled with the biles of Immortality, The willing spirit longing to be free.

She passed the blessed portal with a smile; Gleaning eternal knowledge all the while, Her flet were pressing enward to the geal. Unfearing obtaed earth's life-waves from the soul That met the summening angel with calm brow, And lips that said, "Lord! I am ready now," A lesson we have learnt, of truet and faith, of love triumplant o'er the call of death, From the calturate and heavenly bourne, Knowing thou canst, and leavenly bourne, Knowing thou canst, and leavenly bourne. Knowing thou canet, and loyous will, return. Hadley, Mart. CORA WILDURY

VERMONT QUARTERLY CONVENTION The dest at the New Meledeon, Boston, on Sunday, the 4th of March, was occupied by Miss L. E. A. Deforce.

Every nature, she said, has an ideal, to which it is naturally attracted, and by striving toward which it can alone fulfil its true desting. The world is inharmonious and unsuccessful, simply because this ideal is not followed. But that man may follow his ideal, he must comprehend what that ideal is.

We have, in accicity, little of natural development, the true development at the true development of seciety is the destruction of all artificial distinctions between persons. Then only can the individual nature have its full, free, unrestrained, harmonious development. The hampering conditions of projudice, social distinctions. The hampering conditions of projudice, social distinctions.

B. B. NICHOLS, A. E. SIMMONS, Committee. CHARLES WALKER.

CHARLES G. TOWNBEND.

NOTICES OF MEETINGS. A Cingra for trance-speaking, &c. is hold every Sunday morning at 10 1-2 o'clock, at No. 14 Bromfield street. Ad-mission 5 confs.

Cambridgeport are held every Sunday afternoon and evening, at 3 and 7 1-2 o'clock, r. M., at 'Washington Hall, Main street. Scats free. Lawrence—The Spiritualists of Lawrence hold regular meetings on the Sabbath, foreneen and afternoon, at Lawrence Hall.

Foxuono'.—The Spiritualists of Foxboro' hold free meetings in the town hall every Sunday, at half-past one, and half-past ix clock, P. M.

Lowell.—The Spiritualists of this city hold regular meetings on Bunday, foreneen and afternoon, in Wells's Hall Speaking, by mediums and others.

Salen.—Meelings are held at the Spiritualists' Church, Sewall street. Circles in the morning; speaking, afternoon and evening.

Wolferen.—The Spiritualists of Worcester hold regular Sunday meetings in Washburn Hall. Camparnarrowr -- Meetings in Cambridgeport are held

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to keep the Panner of Light on his counter.

PHILADELPHIA—Sanuel Barry, southwest cor. of Chestout and Youth streets; F. A. Drovin, 107 South Third street.

POUGHKEEPSIE—Kenworth's Newe-Room.

BUFFALO, N. Y.—T. B. Hawers.

OSWEGO, N. Y.—J. L. Pool; Grorge H. Hezs.

SARATOGA SPRINGS, N. Y.—A. S. Hunling, (opposite American Hotel.)

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MOVEMENTS OF LECTURERS.

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

Nus. Amanda M. Brenon will lecture in
Nerwich, 4 Sundays of March.
Colchestor, March 13th.—Moodus, March 14, 15.
Willimantic, 2 Sundays of April.—Boston, 3 Sundays of April.
N. Brookfield, April 10, 11, 12,—Wooneacket, April 27, 18, 10, 20,
Nowport, April 24, 25, 20, 27,—Philada, 4 Sundays of May.
Cambridgoport, 2 do. of Juno,—Ball River, June 12, 13, 14, 15.
Taunton, 2 Sundays of Juno, and 3 Sundays of July,
Wooneacket, 2 Sundays of July,—Providence, 4 do of Aug.
Address, the above places, or Station A, New York Otty,
Mass Ross T Augner, will lecture in Taunton, March 18th

Address, the above places, or station A, New York City,
Aliass Rosa T. Ameder will lecture in Taunton, March 18th
and 25th; Cincinnati, Ohio, April 1st and 8th; Terro Hauta,
Ind., April 15th, 22d and 29th; Chicago, Ill., the month of
May; Milwaukio, Wis., the month of June. She will return
East, lecturing in New York State during July and August;
Sept. in Oswego, and will then return to Massachusetts to
make Vall and Winter arrangements.

Mas. Susan Bleight, trance speaker, Portland, Maine. John Maynzw's address for the next four weeks will be addressels, Ind.

Mrs. Arkins, a trance medium, who has beretefore with-add advertising or receiving pay for her labors, now informs held advertising or receiving pay for her labors, now informs the public generally, that she will, by having her expenses paid, answer any calls that may tend to the public good. Address Mrs. B. N. Atklus, Cedar Avenue, Jamaica Plain,

Misa M. Munson, who is in California, intends to visit the nining towns in the Spring. She is authorized to receive

MISS EHMA HANDINGE Will lecture, during March, in Philadolphia; in Providence, Portland, Plymouth, Oswego, &c., &c., during the Spring months. Blue desires to lecture in Councettout and adjacent places, week evenings. Address No. 8 Fourth Aronue, Now York.

Mas. A. P. Thourson will answer calls to feeture in the surrounding towns, addressed to her at Lowell, Mass., till further notice. She will speak at Foxbere', Mass., March 25th; also April 8th.

Dn. P. B. RANDOLPH's address, till further notice, will be Boston, care of Banner of Light. Enclose stamp for return CHARLES H. CROWELL, trance speaker, Boston, Mass. Ad-

irces. Banner of Light office, Mns. Famme Burname Feittor will lecture in Chicopee, Mass., four Sundays, commonding March 11th; in Cambridge-port, April Sch and 15th; and in Foxbore', April 23d and 29th; Address, until April 1st, Chicopee, Muss.

Address, until April let, Chicopec, Muss.

Da. L. K. Coonley, one of the most successful clairvoyant physicians in the country, (assisted by Mrs. S. A. Goonley,) having determined to make his residence in New Orleans for the winter, has taken rooms at 15 Triton Walk street, and will cure many diseases without medicine. The Dector is also a spirit-seer, trance speaker, and reader of character by interior colors. Office hours, O. A. to 5 p. n. Examinations existenceously or no charge. Terms within the reach of all. He will lecture, every Sunday, and at other times, at such time and place as local notice will be given.

Mr. H. Mennett, Fax. trance appealing and writing medicines.

Mr. H. Melyille Fay, tranco speaking and writing medi-um, will receive invitations for lecturing the coming spring and summer. Address, Akron, Sammit Co., Ohio. Miss A. W. Spilous will speak at Milwaukie, Wis, the Sur Sundays of March; at Lyons, Mich., the first and second Sundays of April; probably at Tolecto, Ohlo, the third, and a Devoland, Ohlo, the fourth and fifth Sundays of April.

Miss ELIZABETH Low, france speaker, of Leon, Cattaraugus Co., Now York, lectures at Ellington and Rugg's Corners. (Cattaraugus Co., N. Y.,) every fourth Sabbath. She will answer calls to lecture in Chautauque and Cattaraugus Connties.

South and West this winter. Address him, either at Yellow Springs, Ohio, or at Mandota, Ill.

H. P. FAIRFIELD, tranco-speaking medium, may be addressed at Greenwich Villege, Mass. ALONZO B. HALL, East Now Sharon, Mo., will answer calle in his vicinity.

in his vicinity.

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

J. H. Randall. Friends in the States of Massachuseits and Connecticut, desirous of entering into engagements with Mr. R. for the coming Summer, may address him, until further notice, at Upper Liele, Broome County, N. Y.

Mrs. E. D. Simons, trance speaker, will answer calls to ecture, after the month of January, through Coan, and Mass. Address her at Bristol, Copn. Mns. J. W. Connien will lockure in Oswege, N. Y., four Bundays of March; Portland, Me., the three first Bundays of April; Banger, April 22d; Maribehead, April 29th and May 6th. Address Box 616, Lowell, Mass.

PLYMOUTH.—Miss Faunic Davis speaks at Plymouth, March 16th, 25th, and April 1st; Mrs. Mary M. Macombor, April 8th, 16th, 22d and 20th; Miss L. E. A. DeForce, May 6th and 13th; Mrs. Townsend, May 20th and 27th; Miss Emma Hardinge, June 7th and 20th.

Juno 7th and 20th,

Wannen Chase lectures in West Winfield, N. Y., March,
18th; in Syracuse, March 25th; and in Oswege, the five
Sundays of April. Address, Philadelphia, till March 11th.
Briends living near the Misslesippi River, above 5t. Louis,
who wish to see or hear him in the month of July next, must
write him in April at Oswege, N. Y. He spends Jewe in St.
Louis, and the remainder of the year in the West, returning ast in the winter.

East in the winter.

MRS. MANY MARKA MACOMDER will speak, March 18th and 25th, at Putnam; April 8th, 15th, 22d, and 29th; at Plymouth; May 6th and 18th, at Poxboro'. She will not receive calls after May 31st without further notice, as the thinks of visiting California the coming Summer; if she should remain, due totico will be given.

Miss L. E. A. De l'onor, tranco speaker, of La Crosso, Wis., will respond to calls to lecture in New England until April. Will lecture week-day evenings and Sundays; also, to attend francials. Address her, care of J. S. Holton, Northampton, J. H. CURRIER, Lawrence, Mass. Mr. C. will speak at Charlestown, Mass., March 18th and 25th.

N. S. GREEKLEAV, of Lowell, will speak at Portsmouth N. L. March 18th, and April 1st. Mrs. M. E. B. Sawyer will answer calls to lecture in any

ortion of the New England States; will also attend funerals. F. L. WADSWORTH Spoaks, March 18th, 26th, at Lyone,

E. S. Winzelen will answer calls to speak from Utten, N. C., where his address is for the present. A B. Whitring may be addressed at Brooklyn, Mich., till priber notice. N. FRANK WHITE lectures March 18th and 25th at Quincy

Mrs. Prances Bond, care of Mrs. Thomas C. Love, Box 2213, Buifalo, N. Y. Mile Ella E. Ginson, Batto, Moss. Dr. James Coopen, Bollefontaino, Ohio. Chanles W. Bungess, Inspirational Speaker. Box 22, West

Cillingly, Codu. Rev. John Pierpont, West Modford, Mass. Miss Sanah A. Magour, No. 33 Winter street, East Camridge, Mass. Miss Lizzis Dotzn, Plymouth, Mass. R. L. Bowker, Natick, Mass., or 7 Davis street, Boston.

H. L. Bowker, Natick, Mass., or 7 Davis street, Boston, Brail, Danfonth, Boston, Mass. Einlah Woodworth, Lesiie, Mich. C. T.: Irien, Taunich, Mass., care of John Eddy, Esq. Mas. Bentha B. Chara, West Harwich, Mass. E. R. Young, box 85, Quincy, Mass. Loville Berrs, North Ridgeville, Odio. Mrs. J. B. Bahthi, Marchestor, N. H. Dr. C. O. York, Eoston, Mass. Miss A. F. Paras's address will be Now York City, till further notice.

ther boiles.
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J. J. Loeke, Greenwood, Mass.
Anna M. Middledrock, Box 422 Bridgoport, Conn.
Miss Busan M. Johnson, traince speaker, may be addressed
at Clinton street, Brooklyn, N. Y.
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Diseases poculiar to the main sex treated successfully, white those that afflict weinan—as woman—constitute our spectality. The schowlad secured in its thousand forms; Norvous Diseases, aliments of the Stemach, Liver, Brain and Sex, are, at this Institution, met and mastered wirnows navae, laying on of hands, or any of the ordinary applicaces, Consumption, lowness of spirits, all general, and a host of other female's misories, cured on new principles.

Consumption or private personal matters by appointment, but always at the Institution, as the extent and magnitude of our business demand such a course;

Terms.—Examinations at the house, one to three dollars. Patients treated at their homes or with us.

March 17.

MISS M. BABB.

TRANCE MEDIUM. While in a state of trance, Miss B, will examine in-valids, and correctly locate and describe their diseases, giving a full description of the condition of their physical and mental organism, and prescribe remedies for their cure,

if curable.

At the carnest solicitation of persons who have been benefited by her instrumentality, she has been induced to open a room at 10 Green street, and devote herself to this great object.

On and after March 5th Miss D, may be found as above, where all who are suffering from disease, or have fitneds indicate, are carnestly invited to call and see what Spiritualism can do for them.

To pay expenses for examinations and prescriptions, a small fee of \$1.00 will hereafter be charged.

March 10.

DREAM INTERPRETING.

A LL PERSONS DESIROUS OF KNOWING OF COMING A cvents, can do so by inclosing \$1.00, with particulars of their dream, and forwarding them to me, as I shall hold mysolf in readiness to answer through splrit-agency all dreams that I can come excapport with. All others will be returned after thirty days, including money at my expense. Please give the State, town, name and age, plainly written, and direct, OLIVER BLISS.

March 10. In West Reposited March Im West Brookfield. Mass.

MRS. C. A. KIRKHAM, SERING AND TRANCE MEDIUM, 140 Court street, Bos-ton. Terms per sitting, not exceeding one hour, \$1; balf an lour, or lees. 50 cents. Office hours from 0 to 12 A. M., and from 1 to 6 P. M.

MISS JENNIE WATERMAN, TRANCE SPEAKING AND TEST MEDIUM, at No. 2
Olivor place, from Essex etreet, Boston. Torms mode
rate. Sup Feb. 25.

BY NUTRITION!— NUTRITION (IN the Vital Forces) without medicine. Are you screen the Vital Forces without medicine. Are you screen the Vital Forces without medicine. Are you support to be supported by the Vital Forces, sore or weak Eyes? Any affection of the Lungs, Buomach, Liver, Bowels, Blood, or any disease whaver? Read my "Book of Information."

(Sent to you for one dime,) which explains how the invalid may become his own best dector, and banish forever all "pille" and "powders," as utterly unworthy of any confidence at at all. Address, LAROY SUNDERLAND. Feb. 11. 6m Boston, Mass. DR. L. L. FARNSWORTH.

DR. L. L. FARNSWORTH,

NEDICAL CLAIRVOYANT, AND PSYCHOMETRIST.

NO Office at Dr. Main's Institute, No. 7 Davis street, Ecstem.

For delineations 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 preceription, when the patient is present, \$2; when absent, by a lock of hair, \$3.

March 3.

MRS. E. M. TIPPLE, THYBIO-MEDICAL AND CLAIRVOYANT PHYSICIAN LENDLEY M. ANDREWS, superior lecturer, will visit the South and West this winter. Address him, either at Yellow Education, where she will give examinations and Leo Millers will speak in Portland, Me., March 18th and 25th; Quincy, Mass., April 8th and 18th; Williamantic, Comm. May 6th and 18th; Providence, R. I., June 17th and 24th, Mr. M. will answer calls to lecture week evenings. Address, Hattord, Conn., or as above.

LEO MILLER will speak in Portland, Me., March 18th and District Court street, Boston, where she will give examinations and prescriptions for all diseases, particularly those of females. Unless a true disgnosis of the disease is given, no fee will be May 6th and 18th; Providence, R. I., June 17th and 24th, hours, 9 to 12 A. M., and 2 to 4 P. M. Terms.—Clairvoyant Examinations and Prescriptions, \$1.00 cach, 1911. Examinatic Jan. 14.

> WILLIAM HOLLAND. CLAIRVOYANT AND ELECTROPATHIC PHYSICIAN.
> Caroful and thorough examinations made in every case, and the most efficient means adopted to remove disease, References given, if desired. Examinations \$1.00. 121 Hudson street, near Curve Street, Beston. If Jan. 7.

MRS. B. K. LITTLE

HAS POSTPONED GOING SOUTH THIS WINTER, owing to the carnest solicitatons of her numerous friends and patrons. Mrs. L. will centinue to occupy the same rooms—35 Beach street. Hours—from 0 to 12 A. M., 2 to 6, and 8 to 10 p. m. Terms, per hour, for one or two persons. clairvoyant examinations, \$1.00; examination

hafr, \$1,00. DR. E. ACKER, HEALING MEDIUM ON CONSUMPTION. Late of Poughkeepsic, N. Y ..

HAS opened rooms at No. 157 Grand street, New York.
Office hours from 8 A. M. to 6 P. M. March 10. MRS, GRACE L. BEAN

WRITING, TRANCE AND TEST MEDIUM, No. 80 Eliot street, Boston. Also, Clairvoyant Examinations for diseases. DR. C. MAIN SPIRIT AND MAGNETIC PHYSICIAN,

No. 7 Davis street, Boston, AT Special attention paid to the cure of Cancers of all escriptions, Deformity of Limbs, Deafness, &c.
Patients accommodated with board at this Institute.

W. H. NUTTER, HEALING MEDIUM. THE SIOK ARE HEALED BY THE LAYING ON OF hands at 103 Pleasant street, Doston. Torms moderate. Dec. 17.

OCTAVIUS KING, C54 WABHINGTON STREET, has always on hand every variety of pure and fresh Eclocic and Botanic Drugs and Medicines, which he will sell at wholesate or rotall as low as can be purchased at any Store in Boston, Dec. 31.

MRS, M. S. KENNASTON TRANCE, TEST AND CLAIR VOYANT MEDIUM, No. 10
Lyndborough street, Charlestown. Examinations and prescriptions for diseases. Hours from 9 to 12 a. m.; from 2 to 5 o'clock, p. m., [Mondays and Saturdays excepted.]

1mo Marth 3.

SECRETS DISCLOSED.

SECRETS DISCLOSED.

THE subscriber offers for sale a Recipe Book which concentral a recipe for making every compound that is manufactured in the country in the line of Scope, Hair Proparations, Cologne, Essences and Perfumeries of all kinds, Beers, Syrups, Wash Fluid and Mineral Water, Paints, Blackings, Inks, Varnishes, &c., &c., and recipes for making overy other erticle manufactured; one for making Henry which canuot be recognized from that made by Bees, either in looks, taste, or quality; snether for making Burning Field and Washing Fluid for family use, which can be made with but little trouble, and at a cost not exceeding 3 conts per gallon, and by the use of which all scrubbing of clothing is uncessary, which Book will be sent to any one that remits by necessary, which Book will be sent to any one that remits by mail 50 cents, either in money or postage stamps, to F. GOR, DON, East Cambridgo, Mass. 10t Fob. 18.

"Seek and ye shall find."

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

Office No. 7 Dayls atroot, Beston, on Saturdays, from 9 to 4 orders. Full oral examination at the office, \$1.00.

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

MR. & MRS. J. R. METTLER,

MR. & MRIS. J. R. HETTIER,

Resycho-file meale Playsicians.

CLARLYOYANT EXAMINATIONS, with all the diagnostic and therapoutto acgustions required by the patient, than therrites also gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.

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

TERMS—For examinations, including prescriptions, 35, if the patient to present: and \$10 when absent. All subsequent examinations \$2. Delinostions of character, \$2, Terms strictly in advance.

Address, Da. J. B. METTLER, Hartford, Conn. Oct. 1.

MATRIMONIAL.—Wahred—A companion in life, with dark eyes, agrecable person and disposition, Reform ideas, and under 30 years of age, Please address B. R., Cov-

Good references given and correspondence confi-DR. CHARLES TOBIN. ELECTRICAL PHYSICIAN.

Room 5 and 7 Post Office Building, Hartford, Conn. N. B .- All Chronic or Norvous Diseases treated by Elec-

Modicated Vapor Boths. 8m March 8. M 168 SUSAN M. AYRES, MEDIUM FOR VERDAL Communications, 56 Thorndike street, East Cambridge, 8m° Feb. 25.

tricity in some form, Electro-Chemical Bulphur Vapor, and

# New Mork Adbertisements.

DR. H. B. SCHOONMAKER, DENTIST,

DR. H. E. SCHOONMAKER, DEWTIST,
No. 16 East 19th street, New York.

DR. 8. respectfully informs those who need the services of a dentist, that they may console him with the fullest confidence of his professional ability. During a practice of fifteen years in the city of New York, he has established a reputation for professional skill, which is not only acknowledged by the New York public, but shroad. Two of his patients, during a recent visit to Paris—both of whom were artificial teeth inserted by him—had occasion to call on Dr. Erans—who stands at the head of the profession in Europe, and is dentist to the Emperor of the French, Emperor of Russia, and the nobility generally—pronounced his work to be equal to any he had seen in artificial doubstry.

Dr. Bebenmaker is familiar with every mode of inserting: Artificial Teeth; and for adaptation, artistic finish, and natural appearance, he challenges competition. He would particularly call attention to his Vucantle base for whole sets of Artificial Teeth, which is particularly adapted to this purpose—poscesses every requisite desired, and is the latest and most important improvement in artificial deutistry. It is more comfortable than gold—perfectly clean (a great detideratum.) and can be so nicely fitted to the gums as to render adhesion perfect, thereby consummating the desired objects—mastication and articulation.

Dr. B. skillfully performs every other operation pertaining to his profession, and guarantees onlive satisfaction.

N. B.—Specimens of artificial work prepared for different persons—elways on hand—will be exhibited with pleasure.

Jan. 14.

ORTHUNTAL BATHS,
A T NO. 8 FOURTH AVENUE, N. Y.—Elegant Suits of
A Roome, open daily, from 7 A. M. until 10 P. M. (Sundays
excepted.) Ladles Department under the special charge of

fas, Friench. Portable Oriental Baths (a very complete article) for sale. RITM. E. J. French,

(LAIRVOYANT PHYSICIAN. Examinations made daily.)

Absent persons examined by the aid of a lock of hair,
Also all Mrs. French's Medicines carefully propared and for
sale at No. 9 Fourth Avenue, N. Y. T. OULBERTSON,
Oct. 23.

1y

MRS. P. A. FERGUSON TOWER, No. 65 East Sist Street, New York. **CLAIRVOYANT EXAMINATIONS** And all diseases treated by Magnetism, Electricity and Water.

Dec. 51.

HIORAGIC IF. DAY,

PRICE AND PRINCIPAL DEPOT, 23 CORTLANDTBTREET, NEW YORK, manufacture and importer and exclusive owner of Goodyear's Valennized Rubber; in its application to all Shirred Elastic, Comented, Bowed or Woren Fabrics, Blocklictt Elastic or other Fabrics, Blocklictt Elastic or other Fabrics, Blocklictte Elastic or other Fabrics, Blocklictte Flanctic and Shocts of Rubber by the Found, and Combined with Cloth. All these goods for sale, and licenses granted to make, use and sell, Terms moderate. All these Articles and Goods not having the Stamp and Fac Simile of my name are infringements.

Oct. 29

DR. I. G. ATWOOD,

MENTAL AND MAGNETIO PHYSICIAN.

MENTAL AND MAGNETIO PHYSICIAN, VILL receive or visit patients, as formerly, after the first of March next. Residence 106 East 14th street, New Fork. St March 3.

York 54 March 3, TANKER METTLER'S CELEBRATED CLARRYOYANT MED-IVI 161NES.—Restorative Syrup, quarta, \$2.00, pints \$1.00; Pulmenaria, \$1.00 per bottle; Neutralizing Mixture, 50 cts.; Dysoutery Cordial, 50 cts.; Elixir for Cholora, 50 cts.; Lintment, \$1.00; Healing Ointment, 25 cts. For sale by B. T. MUNSON, Agent, 143 Fulton street, New York. 1f. Dec. 24. CLAIRVOYANCE AND MEDICINE.

188. E. C. DORMAN, MAGNETO-BOTANKO PHYSICIAN.

By long practice and eminent success—in the application of Clairvoyance to the discovery and cure of discouse—has become so wilely and favorably known, that it may suffice to notify the ubile that she may be consulted daily—on very reasonable terms—at her residence, No. 13 Orchard street, Newark, N. J.

street, Newark, N. J TROY LUNG AND HYGIENIC INSTITUTE.
Established by Special Endowment.
COMBINING THE MOST ALLE OF THE ECLECTIC FACULTY AND MODERN SCHOOLS OF MEDICINE.

ESTROBERGE BY SPOCIAL ENGOWMENT.

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

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

In this important particular, viz:—It has been the carnest
I endeavor of the faculty to investigate, and thoroughly understand the numerous modern Maladies, which have become so very prevalent and that, especially to the young,
known as nervous debility. The external manifestations of
this class of diseases are ficiaration and Exhaustion; Marasmuse or a wasting and consumption of the vital fluids and the
muscular and nerve tissues; sallow countenance; pale lips;
diztiness of the head; impaired monory; dimness of eyesiglit; loss of balance in the brain; nervous deafness; palpitation of the heart; great restlessness; despondency of
spirits; dreamy and restless sleep; fould or bad breath;
vitiated or morbid appoints; indigeation; ilver complaint;
diseases of the kidneys; suppressed function of the skin;
spinal irritation; cold extremetics; muscular debility or lasslude; rhounaite and neuralgic paine; burried breathing;
cough; bronchitts; soreness of the throat, catarrh and dyspetite tubercular consumption.

ALSO, Instratrix Dyretersia, known by capricious appetito; sones of weight and fullness at the pit of the atomach;
puted
darling between the shoulder-blades from the atomach; putes
darling between the shoulder-blades from the atomach; putes
orders invariably indicate impaired matrition, encreation in
the organs of digestion and assimilation, so that had and unassimilated chylo gets into the blood. It should nerver be
forgotion, therefore, that some of the worst and most fatal
diseases to which flesh is heir, commence with indigestion,
Among others, it develops consensuption in those predisposed
to tubercular depositions in the lungs.

discase to which fiesh is helr, commonce with indigestion. Among others, it develops consumption in those predisposed to tubercular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the foregoing diseases, by the Judicious combination of natural and scientific remedies, selected with great discrimination and judyment that directly aid nature in her recuperative energies to build up, throw off, and resist merbid, action. They discard all drugs and poisonous remedies—mercury, caloned, and all the old school remedies are most scruptiously discarded, both from convictions of judgment and considerations motives. Patients thall not be drugged at this institution. et this Institution.

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

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

Biatletics now show the solemn truth, that ever 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prostration of the vital forces and promature decay.

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

In view of the awful destruction of human life, caused by such doblitating diseases, such as Spormatorrhez, Seminal weakness, the vice of soil abuse, Befinal Consumption, Epitlopsy, nervous spaims and diseases of the heart—and in view of the grass deception practiced upon the community by base protonders—the Directors and Faculty of the institution, can scientiously, assure the invalid and the Community that their resources and facilities for successfully treating this class of maladies cannot be surpassed.

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

237 All communications are regarded with sucred and conscientious fidelity.

The Institution gives the most unexceptionable reference, to men of standing in all parts of the early decay of Ameri-

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

237 A Treatise on the causes of the early decay of American Youth, just published by the Institution, will be sent in a staict envelop, to all parts of the Union, or receipt of six cents for posings. It is a thrilling work, and should be read by every person, both male and female.

237 The attending Physician will be found at the Institution for consultation, from 9 a. m., to 0 p. m., of each day, Sundays, in the foreneon.

DR. ANDREW STONE.

tion for consultation, trom y a. z. .

days, in the forences.

Address.

Physician to the Troy Lung and Hygoaic Institute, and Physician for Diseases of the Heart. Throat and Lungs.

Dec. 17.

ly 90 Fythat., Troy, N. P.

And quoted edes, and jowels fro words long. That on the stretched forcefluger of all time, Bparklo forever."

The Robin slage in the elm, The cattle stand beneath, Bedate and grave, with great brown eyes, And fragrant mendow-breath. They listen to the Sattered bird, The wise-looking, stupid things ! And they never understand a word Of all the Robin sings,-[ATLANTIC.

Happiness and unhappiness are qualities of mind-not of place or position, and the cause of one's happiness may be the occasion of another's want of it.

> There's a new grave in the old churchyard, Another mound in the snow; And a maid whose soul was whiter for. Sleeps in her shroud below. The winds of March are piping loud, And the snow comes down for hours: But by-and-by the April rains Will bring the sweet May-flowers. The sweet May-flowers will cover her grave, Made green by the April rain;

But blight will lie on our memories, And our tears will fall in vain !

Small faults indulged, are little thieven that let in greater. Guard, therefore, against these first inroads of the templer.

> Go, wing thy flight from star to star. From world to luminous world, as far As the universe spreads its fisming wall; Take all the pleasures of all the spheres, And multiply each through endies years, One minute of heaven is worth them all !

Good education is the foundation of happiness.

HENRY WARD BEECHER PLYMOUTH OHURCH, BROOKLYN, N. Y.

Sunday Evening, March 4, 1860.

REPORTED FOR THE BARNER OF LIGHT BY T. J. ELLIKWOOD.

I shall speak this evening from the bistory contained in the eighth chapter of the second book of Kings, be-gianing with the seventh verse.

"And Elisha came to Damascus; and Benhadad the king of Byris was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael"—who seems to have been his chief servant, his prime minister, or grand vizier—"Take a present in thine hand, and go meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?"

It was the custom of the East to bear a present on every such occasion. It always was a present that lad some proportion to the dignity, both of the person giving, and the person receiving; and in this instance the benefactor was a king, and the beneficiary was to have been the chiefest proplet of his times. "So Hazzel went to meet him, and took a present with him, even of every good thing of Damascus, forty

amels' burden"—a caravan of presents!—'and came and stood before him, and said. Thy son, Benhadad, king of Syria, hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely dis'—as if he had said. There is nothing in his sickness that is fatal; nevertheless he is appointed unto death." And he satisfied his countenance steadfastly, until he was ashamed"—that is to say, he settled his face, and put his look upon Hazael until he was confused and changed countenance: he looked him out of countenance—and the man of God wept. And Hazael said, Why weepeth my Lord? And he answered, Because I know the evil that then wilt do unto the children of Israel: their strong holds with thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hezael said. But what! is thy servent a dog, that he should do this great thing? And Elisha answered. The Lord bath showed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master, who said unto him. What said Elisha to thee? And he answered. He told me that thou shouldst surely recover." He told him no such thing. "And it came to pass, on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael relance in his stead."

The result of Hazzer reign fulfilled every fear that the prophet had. He made Judah and Israel wretched by a forty years' continuous warfare upon them. He took all their territory that lay east of the Jordan absoluted for the state of the lutely from them. He burned towns and cities, with all the attendant cruelties of an age which thought no more of taking a man's life than of spilling a cup of water. He marched through the land of Palestine to the Phillstines. Thence he besieged Jerusalem, and returned to bis own land only when bought off by enormons contributions of money. Everything seen by the prophet, and more, came to pass.

It may seem as if Hazael had been tempted by the

It may seem as if Hazael had been tempted by the prophet, and had received the leaven of his cruci purpose from the prophet's prediction. But there is nothing in the narrative to justify any such supposition. Eitha did not tell Hazael that he foresaw that the king would die by his hands. He did not even mention, and still less did he suggest by prediction, the fact that the king's death should be compassed by his servant's cruci treachery. For aught that the prophet said, Hazael had no syidence that the king was not to die by the force of his disease.

had no evidence that the king was not to die by the force of his disease.

When the prophet declared that the king would die, he settled his eyes upon Hazael, and looked steadily upon him until the gailty men's face was confused or "ashamed." But why? If he had been an innocent man, why should he have been troubled by the prophet's eye? He had something which he did not wish the prophet to see. He braved it as long as he could; but when at last the prophet's gaze seemed to pierce and read the secrets of his thoughts, then his face was "ashamed" and troubled. Because he had evidently a guilty purpose, he was "ashamed." Before he came on the king's errand, this cruel, erafly, energetic man had a purpose; and, though it dwell only in thought. had a purpose; and, though it dwelt only in thought, when the prophet gazed upon him, it seemed as if he waw and would reveal his secret: therefore he changed conntenance.

But, even then, though he had in his soul a purpose of murder and of supplanting, he was shocked at the idea of a cruel use of that which he meant by a had nothed to gain—the kingdom and its power. And when Elisha wept, and told the vision which he saw, and which affected him so deeply, this man involuntarily shrank from the picture, and exclaimed, "Is thy servant a dog, that he should do this great thing?" He had a cherished secret purpose of one crime, but the long ratione of crimes which would follow in the train of that one, he had not yet divested of their terror by thinking of them, by pondering them; and these thinking of them, by pondering them; and these

Although Hazael was carrying in his heart a murder. ha had yet committed no overt act; but he was a mur-derer and a usurper, because he had permitted himsel deliberately to determine upon murder and usurpation He had opened his mind to full desires and purposes, and therefore was already corrupted. For not when disease breaks out upon the skin is a man sick, but when it beats in his blood without exhibiting a sign

on the surface. And, in general, wickedness begins in the silence of thought and imagination. Sometimes men sin by ab-rupt provocation; sometimes they are led away by unforecen econotions. But these are not the most com mon cases. Men have, even in such instances, mostly prepared themselves for being surprised. They have prepared themselves for being surprised. They have corrupted the purity of their imagination; they have heated their feelings by pictures of coveted evil; they have taken from evil its repulsiveness by various familiarity of thought with it; they have corrupted the simplicity and integrity of their conscience by secret casulatries, by spun excuses, and by woven garments of lies, by which the hideoueness of evil has been covered up to their thought. And so, even when such men fall, though their fall seems sudden, though it seems underented by scems unprovoked, though it foems unaccompanied by any gradualism or cause, yet the preparation for it has been long, and secret, and inward.

It was not the storm that threw down that tree that fell in the night; it was the rot at the core that had been going on through years and years, and had left it but a shell. The storm only completed what inward carrington had been

but a shell. The storm only complete that a corruption had beginn.

There is in evil doing, as in well doing, a regular development. So that, when a man begins in imagination, he will go on to brooding a purpose; and

man should be prepared for the next step, and tempted them to be lost; but there is such a natural connected to it. And men are on a march. They are training and drilling; and they are pushed along by the very then between one step and another here, that when and drilling; and they are pushed along by the very they had once committed themselves to this stream, nature of the discipline to which they have submitted themselves. So that, if they once begin, there is a force at every mile, and at last, and before they were latent reason or law that is perpetually operating to apprised of their danger, the current was so strong that they could not land, and they were carried on At each successive stage, there is a reason or law for law they have considered.

No man I suppose certainly no young man are

be surprised if it did not; we expect that if one point of fruit decay, the whole, in regular progression, will decay—we should be surprised if it did not. It is the nature of rust and canker and rot to go on. We and yet, dry cards are very dry indeed. Drinking nature of rust and canker and rot to go on. We and playing are so nearly connected that they court expect that moths will cat in and on upon fabrics; each other as almost intimate relations and inevitable that vermin will overrun the house or the farm; that insects will breed innumerable; that disease will work its way toward disorganization and death. We believe all these things of physical mischles, but we do not recognize that there is a dark moral analogy; that there is a counterpart in human thoughts and imagi-nations and conduct; that when men take the first step in evil, there is a probability that they will take the second, a greater probability that they will take the third, and a still greater probability that they will take others: that as a man goes down in a moral scale the pressure increases, and the further he goes, the more terrible becomes the danger that he will sink to the very bottom. There may be interjected circum-stances, causes, reasons of repentance, after a man has become involved in wickedness, which shall check him n his downward course, and restore him to virtue; but f the natural law of causation is permitted to work it. elf out, it will have a downward tendency from the

beginning to the very end.

Men, in entering, then, upon an evil way, never perceive, or seidom perceive, this connection between the different stages of evil and of degradation. Indeed,

tive, and timed, the threat of the rod, and sometimes even more, the sense of degradation under the parent's even more, the sense of degradation under the parent's the next, they are sure to go on to the end of the rebuke, is such that to him a lie seems the less, and dreadful course on which they have set out. hat he may escape, he takes it as the less of two

Lying is very corrupting even in this mildest form. But neurally the beginning of falsehood is small, self-defensory. Lying, however, for the sake of escaping from exposure in wrong, or from punishment, prepares men to lie for something better—better, I mean, on the side of evil; for they next employ it with less pressure of motive. They are more free to use it then. At last they begin to choose it as a deliberate means of procuring ends. At first lying is a shield: after a while it becomes sword and spear. At first it is meant by men to guard them against the fruits or results of wrong-doing. And when a man lies deliberately for the purpose of ends, you may be sure that his conscience has been very much degraded. I can understand how a man thrust into the corner may defend himself by a lie. I do not mean that I would wink at such a course, or that I would exponerate from blame the man who adopted it; but I can understand how Lying is very corrupting even in this mildest form. he man who adopted it; but I can understand how the man who adopted it; but I can understand how human weakness may lead one to provaricate under such circumstances. When, however, a man spins lies deliberately; when, contrary to what he knows to be the truth, he says, "There is the thing I mean;" when he uses a string of lies as a lasso to throw around whatever he wishes to ensuare; when he hunts with lies—then he is given over to corruption of conscience. Then, having lost all moral virtue, he is indifferent, and is exceeded. and is scarcely cognizant of the difference between trutb and lie.

truth and ito.

Now in the beginning no man ever meant to become a habitual liar. No man ever said, "I will put myself through all the phases of the habit of lying, from the beginning to the end." The first lie is thoughtless, usually. No man, when he sawed the first lie seed, expected to see a whole crop spring up from it. It was not his purpose to reap from it a vast harvest of lies. But he put himself under that law of evil-doing which opens one step after another, and according to which effect inevitably follows cause, thus carrying him through various ranks and successions of evil. In the beginning he did not anticipate this result; he did not foresco it; he would not acknowledge the danger of its coming to pass; nevertheless, it did come to pass; and it comes to pass in thrice ten thousand instances, year by year. So that that which at last becomes a man's bed-follow, that with which be consorts, that foul wickedness in whose bosom he hesistates not that they need beginning to reprise could be the result of the shower: Only meant to strike the tree, and a whole shower comes down upon thin, it is in váin for him to say, "I did not be strikes the tree, and a whole shower comes down upon thin, it is in váin for him to suy, "I did not choose the shower: Only meant to strike the tree, and a whole shower comes down upon thin, it is in váin for him to suy, "I did not choose the shower: Only meant to strike the tree, and a whole shower comes down upon thin, it is in váin for him to suy, "I did not neen to kill the child: I only meant to call the tree. If well what would be the result li he struck the tree. If well what would be the result li he struck the tree. If only meant to strike the tree, and a whole shower: Only meant to strike the tree, and a whole shower: Only meant to strike the tree, and a whole shower: Only meant to strike the tree, and a whole shower: Only meant to strike the tree, and a whole shower: Only meant to strike the tree, and a whole shower to did not choose the shower: Only meant to strike

from such a temptation, the temptation which impels them to do it is the pleasure of society, the fear of saying "no." and being thought singular, the inability sort of criterion of his safety. For many and many a to bear raillery. But they never begin a course of man is on the road to an evil for which he has the drinking with the expectation of going to the end. It greatest horror. Many and many a man is infected

when he broods that, there is a law which tends to move him onward toward action; and when he takes one step in evil, there is a law which leads him to the next. Human actions are neither accidental nor the result of circumstances, except in a secondary manner. Circumstances, except in a secondary manner. Circumstances are what air is to fire. If there were no spark, blowing would kindle nothing. And, in evil, if there was no state of heart ready and ripe, temptations—or, as men more softly call it, "circumstances," always kill the men that are prepared to be killed by them.

But at each step of thought, or feeling, or wrong doing, it is a part of the nature of the process, that the man should be prepared for the next step, and tempted to lit. And men are on a march. They are training the cup that sparklas bright as a ruby, it is the cup that sparklas bright as a ruby, it is the cup that sparklas bright as a ruby, it is the cup that separklas bright as a ruby, it is the cup that separklas bright as a ruby, it is the cup that separklas bright as a ruby, it is the cup that separklas bright as a ruby, it is the cup that tempts then a diamond hue, that tempts then at law then the sire that the pol such in the sub separation. They did not the soles of their feet; then kneed deep; then walst deep; until by.

At each successive stage, there is a reason or law for going still further.

As a rolling stone that starts at the top of the cliff rolls slowly at first, but with each foot or yard of its descent gathers momentum, and plunges irresistably to the bottom, so wrong doing begins moderately, but gathers momentum at every step in its progress.

The changes of chemistry are not more in the line of absolute causation, than are the changes that take place toward wickedness in men who tend to be corrupted. The juice of the grape is first sweet, or in a saccharine state; then it undergoes the vinous fermentation; then follows the ascetic fermentation; and then putrescence and corruption. And each stage is a logical sequence of the one preceding it. None of the later ones could exist without the former. Each is a starting-point for the next.

And not only do evil men wax worse and worse, but evil in men, any shade of wickedness, any trait of baseness, has a natural, an inevitable tendency which, when unchecked, goes on, ranges through a regular unfolding, passes all the stages of growth from seed through blossom and fruit, back to seed again, thus completing the circle—revolving the whole round.

We know these things to be true of ontward things. We expect rust to eat in deeper—we should be surrosed if it did not; we expect canker in entered to the confirmation in this yiee. A rebellion against to ward confirmation in this yiee, a rebellion against to ward confirmation in this yiee, a rebellion against to ward confirmation in this yiee, a rebellion against to ward confirmation in this yiee, a rebellion against toward confirmation in this yiee. a rebellion against toward confirmation in this yiee, a rebellion against toward confirmation in this yiee. No man, I suppose-certainly no young man-

completing the circle—revolving the whole round.

We know these things to be true of outward things, no man ever became a gambler that there was not in we expect rust to eat in deeper—we should his mind all through the earlier stages of his progress toward confirmation in this vice, a rebellion against upon the branch, and consume its health—we should be surprised if it did not; we expect that if one point ward becoming a gambler that he did not say, "I will see the latter than the did not say, "I will see that the did not say, "I will see the latter than the did not say, "I will see the latter than the did not say, "I will see the latter than th

friends. And so, as playing for nothing is a very in friends. And so, as playing for nothing is a very insipid process, men soon get to playing, not for money, but for the drink, for some little token, for nuts, for the supper, or something of the sort. They play for small amounts—just enough to keep their hand nerved, just enough to keep an object before their mind, just enough to have the devil inoculate them with a passion for gambling, and the moment they have once get. sion for gambling; and the moment they have once got the virus in them, then it is no longer at their option

how far they shall go.

Suppose a man should go to his physician, and say to him, "Be kind enough to inoculate me with the small pox, so that I shall have the small pox a little!"

Suppose a man should ask to be inoculated with the

Suppose a man should ask to be ineculated with the plague, so that he might have just a taste of the plague. When once the disease is in your blood, it is no longer you that shall say how much or how little you shall have of it. It has a work of its own, which it will carry out irrespective of your wishes.

And that which is true of gambling, is true of tampering with illicit pleasures—with this exception: that gambling works with slowness, while licentiousness works like a conflagration. The spark rarely smoulders long. When a man has caught the infection, it is as if he were set on fire of heli. There may be outward guises which for a time concent his real the different stages of evil and of degradation. Indeed, men never choose to think much about that which they know to be wrong, and which they mean never these to have. Men are apt to resist reflection. They hide their eyes on purpose. There seems to grow up a kind of fever in the tempted heart, and men are delirlous, often, for things which they know to be wrong. They blind themselves, as if they were not naturally blinded enough under the pressure of tempted heart, and hope where there is no ground for hope.

But even where men cannot help having painful intimations—as often they cannot; where their conscience will protest, and their fears will prophecy; where, now and then, some circumstance, breaking those, as it were, suddenly arrests them; where their to stall that one thing; but stealing that meant some moral nature revolts, they are accustomed to fortify

loose, as it were, suddenly arrests them; where their moral nature revolts, they are accustomed to fortify themselves by a choice of that part of the whole course that is next to them, a protest against those parts the self-excusation; it meant a great deal of self-excusation; it meant a great deal of the meant of the meant of the meant a great deal of the self-excusation; it meant a great deal of the self-excusation; it meant a variety of the meant of the whole course of the say to themselves, it is not the whole course of wickedness—indeed, it is not wickedness—that I propose to indulge in: it is just this thing?"—the thing next to them—the purpose they have formed—the want they have—the pleasure they covet—the object they have in view. They aim at that, saying to themselves, "That is the extent to which I shall go. I do not propose to be wicked, and to go through a long course of evil. I do not intend to do wrong except in this particular thing." this particular thing."

Take, for instance, a course of lying. Lying usually begins in self-defence. It is the coward's shield. It is an alternative of greater evil. Where a child has done wrong, "I it would say, "I have done wrong," if it were not for the fear it has of parental indignation or of punishment. Where a child is sensitive, and approbative, and timld, the threat of the rod, and sometimes great more the sensitive and sometimes are a man fear at law of causation which carries a man fear at law of the carries at l

In all these cases the man wishes the cause, but not the effect. But here is a law that he is tampering with—a law as cogent as fire, as water, as the seasons.

Let it be laid down as an axiom, that he that chooses a causo, chooses its known effect. If a man chooses indolence, it is in vain for him to say, "I do not choose poverty," he does choose poverty. If a man chooses vice, it is in vain for him to say, "I do not choose degradation." he does choose degradation. If a man chooses the first steps of vice, he chooses the subsequent steps, although he may not want them. He certainly knows the connection of things, and what are the liabilities to which he subjects himself; and, taking the first step with this knowledge, he is responsible for all the sequences. Nowhere, in the whole calendar of all the sequences. Nowhere, in the whole edendar of iniquity, can any man say, as a result of sober judg-ment, "I choose the seed, but not the harvest." If a man stands under a tree laden with drops, and he strikes the tree, and a whole shower comes down upon

to take a step in it; and when they have taken the first step in it, it is quite in vain for them to be surprised that they are beginning to reap its results. When a man has sown Canada thistic seed, it is too late for that foul wickedness in whose bosom he hesitates not to neatle, it that which in the beginning was a monster so hateful and repulsive to him that he said, "Is the servant a dog that he should yield to its power?"

Oh, how does familiarity with wickedness, and some practices of it, disposses us of the fear and repulsion with which it inspires us when first we behold it!

Men begin a course of drinking under precisely the same influences. Now and then, in the midst of great fromble, a man is taken by a kind of insanity which leads him to resort to the cup for the purpose of breaking down life and deadening sensibility. But such instances are rare. Men are insane before they take to drinking, under such circumstances. But, ordina:

that they are beginning to reap its results. When a man has sown Canada thistic seed, it is too late for him to protest against what he has done. They must come up. He may eradicate them, but he has got to work for it if he dues. When a man has been bitten by a scorpion that he has carelessly held in his bosom, it is too late for him to protest against what he has done. They must come up. He may eradicate them, but he has got to work for it if he dues. When a man has been bitten by as correct to the instances is a carelessly held in his bosom, it is too late for him to protest against what he has done. They must come up. He may eradicate them, but he has got to work for it if he dues. When a man has been bitten by as correct to the instances in scorpion that he has carelessly held in his bosom, it is too late for him to protest against what he has done. They must come up. He may eradicate them, but he has got to work for it if he dues. When a man has gone though a cartain series of transformations, the rest is inevitable. Nother blindness, nor hope, nor presumption will change the conrect of the cart of the ca

instances are rare. Men are insuno before they take to drinking, under such circumstances. But, ordinary speaking, men who drink do not begin in this orday. They begin, on the one hand, simply to add a little fuel to their energies, to raise a little steam for the purposes of business. They can only work twenty-four hours out of twenty-four, and they want to work in thirty-six I so they drink that they may be able to do it. They cannot each do two men's work, and they may be under the determined that they will because, as they say, their affairs require it; so they drink that they may accommlate the necessary strength—not heeding the fact that such a course is in reality a great waste of strength.

On the other hand, if men do not begin to drink from such a temptation, the temptation which impels reflections:

with and cherishes a disease which earles in it his cell is to take hold of positive good. The way for a

with and cherishes a disease which eatries in it bis mottality. And the mero fact that you feel asie is used the control of th

mought it possible that he could; but trinsgression against the best work work that he would not you have taken one step in weaker, temptation became more and more potent—

sin, tramp out the fire you have taken one step in they had just enough purity to make them say, 'I spark remains; for if you leave a spark and go to bed, never can be destroyed.' and just enough conscience to make them feel that they could not be overcome, by wickedness; and so they went on in their evincourse, be sufficiented with the smoke. Make thereugh work, will be sufficiently in Collection for the course. wickedness; and so they went on in their evil course, until, at last, futal disaster befell them. And thou-sands of men there are that have not conscience wickedness; and so they went on in their evil course, nutil, at last, futal disaster befell them. And thou. Put your whole strength in God. Live for the eternal sands of men there are that have not conscience world. Live in this world as men should live. Purify enough to keep them back from sin, but that have your hearts. Establish yourselves in virtue. Take chough to make them believe that they shall not go hold upon life in caunest. Be men, and acquit your through the whole course of ain, who end in atter selves like men, for Christ's sake. And when we are

their employ—some having had two, others five, others is neighbor to every other man, not merely in coherenten, others twenty, others thirty, others forty, and others fifty! Suppose there had been kept a record of what has become of all the young men that have been sake of saving men. For he that saves a soul shall in boarding-houses, both small and large! Suppose bide a multitude of sins. He that saves a soul shall we were to have a day of judgment, in which should be disclosed the life and destiny of all these persons! Oh, what an army of amiable young men! Oh, what an army of amiable young men! Oh, what a gathering of these that stand as the enshrinement of a gathering of those that stand as the enshrinement of mothers' tears and anxious prayers! Oh, what an Essemblage of much-loved, much taught candidates for damnation! Oh, what a terrific decimation! Is one in ten lost? You might double and quadruple the number, and then have scarcely enough for the count!

number, and then have scarcely enough for the count It is a terrible thing!
And of those that apparently stand, how many are riddled? How many limp inwardly, If not outwardly? How many have wounds that, though they may heal, will leave scars on them as long as they live? How many are beginning to do right, feeling the infernal grip of wickedness, still? How many that are perhaps cured of scurvy are weak from having had it? How many are so disabled by rheumatism or cramps, or gouts that they will never walk straight again? And how many are wasted and destroyed? The pit has not been without fuel. It has been fed by nothing less than without fuel. It has been fed by nothing less than men, men cradled, and rocked, and nourished, and brought up by saintly mothers, for destruction! They come bither all hoping, all expectant, all eager, all silly, all fools! Hero and there, by some overshadowing providence, some seem to be protected. Some are early turned back from evil, and reformed absolutely, and saved. Many more advance for in the path of wickedness, and then, becoming apprised of their danger, turn back; but it is only by climbing and climbing that they can ascend the steep down which they so easily slid. And many more than all these go on ing that they can ascend the steep down which they so easily slid. And many more than all these go on gathering darkness at every step, their feet treading more and more slippery and rough ways, till their character is gone. Their reputation soon follows; with trustworthiness all trust censes; life becomes a system of dodging expedients; vice becomes crime, and crime becomes destruction; and before half their days are ended, the terrible drama is enacted and the curtain falls, and Hell known the same content and crime becomes destruction; and before half their days are ended, the terrible drama is enacted and the

curtain falls, and Hell knows the rest.

Christian brethen, is not this appalling? and is it not true, most literally? When, therefore, we warn in the family and from the desk, on this subject, nothing, it seems to me, but the greatest presumption and infatuation, can lead the young to say, "It is an alarm without an adequate cause," My dear friends, alarm without an adequate cause." My dear friends, there is an adequate cause, there is a sufficient reason for this warning. Are there not those in this congregation that feel that they have need of it? How many of you dare sit down to night, when you go home, and take a pencil or pen and do two things; first write down all you know about yourselves that is wicked, and secondly, write it down in the names that belong to it? How many men dare put to their every vice its true name, and set down all the circumstances of its guilt, in simple, straightforward Saxon English, as the scripture is interpreted? There is great power in a name. And the moment a man is corrupted, you as the scripture is interpreted? There is great power in a name. And the moment a man is corrupted, you will find him reserting to pariphrases, smooth words, and not plain language. Plain language is not refined enough for him. To such a man nothing seems refined that tends to disclose his true character. And where a man is perverted by dishonesty in all its multiplied forms, where a man is debased by selfishness in all its hideous varieties, where a man is full of all manner of lusts, where a man is given way to exil tendencies in lusts, where a man is giving way to evil tendencies in every direction, yon never find him a straight, plain talker. He makes use of smooth round about expressions. And these are symptoms and scaly tokens of leprosy in a man. Now, how many of you, dare, to-night, when you go home, to sit down and examine your night, when you go home, to sit down and examine your nature? Do you dare see what you are accustomed to think about? Do you dare follow the course of your imagination? Do you dare put down a statement of all those things that defile your imagination and prepare the fael for positive lusts? Do you dare meditate those plans which you brood over, and which if carried out will destroy your life? Are you willing to give the names to all these things, and write them down in plain Saxon English, and bold them up before God, and say, "Here is my portrait?"

Oh, is there not a need of heart-searching, to prevent heart-breaking? The time is coming when your sins will make themselves known by their own disclosures. If they are not known at first, they soon germinate, so \$1.25-pos \$1.25

will make themselves known by their own disclosures.

If they are not known at first, they soon germinate, so that everybody knows them. You think that you are hiding your faults, so that nobody knows them; but men are busy with your character. Whispers are circulated concerning it. It is well known. The very persons over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have drawn a wait and the spiritual personned over whose eyes you think you have discounted the spiritual personned the spiri over whose eyes you think you have drawn a vell, see through your vell. What is known of you is enough to over whose eyes you think you have urawn a veil, see through your veil. What is known of you is enough to be your destruction, if it were not for men's kindness and charitableness, and their hope that you will mend.

Is it not time that men should begin to look into their own nature and character, and see where they are going, what they are doing that they ought not to do, and what they are not doing that they ought to do if men would betake themselves timely to such a course as this, is it not probable that hundreds would clorue, where now but tens and scores do?

All should make this heart scarching. There are one too good to do it. I am not. Every Christian onght to do it. Every man and child should do it. You should examine yourselves thoroughly—not as to the evidences of your plety, but as to the whole course of your thoughts and feelings, and your nature, as God sees them.

God sees them. Next, and finally, let me say this: I do not believe Next, and finally, let me say this: I do not believe that once in ten thousand times, there is any such potency in a man's will as to enable him to tarn hack from evil unhelped of God; and your second step of selfknowledge abould be the establishment of your inward and outward life in true plety. I think external reformation is better than nothing; but why should a man have a superficial influence, where it is in his power to have one as deep as his own nature? When all the resources of God's nature are offered to him for his assistance, and when God will throw about a man mayo a superious inductor, where it is in his power to have one as deep as his own nature? Why should a man stand painfully trying to help himself, when all the resource of God's nature are offered to him for his assistance, and when God will throw about him the arm of his strength, and shield him with everlasting goodness? The way for a young man to escape

chough the whole course of ain, who end in utter destruction. It is a terrible thing!

If there is one thing in this great city that is shaken off like flour from a cook's dredging-box, or like pepper from a caster—if there is one thing here that is blown through the air and blasted, it is young men. They come from their homes to this rast slaughter-house city, as the old hecatombs come forth for the slaughter. For I cannot say, but I think that if of every hundred flifty in the end are successful, the count would be very large. There is nothing that is so wasted, so remorse. Itself yused up, as the young men that come to our cities. They see the paths which have led others to ruin; they behold dangers on every side of them; they are warned by parental advice, by early teaching, by their conscience, by their fears, and by lurid expectations of evil; and yet they go on, and on, and are destroyed.

What an experience meeting it would be if all the old business men of this city were to come together, and others fifty I Suppose there had been kept a record of what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been what has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men that have been whet has become of all the young men t

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