

VOL. VI.

(BEBRY, COLBY & COMPANY,) Publishers,

NEW YORK AND BOSTON, SATURDAY, OCTOBER 8, 1859.

TWO DOLLARS PER YEAR, } Payable in Advance.

THE SERMONS Of Revs. HENRY WARD BEECHER and EDWIN H. OHAPIN are reported for us by the best Phonographers of New York, and published verbatim every week in this paper 1 EIGHTH PAGE-Lecture by Rov. H. W. Beecher. THIRD PAGE-Roy. Dr. Chapla's Sermon.

SIXTH PAGE-OOR L. V. Hatch's Discourse.

Written for the Banner of Light. **^BERTHA** LEE MARRIAGE.

To the Memory of my Husband this tale is dedicated.

BY ANN E. PORTER, Author of "Dora Moore," " Country Neighbors," &c., &c.

CHAPTER XV .- (CONTINUED.)

She did not answer me at once, but opened a book , that lay on her table, and read aloud :

""" Let us bear patiently what God sends ; for impatience doth but entangle us like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident; it were therefore better that we compose ourselves to a patient than to a troubled

we compose ourserves to a patient than to a troubled and miserable suffering. God, who in mercy and wisdom governs the world, would never have suffered so many sadnesses, and have sent them to us, but that he intends they should be the seminary of comfort, the nursery of virtue, the exercise of wisdom, the trial of patience, the venturing for a crown and the gate of glory. In this world you are but a stranger, traveling to

your own country, where the glories of a kingdom are prepared for you ; it is therefore a huge folly to be much afflicted because thou hast a less convenient inn to lodge in by the way."

"And this is the way you teach yourself patience, dear Mary ?"

" It is the only way to do it effectually; and, Bertha, it is by such chemistry that the ills of life may of her companions ; but as saddle-horses were rare, be transmuted into blessings. Remember it; and that arrangment could not be made, and I was when trouble comes, wait patiently, and God will therefore to take Addle's place on her return, and deliver you-or, if he does not, you may know that ride a few miles on a fine but gentle spirited saddlethe discipline is what you need. There was a time when my spirit chafed against my lot in life; but I believe that my heavenly Father placed me here for a wise purpose, and I have learned not only to be contented, but happy. It is certainly one step toward happiness to know your duty, and my path houses, and further on, toward the water, some fish is so plainly marked dut for me that I cannot mis. ermen's huts; a bridge was thrown across the watake it. You know my early history, and can under- ter, which we could pass, and then find ourselves on stand why I would not forsake Mr. Mudgett in his one corner of a long, barren, sandy island, which old age. I thought my sickness was a trial almost runs for some miles near the shore. too hard to be borne; but it has given me a most precious friend-one who has led me from a path of error."

"You don't mean." I said, in some astonishment, "that you subscribe now to all Miss St. Leon's which, Mary Lincoln's mother was shipwrecked. I views-that you have adopted Mr. Calvin's orced ?" told the story; my companion was much interested, I was sorry that I had spoken thus, as soon as the while, from design, I omitted the name of my teach. t'my line for an expressi on of nhim

special partiality for feminine women; and Miss Crooks. who made such tremendous efforts to entertain me, to day-I am afraid a second interview would send me back to "old Virginny" by the express line direct 1 1 am under great obligations to vour friend. Miss Lincoln : and I never paid a bill more cheerfully in my life, than the one Dr. Kit tredge presented yesterday; but I would rather pay two more than have to sit face fo face with a prim Yankee schoolma'am another hour, whose face is like an Egyptian mummy, and whose words remind me of the old hymn, "Hark, from the tombs a doleful sound !"'

man's soul in a woman's body, and we men have a

I laughed heartily at Pa's notions, and feeling a little roguish, I told him I would inflict no more Yankee schoolma'ams upon him : if he didn't think Miss Crooks interesting and beautiful, he certainly would n't like Miss Lincoln's black eyes, and yellow skin, and long neck ; and then she was good, too, as good as Miss Crooks, and might make him feel his own deficiencies in that respect. Then he laughed and went to smoking, and I ran over here with the watch."

"Why, Addie." said I. "how could you describe Miss Lincoln in that way ?"

"I was in a wicked mood, I suppose; but come, Bertha, we are already late for study hours."

As we ran through the garden, Addie said-"Would n't it be a joke now, if Pa could see Miss Lincoln, and not know her by name? Now, do contrive some way to bring it about."

I had seen Addie's father, and was not surprised at her warm admiration and love for him. Their affection was mutual, and they seemed perfectly happy in each other's society.

The next day was bright and warm, and Addie proposed a ride on horseback to her father. He was delighted with the idea, and asked her to invite one horse

"Where will you ride ?" Mr. Stanley asked, when 1 was mounted.

Now there was an old road that led to the ocean. shady and pleasant, on which were a few farm

It was very pleasant to watch the waves dash against the beach, and see the vessels coming in and going out. As we rode along, I observed the hut where old Mr. Mudgett once lived, and where, near er. I gave a faithful account of old Mudgett, add

British soldiers were on us, and were cutting, and so warm-hearted that you carry your admiration too slashing, and killing all before them. Such a tu- far. Miss Garland is greater than Zenobia to you, mult you never saw before-men, women and children running in all directions to escape the regulare not equal to one-half of Miss St. Leon; and as lars, while men rode through the town, screaming, Fly for your lives !! .. They are behind you !! One man yoked in his oxen, and taking his own family, and his neighbor's, drove off to escape the soldiers. One woman ran four or five miles, and then sat down on the steps of a meeting house to nurse her child, and found, to her great horror, that she had brought the cat, instead of her baby ! I thought I should be left alone in the town. I was

caulking a boat, and was sitting down on the sand. eating my bread and cheese, when the alarm came. went home and loaded my musket, and then finished my lunch. I had been longing for a shot at 'em ever since them guns talked so loud at Breed's Hill. After awhile, the town was still as a graveyard, and I went up into the street with my musket on my shoulder, but saw nobody but Colonel Hudson. He was so fat he could n't run, and he stood at his door with his musket londed. Going off?' said I. Going 1 no,' said he; 'I'm going to stop and shoot the devils.' 'I'm your man then,' said I; and we watched all night; but not a red coat showed his face in the town, much to our disappointment, and who started the rumors has never been found out to this day.

But I'll tell you something that happened the next January. You've noticed, perhaps, if you are an observing man, that there is a sand-bar at the mouth of the river, which prevents vessels from passing, except at certain stages of the tide. They are trying to get a breakwater at the port; but I can

tell 'em it will do no good. Nater has put the bar there, and nater 'll keep it there, spite of all man can do. But it 's an ugly place for vessels, sometimes. Well, one morning, Joe Stanwood and I were looking out to see the brig Sukey, which was taken by one of our privateors, when we spied, several miles from land, a British ship off the bar. The wind was easterly, and threatened a storm. She tacked often, and we could n't, imagine for some time what it meant; but it occurred to us that the English booby had mistaken our bay for Boston harbor, which was then in possession of the British. Here was a chance then. We kept our own council, letting into the secret only those who were needed for the expedition; and starting with three whale boats, we rowed out to offer our services as pilots to the poor Englishman. We could help him over the bar. We selected our captain, and when we came near, he hailed the ship. "Where from and whither bound ?" The captain, not guessing our purpose, answered. From London, bound to Boston. Where are you from, and where bound ?"

Captain Boardman shot off a lie in return, like a boat going with the tide.

"From Boston. Want a pilot ?" "Yes" was the renly

and Maria Theresa and Queen Elizabeth combined, for Miss Lincoln, though it was the name of your grandmother, and a proud old English name in our State, I am heartily sick of it; and now she is well again, and you have compensated her for her labors. let us say, "Peace to her memory."

"I like the name better than Mudgett," said Addie, trying hard to pout a little; but the suppressed smile chased the frown away. Her father looked annoyed.

"You remember, Addie, a rose by any other name would smell as sweet. But like as not that is not hor name. I wonder if she has no clue to the name of her parents. It is strange no one has taken more interest in the girl. Why, I'm as much surprised as if I had found a diamond in Berkley Swamp."

" Oh. father I' don't be so warm hearted as to carry your admiration too far." said Addie archly.

"You are incorrigible," replied her father ; " now, to pay for your impudence, put on your bonnet, and go with me to Mudgett's."

They did go, but found the old man alone; Mary had gone to her mother's grave. They walked thither, and found her trimming the grass, and setting out some English violets.

"I have often heard Aunt Mudgett say that this was my mother's favorite flower ; but I have never been able to get a root till this Spring; their perfume is very sweet."

"They are very common in the old country." said Mr. Stanley ; "I have gathered them in the meadows very often."

"Were you ever in Lincoln ?" asked Mary.

"What-in the rare old olty of Lincoln, on the Withan, in the County of Lincoln ? Yes, indeed; that was where old John of Gaunt lived; and the tomb of his wife. Catharine, is yet to be seen ; and the old Cathedral itself is worth a voyage across the Atlantic to see. It is very rich and beautiful, and its bell, called the 'Great Tom of Lincoln,' is said to weigh five and a half tons. I spent days there, wandering about the ancient remains, and I never wearied of the Saxon, Norman, and pointed arches, doorways with turrets, walls, mullions of windows, and other rare relics of the past, enough to set Scott's old Antiquary, Oldbuck, in a furor of talk."

While they were talking, Mr. Stanley had seated himself on a fallen tombstone : Mary was on a large stone near her mother's grave, and Addie had thrown herself on the grass by her side, and was in her usual position, her head resting in Marv's lap. Her father was so interested in relating his reminiscences, and Mary in listening, that neither of them noticed her at all, till she, becoming impatient-for the old city of Lincoln had no particular interest for her-said abruptly-

"Why, Mary, what do you care for the old relics? as let us walk to the top of the hill."

those who worked there, an exercise that threw off a little of the superabundant ill-humor of his system. into the free air, instead of pouring it all on Mary's devoted head.

NO. 2

It was Mr. Stanley's intention, as soon as the term closed, to take his daughter on her long promised journey : and it was not strange, after being entertained by the old sailor's stories, that he should wish to make some recompense to Mary for her patience in listening to the off-told tales, and he proposed to her to accompany Addie as a friend and teacher. Mary had always been a closo prisoner in Rockford : and the fisherman's hut, the boarding house, and the Seminary, had hitherto bounded her travels. Her mind was richly stored with the history of the past, and with the progress of the present age ; she loved society, and the free air and sunlight; she delighted in fine scenery, and in rare objects of art, but her duty pointed away from all these, and she did not hesitate a moment in refusing this offer, so kindly made. Even Miss St. Leon-the stern, uncompromising Miss St. Leon-who could trample upon all pleasure without regret, when duty lay beyond, advised Mary to go. She would see that the old man was cared for, and every comfort provided; but Mary was firm in her refusal, and though Mr. Stanley ventured to urge, and Addie tried the power of tears, they were all of no avail, but with a smile Mary, bade them " farewell" as they entered their own car. riage, luxuriously fitted up for a long journey, and drawn by two noble bays, the pride of the colored driver, "Jim," who declared there was not such another pair in old Virginny. From this Mary turned to her own home, the little wood-colored, tumbledown house. where the old boatman was waiting for her to fill his pipe and mix his glass of grog. "Poor Mary !" said the girls, and I thought so then, but later years have taught me that Mary was happier than any of us. We had letters from Addie-not long and minute as we wished; she was too indolent for that, but they came often; one to me was dated at Boston, and had the following postsoript :----

"I have seen your hero. Bertha! I always told you I would, and when the Stanleys say they will, they mean it. But I was luckier than I expected to be, for Pa has a friend in the West Indies, who is in some way connected with the firm where Charles Herbert is, and one day he ordered the carriage driven to the store. It was Charles Herbert that came out. to speak with us, and, Bertha, it was just as I fore-I fell in love with him at once. Now you must help yourself, if you can ; I shall see him again, for there is some business requiring an agent to go to the West Indies, and Charles is to call at our rooms this evening. I am going to wear my blue silk and my pearl brooch and car-rings, and you may guess the consequences. But, seriously, Bertha, for you know I'm only joking, (for I mean to live only for my father,) I like Charles Herbert's looks exceedngly, and the gentlemen of the firm spoke in the lighest terms of him, as one in whom they had unbounded confidence. I wish you were with us. Tell Miss Lincoln that Pa says he wishes I would learn, to talk with the ease and flueucy which marks her these were his ve return, I shall make special effort." The next letter was dated at Saratoga. Addio was in the full whirl of gayety and fashion, and entered into it with zest. She danced with this distinguished foreigner, or such a member of Congress, or some great man waited upon her at table ; she had kissed Henry Olay, and been introduced to De Joinvilleand that evening she was going to a fancy ball-"Pa had ordered the toilette, and of course it would be exquisite." " My poor Addie !" said Mary Lincoln, " I wish she had not gone there." The next letter was a doleful one : "Oh. dear Bertha ! what shall I do? There is a rich young Southern widow, dashing and handsome. that is laying siege to Pa's heart. It is reported that she has a large plantation at the South, and hy the rich jewelry that she wears, I think she must have a long purse. I begin to think, too, that Pa will marry. He said the other day that he was weary of wandering about the world: he loved the quiet of domestic life; and yet, said he, home is no longer home, now that your mother is not there. That was significant, was it not? Mrs. Le Roche. that is the young widow's name, is very patronizing and kind to me, and as sho is all the ton here, I think Pa is rather pleased that she should chaperone me. But my heart does not warm toward her at all, though everybody here says it will be a splendid match. But she's not one bit like my own dear moth-er. She was gen le and pious, and loved home, and never wanted admiration from any one but her husband. Mammie says she was 'an angel that lost de way, and got down here in dis wicked world, but de good Lord soon showed her de way home again." What would Mammio say to Mrs. Le Roche with her feathers and point lace and diamonds, real diamonds, worth I do n't know how many thousand dollars? She is superb when she is dressed, to be sure, and when Pa walks into the dining room with her at six o'clock-when the gas-lights are all burning, and the tables glittering with silver and glass, and she in full dress, I think I never saw a more noble looking couple. I can't help admiring them, as all the rest do, and Pa, who you know has a great passion for beautiful women, enjoys it too. How can he help it? But poor me ! after the first feeling of admiration is over, my heart quivers, and I think of my dear, gen-tle, loving mother, and can hardly keep the tears from falling into the soup. Pa and Mrs. Le Roche met in Europe, and they talk French and Italian to-gether, and she sings and plays superbly, and all his makes me feel as if I was a poor little ignorant thing, not fit to be the daughter of such an accom-plished woman. - Oh dear! I shall envy you the possession of Charles Herbert, if matters go on so much longer. I must stop now, for Pa calls me to ride out with Mrs. Le Roche and himself. The plot thickens. Your distressed friend, ADDIR." I read the letter to Miss Lincoln, and this time she did n't say, " Poor Addie," but "Mrs. Le Roche must be very beautiful, I think," and then she asked me all about Charles Herbert, and said, "You are ----

passed over my friend's face, as if I had recalled sad memories.

"I mean." said she. " that a creed which produces bad. She has shown me-what I ought to have seen for myself-that I was funciful, imaginative, and craved a religion that would satisfy that want of my nature, while I should have been seeking the truth. 1 fear that you are too strongly prejudiced garden path, but the front of the house faced a nar against Mr. Calvin. I think he is one of the few row street, leading to the village. The door was who believe his creed, and act accordingly; he may have more zeal than discretion, but give him credit watching with the interest of second childhood, any for sincerity."

"Now, Mary, you will come back to school ; we miss you very much."

"No!" said Mary, decidedly ; "I must tell you. position where I cannot be perfectly free in my re- his rheumatism and his temper. My horse was ligious opinions, and where the same liberty of con- restive, and when Mr. Stanley proposed to call at science is not allowed to all. I was humbled and another time, the old man saiddismissed because I investigated and thought for myself. I would not willingly submit to the same ordeal again ; so, dear Bertha, I fear you will think me a proud little woman, with too much independence for my poverty-for here 1 am, with only nineport. But he needs my care; and so, following good old Jeremy Taylor's advice, I try to trust in God, and thus cast out anchor for my soul, to keep 'it from shipwreck, though I cannot keep it from storm."

She sat still a moment, my hand in hers-what could I say? poor little me, who had neither spiritual knowledge, nor the strength which comes from trials nobly borne !

window, and Addic's bright face peeped in.

"Let me in at the window. If I come round by the door. Uncle Mudgett will be sure to poke up his as strangers. head, and say, 'What's that madcap here at this time of night for ?' "

We aided her to spring in, when she produced from her pocket a little box.

"There, Mary, I knew my dear, good father would was written :

"For my daughter's friend; with the gratitude ARTHUR STANLEY." and kind wishes of

he said. 'Oh no, Addie! I do n't want to see any hind, when all the folks run for their lives, because more Yankce schoolma'ams. Miss Garland is well the 'regulars' were coming? enough in her way, and I have the highest respect It was one Friday afternoon, April 21st, the second

ing that he was a sailor during the last war with England, and could tell some amusing incidents.

"You must procure me an interview with the old such characters as Miss St. Leon, cannot be very sailor," he said, " and I will manage to endure his gruffness for the sake of a sailor's yarn."

This was just what I desired, and therefore proposed to ride home by the way of Mudgett's house. We were always in the habit of going to it by the open as we passed, and the old man sat just inside. passer by. Mary was not in sight, but the old man, was unusually gracious as I rode near. and when 1 introduced Mr. Stanley, returned the salutation with more gentleness than I had ever seen him manifest what I told Miss St. Leon, to day, when she urged to strangers; a little conversation ensued, and when my return, I am not willing to place myself in any the war was referred to, Mudgett seemed to forget

> "Come in the morning, and I'll spin you some yarns, maybe you 'd like to hear."

"That's an original," said Mr. Stanley to me "even a orab apple has its sunny side, and though the old fellow has perhaps had a hard battle with ty dollars a year (my uncle's pension,) for our sup life. I'll find one mellow spot in his heart. Tomorrow I'll chat with him while Addie is at her regitations."

The next day found him seated by the old boatman, wondering, as he afterwards said, how that delicate blossom, "our Mary," as Addie and I called her, but "my darter," as Mudgett expressed it, came to be budded on so rough a stem. She was dressed, as the day before, in a delicate pink gingham, with the brooch, which attracted Mr. Stanley's attention, As we sat thus, some one tapped lightly on the from its similarity to one worn by his first wife be-

fore their marriage. Mary had never seen Mr. Stanley, so that they met

"I am told you were on the ocean during the last war, and took part in the struggle."

"Yes. I fought the British till I was taken prisoner, and placed on board one of the prison ships, and you may guess whether I have any love for the old bring it I" and she opened the cover, and displayed country left. But the last war was nothing to the a valuable gold watch, and a little card, on which first; perhaps you don't know that I sarved in that, too.'

"It seems hardly possible," said Mr Stanley.

"I was a youngster of eighteen. Did n't I hear "I wanted him to come and bring it himself; but the cannon of Bunker Hill; and didn't I stay be-

for her; but she is stately and cold as a granite day after the battle of Lexington was fought-the mountain covered with snow. Miss St. Leon has a news ran like wild-fire through the town, that the only I do not fall down and worship them. You are and enjoyed himself awhile every day in fretting at not engaged, I hope, Bortha."

"Then heave to, and I'll come aboard."

They have to at once, like good friends. Our boat was rowed to the ship's gangway, and our captain went on board, and, gentleman that he was, went to the quarter deck, shook hands with the captain, asked the news from London, &c. While he was talking, the other beats rowed near., and we went on deck with our arms, and were paraded across the gangway. Our captain then left the quarter deck. and ordered the ship's colors struck ! Did n't the captain open his eyes, and did n't the crew stare at us, and did n't they look all round to see Boston, and find out that General Gage was too far south to help them then ?

We did n't hurt 'em, though. I have wished, since. we had treated them as they treated our prisoners. But we made a good thing of it, for we found the ship loaded with wine, and porter, and vinegar, and hogs, and sour crout; and in six hours from the time we started, we were in port again with our prize."

We have given just a specimen of Mudgett's remi niscences. They amused his listoner, and he called often, and would smoke a cigar while the old boat man smoked his pipe.

Mary Lincoln listened to these stories, as she had often done before, with patience. They were worn threadbare to her, but if it amused the invalid to relate them, she was happy.

Her quict ways, her refinement and beauty, could not escape the notice of the connoisseur in woman's charms, as Addie's father professed to be; and one day he said to his daughter:

"That Mary Mudgett (pity she has n't a prettier name.) would grace a queen's court. Wonder where she nicked up so much knowledge. I spoke of the Greek war to day, and I found that she knew more about it than I did. You must make her acquaintance, Addie; and do n't let your Southarn pride be a barrier to the possession of such a friend. Our fam ily have pedigree and position sufficient to choose our friends where we please. Come with me to morrow, and see this old boatman's daughter, (not his daughter, though. It is plain enough there is no blood of his in her veins;) and who knows but the little waif thrown up from the sea, may have as pure blood as that of which the Stanleys boast ?"

and half vexed that Addie expressed no more interest. "Well, my daughter, what say you to a call upon the old boatman this afternoon ?"

"I will go, father, on one condition-that you 'll not laugh at my Yankee schoolma'ams."

"Bless your heart, child, I never laughed at them :

But Mary was reluctant to go; she would like to

hear more, and speaking low to Addie, said-" That was my mother's home, I believe." At that Addie started up.

" How did you know that ?"

"It is on the back of the picture, and Aunt Mudgett says she used to scribble the name on a paper; and I have a bit of paper, with a picture of the old Cathedral upon it, which she drew." " Let me see," said Addie, as she drew the picture

from Mary's bosom, and opened the locket. "To Mary Lincoln, of Lincoln-from Robert." "Why, father," said Addie, forgetting everything else, "that is where Mary's mother lived, and where Mary was born !"

Mr. Stanley looked from one to the other, wondering what it meant.

"Excuse me. Miss Mudgett : but I am puzzled to know what this means. I had heard something of your history, but supposed you bore the name of your adopted father."

"Father." said Addie, her roguish eyes dancing with mirth. "allow me to introduce you to my friend, Miss Lincoln, the Yankee schoolma'am !"

Mr. Stanley, with all his natural and acquired ease of manner, was a little perplexed how to proceed, but rallying his gallantry, said-

"I am happy to acknowledge my mistake, and do not regret that it was a mistake. As to you, my little mad-cap. I cannot censure you very severely, for I believe I did absolutely refuse all acquaintance with Miss Lincoln, while I introduced myself to Miss Mudgett, and, if I remember right, gave her the name."

"All's well that ends well," said Addie. "But there is the bell for recitation. Oh, dear! Miss Lincoln. I wish you were my teacher again in history; but good by, I'll take the shortest road," and away she ran over the hill to the Seminary.

CHAPTER XVI. THE JOURNEY.

I do not know, for Addie was not there to report, whether Mr. Stanley and Mary finished the history of old Lincoln that day; I opine not, for it runs back to the old doomsday survey; the castle was built by William the Conqueror, and in the middle Addie bit her lips, and listened to her father, and of the fourteenth century inhabited by John of he went on, expatiating upon "our Mary's" charms, | Gaunt, "Old John of Gaunt, time-honored Lancaster." and this fact probably led them to investigate Shakspeare, and from Shakspeare they perchance went to history, and Addie said they found more and more to talk about every day; and, what was very agreeable, old Mudgett's rheumatism grew better daily. He sometimes even went into the garden.

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BANNER LIGHT OF

" No Indeed, no indeed, Miss Lincoln ; we are only just like brother and elster; we shall always be so, perhaps-and, whatever happens, we shall always be friends."

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"Just like brother and sister I" my consolence, kept echoing those words, for it also asked, "where will be your happiness, if Charles Herbert becomes the husband of another ?"

I told Miss Lincoln all about our early friendship, and how happy we were on the old farm. She sighed, as she said-

"Such a friendship appears to me so beautiful, formed in childhood, strengthened in youth, and enduring to old ago and death. There are some such, but they are rare, few experience them, for most friendships are well described by the parable of the sower-some seed fell on stony ground, some by the wayside, some fall among thorns and brambles, and languish in a short, sickly life, while few, (thank God for that remnant,) strike their roots strong and deep, and bear fruit an hundred fold. I trust, dear Bertha, yours may resemble this last, but be not too confident; life has much of disappointment; we sometimes outlive our friendships, or what is worse, find old friends living, but dead to us."

She seemed in a less cheerful, hopeful mood than usual; her lonely life was a sadone, but activity and faith enabled her to bear the cross.

A little incident occurred at this time in our family at home, which gave me much pain. Willie was twelve years of age, and my mother thought old enough to be sent away from home. I do not know how my father came to consent to it ; it can be understood only by those who have seen the power of a strong woman's will over man. Man boasts of his power and his strength, but in the hands of such a woman his will is but a reed shaken with the wind. Whatever was the influence used, the result was that Willie was apprenticed to a book-binder, a nephew of my mother's, who was pronounced by her to be a competent man to take charge of a lad, and from her description one might be led to think that the child would improve his situation by leaving his father's roof.

A few weeks of bondage brought me a letter from Willie, blotted with tears. He was harshly treated, and made to labor beyond his strength.

"But of what use will it be to complain," he said: "my mother will sooner believe her relative than myself. I shall run away, sister, and what will become of me, then, I cannot tell."

I wrote to my father. He was absent from home on business, and the letter never reached him. I waited a few weeks-another came :

"Mr. W____ is found out now; our mother will henceforth cease to talk about him. He is proved to be a dishonest man-a villian, indeed, and left town at night to escape the vengeance of the people. I will not go home, but shall go to sea. Good by, dear sister, and do n't forget Brother Will."

I sent the letter directly home, and wrote at once to Willie; but it was too late-he had gone to the Sandwich Islands!

'It was sad to think of home without his pleasant face and kind words, and sadder, still, to think of him exposed to the hardship, privation and evil of a sailor's life.

I received a visit from Charlie about this time; he had heard of Willie's departure, and grieved almost as much as myself. Charlie was very happy; his employers liked him, and he thought there was no firm in Boston quite so honorable, or doing a better business. I could not help smiling to hear him tell about "our contracts for sugar," or the "amounts of our sales," as if he was in reality a member of the firm. As was characteristic of him, he entered heart and soul into his business, and bade fair to understand it. as well as his employers, in a brief time. The idea of going to the West Indies pleased him; he had self reliance and courage, and the hope of doing well by his employers made him anxious to leave. I found he was going on with his studies. He was far ahead of me, now; had long since finished Adams's Higher Arithmetic, gone through Algebra, and was then in Euclid. He improved his gs, either by study or attending lectu read a course of History, and could already read and write Spanish tolerably. He was very ambitious now to speak it fluently. Ah. Charlie | I felt quite deficient, and began to think that boys were, after all, smarter than girls. He was the same genial, fun-loving fellow as ever, and had changed only in his person. Boston seems particularly favorable to the development of manly beauty, but rather detrimental to feminine charms. Why is this? Charlie had grown handsome; perhaps it was owing to a course of gymnastic exercises, or, in part, to the regularity of his habits, that his form had developed so'well, and his frank, open face was pleasant to look upon.

hour or two, talking pretty nonsense to the gentle-inen. Then, perhaps, they go to their rooms, and, the old Freuch nobility, Mrs. Le Roche says. What nided by dressing maids, dress for riding; some of a world of trouble this lat. There's one comfort, the carriages are splendid-Mrs. Le Roche's, for in-the carriages are splendid-Mrs. Le Roche's, for in-the carriages are splendid-Mrs. In Roche's, for instanco-with colored footman and driver in livery, and horses that show their high blood and fine grooming, while the carriage itself is most luxuriously trimmed and cushloned. Gentlemen are always on hand at riding time, and often you will see Saratoga and Niagara." two or three couple on horseback, the ladies in jaunty lier eyes were bright hats with waving plumes, looking, I think, when copy of Wadsworth ; it was an English edition, very scated on a fine, spirited horse, prettier than when dressed for a ball; then there are landaus, or open carriages, where the gentleman himself holds the ribbons; the handsome ladies seem to be very partial

to this way of riding. At one o'clock they have a lunch—a glass of choice wine, a slice of bread, coal meats and jelly, cakes, etc., etc. I never take wine, because Pa says he does not like to see ladies drinking it, (I am a class. The advice was needed, for her class were great mind to tell here that Mrs. Le Roche has a variety of choice wines for her own special use.) Then what do you think they do after lunch? Why, go to bed, and remain there till it is time to dress for linner; then such a fluttering and commotion as there is in all the rooms. Dinner is at six, and then comes a display of grand toilettes, and oh, Bertha, it it a splendid sight! I wish you could see them, especially on the day Henry Clay dined here. To quote from Miss Lincoln's favorite poet-

'T were worth ten years of peaceful life, One glance at their array.'

Dinner occupies two hours-there are so many courses, and we sit so long at dessert. After this, the ladies go in the drawing room, and we have tea and coffee passed round. You can funcy that when this is over, it will be bed time. It would be for us at home, or at school ; but ten or eleven begins the amusement of the day, or rather night. Every night there is a party, a ball or a hop, and the ladies dress again. At dinner they come out in rich, heavy silks, at night, in light, airy dresses, and in fanciful cos tumes, that make them look, to me, like pictures I have seen, of little naked cherubs floating on clouds, or peeping out, head and bust only seen, from a drapery of crimson tinted mist. The ladies seem amhitions to see who will show most shoulder and neck Pa forbids me to have my dresses quite to the extent of the fashion. It's queer, I think, for I have as fair and plump a neck and shoulders as any of them. He don't seem to see Mrs. Le Roche's 'unclad bust,' or if he does, it is with admiring eyes.

Now, as I said, comes the good time-the dancing, and the waltzing, and the firting, and 'soft eyes look love to eyes that speak again,' and bright the gas lights shine over fair women and brave men. Oh, Bertha, did you ever waltz? No, I know you never did. It's superb, glorious! I can't describe it to you. It is the true poetry of motion-the fairy's dream realized. I learned to waltz of Mrs. Le Roche. She gave me private lessons in her room. Pa did n't care for me to learn, and when I teased him, he shrugged up his shoulders, and said, 'Not yet, Addie. Wait a few years.'

You see, Monsicur Hazen is here, and gives lessons, and I fancied that it would be quite an improvement of time to attend his classes; but Pa seemed so reluctant, I gave it up, and Mrs. Le Roche has given me a few lessons in her room.

I can't understand why Pa objects : but I heard him once say to a gentleman, that he agreed with Lord Byron in his opinion of the waltz. Now do ask Miss Lincoln what that opinion was. I'm too ignorant to tell. It must be favorable, I think; for Mrs. Le Roche waltzed at one of the 'hops' here last week. with Colonel M'Gregor, of the United States Army. He is an elegant man-tall and stately as a granite obelisk ; and he threw his arm so gracefully about the beautiful widow, while her face came up to his breast, (a soft place, I guess, for the coat looked as if it had as much wadding as ladies use,) and then they went sailing around the room together, keeping perfect time to the music, and looking as if re floating in a fairy world, all their own. Pa was there, and remarked that the colonel was one | the very thoroughness with which she taught them of the finest looking officers in the army; and I thought he looked very admiringly at the widow, and saw her once or twice looking our way, as if to be sure that we saw her.

This morning she told me that she was preparing a pleasant little surprise for me, and invited me to her rooms, where she would have a little private am very glad, for Pa is going to a dinner, dance. to-day, to Buffalo-a political dinner, I believe. He is getting quite absorbed in politics ; they have nominated him for Congress in our district at home, and he, with some other southern gentlemen, are in our parlor a great deal, talking about • nullification,' tariff,' State rights,' and other dry subjects, till get very weary, and go to Mrs. Le Roche's rooms for amusement. I always find plenty of it there. The ladies never retire here till two or three in the norning; for the riding, and talking, and dressing take so much time. I think sometimes of Miss St. Leon, and wonder what she would say to these beauiful butterflies of fashion. I can see her now, with that huge, white-lace turban on her head, her hair parted smoothly beneath it, on her broad forehead, hile her Mount Holyoke of a nose rises on her large. fair face like that same mountain in its smooth val ley. 'Young ladies!' I hear her say, 'you were sent into this world for a higher purpose than to amuse yourselves, or to deck this frail body for admiration. Live for some high and noble object, cultivate the mind, purify the heart, and remember that you are immortal, and that this world is but a probationary state to another and higher state of exist ence. Look not upon marriage as the chief end of woman's life; fit yourself for its duties by the cultivation of those graces which make home happy; but never, never descend to that lowest of all games, as legradiug to the soul of woman as is gambling to men-viz., husband hunting !? What would the stern but noble woman say, if she should hear the talk in the ladies' parlors, when they are by themselves, or see the coquetting at the hops and parties? Her holy soul would be filled vith righteous indignation ; and I am not certain but he would speak right out, as Miss Lincoln said old John Knox did to the ladies of Queen Mary's court. Morning .--- I must add a few lines to this letter be. ore it goes into the letter bag. Only think, Bertha Ned Green is here ! Mrs. Le Roche is in some way connected with his family, and he came to see her, she says. He is a student in William and Mary's College. He has improved very much since we used to play together at home. This was what Mrs. Le Roche meant, when she said she was going to surprise me. We had a dance and an elegant little sup er. I had some doubts about waltzing, but Mrs. Le toche said she would be responsible to Pa, and Ned Green wanted me to waltz with aim, but to make a solemn promise that I would never waltz with any ody else. Was n't that odd? I had a glorious time! Ned said I waltzed divinely, and even Mrs. Lo Roche, who was considered the most elegant dancer at the 'United States,' in Saratoga, told me that I only needed one course with Monsieur Hazen to make me perfect. 1'll tease Pa again. Do n't forget that the petrified moss is for Miss St. Leon, the bracelet for your own dear self, and the copy of Wadsworth's poems for Miss Lincoln. I wanted to send Miss Lincoln a pair of pearl ear rings; they were beautiful, and would become her so wel Pa said, No, Addie, send her that copy of Wadsworth, which we saw at the bookstore this morning." Now I did n't fancy the idea at all ; she may like the binding and engravings, but the poetry is awfal sol-emn to me, except two or three pieces, and they are baby stories; but I did as Pa thought best. I suppose his heart is so full of Mrs. Le Roche, that his usual good sense has gone wool-gathering. Tell the girls I am coming back this fall. This is the long est letter I ever wrote in all my life. Do answer by the next mail. Yours, now and ever,

When I read this letter to Miss Lincoln, she said-"I am glad Addie is at home. Good old . Mammie June' is better company for her than the society at

Her eyes were bright when she saw the beautiful finely got up, and illustrated.

"What should I have done with car-rings?" said she, with an expression of comio distress.

She wrote Addie a long letter, full of sisterly counsel and comfort, and advised her now to study awhile every day, that she might not be so far behind her working hard; the school hours were from eight till five, with an intermission only of one hour for dinner, while out of school, not less than six hours were devoted to study. The world is becoming wiser now. we trust, in this matter of crowding the young, especially girls, forward in studies. As I said before, there was no such thing as a play-ground on the school premises-no riding, no social amusementsnothing but a dull walk in procession, required of all, and which by solemnity forcibly reminded us of a funeral.

But notwithstanding, the health of the pupils was generally good-there were but two or three deaths for as many years at the school, though a few every term left, unable to endure the confinement and study. The flow of animal spirits was repressed, a loud laugh was not permitted, all noise was forbidden, and the very youngest became old women in their quiet demeanor. It was the tendency of the system to repress originality; anything a little peculiar or bijou was frowned down at once, and freedom of thought on religious opinions was not admissible. Our teachers had their creed, which they honestly, conscientiously and most faithfully taught their pupils, and any deviation, any discussion even, was "crushed out" immediately. The aim of the teachers was to win the majority of the school to their modes of government and thought, and they would have opened their eyes in astonishment at the expression "rights of minorities." The minority had no rights; they were swallowed, rights and all, by the great whole of public opinion.

The course of study was thorough. Miss St. Leon. who on account of the ill-health of Miss Garland. became for some years prime manager, allowed no shirking, no superficial attainments. We must study and pass our examinations thoroughly, or we were placed back again in lower classes. There was no favor shown ; the only question asked-Can this scholar perform all the examples in Adams's Arithmetic? Is she familiar with the rules? If any doubt was expressed, she would institute a personal examination; if satisfactory-" You may take Algebra;" if not, the scholar must return to her Arithmetic. We were told that it was no credit to spell well, but much to our discredit to be incorrect in our orthography. Miss St. Leon had the old fashioned notion, now almost obsolete in our high schools that the foundation for a scholar must be laid in a knowledge of the common branches, reading, spelling, geography, grammar and bistory. "Then," said she, we can raise a superstructure that will do us credit." Therefore those studies were never omitted and made them pleasing to the scholar.

TO BE CONTINUED IN OUR NEXT.

Written for the Banner of Light. OUTSIDE OF THE WALLS:

BT THOMAS H. HOWARD.

Outside of the walls of an orthodox town, With the blessed sky over him, sunshine or rain. Liveth one in whose hair the grey silvers the brown, And whose soul gets admonished again and again : And he hears the great bells pealing out in the blue, And of sermons is told in cathedral halls. But he says, "I am nearor the angels than you

Outside of the walls."

THE ANGEL

Soft and clear, and very gentle, were the blue eyes of little Anne, as she looked up to the face of her dear she prayed, "Thy will, oh Father, be done." mother, and heard her say words that her childish so strangely bright, and her smile so beautiful and thing of sadness crept in with the strange feelings,

"Because I am going away from you, my child," meet you again, I tell you these things. You are so very young, that much of what I say will be a strange sound, without meaning to you ; but I know that you love me, and will treasure up all I say in your little, loving heart, till the time when light from above shall fall in among the words I leave you, and then they will arrange themselves into beautiful forms, and come up out of the dimness, and, like angels, teach you pure and lovely things, that you could not understand now."

"But," murmured the child, with clasped hands, and eyes that would not turn from those that looked down so fondly on her, "I would always learn from you, my mother. No one-nothing can teach me so well as you, because I love you best of all."

"You think so now," said the mother. "Once I and a time will come when you will know it is not so. When I was well, and full of life, I thought that I would be strong for your sake, and would lead you. ger and pain. But it was not a true spirit that whiswore a dark mantle of shadows, and had tears, instend of stars, glittering in its crown, and spoke in sorrowful tones, so that at first I shuddered at its presence, yet, the good Father who sent it to me, opened my eyes to its true nature, and lifted the dark mantle, that I might see how white, and pure and lovely a robe it wore beneath; and I know now that tears, if pure and full of love, are more precious than stars of light, and the tones of sorrow are now soft and sweet as music; and the spirit I feared is become a bright angel to me, and stands beside me to soothe and bless me; when, if it were not there, all else would be dark."

"And its name, my mother-what is the spirit's name ?" asked the child.

"I called it 'Affliction,' while its radiant face was hidden from me," replied the mother; " but when the dark veil was lifted, I saw its frue name-' Love,' written on its white forehead in brightness ; and now I love it so that I would not lose its presence and its teachings for all the wide world could offer me."

"Mother," breathed the child, softly, while her hand clasped more closely the arm of the pale lady, "you said you would go away from me. Will this spirit leave me. too ?"

long as you will only follow its guidance, and love to obey it. But you must love it above all things : must and more mighty than any other thing. Ab, dear child, when you shall feel how great and good this glorious spirit is, then you will know, indeed how frail and feeble a guide your mother could have been to you. See, love, how my heavy limbs droop, and my voice grows faint even now; ere long it will be silent forever; and then, if your trust were only in me, you would be lonely indeed. But this true guide never fails, never falters; it is strong, as bright, as leave you-sleeping and waking, will the love ly one be near to bless you."

"LOWE," In its darkest dress; and peace stole in among the half-formed fears in her heart, and on her mother's lips still seemed to live their last word, the name of the augel, and it comforted the child, and still again

Ere many days, the form of the gentle mother was thoughts could scarcely grasp, yet which made her | laid away in the earth ; but Anne felt that the pure young heart seem to stand still in her bosom. Because and loving spirit, which had stood beside her, dving. her mother's face was so fair and pale, aud her eyes was still near; and she did pray often, and strive carnestly to see it everywhere; and very often it holy, the little one felt as if it were an angel who lifted from its radiant face all that hid its glory, and talked to her, and the words came like echoes of all it spoke sweet words of cheer and hope. When she the child had ever heard of goodness and of heaven : yearned for the old, kind tones of her mother, and and she folt something like awe even at the caress of when the child read in the holy book her mother had " that dear, dear hand, that had been so often laid on so loved, then the face of the good angel glowed with her bosom-laid in love and in blessing; but if any- a perfect radiance, and it taught her to understand what she read there; and then the child learned great it was shown in her calm stillness, and not by tears. and pure lessons, that made her strong to love, and ready to suffer. Many, who spoke to her, talked of said the beautiful pale lips ; "and because I would pity, and said how lonely she must feel now that her mother was dead; but the child said :

"My mother is alive again, and I am not alone." And the angel smiled at her words.

But after a time the child grew weak, and her steps were faltering; and very often she pressed her little hand on her heart to allay its pain, and the friends about her whispered that she had the same look that had been in her mother's eyes, and spoke of "trial." and "sickness." And, with a gentle smile, the child said :

"But still I know the holy, good 'Love' will show itself."

And it did, indeed, with sweeter words than ever ; for it said, "Now that the child had well obeyed her mother's words, and walked her short path on earth with a true heart ; and that now the Great Father of thought so too; but I have learned to know better: all had prepared a place for her in heaven; and, after it, (the angel,) should yet, for a little time, wear dark robes, and appear in sterner shapes, even to that of . death.' Yet it was afterwards to carry her with a firm arm and steady heart, away from dan. up to the ready home-the angel's own birthplaceand she would live forever there, with all she loved ; pered so to me, and our Father in heaven sent a bet and her mother would welcome her, and then the ter spirit to teach me that I was very, very weak, angel would always wear its white robes and stars in and unfit to guide and lead. But though the spirit its crown; and they would never doubt it any more." And so the child kept on smiling peacefully at all the sad names they called the heavenly friend she loved ; till, at last, it bore her up to heaven, with its face unveiled, and its beauty all revealed.

Written for the Banner of Light. LETTER FROM THATCHWOOD.

BY COUBIN BENJA.

My DEAR MR. EDITOR-Do n't you ever get tired of city life, of its fashions and follies, and long to come out into the country, and once more in your life be natural? If you do, then lay aside your pen, give me the reins of your thoughts, and I will lead you out from your joyless prison in the great noisome city, walled in with brick and mortar, to a quiet, shady little home nestled down in the green heart of a New England neighborhood. Here it is, simple and rustic, our little brown cottage, with its small windows and green blinds, a natural illustration of country life. From the front door a winding path leads out to the grand old forest, through which the summer winds move the musical leaves, softly as an angel's rhythm; where the shadows dance in and out, and the streams leap and sing on their glad-"No, no; it will never leave you, my dear one, so some way ; where my soul is refreshed with nature -ever new and beautiful nature-and in whose quiet. lonely haunts of beauty, I may meet God, as feel in your very heart that it is wiser, truer, purer, it were, face to face. On the other side is the little window, where the sunshine always breaks through the tangled rose-vine, hovering about the old oak table in one corner, where I now sit, incarnating with this little pen of mine the visions and thoughts that haunt and stir my young heart.

Now let us go down and enter through the rustic arbor the back porch, with its unpainted floor, and neatly white-washed walls; in one corner is the old well ourb, with its two buckets, all green with moss, full of love as of wisdom; it will never, for one mo- sparkling and dripping with the orystal waterdrops: there, too, is seen over the back cupboard bunches of thoroughwort and everlasting, which forcibly reminds one of next winter's colds and influenzas.

I did not wonder at Addie for "falling in love with him," as she expressed it. I asked him about her. He remembered the pretty, dimpled face, and he told me how beautifully she looked in her blue silk and pearls, and when she returned to Boston he would call upon her. Happy Addie! how few troubles, and how much pleasure in her path !

Of one thing, however, I was sure: that I should be in advance of her in my studies. I had become ambitions, and resolved to stand high in my class : even my teachers regarded me with more favor than formerly, and my unfortunate advent at school was forgotten in the multitude of new comers. You, Anna, will well remember that year of rivalry and study-of pleasant, good-natured rivalry. On the whole it was the happiest year of school-life; it came after the loneliness and homesickness which always attend a new-comer, and before that time of inward doubt, of struggle, of darkness, and almost despair. There was a long interval that we did not hear from Addie; but Miss Lincoln showed me a paper one day, in which, among the other gossip of Saratoga, was the following : "Madame Rumor says that the Hon. Mr. S., of Virginia, will soon lead to the hymencal altar the wealthy and accomplished young widow, Mrs. L. R., of Florida." We could supply the blanks, and understand why Addie had not written. The very next day I received by express a package, with a letter from Addie, written at Niagara:

"The warm season is over, and we left Saratoga with the fashionable crowd. Mrs. Le Roche was coming here, and she invited me to accompany her. Pa gave his consent, and came also, as was, of course, expected. The first thing that interested me, after seeing the Falls, (and I only wished it was Miss Lincoln, instead of myself.) was to procure some petrified moss for Miss St. Leon. You remember she expressed a wish for some, one day, when she was arranging the cabinet: I think of her frequently, when I see the fashionable ladies here. They come down to breakfast at nine o'clock, dressed in beautiful morning dresses, most elaborately trimmed, drink a cup of coffee, and cat a slice of toast, and then recline on the ottomans and lounges for an 11 want to see the French nobleman that arrived here again, and Johnson indignantly quitted the room.

ADDIE. P. S.-Oh, dear Bertha ! what shall I do? Pa has just come in and says that important business calls him South, and we must leave for home to morrow. And this, too, when Ned Green has just come, and I

alls he dreams never of n And his words are impenitent, joyous and loud, And he calls churches names it would shock them to bear, And his jokes please a sinful and numerous crowd : And of all his jokes, one tho saints least can endure, Whill'st no less from his lins it relentlessly falls-"He is nearer the angels than they, he is sure, Outside of the walls."

Outside of the walls he is frizzled and burned, He is razed with anathema-yet not at a loss, He is caught, crippled, crushed-all of which he has earned; And such crosses as these he calls bearing his cross; But his wickedness rapidly thins, on his crown, All the hair of his head-and no wonder it falls : Yet he still liveth on in this orthodox town, Outside of the walls.

Outside of the walls he is burned at the stake, But refuses the burning and soits on the fire: On the wheel he is broken-declineth to break; He is hung, drawn and quartered-yet liveth entire : It is strange to the plous, benevolont sect Who have preached each wock in the orthodox halls. How the de'il such a devil the Dev'l can protect Outside of the walls.

Outside of the walls all his children abide. And they seem very happy outside of the walls, And you would not suppose they were reasted or fried By the plous good folk of the orthodox halls; When the good folk relate to them what God will do, And depict the great wrath, and the doom that appals, Then they smile "We are nearer the angels than you Outside of the walls."

Outside of the walls of this orthodox town I, myself, have a dwelling, and the angels come there, And they wish to go in, but the orthodox frown. With a pious delight, drives them near to despair; Yet they think they may get to throw salt on the tails Of these birds when they moult and their gay plumage falls.

And meantime they 're content with the joy that prevails Outside of the walls.

New Orleans, Sept. 14th, 1859.

INGENIOUS IDEA .--- The fact that the study of nature tends directly to the civilization of a nation was well understood, more than a century and a half ago, by that ingenious, self-made, Peter the Great, of Russia. He conceived the idea that a love for this department of science would contribute much toward the civilization and refinement of his barbarian subjects, and accordingly he established, at an enormous expense, a large museum of natural history at St. Petersburg; and. in order to induce his whisky-loving subjects to go there, he ordered a glass of brandy to be presented to every visitor.

PROFANITY .- The famous Dr. Johnson never suffered an oath to go unrebuked in his presence. When a libertine, but a man of some note, was once talking before him, and interlarding his stories with oaths, Johnson said, "Sir, all this swearing will do nothing for our story; I beg you will not swear." The narrator went on swearing. Johnson said, "I must again was beginning to have such a good time! Besides, entreat you not to swear." The gentleman swore

"But, mother, you did not know it at first, and I am so young, so apt to be mistaken, how shall I know if it veils its face from me?"

Perhaps you will hear it called 'Death' by those stantly looking for this bright ' Love,' you may still know it. Look for it, my child, in every event of life; remember that it may be in every place, in many forms; and when you hear those who are near you speak of 'pain,' of 'sorrow,' of 'trial,' or of 'sickness,' think that all these may be but other names for the heavenly one, and do not murmur that it seems to change, but be patient and humble ; and, in the end, it will raise its veil, and you will see that in reality it never changes, but is still the same beautiful Love; and only its dress is different; and PRAY, my dear one, that you may always be true to its teachings: pray always-pray now, my child. I am very faint and weary, but it will warm my heart to life. see you pray."

The child looked up, and saw that the pale face which art in heaven;" and when she said, in her

But methinks you must be faint and weary, and "A trusting, loving, innocent heart, will be sure your appetite well sharpened after so long a journey; to know that spirit, even in disguise, my child," an- so let us pass on to the kitchen, for I know, Mr. swered the mother. "It was because I feared it that | Editor, that you have been into just such a one be-I doubted it at first ; but if you are willing to give fore, have sat down in just such an old fashioned, up your own way, to do right in all things, even high back chair, have caten from just such a pinewhen it seems hard to do so, this angel's face will table, covered with just such a home-spun linen beam so brightly with joy on you, that it will shine cloth. And does it not look inviting, with its brown through the veil. But it may be long before you platter of steaming Indian pudding, and that brokenlearn so to give up your own will, and this spirit edge plate of nice yellow butter; and that loaf of may wear many forms to you. It may appear all brown bread, and the pan of milk, with its top clad in sunny brightness and rainbow colors, or it thickly coated with golden cream? I know it does; may wear even a darker form than it did for me! and you will be welcome to share it with us, if you will. We will now step into our little parlor, and I who are around you, and the tears in its crown may | will show you my cabinets of minerals and curiosibe more bitter than those I saw. But if you are con- | ties, my pots of gillyflowers and verbenas, my library of books and papers ; but please do not look at their titles, for if you do, you will be sure to find the radical writings of Emerson, Davis, and Parker; and do n't forget to look at that sweet face in the cone frame; it is the likeness of my little blue eyed sister; she don't live in the cottage now, for one bright, glad morning long ago, in the autumn time, the angels came, and she went with them up the shining track, and is now beckoning me homeward as she looks over the crystal battlements in the white city. I will now play and sing you a little song she has taught me since she went away, and then we will go and admire some of the out door beauties of country

It is sunset, and the last red light of the autumn day is fading in the West. How delightful it is at was paler still, and that the languid head hung this time to wander over the pleasant farms, through wearily down, and she felt that her mother's hand the green meadows, over which, with gentle feet and was chill; but still there was so soft a smile on her fanning wings, glide the zephyrs; to watch the lips, that it made the wondering little heart stronger fields of Indian corn, lifting its green, shining o do their bidding. And she knelt down, and laid banners in the joyful air; to look over the patches her face in her mother's lap, and said the prayer her of turnips and beets and great sleepy cabbages; to mother had taught her long ago-"Our Father, go through the beds of squashes and count the various kinds, some sitting erect, others lying down; low, carnest, childish voice, " Thy will be done," she while now and then is seen a great yellow pumpkin felt her mother's hand press her own, very, very turning up its side to tantalize the old cow as she closely in its cold grasp; but still the child went on stands looking through the barn yard fence ! Yontill she had finished the prayer, and then she saw der is the potatoe field, and near by it runs the that the loving eyes which watched her were strange meadow brook; and, as I speak of it, my thoughts ly changed, and looked still and glassy; and a whise go back to my boyhood days, when I built in its per, so low that she could scarcely hear it, said, "I laughing waters cunning mill wheels, whittled out am dying; but do not tremble nor shrink, dearest : of pine, and fastened with pins and bands of leather. even this is the angel, Love." And the faint breath Still more vividly comes before me the moonshiny passed away from the pallid lips, and the child saw evening, when I, in my childish simplicity, stood that her mother was no longer among the living ones | leaning over the cedar railing of the old bridge, and, of earth. Then, again, she bent her head, and seeing the reflection of the moon upon the water, prayed that she might feel the angel's presence, even ran home to my mother and told her that the moon had fallen down upon the old rock in the brook and was dashed into a thousand pleces, and each little riplet was scampering off with a bit of its golden light

Oh, is it not delightful, this living in the country! It is true, we have not the glitter and glare of the showy city-no stocks, or dividends and bags of showy ony—no stocks, or dividends and bags or gold, consequently we are never troubled with day-books and ledgers; but we have a quiet home, the fair glories of the landscape, the singing of the birds, the blooming of the flowers, and God's purce. healthy, invigorating, open air blowing all around us. Though we often find ourselves very grufily dealt with by some of our evangelical neighbors, who are ever ready, with their catechism and prayer-book, to ery "humbug" and "infidel," yet we are are ever ready, with their cateenism and prayer-book, to cry "humbug" and "infidel," yet we are nover frightened, for we have learned that out of investigation comes every new improvement, every great invention, every grand and noble work. Thatchwood Cottage, Stept., 1859. Written for the Banner of Light.

Written for the Banner of Light. STORIES FOR THE YOUNG. BY MRS. L. M. WILLIS.

BERNARD, THE GOOD SHEPHERD. "I am the good Shepherd: the good Shepherd giveth his life for the Sheep."

When you read of Jesus, the good Shepherd, you wish to understand why he is called so. Jesus speaks of himself as a Shepherd to show how great love he had for his disciples. In the earlier days it was necessary to have persons to tend the flocks of sheep, for there were large, wild tracks of land, and the flocks would have wandered far from their owners, if there had not been some one to watch over them and take had not been some one to watch over them and take only its aspects of material splendor, or mechanical achievement, and vociferous assertions exalt it as the the shepherd, and followed him wherever he went; so they were led and kept from harm. There are no such snepherds in our country, because the land is divided into farms, and each farmer has his particular pasture for his sheep; but in some of the Eastern countries hen still tord divident to whose vision our time lies flat, prosaic and unprom-ising, and who sigh for the life of the times gone by, for his sheep; but in some of the Eastern countries hen still tord divident to the simple truth is, for his sheep; but in some of the Eastern countries they still tend their sheep, as did the shepherds in the time of Jesus. The Swiss have large flocks, and the people of Saxony; and among the Alpine Mountains it is very necessary to have men to keep watch over

people of Saxony; and among the Alpine Mountains it is very necessary to have men to keep watch over the flocks, else they would wander in the valleys, or on to the mountains, and be lost. I will tell you of a shep-herd by the name of Bernard, that you may under-stand all that a shepherd has to do for his sheep, and why Jesus tried to make his disciples understand his love by calling himself the good Shepherd. Bernard had grown from a little boy among shepherds and their flocks, and he hud come to feel as if he had life among the lambs, and that the care of them be-slok and weary ones, and he nursed them and fed them. When he was a very little boy, he would leave his sports at any time at the cry of the lambs, and run to comfort and ald them. When he was large enough, he af a flock of his own, and hen his love was all called out in the care to gave to it. If so happened that the portion of country assigned to him was a 'rough, rugged place, and when the sheep wandered a little way from him they would be lost sight of. But he was never weary in trying to make them all love him, and know the sound of his voice. He cut a twig and made new we reave full the sound both sight of him was a 'rough, rugged place, and when the sheep wandered a little way from him they would be lost sight of. But he was never weary in trying to make them all love him, and know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made know the sound of his voice. He cut a twig and made spots, or beside the stillest waters, and they had only perhaps, for a moment some glimmer of brightness flickered across our infant vision, like a flash from the

There were some lambs among the flock that were There were some lambs among the nock that were very troublesome; they did not heed his call. Yet still he cared for them, and sought to make them love him. One little black lamb he called Contrarlo, because it would never heed his voice; but he still tried to win it by love and care. One cool Autumn day this lamb seemed more than ever determined to have his own will, and the shepherd showed more love than ever. He played sweeter tunes and called with kinder words: but the lamb wandered further and further away, until

EDWIN H. CHAPIN At Broadway Church, N. Y., Bunday Morning, September 25th, 1859.

REFORTED FOR THE BANNER OF LIGHT, BY DURN AND LORD. TEXT .- " Notwithstanding, be ye sure of this, that the king-dom of God is come nigh unto you,"-LUKE x, 11.

This passage occurs among the instructions which

unconvinced. But let us rather look to our own day, nud to ourselves, to find the explanation of this phe-nomenon, as well as the application of the words of the text. I may say, then, in the outset, that it is the peculiarity of man, everywhere, and in every age, that the does not recognize the greatness, or feel the impor-tance, of present opportunities. Away off, some-where, he may discover a visible breaking in of God upon the world, a train of marvelous agencies sweep-ing up across the disk of history. But in his own time all is calm and customary: there is nothing spe-cially divine; and he only wonders that men did not listen to that voice which now sounds so far off--that they did not respond to that touch which now vibrates unconvinced. But let us rather look to our own day, they did not respond to that touch which now vibrates but faintly. This, our own age, may seem to some to bo but a barren and stagnant time. Running to the opposite extreme from those who glorify it as the greatest era in the history of the world, and regarding one immense age, in comparison with which all other periods are poor and empty-running to the opposite extreme from this absurdity, I repeat, there are those

to show that they were not content and happy by a pit-iful bleat to make him go to them, and seek to help them. grasped by our little finite conceptions; depths which we cannot fathom are stirred within our own souls. There is this evil attendant upon set forms of prayer; very often we say the words over until they become unmeaning to us and apathetic; and as soon as they

but the lamb wandered further and further away, until it was impossible for him to hear the voice of Bernard. Now, night was coming on; the wind was rising and threatened a severe storm. All the sheep that heard the voice of the shepherd and heeded it were driven to the fold and safely shut up from danger; but the obsti-nate and willful ones had preferred their own course. And now the pelting storm came on; the wild winds blew flercer and flercer; and it scomed much pleasanter to Bernard within his cottage home, where his wife and children waited for him. But he was a good shep-herd, and, therefore, was willing to leave his pleasures to search for his suffering lambs, who had not heeded his voice. The rain nelted him, the wind blaw accurate to search for his suffering lambs, who had not heeded his voice. The rain pelted him, the wind blew against him; but still he went on, and still on, over the rough way. He did not say: "Oh, you troublesome sheep, I will beat you up, if I find you!" But he said: "My poor lambs, how could you have left me? How you will guffer. Let me hasten before the storm entirely his interest in the afflirs of men, and will suffer. his intention to gather together in one all things in himself. Now there was such a period in human his-tory; it is idle for skepticism to deny it. The very eftory; it is falle for skepifelism to deny it. The very fre-fects which we see around us to-day are proofs of it. Not more sure am I of volcanic action in certain geo-logical regions of the globe—not more sure am I of some wonderful shift or hoist of the earth's surface, in looking upon some particular strata of the globe, than I am, or than any man is, when looking upon history, that a peculiar force has come into the world, such as we do not find in the ordinary current of events. We cannot explain the facts—we cannot explain the effects of men taking to themselves the name of Jesus Christ, of men taking to themserves the hand of beaus of his, and going forth into the world to do and to die, as men did in that early age, without believing that some ex-traordinary visitation had come to them. Some great conviction seized them, which conviction could then be referred to no common place source. The very facts of history, without requiring any profound thought, or great learning, demonstrate that there was an unusual outburst, so to speak, of God upon the surface of history, and before the eyes of men; and we may say, there-fore, that the kingdom of God did come when the lowly Nazarene went from village to village, and from city to city, proclaiming the doctrine of the Father, healing the sick, cleansing the leper, raising the dead, dying upon the cross, rising from the grave, and ascending into heaven into heaven. But, my friends, we must remember, after all, that though there was undoubtedly this manifestation which we may refer to as the only explanation of that great conviction which seized upon the souls of those early disciples, still it was not a barren era to a great many; for with whatever circumstances it was attended, with whatever power it put forth, the great mass of the world, when Christ came, was apparently uhaf-fected by it. It was of that nature that it did not achieve its complete triumph then; it only obtained a grudging and hard lodgment in the world. The seed was just crowded into the human soil, in order that it might grow up, trampled upon by the feet of persecu-tion at that. It was not a broad and visible triumph of the kingdom of God when Christ came. And, moreover, he has left us this prayer, which is just as proper to be uttered to-day as it was nineteen hundred years ago, and which has been uttered by a line of faithful and devout souls over since—"Thy kingdom come;" implying that whatever of that kingdom may have come in the personal coming of Christ, there is something yet to come, before its final consummation is reached. And, therefore, it is not right and proper, when we pray, "Thy kingdom come," to think of, ex-clusively, something which has visibly taken place in a manifest glory of the past. But to some, again, this kingdom of God is a fact of But to some, again, this infradout of oculs a net of the future; it expands into a vision of celestial glory; it stands in the ideal horizon, as a golden city, with crystal battlements and gates of pearl, all glorious with-in, with nothing to hurt or offend, with nothing in the streets-one does not wonder, sometimes, when men look around upon the streets of this city, that they put up such a prayer with carnestness—with nothing in the streets to pollute or destroy; where music and gladness tter their perpetual voices; where the redeemed walk in their white robes, and with palms in their hands, and faces which vanished from earth so pale and pained,

now look serene and triumphant in that light, which is not the light of the sun or the moon, but the light of God and the Lamb. And there is truth in that ides. Far would I be from saying that there is not a brighter glory in regions beyond the limitations of this earth, to which we may look as the manifestation of the king-dom of God; for this, indeed, has been the inspiration of great souls and the source of mighty events; a high-no, better region, where the impurities of the files ball have been dissolved; where this cloak of human sin, where this vehicle of human weakness, shall be east away; where the imperfections of the mid, groping amid the meshes of the life, shall all pass away; that which inspired Paulto reach forward through the dust of the meccecurse and the blood of the area for his crown; that which made Luther mighty; that which

of crystan and gover, as forms. But, after all, this kingdom of God is not more ex-clusively of the future than of the past. For it blends —I call your attention to it again—in the same peti-tion, in the same series of prayers, with things that are of the present and now. "Thy will be done on carth as it is in heaven." "Give us day by day our daily bread." Is a prayer for the kingdom of God, a nraver for something exclusively spiritual and future. may for something present and now for something present and now for something present and the source of something between the source of something present and the source of something between the source of

pears as a mystic, profound experience of the soul, a hidden splendor of divine and human implication, known to those pure and faithful hearts that have re-treated from outward defilement and earthly tumults, to rest in this region of inward light and assurance. And then, again, many are lifting this prayer to God from day to day, who mean by it an outward and social deliverance, a breaking out of the divine truth and justice, and love, upon the discordant and guilty world around us; a coming of rightcousness, and peace, and freedom, and brotherhood between man and man. This, they say, is that result to which all history tends. tirpated, shall be at least relieved, when there shall be no wrong between man and man, there shall be no wrong between man and man, when there shall be no pollution, no intemperance, no viohidden splendor of divine and human implication, known to those pure and faithful hearts that have rethere shall be no pollution, no intemperance, no vio-lence, no chains, no trampling down of one by another; when justice shall hold aloft her equal scales, and love

when justice shall hold aloft her equal scales, and love shall prevail everywhere. And good men, in the light of this idea, have struggled to the end; and brave men, apprehending that which is really a chosen opportu-nity, have given up their lives and died. Now, as I said awhile ago, in all our prayers there is more than we can grasp: there is something more than our definite thought can take in. And so when we pray for the coming of God's kingdom, we can apply this truth; the coming of the kingdom of God means all the definitions I have given. It does mean that celestial and visible glory in the future; it does mean that visible glory of Christ's coming in the past; it does mean that inward and mystic communion of God in the heart; it does mean that social renovation God in the heart; it does mean that social renovation and purification without. It does mean that social removation and purification without. It does mean all these; but observe that the central point of reconciliation in all these ideas is reached when we consider the kingdom of God not as a fact of mere space or time, but as the spirit of truth and righteousness and love. That is the kingdom of God-truth, righteousness, love-and whatever belongs to these, inwardly or outwardly, these constitute the kingdom of God. Truth, right-cousness, love, manifested once, and only once, in their perfect and bicket hormony in Lesne Christ their perfect and highest harmony, in Jesus Christ. And so, when he came upon the earth, the kingdom of God did come: it came in him, came in his visible and personal presence. And yet the elements of that com-ing, the elements which constituted that coming, were none the less spiritual and diffusive in their essence

none the less spiritual and diffusive in their essence because they attained an expression in him. Truth, righteousness, love-they will constitute the essentials of the heavenly state, and can only operate in their purity and harmony there. And yet none the less can they have force and influence now. Surely, then, we may see, how this kingdom of God is something that has come, is something that is come; is something that is yet to come; that is its character-istic. We can lay hold of all that is positive and es-tablished of it in the past, all we hope for in the future. But after all the most intense interest which that kingdom of God has for us, is in its present action. future. But after all the most intense interest which to you and to me, whenever Christ's law, whenever that kingdom of God has for us, is in its present action, in its application now. We are living in the kingdom of God; we are in the kingdom of God, inasmuch as we are subject to the laws and influences of Christian-he destruction of the old, the coming of the new; it edstruction of the old, the coming of the new; it old world passed away; a new world came to us. The new world opened to us when Christ came; and the ve pray will come as into my soul, and into new world opened to us when Christ came; and the we pray will come as it comes into my soul, and into kingdom of God is high unto us in the Christian truth your soul, and into individual souls. It will come as and influences that are around us. And the kingdom of God is to come more and more, to be more and more manifest, more and more triumphant among men, and

manifest, more and more triumpant allong hdu, and upon the earth. It is a great thing to believe this; to rejoice that it is coming, that something is surely being built up by God's hand and in his own way, that is better than anything we see now. What should we do if we had not such a trust as that? What should we have fallen upon the car of the world, and yet have do in times of civil discord and political corruption, in produced a conviction so small and so superficial; hours when truth is shamed, when rightcousness is balked, and rampant and violent wrong stalks in our gidst, if we did not believe that the kingdom of God is yet to come through all changes and over all opposi-tion 1 As sure as there is a God, it is to come. It is It is o manifest itself in a sweeter love, in a broader truth, and in a more radical righteousness. So, I repeat, the kingdom of God is nigh unto us, because we are in the dispensation of Christ, and under the influence of his truth. And it is more and more induced of his truth. And it is more and note truths, they had soluted in the should be induced in the sockets of manifest among men. Nigh to us, 1 say, is the king-dom of God; wherever God's word is preached, or they could resist any demonstration that came from wherever Christ's work is done, the kingdom of God it the life and character of Christ. There were interests is nigh to you; whenever a single truth of Jesus Christ then involved; there were dear and blessed objects, is made manifest to you, touches you with its benefi-is siter, brother, wife and child even, to be surrendered, God is nigh unto you. for your aid, the kingdom of if Christ was received. Thus strong interests ralled to the heart, and they were sufficient to shut out the But we need not limit the fact to which the text re-But we need not limit the fact to which the text re-fers, to any formal or literal statement of Christ's words for God's truth. We need not say that the kingdom of God is merely that which we technically call the Gos-pel, and comes to us simply in the utterance of words of scripture, or works which directly flow from Christiani-ty. I may say that whenever spiritual realities, when-ever spiritual claims present themselves to the soul, garb as truth. It is not enough to have the intellect the two here the fact to which the text re-to the soul of the soul, garb as truth. It is not enough to have the intellect the two works which sould be the two the soul of the soul of the soul of the truth may triumph, to have it come in its plain, clear ever spiritual claims present themselves to the soul, garb as truth. It is not enough to have the intellect then we are by this point, so to speak, let into the kingdom of God. Any truth that shows itself to the mind, any influence of righteousness that makes itself felt, and lays its claim upon the heart, brings the king-dom of God night unto us. God speaks to us, his king-dom is manifest to us, and we are called upon as much dom is manifest to us, and we are called upon as motion to enter that kingdom, and become the subjects of it, as those men were to whom the seventy preached, when they went out upon their mission. The kingdom of God comes to every man in the peculiarities of his po-sition. Do we wish or think that we ought to stand in some peculiar place or age in order to receive the king some peculiar place or age in order to receive the king-dom of God? Do we suppose that because we did not exist in the first century, and were not in the immedi-ate presence of Christ, therefore there is no kingdom of God for us? Or do we suppose that it is only in the church on Sunday, or in the closet in the hour of devotion, or only in some religious, peculiar, formal way that the kingdom of God comes nigh unto us? The The ting dom of God comes to every man in the peculiari-ties of his position. The kingdom of God comes nigh to you in your business every day, and if you had a right vision, if you had a pure and purged eyesight, you would see it all around your daily traffic, behind your counters, in your workshops, in your field of action wherever it may be. This eternal reality broods and hangs, as surely about us, as the clear blue sky is behind this well of mist and fog that has been drifting over us this morning; a grander realm than anything you can build of material things ; a more glorious light than comes from the sun, shines down upon every transaction of your life. And whenever, in your transtransaction of your file. And whetever in your trans-actions with your fellow meu, rightcousness calls you, there is the kingdom of God near to you. Whenever you are asked to resist a temptation that would induce you to go even a hair's breadth in the wrong, whenever you are asked to put forth an effort which would cost you a sacrifice, to do what is right, whenever justice appeals to you, whenever love petitions to you amid the clinking of dollars, and hard driving of traffic, amid the most coarse and common incidents of life, the king-dom of God comes nigh unto you. And doing the right or refusing to do it, nevertheless you may remember that the kingdom of God has come nigh unto you. It comes nigh to you in your prosperity ; in the use you make of the means God has given to you, in the dese-cration or consecration of blessings he has bestowed

now look serene and triumphant in that light, which is upon you. You have the newer, if you are prosperous,

of the race-course and the blood of the area for his erown; that which made Luther mighty; that which made Martyn to sing, even while dying under the paim trees; that which irue and good souls have felt in all times; something better, something higher, where the weary nature shall surely rest; something where fond affection shall never, be deserted. That permanent, pure, spiritual good—God forbid that I should say that this was all an illusion, because it has come to us in material symbols that cannot be verified, and in forms of crystal and gold, which we must look upon merely as forms. But, after all, this kingdom of God is not more ex-clusively of the future than of the past. For it blends —I call your, attention to it again—in the same peti-tion, in the same series of prayers, with thing that are of the present and now. "Thy will be done on

are of the preserve of the kingdom of God, a prayer for something exclusively spiritual and future. when the other prayers are for something present and now? We may look, then, I say, for this kingdom of God as not something exclusively of the future, but as something which comes now, and comes very nigh unto us to-day. There are others to whom the kingdom of God ap-there are others to the soult appresent and friends, and seeking the empty and miser-there are othere are othere are othere are othere are othere. There are othere to the soult appresent and the tothere are othere are othere are othere are othere. There are othere are othere. There are othere are othere. There are othere are other

hearts. Now in thinking of the kingdom of God, are we look-ing. I ask—''lol here, and lol there''? When this prayer goes up—'' Thy kingdom come''—or when we read in the New Testament of the kingdom of God, or when we read the words of the text—'' Notwithstand-ing, be ye sure of this, that the kingdom of God is come nigh unto you,''—are we thinking of some outward splendor, some consummation robed in magnificent vehicles as the leves thought? Do we asy—we wish it vehicles, as the Jews thought? Do we say—we wish it would come—as though we had nothing to do with it ourselves! Do we suppose that by some material jar, some outward force, it shall come that the gates of glory shall lift up their heads and the King of Glory shall shall lift up their heads and the King of Glory ehall come in? No, my friends, Christ taught us something better than that; for he taught us not to say—''lol here; lol there,''---for the kingdom of God comes not with observation, but it is within you. The kingdom of God is within you, in the distinct utterance of Christ. Some people' are looking for it to come with a shock of material elements. Whenever an aurora flits with its splendid procession across the sky; whenever an earth-quake shakes the globe, whenever something unnatural takes place, they think the trumpet is going to blow, and that the day of change is coming, and that Christ with material flame, and with hosts of angels will short-ly make himself manifest—with something that will with material flame, and with hosts of angels will short-ly make himself manifest—with something that will shake the elements. Are we to expect Christ in this way? What was said to that little band of disciples, who, on the day of ascension, as their master vanished from their sight, stood looking up? The heavenly mes-senger said to them—"In like manner will he come again." How? Calmly, serenely, gradually, as he rose into heaven so calmly, serenely, gradually, as he rose into heaven, so calmly, screnely, gradually will Christ come again, come in the slow progress of ages in the world, come in the triumph of every truth, come in the victory over every falsehood, come in every right that shall lift up its long-scarred and abused head; so will he come to the world. And to you he comes in every lugacone that loads you to him, in every higher that he come to the world. And to you he comes in every influence that leads you to him; in everything that makes you more like him; in everything that causes you to exalt his law in your heart, and to surrender your lives to his will. Screncly, calmly within, Christ comes to each of us, and gradually, even as he went up into heaven.

Therefore, I repeat, the kingdom of God comes nigh to you and to me, whenever Christ's law, whenever Christ's truth, Christ's love and Christ's righteousness we have recognized its coming, and is nigh to every one

Now do we marvel-to recur to the point from which

bruised humanity by the wayside, and tell men the story of the Priest and the Levite. What an infidel and herefic to the rich and devout churches would Christ be 1 Suppose he should work minucles upon carth: the little smattering men of science would bring carth: the little smattering meh of science would pring their telescopes and microscopes to bear, to demonstrate that they could not be miracles; that they were contra-ty to the laws of God; because, with their feelile vision,-they have swept God's infinity; because they knew just what God could do; because they had made its terms of human experience to measure the processes of induly. So the miracles would be demonstrated to be infinity. So the miracles would be demonstrated to be an absurdity, and Christ would stand to day as he does, now that he has not for nineteen handred years come among us. Has he not come? He has come; he is here; the ideal of his character is before you, as though t was here in visible, personal presence. His truth is uttered Sabbath after Sabbath, day after day, from his divine word. His miracles are working in every effort for redemption, for uplifting, for blessing, for healing, The kingdom of God is come nigh unto you to-day, in the utterances of this Sabbath; and every day in every claim and appeal of truth and duty. The kingdom of God comes in this ideal, in these words, in these works. God comes in this ideal, in these words, in these works. What else do you expect will come? What else do you suppose will come in answer to your prayer, "Thy kingdom come, on earth as it is in heaven?" Do you suppose anything more will come than Christ's stand-ard of life for men? anything more than Christ's utter-ances of the truth? anything more than Christ's benefi-cent works? There never will anything more than this come. And to-day, as of old, the kingdom of God comes nigh unto you.

come. And to-day, as of old, the kingdom of God comes nigh unto you. And a greater condemnation is upon us than upon those of the olden time. We have had a longer measure of experience of what is his truth; we have had the scales swept from our eyes, because we stand afar off, and not near, as they did. We have not that illusion of the present of which I have spoken. Theredear to us that the kingdom of God has come, than it vas to them. And now, remember, whether we heed was to them. And now, remember, whether we need it or not, it does come; whether we attend to it or not, God is doing his part with us, calling us, to leave our sins, our refuges of lies, our false motives of action, our evil lives, our base compliances, calling us to love him and follow Christ, to do the good and right thing, to take hold of these, whatever else you renounce and sacrifice. That is the call to you to-day. Christ and his truth come in their own intrinsic excellence, and stand before us; and the kingdom of God is now come nigh unto us.

And then there is one other solemn fact to be brought to our consideration—these elements of right-cousness, and truth, and love—the constituents of the cousness, and truth, and love-the constituents of the kingdom of God, do they look to us as accepted bless-ings, or as rejected opportunities? It is a sad, solemn and momentous thing to consider the two-fold aspect which life is capable of presenting to any man. When a man is lying on his dying bed, how solemn a thing for him to look back at his opportunities, and see how they have been neglected; to look at his privileges, and see how they have been wasted; to think these rich; full opportunities have been given him, and he has see how they have been wasted; to think these rich; full opportunities have been given him, and he has done nothing with them, or used them basely. So it is, and so it would be at any moment, if you look back, upon life. Now, not on the dying bed, but while you are here, how does life look to you? Christ has been calling you, if you will accept him. The kingdor of God is in all your life past. How does it look to you? Does it look to you as though you had accepted that king-dom, or as though you had rejected it? Christ comes to you; blessed are you if you receive his word, if you make his love the law and spirit of your life. But, oh I when he does turn away from you, as he does which he does turn away from you, as he does with every rejected opportunity, as he does with every wasted privilege, how sad, how very sad is this thought: "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."

Written for the Banner of Light.	A The High To
A REVERIE.	
BY REV. E. OASE, JR.	n menetser-
· · · · · · · · · · · · · · · · · · ·	
I sat me down one summer's eve Beneath a cloudless sky,	
And let my thoughts rove wild and free	and the second
Through heaven's vast canopy ;	
And o'er the slient homes of men	
Methought the stars did say, In low sweet music, as they rode	Same Burge
In flow sweet music, as they found	in the second second
"Oh, Earth how beautiful art thou !	iner all
Fair handiwork of God!	. Norriska p
From mountains' tops, in roseate light,	en ante inglisiente.
To valleys' flowery clod ;	a de la deserva
From woodlands dark and valleys wide, - And fields of golden grain,	-21 <i>3</i>
And verdant slopes that smile in joy.	્યું સુપરાયકુદ્ધ, ત્રી આ અધ્યક્ષ
Where peace and plenty reign.	e en serenderen. E lens standeren
Thy mountains seem to kiss the skies,	
Thy valleys blush with flowers,	of unHeads
Thy seas repeat the starry spheres	- All Marchite
Back to these eyes of ours. Thy children, kings and princes are,	品目的情報
Their home a palace is,	行行的情况的
Where dance with joy the light-winged h	
And all is perices briss,	e dia desaille 19 dia dia mandra
And then I to the stars replied-	and a second
" In yon far depihs of space Ye read not right, ye burning orbs,	·
Man's earthly dwelling place.	1 <u>.</u>
Though earth is burnished like a star,	(γ, σ, t) in b
Fresh from the hands of God,	

will suffer. Let me hasten before the storm entirely overcomes you and you die from cold." He did not mind his own cold, aching limbs; he did not heed the darkness or the cry of the wild beasts; but thought only that he' might save the wandering sheep. He called again and again in his sweetest voice; he spoke the tenderest words he knew; he blew his pipe, that they might hear and be cheered by the sound. At last he heard a low bleat, and he followed whence the sound came. There lay poor Contrario and the foolish lambs who had followed him, suffering and cold, and ready to be devoured by wild beasts.

Bernard took the feeblest in his arms, and drove the others before him. Over the rough ways he went slowly, and when the storm was severest he stopped and tried to shelter them all under his garments. Thus he reached home with his little flock of wandering lambs, and warmed and fed them, and did not sleep until they had stopped their orying and laid themselves to rest within the sheltered fold.

Do you understand how much love he had in his heart to help him do all this? and do you think you know what Jesus meant by calling himself the good Shepherd that loved his sheep? Jesus is not here to talk to us, and tell us how he loved goodness and virtue, but he can love us from the spirit-home. Jesus was willing to give up his life to teach people to forsake wickedness and sin, just as Bernard was willing to risk his life for his sheep.

Will you not think whether you are like the good lambs, trying to do right, and obeying the words of those wiser and better than yourselves; or whether you are like the willful lambs, who preferred their own way and wandered into wild and rough pastures?

You do not think, perhaps, that you are finding harm in doing wrong; but you will, by-and by, feel very unhappy, and know no rest or peace. Then you will think of the fold of goodness and the Shepherd of love, and will wish you were in it. Little children, if you will try when you are young to do right, you will find only the green pastures and the still, pleasant waters, where God's love will keep you.

A man often regrets that he did speak on certain occasions, very seldom that he did not speak.

He who troubles himself more than he needs. grieves also more than is necessary; for the same weakness which makes him anticipate his misery makes him enlarge 'it, too.

He should be considered our best friend, who is the most ready to tell us of our errors in a friendly way. · . ·

that there should have been performed such marvelous works, and yet men have held on with hardness to their unbelief? Do we ask, Why was this so? The answer comes, Men were then precisely as they are now; that is why Christ had not a wider influence in his day, and the kingdom of God had to win its way step by step. There were prejudices to overcome then as now; men held to their old convictions about things; they could not hear to surrender them up to God's truths; they had bend phylacteries about their fore-heads; they had settled themselves in the sockets of ceremonial customs and prejudices so strongly that they could resist any demonstration that came from the life and character of Christ. There were interests their unbelief? Do we ask, Why was this so? The

truth. There were sensual and worldly absorptions; truth may triumph, to have it come in its plain, clear garb as truth. It is not enough to have the intellect all brought right. There is something else that resists the truth: the heart of man, the hopes of mau, the prejudices of man, the interests of man—these resist the truth as mightily attended even, and as clearly de-monstrated, as in the days of Christ.

I ask you, do you suppose that Jesus Christ himself would fare much better now, should he come into the world, than he did eighteen hundred years ago, provided that he did not announce himself as the Redcemer: for then there would be a sort of conventional respect, which has accumulated in the process of ages? But suppose the same being should come among us, with all our boasted enlightenment and Christian cultiva-tion, how would he be received? No doubt such a character would be admired by those who should be brought in contact with it; it would be recognized as a very pure and a very beautiful character. It would have a certain radius of attraction, and a certain numhave a certain radius of attraction, and a certain indu-ber would be brought, perhaps, to be near to it and commune with it. But, after all, in a little while the novelty of the mere character would wear off, and peo-ple would feel that it was almost too good and bright for anything of daily use. It could not be put to any for anything of daily use. It could not be put to any worldly purpose; it would not stoop to the mean ends by which men gain the means of ambition and wealth; it would stand comparatively isolated from among us. Suppose Christ should stand forth with his sublime re-quirement, as he stood forth of old, "Love thy neigh-bor as thyself." Suppose he should stand thus before the run shop, before the slave-block, before the ranged lines of the bettie fold; do you not suppose they would lines of the battle-field: do you not suppose they would think him an enthusiast, some dealer in abstract prin-ciples, somebody trying to damage property, and upset the good old established customs of the world? Do you suppose his plea for the poor prodigal, and for the harlot, would not be looked upon as stuff for whimsical men, rather than for sensible men? Suppose he should go to the churches, and stand up, and see the mere for-mality-men who kneel and utter sounding words. mailty—men who kneel and utter sounding words, while their hearts were dead within them, and he should say to them, as he did of old, "Woe unto you, Scribes and Pharisees, hypocrites; for you bind heavy burdens upon mcn's shoulders, and touch them not with one of your fingers." What a terrible heretic he would be l Suppose where men are so busy in worshiping God, as Suppose where men are so busy in worshiping God, as they call it, with conflicting and contending doctrines concerning Christ, he should point to wounded and And mountains bathed in liquid light, To seas and valleys nod,-Though rosy hours may dance along, Perfumed with flowery breath, and the second Man's inhumanity to man الإلىوي في المعدول Has cursed this world with death. Sec. Sec. Not death of soul-that never dies, 1 1. 16 But spreads at last its wing And soars beyond where ye, bright stars, 1214 Your ceaseless courses sing. an an an Arage An Arage An Arage But death from ignorance and sin, When stormy passions rise, And hatred reigns, and bigotry . describers Puts out the soul's bright eyes. Here mitred priests and crowned kings الأوجية والمترج والمنار Curse the fair homes of earth. And crush, with iron heel, the souls That God made free at birth. And widows' tears and orphans' sighs Right in the face of yon fair heaven States in his That smiles on us below. Sec. Q. Stater But stars, the flat has gone forth. It shall no longer bot For light is stream'ng-God has heard And speaks-" Man shall be free !" Like flocks of doves from a far land, Angelic spirits come-A land of bliss far, far beyond Your furthest orbits roam; And walls where truth has been immured," They crumble to decay, And crowned kings and mitred knaves engine before relatively. Turn pale and floe away. The valleys shout to mountain tops, And mountains to the sea, "The Truth, the Truth I see; see! it comes, Earth shall again bo free !" "Let kings and priests, and fawning slaves, Tremble and fall, and die i Too long they 've made God's beauteous earth A hell of slavery i" "Beneath the rubbish of their deeds Let them accursed lie, Their vory names and memories rot, Without a a tear or sigh 1 Threefold oblivion mantle o'er Their shameless power and lust,

While earth shall rend the very sky-"Remomber, God is just !"" Osseo, Hillsdale Co., Mich., Sept. 14th, 1859.

FOR A FIT OF DESPONDING .- Look on the good things which God has given you in this world, and at those which he has promised to his followers in the, next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them ; while he who looks for a flower may return into his house with one blooming in his bosom.

Small faults indulged in are little thieves that let in greater.

Richest is he that wants least.

LIGHT. BANNER OF

Written for the Banner of Light. BONG OF THE DYING GIRL.

4

DY MARY D. W. DAVIS.

"Hark! they whisper! angels say, Elster spirit, come away." List I dear mother, music breatheth, Sweeter than my car o'er heard-Sweeter than the wind-harp yieldeth, When by summer breezes stirred,

Sweeter than thy voice, dear mother, That I love to well to bear ! Oh! I'ne'er had dreamed, another Sweeter voice than thine was near.

Bweeter than the early singing Of the birdlings in the grove, Where the air with joy is ringing From each little heart of love.

List! I think 't is angel volces. Calling me from earth to Heaven ; How my heart rebounds, rejoices. At the blessed life that's given-

To each well remembered spirit. Bending o'er this earth of ours ; Where each beauty we inherit Fadeth like the summer flowers.

Raise my drooping head, dear mother. Pillow it upon thy breast; Let mo hold thy hand, dear brother, While I gently go to rest.

Weep not, weep not, that thy darling Hasts away with God to dwell ; Hark ! the angels still are calling ; Mother dear, farewell, farewell. Providence, R. I, Sept. 26th, 1859.

Written for the Banner of Light. MAN AND HIS RELATIONS.

BY S. B. BRITTAN. CHAPTER XIII.

RELATIONS OF MIND TO PERSONAL BEAUTY. "Why tings the check of youth? The snowy neck Why load with jewels? Why anoint the hair? Oh, mortal, scorn such arts! but richly deck Thy soul with virtues."—Greek Ibet.

Outward beauty is the sensuous image of a spiritual and divine Reality-the visible, though imperfect, expression of the invisible and absolute Perfection. The mind that is generously endowed by Nature, and re. fined by culture and the contemplation of the most perfect ideals, is never insensible of, the presence and the power of Beauty. The inability to perceive this supreme excellence implies a radical defect in human nature, that is wholly incompatible with the highest intellectual, moral, and spiritual attainments. The love of beauty adorns the carth with innumerable creations to delight the senses and the soul. It plants the myrtle and the rose in the wilderness; it makes the barren moors and desert solitudes blossom; it cultivates Oriental gardens, and rears splendid temples and palaces; it inspired the great masters of Grecian Art, and they left their carved memorials and pictured thoughts in the world's Pantheon to awaken the esthetic sense in the barbaric mind, to refine the taste of every succeeding age, and to redeem the common life of the world from its grossness and sensuality. The truly spiritual mind-gifted with an acute perception of beauty-surveys the immortal images on the canvas and the shadows cast in 'marble, and finds in them a revelation of the hidden, spiritual, and Divine excellence. From the invisible Perfection the great artist derives his inspiration, and to that unscen Reality his aspirations constantly ascend. Nor is the attempt to realize his prayer in the embodiment of his Ideal ever in vain. He is a common benefactor who invests the world with new attractions. We are made happier, and of necessity better, by every objective form that is adapted to awaken agreeable emotions, since-"A thing of beauty is a joy forever."

Every grand and beautiful object in the realms of Nature and Art-every fair and glorious creation of earth and sea and sky-the human form and face divine, instinct with life, passion, and sentiment, or smiling in marble and on the canvas-have all a sacred ministry-to inspire a love of the Perfect and to fashion a Divine Ideal in the conscious soul. Thus all beauti-ful things exert a redeeming influence on Man. They refine the passions of our common nature, while they lift us above the deformities of this present world. All Nature is the revelation of a Spiritual Presence in material forms, and the clearest elucidation of the Divine perfections. There are enchanting melodics, eloquent sermons, sublime philosophies, great poems, and a Gospel of redeeming power-all embodied in the forms of the outward world. These are all the expressive symbols of the everlasting Life and Thought. We can never study them in vain; nor can it be irreverent to imitate them, as far as we are able, for thus we approach the radiant footprints of the Divine Artist, who "made everything beautiful in his time." The influence of the Fine Arts on our civilization, and the relations of all the forms of Beauty to the intellectual development and moral elevation of the people, have seldom been wisely estimated. It is quite certain that we are indebted-in no small degree-to ancient Greece for an acquaintance with the sources of Beauty, and for some of the means of modern growth and refinement. Those magic Isles---"Where burning Sappho wept and sung," were consecrated to all that was most beautiful in Art. It was in that charmed region that letters were invented: there the strings of the lyre first vibrated to harmonic numbers; there Homer sang his immortal song: there lived Solon and Lycurgus, and the fathers of theatrical tragedy. A popular author has denominated the Grecian architecture an "artistic revelation," and the same may be said of its sculptured forms, which have never been excelled. While the philosophers and lawgivers of ancient Greece doubtless continue to exert a wide influence in molding the Theology and the Legislation of all modern Christendom, it is certain that her inspired masters in every department of the Elegant Arts have for centuries contributed to foster a love of the Beautiful, and human nature has been refined and exalted. The noblest forms of Art have perhaps done more to redeem the world from savagism than all the religions on the face of the earth, Christianity alone excepted. It would be a moral impossibility for a man to look at the Graces every day for one year and remain an awkward clown; nor would even a Barbarian think of offering human sacrifices to Venus or Apollo. In an enlightened and comprehensive sense, the Beautiful embraces much that is beyond the sphere of sensuous observation. It may be understood to represent all physical, moral and spiritual perfection. and whatever else is fitted to inspire emotions of admiration and delight in the rational mind. The ultimate sources of Beauty are inward, spiritual and divine. It is the light and glory of the Divinity shining through the material forms of the World. With such a definition, even personal beauty-of the sources of which I am now to treat-is by no means to be lightly esteemed. It certainly inspires pleasurable sensations in every beholder, and cannot, therefore, be a worthless treasure in the estimation of others. It unbars our doors to the stranger, and gives him a passport to the confidence of his fellow-men, and hence cannot be useless to its possessor. We all naturally associate the peculiarities of form, feature and expression, with certain mental and moral characteristics; and we seldom or never find the man-in his essential character-unlike the image he presents to the world. A careful personal inspection for half an hour may reverse the judgment founded on the most reliable testimony. It will be found that

"There's nothing ill can dwell in such a temple."

And all admit that he was a profound interpreter of hu. | petual joy. man nature. True, we may misinterpret the signs of character; but we can scarcely overlook them. They are too conspicuous to be readily concealed, all, withal, too deep and lasting to be obliterated, even by "Time's effacing fingers." When the essential elements of beauty are harmoniously blended in one who is thus divinely commissioned to sway a sceptre over the realm of the affections, the attributes of the celestial life are tangibly revealed on earth. Milton thus sings of such a being:

"Grace was in all her steps, heaven in her syes, In every gesture dignity and love."

The elements of personal beauty are chiefly compre hended in symmetry of form and feature, in an agree able association and blending of colors, in mingled softness, vivacity and force of expression, and in the grace and "poetry of motion." It is worthy of observation that those who attach the highest value to personal at tractions, often make the most fatal mistakes in their attempts to secure the coveted boon. In this country especially, thousands vainly attempt to make up for their natural defects of form by the most ludicrous efforts to conceal them, rather than commence and pur sue such a course of physical exercise and discipline as must inevitably give elasticity and vigor to the different members, and rotundity to the whole body. Instead of directing the latent energies of Nature to the full accomplishment of her appropriate work, too many employ the costumer to make up the form agreeably to the latest decrees of imperial Fashion. They trouble themselves to restrain and fetter their own natural powers, and then make great sacrifices to patch up their imperfections. Such persons-while they live and when they die-are but poor effigies of human nature. which the sage and the savage alike must regard with pity or derision. The same miserable infatuation is exhibited in the at

tempts to produce and to preserve the particular combinations of color necessary to the perfection of person al beauty. Fair ladies pass their days in listless inac tivity, in darkened parlors, without the inspiration of the free air, and away from the purple glories and the golden rays of the morning. Their nights are spent at the rout and in crowded banqueting halls, until, from the loss of natural repose at proper seasons, the intoxi cation of unnatural excitements, untimely and immoderate gratification of the appetites, the nervous system is unstrung, the digestion impaired, the skin become sallow, and the roses on the check wither in the night air, or fade in the glare of the gas lights. When the weak votary of pleasure has thus sacrificed her personal charms, she vainly attempts to supply the lost treasure by the use of powder, rouge, and a species of enamel that closes the pores and suspends the functions of the skin. The same superficial arts are employed alike in the nelace-chamber and the bordello. For a proud lady, who values her beauty, thus to destroy all the freshness of spring, and extinguish the ruddy glow of the morning which once shone in her countenance, is lamentable enough; but when she transforms her deli cate frame into a portrait painter's easel, and makes of her fair cheek a mere pallet for a very poor amateur she presents for our contemplation one of the most ri diculous illustrations of human weakness and folly.

"Lo, with what vermil tints the apple blooms i Say, doth the rose the painter's hand require ?"

The free and harmonious exercise of all the human faculties and affections is indispensable to a complete and symmetrical development of the body. Moreover, it has been rendered evident, by other portions of this treatise, that mental and moral harmony are produc tive of physical health. Thus the mind-when rightly exercised-by producing a normal condition and action of the whole system, may illuminate the deep azure of the eve, and cause the rose and the lily to bloom together on the cheek and the brow. Expression-which is but the action of passion, thought and sentiment on the muscles of the face-of course depends on the states and exercises of the mind; and-to use the expressive words of another------grace doth take therefrom its own existence." Thus, it will be perceived, the sources of personal beauty are all within, and the outward form, features, expression and action, must generally constitute a reliable index to the mind, the heart, and the life.

The power of the mind over the body, and the influnce of sensation and thought in forming the features

oven those who profess to disregard personal appear. brow, we walk erect and look the world in the face; ances, generally form their own estimate of the indi- when the fuir check is unsulled by a blush of shame, vidual's mind and character from what they observe in Hope hangs her bow of promise over against every his exterior; nor are the greatest and most discerning storm of life; and when our own moral atmosphere is minds frequent exceptions to the rule. The great dra- unclouded, we see clearly that the world is a living matic Poet has said, respecting a beautiful human form, revelation of beauty, basking forever in the light of the Divine love, and inspired with conscious and per-

It is especially in expression that the mind exhibits the most direct, manifest and masterly power over the nervous and muscular systems; and here also it doubtless contributes most essentially to personal beauty. No face can be said to be really beautiful that is devoid of expression, while the features are often redeemed from their obvious irregularities by combined delicacy and force of expression. A face in which every thought reveals its image-wherein the sentiments and passions appear as if endowed with personality and reflected in

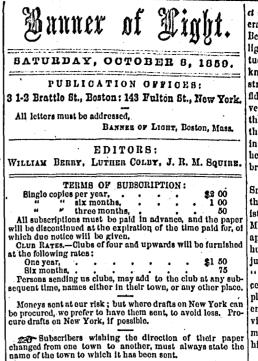
a mirror-becomes a living and moving picture, which is mysteriously changed by every wave of feeling, as well by the soft, gentle, and compassionate emotions of the loving heart, as by the stern, aggressive and terrific passions of the enraged avenger. Those who would realize how much may be revealed by the silent language of the passions, as exhibited in expressioneven on the canvas-may study the Cyclops of Timanthes, the works of Ludovico Caracci, and the Cartoons of Raphael. For a vivid conception of the hold and striking contrasts presented in the living revelations of the tender and the terrible passions of human nature, we may contemplate the humble penitent who seeks forgiveness at the cross; the Samaritan who bends in compassion over the fallen stranger; the conqueror in the hour of his victory; and the maniac, whose brow has been scathed by the fierce lightnings of disordered passion, and whose eyes-

"----- like metcors in collpse, Cradio their hollow emptiness."

Man, with respect to his body, is the chemical and organic embodiment of all the substances he has assimilated, or made a part of himself. By a law that governs every department of our human nature, and the whole organized world, we become like the elements we feed upon. To render the mind vigorous and the character illustrious, it is necessary not only to become familiar with great thoughts and noble resolutions-by means of the ordinary commerce of ideas -but we must assimilate them. If they become a part of ourselves, by a gradual process of passional, intellectual, moral, and spiritual assimilation, they never fail to fashion the character; at the same time they leave indelible impressions on the outward form and in the actual life. There is much of organic deformity and functional inharmony in the world; we are imperfect in ourselves, and surrounded, at least, by temporary evils on every hand; but these may not overcome a great and resolute soul. Moreover, the world is radient and glorious with the elements of Divine light and beauty, and it remains for us-by this power and process of assimilation-to make them our own

Those who would be truly beautiful in feature, expression and motion, must be pure in feeling and elevated in thought. They must assimilate all generous and noble sentiments, and all living and beautiful ideas. Thus the mind becomes a splendid temple, at whose pure shrines .the Graces minister, and wherein the images of all beautiful forms have an abiding place. By the dynamics of the mind and muscles those images will re-appear in the face. The interior illumination is visible through the diaphanous veil of flesh and the countenance is transfigured in the light of the spirit. How strangely deformed, repulsive, and soulless do the patched and painted harlequins of fashionable society appear when viewed in contrast with a character that is truly great, and a face whereon ineffable sweetness, unsullied honor, and sovereign majesty are enthroned together I

When the depressing and destructive passions are permitted to have unlimited sway, they are fatal to personal beauty, as they are to health or vital harmony. As the billowy flames sweep over the broad prairie, consuming the tender herbage, and leaving the wide expanse a blackened waste, so do the more fearful and destructive flames of intense and disorderly passion sear and darken the human visage, consuming the fresh blossoms of Spring, and leaving no trace of the beauty of youth or the glory of life's summer time. Whoever thus yields to this foul dominion of the baser appetites, will ere long be scathed by internal and unquenchable fires, until every flower of beauty withers where it grew, and the human face is made to resemble those cheerless deserts which the burning sirocco has blasted and made desolate forever. Such persons present-for the benefit of the weak and the wayward -a fearful warning. But those who are guided by Reason, and who rule the world in love, contribute to



ADDRESS, "BANNER OF LIGHT," BOSTON, MASS. Borry, Colby & Co.

"PURE AND UNDEFILED."

In the last week's number of the BANNER we pub lished two characteristic specimens of the bigotry and alluded to, exactly as we gave them before.

the publication of Mr. Beecher's sermons in the BAN, fasing to taste these theological drugs when we may NER. Savs :-

"That the utterances of Mr. Beecher should be thus prostituted to the service of giving to rank and noxious infidelity, in any of its varied forms, a forced currency beyond the circles where it naturally belongs, has been a source of regret to many; and we are not surprised to find it intimated that it has been a cause of annoyance

Again, the New York Independent, alluding to the

"It must mortify Mr. Smith to find that Universal ists of the lowest grade now count him as a convert to their views, and echo his praise in bar-rooms and the purlicus of vice. Will his doctrine contribute to re-form the vicious and to inequeve society?"

made at the time; and the "religious" newspaper was well answered by one of the same profession in another State.

religion of Jesus, which is no other than the religion of the heart of man everywhere, must not be brought into too close proximity with the "common herd," but be wrapped away in cotton, like choice articles of ing patiently and working in hope and faith for the spirit of organizations that assume to guide and govern is excited the stronger resolution to overthrow and root out such a spirit from the face of the earth.

Christ, is it? Not meant for their comfort, their con- man by some royal road, which none but a clergyman solation, or their exaltation? Not to be touched, on with a surplice or a white cravat is able to usher us any account, by the ignorant or the poor-no, nor by into. Strange, indeed, if the plain and simple teachthe vicious and the wretched? Even the woman in ings of Jesus are, by being filtered through the silverthe crowd that pressed around him might touch the plated conduits of ecclesiasticism, becume so costly hem of Christ's garment, and be forgiven of him afterwards for her presumption; but no crowds are to press around the professed preachers of the same Christ in these times, for it might, forsooth, slacken the starch of their dignity, or prick the bubble of their intellectual pretension, or ruffle the nap that now lies so smooth on the "cloth" that is their chief outward that we believe the end has already advanced into (and sometimes inward) token. What a wide departure from the genuine old gospel days, the primitive for the full accomplishment of it. In season and out days, the days when Jesus went about on his divine of senson, whether we publish sermons orthodox or mission among the poor and lowly, among the wine- heterodox, whether we are pointed at as infidels an bibbers and gluttons, among the publicans and sin- scoffers-which God grant we are not !--or are deners! The crafty and self-conceited Jews npbraided nounced as likely to bring a "respectable" theology him for these very things; and how did he answer them? If the editors of the newspapers above quoted help in breaking down the barriers of everything like from, and of all other newspapers that are their congeners in this country, did but read their Bible and in letting in upon the souls of the multitude that with the humble and devout spirit with which they divine light which is illumination indeed. call upon all others to approach that volume, they would be very apt to remember the exact words with which he made reply. They would know that he told them, first of all, that "they that were well need not a physician, but they that are sick." Now suppose we ask our readers to take up such commentaries as are given in the above extracts, and look at them closely and thoughtfully, examine their spirit, regard their tendency; and put upon them the real stamp they deserve. It is high time, in our judgment, that these slurs and flings at the genuine and radical sentiments of humanity were treated with the just judgment, let it be ever so condemnatory, which they deserve. The secular sheet is of opinion, on carefully weigh ing all the chances for and against continued respectability of the religion whose mere profession is such a 'good thing'' for it, in a worldly point of view, that there is some danger to be descried in this modern business of bringing the simple and unadulterated teachings of Christ close to the wants and the sympathics of the masses. Such papers, speaking for the Church as an authority, rave on at the same rate with the blind advocates of any authority, any party, or any organization that aims chiefly at power. The Pope must be defended and strengthened in his position, and there are papers and voices and writers to do the work demand ed; for, as his kingdom is one of authority chiefly, it is to be supported only by the weapons of authority, employed by hands of force rather than persuasion. And it is just so with these forcible advocates of certain phases of Protestantism: they betray not a whit less violence of spirit, nor any the less of blind zeal, in the defence of the peculiar dicta of their own preachideas. er and their own pulpit, and would go just as far to sustain their own creed as any Romanist who ever took up pen in defence of his Apostolic master. Look at what the "secular" paper above quoted says: that what Mr. Beecher says from his pulpit every Sunday is "prostituted" by being published in the columns of the BANNER OF LIGHT ! We do not care what it calls us, whether "infidels" or mad-dogs-it is all the same to us, because we wear no party collar, and come at the whistling of no creed-makers: but it seriously strikes us, firstly, that if our paper circulates chiefly among infidels, the heretics, the wretched, and that great outside "circle" whose immense circumference represents the masses who hunger and thirst for the influence of the gatherings is fell quite into the ensuing healthy religious instruction, then our paper is exactly the channel through which to publish the gospel so highly thought of by the Chronicle; and that gospel could not reach the multitude who most need it, according to the Chronicle, in any other way as well as by this. And it strikas us, secondly, that, after all, our next, the infidels and outcasts (so described by the Chronicle E. BROWN, EVANSVILLE, WIS,- Send stamps,

et id omne genue) are most attentive readers of the liberal, humane and genuinely religious discourses of Mr. Beecher as reported in the BANNESS, and show, by the light of the Chroniclo's criticism, a remarkable aptitude for religious instructions, and-if the Chronicle knows anything about it-of the right kind. And it strikes us, thirdly, that, for "rank and noxious" infidels, we ourselves have been instrumental in doing a very good work in our way-considering, we repeat, that we are nothing but rank infidels-in publishing these ringing discourses of Mr. Beecher. We think indeed, that even such presses as the Chronicle will heartily approbate our conduct, though in the same breath it denounces us for our wickedness and unbelief. The tone and style of the remarks on Mr. Gerrit Smith by the " religious " newspaper, are very much of the same order. It is visibly aimed at the Universalists, as a denominational body; but its real sting is for Mr. Smith himself, who, if he sees it, will be likely to apply ammonia at once to the place where it mostly hurts him. The way of it is this: the Independent judges that Mr. Smith is just like itself, and must feel mortified" that his discourses are willingly received and read by Universalists, and that class of people who, according to the authority of the Independent, still frequent "bar-rooms and the purlieus of vice." And, therefore, if he is acceptable to such a miserable class of persons, can he reasonably hope that

his discourses have any virtue in them whatever? This is all utterly shameful: it is too bad; it is insulting the self-respect of human nature itself. If truth is truth, then what matters it by whom it is spoken? Has God entrusted his spirit to the keeping of men like these, to be bottled up, labelled, and carefully peddled out to none but those of the highest, instead of the "lowest grade?" Has one set of men pharisecism of the newspapar press that, as Beecher the right they claim, to dispense spiritual sustenance mays of a certain other clergyman, sits on the door step to all other classes, telling them when to expand their and barks forth protection of the church. One was spiritual natures and when to contract them, what to from the columns of a "secular," and the other from feed upon and what to shun, whether they are worthy the columns of a "religious" newspaper. And that of final salvation, or were predestined to the same, our readers may see for themselves, and impress it and cannot help themselves? Is it not time that we mon their memories, what the real spirit of bigotry bud all come to an end of these things? these absurdiis, and become more fixed in their purpose to give it ties, that one man has succeeded in foisting upon the no countenance or quarter, we subjoin the extracts faith of other men by the superior power of his will? Can we not do better by putting away these obstacles The New London Daily Chronicle, in speaking of between ourselves and our common Father, and by re-

drink freely of the water of life everlasting? But such manifestations as those we have given

above, are indicative of the the tendency of the present age; it shows us that the battle between ecclesiastical authority and true spiritual power has fairly begun, and that the press of the country will, for a long time yet, range itself on the side of ecclesiasticism; but as soon as it is plain which way the battle is going finally to turn-that is, toward a still larger liberality -these same papers will be found on what they term the "winning side," and as zealously-though, we hope, more intelligently-laboring for the brighter day, as they now are for the continued eclipse of the darker To the former of these slurs fit reply, we judge, was one. As it now stands, however, these eager secular papers are flattering what they think to be the popular side; but let the scales turn, and the haste with which they shall turn, too, would amuse the veriest king of If the above has any meaning, it is this: that the the ring in somersault throwing. And this is what is called a "free press" in America 1 It is not free. It wears its chains as submissively as any slave who sits condemned at the galley oar.

The whole gist of the matter may be comprehended jewelry, and locked up in the drawer of respectability in the single word exclusiveness; the creedists do, not. and fashion. It cannot but grieve those who are wait- want their religion hawked about on the streets, by common men, nor by uncommon newspapers. They elevation of the human race, to find that such is the protest against a liberal sheet publishing occasional discourses from the lips of their shining lights; but are the world in matters spiritual; and yet, with the grief, perfectly willing to avail themselves of the services of irreligious and infidel papers to protect them with their loud barking. It is a curious matter enough, if, Too nice for common people, this old religion of at length, genuine religion must reach the heart of and rare-like old wines, perchance, high-seasonedthat they can be had only at the high price of a pew in a fashionable church, instead of for four cents in the columns of a newspaper.

The end of this must come. It is because the partizans of creed and church send out such bitter protests, sight. For our own part, we shall ever labor and pray into disrepute-it will ever be our aim and object to this pharisaical exclusiveness in matters of religion,

and determining their expression, is worthy of careful observation. So completely and indelibly does the mind stamp its image on the form, that in every lincament of the face we may trace the revelation of some moral attribute or mental possession. The spirit of kindness wreathes the countenance with smiles. Hatred can never conceal its ugly visage behind a wall of flesh, but hangs it out for the world's inspection and instruc tion. While the man-shut up in his earthly dwelling -vainly imagines that his real character is unknown. and will remain concealed until his mortal habitation is destroyed, he is unconsciously tracing his secret his tory on the outer walls of his house, where it may be read by all men. The eyes, especially, are the windows of the mortal tenement, through which we perceive the disposition of the occupant, and the character of the quests he is wont to entertain. The predominant idea, ruling passion, and governing sentiment of the individual are usually made manifest, even to the careless observer. Some nerve vibrates at the gentlest touch of a thought, or trembles beneath the tread of fairy-footed sunbeams, as they come up from all the forms of the outward world to track the mystic halls of

> "Some chord in unison with what we hear Is touched within us, and the soul replies !"

vision.

And thus all the senses present avenues through which nature-by her outward forms and physical phenomena-appeals to the conscious soul. From day to of its history in the yielding clay. Thoughts have an influence over the nerves of motion, and our secret emotions are incarnated in our muscles. Thus the contracted, selfish, and bigoted man presents you with a diagram of his lean, dejected soul in the acute angles of his visage. The poor miser who only lives to grasp, yet more firmly, what he has, and (if possible.) what he has not, will be quite likely to form his face after the fashion of a steel trap ; while in the curved lines that arch the expanded brow, and in the frank, generous and joyful expression, we recognize the genuine cer tificate of nature, bearing the seal of divinity.

Many faces present to the critical reader of charac ter, a terrible record of the exercise of perverted faculties; of golden hours and opportunities squandered in indolence and dissipation; of the indulgence of secret and wasting vices; of bright hopes blasted in the morning of life, and eloquent promises of future usefulness, already forgotten and never to be redeemed. Oh, who would become the author of such a history ! Who would thus illustrate his life and times by frequent exhibitions of depraved and ungovernable passion, and the deep furrows which lust and crime leave on the darkened visage ! Alas, how many with bright skies above them, begin life with clean hands, pure hearts, and good resolutions, and yet seemingly live but to cherish the unwelcome thought that the world is false and life is vain 1 And yet the world-in an important senseis precisely what we are pleased to have it. Only those who make grave mistakes in life find the green earth desolate and the moral heavens darkened at mid day. When the brand of conscious wrong is not on the l

redeem mankind by a practical exemplification of the truth and the power of a noble example. They go forth to meet the human world as Summer comes to the waiting earth-

"Sowing rich beauty over dens and tombs, And barren moors, and dismai solitudes."

The human form and face, when shattered and blasted by the violence of perverted appetites and destructive passions, may be compared to some feudal castle on which fierce battle-storms have spent their fury; over whose ruined turret the raven flaps his sable pinions, and in whose deserted halls the owl and the bat, and even slimy reptiles, find a congenial dwellingplace. The guests of such a man are lean and hungry demons; lascivious satyrs; many nameless monsters and the embodied representatives of every vitiated sense and depraved imagination. But the man who combines the elements of true greatness and essential goodness, is at once powerful in his. gentleness, and gentle in the exhibitions of his power. His soul is the fit temple of the Virtues, and a living symbol of the Divine presence. In him great thoughts are vital realities that take form in glorious deeds. The transcendent light of such a character can never be extinguished nor concealed, for the elements of common earth, out of which our bodies are fashioned, are not impervious to its rays. Such a man is, indeed, an epitome of the universe. The sun himself rises and shines day the spirit leaves a visible and impressive transcript in his soul, and over the full-orbed world that revolves within the orbit of his mind. Time, that destroys proud empires and wastes the pyramids, makes his soul more perfect, day by day, and its outward revelations ever more expressive and beautiful. And as the Years let fall their golden sands upon his head, the spirit absorbs and concentrates their light, that by reflection it may illuminate the world. Even in his old age, the man who answers this description is never associated in the mind with mournful and deserted ruins. We rather look upon him as a venerable temple of the PARACLETE, unspoiled by profane hands, and within whose consecrated courts no ruthless iconoclast has defaced the sacred images. Over those walls the ivy twines its tendrils in loving embrace; beneath that

illuminated dome the invisible soul of the Harmonics yet lingers; and within the open portals the whiterobed Spirit stands gazing, with unclouded vision, at the Sun-which seems "largest at his setting."

Penciling.

JOBIAN JOSSELYN, TIGON FURNACE, VT .-- "I am eighty-two years old, and I have to write with a pencil, my hand shakes so much. My hearing and eye sight are very good, and I spend mest of my time in reading. I grow daily more interested in spiritual subjects. As my bodily powers grow weaker my spiritual love grows stronger."

[We are willing to excuse our venerable friend Josselyn for pencil-writing, but from friction, and the tremor of age, or some other cause, the writing is so illegible that we are unable to make the main part of the letter inteligible. It is with difficulty that we have made out the above sentence.]

The crops in England are above the average this year.

The Great Eastern.

The untimely accident that occurred to this noble steamer. off the coast of England; preparatory to her trial trip before. leaving for Portland, in Maine, our readers are already familiar with. Several of the hands on board of the monster ship were killed by the explosion, and, had the accident occurred only half an hour later, it is quite probable that the entire company on board would have fallon victims. It is thought that all damages can easily be repaired in season for the steamer to sall by the 28th of the present month, and she will be looked for on this side of the Atlantic as soon as the seventh day afterwards. If this shall prove itself a successful experiment in ocean navigation, it follows that the com merce and transportation between the nations of the globe is revolutionized. Such a success will place the relations of the several quarters of the earth on a new and broader footing right speedily. We have only begun to see the beginning as

Politics.

Not much excitement about these intricate matters shows itself just at present; yet there are indications enough to a close and thoughtful observer, that a great amount of thinking is going on beneath the surface, and that the leaders on all sides are employing their speculative faculties to the atmost in trying to unravel the perplexities with which the next year is filled. The lights of the parties are letting off their speeches in almost every quarter of the country; and; between one and another, it should go hard but the people might manage to get clear views on current questions. . The coneral impression seems to be, however, that there will be a most exciting canvass next year in connection with the Presidential office-probably the deepest one which our people have over experienced. We hope it may be so, if only fair discussion is allowed. Nothing but good results flow out of free and open popular canvassings of great pridciples and

The Agricultural Fairs.

This being the season for the annual gatherings, in the several States and Countles, of those interested in agricultural operations, we find our exchanges more or less filled up with detailed accounts of such as have already been held in theirseveral localities. They are interesting. The people at these fairs seem to come together in the most truly social temper, and with the fewest artificial obstructions; and though, now and then, the committees of these agricultural societies so far forget themselves as to invite men to address them whose hands never came in contact with a plough tail or a carter's whip in the world, yet the occasion is made the most of by the people who assemble to look and listen, and year. It is a good deal to get folks together in an informal way-much better by far, than to let them live along without knowing one another.

To Correspondents. "UNA," your note was mislaid. We will let you know in

LIGHT. BANNER OF

A China War.

The fresh outbreak between China and Vrance and Eng land, by which the latter were repulsed, with the loss of large numbers of men, in the Polho Iliver, is probably destined to result in large gains to the commercial enterprise of the world. It is now likely that the English and French governments will throw away the scabbard, so far as the Ohineso the beginning of my letter, and the other from the end. You are concerned, and proceed to open the oyster at which they have so long been directing their blades. We sppend the following speculations on the result of such a war, from an able financial writer in one of the leading New. York journals :

financial writer in one of the leading New York Journals : "Of the issue of the contest no one can entertain a doubt, however long a period the war may last. The Allies are prei-ty sure to be victorious in the end, and the first condition of the peace, we may feel certain, will be the payment of a large indemnity by the Chinese. This indemnity, if large, as it must be, will probably exercise a marked effect on the money markets of the world. During the past eight or nine years, \$300,000 only ave been shipped to im rold from this country to Eu-rope. Of this large amount nearly the whole has gone to France and Germany, but especially to France, where it has been ex-changed for silver. This silver has been shipped to India and Ohua, where it now remains. The same remark may be made of the Australian gold. of which some \$350,000,000 have been added to the circulation of the world since 1840. The gold has for the most part gone to Continental Europe, where it has taken the place of silver in goneral circulation. It is probable that not less than \$450,000 000 of silver have been thus liberated and sent to China and India within the past ten years, to pay for teas, silks, spices and other Astatle pro-ducts. In the present condition of take there seems very little prospect of gotting this silver out of Asia and into com-mercial circulation again by any ordinary process. The Brit-ish ars forcing their manufactured goods upon India as fast as they can--with very trifting success thus far. We are steadily increasing our shipments of domestic goods, hard-ware, de, e.e., to China; but the amount thus far is so hiccon-steadily increasing our shipments of domestic goods, hard-ware, de, e.e., to China; but the amount thus far is so hiccon-steadily increasing our shipments of domestic goods, hard-ware, de, e.e., to China; but the amount thus far is so licconsteadily increasing our shipments of domestic goods, hard ware, &c., &c., to China ; but the amount thus far is so incon siderable, and the consumption of tea and silk increases s rapidly, with the increase of population and prosperity, that the balance of goods always remains heavily in favor of Chithe billing of goods that the drain of silver thitherward. It is possible that this war may in some measure correct the anomaly ble that this war may in some measure correct the anomaly. If the Chinese were made to pay the expenses of the war and an indemnity, the whole in sliver—say \$250,000,000—the money markets of the commercial nations would be essen-tially relieved; and if an entry were once secured to the in-terior towns of China, it stands to reason that a market would be found for some European and American products which would be a good substitute for silver.

Dancing.

The Christian Watchman and Reflector thinks it is a per ersion of language to say there is such a thing as a "danc ing Christian." It thinks that "the line which separates the Church from the world has been bridged over by this fash ionable amusement."

' If men and women, boys and girls, want to dance, they will. in defiance of all the churches in Ohristondom, whether they are church members or not. We are not able to see why dancing to the music of a fiddle is not just as good a re ligion as dancing to the airs of self-rightcousness. We honestly confess that we have never yet been able to discover and trace the line of division which separates the church from the world, for this line runs zigzag all through the church and all through the multitude of sinners, in and out, and out and in, the same in one as in the other-just th same in dancing as in every other act of life called by the church, wayward.

Pride. Laziness and Suicide.

The New York Leader contains a sensible article with the above heading. and asks, in conclusion, "whon shall we learn that no labor, properly performed, is a degradation? When will parents learn, in behalf of their children, and men and women learn for themselves-how helpless is that man or woman, in the world, who is not both ready and willing to embrace any respectable means of support, any honest resource against vice, suffering and death? There is-except in times of the utmost stringency- work enough for all; ' and one-tenth of the labor expended in monning over broken fortunes or a hopeless lot, would find it. We have no patience with this self-caused or self-permitted suffering. Away with it! The power lies in the strong heart aud the willing hand of labor,'

Prof. Agassiz on the Works of Creation.

The following is the summing up of the conclusions which Professor Agassiz drew a quarter of a century ago, after a most elaborate and profound investigation on fossil fishes :

most elaborate and profound investigation on fossil fishes: "An invisible thread," says he, "in all ages runs through this immense diversity, exhibiting, as a signeral result, tho fact that there is a continual progress in the development, ending in man. \circ \circ \circ Have we not here the manifestation of a mind as powerful as proliflo? the acts of an intelligence as sublime as provident? the marks of good-ness as infinite as wise? the most palpable demonstration or THE EXERPACE OF A PERSONAL GOD, author of all things, ruler of the Universe, and dispenser of all good? This, at least, is what I read in the works of Creation."

A Mass Meeting

Will be held at Fancuil Hall, Boston, on Monday evening, Oct. 10th. 1859, at 7 1-2 o'clock, to further the efforts now in progress to secure the true welfare of the Indians of our country. The justice of the citizen is appealed to and the humanity of the masses, to aid by their presence and approval this object. Many eminent Olergymen and citizens of distinction have promised to be present and aid by their advocacy on this occasion. Seats will be reserved for ladies until-half past 7 o'clock.

The Christian Times and Spiritualism.

A long article has recently been published in the Christian Times, on the subject of "Demonology and Spiritualism," which admits the fundamental claims of Spiritualism, but DR. SPENCE TO MR. MANDELL,

D. J. MANDELL: Dear Sir-I have fust received yours of the 9th of Hept., published in the BANNER of Oct. 1st. I am much surprised that you have confined yourself, mainly, to two of the many questions which I had presented to your consideration, and that one of them you have selected from give no reason for your neglecting to notice the other important questions which interveno between the two to which you have responded. I find it difficult to conjecture any sufficient reason for such a course upon your part, especially when I observe that one of the questions which you have answered is comparatively the most unimportant one, turning rather upon the meaning of a word than anything else; and that, with regard to the other point, though you have written somewhat at length upon it, yet you have still left it very uncertain as to the precise point wherein you differ from me, or whether we differ at all or not, if we properly understand each other; whereas, the questions which you have left unanswered are all important ones, and they presented you a fair issue on the very points upon which you based the most uncalled for and unkind expressions which occurred in your original criticism, entitled, "A Few Brief Hints-No. 3."

In answer to my first question, you say, in substance, that there is no difference in the meaning of the word "fuith." as it occurs in the expression, "without a faith," and as it is used in your questions, "Has she no faith in her cause?" "Has she no faith in the progress of humanity ?" The difference, however, is evident, as in the former instance it is synonymous with "creed," and in your questions it means "confidence," or "belief coupled with confidence," and in these acceptations of the term one may say, in the same breath, "I am without a faith," and "I have faith in human progress," without being amenable to the charge of inconsistency.

My second, third and fourth questions you have left unanswered. Whether you over intend to answer them, or not-I am unable to conjecture from anything which occurs in your letter.

Passing over the important matters involved in these questions, you take up the closing paragraph of my letter. To this you seem to object; yet as your objections aro presented in a comewhat vague and indefinite form, I shall endeavor to bring that part of our discussion to an issue, by renewing my style of questioning, making no further apology for doing so except to remind you of the fact, that you have, in your original article, voluntarily placed yourself in such an attitude as to subject yourself to that kind of an analysis. My questions shall be based upon the following pansage which 1 find in your letter. Bearing somewhat upon, though not referring directly to, what I had previously said in reference to the school of experience as a necessary means in the hands of the invisible cultivators of mediums, and the suffering which all who pass through that school must undergo you write as follows:

"Is there any good sense in still suffering those distresses, Ac., when a slig &c., when a slight attention to certain important particulars would secure a better progress without the bitter experiences." Furthermore, judging from the tone of the paragraph which follows the one just quoted, you are a zealous advocate of freedom. I will therefore present you a case to which you will please apply those "important particulars" to "secure a better progress without the bitter experiences," and thus make a freeman out of one who is not.

I shall take it for granted, until it is disputed, that those who are truly free, are so by the power of a principle developed within them, and hence, that such are really free, (in the sense to which I now refer,) even although they may be weighed down with chains; whoreas, there are others who, though they are not restrained by the weight of a feather, yet, as the principle, or power which makes men really free, is not developed within them, they are not freemen, and hence they become the unresisting, submissive slaves to the first strong, domineering mind who chooses to take them into physical or mental bondage. I will present you one of the latter class-one who is not a freeman because of the lack of sufficient power within him to make him such, and supposing him to be under your absolute control. so far as that control is necessary to afford you every facility to culti-

vate and develop him, I will ask you the following questions: What are the "important particulars," and what are the most efficient means, agencies or appliances, which you would bring to bear upon him, so as to make him a freeman ?

. How would those " important particulars." means, agenclos, or appliances operate in "securing" (to him) "a better progress," (in the accumulation and development of that internal power which alone makes men free.) "without the bitter experiences." Permit me furthermore to add to the above questions.

those which I propounded to you in my last letter, but to which, as yet, you have not given the attention which they deserve, and which the circumstances demand of you. What do you mean by the "God faith " and "vital faith ?" Do they benefit any one? How do they operate in producing their beneficial effects?

What do you mean by " plety and devotion," and "devotion toward God?" What is their modus operandi in producing the good effects which you attribute to them ?

By implication, you askert that "God does change men." Through what powers, or principles, or instrumentalities What is God's modus operandi in reaching, or affecting those powers or principles, or instrumentalities, and what is their modus operandi in "changing men?"

ALL SOUTS OF PARAGRAPHS.

CONTENTS OF THIS PAPER .- First and Second Poges .-"Bertha Lee," continued; Poetry-" Outside the Walls," by Thomas II. Howard: "The Angel Love:" Letter from Thatchwood Cottage.

Third Juge-" Bernard, the Good Shepherd," by Mrs. L. M. Willis; Sermon by Edwin H. Chapin, dolivered Sept. 25; Poetry-"A Reverle." by Rov. E. Caso, Jr. Fourth and Fifth Juges-" Man and His Relations," by

Professor Brittan, Editorials, Correspondence, and a great variety of other "good things." Sixth Page-Messages; Lecture by Mrs. Hatch at the

Music Hall, Sept. 4th: subject, "The History of Republicstifeir downfall traceable to moral and religious causes." Seventh Page-Laws and Princhiles: Letter from Warren

Chase; A Remarkable Test; Letter from E. V. Wilson; Spiritualism in Ireland; Spirit Portraits; Notices of Conventions; List of Lecturers, &c. Eighth Page-A Familiar Lecture by Rev. Henry Ward

Beecher, delivered at Plymouth Church, Brooklyn, N. Y., on on Wednesday evening, Sept. 28th.

JOHN BEESON .-- Our venerable friend John Beeson is industriously and earnestly engaged in doing all in his power for the benefit of the Indians. Lot all hear him and lend him a helping hand in his noble and generous efforts.

"RELATIONS OF MIND TO PERSONAL BEAUTY."-This essay, by Professor Brittan, which we print elsewhere, is a faultless composition, and presents facts that the whole world should know.

AFRAID OF WAKING THE YOUNG LADIES .-- "Bridget" Was hired as "help" in a female boarding-school, and was told to ring the first bell at 51-2 in the morning. At 6 o'clock the pupils were required to attend prayers; but for several mornings after Bridget commenced her labors, many were anusually tardy, giving as an excuse that "they did not hear the rising bell." Bridget was questioned by the head of the Institution as to the manner in which she discharged her duty of ringing the bell. "Bhure, marm," she replied, "I never rings it very hard, for fear I might wake the young ladies !"

A married monster says he once had a most delightful dream, in which he imagined he had an angel by his side, and on waking up found it was nabody but his wife.

The Banner of Light, published in Boston, Mass .-- a most excellent paper in many respects—comes to us semi-occasion-ally. We wish the publishers would cease sending it alto-gether, or send it regular. It is only an aggravation to occa-sionally get a tasto of a good thing.—Lake Shore Mirror.

"Take our hat." The Mirror shall have the Light regularly, and when it reflects it, we have no doubt it will do us credit-which is more than we can say of many of our cotemporaries-if it costs us two hats.

Flowers of the Season .- We acknowledge 'the receipt of a splondid bouquet of flowers from our estoemed rural friend, Cousin Benja," comprised of Dahlias, Verbenas, Double Astors, &c., &c. [See his sketch on our third page; it is as eautiful as his flowers.]

A witty exchange serves up the following queer hash :--Unbustled ladies, pure and undefiled Christians, disinterested friends, common honesty, sound potatoes, first rate butter, unwatered milk and rich printers-are scarce !"

Many fold their arms in petitions when they ought to be using them in toil. They never learn that a useful, toiling ife may be a perpetual prayer.

Joe Cose says, the first time he wont a courting, he felt as f a pink angel had hauled him down a rainbow with a piece of chain lightning smack into a rile of down.

Oh i would this wide world had never a mart.

Where love could be bought or sold. For a heavenly thing is a woman's heart,

And an earthly thing is gold ; And heavenly things of honor and worth

Should never be bought by base dross of earth.

Gen. Alvarez, at the head of a force of 6000 men, was, at ast accounts, preparing to march on the city of Mexico. BOSTON THEATER .- Messrs. Ullman and Strakosch com senced their brief opera season on Monday, Oct. 8d. It will last but two weeks, during which operas will be given on Monday, Theaday, Thursday and Friday evenings, and Sat-urday afternoons. The troupe includes Mmes. Gassier, Cortesi and Strakosch, Messrs. Gassier, Brignoli, Amodio Stefani, Junca and Rocco. The conductors are Mesars Strakosch and Muzio. The price of reserved soats in parquet, parquet circle and balcony, is \$1.50 and \$2, according to location. Reserved scats in family circle \$1, and the same for a general admission, with privilege of occupying such

seats in any part of the house as may not have been previously secured. Seats in the amphitheatre will be fifty cents. NATIONAL THEATHE.-This establishment did a fair business last week, which shows that the public can appreciate talent in this locality, as well as elsewhere. The new play of Inez " was a decided success. The managers are determin-

ed to merit public approbation. New pieces are in preparation, without regard to expense, and we trust that Mr. Conway will be amply remunerated for his strenuous efforts to please. MRS. TORBER, to whose advertisement in another column

we refer our readers, has recommenced the practice of healing the sick by water treatment and magnetism from clairvoyant examinations, at New York city. She will doubtless give satisfaction, as usual, to those who may seek her aid.

"Digby, how is it that trees can put on a new dress withor their trunks?

nost prominent expositors in this country, of Swedenborgian tonets, died at Rochester, N. Y., last week, in the 63d year of his age. Ho was a graduate of Dartmouth College.

BHARSPHARE DIVISION .-- On Baturday evening last, the G. W. P., Samuel A. D. Bragg, assisted by the O. C., Robt. B. Rogers, installed the following officers of Shakspeare Division, No. 40, B. of T. W. P., John Plukerton McKay; W. A., Henry C. Coleman; R. S., Burton Cogswell; A. R. S., Wm. II. Nelson; F. S., M. H. Parkinson; T., David Pulsifer; C., David McNaughton; A. C., Nath. Burbank; I. S., Georgo L. Harlow; O. S., Benj. F. Horgan; Chaplain, John Win, Day, The retiring W. P., Wm. M. Robinson, was presented with a superb Grand Division regalia, by Miss Addie Trefethoren, in behalf of the ladies of the Division. This Division of the "Bons" meets Saturday evenings at Bons of Temperance Hall, corner of Bromfield and Province streets, and is the "star" Division of the city.

Love, from the country of its birth, Brings thoughts in sorrow, or in mirth, That sanctify the earth, Like angels carthward tempest-driven, And waiting to return to heaven.

The machinery of the churches in Lynn is sadly out of Gear.

General Scott has gone to the Pacific, on a pacific mission. A little girl about six years old, asked an zeronaut, in an earnest manner, if she might go up with him in his balloon next time." He asked her what for, She said, "my father is dead, and has gone to heaven, and my mother says heaven is up in the skles, and I want to go and see my father."

Petitions are in circulation for the President to commute the death sentence of Capt. John A. Holmes, on the plea of iusanity.

A NEW SCIENCE .- Prof. Buckham, at the Vermont Teachers' Convention, convulsed the audience by relating an ancedote. He said that at the first district school he over taught. he announced one day that on the following Monday he would commence a parsing class. A bright-eyed little girl, one of the pupils, ran home and burst into her mother's parlor, where a Sewing Society was in session, and with uplifted hands cried, "Oh, mother, Mr. Buckham is going to have a sparking class!" The Sewing Society was delighted to hear it.

There are now ten anti-slavery papers printed in the Slave States, (in English,) besides eight in German. Of these, nine, or one-half, are published in Missouri, three in Virginia, two in Kentucky, two at Washington, D. C., one in Maryland, and one in Baltimore.

He that pursueth evil, pursueth it to his own death .- Prov. The Courier is an excellent paper, and of course "still has its readers." Where 's that Report?

The steamer Nelly Baker, it is said, will run regularly between Boston and Portland during the stay of the Great Eastern at the latter city. She will leave Boston at 8 o'clock A. M., and return at the same hour from Portland on the following day.

OUB THOUGHTS .- When we are alone, thoughts come to keep us company. Where do they come from? We never call them. What makes them come? Where is the great source from whence they come, and what are the unseen causes of their coming? Spiritualism suggests these questions, and holds the answers to them yet concealed in its

Two hundred million feet of lumber is produced in Ban gor, Me., yearly.

SAD ACCIDENT .- By the falling of a bridge, which was covered with people in attendance upon the County Fair at Albion, N. Y., Sept. 28th, eighteen persons were killed and many others seriously injured.

Cora Geffrard, daughter of the President of Hayti, has been assassinated by conspirators.

"Don't be afraid of the bacon, Mr. Jenkins," said a boarding house mistress to a newly arrived boarder. " "Not at all. madam. I 've seen a piece twice as large, and it did not scare me a blt.'

In New York there is somewhere in the region of five hun dred brokers, and five hundred barbers; but the census has never informed us which class does the most shaving.

Voltaire had a perfect horror of inquisitive persons. He said to one of these *pumpers*, "Bir, I am delighted to see you, but I give you fair warning, I know nothing about what you are going to ask me."

Professor Brittan

Is now engaged in lecturing in the New England States Those who require his services during the autumn, may address him at this office, or at Newark, N. J., where he still resides.



T Hills, Bristol, lileo. Shnarepbergar, Lords-Mrs. Denting, Wethersfield, Bristol Englito Co., Bristol. O. H. Kemper, Westport. Miss L. Swain, Bloomfield. town 8. Prentise, Monroaville.

Miss E. Farnsworth Coal Run, Geo. W. Shipley, Fredericksico. W. Shipley, Fredericks town liss L. Hosford, Mouroeville. M. licad, Windsor Locks.

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M. Riend, Windsor Locks. C. Wallace, Bridgeport. Miss J., Hosford, Monroevillo, Miss J., Miss J., Miss J., Monroevillo, Miss J., Miss J., Miss J., Miss J., Monroevillo, Miss J., Miss J., Miss J., Monroevillo, Miss J., Miss J., Monroevillo, Miss J., Miss J., Miss J., Monroevillo, Miss J., Miss J., Monroevillo, Miss J., Miss J., Monroevillo, Miss J., M

Altes M. Wilcox, Cuarryville, A. C. Dowling, Claylick.
Miss M. Gray, Westport,
Miss M. Gray, Westport,
Miss M. Gray, Westport,
Miss M. Gray, Westport,
Miss J. Yox, E. Granby,
Miss L. A. Tiayer, Union,
J. J. Fitzgerald, Birningham,
Miss J. Bennot, Mansfield,
Miss A. Dillings, Wethersfield,
Miss L. Bennot, Mansfield,
Miss J. Bennot, Mansfield,
Miss J. Bonnot, Mansfield,
Miss J. Bennot, Mansfield,
Miss L. Bennot, Mansfield,
Miss L. Warren, Hebron,
Miss L. Warren, Hebron,
Miss L. Warren, Hebron,
Miss A. Quinn, Danbury,
Miss A. Quinn, Danbury,
Miss A. Gray, Westprook,
Miss L. Warren, Hebron,
Miss A. Quinn, Danbury,
Miss A. Gray, Westprook,
Miss L. Warren, Hebron,
J. Atherly, Ellery,
Miss Kate Peter, Frankilin,
J. T. Wilday, Meredosia,

E. Martin, East Berne. J. Atherly, Ellery. S. Christie, Jackson, Miss L. Youmans, Chesterville, Miss Barah Jones, Houseville, Miss A. Start, Uilca, Miss J. S. Harder, Stockport, S. Grant, Vail's Mills, Miss S. Williams, N. Copake, D. Wood, Chester. Miss S. Christier, Maile S. Clark, Jerseyville, Station, D. Wood, Chester. Miss S. Canat, Corene, Chester, D. Wood, Chester. Miss S. Canat, Station, D. Wood, Chester. Miss S. Canat, Station, D. Wood, Chester, Miss S. Canat, Station, J. Dabbs, Jerseyville, Station, Station, S. Sation, S. Sation, J. Station, Station, J. Station

H. Matthias, East Berne. Miss J. Start, Ulica, Miss J. S. Harder, Stockport, Miss J. S. Williams, N. Copake, Miss S. Greene, Chester. Miss L. Hart, Whitesides Cor-H. Webster, Naple ners.

MICHIGAN David Rogers, Farmington. John Osborn, Rochester. Mrs. N. Taylor, Horseheads. Mrs. N. Taylor, Horscheads. (J. Titus, South Dover. Mrs. M. Welle, Niagara Falls. Miss C. Morgan, Washington. S. Barber, Rome. Miss E. Wilkinson, Crown Pt. G. Mosher, Amsterdam. Miss E. Wilkinson, Crown Pt. Miss E. Wilkinson, Crown Pt. Miss E. Crawford, Clintonville. NEw Janszer. D. Ward, Newmarket. D. II. Parker, Summit. Miss M. Ayres, Nowmarket. Harvey Halsted, Farmington. Sarah Petty, Pontiac. Charles Coles. harles

Charles Coles, " Miss C. Bishop, Morenel, Miss Fisher, Detroit, M. Vanvicck, Burr Oak, Miss M. Blakely, Washington.

Miss P. Watkins, Birmingham. M. Haddrill, Pontiac.

Miss M. Ayres, Newmarket. Miss M. Miller, Hackettstown Mrs. Dubois, " Allen Harman, Northville,

. Allen Harman, Northvill L. Green, Farmington. Miss Smith, Ypsilanti. Miss Wallace, Pontiac. M. Stump, Ann Arbor. Miss Eliza Kelly, Lyons.

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- J. Humphreys, Floyd. NORTH CAROLINA. N. P. Perkins, Pikoville. BT. JOHNS, N. B. Mrs. E. Bairweather.

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D. W. EVANS & CO., would call attention to their unit-valled inducements to book-buyers, and the facilities and at-tractions which a long experience, unlimited capital and: uniting energy have enabled them to attain over all com-petitors. The constant introduction of

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Offered to purchasers, warrant us in claiming the attention, of the public to the many points in which we take the lead of all similar establishments.

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Charles Deslive

MISS M. Nelson.

J. B. Crawford, " B. W. Cobb, Hillsborough. The public are resportfully referred to the above-named persons, who have received the benefit of our liberal system of trade during the week ending September 10th. We would also refer these who desire information as to our business responsibility, to the following leading publishing houses of the United States:--

endeavors to show that only "bad spirits" communicate. This is admitting a great deal for a Baptist newspaper. This step must be retraced, or else the truth of modern Spiritualism must be admitted. The Christian Times is published in Chicago, and is considered the leading religious paper in the Northwest.

Distinctions.

Distinctions. The Spanish titled aristograpy, according to one of the jour-mals, consists of Sprinces, 82 dukes, 689 marquises, 540 counts, 78 viscounts, and 63 barons. The Americau titled aristograpy consists of 076,527 captains, 149,476 colonels, 103,540 majors, 4 521 (generals, 522 excellencies, 07,325 honorables, 374,533 dea-cons, 40,190 able editors, and 1 baron.—Exchange. Spiritualism destroys the potency of all these titles, dissi-

pates the airy nothingness of aristocracy, tears down mountains of material excellence, and brings humanity, like the drops of water that make the ocean, to one common level.

Charity.

To the poor, the needy, the erring everywhere, let us be compassionate and kind, ever remembering that in propor-tion as we are charitable, benevolent and torgiving, we be-come the practical disciples of the Master, children of God by good works, and the friends and benefactors of the world.

The shove gem, which sparkles all over with goodness, we extract from a letter in the last Christian Freeman, writter by Rev. Mr. Alvord. Such sontiments should be treasured in every heart. Then, indeed, would anguish and despair give place to peace and joy, and those who now sit in darkness be made glad by the benign influence of charity.

Lawrence.

John G. Oluer lectured in Lawrence on Sunday, Sept. 25th and his daughter Susle gave readings. We are informed by a correspondents, J. H. O., that the hall was crowded to its utmost capacity, and the audience highly gratified with both lecture and reading.

Nearer Heaven.

Is one nearer heaven than another? We answer, no ; for the better a soul is prepared for heaven the more that soul feels a sympathy for those who suffer, which sympathy shall hold that soul even with all other souls in its progression This sympathy is the delight of a soul that is progressive. The soul that desires to possess heaven before any or all the souls of humanity do, possesses a solfish element that neither helps itself nor any other onward.

We shall make up our minds, sooner or later, that a web of sympathy is woven into the hearts of humanity, over whose electric threads the elements of hell and heaven flash like lightning, and each soul feels every shock of pain or woe, of happiness and bliss, that is incident to each individual soul. A. B. CHILD.

Meionaon-Tremont Temple.

Mrs. Cora L. V. Hatch will lecture at the Melonaon Tuesday and Thursday evenings, Oct. 11th and 13th, at 7 1-2 o'clock... Subject to be chosen by the audience, if desired Admission ten cents.

Dr. Lœwendahl.

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In our last we published a notice of Dr. Lowendahl's in tended tour in the West. It will be seen by an advertise ment in another column that he has since had cause to alter his intentions, and has become permanently established with an experienced associate, in New York city.

cours truly New York. Sept. 27th, 1859.

The Laugh Turned.

The following correspondence from a lady of a neighboring city, to J. V. Mansfield, the medium for answering scaled letters, contains a frank and candid acknowledgment of his success. We give them without further comment, as they fully tell the story :---

Providence, R. I., June 30, 1859. J. V. MANSFIELD-Sir-Having heard of your wonderful spirit eyes, I send you a letter enclosed, which you will do me the favor to read by those same eyes which require nelther the light of the sun nor of the moon to perform the servico required.

I am desired to do this by some of my friends, who are devoted to the spirits, and who fully believe that you have the power to send me a copy of this same letter without epening it, which (as 1 naturally should,) I very much doubt; nevertheless, I should be most happy to say "they did not tell mo the half."

The usual face one dollar according to my best information is sent with the note, and at your earliest convenience you will return the letter unopened, with the copy, so that "he who runs may read."

In truth and very respectfully yours, M. H. M.

Providence, R. I., Sept. 28, 1859.

"Patient waiters are no losers." The communication was satisfactory; it was a good answer to the letter I sent, which was, at the best, an odd, rambling affair, written on purpose to mislend you. Said I, "He will know my mind, and that will be the way he can answer correctly, and I will write something that I cannot remember, and then he cannot answer; and how I will laugh at these poor, credulous people, who have been 'spirited' half out of their wits." But I must, in truth, confess that the laugh will be on the other side, and that the reply was entirely correct.

The note is just as it went from here, and your eyes never saw its contents; but whose did?

Your letter should have in justice been noticed before, but I will leave it with "Uncle Sam" to beg your pardon for the Yours truly, M. H. M. neglect. To J. V. Mansfield, Boston.

Back Numbers of the Banner of Light, Containing HENRY WARD BERCHER'S and EDWIN H. CHA-TIN'S SERMONS, may be procured at this office. Mail orders promptly attended to.

Three Days' Meeting.

E. Dayton writes that there will be a three days' meeting at McHenry Yillage, McHenry Co., Ill., commencing on the 7th inst. Platform free; and all who love truth are invited to attend.

Meetings at Ordway Hall.

Lizzie Doten, of Plymouth, will lecture in Ordway Hall next Sunday afternoon at 2 1-2 o'clock, and in the evening at 7 1-2 o'clock. She will speak at the same time and place every Sunday in the month of October.

A SMART PEDESTRIAN .- A man advertises in the Amesbury Villager, commencing this wise :--

"The subscriber would return his thanks for the patronage he has received the last two years, and will continue to run daily to Boston and all places on the line of the Eastern Railroad."

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"I dono, unless they carries them in their outstretched srms."

"Because they leave out their summer clothing," replies Го Сове.

We would recommend investigators to read "Mystic Hours," which book contains many very remarkable spirit manifestations through Geo. A. Redman, whose medium pow ers are extraordinary.

Another Arctic expedition is soon to be organized, under the auspices of the American Scientific Association-the lead o be taken in the enterprise by Dr. Hayes, one of the old; hardy and valued companions of Dr. Kane.

Mortals sacrifice the Present in regretting the Past that has already gone, and in tormenting themselves about the future that has not yet come. It is protty much the same thing with widow. Between the husband she has lost and the husband she is expecting, her days are spent in alternately sighing over what she cannot change, and what she cannot com mand.

We have received from the publishers-Fowler & Wells. 143 Washington street, Boston — very useful little ramphlet, sutilied "The Pocket Water Cure Guide," showing how much botter disease can be east out by natural means, than poison ed out with drugs. Everybody should have this book. On bage 25 we find the following item :--

REPENTANCE.-As in the spiritual life repentance is the REPENTANCE.—As in the approximate the repentance is the remedy for sin, a repentance which includes reformation, so in the animal kingdom, transgression of the natural laws must be cured by amendment of life. Yet not perceiving, or not approving this remedy, men have searched diligently and toiled hard to find out some other cure for their fils; but in order effectually to remove their discases, they must "go and shy no more". sin no more.

People who have handsome clothes go to church three times on Sunday. People who have poor clothes don't go to church very often. Church-going would be lessened to a con siderable extent wore all church-goers to wear the same fabric, of the same cut and make. at the links

Ye cannot quench the light of love	
Within the poor man's breast-	
Nor rob him of his sympathy,	
That makes his pathway blest.	1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 - 1999 -
Ye cannot bid the hue of health	
Within his cheek go out-	2012/02/2012
Nor shroud the sunlight of his home	
In ignorance and doubt.	· ·

The voice of Autumn begins to rustle among the leaves. A Mr. Reynolds shot a wild tiger, eight feet long, in Rockport, N. Y. He says he came across the "varmint " while on a coon hunt.

The bills of indictment, charging Brigham Young, Heber C. Kimball and others with treason against the United States, we learn from the Descret News, have been nol. pros'd,

The Wetchman and Reflector has got so far along in Spiritualism that it published a vision of one of its correspondents

It is said that a young lady in Ohio became insane from viewing the Aurora Borcalis. The Post will probably say she was a Spiritualist. Wonder how much people know about the real cause of insanity in any one?

A bachelor advertised for a "help mate," one who would prove a companion for his heart, his hand and his lot. A fair one, replying, asked very carnestly-"How big is your lot ?'

DEATH OF A PROMINENT SWEDENBORGIAN. - Professor DEATH OF A PROMINENT SWEDENBORGIAN. - Professor Joseph Dunn, Bolton. George Bush, who is well known as one of the ablest and Miss M. Signor, Danbury.

THE OLDEST ESTABLISHED GIFT BOOK HOUSE.

205GOLD AND SILVER WATCHES,

Rich Silk Dress Patterns, &c., &c., GIVEN AWAY IN

ONE WEEK.

Each Present worth from \$12,00 to \$100.00, and amounting in the aggregate value to \$10,000; Besides Twenty Thousand Dollars' worth of Miscellaneous Presents, each worth from fifty cents to twelve dollars.

A LIST

OF THE RECIPIENTS OF GOLD AND SILVER WATCHES,

RICH SILK DRESS 'PATTERNS, &c., &c., FOR THE WEEK ENDING SEPTEMBER 10TH

1859: MAINE. Mrs. Dyer, Bidney. Mrs. M. Alexander, Topsham. Mrs. J. Kimball, Springvalo. Miss M. Alexander, Topsham. Miss M. Alexander, Topsham. Miss M. Alexander, Stowhegan Miss M. Alexander, Topsham. Miss M. Alexander, Topsham. Bourn Carcolina. South Carcolina. South Carcolina. South Carcolina. South Carcolina. South Carcolina. South Carcolina. Kenvucar. F. B. Hewell, Lafayetto. Miss W. Homperisin, Can-Miss W. Collins. " NEW HANFSHIRE. O. Babbit, Enfield. Miss E. H. Chamberlain, Can-tarburge Miss F. Collins. Miss F. Collins, " TENNESSEE. F. Dawley, Columbin. S. Ioman, Newmarket. G. W. Kunger, Columbia. Miss E. Webb, Knoxville. terbury. Charles Walton, Rindge. VERMONT. George L. Cole, Montpeller. W. W. Avery, Miss Lucretia C. Niles, Pownal GEOROTA. 8. C. Johnson, Dawsonville, John Trout, Jefferson, J. W. Haskins, Danlelsville. MASSACHUSETTS. Geo. Maynard, South Adams. Samuel Jaynes, W. Harwich. Charles G. Shaw, Wales. Dr. Bradley, " Miss H, Damsen, Jefferson. Charles G. Snaw, Wales. Geo, Freeman, Lenoz, H. O. Nelson, Wales. L. Pesse, Springfield, Miss M. Ray, Lowell. Miss M. Smead, Indian Orchard Miss N. J. Verrand, Hunting-J. Simth, Centre, Miss Marce, Miss M. Bay, Lowell. J. J. Pearce, Miss M. Bay, Lowell. Miss M. Bay, ALABAMA. James H. Pebly, Courtland. •• J. Smith, Centre, M1851851791. R. H. Tisdale, Cherryton, B. T. Palmer, Sparta, J. H. Mosby, Aberdeen, Miss S. McNelly, Waterford, ton; Mrs. Wilson, Tyngsboro'. Mrs. 8, Amith, Princeton. Miss S. E. Lamb, Charlton. M. Rice, South Brookfield.

A. G. Mayhew, W. Tisbury. RRODE ISLAND. Olive E. Cook, Woonsocket. Onio. T. Menderhall Woodington. MODE ISLAND. Olive E. Cook, Woonsocket. Miss M. E. Darling, " Miss S. Arnold, Burrlivillo. H. Vickers, Big Run. Chatfield, Burton. CONNECTICUT. A. B. Wells, Wethersfield,

8. Dean, Norwich. H. Richmond, Preston.

J. Chatfield, Burton. G. A. Robb, " L. Fyle, Coal Run. J. Feiroved, Shelby. L. J. Prentiss, Monroeville, J. Buckley, James Moore, Fremont, E. Mattill, Hillsboro.

It will be mailed free to any address, and will prove an in-valuable assistant in the formation of a library, or the selec-tion of useful and entertaing reading. GIFTS:

The limitless varieties of Giff TS: The limitless varieties of Gifs distributed, and their really intrinsic value, will commend them to all lovers of good taste. By buying in large quantilies, and for cash, we are enabled to apportion a greater value to our patrons than oth-ers, as one trial will convince those who wish to test the strength of our inducements.

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DISPATCH.

DISPATCH. Those who regard a prompt reply to their orders, will be sure and send us their patronage, as the central location of New York City, with its many diverging means of transporta-tion, give us unrivaled advantages in forwarding to the most distant points. The business arrangements of our Establish-ment have been so thoroughly perfected, that orders received by the evening mail, the next morning are on their way to their destination, and no orders are delayed over twenty-four hours from the time of their reception. SA FETY

We take the risk of all loss through the mail, if the direc-tions are followed as in Catalogue. Money sent in the form of draft, psyable to our order, or letters enclosing funds, if, registered according to directions in Catalogue, are insured a sale return.

AGENTS.

We employ authorized Agenta, thus offering a guaranty of fair dealing, and a proper attention to the interests of our patrons. Since the commencement of the year, we have been rapidly appointing local agents, giving easy and lucrative em-ployment to thousands of persons.

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FIFTEEN THOUSAND AGENCIES FIFIEEN THOUSAND AGENVILO are open for application, and all persons desiring a pleasant, easy, and profitable employment, requiring but little time, will do well to accept the carliest opportunity, and send in thoir names.

their names. Book Agents, and those desiring to become so, should ex-amine our terms, as ten books can be sold, in the same time that one may be disposed of in the regular way, through the inducements given by us to the purchaser.

REMEMBER REMEMBER REAL of loss through the mail. REAL our business has received the voluntary inderement of over five hundred city and country journals, and of the leading publishing houses of the country. REAL of the world. This is the oldest established House of the kind in •

The world. The world. The world. The world. The world. The world with the most varied and extensive stock of Books and Gifts, and gratuitously circulate the most com-plete and best classified catalogue in the country. The we guarantee perfect satisfaction to all who may favor us with their patronage. We guarantee perfect satisfaction to all who may favor us with their patronage.

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HOLLOWAY'S OINTMENT REMOVES ALL DISCOLOR-ation of the skin, and allays the itching and inflamma-tion generated by heat or cold. It takes the sting out of overy eruptive disease, and heals, by cradication, not sup-pression, all kinds of sorea tumora, carbuncies, scrofulous'ul-cers, and cancerous disorders. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all druggists, at 320, 630. and \$1 per pot. Ip Oct, 8, 1

in its last issue:

The Mlessenger.

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Each stiles in this department of the DANNES we claim was given by the spirit whose name is bears, through Mrs. 3. If. Conart, Tranco Medlum. They are not published on account of literary merit, but as tests of spirit communics to these friends to whom they are addressed. We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errone-ous idea that they are more than yintra beings. We be-lieve the public should know of the spirit world as it is— should tearn that there is ovil as well as good in it, and not expect that purity alone shall flow from spirits to mortals. We ask the reader to receive not control with this reason. Each expresses so much of truth as he perceives—no more, Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Mrs. Conant Sick.

We have not been able to hold our sessions since August 12th, in consequence of Mrs. Conant's filness. When we resume, notice will be given on the 4th page.

MESSAGES TO BE PUBLISHED.

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

Aug. 10-Peter Valkendahl, New York; William Pelby, loston; Michael Clary, Boston; Lyman S. Pease, Ogdens-Boston

hoston; Michael Chirly, Boston; Bynan S. Fense, Ogdens-burg. Aug. 11—Thomas Clark, Halifax, N. S.; Simon Gales, New York; Jacob Farkhurst, Flymouth; Mary McDonald, Edin-burg; Charles M. Dresser, Albany; Lydia Fisher. Aug. 12—Joseph White, Coucord, N. H.; "Why do men dio?"

Charles Brown.

Why don't you give every one the privilege of seeing their friends? or can't you do it? I'm in a strange way. The trouble is, stranger, I do n't feel at home here. If I could write, I could do better; but, unfortunately, I don't know how to control the medium's hand to write. Then, again, I have got so much to say. I have got a wife and daughter in Providence, Rhode Island. I have one daughter with me, Can you be kind enough to assist me to speak with them? My name was Charles Brown. I died in the Island of Jamaica, cleven years ago. It's an uncomfortable position to be in, to be obliged to communicate to a stranger, instead o

your own friends. Some can get along with it, but I confess I can't. I will be brief as possible, and will ask my wife or my daughter, or both of them, to meet me where I can talk with thom alone. Aug. 6.

John King.

Won't you inform my friends, and the public in particular that I have my own way of doing things ; and when the right time comes for the boys to come out, they will come, spite of all the blacksmiths on earth : and when the time comes to let them out, I'll defy all the blacksmiths on earth to keep them in.

The public aro making a great fuss about the boys. They won't suffer as long as I have anything to do with them. can take care of the boys, and the public need n't mind about them, or trouble themselves about them. It pleased mo to have the boys go there, and it will please me to have them come out when I get ready.

I have been gaining power slowly, and when I get so I can produce all these manifestations in daylight, the people won't doubt so much as they do now.

If I had taken care of Bly as well as I have of the boys, he would not have been against mo, but he was n't smart enough to be taken care of, any way. Well, I'm going. August 6.

Samuel Ricker.

Tell my friends that Samuel Ricker has been here. I was born in Saco. State of Maine. There was a time when I worked in a factory; but the last part of my days, I was in Rochester, Illinois. I died there of a fover and shakes; when I did n't shake, I had a fever; and when I had n't a fever, I had shakes. I took whiskey to stop shakes, and when they went off, I had a worse fever for it and that's what killed me.

I have got a half-brother here in Boston. I rather concluded it was him I was gwine to see, but he aint here. I died in 1857.

I am terribly troubled, myself; I don't think I ought to have died, and then I don't find anything as I thought I should, and I am troubled about it.

I know how to talk and write, but I can't make any other manifestations. I often wish I could pound, as others do, to let folks know I am here. Can't spirits make other manifestations unless there 's a medium around?

Wont you tell my half-brother, John-and his name is Ricker-that I want to speak to him? I don't know about telling you my private business. Don't know but I can trust you, but can 't trust all creation.

If I had lived four years longer, I should have been thirtyeight years old. There was always some little trouble since father died be

tween John and me. His mother brought my father some money when he married her. Well, 't was n't much, any way; but 'cause my mother did n't bring father anything, he considered he ought to have all of it. Well, 't was n't much -not worth quarreling about-so I cleared out.

Well, the old man, my father, did n't like this trouble, and he wanted me .to come here and try to fix it up. Now, you may say, if he's a mind to square up accounts. I'd like to have him; if he aint, I'll not come again. Of course, I don't want any of the money. I don't know what his views are, for he traveled his way, and I traveled mine: but I think I have given him enough in this to let him know it's me, and a mind to second the motion I have made, we 'll proceed to business. August 9.

Those problems which have puzzled the wise man, the savans, to comprehend, may be made so simple that the little child may read them. But while the savans content them selves only with understanding the physical form, evil shall be to them positive, and child after child shall be born in sin. and shall die to sin, entering into spirit-life with murmuringe on its lips, because every avenue of its progression has been closed up by false education of earth life.

We have much more to say upon this subject; but, as we have answered that particular branch which has been given us, we shall retire for this time. But ere we go, we will ask our questioner to call upon us again, and give us the next idea in this subject he has marked out, that we may still go on with that which is agreeable to us and beneficial to him. August 9.

Margaret Jane Moore.

I have no friends in this country. My name was Margare Jane Moore; my father keeps a book shop in Cheapside, Lon don. I have been dead about one year. I was fifteen years of ago. My mother sho's hero with me. I died in Edinburgh -was not at home. The doctors say it was tumor in my sido. I died at my uncle's, in Edinburgh. His name is Moore. My father's name, John Moore; I wish you would write to him; I wish you would tell him I came here. I don't know much about speaking this way. I can tell you all you ask me, but I do not know what to say. My mother's ciples. Your Constitution is based upon' the highest known name is Jane. I was named for my father's sister and my mother. I was very happy when I died, but I suffered much was sick three years.

I wish to speak to my father, and my mother also wishes to speak ; say so, if you please. My father thinks, perhaps, I may come. Tell him I would

not go so far from home, if I could speak at home ; my sister Clara, I wish I could speak to her, too. Will I speak to you longer, sir? Will you send to m

father? My father has friends here in your country-ne elatives. I have seen your paper. Father got it, an thought, perhaps, I'd come. Tell him I am very happy. would not live here again. I wish to tell him all I have see since I have been here. Tell him to find me a medium, and I will speak. August 9.

James Walker.

I'm in a queer position-you'll think so, when I tell yo of it.

A little while ago I was here, when a friend of mine was giving a communication, and I thought I'd like to come; bu after trying it, I gave it up. This communication was hand ed in to my folks and his folks, 'and they did n't like it. Hi folks said, "Perhaps your James will come back." "Oh mercy i" they said, "we would n't have him for the world ! Now, that 's just the reason why I will come. I'm bound to come, and they will see why, when they read this. Now will you publish a communication given under such circum stances as these? You will? that's right-you're one of my kind—you suit me, exactly !

I tell you what it is, I feel kind of good to get here to-day There aint many weeks clapsed since I heard thom say what they did.

My name is James Walker. I was twenty-one years o age. I died in New Orleans four years ago, of fever. I have a mother, a couple of sisters, with their husbands, living in Boston, and they are overy one members of a cortain churc here.

I was always the wild one of the family, and, it is perfectly true, I took a part of my wild fire from my father. He is here, and will own up to it. I do n't know as I ever did any thing very bad in my life; did some things wrong-such as drinking once in awhile, playing cards at times, and shaking props at times-but I never committed any very bad sin The folks used to try to bring me over to their faith ; but] couldn't swallow the pill, and I did n't. They regretted died as I did, but I do n't. Death bed repentances are not to my mind. I said, "If I've got to die, I'm going as I lived. have no confession to make-none at all." I have been moving on earth much of the time since, taking part in what pleased me on earth; and I have n't got rid of that excitable emperament of mine

If I came to talk with my folks, they would n't think I was unhappy ; would they; do you think ? I am not half so much n hell as they are. My friends ought to thank God that I lived as natural as possible, and died a natural death; now f I had experienced religion before I died, I should have lied an unnatural death.

I never could believe in the devil. I told my mother one that if there was anybody worse than I was, I should like to see him. If the old lady sees this, she'll think I have been round here, or, if I haven't, somebody has that knows ma pretty well.

I'm just the same as ever; if I was fast once, I am now How terribly afraid people are to have their friends come back in the same rig they left in. They want them to come back saints, and bring all the wisdom of heaven with them and pour it into their brains, not knowing that their brains are not large enough to hold it. Now what's the use of my coming back here a saint, when I'm a sinner? I do n't care a straw whether they believe it is me or not, but I was just as anxious to come here and let off this load, as I ever was. Now there is no chance to get up these things, for the peo ple who got the message you published were not Spiritual ists, and thought that somebody who know him had forged the letter, though they said it was like him. Well, my people thought this was a good joke, and so they made fun of the other party, and, to get square, the lady hinted that I might come.

CORA L. V. HATCH At the Music Hall, Boston, Sopt. 4th, 1859.

OF

BANNER

AFTERNOON DISCOURSE.

REPORTED FOR THE BANNER OF LIGHT, BY J. M. POMEROY. THE HISTORY OF REPUBLICS; THEIR RISE AND DOWNPALL TRACEABLE TO MORAL AND RELIGIOUS CAUSES.

Our theme is not a sacred one, at least not so considered by religionists, not a religious one. But to us it is a most sucred topic. Its text is Liberty, its creed is Justice and Freedom. What more sacred theme could occupy the most elevated of minds than The History of Republics?

We have much to, say, not, perhaps, as you would expect we should say. We do not intend to dwell in the statistical records of history, well known to every mind: we believe our aim is a higher and more inspiring one-to show, by comparison of the past and of the present, how great, how perfect, how beautiful, has been the divine economy which has marked out the history of nations.

You live in the only true Republic that is in existence. You have for your standards the only true republican prinrepublican laws. The administration of your government is the most perfect of any in the world. This is not an assertion or an assumption; it is so considered by all intelligent minds. Your laws, the principles of your justice, their administration in every form, are higher and better than those of other nations, the criterion of political excellence is the best and the greatest, the men who have been chosen to administer your government have generally been the greatest and best and highest minds the country affords. The privileges, in each and every department, which you enjoy in these United States of America, are greater and better and truer than the world has over before known. Is it strange, then, that in viewing the history of the past, we should pause and wonder at the cause of this, at the reason why America still stands a Republic, while all other nations that have attempted republicanism have failed? Is it strange that the statesman, the politician, the sage, or even the theologian, should pause for a moment and inquire into the causes of this peculiar development ?

Liberty we believe to be an innate principle of the human mind; justice we believe to belong to the highest conceptions of the human soul; and freedom, in its highest and truest sense, in worship, in social life, we believe to belong to the category of the beautiful and divine attributes supposed to belong to the Godhead. The effort of all nations, from the earliest history of government to the present time, has been to produce a government where freedom, justice, and liberty, hand in hand, should control and guide and direct. How successful this has been, the history of the past, the rise and downfall of nations, thrones, and men, will prove. How futile have been the attempts to establish a just republican government, how worse than futile the effort to produce one which should have for its foundation freedom in religion, justice in judicial administration.

There exist, among the great powers of Europe, at the present time, three forms of government, which it may be useful to consider in the present discourse. Great Britain, that nearest allied to the government of this country, is the government of an aristocracy, wherein the monarch as well as the masses, is of secondary influence, where royalty itself is subservient to the aristocratic element. The aristocracy control, the aristocracy advise, the aristocracy are privileged;

it is truly and entirely an arktocratio government. Austria is a theocracy, the union of Church and State, where the Church and the State together must control the masses, where oppression and tyranny, if administered in any form, must be administered in every form, where all that be longs to liberty and justice and truth must be crushed and down-troddon, lest the Church should fall, and the State fall with it. You all know what a curse a theocratic government is to any country. You all know what revolutions have taken placo in France, in England, and in Italy, in consequence of such a govornment; you all know what have

been the causes of the revolutions in the past which have occurred in consequence of the government of Church and State: you all know how many martyrs have died, how many monarchs have been dothroned, how many kingdoms have fallen. in consequence of this union.

France is an imperial republic, so-called from the fact that the people represent their ideas through one person, who thinks and speaks and acts for the people, not they for themselves. An imperial republic, therefore, is no worse and no better than a monarchy, The other, lesser monarchies of Europe, you all understand,

are modified, in some degree, in the administration of these greater powers ; but still all have their origin in these three great models of government.

The fourth great nationality in the world, your own country, is republican America, which has, for its fundamental basis, what the people desire, and which is ruled by the majority. The people think and speak and act for themselves. If their representatives do not act well, others are placed in their stead : if the President does not fulfill the duties of his office justly and truly, another President is elected. The people make the laws by which the people shall be governed. This is the true republic.

We will first call your attention-briefly, for we have but few moments to speak ppon this great theme-to the ancient history and revolutions of the Gradie of Liberty, so called by classical scholars and poets, ancient Greece. It will be re membered, by all readers of ancient history, that in the ancient struggle for liberty, Greece was first and foremost in her attempts to throw off the yoke of bondage. It will be remembered that in those days of hardship and strife the highest honor any man could claim was to be a great warrior. It will be remembered that physical strength was held superior to mental excellence-that the greatest conquerors, who spread devastation and ruin through the greatest extent of territory, were the greatest n.en. It will be remembered that they who could call down upon themselves the curses of the millions mourning for those who had been slaughtered, were the greatest of mankind. It will be remembered that these

time. You all know how hat y has been the centre of tyran of recent battles will provet this the history of the war fa nous control. You all know how there the Church wields its eway. You all know how each and every nation has trembled lest the curse and anothema of the Holy Father before. France has lost money, and brave hearts, but gained should descend upon them. You all know how France, and nothing, by her late war. Austria has lost her dignity, but England provious to the reign of Houry the Eighth, were gained nothing. Italy has not lost her freedom, because she controlled by the Ohurch. You know that Austria is they never had it. England is not less dignified, in truth, because cratic. You know how Italy has had its revolutions, but still the Church has held its sway, and all of liberty, and all even Russia, has lost her greatness of monarchial power; beof patriotism, and all of justice, that could be conceived, have cause Russia joins hands with the strongest party. There is been crushed and down-trodden by the Church. There has nothing lost excepting the hearts once besting, the lifebeen no government that could have so killed the patriotism of its people; there has been no crowned monarch that could that in the minds of the Italian people there has sprung up have so suppressed justice; there have been no combinations of men in all European history that could have so thoroughly oppressed Italy and the adjacent States, as has the Romish Church. It has been the volce of monarchy; it has been the instrument of aggrandizement in many selfish hands: it has been the curse of all other nations who were struggling in behalf of their liberty. It alone has caused the oppression and the down-heartedness, the almost par alyzed condition of liberty, to-day, in the heart of the Italian cople.

LIGHT.

In the reign of Napoleon the Great, and especially in his downfull, and also previous to the Revolution in France, we have illustrations of the attempts of a people to resist the Romich Church. France has been the scone of many contentions, of many revolutions, none greater than that in 1789, when France, in the Revolution, proclaimed itself a Republic, How well and ably she has sustained her part, let those who have read her history judge. But it was a failure. Why? Because at the head of their republican administration they placed a man, great, it is true, in all that apportains to national justice and the national welfare, to warfare and strife political economy, but, still, great in ambition, great in country through his own means, and, therefore, great in causing the masses to yield once more their supremacy, and make illustrate, most truly, the efforts of France to establish a epublican government. Alas, how sadly has she failed I for instead of a republic, now, though it dignifies itself by the title of an imperial republic, they have not a republic, but an anarchy baser than a monarchy, if possible baser than an aristocracy, which allows some of the people to speak ; baser than theocracy, the union of the Church and State, where religion is made the sole aim of government; baser than all we can conceive, is France in her present position. Not Spain, not Italy, not Austria, not Russia, with all the power of their States combined, with all their monarchies, with all their conceptions of legitimate monarchial governments-not to one of these can we point whose condition is so deplorable as that of France.

Great Britain has never attempted republicanism. In all the history of her struggles and warfares, the only alms have been either monarchy in its highest form, or aristocracy in its present form. The only aim has been individual government, in the person of one ruler, or individual govern ment in the persons of a favored few. The only aim has been to centre, if possible, in a more advantageous manner, the government in the hands of a few, rather than to place it in the hands of one capricious and ambitious man, like Henry the Eighth. Probably his reign had more to do with the establishment of the present form of government in England, than all other reigns combined. His baseness, his ambitious conceptions, his total want of political administrative ability all assisted to establish the present Protestant government His defiance of the authority of the Pope, and his open allegiance to whatever was base and wrong in his own na ture, called all the people, or from all who could speak in efence of truth and justice, to themselves.

In his reign, it will be remembered, Luther first spoke his great words of revolution-of revolution, because from those words have grown up not only all the revolutions which England has ever known since, but even the foundation of your own Republic. For no government can ever succeed which has, for its foundation, restraint in religious worship. No republic can over exist which has not, for its foundation entire freedom in religious worship. Hence have originated all the failures, in all ages and in all countries, and especially among the nations we have mentioned, to produce and estab lish a republican government. France, almost wholly Romish in its religious belief, could not think or speak or act without fear of the Church and Papal authority. And though Napoleon First dared to place his authority against that very voice of the Vatican itself, still France is in some degree controlled, guided, and directed by the Church. Still the volco of Papal authority is heard through the masses; still, though it claims to be an imperial republic, there is no republicanism in the heart of the people of France; it must be ruled; it cannot speak and act for itself.

As we have said, no republic can succeed, or can exist. which has not for its foundation the inviolable freedom and deeds. You know vory well, as you are all patriots, and live inherent justice of humanity. And whatever may be your in a patriotic country and a patriotic State, how proudly own opinion of your own administration, or of ropublicanism America proclaimed and maintained its freedom. The Conas it exists in this country, there is one self-evident propostitution of the United States, together with the Declaration sition, that all the revolutions of all nations in Europe have of Independence, have for their foundation no creed, noonly tended to produce this one great result of republican America. If any country may claim to be the mother of union of Church and State, no desire to control the individual actions of any man or class of men, no desire to restrict the young America, it is Great Britain. For hers is the credit o march of progress, of science, and intelligence, in any mansending forth her young infant across the Atlantic, to seek ner, but simply justice, religion, liberty, and the right of for a home. To her belongs the honor of having transmitted every man to life, and health, and the pursuit of happiness. to us the religious freedom which she had declared, and of Thus, you will perceive, there is nothing in its foundation having been the safeguard, in early days, of the growing which can possibly give rise to any national contention. colonies against the domination of tyrannical governments-Thus, you will perceive, there a cause, a constant cause, for is inc ent of Papal authority union, in every action, every movement that concerns the ity, of France, of Spain, although its administration of govgeneral government. Thus, you will perceive, there is, in ernment is higher, and has a better foundation, yet in its the great moral tone which controls us, over a bond, for all infancy it might have been subjected to the devasiating dowho belong to the great Republic of America, to maintain, minion of any authority which chose to claim it for its own preserve, and prosper that Republic, as long as they are its Yet how truly and perfectly has America, in her great and citizens. Every man is made a rulor of this nation ; all men entire freedom, established her own true principles. How are ruled by each other. All are kings; every man makes a law for himself; the majority rule, but the majority speak divincly and greatly has the providence of an all-wise and just God prepared for the great Republic, the contre of free for all, and aside from sect or party, or petty interests conom, a peoplo who shall speak and act for liberty and renected with political parties. Every man feels the political ligion. How entirely must the other nations of the world responsibility of America resting upon himsolf-or should, if yield the palm, as regards republican government, to this he is a patriot; every man feels that he should properly and . truly administer laws founded in liberty and justice; every And how uttorly useless, and worse than useless, is it for any nation, in this age of republican principles, to attempt man foels that he must defend the Constitution, at the sacrito uphold the power of any human dynasty. Austria, with fice of whatever personal interests; every man feels that at all her pride of church and stato-Franco, with all hor claims all times and in all places he must confine himself within of greatness-oven England, with her royal neutrality-may the restrictions of the Constitution. No political considerayet acknowledge and bow before the superior majesty o tion or contention, which may for a time exist among parties. American freedom. can ever overthrow the Constitution ; and unless the Constitution is overthrown, there is no danger of anarchy, no dan-Italy cannot, will not, must not long remain content. N ger of an imperial republic, no danger of the dissolution of power or combination of powers, can prevent that country from achieving its freedom, or from becoming a republic. The the Union; and union is always strength. Romember this. Popo himself, the Paral authority, cannot long chain the Your Republic, as we have said, is the only one that has hands and the hearts of the people, throbbing for liberty. over survived the first century, or even the first half-century, Nor France, nor Russia, nor both combined, nor Austria, no of its existence. For while Italy and France have been en-England, can over prevent that people, injured as they are deavoring to throw off their religious bondage, they have rom claiming their inst rights. And we venture to prophe been under the control of one tyranny after another, until cy, though we do not stand upon the pedestal of prophecy al their strongth is almost exhausted. America has commenced ays, that, ere another contury has passed away, Italy will republican, and will continue so till she shall no longer exist be numbered with the republics of the earth : and America as America-will continue so as long as the hearts of the will not stand alone, but Italy, the favored centre of thought American people throb ; as long as the American people have and intelligence, of political lore as well of patriotism, shall a common and strong interest in her welfare; as long as religstand forth and stretch her hand far over the waste of waters. ion is made a matter of conscience, and not of political law ; to unito with America. We may be deemed wild in this exas long as public morals are made the highest and holiest ression, but to those who have studied carefully the recent aim of ambition ; as long as the good of the masses, and not revolution there-the meeting of two men to quarrel over s of the wealthy, is sought for in the government; as long as treasure which was not their own, and then at last forsaking moral, social and political good go hand in hand up the steep it, and leaving Italy in worse bondage-the neutrality of the of time; as long as men are educated to be good for goodother great powers, who would gladly claim it for themselves ness' sake, instead of for peaco' sake; as long as your priif they could succeed, the sway of England in countries ofher vate and public schools and churches, your private and pubwn, the power of Austria, attempting to rule in lands where lic beliefs, are all made subservient to the general welfare of she has no right to rule, the base mockery of greatness of the people; as long as the voice of the people can speak for Napoleon-not the Great-all these point positively toward itself, America will be a Republic, one great centre. Not Church and State combined can pre-Your standard is the Christian religion : but all are toleravent it; the authority of the Pope will not be recognized, the ed. Your standard of morals is the Christian code of morpower of a theocratic government will not rule, but the true ality; yet all men are tolerated in their courses of action, proauthority inherent in the hearts of the people shall spring vided they do not wantonly violate any law of your country up, and Church and State shall no longer be one, but the which is considered advantageous to the true general wel-State shall rule itself, as all republics should and must rule fare. All political opinions are tolerated, when they do not homselves. openly and wantonly violate the dignity and morality of your The attempt to unite the Church with the State has in all nation. All men are tolerated, even in crime, until that crime countries produced the revolutions that have occurred. Opbecomes so great a shame unto themselves that justice and pression in religious worship, we think it can be positively mercy fain would check them. shown, has been the cause of revolutions, from the time of America has only one danger-and that is not a danger as the earliest Egyptians, when Moses and his followers came long as there are proud hearts and earnest souls to vindicate out from the laud of Egypt. Even there, oppression in reliits claims and rights-and that is the contention excited by gious worship was the cause of revolution; and up to the slavery. Upon this subject we will not speak, as it does not latest revolution which has occurred, even that in which apportain to our general theme. But we have only to say, France and Austria have played the chief parts, even that that your country is not in danger, that you are in no peril of war may be traced to religious and moral causes. There is civil war, or of anything but fanatics and revolutionists, who nothing in the physical nature or location of nations that for the sake of ambition, or some other selfish motive, would ever causes battles, nor yet in their political and commercial fain make trouble everywhere. But , these are few ; the peointerests ; because warfare is devastating and ruinous to any ple are many; these are not the masters; the people are strong. These are not the great men; the great men act country. However great may be its wealth, however prolific its commercial resources, however firmly established its sys- more than they speak, fulfill all they promise, silently and tom of political economy, it is ruinous, entirely so, for it to quietly perform their trusts, do not deal in political strife, or warfare, or contention, but have for the foundation of their war with any other nation. ever exercised, even over all the monarches of Europe at one | This the history of all battles will show; this the history every movement the preservation of your Union, your Con-

the Crimes will prove, when Russia, France, and England, all returned to their homes poorer, and, perhaps, wiser than sho is nover dignified except through policy. No state, not nothing lost but much life. There is nothing lost, except a greater and stronger resolve than ever-not to dethrone Napoloon Third, but to establish their own freedom. What is the cause of this? Lack of freedom in religious worship and moral control-the power in the Church to control the State.

The Ohurch is established, has no freedom, no advancemonts-All of the Romish Church that exists to-day has oxlated since its first commoncement-its powers, its principles, its ecclesiastical control and dynasty, are precisely the same. Political and moral advancement, the advancement of humanitarian ideas in the minds of men, will not submit to this. You will nover attract religion into legislative and congressional halls, without degrading and perverting it. You can never attract politics into the Church, without degrading virtue and justice, on both sides. You can never make Church and State one, without destroying and neutralizing the just effects of both. You can never, unite religion and political welfare in one form of government, without creating a constant source of warfare and contention." No country is safe when it rests upon religious control. No monarchy is safe when the monarch has for the foundation of his authority the Ohurch. No nation is safe when it has self-aggrandizement, great in the aggrandizement of the for the fundamental principles of its control the advice of any Church authority.

Even England, proud as sho is in the establishment of her him their ruler. The life and downfail of Napoleon First will Protestant Church, is not safe while that Church is made the Church, because it embodies too much the principles of Catholicism : it is next door to the Romish Church, though it claims to be freer; it is next door to the religion of Rome and Austria, though it claims to be Protestant Episcopal. England is not safe even with her religious foundation. Her political economy is not safe on that foundation, nor her greatness, if greatness it be, safe in the hands of these who claim, in any degree, to control, direct, or guide the religious feelings and emotions of any people.

> We are proud of Great Britain; we are proud of our mother. We are proud of the liberty and freedom and justice which an aristocracy can condescend to give to the masses. But we are more proud of the liberty and freedom and justice which a national constitution and the hearts of a

> great nation of great men can give to each other. We are proud of the condescension which England always shows toward America, toward all governments that are in existence. But we are not proud of Protestant England when she invades other countries, less in military power than herself, for the purpose of self-aggrandizement. We are not proud of a Christian country, having for her foundation the Christian code of, "Thou shalt not kill," yet who without any provocation will go to war-for what?-ambition! We are not ashamed of Catholic countries, who have their religion and their political economy all in one-we are not ashamed of them when they fight for any motive, either for the establishment of their Church or sustaining it; we are not ashamed of them when they go to war with each other; we are not shamed of the leaders or followers of the Romish Church when they battle for ambition's sake. But we are ashamed of Christian men, of Christian governments, when, without offence given or with it, they violate, wilfully and wantonly, the very foundation of their religion.

America as we have said, has been and is the only Republic that has existed for this period of time, without becoming an anarchy. The history of France will prove this; the history of Italy will prove this; the history of all the nations who have attempted to cast off the yoke of bondage will prove this. Now why does America remain a Republic? Is she in any danger of anarchy? If so, why? and if not, why? America is a Republic to-day because her foundation was laid not upon selfish, ambitious purposes. The first parents of your liberty sought their own freedom, fled from tyranny to establish that freedom in religious worship, through only the highest aims, through an aim at liberty and religion. For a time, your parent, England, claimed to reign over them ; but at last her depredations became so great, her power so tyrannically exercised, that young America would no longer submit to it, and fairly broke the apron-strings that tied it to its mother. Then revolution, with all its strugglings and strife, came on. You know how bravely young America fought.

You know how well she sustained her part. You stand upon ground that witnessed many of America's most noble

1.

Why are all Men born in Sin?

A question has been given up to answer to-day, which is this:

"Why are all men and women born in sin ?"

Bimply from the fact, we answer, that all are born in ignoranco

Each individual, forming a member of the great human family, can claim ignorance for his parent. But we will here inform our questioner that there is no positive sin, no positive evil existing in the universe. For as all sin is begotter of ignorance, therefore it cannot be positive. All positive forces belong unto Wisdom ; and all negative, unto Ignorance. We find every child has a distinct physical organism, and as distinct a spiritual organism, provious to its entering this state of life. The child may inherit some physical ailment from the narent: may it not also inherit some spiritual defect? Has not naturo provided for the spiritual department, as well as the physical? We tell you she has.

We expect the child who is born bearing physical disease, will pass from this sphere to another, by some development of that disease, unless wisdom steps in, and it is driven away by the sunlight thereof.

So, then, it is with the spirit. We find the child who is naturally spiritually deformed, will exhibit marks of that spiritual deformity throughout its natural life, and it will also be carried to the spirit life.

Behold the one whose hands are stained with the crime of murder; who, as you have been told, has committed a mur der while in possession of all his senses. Shall we call that act one of positive evil? No. Go back with us, if you please, to the time before that one was ushered into a morial life, and see what influences were stamped upon the spirit. . You will see that murder was stamped upon the child, and it waited only an incentive to break out. Now, had wisdom stepped/n, it might have averted the evil. Shall we not, as we view murder stamped upon the spirit of the unborn infant -shall we not call him a "murderer from the beginning?" Yes, we may. Men and women should seek those spiritual deformities that are everywhere developing themselves in your midst, and, by the light of wisdom, seek to overcome them. Should you find the marks of physical disease show ing themselves upon your infant, you would naturally call in some medical advice: that adviser, if he were a wise one, would inquire in regard to the physical life of the child, and of the parent also; and when he had notten all he could, he would go to work to drive that disease from the form, and, in nine cases out of ten, that disease might be driven from it, if the physician were wise. So, if they who are boasting of their skill in the understanding of the form, would but study the laws of the spiritual being as well, they might by wisdom drive back those spiritual evils, and people the spirit world with angels, instead of demons; for Evil is but the child of Ignorance, and may be driven back by the star of Intelligence.

The spirit of Wisdom through Jesus tells the multitude to sock first the Kingdom of Heaven, and all else shall be given them. That same spirit is proclaiming in thunder tones to the inhabitants of the earth at the present time, to seek particularly to acquaint themselves with the things which belong to the spirit. 1.1.1

Now they are members of the same church, and my peopl may ask her if she has had a hand in getting this up. And I want to ask them, as rational beings, if the walls has legs and eyes and ears, and has come here and repeated the conversation, or was it James, who was one of the invisible ones that hover over earth?

But if my friends desire it, I will come to them, if they wil give me a chance; and I will converse with them about re ligion-their favorite themo-fas sober as a duck. Now my friends will see my name in the list, probably, and they'll be as nervous as lunatics—they won't sleep much unloss they've got narcotics to help them.

I've tried to be myself here. If I have n't, it's not my ault.

Do you keep clears to treat friends with here?? No. w do not smoke in our life; but you see I have taken on a phy sical form, and I feel just as I used to feel when I had one of my own. I should not have smoked if you had given mo a cigar. but I thought I'd try and see how liberal you were. August 0.

Virginia Stewart.

[The following communication is rambling, and betrays the act that the spirit passed out of the body in delirium, and re turned too soon to control a medium, bringing with her th ame delirious state of mind.

Those who were present at the time the above was given will remember that the spirit, while complaining of the head ache, joined both hands on the top of her head. We were in ormed, August 30th., by a gentleman who called upon us to see the message, at the request of her mother, that during her illness she was in the habit of doing this. Bhe gave the name Augusta, instead of Virginia. The same party also in forms us that her mother named her Augusta, as she aver but that parties who took her to live with them, when a child called her Virginia-the name of a deceased daughter who re combled Augusta-to supply as far as possible this daughter's place in the household. Thus it will be seen that, though little is given in the message, it presents features which mark it as coming from the spirit.]

I am dead now. I was a medium myself. I know all about coming. My name was Augusta Stewart. The last thing emember, I was so sick I and they kept the room so hot I [A few seconds silence occurred, when she continued.]

Why, where am I? Oh, yes, I wanted to come here. Whe prought me here ? Oh, I have had such terrible dreams. Oh remember now-I'm dead. I was a medium. I've go such a terrible headache I cannot talk.

[Here she rambled again.]

Oh, wont you come again to see mo?

Oh, I remember I have come to see you. I lived in New York. Oh, I've got such a terrible headache.

I tell you your room is too small, and the windows are al shut. Oh, dear, dear I they told me not to come, for I was all mixed up.

[Some one suggested it might be Virginia Stewart, late] killed in New York, which would account for the strangenes of her manner.]

I wish you would be still, all of you; my name was not Virginia-my mother named me Augusta. Why do n't you ake some of these things out of the room ?

I know I'm dead-why, cortainly I know it, and I wanted to peak. Who told me I came too soon ? I suppose I have What have you got me set up here for-why don't you lay me down ?

[The spirit seemed to relapse into a slumber, and passed Aug. 10. out of the medium.]

who could best handle the sword, who could lead an army forth with greatest courage, and who could best overthrow kingdoms and thrones, were greatest, in all that was known of greatness. It will be remembered that the early Greeks fought well for liberty. It has not been forgotten of Xurxes. a great man in his great time, of Cyrus, who overthrew his brother's realm, of Darins, who marched forward with an army, under the standard on which was emblazoned the great symbol of the Persian empire, the sun.

In these wars, there was but one impelling principle, not natriotism, not religion, not justice, not the country, but mere ambition. For we do not know of one warrier of ancient times who had not for his highest motivo selfaggrandizement. We cannot point to one, however great. in the annals of history, who did not take the part of patriot ism his own interest to subserve. We do not know of one who did not desire to supersede the ruler and ascend the throne. We do not know of one in the earliest history of Greece, where liberty lived, and would have lived for a time but was driven across the Adriatic.

"To where the Tiber pours his urn."

We do not know of one who could believe and act upon the highest conception of liberty and justice. And why? Because morality had not yet achieved its control over the human mind, because justice and humanity were not known, because men supposed that to live, and be great, and die, was all there was of human greatness, because men supposed and were educated to believe, that physical strength was greater than moral worth, that physical power was more splendid than religious excellence, that virtue was a mockery, and that all the conceptions of greatness were to be centred in the infinite I, who should be greater than all the rest of the world. You all know, as it is recorded in the Bible, of the ancient Egyptians, how they fought and bled and suffered martyrdom, not for liberty's sake, but simply for the fulfillment of their highest conceptions of justice.

Let us glance, for a few moments, at the earlier history of Italy, which has been the scene of so many battles, and which for many years has been subjected to the tyrannous control of despotism. Italy has suffered more, and probably will suffer more than any other country, in consequence of oppression. Being the seat and cradle of intelligence, as well as of political valor-for all the classics trace their origin to Greece and Rome-there are centred all the expectations, not only of the politician, but of the student, and of all classes of men. And Italy, therefore, has volunteered, many times in the history of Europe, and especially previous to the fiftcenth century, to throw off her yoke of oppression. But alas! it was the seat of Papal authority. Rome sent forth the thunders of the Vatican; there the Catholic Remish Church held its stern sway; there was centred the power of the only man upon earth who could control, by one word,

nations and kings. You all know what power the Pope has

BANNER LIGHT. OF

truest government in the world.

liberty, if fighting must be done, but always to not peaceably, ative, prohibitory laws, be termed a moral code? when peace can be preserved.

Republican government we consider to be the only true government in the world. For all other forms of administra- stead of a simple soul of spontaneous instincts, he is a dual tion, however well they may have been for the times and na- nature of mind and matter, principle and form, reason and tions in which they have existed, have failed to satisfy the intuition; and as, in the Divine Economy, all things "act great aims of the people, have never, in any country, been and are acted upon," it is the reciprocal action of these ele-conducted with a just view to the wants of the people. The ments which constitute the great problem of human developpeople are, after all, God's children, not the kings, or monarchs, or the favored few. God does not smile more on the translator of the internal. The divine element, or soul-na-crowned king than on the lowest sorf that crawls at the mon-ture, like a vast, illimitable ocean, is ever surging around the arch's fect to ask a favor-probably not as much. The Al- black shores of this carth-life; at intervals, we catch fuint mighty Father does not smile so much upon the proud rulers of Great Britain, as upon the masses who claim to be heard, but cannot be, except through one of the favored few. The dor intimates the glories of the Inner-World! Yet it is the Yather is the President of the vast Republic of the Universe Individual men, not republics, can speak to Him. He rules omnipotently; and we do believe that if your political economy could be compared with the vast economy of God's crea tion, one would compare finitely with all that the other is infinitely. We do believe that the foundation of your government is, in a finite degree, what that of the government of the universe is in an infinite degree. We do believe that in that government, what is good for the greatest number of peo ple is the motto of His administration. We do believe that not to a few, but to all of His children. He extends His divine favors, as your Ohristian government extends its favors, alike to the high and the low, the rich and the poor; that in His divine economy, the lowest can be the highest and the highest may be the lowest, as in your government it is certainly true. The school-boy, dirty and ragged, who walks your streets to-day, may, a few years hence, be the ruler of your nation; and the poor, down-frodden man, who The editor says they are nearly all believers in spirit intertreads wearly along under the yoke of tyranny and bondage, may be one of the highest in that heaven where God rules justly. We can conceive of no form of true government that it is realized to tearn that most of them were not believers has not for its foundation the welfare of humanity: "the greatest amount of good to the greatest number of people," is ho objects-that they were not Spiritualists. I have also, I the motito of the United States. The majority must rule; believe, ascertained that the Shaker Society of Socialists are but, still, the greatest number must be benefitted, as is evident by the word majority. In the minority there are some who act conscientiously; they still have the privilege always. of claiming their rights; justice is not withheld from them, mercy never turns a deaf car to their requirements, and all privileges, social, political and religious, which they desire. are extended beneath the broad canopy of American freedom. Be thankful, then, for your country, for the privileges which you enjoy. And, most of all. American men and American women, be careful that you neglect not the minds of your offspring. Allegiance to your country first, and then all of individual prosperity which is consistent with the welfare of all. Be careful that aristocracy, be careful that any principle except that which is consistent with a true dignity, does not enter; be carful that liberty and justice are not forgotten in the desire for self-aggrandizement, for political office and favors: he careful that in the advance of wealth and civilization your country does not forget that it was once young, and could not walk alone; be caroful that it does not outgrow the garments which it wears, and become like an awkward school-boy, greater than its clothes; be careful that it hold itself always in conformity with its requirements and position; be careful that in the administration of justice and government, justice is not forgotten, and the Constitution verlooked; be caroful, in all legislative and judicial acts, that the great principles of justice are not forgotten ; beware, lest warfare and contention and strife enter your Republic, and destroy the beauty and symmetry of your national institutions; beware that slavery, which is a dark blot on the bright sun of the American Constitution, does not become universal-slavery of thought and feeling, slavery of mind, slavery of soul to principles that are not great, slavery to things that are not true, and perfect, and religious. This is worse even than chattel slavery. Beware of all these, and America shall live, and grow up to full manhood, and mature and ripen, but never decline, until her son shall illuminate the whole world; and any pale star which flickers in the East as the harbinger of freedom, shall be halled with delight, and be shone upon and brightened by the great sun of American liberty. Washington, your father, would not be King, because his people had just escaped from bondage. No republic can ever succeed which has not for its foundation freedom in religion, freedom in political opinion, freedom in moral thought-the highest and best of all freedom.

Writton for the Banner of Light. LAWS AND PRINCIPLES. REPLY TO DR. SPENCE. BY H. CLAY FREUES.

Dr. Spence makes a distinction between laws and principles, the confounding of which occasions, he thinks, much ambiguity in the teachings of reformers. As I understand his definition, principle is the primary controlling force or power, and law the mode of its manifestation. For example: the attraction of one body to another is the principle; the

atitution, your Republic, as the greatest and highest and spondenes to, their innate moral principles, served the more rapidly to dovelop those principles. In regard to Dr. America can always be neutral, in any war. Therefore, she | Bpenco's objection to designating the Decalogue a "mintal is in no danger of any invasion, in no danger of being cou- code" because of its negative character, it might be said that quered. America is prepared, with army and navy, to defund a negative naturally implies its affirmative. When a man is horself against all intruders. Sho is prepared to espouse the told not to kill and stead, is it not plainly affirmed that he side of freedom, though it bo the weaker side, in the face of must be honest, in so far as the life and property of his followall the monarchs of Europe. She is prepared to fight for creatures are concerned? Why, then, may not a code of neg-

Man is a composite being, and no theory in relation to him can stand, which is not predicated of his entire nature. Inmont. On our present plane, the external must over be the echoes of its grand thundor-music; sometimes even a rare truth-gem bubbles up on its surface, whose supernal splennecessity of our rudimental state, that man shall not sit passively on the surface, waiting for these spontaneous bubbles: but he must often light the lamp of his understanding, clothe himself in the submarine armor of external, terra firma reason, and descend, with nationt effort, to the dark caves below. in which is hidden the Golconda of divine interior truths.

Correspondence.

Explanation.

MESSAS. EDITORS-"The Good Time Coming," a paper published at Berlin Heights, Ohio, copied from your paper my account of the Convention held there July 3d, and in its comments tries to complain a little of my unfairness in some of my allusions to the Free-Lovers. or Socialists, of that place. course, which he believes constitutes them Spiritualists. I am glad to learn that fact from good authority, for I supposed all, or nearly all, Spiritualists, on the same ground; but some of their principles and practices I do not approve of or endorse. Would "The Good Time Coming." or the Shakers, find anything in this remark to imply that those principles or practices were immoral, or that they were "guilty" of vices and immoralities &e? I think not: and I think no candid and sensible person would draw such inference. Why has the editor suspected such inference in the application of this remark to them? Was it because they have been goaded, and abused, and chafed, until they are exceedingly sore, and so sensitive that they look for a blow in every notice or allusion to them? I suspect it was because they are quite tender; but I assure them that I had no such thoughts, but spoke of them as if they were sound, and as I would of the Shakers, or anybody else. I certainly knew nothing of any vicious or immoral practices, and of course could not point out, such, and should never have suspected any from what I saw, nor from a remark like the one I made. But if I am rightly informed, they believe and teach that all legal forms of marriage are useless and wrong. I do not so believe or teach, although I believe our present laws work great injustice, and caute most of the domestic sufferings, and social discords, and broken families so common of late, and by which, if I understand aright, their social movement is mainly now sustained. But I cannot give my views at length here, or now, as I am pre-paring a book-"The Fugitive Wife"-which, when published, will give my views at length on that subject. I am sorry to see our friends at Berlin feel hit by every notice or allusion to them. I can assure them I have no clubs to throw at them, although I do not approve or endorse all of their principles or practices. I believe they are more Christ-like than any Christian society of that town; and, in fact, I never knew a religious society whose principles and practices I could approve or endorse, and therefore never joined any. I think the editor of that paper ought to know me better than to suppose I ever threw in, or out, any expressions to "satisfy the bigots and addle-pates." I have never had their sympathy or approbation, and cortainly shall not go very far after it.

Since I was at Berlin. I have also made a short visit to another Socialist Society, at Oneida, N. Y .- a community in property, and labor, and life-very Christlike, highly prosperous outwardly, to all appearance, deeply religious, doing all things for Christ's sake; and they, I understand, dissolve the marriage tie, to begin the life here which they hold exits in heaven, where there is no marrying or giving in marriage. Some of their principles and practices I do not approve or endorse; but I am not their judge; hope the editor of their paper, "The Principle," will not feel that I alludo to vices and immoralitics, for I do not know that they have any. I would not condemn. Hoping we, Brother Everton, may meet in the Good Time Coming, when it comes, I bid you good-by from Lowell, Mass. WARREN CHASE. Sept. 28, 1859.

A Remarkable Test.

MR. D. SHAW, LEWISTON, VT., has sent us the following

Q. We learn from your instructions, that the Author of the Universe regeires of us to be kind, henerolent, and charitable to officre, and do all the good we can. Are there any other oblightions of duties enjoined upon us, such as prayers, church formalities, &c. ?

A. The external forms of the Church, as they exist on earth, are not in accordance with the laws that emanate from the Creator. The duty enfolued upon you, in order to gain wisdom and imprinces in the spirit land, is, to do justics to yourself and brother, developing an individuality of your own, not leaving your reasoning powers to be used by your ministers, surrendering your thoughts to them to be ervorted to their use, leaving you dependent on them for the light that shall lead you to the realms of peace and happiness. The light that will lead you to the peaceful shores f spirit land, is within the reach of overy being who seeks to obtain it. It is not necessary for you to resort to the various church forms to obtain it; but by your own just acts it will flow to you like the dews of heaven, fitting you for a higher sphere of existence.

Strive to do all that lies within your reach to unfold the avenues of your spiritual powers on earth, and develop your interior nature, so that you will meet with a response to all the elements of your being; and when your spirit takes its flight to the immaterial world, you will feel content, knowing that you have done all that nature has demanded of you to perform.

Q. In our intercourse with spirits frequent mention is nade by you of God and his requirements. Are his attributes and wishes, his works and location, better understood n your post-mortem existence, than by us?

A. We understand better the laws and the attributes of God than while on earth, as we receive the divine light, Q. Should our friends respond to this letter, will they identify the answer by a reference to some event, or circumstance beyond the knowledge of the medium?

A. We deem it not necessary to narrate events at present o serve as proof of our identity, as you must believe that it is your beloved ones in spirit-land who are now communica ting to you. We are interested in all your movements on earth, and all that we can do to assist you, so that you may be happy, and receive wisdom from the fountain of all truth brings joy to us in spirit-life. Persovere in the cause of ruth, for a crown of happiness awaits you in the spirit-land, and angels will escort you to your spirit-home. We shall be willing to answer all questions that you may write in future, through this medium. We leave you, only to come again.

From your SPIRIT BAND AND GUIDES.

Letter from Maine.

DEAR BANNEE-You remember my promise to write you rom Maine. Well, in accordance with that promise, I now commence my correspondence with you. I left the goodly ity of Boston on the morning of the 15th ult. The iron torse hurried myself, with many others, through to Portland in short metre. Portland is all allve to the fact that the Great Eastern is to be there early in November, and liberal arrangements are making for the accommodation of the million The Grand Trunk R. R. Co. is are at work preparing for the reception of the illustrious stranger with her freight of human beings; and will she not be accompanied by a heat of ministoring spirits, watching with a deep solicitude over the results of this mighty undertaking?

From Portland I went to Yarmouth, formerly a port of con iderable importance for its ship-building. It is a pleasant town, and I met many warm friends to the cause. I lectured n this place on the 15th, 16th, and twice on Sunday the 18th. My first audience was small, but intelligent and attentive. I read many persons in this place with marked success, on my last lecture. I read three, all dissimilar in their calling and mentality, giving incidents in their past lives as far back as he ninth year of life. A Mr. Ingraham came forward for examination, and among other things I told him this: "In your ninth year you met with an accident-a fall from a beam, o into a cellar, hurting you very much. I then see you picked up by a tall, spare man, who carries you a short distance and gives you into the arms of a woman, who runs with you into a house, and lays you on a bed." Mr. Ingraham confirmed this hot, and stated that it was just as I had given it. No. 2,-Capt. Small came forward, and, after I had described him to the satisfaction of himself and the audience a gentleman asked if there was not some incident in his life that had been overlooked. I telegraphed to his past, and told him as ollows: "Nine years ago at sea, you were in imminent langer of losing your life by the assassin's knife-there were four persons engaged against you, four with you, you making the fifth. One of your number was killed, and two were wounded. You finally mastered, and they were all punished-You were many days under intense excitement, and have not got over it yet." I then described all the parties concerned. Agnin-"You were at sea six years ago; you were in low spirits-sick : you had much trouble with your men : in factthey almost mutified; there was death associated with this event." Capt. Small confirmed both these events. The first was the mutiny on board the shin Glen, pine years ago, in the Pacific Ocean, and for fourteen days he hardly closed his eyes. Capt. Small and his first mate were both woundedand his second mate killed. The four mutineers were mastered and carried into Valparaiso-tried and executed in New York. Also, six years ago, on a voyage home from Calcutta he was sick with the vellow fever and came near dving: and his crew came aft in a body and demanded of the mates to be taken back to Calcutta, but were compelled to continue their who was with him, sickened and die aughter.

Spitit Portraits, &c.

GROBOR ATRINS, BOUTH ORLEANS, MASS., Sept. 1103, 1850. -- Spiritualism in this place is young, but not by any means weak. Last November I delivered the first lecture upon the subject that was over given here, but the interest felt in the subject gave no a full house, and, since that time, the friends have kept up regular meetings on the Sabbath, supported by subscription, and made free; and where there was but two Spiritualists in the whole town at that time, there are now scores of thom. A number of copies of the DANNER and Aon are taken, regular clicles are held every week, and several good mediums have been developed, for speaking, healing, physical manifestations, &c. There is also a young man who has become skillful in painting portraits of departed spirits, and several which I have seen are extremely well done, and the work all performed in one hour, which must require an artist, not spiritually assisted, a number of days to accomplish.

There is great opposition to the subject here, a portion of which manifested itself from the pulpit of the orthodox church, a few Sabbaths ago. The preacher took for his text th Recommunication of Samuel to Saul, through the medium at Endor, and labored the whole morning, endeavoring to make his audience understand that Samuel's spirit was not there, and that the woman did not expect to get any manifestations; but while she was engaged in her incantations, by which she expected to decoive Saul, Jehovah himself appeared, and she was afraid, and cried aloud. IHe forget. Mr. Editor, that the book says she was airaid of Saul.] Failing to produce the desired effect in the morning, he gave then more of the same sort in the afternoon, the substance of which went to disprove what he had said in the morning; and if he will only continue in the same way a few sermons more, he will completely kill his own theology, and convert his whole Church to Spiritualism.

Milford, N. H.

NORMAN BURDICK, MILFORD, N. H .--- It is not a long time since the few believers in Spiritualism in this place met in a seven-by-nine room, up two pair of stairs, where a few seeds of truth were sown-now they fill our spacious Town Hall. Such men as T. W. Higginson, Warron Chase and S. B. Brittan, have presented Spiritualism here in an acceptable way and have, by so doing, effected much good. Many members of the Church have learned the fallacy of creeds, and new ningle in harmony with those who seek a better and truer life-a life more natural and more spiritual.

A pious old woman, in an adjoining town, was persuaded by her son to go to Milford, one Sunday, and hear a spiritual ecture. When she was asked how she liked it, she replied It is the most lovely preachin' I ever did hear-it is so neavenly, and so angel-like. I do n't wonder they have lots of folks to hear 'em. But I can't never go agin; if I do they will sartin as the world convert me tew it!"

"Prof." Grimes.

"FRANK," WILLIMANTIC, CT., writes us that Prof. Grimes as been lecturing there with his usual great pretensions of "exposing Spiritualism." His course of lectures was a failure, as to an audience and the "dimes," the latter of which appears to be the great object of his pretended exposures.

"The fact is this expose operation is no longer a paying one; the truth is too open, too easily recognized, to be over-thrown by the stale trickery of mountebanks, the low yulgarity of self-ordained professors, or the vacant laugh of loois. Fo-day's revelation is too well demonstrated to admit of con-Acoust 5 revelation is too well demonstrated to admit of con-tradiction, too glorious to be rejected lightly. Honest op-posers will ever be by us respected—dishonest charlatans despised."

A Voice from Sharon.

"W. A. C.," SHARON, OHIO.-It is now nearly a year since the BANNER has been a welcome visitant in our household. and the good things in it-the lectures, sermons, essays, and communications-we have read, have done the soul good. We love the authors of them all, and some day, in the spiritland, we shall greet them. We have been gratified to see the Christian spirit of toleration, and love for all, manifest in the editorials: and the pure moral influence that seems to pervade the whole sheet. It contains no denunciations; and but very little that we cannot fully approve. It has far exceeded our expectations; and as long as we take a newspaper, the BANNER will be the first on our list.

Test Facts.

OBSERVER, KENDALL'S MILLS, ME .- "The test facts of Spiritualism speak in stronger words of immortality than all the sermonizing in Christendom. A Spiritualist does not 'believe' in immortality, he knows it."

[Published by request.] TO MRS. H.º

'T was roving 'mid the hills and vales A nymph I chanced to apy, Who wood mo by her gentle mien.

Her beauteous, love-lit eye. Hor song was tenderness and love,

Was clud in Nature's simple garb. Hor movements all were grace,

"I sought, and loi her gentle tones

LEUTURERE.

Parties noticed under this head are at liberly to receive subscriptions to the DANNES, and are requested to call attention to it during their lecturing tours. Bampio copies sont free.

est det rearraide **p**e ------

1

Miss ENMA HARDINON will fecture in St. Louis and vicini-Miss EMMA HARDINOR will lecture in Et. Louis and vicini-ty during Octobor: address for that mouth care of A. Mitten-berger, Esq., Et. Louis, Mo. In November and Decombor, Miss Hardinge will speak in Evanswille, Memphia, New Of-Icans and the South. Apply during these months at the above cilles, or by fetter to 8 Fourth Avenue, New York. Miss Hardinge will receive invitations to fecture Bouth up to Yebruary, and requests all such applications to be sen in as early as possible, as she returns to Philadelphia, in March, 1860.

1800. WARE'N CHASE lectures in Lebanon, N. H., October Oth; Bethel, Vt., from Oct. 11th to 10th; Montpeller, Vt., from Oct. 10th to 23d; Bouth Hardwich, Vt., Oct. 25th, 20th and 27th; Marlboro', Mass., Oct. 30th; Natick, Nov. 6th; Newburyport, Nov. 13th; Marblehead, Nov. 20th; Plymouth, Nov. 37th. Ho may be addressed as above.

JOHN H. RANDALL will answer calls to lecture in the West-Join H. RANDALL will answer calls to fecture in the west-ern part of New York State, on subjects connected with the Harmonial Philosophy, during the month of October. His address will be to Upper Lisle, Broama Co., N. Y., till Oct. 12th, and after that date, till further notice, in the care of Dr. H. M. Dunbar, Pen Yan, Yates Co., N. Y.

REV. JOHN PIERFONT, West Medford, Mass. MISS SARAH A. MAGOUN, No. 33 Winter street, East Camoridgo, Mass. Mas. MARY MACONDER, Carpenter street, Grant Mill, carp

MRs. MARY MACOMBER, Carpenter street, Grant Mill, caro MRs. MARY MACOMBER, Carpenter street, Grant Mill, caro of Z. R. Macomber, Providence, R. I. MIss Lizzie Doren, Plymouth, Mass. H. L. Bowken, Natick, Mass., or 7 Davis street, Boston. BENJ, DANFORTH, Boston, Mass. ELIJAH WOODWORTH, Leslie, Mich. C. T. IRISH, Taunton, Mass., caro of John Eddy, Esq. A. B. WHITING, Brooklyn, Mich. CHARLES W. Buncbes, West Killingly, Conn. MRs. BERTHA B. CHASE, West Harwich, Mass. E. R. YOUNG, box 85, Quincy, Mass. GEORGE W. JACRESO, Pratteburg, N. Y. L. K. COONLEX, La Prairio Contre, III. LOVELL BEERE, North Ridgeville, Ohio. MRS. S. MARTA BLIES, Springleid, Mass. E. V. WILSON, Bridgewater, Mass. PROF. J. E. GURDORILL, NO. 202 Franklin street, near Race, Philadelphia

Philadelphia Mns. J. B. SMITH, Concord, N. H.

DR. C. C. YORK, Boston, Mass

DR. C. YONK, BOSION, MASS. MRS. F. O. HYZER, CATE OF J. H. Blood, Box 346 P. O., St. Couls, MO. InA H. CURTIS, Hartford, Ct. J. C. HALL, Buffhlo, N. Y. WILLIAM E. RICE, 7 Davis street, Boston. MILS E. E. GIBSON, North Hanson, Mass. CHARLES P. RICKER, Lowell, Mass. A. C. RODINSON, Sall River, Mass. MISS A. Y. PEASE, West Winateloy, Mass. DR. MATHEW, (CATE of R. Post.) SL. Faul, Min. LORING MOODY, Maldon, Mass.

DR. MATHEW, (CITE OF IL FOSL) SL. FAUL, MIR. LORING MOOPY, MAIden, Mass. MRS. J. R. STREETER, Crown Point, Ind. N. S. GREEMLER, Lowell, Mass. MISS SCHMMER, NO. 534 Brondway, N. Y. MISS SANAM, JOINSON, NOTH Ablington, Mass. MRS. AMANDA M. SPENCE, No. 534 Brondway, N. Y. MRS. SANAH M. THOMFSON, Workester, Mass. A. B. WHITING, Willimantle, Conn. MRS. A. F. THOMFSON, South Troy, Vs. J. H. CURRIER, (CATE of H. A. Mencham,) Orange, Ms. H. P. FAIRFIELD, Greenwich Village, Mass. MISS MOSA T. AMEDEY, No. 32 Allen street, Boston, Mass. W. R. RIFLEY, 19 Green wich Mass., box 815. MISS MOSA T. AMEDEY, No. 32 Allen street, Boston, Mass. W. R. RIFLEY, 19 Green of D. H. T. Child, 510 Arch street, Philadelphia, Pa. MRS, TANCES O. HYZER, Montpeller, VL MRS, M. H. COLES, Care of Bela Marsh, 14 Bromfield street, Boston.

MRS. M. H. COLES, caro of Bela Marsh, 14 Bromfield street, Boston. MISS EMMA HOUBTON, No. 6 Edgerley place, out of Bouth Cedur stroet, Boston, ANNA M. MIDDLEBROOK, Box 422, Bridgeport, Ct. H. A. TUCKER, FOXDOR', Mass. GEORGE ATKINS, BOSTON, Mass. DR. H. F. GANDRER, 40 ESSEX stroet, Boston, Mass. LEWIS B. MONROE, NO. 14 Bromfield street, Boston, MBS, FANNIE BURBANK FELTON, LOWEL, Mass. DANIEL W. SNELL, Woonsocket, R. I. F. L. WADSWORTH, "Agitator" office, Cleveland, O., 4111 Nov. 1.

REPORT OF AN EXTRAORDINARY CHURCH TRIAL; Dependence of the second of the second secon

Oct. 8.

MISS NEWTON, HEALING MEDIUM, NO. 80 WEST DEDHAN STREET, two doors from Wash-ington street. Terms, 50 conts for each sliting. Oct. 8.

SEALED LETTERS ANSWERED.

NOTICE.—The undersigned will attend to the answering of Senied Letters, whether describing diseases, or any other business which may be inquired of. Letters must be properly placed in an envelop, and then placed in an extra envelop, and the sum of one dollar and one postage stamp accompany each letter. The sealed note must have the wants of the writer plainly stated; also their name and place of residence. of residence. Communications of an incongruous character properly

dealt with, All answers returned in six days. Address M. W. WELLMAN, Woburn, Mass. July 23 eop3m^o

MR. & MRS. J. R. METTLER, PSYCHO-MAGNETIC PHYSICIANS.

CLAIRVOYANT EXAMINATIONS, with all the diagnostic and therapeutic suggestions required by the patient,

sale as above.

Joy kindled in her face:

Soon melted on my ear;

diminution of that attraction, as the square of distances between the bodies increases, is the law, or mode in which the principle manifests itself. Now, as we can take cognizance of a principle only through its law, or mode of manifestation. this distinction between law and principle might appear to the practical mind a mere "splitting of hairs," and I cannot perceive what serious ambiguity would arise from its nonobservance. Admitting, however, this distinction, Dr. S. further assumes that principle makes law, and not law, principle. On the contrary, it is evident to me that law, although it awaits the action of principle to externalize itself to our consciousness, yet it pre-exists as an inherent part of the principle-independent of the subsequent action of the principle

-neither creating the other, but both originating, simultaneously, from the great First Cause. Boul is the principle; its mode of manifesting itself in the human form, is the law, Does this law, or mode of manifestation, begin to exist only at the formation of the body, or does it not, evidently, preexist as a primal type, an inherent part of the soul, independent of the after formation of the body?

Assuming that principles make their own laws, the Doctor proceeds to say, in substance, that principles require no ex-God, but are to be left to their own free, spontaneous development; and hence, the absurdity of the Decalogue of Mosce; that is to say, God, instead of giving a code of external directions, predicated of certain innate, moral principles, should have merely deposited those principles in the human soul, and the principles would have taken care of themselvesmade their own laws-formed their own modus operandiwithout the aid of any "outside, written law upon stone of paper." This is a bold proposition, and one involving, as I shall endeavor to show, a very serious error. Pure, spontaneous development, (which pre-supposes perfect isolation,) is an impossibility in God's universe. Everything that exists is a part of the universal whole, and both acts, and is acted upon. The principle of growth in the seed acts upon the surrounding elements, and these elements react upon the principle; and the principle depends for its perfect development not only on these elements, but often upon the yet more extraneous. "outside" skill of man. The vine, left to its spontaneous development, can never attain its full luxuriance unalded by the pruning knife-the external legislation-of the planter. In like manner, the innate moral principles in man are more or less facilitated in their growth by the exter nal guidance of the reasoning faculties. The "untutored Indian" may have the innate sense of justice firmly implanted in his nature, and yet have a vory imperfect conception of its "law" or "mode of manifestation," in the more complicated Innate principles are not purely spontaneous in their growth, but that it is often the office of Reason to detect and open the avenues of "laws" or "modes of manifestations," for the outlet of those principles?

The doctrine of direct, personal communication from the Infinite Creator to the finite creature, might be discarded, and yet the Decalogue shall stand on its own intrinsic truth, as an external formula from a mind on a superior plane, for the development of the innate moral principles of minds on a much inferior plane. Moses-whether deriving his laws direct from God, or through angelic mediumship, or even his own mind-had a clearer view of the moral wants of his people than the people themselves. He perceived that their in nate moral principles were undeveloped, vague and indefi nite; and he sought to direct them by a fixed, definite; external formula. The Jews, on the other hand, having great revcrence for Moses as a man, and for his authority as the agent of Jehovah, received that formula in ready faith and obedience; and the action of that formula upon, and its corre- intercourse.

remarkable test of the medium powers of Mr. L. L. Farnsworth. The subjoined questions were carefully numberd, scaled in an envelop by Mr. Shaw, and answered by spirit power, through Mr. Farnsworth, in the presence of a large

number of persons. Question. Where is the spirit-world located ?.

Answer. We are compelled to resort to other spirit spheres to obtain the knowledge you desire, and to answer all your questions. The spirit-world is but an extension of the earth's phere, being in a more refined electrical condition. There is no vacant space between the earth on which you live, and the spirit land; hence, the spirit world is near, and all around you.

O. By what process, or by what means do you communicate with us, and how do you move ponderable bodies, play musical instruments, &c.?

A. The form by which we communicate to you is mostly confined to the physical plane of communicating. The means used by us to move ponderable bodies, is, by the application

of our positive spiritual emanations to the negative conditions of your sphere-that is, by natural attraction the two elements are brought together. The effect of this union can tornal legislation, directions or formula, either by man or God, but are to be left to their own free, spontaneous develop-our control, without the aid of any earthly power. In playing on musical instruments we have to construct spiritual batteries, to be used only for such purposes. There are, at present, but few persons that can be controlled in that form, as there are but few that possess the musical physical element to be acted upon in that direction.

Q. Do you pass through material objects?

A. We can pass through material objects when the eleo trical elements of earth are sufficiently harmonious to receive us. It is the electrical condition of mankind that we allude

- O. What are your powers of locomotion?
- A. Forms of locomotion we do not recognize.

Q. What is your mode and manner of existence? Do you require sleep and nourishment?

A. We exist on the spiritual plane. All that partook of the material substances of our nature, was forever separated from us in passing from earth to snirit-life.

Those that are not developed spiritually on earth, when the change takes place from earth to spirit existence, will find their appetites and passions follow them to the spiritlife; hence, they require sleep and nourishment. This they obtain from earth by mingling with your passional enjoy ments. To a small extent we mingled with our loved ones of earth in deriving nourishment after our departure from the material world; but as our spiritual nature became un relations of civilized society. Is it not evident, then, that folded, the use of such gratifications were dispensed with. and our nature met with a true, natural, spiritual response.

Q. What are your employments? A. Our employments are varied, assuming more elevated planes of action, both spiritual and intellectual. We cannot, t this sitting, delineate the particular departments of spirit ual employments, as it would be a deviation from the conditions of our control of the medium; but at some future time we hope to satisfy you in that particular.

Q. Have you any knowledge of coming events which we lo not possess? .

A. We have knowledge of coming events, and can foretell with more certainty than the beings of earth. ,

Q. Notwithstanding the many ovidences presented of spirit presence and power, yet, the majority of mankind are still incredulous; shall we hereafter have more indubitable manifestations of their truth?

A. Your spiritual manifestations will become more con vincing and instructive in relation to the philosophy of spirit shortly after he got home from Yarmouth.

I went to New Gloucester, where I lectured two nights to large audiences with good results. I learned some facts in spirit manifestations in this place that are worthy of note.] was told of one concerning the worthy family of a minister of the Gosnel, whose name I am not allowed to use. This family lost a lovely child, and as it lay all cold in death, the mother sat weoping near her darling. All at once she saw her sister, who had been in the spirit-world some time, enter and stand by the side of the bed, and then she saw her take the spirit-form of her little one in hor arms and go out, and then up with it to her home in heaven; and then her tears ceased and her soul rejoiced, and she knew that her darling babe lived in a land of light and love, and was cared fo through God by her dear sister in heaven. This clergyman does not condemn Spiritualism. God bless that man and woman; may they have more truths, and worship God ac. Yours fraternally, cording to the truth. E. V. W.

Norway, Me., Sept. 23, 1859.

Spiritualism in Ireland.

"H.," PHILADELPHIA .--- I clip the following statement from The Press," of Sept. 24th, published in this city, which paper has a wide circulation, and, on the whole, is rather eral:-

"Archdeacon Stopford, who has been studying the pheno-mens of the great revival in Ireland, has just published a pamphlet, in which he gives many instances of the effects produced by it, and his reasons for concluding that they are only the usual phenomena of hysteria and hypochondriasis. He gives an analysis of the skill with which he says some of the preachers excite hysteria, carefully eliminating all intel-lectual action, and endeavoring to produce ouly a vague and undefined horror of 'hell.' He says that almost every girl new 'struck' in Belfast has 'visions,' and she attributes these hyterical illusions to Divine influence."

[If the archdeacon had the light of Spiritualism to illumi ate the pages of his pamphlet, he would have found no difficulty in accounting for the strange manifestations of the revival.]

The West.

L. K. COONLEY, GENESEO, JLL .-- Mr. Coonley has been lee turing to large audiences for several months past, on the subject of Spiritualism, in this region.

T. G. Forster's health has been very poor for several months past. Mr. Forster resides in Mendota, Ill. It is hoped his health will so improve as to enable him to meet his numer ous engagements the coming season.

A Congregational minister, in this region, delivered an "original " lecture before a society called "Ethical," which gave great satisfaction to the audience and elicited much applause. After the lecture was concluded, one gentleman rose

Spiritualism."

While e'en in childhood's morning hour, I counseled not with fear.

Love lit my breast, and tuned my harp To simple notes of love. Which solaced me 'mid sorrow's hour, And pointed me above.

But where are those who chimed with me In girlhood's morning hours. Who with me traversed hills and dells, And with me gathered flowers?

Some have indeed come up to light. To morn's resplendent day. And other dear ones linger back, Yet soon may pass away.

When I shall meet my school-hood hand. They, in or out the form, Frances' kind greeting will attend,

With heart still beating warm. MRS. FRANCES OSGOOD

Sept. 18th, 1859.

• Mrs. H., a lady in the vicinity of this city, an early friend and school-mate of Mrs. Osgood, to whom Mrs. O., at the age of 15 years, directed her. poetical effusions, recognizing her in the inspirations of Dr. Robbins, published in the BANNER two weeks since, wrote her gratification to a friend. The lot-ter was read to Dr. R., who solicited it, and sought Mrs. O.'s presence thereby, and was eminently successful. She makes known her own identify and true position through the medi-umship of Dr. Robbins.

SPIRITUAL CONVENTION.

A four days' Spiritual Meeting will commence at the Court House, Penn Yan, Yates Co., N. Y., at 10 o'clock, Thursday, Oct. 13th, 1850, and continue Morning, Afternoon and Eve-ning, Friday, Saturday and Sunday, the 14th, 15th and 10th An invitation is extended to all normal Lecturers and Tranco Searchare the computer

An invitation is extended to all normal Lecturers and Tranco Speakers throughout the country. Sessions will be held for the narration of facts and personal experiences by the people. Discussions on the various phases of Mediumship and Munifestations; the Formation of Cir-cles, their Uses and Abuses; Public Medings, the best method of disseminating Spiritualism; its application to the individual, its relation to Christianity, the Creeds, Cluvches, Sciences, Philosophies, Literature, Reforms, and Institutions of the Age. of the Age.

Arrangements will be made to accommodate as many as possible free of expense, speakers being first provided for; and boarding-houses and hotels will furnish a list of their lowest

 gave great satisfaction to the audience and elicited much applause. After the lecture was concluded, one gentleman rose and said—"I have lost none of my interest in this address just delivered because of having heard it before. I sm a great admirer of Theodore Parker, that intellectual infield of posten." It seems that the address was chiedly made up of one delivered by Theodore Parker, interspersed by the lecture's own thoughts.
 Lizzie Doten.
 N. Loomis, Sprinoriello, Mass.—Miss Lizzio Doten, of Plymouth, has just finished a course of lectures here, which for colling gems from the splrit-land. At the close of her lecture, (evening of Sept. 25.) and while entranced, she announced the subjects of her discouses network of Modera Spiritualism."
 Spiritualism."
 Spiritualism." SPIRITUAL CONVENTION IN ILLINOIS.

 And therapeutic suggestions required by the patient, carefully written out.
 Mns. METTLER also gives Psychometrical delineations of character by having a letter from the person whose qualities she is required to disclose.
 It is much preferred that the person to be examined for discase should be present, but when this is impossible or inconvenient, the patient may be examined at any distance by forwarding a lock of his or her halr, together with leading symptoms. Address, Oct. 1. Sm Dr. J. R. METTLER, Hartford, Conn. MISS B. H. BARRETT, CLAIRVOYANT PHYSICIAN, 3. No. 33 Beach street, Boston. 3mo Sept. 3 MISS M. MUNSON, CLAIRVOYANT MEDIUM, may be found for a few weeks at No. 127 South Tenth Street, tf: Oct. 1. PHILADELPHIA. DR. C. MAIN. SPIRIT AND MAGNETIC PHYSICIAN, No. 7 Davis street, Boston. mer Special attention paid to the cure o Cancers of all scriptions, Deformity of Limbs, Deatness, &c. Patients accommodated with board at this Institute. Bent. 10.

MRS. E. C. MORRIS.

MAS. L. C. MURRIS, MEDIUM FOR THE PHILOSOPHY AND PRINCIPLES of Spiritualism, 106 East 14th street, New York, Also, messages from spirit friends. Privato circles attended by appointment. Sept 10

W. H. NUTTER, HEALING MEDIUM. THE SICK ARE MEALED BY THE LAVING ON OF hands at 103 Pleasant street, Boston. Terms moderate.

Sept. 10. 8m

 Sept. 10.
 3m

 MRS. METTLER'S CELEBRATED CLAIRVOYANT MED-IOINES.— Restorative Byrup, quarts \$2,00, plints \$1 00; Pulmountia, \$1,00 per bottlo; Noutralizing Mixture, 50 ets.; Dysentery Cordial, 50 ets.; Elizir for Cholera, 50 ets.; Lini-ment, \$1,00; Healing Ointment, 25 ets.

 MUNSON, Agent, 143 Fulton street, Now York.

 Sept. 24.

 IHE MISTARE OF OHRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY.

 By Geonce STEARNS. BELA MANSH, publisher. This book demonstrates that the religion of the Church originated with Paul, and not Jesus, who is found to have been a Rationalist, and whose Gespel as deduced from the writings of Matthew, Mark, Luke and John, is a perfect refution of Christianity; I contains 312 pages of good print, well bound, and will be sent by mail on receipt of one gold dollar. Address GEORGE STEARNS, May 23.

West Acton, Mass. tf May 28.

"Freely give and freely receive."

"Freely give and freely receive." A S THE ABOVE HAB BEEN 80 STRONGLY AD-vocated by Spiritualists, as the only busis for mediumis-tic compensation. I have resolved to test its practicability. The readers of the BANNER may send me such compensation as they choose, and shall receive in return a corresponding amount of my time and effort in writing such psychometric and intuitive impressions as may be had from their hand-writing, relating to their looks, parentage, mental and physi-cal condition, mediumship, conjugri influences, business, or whatever may come up.

al condition, meutures, thatever may come up. Utico No. 7 Davis street, Boston, on Saturdays, Otico No. 7 Davis street, Boston, on Saturdays, Address H. L. BOWKER, Natick, Mass Aug. 13 ist

GEORGE ATKINS, CLAIRVOYANT PHYBICIAN AND HEAL-G ING MEMULA, NO. 3 Winter street, Boston, at the rooms of J. V. Mausfield, Writing Medium. Examination, when the patient is present, \$1,00; by a lock of hair, when absent, \$3,00. Also, Ecaling by the laying on of hands. 3m Oct. 1.

NATURAL ASTROLOGY .- PROFESSOR HUSE may be found N at DikkL ASTROLOGI.-TROFIESOR MESS may be found at bis residence. No. 13 Osborni Piace, ieading from Pieasant street, a few blocks from Washington street, Boston. Letters on business questions answered for \$1. Full Nativity written. Hours of consultation from 7 A. M., to 9 F. N. Terms 50 cents each lecture. Sim Oct. 1.

To most expenses and protect the assembly from a disor-derly crown, a trilling door fee will be taken during part of the meeting. Speakers who can attend from a distance will please communicato as early as possible. Address, DR. H. M. DUNBAR, Penn Xan, Yates Co., N. Y.

BANNER OF LIGHT.

A FAMILIAR LECTURE

HENRY WARD BEECHER, Delivered in the Lecture-Room of Plymouth Church, Brooklyn, N. Y., Wednesday Evoning, Sopt. 28, · 1859.

REPORTED FOR THE BANNER OF LIGHT, BY T. J. ELLINWOOD.

[As Mr. Beocher was unable to preach last Bunday evening, in consequence of a sudden attack of illness, we have no sermon of his for the present number of our paper. We are happy, therefore, to have it in our power to lay before our readers a report of one of his Familiar Wednesday Evening Lectures, which we have do doubt will be highly acceptable.]

The few words I shall speak to you this evening, will concern the scone which is recounted in the 26th chapter of Matthew, beginning with the 6th verse :

"Now when Jesus was in Bethany, in the bound voice of Simon the leper, there cannot unto him a woman having an alabas-ter-box of very precious eintment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying. To what purpose is this waste? for this clatment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trankla ya the woman? for she hath, wrongth a good the poor. When Jesus understood it, he said unto them, Why trouble ye the woman ? for she hath wrought a good work upon mo. For ye have the poor always with you; but meye have not always. For in that she hath poured this clatment on my body, she did it for my burial. Verily I say unto you, Whereseever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

And that was the noblest monument that ever was erected to the memory of any private person in the his-tory of the face. Every word, thus far, for now eighteen hundred years, has been fulfilled; and we see that it must needs be so to the very end; and that we see that it this gospel shall go, wherever the tidings of Christ shall be proclaimed, he has bound this woman's love and faith, and the deed that celebrated them, around about himself; so that he shall nowhere be known without carrying with him the knowledge of this remarkable scene.

It took place in Bethany, the residence of Lazarus, and Martha, and Mary the sister of Martha. Now this Mary was the woman that came to Christ, and broke, or unscaled, this vase of precious ointment upon him. Like many things that transpire where Christ is pres-ent, the sweetest of meetings are those which are the ent upon any pre-arrangement of human thought. And the event in question appears to have been an interpo-lation that was entirely unexpected by any person present—unless Christ, in the spirit of all-knowing, was cognizant of it. It seems that as they were there, at meat, doubtless, according to the corolated state-ments in the evangelists, this woman was seized with an interpretible desire to hear some without to hear fool an irrepressible desire to bear some witness to her feel-ing of Christ's sanctity—in some way to give expres-sion to the strongth and the depth of the feeling that she had for Christ. The disciples had been informed —the male part of them, however, without any particular effect-that Christ must needs be mocked, must pose that the better intuitions of woman took in this fruth, and that Mary, if she did not understand its full import, yet accepted the fact that Christ was in some way to be offered up, and that she made this deed an expression of her great love and veneraton for him; for Christ could scarcely have said what he did, unless he had perceived that she did it in auticipation of his burial, as a kind of love-consecration in honor of that event.

Behold her, then, wrapped up in her own devotion ; Behold her, then, wrapped up in her own devotion; full of higher feelings; sovereignly weighed down by this inward purpose, which puts down all fear and timidity, and all that tremulousness which vanity gives : and quite unconscious of those around about her : behold her thus, making her way among the dis-ciples, and coming to the very side of her beloved Lord and Master, and (as we may suppose.) with trembling herds unders of the very side of the coverings of it

and and start ind (in we may appose), with tremoting hands, undoing the vase, breaking the coverings of it, and pouring this precious ointment upon his head! And Christ—how did he look? Was there surprise, was there any startlingness in his attitude? Doubt-less there was nothing but screnity in his mein. As when a star rises, the whole horizon and the whole heavens are serene, so, doubtless, he was in that blessed hour.

But there was a contrast. There were the disciples -the little congregation of Christ. There were the disciples -the little congregation of Christ, though they were not then so called—and they were all seized with a fit of prodigious propriety. They all of them seem to have started back with amazement at what the woman did ; at any rate none of them were so much in sympathy with it as to arrest the wave of disapprobation which one of their number took it upon himself to set in mo-tion. "Whon his disciples," it is said, "saw it, they "had indignation." There were so many of them that condemned the act, as to make it allowable for Christ

to speak thus in the plural. They probably felt that this was a wanton intrusion, on the part of the woman. in religious matters. Doubtless they thought she had In roligious matters. Doubtiess they thought she had no right to officiate on such an occasion. But especially, their feelings were aroused by what they considered a waste of the ointment. And what, to me, was gener-ally more marked than anything else in the character of those that censured Christ in his day, was not so much the positive and the overt, as it was the utter want of any appreciation of the fine, the beautiful, the more lineary over a consequent. The disciples saw noth. moral in any event or speech. The disciples saw noth-ing at all but the outside of this transaction. Here comes an enthusiast, and breaks a box of ointment upon the head of Christ; and they, not seeing any reason for such a use of the ointment, regarded it as a

way to a good but foolish sentiment. Bho did not pro-pose to effect any philanthropio purpose. It was not ber design to promote the well-being of anybody. What she did was in no way connected with the outward progress of the cause of Christ. It was simply the ex-that we should a thousand times go where he was in progress of the cause of Christ. It was simply the ex-pression of a feeling, deep and strong, in her nature, it was done in a way that showed that she disregarded overything else. She did not look about and ask her-self, "How shall I do it!" Nothing seemed to her valuable enough to bestow upon Christ. If the olnt-ment had any fault, it was that it was not precious enough. If it was worth three hundred pence, how much better would it have been if it had been worth three thousand pence I When we give love-gifts, noth-ing seems good enough for those upon whom we bestow them. But to the disciples the pouring of the olnt-ment upon the head of Christ seemed extravagant; and they complained of the act. Christ put a stop to their complaining, and if it is asubstantial truth which is set forth in this narrative, he taught that the feeling if is set forth in this narrative, he taught that the feeling itself which prompted the woman was noble and admi-Itself which prompted the woman was noble and admi-rable. He laid the hand of blessing upon it, so that as long as the world shall stand men may point to held kr-ample, and say, "I is worth our while to have noble feelings; and to express them, if possible, in the most extravagant manner." It is proper. God likes it, and Christ approved it, simply because the thing itself is intrinsically beautiful. Tell me, if you please, what violets are good for? They do not make hay. I never heard that they had any curative properties. They do not sell for anything in the market. What, then, is a violet good for? Noth-ing except its beauty and perfume; and these make nobody rich, light nobody's dwelling, furnish nobody's table : they are merely a source of pleasure. Violets

hable; they are merely a source of pleasure. Violets have no merit except this—that they are intrinsically beautiful, in their way. There are many things whose only value consists in their beauty. But. God has so constituted us that the higher faculties of our nature are fed huse such things.

are fed by such things. The same principle holds good when applied to ac-tions. There are deeds which are simply noble, and are to be commended, no matter whether they do any good or not. We are not to despise usefulness. Do not understand me as saying that we are ; but this I do say, that those persons manifest great folly, who hold that nothing has value, except it can be shown to have some use, and who measure everything according to such questions as these : What use can it be put to? What is it good for? Now I say a moral action is val-uable if it is simply noble, and has nothing but this quality to recommend it, just as pictures and flowers are valuable because they are beautiful, and for no other reason. And if a noble moral action is so valua-ble, how much more valuable must be the fountain of the action 1 how much more valuable must be the glow-ing feeling in the soul, which is the cause of the action 1 Christ says that noble moral feelings, and the modes of expressing them are valuable, simply because they are intrinsically beautiful. He teaches not that they are to be rebuked, but that they are to be praised, and to be made momorable to the end of time, and through-out the world. out the world.

The next point to which I wish to call your atten-tion is the power which, if this narrative be true, sweet thoughts, noblo sentiments, and outgushing feelings, have upon the heart of God. I do not know how many years have passed since I began to be made happy by the thought that I could make God happy—that he was not a Being whose greatness was such that I could not make him happy. It is given to every rational, intel-ligent and accountable creaturo, to have this sacred prerogative, as the child of God, of making his Father happy; not of crowning or uncrowning him; but his nature is such that the presentation to him of anything grateful, anything pure, anything sweet, anything strikes upon his heart as the hand of the harper strikes upon the strings of the harp, and music is rung out in the eternal spheres. The next point to which I wish to call your attenthe eternal spheres.

the eternal spheres. We may be poor when we go to God. In his sight, nothing is to be compared to the precious ointment of heart-feelings. You can take this and pour it upon Christ's head, and he will accept it, because it is in-trinsically sweet and beautiful. He has gone up in person from us, but he is nearer in spirit to us than he could be if he were in the body, and on earth. And he has taught us that no person can be so poor but what, if he is heartrich, he can bring an offering to him— that there are no persons in the world who, if they have generous sentiments, and overflowing feelings of have generous sontiments, and overflowing feelings of gratitude and love, cannot, by bringing them to Christ, make him rich, and themselves blessed and memorable. I wish next to ask you to notice the contrast there is between the teachings of Christ and the ideas of these disciples respecting religion. Their ideas or the sub-ject of worship were very different from those of this woman. They had a feeling that there ought to be formal worship; that there ought to be certain rules of propriety observed in connection with it; and that it ought to be followed by some practical developments. Christ did not teach that these things were useless; but he did teach that forms of worship and rules of propriety were not necessary to the highest religion; and that worship did not of necessity have any sort of relation to practical developments.

A great many people say, "It is very well to have religious musings, and sentiments, and reverence; but I like to see religion that goes out and does some-thing." So do I; and I like to see religion that, after it has gone out and done something, comes in and

thinks something, and feels something. Cases representing both these extreme views of re igion, from time to time came before our Saviour; and it is interesting to observe how he treated them. For instance, when men came to him with a person afflicted with some bodily disease, and said, "Heal this man," the restoration of the man's body being the special sought, Christ said nothing about the body but said. "Son, thy sins are forgiven the?"—as much as to say, "There are things which are better than the body." He touched his soul. And when the people througed about Christ to obtain spiritual benefits, he commanded that the loaves and the fishes should be multiplied, and he gave them bread and meat to supply the wants of their bodies. He took care of the body with a solicitude which showed that he did not disrogard that; and he taught us that while we paid due attention to the preservation of our outward structure.

imagination, and wish we could approach his more nearly, he has provided against this want. For, how many of you have said, ..., his is could but stand in Jerusalem, and see his in the templet oh, if I could but walk out from that gate which looks eastward, and cross the dark Kedron with him, and go under the olive trees, and sit down, and listen to his twilight rehearsal of the day's experience; oh, if I could hear him discourse, and see him work miracles; then how casy it would be for me to believe not only, but to worship! Often we feel a certain yearning to express our feelings to Christ, but our idea of his presence is so vague that we feel that we could do it more satisso vague that we feel that we could do it more satis-factorily if he were a visible, taugible being. Christ, as it were, meets that thing, by saying. "I have poor in this world, and they shall always be with you. Now inasmuch as ye do it unto one of the least of these, ye do it unto me." If Christ had singled out ripe philo-sophical thinkers, poets, crowned heads, the most illustrious men in the world, and said, "I appoint" them as my vicegerents, and when you serve them, I will accept the deed as done to me," that would have seemed to be a very wise provision; but how few there will accept the decd as done to me," that would have seemed to be a very wise provision; but how few there are of such persons, and how far removed and difficult of access they are. So Christ says, "I appoint the poor and the needy to stand and represent me. I put myself behind them. I ordain them to be my vice-gerents : not any lordly pontiff; not any robed prelate; not any ordained priest; but the poor, with their wants, with their pestoring cares, with their bicker-ings, with their troubles"—those, in other words, who are in that condition which God came into the world to relieve, where the heart needs most and gets least; where the life suffers most and reaps least; and where men can be most helped. Christ says, "I ordain them to stand for me, and I issue this everlasting declara-

tion: Inasmuch as ye do it unto them, ye do it unto me." Did you ever think that there was such a thing as comforting Christ in the same way that Mary did when she poured the ointment on his head? Did you ever think that there are spheres where, if we exercise forthink that there are spheres where, it we exercise bit-bearance toward the poor, if we treat them with rare delicacy as if they were in no way dependent upon us, if we meet their wants when they have no particular claim upon us, if we go to them in a spirit of love and charity, Christ will say to us, "Inasmuch as ye have done it unto one of the least of these, ye have done it up to me?" unto me?"

We are meanly stingy, at the best, most of us; and We are meanly stingy, at the best, most of us, and the next worse thing is the way in which we are be-nevolent—the sordidness, the circumscription of it; the buying of ourselves off; the disregard of persons' feelings; the want of nourishing and encircling care; the want of blossoning kindness. Now did you ever think that in your earthly position Charlet gives your the newor of doing by him, in a way

Christ gives you the power of doing by him, in a way In which he will recognize it, just what Mary did? You will read this bistory hereafter; and you will prob-ably never read it without calling to mind more or less of the thoughts sown among you to night. You will admire it, but there are two things that I want you never to forget in connection with it. They are these: first, it is in your power, now, by your feelings; to do by Christ, what Mary did by him by her feelings; and second, it is in your power to do physically for Christ, represented by his poor and unfortunate creatures, what she did for him bodily. And if you admire her deed, your admiration will be best testified by putting yourselves in her place, and doing likewise. yourselves in her place, and doing likewise.

NOTICES OF MEETINGS.

ORDISTIAN SPIRITUALISTS hold religious worship in Opera Hall, No. 13 School street, Boston, overy Sunday, commencing at half-past 10 A. M., and 3 P. M.

A Chacks for transcesseaking, &c., is held every Sunday morning, at 10 1-2 o'clock, at No. 14 Bromfield street. Adnission 5 cents.

mission 5 cents. MERTINOS IN CHRESEA, on Sundays, morning and evening at GUILD HALL Winnisimmet street. D. F. GODDARD, reg-ular speaker. Seats free. LAWARNCE.—The Spiritunlists of Lawrence hold regular meetings on the Sabbath, forencon and afterncon, at Law-rence Hall. FOXNORD.—The Spiritunlists of FoxNord hold free mest-logs in the twore hall overy Sunday. At half cast one and free

ngs in the town hall every Sunday, at half-past one, and five clock. P. M. PLYNOUTH .--- The Spiritualists of this town hold regular

PLYMOUTH.--The Spirfundists of this town hold regular meetings overy Sunday alternoon and evening at Loyden. Hall, commencing at 2 and 7 o'clock. LowELL.--The Spiritualists of this sity hold regular meet-ings on Sundays, forenoon and afternoon, in Well's Hall, Speaking, by mediums and others. SALEM.--Meetings have commenced at the Spiritualists' Church, Sowall street. Circles in the morning; speaking, afternoon and evening.

fternoon and evening. Woncesten.-The Spiritualists of Worcester will resume

their regular Sunday meetings in Washburn Hall next Sun-day, Sept. 4. R. P. Ambler, of New York, occupies the desk every Sunday during the month of Soptember.

SUNDAY MEETINGS IN NEW YORK.

Meetings are held at Lamartine Hall, on the corner of 29th street and 6th Avenue, every Sunday morning. Preaching by Rev. Mr. Jones. Afternoon: Conference or Lecture. Evoning: Circles for trance-speakers. There are at all times several present.

DODWONTR'S HALL .--- Mootings are held at this Hall regu-larly overy Babbath.

Lecturers.

LORING MOODY will speak at Hingham, Sunday, Oct. 17th; Cohnsset, Monday and Tuesday, Oct. 18th and 10th; Sciluato Harbor, Wednesday and Thursday, Oct. 20th and 21st; South Sciluate, Friday, Oct. 22d; Marshifield, Sunday, Oct. 24th.

liest thinkors in that direction in the country. As her physi-cal health would permit, for a number of years past she has been used as a public beturing medium, and thereby won to her side many true, sustaining friends; but disease, tyrant-like, wasted the body and oppressed the spirit therein, and when she and the world needed it most, a separation must needs be. We regret it; yet, with her in the wiedge, wo know she liveth a worker for humanity still, K. L. W.

S. T. Munson's Bookstore.

We would say to our numerous readers who may wish to supply thomsolves with the current literature of Spiritual fam that S. T. MUNBON formerly at 5 Great Jones street is at present located in our New York office, 143 Fulton street, and that any orders for books, &c., will find immediate at tontion by addressing Banner of Light, New York.

To our Readers.

We now propose to furnish new subscribers with both the BANNER OF LIGHT and the WORKING FARMER for Two Dollars per annum. 'The WORKING FARMER is strictly an Agricultural paper, edited by Prof. Jas. J. Mapes and assistants. Its lars. By this arrangement our friends in agricultural districts may save one dollar in the cost of the two papers. If

Mr. J. V. Mansfield

Is authorized to receive subscriptions for the BANNER OF

LIGHT. "What church do you attend, Mrs. Partington ?" "Oh, any paradox church, where the Gospel is dispensed rith."

All, all on earth is shadow; all beyond Is substance.— Young.

THE BANNER OF LIGHT MAY BE FURCHASED OF THE FOLLOWING Wholesale & Retail Dealers in Books & Newspapers.

SPECIAL AGENTS:

ROSS & TOUSEY, 121 Nassau street, New York, Will answer all orders for the BANNER OF LIGHT, from the South and West. Dealers will address them, as no paper are sent from our office.

Our friends will confer a favor on us by purchasing the BANNER at the NEWS DEFOT in the towns where they reslie, if one is kept there, thereby encouraging the Paper Dealer to keep the BANNER of LIGHT on his counter.

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INDIANA—RICHMOND—S. ELDER. MISSOURI—ST. Louis—Gray & Crawford. 54 Fourth street

west side. LOUISIANA - NEW ORLEANS - A. DAPPREMONT - C. H. SCHWANKER, 50 and 61 Exchange Alley. WISCONSIN-MILWAUKEE-W. ELLIS; J. SIGERSON & Co.

BUSINESS NOTICES.

[Business notices, set in leaded nonpariel type, will be in erted under this head at twenty-five cents per line.]

LECTURES ON PHRENOLOGY AND PSYCHOLOGY J. L. DOUTHIT, PRACTICAL PHRENOLOGIET, designing to visit the West early in November, will answer calls, en route, to lecture on Phrenology and Psychology. Address Boston, fass., care of D. P. Butler, (late Fowler, Wells & Co.) Oct. 1. 3p

ADVERTISEMENTS.

TERMS .--- A limited number of advertisements will be inerted in this paper at the following rates :-- First insertion, Reen cents per line; second, and all subsequent, ten cents or line. No departure, will be made from this rule until further notice.

H. C. CLAYTON,

DBALEE IN BOYS', YOUTH'S AND CHILDREN'S CLOTHING, FURNISHING GOODS, &c.,

No. 45 Washington Street, BOSTON. Oct. 8.

Homcopathische Heilanstalt.

tf-

HOMCEOPATHIO HEALING INSTITUTE, 398 Broomo Street, opposite Center Market, NEW YORK.

NEW YORK. D.R. WIKSEOKE, Proprietor and Hommonrathic Physician. All medicines free. Terms for consultation, cash. No pa-tient but those deemed curable taken in treatment. Office hours, from 7 to 12 A. M. 5 to 7 p. M. We consider it more important to prevent than to cure dis-case, and have therefore concluded to visit families by the year for both purposes. We have also introduced manual richicos and gruppesties as auxiliary means of cure. Dr

case, and have therefore of the have also introduced manual year for both purposes. We have also introduced manual ficitions and gymnastics as auxiliary means of cure. Dr. Wiesecke, a personal student of Dr. Hahnemann, and after-met obesen by the latter as his own physician, has practiced interference of the student of the student and has immiward chosen by the latter as his own physician, has practiced iventy-five years in the first circles of Parie, and has immi-grated to this country in consequence of revolutionary events. Dr. Lowendahl is the well-known magnetic and electropathle physician, formerly of Brooklyn, whose wonder-ful cures have created so much interest throughout the Unit-of States. d States. ly Oct. 8.

THE BOUDOIR SEWING MACHINE. HARRIS PATENT,

I MPROVED, and making the justly celebrated Grover & Da-ker Stitch, duly authorized and protected under cloven different patents, is the best family Bowing Machine that can be purchased for the low price of

FORTY DOLLARS.

It will run in all kinds of fabrics; it will

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equal to any high priced machine in the market. Ladies will please examine the above machine, and purchase before your work drives; then you will have time to learn how to use it. advertisement in our present number will furnish particu: Full instructions, in their use given without charge. Every machine warranted, and kept in repair for one year.



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THE cheap price of this machine will at once command L the attention of the render. And as Bewing Muchines have come to be an indispensable article in a well ordered family, price is a matter of no small concern to the public. This machine is not only the chenpest, but it is the

BEST SEWING MACHINE IN THE MARKET. Its simplicity of construction, and its durability are also great commendations

recommendations. After a test of two years, by the very best families in all parts of the country, we are prepared to say that the ma-chine we furnish will be warranted to give untire satisfac-tion. So complete has been its success, that we are enabled to present for the inspection of those who call at our office,

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cheerfully accorded to us by the most respectable families, who would not be without one for twice the cost, if they could not obtain another. The Bosworth Machines will sew

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They are even used at the Union Straw Works at Foxbore's for sewing Straw Goods. Double the work can be performed on these machines than on any high-priced machine, and the work is FERENCLY DON R.

FIFTY DOLLARS FORFEIT!

Will be paid for any machine sold by us that will not sow to perfection, when put to a fair test. And All our machines will be kept in repair, free of ex-pense to the purchaser. No family should be without a Dos-worth Sewing Machino.

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DODD'S NERVINE!

THE extensive sale and universal favor which this great specific remedy has everywhere not with, warrant the proprietors in *enlarging the size of bottle*, without increasing the price. For all affections of the Nervous Bystem, coming under the general term of NERVOUSNESS, Dodd's Nervine has no coust.

under the general term of NERVOUSNESS, Dodd's Nervine has no equal. Tho Nervine allays irritation, promotes repose, induces quiet and refreshing sleep, and equalizes the circulation of the Nervous Fluid. It contains no Optium or other studying drug, but is always sure and mild. For all nervous affections —dobility, spasm, or general restlessness of mind and body----it is unequalled. It is a well-known fact that Constipation or Osativoness usually attends the use of all Nerve Tonics----preparations of Optium, Valerian, ect.,---but the use of Dodd's Nervine, while it alluys irritation, restlessness and spasmodio action of the Nervous System, also induces uniform action of the Buwels, and the sceretive organs. Both in private prac-tice, and for popular use, the Nervine is adapted to meet a general demand. NERVOUS BUFFERERS are carnestly advised to abandon the

NERVOUS SUFFERERS are carnestly advised to abandon the use of Oplum in any form, which must inevitably injure the system, and by a thorough use of the Nervine, not merely palliate their disease, but remove it by inducing natural action, and equalizing the circulation. \$1.00 per bottle' Sold by Druggists generally. WILSON, FAIRBANKS & CO., Boston, Sole Agents for United States. GEO. C. GOOUWIN, Wholesale Agents for New England. Sm Sejt. 24.

great waste, because it was worth more than three hun-dred pence. They said it might have been sold for a great deal. Christ robuked them, and declared that what the wo-

man had done was a good deed—that she had done it for his burial. And he was so pleased with it, that he

declared that it should make her immortal. Now, the first thing that I wish to call your atten-tion to in connection with this narrative, is this: the tion to in connection with this narrative, is this: the accessibleness of Christ, when he appeared on earth; which we may filly say prefigures God's accessibleness when we shall see him as he is, in the heaveily sphere. We are perpetually put away from our enjoyment of God, because we have such notions, many of them fan-tastic and foreign, respecting him. We seem to think of him as remote. We scarcely know how to get near to him. It does not enter into a part of our conception that he is accessible, so that to approach him will bo the easiest part of our experience when we come into his presence. But see what was the carriage of God in his presence. But see what was the carriage of God in Christ Jesus, when he was upon earth. Why, there was no one who had more authority; there was no one who, when he spoke, impressed men with such majesty; there was no one who had such power to overthrow there was no one who had such power to overthrow men, as when they came to arrest him, and he merely looked at them, and they fell to the ground, and he said "I am he whom ye seek," and their nerves and muscles refused to do their office, and they shrank from and forsook their calling. And although he was one before whose eye men trembled, and fell down as if in a swoon, and therefore one who you might sup-pose would have walked through the land aweing men; yet see how the people treated him. See how they thronged him. They pressed about him with such familiarity, that when he said, "Who touched my clothes?" his disciples almost laughed at him for ask-ing such a question, and said, "Thou seest the multi-tude thronging thee, and sayest thou, Who touched me?" as if he could not help knowing that the crowd had deno it. And not only did the good hear such intimate relations to Christ, and take such an affection-ate interest in him: but, you perceive, there was some men, as when they came to arrest him, and he merely thing in him that made all want to go to him, no thing in him that made all want to go to him, no matter what might be their moral character, whether good or bad. There was something about him that was intrinsically attractive, so that the very thieves, that would not be supposed to be susceptible to moral influences, sought after him; and the very harlots that walked the streets, and were universally known as being notorious sinners, were drawn to him, and they forgot their wickedness, and raked up those embers of remaining virtue, that every heart, I would fain hope, has somewhere. Whoever had a heart swelled with deep moral feelings, and came into his presence, was attracted to him. One camo and poured tears upon his feet, and wiped them with her hair; another broke his feet, and wiped them with her hair; another broke a vase of ointment on his head; and there was nothing in his bearing or person that made these things impos-sible. All through his life people came to him in this way. I accept the fact as a sacred revelation. To me it has great moment and import. I regard it as teach-ing that our God is one who, when we see him, will draw us by his divine majesty, by the riches of his attributes, and by all those other things in his nature which go to make him God over all, blessed forever. There will be things to draw us to him, not because we are good and pure, but because these things, by their very nature, attract those who have the least do-sire to be good toward God. sire to be good toward God. The second point to which I wish to call your atten-

tion in connection with this narrative, is the evidence which Christ here gives that in the mind of Goda high place is assigned to things which are simply noble and beautiful in themselves, without possessing any practical value. Here was a woman that came to Christ and performed a certain act; and if you should meas-ure that act by any utilitarian standard, it would seem like a piece of romanticism. It might be called giving

attention to the preservation of our outward structure, we must not neglect the development of our inward being. He bore testimony that there was a part of religion which did not apply to external things. Many persons say, "It is very well to send Bibles and teachers to the poor; but I think it would be con-ferring a greater blessing upon them to send them bar-rels of flour, and coal, and blankets." Very well; send them flour, and coal, and blankets; I have no ob-jection to that. And it may be indispensable that flour should act the part of John the Baptist, and pre-pare the way for Christ; for a hungry man, whose children are crying for bread, is not going to read much about Christ till he has got himself and his children fed.

But there is something in man higher than bodily want. When I have fed a man's body, when I have fed his understanding, when I have fed his fancy, and even when I have fed the lower forms of his moral sen-timents, there is yet a part of his nature that wants to be cared for-that wants to express itself. There are in man heroic impulses, higher feelings, which are to the soul what flame is to the living coal. The power may be in the coal, but the beauty is in the fame. Christ did not frown upon these impulses and feelings, but he did frown upon these ideas of religion which

made it of no use to exercise them. There is another thought that stands closely connect de with this, which has reference to the relation be-tween indifference to praise, and doing things which do not seek praise, but gain it; and the relation be-tween hunger for praise, and doing things which seek praise, but do not gain it. In the time of Christ there were in Bethany and Jerusalem thousands of men whose greatest desires was to get themselves into addritt. greatest desire was to get themselves into colebrity. There were men who would have piled flowers knee-deep between Beihany and Jerusalem, if by so doing they could have got Christ to say that their name should be memorable. Many, I think, would have consented they could have got units to say that there have consented be memorable. Many, I think, would have consented to play the part of Herod or Pilate, rather than not be known at all; but there were many more that would have given anything in their power to be favorably known

Now here was a woman who did not inquire how best to express her deepest feeling. Her only thought was, •How shall I love my Lord and Master enough? How shall I convey my love to him by symbols significant enough?" She felt, "If he but understands my want, it is all. If he but knows that I do this reverently, purely, and with my whole being, as it were anointing him for his burial, that is enough." She wanted no praise, and she got it. She did not seek renown, and she found it; but all they that sought it by ten thou-sand anxious methods, are long ago forgotten. You cannot rake up their names. Records do not hold cannot rake up their names. Records do not hold them. They are buried under the dust that composed their bodies. This woman outran the whole of them. their bodies. This woman outran the whole of them. While she gained the prize, the great puffing, swelling throng of competitors, who jostled and overthrew each other in their eagerness, and rnined their souls in their attempts to gain it, lost it. They sacrificed everything for the sake of securing fame, and at last died without it; and the woman that simply worshiped in the beauty of holiness, got it. They that seek to save their lives shall lose them, and they that lose their lives. willingly, for Christ's sake, shall save them. Do right, accord-ing as you are moved by the secret impulses of the

st Plymo formoon and evening.

E. V. WILSON will speak in Worcester, Mass., the 16th and 23d of Oct.: at Bouth Milford on the 17th; at Upton on the 18th; Pautucket, R. I., on the 19th 20th and 21st. He ro-quests friends in these places to secure Halls for him on these ovenings. He may be addressed at Worcester until the 23d of October.

N. FRANK WHITE will lecture in Plymouth, Mass., Oct. 9th and 16th; Boston, Oct. 80th; Portland, Mo., Nov. 20th and 27th; will spend the month of December in Maine. Calls for vacant Sundays or week ovenings will be attended to, adiressed as above.

Mus. A. MIDDEZENGOX, (formerly Mrs. Henderson,) will lecture in Willimantic, Ot, Oct. 16th, 23d and 30th; in Os-wege every Bunday in November; in Providence, R. I., De-comber 18th. Applications for week evenings will be attend-ed to. Address box 422, Bridgeport, Ct.

ROSAT. AMEDET will lecture in Laconia, N. H., Sunday, Oct. 50th; Holderness, Oct. 10th and 11th; Laconia, Oct. 15th; Cambridgeport, Mass., Sunday, Oct. 16th; Marblehead, Sun-day, Oct. 50th.

OBITUARIES.

OBITUARIES. Died, in North Manchester, Ct., July 30th, 1859, Ezeklel Woodworth, aged 39 years. For many years he had suffered with a diseased physical organization, which tended to de-velop his spiritual powers to an unusual degree; he passed through the elementary stages of a religious education in the Ohurch, but the popular religious theories failed to satis-fy his mental unfoldings, and he became an early believer in modern spiritual intercourse, and a zealous advocate of the new philosophy. It is life was comparatively spottess, so much so that the bitterest opposer of Spiritualism was not able to find a blemish in his character. He was patient in his bedily suffering, mild in his doportment, and remarkably charlable to all who differed with him in opinion. He was never forward in crowding his opinions where they were un-velcome, but always ready to defend with ability his faith when attacked, and was shiways able to give a reason for the joyous hopo that if up his soul, and made his life screme and happy. His reasoning powers remained active to the hast, and he ssured his wife and children, togother with numer-ous friends, of his bright and sure prospects for a joyous fu-fure, and full confidence in his ability to return and speak of the higher life. A few moments before his departure, whild hapirit was struggling for freedom, he saw and described a bright and beautiful light; and, while gazing at the dim forms of kindred spirits waiting to welcome bim homo, with a smile he departed. It. B. Storer was the organism used by ministering spirits to console the wife and children and numerous friends, with a beautiful discourse and prayer, which were in every sense ap-propriate to the occasion. The voice of inspiration, as it flow-try ed out from a full soui, seemed to blend with the murmuring winds and singing of birds, making the grand choir of nature complete; there was ne gloom there, yet nature claimed the

winds and singing of birds, making the grand choir of nature complete; there was no gloom there, yet nature claimed the falling tear. A. W. PHELPS.

Died, in Lynn, Mass., Sept. 17th, 1859, John Bradbury, in-fant son of John and Lydia Hardy, agod two months. A frail flower; it was nipt by the first untimely frost.

"As verdant flowers that scent the morn, But wither in the rising day; Thus lovely was my darling born, Thus swiftly flod his life away. He died before his infant soul Hud ever burned with wrong desire, Had ever spurned at heaven's control, Or ever quenched its sacred fire. He died to sin, ho died to care; But for a moment felt the rod; Then rising on the viowless air, Spread his bright wings and soared to God.

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