

center, I know! But that signifies nothing in your case. You are a good girl, Jean, and I wish you would make up your mind to stay here in the castle."

"As he spoke thus, flatteringly, he reached out his hand as if to take hold of her and draw her to him; but Jean was as immovable as a rock."

"I never could stay here at all, without I might see Gertrude all the while," was her ready answer.

"And that I told you not to speak of."

She was instantly dumb. Not another syllable would she pronounce in the presence of the Lord of Rosenheim, so long as he forbade her speaking of one she loved as much as she did Gertrude.

CHAPTER VII.

A FRIGHTFUL REIL.

Bernard had been apprised of every syllable that passed between Jean and his master, and pursued his lips and shook his head with a new but silent resolution.

"What shall we do, Bernard?" poor Jean could not but ask of him.

"Do something!" he replied, almost sullenly.

She looked at him with surprise; for in all her acquaintance with him, she had never known him to wear such an expression on his face as that.

"What? What do you mean, Bernard?" persisted the puzzled girl.

"Oh, something. Wait and see. But, Jean, never tell to anybody else what you know, will you?"

"I want to do any good for folks to find out how Gertrude's father treats her. So keep it all to yourself, child."

And she faithfully promised she would.

Very soon afterwards, Bernard began to communicate his plans to Gertrude, when he went up to hand her her meals. He was not allowed to remain long enough at any one time to convey his whole project to her, so he was forced to do it piecemeal. But Gertrude was not long in comprehending him.

Her imprisonment was weary in the extreme to her. The apartment in which her unfeeling and inhuman father had shut her up was at the extreme corner of one of the towers, and the highest one among them all. The ascent to it was by a series of steep stairs, up which it was necessary for a person literally to grope his way. The moisture sometimes sweated out upon the stone walls, so little air was there in circulation there. The walls, too, were heavy and thick, so that the sharpest sounds could scarce penetrate them.

The room in which Gertrude was doomed—she knew not for how long a time—to pass her hours, was low and confined, so that it had the effect, of itself considered, to depress her spirits. Whereas she had been all buoyancy and ardor, but a few days ago, now her heart had completely sunk down within her, and a cast of deep melancholy had come down upon her face like a cloud. Day by day, and hour by hour, she paced her limited floor, counting the moments by the pulsations of her own poor heart, or vainly dreaming of the bliss that lay in liberty, or trying to wonder when her weary and hard confinement would cease. She felt the iron cruelty of her parent, but that she always knew to be his characteristic from childhood. But she could not divine the strong and deep-laid impulse that drove him to so wicked a deed as this of shutting up his only child in solitary confinement, and leaving her to live or die, as she might.

The sun shone in her little room at all. The loop hole of a window which was the only aperture through which she received light, was so narrow and so deep that the sunlight could only fall upon one or the other side of the casement. But she could stand up at the stone sill of this window, lean her arms upon its chilling floor, and gaze out into the blue depths of the sky, or down into the torrent of the turbid Rhine beneath. And in that place she was wont to indulge in her saddest of all solitary musings.

"Oh," thought she to herself, again and again, "if I could only get out! By the stairs it is impossible; and by the window—"

She shuddered and drew back, as the mere thought flashed across her.

"Still, it is wrong for me to be here. If I could only get down below once more, and present myself direct to my father, and tell him what a child I am, and what I over mean to be—would it not soften his cruelty perhaps? Would he not possibly look upon me in a different light, and take me to his heart more like a daughter?"

She shook her head at such a thought, feeling its utter impossibility.

And suddenly the tears began to well up into her eyes, and to flow down her cheeks.

That was the saddest of all sights to be imagined. In a cage of stone was immured this innocent, singing bird, and all the music was being rapidly crushed out of her heart.

Bernard came again.

"Missus," said he in a whisper, "I have a way to save you."

"Oh, what, Bernard? As you love your mistress, pray tell me what it is!"

"Oh—oh! But you must not be too impatient," said he. "Let us begin at the beginning, and go but a step at a time."

"Well, well, Bernard; now I will be still; now tell me."

"Here, then; rush past me as fast as you can go—now I now, Gertrude! and run for your life out of the castle walls! Go to the forest; I will find you anon; you shall have what you want to eat; you shall be kept warm, and well cared for! I will do it myself, mistress Gertrude. I am not afraid! Let your father pursue me, if he will; let him catch me and kill me; he can do no more, missus Gertrude, and I should be only too happy to die for you!"

"Alas! faithful page! my truly devoted servant! You know not of what you speak. What would I do, after you were taken? How could you help me then?"

True; he had not thought of that, and he fell to pondering upon it.

"And what is more," said Gertrude, "I should be certain to be caught and brought back myself."

"You! You must run!"

"Yes, Bernard; and by my very running I should betray myself. My father would send out persons after me; and even if I got out safely from the castle walls into the forest, what could I do, a poor girl that I am, away in the black and horrible woods? I should die with fright there—I know I should!"

Bernard stood and thought again.

"Can you make up your mind, mistress Gertrude, to die here?"

She burst into tears.

"But I cannot stay longer," he suddenly interrupted. "I shall be missed, and I am not to pass a word with you."

"There go—go, Bernard!" said she, thrusting him backward gently with her hand.

He withdrew, the door came together with a rumbling sound, and the girl was once more a close prisoner within the walls of her father's castle.

As soon as she was alone again, she sat down and

began seriously to consider of it. It gave her a great deal of thought till the time came round for Bernard to make his next appearance.

"Alas!" he exclaimed, on seeing her this time, "It is just as I feared; mistress Gertrude. Your father has taken greater precautions than before, and now it will be quite impossible for you to escape by the way I pointed out to you."

Her countenance sank to an expression of deep melancholy.

Nothing more passed on this occasion. But as night intervened between this and the next appearance of the faithful servant, Gertrude had improved the space in forming certain plans of her own. Ignorant how long she might be immured within these cheerless walls, whereon no human face was permitted to reflect its melancholy smiles but her own, it had occurred to her that it were far better for her to spend her activity and strength in some worthy effort to achieve her freedom, than to lie down and waste it all in the bitter repinings that flow out of such a sorrowful lot. So she now had a project of her own to advance, which she did promptly.

"Bernard," said she, the moment he presented himself at the door, "I have something to tell you."

"Oh, have you my sweet mistress? Pray what is it?"

His face lighted with hope.

She silently pointed to the aperture in the wall, which went by the name of the window.

He could hardly comprehend her yet.

"I have made up my mind," said she.

"What?" he involuntarily exclaimed.

"There is no other way," she explained.

"But dare you?"

"I dare do anything—everything! I can do aught but endure this!"

He gave her a look of the truest and intensest sympathy, which imparted to her fresh courage.

"I should not live long in this place; better die at once, if I must, than by inches."

"Oh, good mistress Gertrude, you never will die in doing it! No, I know you ever will! You are in the care of higher powers! I feel it! I can say it from my heart!"

"Then the sooner I go about it, the better!" added the brave girl; "for I lose my strength daily in this life, and must put it to some service while I can call it my own. Will you be ready, Bernard, on the next dark night?"

"Yes—yes—yes!"

"Mind, now, Bernard, and get all the particulars accurately, before you start. If we fail, that is the end of all. We must take good care, then, not to be discovered before the time, nor afterward either. All must be carefully arranged, and then we must trust to kind heaven for the result."

The youth regarded her with feelings of almost rapturous devotion; so brave, so highly heroic a girl, he thought must be something supernatural.

"Now, Bernard, have you got a skill?" she asked.

"Yes, mistress, and one that is staunch and strong; as stout-hearted, mistress, even as your own self?"

"You must help me, then."

"I shall be ready to go anywhere with you—to die for you!"

"Have your skill ready at midnight, when the first dark and stormy night comes on. Do as near the foot of this tower as you can get. Watch closely for me. I shall come down by the outside—I have fully made up my mind!"

It was a desperate endeavor, but better this—thought she—than where she was, and under such galling conditions. Even death outright was preferable to her present lot.

Bernard said a few words additional, and was gone.

Gertrude finished her meal, and at once went industriously about her preparations.

First she began to get ready a supply of rope, which she made of such articles of bedding as came to her hand. She spun and twisted, and converted her room into a mechanic's shop. Bernard, too, fetched up to her pieces of rope, which he taught her how to tie securely together. The frail ladder was constructed at last, but some of its limbs were so delicate that they did not seem as if they could sustain her weight. And from such a fearful height, too!

By-and-by, the right opportunity came indeed. It was a dark and stormy night. The day had been lowery and threatening, and the night descended full of dark threats and muttering sounds. There was nothing to be seen overhead but masses of black and heavy clouds, that rolled onward with the volleys of thunder slumbering within their bosoms. A wind swept out of the very depths of the sky, blowing its force way into every ward of the castle. As it struck the forest, it roared with the sound of an army of awakened giants, infuriate and determined; and the tall heads of the monster trees bowed their crests in silent submission. Scarce a human voice was to be heard beyond the walls. Not the glare of a light shot athwart the shoreless sea of the darkness.

Gertrude almost hesitated, as she took a careful survey of things from her lone tower window; but again it occurred to her that this was just such a night as she had prayed for, and such an one, too, as would best assure her safety. Therefore, though she trembled at the hazard, she accepted all the conditions as having been specially presented by heaven.

[CONTINUED NEXT WEEK.]

Weak Christians.

A correspondent of the Missouri Baptist groups five classes of Christians under this head:

1. There are some brethren so physically weak that they cannot raise their hands as high as their pockets; and some not quite so weak but that they could do that, who are not able to lift it out again.

2. There are some brethren so weak from the labors of business, that they have not strength to walk to church on the Sabbath, and some not quite so weak, who can get there only once that day.

3. There are some so weak after the tolls of the day, that they are not able to walk to prayer-meeting; and then, again, others who can get there, who are too weak to speak or pray.

4. There are some brethren so weak as to be unable to rise early enough to have family worship before business hours; then there are others who do rise early, but are too weak to reach down the family Bible.

5. There are some brethren so weak in talents, that they are not able to teach a class in Sabbath School, but who are not so weak when a political meeting is on hand.

In a town not a thousand miles from this city, says the Temperance Journal, there is a father and son of the same name. The old gentleman is a Republican, and the young man a leading Democrat. A short time since, our Democratic friends enclosed in a letter fifty dollars, directing that it should be expended in the best manner possible. They forgot to append "Jr." to the address, and so it fell into the hands of the Republican. He followed the directions of the letter according to his best judgment, and with it paid his taxes, grocery, and other little bills.—*Fordland Courier.*

HEAVEN IS GAINED BY ACTION.

BY J. BARNES, JR.

Almighty God, who sitt'st above
This miniature sphere of sin and woe,
Whose scepter is unending love—
Unto thee, Great King, I humbly bow!

Oh, Father! send thy quickening dove
Into my heart, thy truths to sow;
Oh! teach my soul thy ways to tread,
Thy wisdom o'er my pathway shed!

Deep rocks my heart Thy truths to learn!
My shackled spirit strives in vain
To pierce the darkness. Dost thou spurn
The soul that Wisdom's paths would gain?

It cannot be! The lights which burn
Within the heart this truth proclaim:
By action, mortal, thou shalt know
The source from whence thy blessings flow.

Creed-fetter'd mortals serve a God
They ne'er with reason can maintain;
His attributes are of the soul,
And such are they who him proclaim!

Deep in the heart thou dwellest, my God;
I hear thy voice in roaring main!
Thy temples are the mountains high,
Thy sermons mirrored in the sky!

What, oh, my God! must be my aim—
What must the seeking spirit do
The realms of happiness to gain,
And ways of righteousness pursue?

Must bend the knee in pompous mien?
Must swell the air our walling rue?
Will chanting creeds at man's behest,
Win for the soul eternal rest?

No! from the spheres these truthful words
From cheering scraps fill my heart:
"Behold! a clean flight of soulless birds—
Is on, and upward! Man, depart!"

From idle tales! These sounding words
Are useless fables! Far apart
From such the truthful Fountains flow
Where Light and Love eternal glow!

In Nature's laws thou eye will find
Eternal Action when the day,
Nor all the powers of Earth can bind
Its fetters on this truthful say!

Who would be rich, himself must find
The gems which hidden from him lay.
Delve deep for Truth—beneath metal spun—
Men learn to live: live thou—TO LEARN!

The cloud that shuns the laughing eye
Corrodes on the heart may dwell;
A frown may greet the passer-by,
Though glad the heart as marriage bell.

So Truth lies slumbering 'neath the sky,
Though falcheted a fair tale may tell;
And reason holds her onward flow,
Though mankind doth deaf or bestow.

Let love to man thy bosom thrill—
In wisdom, then, thou servest me!
Let noble ends thy actions fill,
Press onward, then! Then unto thee
Will angels lead their smiles. Will
Base faction seek their free

From Error's slough? Thou knowest well
Inaction tells her own death-knell!

As Heaven is far above the Earth—
As Bliss is far removed from War,
Is found that fount; nor Time nor Death
Shall clog its water's ceaseless flow!

Knowest thou the mighty, priceless flow
Which this Pure Fountain can bestow?
Press onward, then! From earth once free,
Thy upward flight shall gain it thee!

St. Albans, N. H., 1890.

Original Essays.

IMMORTALITY.

BY REV. ROBERT HARRIS.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v, 1.

At a comparatively early period of man's existence upon earth, it is reasonable to suppose that he turned his attention to the body God had given him; and that he asked himself whence came it? that he reflected on the moral and intellectual powers bestowed upon him; that observing the physical form was subject to death, he inquired respecting the origin of the thinking and reasoning principle he had received; and that he commenced to reflect a little as to whether this principle ceased to exist at death, or continued to reason, judge, remember, will and hope, in a brighter and purer sphere of being than the present—that is to say, a celestial.

God, when he made man, either made him an immortal being, or he did not. If he made him an immortal being, then we may presume that he gave him such indications of it in all ages, countries and climates, as was necessary to secure his peace, quiet his fears, animate his hopes, and establish his belief in its existence. We may so, because we conceive that this information, if required, a good and holy God would not withhold from the children whom he had created in his own similitude.

Can we conceive of an earthly father, who had some communication of vital importance to make to his child, allowing that child to die in ignorance thereof, he having had power and opportunity to make it known? And, can we conceive of the great and infinite Father, who pervades all existence, sits all space, is present everywhere and knows all things, having the knowledge of man's immortality in store, and yet allowing him to follow his father or mother, sister, brother, wife, child, or friend, in sorrow to the grave, without any knowledge of a hereafter, without any hope of a future day of reunion, when death's portal had been passed through—without, in short, knowing more than the beasts of the field? From the earth in all probability I came, and thither in all probability I shall go; No; not thus can we think of God, our Heavenly Father.

In what manner he may have made the doctrine of our immortality known, we cannot pretend to say in detail; nor, indeed, is that at all essential for us now to know. Sufficient for us is it to believe that God possessed the power and knew the best means by which to reveal it. "Enoch," we are informed, "walked with God, and he was not; for God took him," or, as it is in the New Testament, "Enoch was translated that he should not see death; and he was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." And he said, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And it came to pass as they still went on, and talked, that behold, there appeared a whirlwind of fire, and horses of fire, and parted them both asunder; and Elijah he went up by a whirlwind into heaven. Jacob, on his way to Haran, slept, having laid the stones of the place for his pillow, and during his sleep he dreamed, or had a vision, of a ladder set up on the earth and the top of it reached to heaven, and behold, the angels of God ascending and descending on it." And after six days, we find it recorded, "Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was as white as the light. And, behold, there appeared unto them Moses and Elias talking with him." "It is not expedient for me doubtless to glory," says Paul, "I will come to you in vision, and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell—God knoweth;) such an one caught up to the third heaven. And I know such a man—how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." At his conversion to Christianity, as "he came near to Damascus, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou persecutest.'" We learn, also, from the same apostle, in his first epistle to the Corinthians, that he "delivered unto them first of all, that which he himself had received, that Christ died, was buried, rose again the third day, was seen of Cephas, then of the twelve. After that he was seen of James, then of the apostles, and last of all—he was seen of me, (Paul), also."

Now, in these passages we conceive that there is evidence given of man's immortality. True, a man's being removed suddenly into the celestial land and never appearing afterwards, would be no proof of his continued existence in that land. Had we been eyewitnesses to the fact of his removal or translation, then we should have felt competent to testify to that fact, and no more. We might have conjectured that he continued to live, but then this would only have been conjecture—not proof—not evidence of the prolonged existence of his spiritual nature. When, however, one of the human family has passed from life to death, as regards the body, and has returned again to converse with spirits in the body on earth, as Moses and Elias did with Christ when they appeared unto Peter, James, and John, and their Master, at the time of his transfiguration—is not this fact conclusive on the point, that the spirits of men who have departed this life, still live, and that the soul of man is immortal?

Subsequently to the event just related, Christ was put to death; but, as he returned again and appeared unto his apostles and above five hundred brethren at once, did he not furnish the strongest and most convincing evidence which we can conceive possible, of his own immortality, and of the sublime and glorious doctrine he taught in these consolatory and sorrow dispelling words of his to his disciples prior to his death? "Let not your hearts be troubled; ye believe in God, believe also in me. In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

We will now proceed, in the first place, to consider the Apostle's knowledge of immortality: "For we know." And here it may be observed that the Apostle does not say, "For we believe;" no, but "For we know;" thus testifying that he did not believe that man was immortal, but that he actually knew he was immortal. And how much more satisfactory is it to know that the soul of man is an undying principle, than to believe it is so, or to hope that, at the dissolution of the body by death, it will still continue to exist? Surely natural knowledge is better than belief; as much so, we think, as the knowledge that a drop of grain is good, is better than the entertained belief that it will be good. The one is certainly, the other, contingency—the one reality, the other an impression that there will be a reality.

In the physical sciences, man does not rest satisfied with believing that so and so is the case, or that so and so will be the case; but asks for facts. He interrogates nature's works, as it were, to elicit their reply to such and such inquiries. He says to the rocks, "What teach ye?" to the fossils, "Whence did you come, and how originate?" to the vegetable kingdom, "How beautiful and useful and varied are ye, and what facts have ye in readiness for me to unlock and divulge to the world?" and to the animal kingdom, "Are ye not divided into several classes and orders? Is there not great variety amongst you? are not many instructive lessons to be learned from you?"

In reference to these works of the Almighty Creator, the scientific mind is not satisfied with the vague hearsay, or the wavering belief, or the faint hope of somebody about them; but must have facts for the basis of its knowledge; evidence—not rumor; truth—not fiction. In the high and holy concerns of eternity, however, to ask for evidence or demonstration, similar to that furnished to the Apostles and the early Christians, and to ones greater than any of these by general acknowledgment, viz., Christ, is now considered by many followers of the Prince of Peace, if not an act of impiety, at least a thing not to be entertained for a moment, as if it were an impossibility, if not a sinful act of conduct, for spirits to return to the earth and supply their relations and friends, still in the tenements of mortality, with ocular demonstration of their continued existence. They conceive, it may be presumed, that it is better for them to believe on the assertions of others, who had evidence given themselves, than to ask for such evidence in their own case; to be satisfied with an unsettled belief, or faint hope, rather than have absolute knowledge. How can they reconcile the conduct of the Deity, according to their way of thinking, in giving man scientific knowledge based on facts, with that of their Creator in giving them many hints, intimations, and assurances, of an eternal existence after death, at the same time withholding from them all evidence or proof of this existence? He do not, however, believe that God has withheld this evidence, but, on the contrary, that all who wish to obtain it may now, as in the days of Christ and the Apostles, find it, and be able to say with Paul, and with many others of our own day and generation—"For we know." "Seek and ye shall find," says Jesus, and so say we.

In the second place, we will now proceed to consider the words of the Apostle respecting the body and its dissolution at death: "That if our earthly house of this tabernacle were dissolved." And here we may remark that by tabernacle is meant the human body, which resembles a tent, or temporary habitation, in which the immortal spirit dwells on earth. Inasmuch as this earthly dwelling is of a material nature, it is subject to decay, and to all other men is, strictly speaking, invisible; but in this rudimentary state of our being, it is absolutely necessary for an abode, and for fulfilling the part of a medium, through which it brings itself into communication with men, and with the animal kingdom, and nature in general, when necessary or indicated. This house, or dwelling, lasts but about three score years and ten, and in countless cases not near so long as this, its longest period of existence in general; indeed, of those who only live for a few hours, days or months, on earth, how vast the number that every year go to join the innumerable and immortal assemblies of the spirit land? Beautiful,

them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was as white as the light. And, behold, there appeared unto them Moses and Elias talking with him." "It is not expedient for me doubtless to glory," says Paul, "I will come to you in vision, and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell—God knoweth;) such an one caught up to the third heaven. And I know such a man—how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." At his conversion to Christianity, as "he came near to Damascus, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou persecutest.'" We learn, also, from the same apostle, in his first epistle to the Corinthians, that he "delivered unto them first of all, that which he himself had received, that Christ died, was buried, rose again the third day, was seen of Cephas, then of the twelve. After that he was seen of James, then of the apostles, and last of all—he was seen of me, (Paul), also."

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In the physical sciences, man does not rest satisfied with believing that so and so is the case, or that so and so will be the case; but asks for facts. He interrogates nature's works, as it were, to elicit their reply to such and such inquiries. He says to the rocks, "What teach ye?" to the fossils, "Whence did you come, and how originate?" to the vegetable kingdom, "How beautiful and useful and varied are ye, and what facts have ye in readiness for me to unlock and divulge to the world?" and to the animal kingdom, "Are ye not divided into several classes and orders? Is there not great variety amongst you? are not many instructive lessons to be learned from you?"

In reference to these works of the Almighty Creator, the scientific mind is not satisfied with the vague hearsay, or the wavering belief, or the faint hope of somebody about them; but must have facts for the basis of its knowledge; evidence—not rumor; truth—not fiction. In the high and holy concerns of eternity, however, to ask for evidence or demonstration, similar to that furnished to the Apostles and the early Christians, and to ones greater than any of these by general acknowledgment, viz., Christ, is now considered by many followers of the Prince of Peace, if not an act of impiety, at least a thing not to be entertained for a moment, as if it were an impossibility, if not a sinful act of conduct, for spirits to return to the earth and supply their relations and friends, still in the tenements of mortality, with ocular demonstration of their continued existence. They conceive, it may be presumed, that it is better for them to believe on the assertions of others, who had evidence given themselves, than to ask for such evidence in their own case; to be satisfied with an unsettled belief, or faint hope, rather than have absolute knowledge. How can they reconcile the conduct of the Deity, according to their way of thinking, in giving man scientific knowledge based on facts, with that of their Creator in giving them many hints, intimations, and assurances, of an eternal existence after death, at the same time withholding from them all evidence or proof of this existence? He do not, however, believe that God has withheld this evidence, but, on the contrary, that all who wish to obtain it may now, as in the days of Christ and the Apostles, find it, and be able to say with Paul, and with many others of our own day and generation—"For we know." "Seek and ye shall find," says Jesus, and so say we.

In the second place, we will now proceed to consider the words of the Apostle respecting the body and its dissolution at death: "That if our earthly house of this tabernacle were dissolved." And here we may remark that by tabernacle is meant the human body, which resembles a tent, or temporary habitation, in which the immortal spirit dwells on earth. Inasmuch as this earthly dwelling is of a material nature, it is subject to decay, and to all other men is, strictly speaking, invisible; but in this rudimentary state of our being, it is absolutely necessary for an abode, and for fulfilling the part of a medium, through which it brings itself into communication with men, and with the animal kingdom, and nature in general, when necessary or indicated. This house, or dwelling, lasts but about three score years and ten, and in countless cases not near so long as this, its longest period of existence in general; indeed, of those who only live for a few hours, days or months, on earth, how vast the number that every year go to join the innumerable and immortal assemblies of the spirit land? Beautiful,

interior, the dwelling in; with unerring wisdom contrived, and with consummate skill constructed; but how true respecting its temporary earthly continuance are the words: "Dust thou art, and unto dust shalt thou return." "Man that is born of a woman is of few days and

shaded by his able to help in the Biblical purgation, and to dump the refuse into the brook Kidron.

In the "Collection" of Dr. Noyes, the Rev. Haden Powell, Professor in the University at Oxford, says: "Some infer from the account of the Divine rest after the creation, that there was a primeval institution of the Sabbath, though certainly no precept is recorded as having been given to man to keep it up. But since from the irreconcilable contradictions disclosed by geological discovery, the whole narrative of the six days creation cannot now be regarded by any competent person as historical, the historical character of the institution conferred on the seventh day falls to the ground along with it. . . . In these early and imperfect dispensations it is idle to look for any great principles of universal moral application, as has been sometimes fancied; for instance, finding authority for capital punishment in the precept given to Noah, (Gen. 9: 6) or for lilies in the examples of Melchisedech. So far from perceiving any support for the ideas that because a precept or institution was from the beginning, it was therefore designed to be of universal and perpetual obligation; on the contrary, we rather see in its very antiquity a strong presumption that it was of a nature suited and intended only for the earliest stage of the religious development of man."

The Church of the English Evangelical is somewhat broader than the one Dr. Bellows would set up. The Yankee would take the Asiatic status of two and three thousand years ago as the fitting mold for American growth, on the assumption that God never spoke the Word to any but the people of the Palestine five or six centuries, and the church in its ignorance having "pronounced the Bible the Word of God, will never recall its words." Then let the church slide, for the Sun of the living present will soon cause it to do so, even though the craft of the clergy is in danger of being cut at naught.

Says Powell, "The distinction adopted by many modern divines between the ceremonial and the moral law appears nowhere in the books of Moses. No portion or code is held out as comprising the rules of moral obligation distinct and apart from those of a positive nature; such a distinction would have been unintelligible to them; and the law is always spoken of in Scripture as a whole, without reference to any classification, and the obligations of all parts of it, as of the same kind."

In particular, what is termed the moral law is certainly in no way peculiarly to be identified with the Decalogue. Though moral duties are especially enjoined in many places of the Law, yet the Decalogue certainly does not contain all moral duties, even by remote implication, and on the widest construction. It totally omits many such, as a. g., beneficence, truth, justice, temperance, control of temper, and others, and some moral precepts omitted here are introduced in other places."

Professor Powell, after enumerating many of the darker phases of the Hebrew Law, or Law, says, "while it prohibited idolatry, it represented the Deity under human similitudes, with human passions and bodily members, as a. g., weary, and resting from his work, angry, repenting, and jealous of others; and designated more particularly as 'Jehovah,' the national God of Israel, etc. It is not one of the least remarkable of these anthropomorphisms that, (that is in former instances) the deities of the divine purposes is made manifest under the figure of Jehovah entering into a covenant with his people, an idea especially adapted to a nation of the lowest moral capacity. . . . The immediate appeals to divine sanctions sensibly present, and the enforcement of moral duties under the form of a positive engagement, were precisely calculated to influence those who had no apprehension of pure principles of moral obligation, or of higher spiritual service. . . . And in connection with this was another striking peculiarity of the covenant, that obedience and disobedience were both regarded as national, for which national rewards and judgments were to be awarded; the whole people in the aggregate were represented as possessing a collective and common responsibility. These peculiarities were obviously connected with the absence of those higher motives and sanctions which would be derived from the doctrine of a future state; which clearly formed no part of the covenant, even if believed by some pious and enlightened individuals, and in later times hinted at by the prophets."

Again, on the question of the Sabbath he says: "But against such tenets of legal and sublimated formalism, Luther, with his accustomed masterly grasp of the breadth and depth of evangelical principles, most strenuously contended, as did also Calvin, especially denouncing the notion of the moral obligation of the Sabbath as one of the 'folies of false prophets.' Calvin also appears once to have had an intention of fixing the day of Christian worship on Thursday, as he said, 'to revive Christian liberty.' . . . But though there is no foundation for Sabbathism in natural morality, yet there is a deep-seated one in natural formalism. No moral or religious benefits, however, can justify a corruption of Christianity or the encouragement of superstition."

The plea of civil and social benefits, derivable from such observance, has been the favorite argument with many who take up the question rather on the ground of external policy than of religious truth—no especially as maintaining a convenient hold on the minds of the multitude, which they are desirous to secure over by legislative coercion. In a word, their Sabbathism is precisely that of the legislators and philosophers of the heathen world, who by the very same arguments upheld their religious festivals. Nor can we fail to trace precisely the same spirit in the Jewish Rabbis, who, well knowing human nature, avowed the maxim, 'The Sabbath weigheth against all the commandments.'"

Such, however, are the views which, in one form or another, have become very general among our countrymen, who, under the narrow prepossession of an exclusive exclusiveness, (in which the Decalogue, in its letter, wholly unexplained, too often forms the main religious instruction,) are commonly surprised and scandalized when they find in other Christian countries these tenets wholly unknown, in which they have been kept studiously blind-folded by religious teachers, many of whom, too, know better," etc. etc.

As much as we esteem the sacredness of the Sabbath as made for man—a day of rest for tired labor of both man and beast, we have no sympathy with the superstition and craft of the church and clergy who seek to give the day a supernatural authority from what was said by them of old time; as if it were not for us to use the day instead of the day's being made to use us; and most damnable to abuse us, too, by a priest caste, whose interest it is to perpetuate our ignorant credulities. Making the day one of hire and merchandise to themselves, without leading the people to a plane of higher light—nor lifting them to the larger mental and spiritual outgrowths, but leaving them submerged along with ancestral fessils. The day is thus made a burden, and petrification of living thought, instead of a day of opening light and joy forever. It is time the old priestly garniture were torn away, and the Sabbath day be made the guardian angel of the poor man's

health and needs—fired nature's sweet restorer—day of beneficent use and kindly regards in voluntary aspiration and outgrowth of all upward well being, unsubjected to the Presbyterian bed of priest or sect.

Let us return again to the "Collection" of the Harvard Professor, who cites not the more ultra, but the moderate teachers of advancing time. Tholuck, one of the collected, says, "Jerome, who was an accomplished grammarian, so fully recognized the diversities incident to the style of the Apostles, that he often imputed solecisms to their language, and writes of Paul, that he had used 'sermo trivis'—street language."

Abelard is cited as showing that "it is certain that the Prophets themselves were at times destitute of prophetic grace, and that in their official capacity as Prophets, while believing that they were in possession of the spirit of prophecy, they declared, by their own spirit, some things that were fallacious." He then cites the instance of Peter, who, on account of a deviation from the truth, had been severely censured by Paul. Luther, who could play fast and loose, and perform feats of grand and lofty tumbling with the Scriptures, would sometimes maintain them as a structure well wrought, and at other times, "he still freely ascribed to the Scriptures imperfections, or logical errors," and asserts that the authors of the Bible "sometimes build with a mixture of clay, straw and stubble, and not entirely with silver, gold and precious stones." Probably Luther discovered in the Bible sundry manifestations of the "little joker."—"Now you see it, and now you don't,"—and probably for so seeing, Swedenborg finds Luther in hell, laughing at his Biblical dupes on earth. Harris and Swedenborg, like the priests of old Egypt, find all in hell who are not embedded in their own thick clouds.

Tholuck, in showing the fallibility of Biblical inspiration, says, "But in addition to this, especially in Paul, there are certain imperfections of style—imperfections, too, founded in his own peculiarities. For example, his vivacity very frequently occasions him to leave a sentence unfinished, through forgetting the conclusion. If the Divine accommodation is to be extended to these individual defects, then we must say that such a caricature of Divine accommodation is not only aimless, but, in so far as defects actually embarrass the understanding, positively defeating. Assuredly, therefore, we have no choice but to abandon this position, and to admit the influence of human peculiarities upon the contents of Scripture. But even this must be further extended, namely, to the possibility of a Paul, or a John, or a James, is to be understood as seen in the mode of putting forth Christian truth. The life of our Lord in the fourth Gospel, for example, is recorded in a manner different from that exhibited in any other of the three Gospels—a manner, indeed, which, from the personality of John, is quite conceivable."

This is precisely the programme we claim for the inspiration of modern manifestations—that the "peculiarities" of the Mediums, as well as the "peculiarities" of the spirit world, color the inspirations. Hence the measureless variety of all the words of God that have ever been. They all, too, may be classed phenologically, physiologically, pathologically, and temperamental. Thus the Word of the spirit will partake more or less of all the various hues according to modes of being, conditions or unfoldings. We see all this in correspondent relation, even when confined to the more material plane of so-called scientific exactness. We have only to let a little common-sense bear upon the imponderable of spiritual world, to see, admire and advance in the way of its apt relations to this; and we should then no longer be affrighted at the abnormal and fantastic stock-in-trade of an antiquated priesthood, who so long as they can keep mortals down, will prevent the angels from lifting them up. If we are in physical, moral and spiritual health, we shall be beautifully induced with legions of angels in representation of the Holy Ghost. But if we are yet prone along the shady aspect of disease, throughout the complex nature of man, undeveloped or perverted in physical, mental and spiritual status, then we shall have Swedenborg, Harris, and all of orthodox deviltry, discouraging a rational plan with sonorous metal in discordant clamor of all hell broke loose.

Between these upper and nether depths, there are many mansions in our Father's House; but it is not the Bible of the past which can lift us in full from the horrible pit and miry clay, though it may afford some beautiful helps in that direction. Much of the Bible is dead, though a good portion remains possessing spirit unto life. Many of the greater lights of the old theologues see and admit this truth, and are anointing it to its burial, and are also providing for its solemn garments to cover the disfigurement of its old body. The collected Divines of Dr. Noyes are tenderly engaged in preparing the "funeral baked meats," while others are rather hastily crowding the mourners, as if they would speedily close the grave without much expenditure of tears. These appear in joyous and radiant looks, as if already beholding the larger unfolding of the coming light, and therefore welcome such preparatory labors as these in the "Collection" of Dr. Noyes. Tholuck says, "What is of still greater importance, we also find throughout the Old and New Testaments numerous proofs of inaccuracy in statements of fact. An anxious orthodox has of course endeavored to rob these accusations, and everywhere to maintain absolute accuracy. This has been accomplished, however, only by a more artificial and forced supports, that the Scripture set right after this fashion wears more the appearance of an old garment with innumerable seams and patches, than of a new one made out of one entire piece. . . . In proportion as the reader is destitute of the skill which learning gives, in that proportion will he be unconscious of these facts, and be prepared confidently to boast in his defence of a verbal inspiration." (In the contradictions of the infallible Word,) "for what one does not know, gives him no annoyance."

So "open your mouth and shut your eyes. Where ignorance is bliss 'tis folly to be wise."

That bliss, however, which comes of ignorance, is a very rickety affair—built upon reeds, the blast that sweeps over it, leaves it stranded and forlorn. Ignorance is darkness, delusive in fragmental aspects of glimmering flame, and never can know the larger happiness of the rounded, full, and stable glow of the clearer light. The result of attempting to keep the religious mind imbecile by forever feeding it on milk for babes, may be seen in the awful wretches along the sweep of the Jewish and Protestant churches, where fables in various shapes have been so rooted and enmeshed, that when the greater light has rent the veil, the poor bleared-eyed victims, dwelling in the darker recesses of the soul, like owls and bats, despairing, rush to the lower deep of ancient night as the only true haven of their rest; as if any true and proper rest for the soul could ever be found where the sun is shut out.

[CONTINUED NEXT WEEK.]

A friend visiting a Beach was asked how he spent Sunday. "Well," said he, "among the Sabbath-breakers."

Written for the Banner of Light.

LINE 88,
Respectfully Inscribed to Miss Willey,
BY ANNA.

Thou hast walked with me from childhood,
Oh, blessed Evangel—hope;
Thou hast taught me with the darkness
Of sin and fear to cope;
Thou hast stood beside me when the light
Went out from loving eyes—
When I looked hold on my father's hand,
For his struggling soul to rise;

When my queenly-graceful sister changed
Her self-reliant life,
And the household band was broken, by
The holy name of—wife;
When my brothers left the hearthstone cold,
The roof-tree's lengthening shade,
And other hearts my place usurped,
And other graves were made;

When my broken-hearted mother bent
Her weary head and sighed,
Because our precious household pet—
Our darling Ada—died;
When all was dark and cold around,
Grief shadowing every brow,
Thy white hand pointed me above it
Say, wilt thou leave me now?

Nay! Love may spread its rose-hued wings,
And, cloud-like, flee away,
And all my trust in human-kind
May wither and decay;
Went'st thou, despairing eyes may gaze
Upon my lonely home,
And out from the cruel, pitiless world,
E'en stranger's breath may come,

But angel voices whisper me:
"Truth will prevail at last,"
And angel hands are leading me;
With firm, undimmed cheer:
White Hope unfolds her banner
Of Light, and Life, and Love,
And hangs her bow of promise
In the spirit world above!

"QUESTIONS AND ANSWERS" RE-
VIEWED.

BETH LINN, Esq.—Dear Sir:—You will give me credit for truthfulness when I say it is not in the spirit of enmity, but of true friendship for yourself, and all mankind, that I peruse your Questions, published in the Banner of August 4th, endeavoring to set the subject therein presented to our view, plainly before us in the light of truth and reason.

I shall endeavor, first, to point out some defects and contradictions in your reasoning and conclusions; and next, give you my views of the subject, in brief. First, then, your questions seem to confound men and things together, between which, as it appears to me, God has made an eternal distinction. Over all things in the material universe God has power, to move, change, and govern them, at his will—within the circle of eternal light and truth, outside of which the will of the All-Perfect One never seeks to act. That is to say, it never seeks to perform impossible contradictions—such as the annihilation of infinite space—the causing a thing to be, and not to be, in the same sense, time, and place—the causing a circle to possess the properties of a square, while it remains a circle, etc., etc., being impossible for infinite power to perform, Divine wisdom and goodness never desire to perform them. In obedience to this divine power, as will, over all things for good, the mighty arts of heaven whirl on harmoniously in their immense circles. "Systems roll round systems, ad infinitum," without clashing, eccentric comes even, obeying their Maker's laws, and all nature moves on in her proper and appointed course, in instant and constant fulfillment of the Almighty's fiat.

But is it so with man? If so, then God is the responsible author of all the moral as well as natural evil in the universe; for if man be not self-acting, a God-like agent, with free volitions, but inert and passive as matter in the natural world, then he can only act as he is acted upon by supernatural power; and hence anger, hatred, malice, strife, envy, covetousness, lying, blasphemy, theft, adultery, licentiousness, polygamy, murders, sorceries, heresies, issues of all kinds—like and unlike, harmonious and contradictory—wars, oppressions, slavery, righteousness and sin, etc., etc., are all of them just so many exhibitions of the moral attributes of the Ruler of the world, and we are left to worship a Manichean monster—a good-bad being—half God and half Devil, and no God of infinite purity and perfection.

And man may instantly attempt to dream the evil out of sin, until they dream themselves blind; and this is all it will avail them. In the monotheistic dreams of irrational brains, sin may seem a splendid good; while conscience, reproving the world generally for sin, will, as with a whip of scorpions lashing human souls for their guilt, continue to demonstrate to the inward "senses" of the world, "the exceeding sinfulness of sin."

I presume no sane man, looking at matters of fact, candidly, will deny the existence of sin, moral evil, in our world, with soul misery as a consequence; and in the light of this fact, allowing that God is not its responsible author, we perceive the principal difference between a man and a thing to be this, namely, Man's Moral Agency.

Here let me remark, in passing, that those who deny the reality of moral evil, on the ground that "whatever is, is right," must be stored on the ground of their own false assumption, unless they can impeach the testimony of God's witness, Conscience, in doing which they impeach themselves.

"Whatever is, is right," is it? And because sin exists, sin is right, you conclude. But, look you, conscience exists, too, as the punisher of sin—of all known or believed wrong in man. "Whatever is, is right," you say; therefore it is right for sin to receive punishment at the hands of God and conscience, because it deserves it, and is hence properly evil—wrong.

If it cannot be shown that conscience does not punish vice, it is vain to attempt to shield the Divine perfection from the authorship of sin, by denying the reality of sin in man, for this attempt will defeat itself by proving that God has been guilty of as many acts of direct injustice to his creatures as the indictments of conscience are numerous for sins which are not guilty enough to deserve these indictments or greater. If there is nothing evil, and "whatever is, is right," then of course my arguments are right, and ought not to be resisted, my opponents themselves being judges.

Secondly, your first conclusion, from the infinite power, wisdom, and goodness of God, and the assumption that he can never be defeated in anything that he undertakes—namely, that "all things are all right for the time being," defeats and overthrows your second conclusion that "all will be saved."

You wish to know how this is. Well, if your argument proves anything, it proves too much; for it proves that there is not now, and never was, anything really evil in the universe of God, from which men can or ought to be saved, unless they are saved from right or its consequences, from which a just and holy God can never "save" his creatures; man-

kind, therefore, now enjoy all the salvation they ever will enjoy, according to your "all right" doctrine, and there is no future (different) salvation for which we can hope.

But look you again. Somewhere or another, both sin and misery have come to exist in our world, under the government of a God of infinite perfection, for some six thousand years or longer, and you say it is all right, and according to the divine will and good pleasure all the while. Now, sir, taken in connection with the doctrine of the divine Immutability, I ask you, what stronger argument, from facts or reason, could you present than this—that the unchangeable God has willed and caused both sin and misery in our world for six thousand years—in favor of the endless existence of sin and misery in the universe? Surely, if extremes meet, there is such a thing as leaning over so far, logically, as to prove the very doctrine we oppose? If everything which has transpired in the universe is perfectly in accordance with the blessed will, and does not expose moral agents to the just displeasure of the eternal God, then I submit. Can any such salvation await all men in the future, as will form any security against the existence of sin and misery eternally in that universe? And if endless misery may and must be true, consistently with your plan of "universal salvation," what is that plan good for? I cannot discover. Finally, I object to your doctrine of the absolute power of God over human volitions, for the prevention of sin and causation of holiness in moral agents—that it logically exposes you to the force of the atheistic argument against the divine perfection (and being) from the existence of sin in the universe. That argument is briefly this: "Sin exists. Now it follows," says the atheist, "that either the supposed God of the universe was not infinite in holiness—in which case he would have prevented sin, if he were almighty—or else he was less than almighty; since, if he desired to have prevented sin, he was not able to do it—sin having come to pass—hence he was impotent, less than almighty." Now you say that God was able, if he had not lacked the disposition, to have prevented the entrance of sin into the universe of moral agents. Will you please, then, to demonstrate the existence of an infinitely-perfect, sin-creating God, on this hypothesis? Do it if you can! It appears to me that you can only seem to do it in one of three ways, to wit: either by showing that sin is not sinful in nature, because they are mere machines, creatures of circumstances, acting only as they are acted upon—in which case God is rendered liable to the charge of injustice for punishing innocent creatures, if not of being the responsible author of sin—or you must show that injustice is not wrong in God—in which case you defy an almighty monster—or else you must show that, although sin is real, and repugnant to the divine perfection, both in its nature and all consequences to its creatures, yet God has permitted it for the general good of the universe—in which case it still remains for you to answer the following questions: Sin and misery are inseparably connected in individuals; how, then, on the ground of the whole to be promoted by that which causes the entire misery of each of its parts? Or, if we allow, the good of the universe might require, or rather, might possibly be promoted by the permission of sin, will you please to explain how it can consist with divine holiness and goodness to make use of that which is repulsive to every divine moral perfection, to secure an end (the entire holiness and happiness of all) which, according to your theory of the divine power over human volitions, might much more easily be accomplished by the aid of majesty, without the spectacle of sin, or the feeling of pain, in all the happy universe? So that, at last, the same difficulty with which you commenced remains to be explained. And here, if I were not your friend, I might leave you, floundering, and overwhelmed, logically, in the dark ocean of Atheism, to grope your way out as best you might, or to drown beneath its briny surf; but I will throw to you, not "the Chain of Lorenzo," but Swedenborg's (logical) Life Preserver, or Anchor-chain of Deism; grasp it, and you are saved. I am about to lay an electric battery of truth beneath those dark waters, resolving them into their original gases—in other words, exploding the atheistic sophism, and leaving you to breathe the pure air of reason and true religion, if you will—otherwise, your theory and Atheism must share the same fate.

"The sophism of the Atheist," says Albert Taylor Bledsoe, in his Theology, ("I quote from memory.") "lies just here: he supposes that if God were almighty, he could very easily necessitate sin or holiness in moral agents. This we flatly deny, affirming that if God should necessitate sin or holiness in moral agents, he would work a contradiction, which, being impossible in itself, so to suppose that God can perform it, is not to exalt the divine omnipotence, but to expose our own absurdity. He therefore concludes that, as sin exists, God is not infinite in holiness, since, in that case, he would have prevented it, if able. This we deny, asserting the infinite holiness of God, in opposition to the Atheistic supposition. 'Then,' says the Atheist, 'he cannot be almighty; for, as a plain matter of fact, sin has come to pass, which God would have prevented, (if almighty) were he infinite in holiness. He therefore was plainly impotent, not able to do all things, consequently less than almighty.' This we also deny, insisting that the reason why God has not prevented sin in moral agents is not because he is less than omnipotent, but because omnipotence itself cannot work a contradiction, which God would work, were he to compel either sin or holiness in moral agents."

It then demonstrates this by showing what a moral agent is—a being free in his choice, or power of choice, whether of sin or of holiness—as are men, and angels. That if God governs and saves men, in spite of infinite power and goodness itself, seeking their salvation in vain—how all deeper, for that will be the lessons of love to God and holiness—of hatred to sin, and fear of its consequences and contamination, therefore read to the vast universe of God; to which, in comparison, this little planet of ours, and her inhabitants, are as a speck in infinite space, or a few sand motes to the ocean's mighty shores. Lessons blinding the heart of the greatest possible portion of the universe, to the great heart of God, in bonds of willing, loving allegiance, and never-ending praise! "Glory to God in the highest!" then, for "he hath done (and will do) all things well," as well as infinite grace, wisdom and power can accomplish, and better, far better, than human wisdom could devise. Let it be our labor to "persuade men," with ourselves, to imitate God, in doing all he has commanded us, as well as he has done, in our sphere—then shall we have eyes to see the glory of God, not only lighting the cloud-capped towers, spreading vales, and sunlit-palaces of the world, but streaming into the dark and deep gorges of time and eternity, and irradiating the vast universe, heaven, earth, and hell, with a flood of Divine light and love, in whose golden, glorious waves, our souls may bathe and rejoice forever.

Yours very truly,
A. W. EASTMAN.
Granby, Vt., Aug. 31st, 1860.

Red cheeks are only oxygen in another shape. Girls anxious to wear a pair, will find them where the roses do—out of doors.

ces surrounding him—then the creator of those compelling circumstances, as I conceive, is the responsible author of his acts—and man cannot be justly punished, either here or hereafter, for such absolutely unavoidable acts. By denying moral agency in man, then, we make God the author of sin—and, of course, a monster, and no God.

The power of sinning, then, being inherent in every moral agent, and rendering it impossible for Omnipotence to prevent sin in moral agents—the only principle upon which God could prevent sin from entering the moral universe, would be that of refusing to create any moral universe at all; which, evidently, not having done—a moral universe having been created—the action of the infinitely wise and perfect God demonstrates that, in the unerring counsels of the Deity, it was better and more worthy of God, that a moral universe should exist, with its liability to the ravages of sin and its consequent misery, through the abuse of the powers of moral agency necessary to the holiness and happiness of any moral creature—than that so such a moral universe of men and angels should exist at all—better for its sake, and more for the divine glory.

Here, then, we have found the key-stones of the arch of Atheism to be a prodigious supposition—that if God was almighty, He could very easily secure universal obedience to His will, in the world of moral agents. This is exploded, broken to fragments, by Bledsoe's logical Bludgeon hammer; and may God Almighty hasten the fall of the entire arch! Glory to Him, that it is crumbling now!

THE KEY FITTED TO THE LOCK.

In this same mighty truth now discovered, we have the Key for unlocking the great mysteries of God's all-wise economy in the constitution and government of the moral world. A few words further, in explanation of my views, and I have done, for the present. I will suppose that you and I both assent to the proposition, that "Something is better than nothing," especially when that something is an eternal good. If this be an essential truth, then, it was present in the Divine mind, as an eternal axiom, before the creation of the universe, and doubtless, (with other truths,) directed the creative energies of the Eternal Spirit, in the formation of all creatures. Impelled by his own essential benevolence, He called the universe of moral creatures into being, that He might render the greatest possible number of them happy, in the knowledge, love, and obedience of Himself, forever; and although He did it with the full knowledge that sin must needs exist, with its consequent misery, through the abuse of their moral agency by some of His creatures—if a moral universe should be called into being, He did it because He saw that more happiness, even at the expense of some misery, was better than no misery at the expense of preventing all happiness. The divine object, then, being a benevolent one, I am constrained to admit the "all rights" theory, so far as this:—In the Divine economy, it is all right for God to suffer the existence of unavoidable evil, that He may over-ride the good of His own agency, for the highest possible good of the greatest possible number of His creatures, everlasting; which good, otherwise, could not be secured. Sin, then, exists in the moral universe consistently with the Divine perfection, because unpreventable by them, in moral agents, and also, because, hence, it is a necessary incident of the best possible plan which infinite benevolence could devise, for the perfection of a moral universe in holiness and happiness. Sin, however, is not right, in man, as against God, himself, or his fellow man; and its consequences, to him who commits it, are "only evil continually."—and eternally; as to the means by which God makes sin, or its sufferance, (so far as His economy is concerned,) promote the good of the great universe. As it is the province of the Sovereign Ruler to "bring good out of evil," so, sin's existence, as an unavoidable evil, became the occasion of clearer displays of the Divine attributes of mercy, holiness, justice, truth and wisdom, to the universe, in His treatment of sin, by the plan of human redemption; (by the declaration of His law against it—the free pardon of its guilt, and gracious deliverance from its love, practice, and pollution, afforded by His Gospel; and by His free retributions for his guilty and persevering commission, in the day of judgment;) than could be made in any other way, did no sin ever exist. He thus impresses the lessons of His own Deity upon all souls, angelic and human, for their confirmation and advancement in that "holiness—without which no man shall see (enjoy) the Lord"—and in His intelligent worship and praise; and which is the crowning glory, as it is the great end, of all and every moral being. But if God cannot necessitate holiness in moral agents, may not some of His creatures continue in sin and misery endlessly? If it be so, it must be their own fault, since the "grace of God that bringeth salvation hath appeared unto all men;" and the infinite God seeks and desires, but cannot compel, the salvation of all men. I may remark here, by the way, that as salvation, without conditions fulfilled by the sinner, sufficient to secure obedience to God, would imply salvation in sin, in disobedience—which would be no salvation at all, or properly, salvation wholly unearned, which is a contradiction, an impossibility, no, as God never seeks to perform an impossibility, He never seeks to save an actual sinner without some condition performed, in obedience to God's command—if it be nothing more than to turn his hand over—or, to believe, (while he comes to God for pardon, for Christ's sake,) that Jesus Christ has spoken the truth, when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls," etc. Matt. xi. 28, 30.

And allowing that some, from our world, are rendered endlessly miserable through sin, in spite of infinite power and goodness itself, seeking their salvation in vain—how all deeper, for that will be the lessons of love to God and holiness—of hatred to sin, and fear of its consequences and contamination, therefore read to the vast universe of God; to which, in comparison, this little planet of ours, and her inhabitants, are as a speck in infinite space, or a few sand motes to the ocean's mighty shores. Lessons blinding the heart of the greatest possible portion of the universe, to the great heart of God, in bonds of willing, loving allegiance, and never-ending praise! "Glory to God in the highest!" then, for "he hath done (and will do) all things well," as well as infinite grace, wisdom and power can accomplish, and better, far better, than human wisdom could devise. Let it be our labor to "persuade men," with ourselves, to imitate God, in doing all he has commanded us, as well as he has done, in our sphere—then shall we have eyes to see the glory of God, not only lighting the cloud-capped towers, spreading vales, and sunlit-palaces of the world, but streaming into the dark and deep gorges of time and eternity, and irradiating the vast universe, heaven, earth, and hell, with a flood of Divine light and love, in whose golden, glorious waves, our souls may bathe and rejoice forever.

Yours very truly,
A. W. EASTMAN.
Granby, Vt., Aug. 31st, 1860.

Red cheeks are only oxygen in another shape. Girls anxious to wear a pair, will find them where the roses do—out of doors.

Red cheeks are only oxygen in another shape. Girls anxious to wear a pair, will find them where the roses do—out of doors.

SUNDAY LECTURES IN NEW YORK.

MRS. A. Z. SPENCE AT DODWORTH HALL,
Sunday, Sept. 23, 1860.

Reported for the Banner of Light.

Our subject will be man's first and second nature. Without entering into the minute details, we shall endeavor to present these natures, that the mind can, by its own action, seek out many of their attributes for itself. All nations and individuals have naturally their own peculiar modes of thought, action and discipline, for their wants and appetites. Although there are some general attributes in which all seem to feel and act alike, yet the intensity of manner, and the mode of action, varies with each nation and each individual. Notwithstanding this difference, man is dual in his human nature, as he is in his organic structure. As the body is dual in its organization, so are its internal attributes and powers. We shall endeavor to bring before you the human nature with which you are all more or less acquainted from your own experience. From that variety we all help to make up a general character, and give its power and manifestations as a community or nation. This national man, including both sexes, has its customs, laws and institutions, which are made without reference to individuals. You form a standard of right and wrong, simply because all nature seems to carry out the power of duality, the two conditions of positive and negative, male and female, right and wrong. Your laws and customs are based upon the influence of right and wrong, which, of necessity, transcend upon the rights of some, and recognizes the rights of others. Some must be made slaves to your standard of right, while others must be made free, and privileged, from the difference in character, and individuality, differing from his brother; some are starved while others are more abundantly fed. All your customs and institutions are based upon the principle of progress. This corresponds precisely with the process of natural growth—first the infant child, then the youth, and then the full grown man or woman. We see mankind, although they do not plan and act in harmony with the laws of their being, yet acting spontaneously or intuitively, they keep in support, as it were, with the great plan of organic growth. And, feeling the necessity, you have a system of legislation permitting that change. All human standards, customs and laws, must die and live again; that is, they must change, and old forms die out, leaving only their memory or history. You, as heirs of many generations that have passed away, have customs and institutions unknown to them, which their prophetic dreamers perhaps did not anticipate. You change with the change of your circumstances.

The constant action of the mind, unfolding and solving new problems of the physical world, introduces new thoughts, plans, institutions, laws, and customs. The mind may determine to retain the old thought and law, and refuse to change, yet it changes without being aware of its efforts not to do. The great impulse of nature bids all ultimately to enter into new laws and customs. As seen, a system of change exists, and it is not strange that change is necessary for change arises, man will begin to plan and act for that which to him is yet unknown. Necessity demands revolution, and the demand will inevitably bring about its supply. While this struggle for the necessary change is going on, there will be agitation, suffering, war, contention, strife; which, though seemingly growing out of some little isolated matter, too small to be observed, necessarily follows from the nature of things. 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New York Department.

N. H. Brennan, Resident Editor.

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PSYCHOLOGICAL PHENOMENA OF SLEEP.

Man is susceptible of no condition that is more remarkable for its beautiful mysteries than Sleep. The eye and the ear become dull and insensible, and the outward avenues of the senses are closed and sealed; the connection and intercourse with the external world are at once broken and suspended; our earthly plans are disregarded and forgotten; at the same time the senses and objects presented in dreams and "visions of the night," may be discerned through an inward and more spiritual medium. Having devoted a preceding article to the electro-chemical and physiological forces, functions and aspects of living beings, as the same are illustrated in Sleep, we now turn to treat of the psychological phenomena of the slumbering world.

It is well known that Sleep ordinarily occurs in consequence of physical exhaustion; but it may be induced by several other causes. Extreme cold—by driving the electrical forces and animal fluids from the surface of the body toward the centers of vital energy—invariably produces a drowsiness that is often quite irresistible; and all persons who experience death from this cause, gradually lose sensation and consciousness in a profound slumber from which they awake no more. Sleep may also be induced by magnetic manipulations, the administration of certain drugs, and by a variety of other means. But in all these cases, Sleep is one and the same state, and in whatever constitutes its essential nature. Persons of careless observation and superficial thought readily conclude that the magnetic sleep must be fundamentally different from a natural slumber—apparently for the same reason that they conceive of the ordinary phenomena of life as subject to natural law, while such occurrences as are extraordinary—in the sense of being infrequent—are presumed to be supernatural or miraculous. Nevertheless, in fact, and in the comprehensive judgment of the philosopher, all objects and events are governed by law; and what we are disposed to regard as supernatural, is only superior to our present limited views of the vast extent and latent capacities of Nature. Very different causes often produce similar effects. Consumption, for example, to say nothing of other causes—may originate in a scrofulous condition of the system, or from improper exposure to the atmospheric changes; a fever may result from a highly electrical state of the earth and atmosphere; it may be produced by malaria; severe and protracted labor, loss of sleep, a sudden cold, and excessive indulgence of the appetite, are also among the proximate causes of a similar form of vital derangement. Moreover, while the accidental causes of disease, in a given case, may determine its specific form, complicate its organic relations, or otherwise modify its superficial aspects, it will still be sufficiently obvious that fever is essentially the same general condition in all cases. This reasoning will apply with equal force to the subject under consideration. Sleep is, intrinsically, the same state, whether occurring from natural causes or as the result of artificial expedients.

But the physical phenomena of Sleep do not more clearly illustrate our views of the general subject than the coincident operations of the mind. The mental processes of the magnetic sleeper are neither more nor less than a kind of dreaming. At times the mind travels among a multitude of obscure and grotesque images; its impressions are all indefinite, and its vagaries are numerous, wild and improbable. While the mind thus wanders along the dim confines of our conscious existence—surrounded by a phantom creation—the imagination may be intensely active while Reason reposes and the judgment is unreliable. The same is true of the psychological phenomena developed in ordinary sleep. While dreams are often confused, disjointed and meaningless, they are sometimes orderly, connected and deeply significant. If in the magnetic slumber the mind occasionally exhibits amazing powers, and important disclosures are made, it is no less obvious that dreams are in some instances prophetic, or are otherwise rendered the vehicles of important information. It may also be observed that the vision of the Somnambulist and the Clairvoyant, developed in a state of magnetic coma, are essentially the same, and may be equally clear and reliable.

Moreover, the mind may be constantly active in Sleep, though our inward experiences leave no impressions or traces in the waking memory. A large proportion of our dreams doubtless consist of the irregular exercise of certain faculties—in a state of incomplete slumber—while the organic functions of other faculties are temporarily suspended, and the outward avenues of sensation are imperfectly closed. Such dreams may originate in the existing state of the system; also from some peculiar position of the body, or its relations to the elements, objects and forces of the visible and invisible worlds. Any condition, object or circumstance, that either obstructs respiration, or serves to attract the attention to a particular part of the body, may—by its influence in the distribution of the animal fluids—develop certain psychological phenomena. Sleeping with a tight cravat on might cause a person to dream of hanging himself, or of being strangled in some other way; the additional weight of two or three extra quilts might very naturally cause the sleeper to dream of bearing some heavy burden. A few nights since the writer, having retired at a late hour, without taking the usual precaution to open a window of his sleeping apartment, dreamed—in the course of the night—of being partially suffocated in the confined atmosphere of a tomb. In this case it is obvious that the want of proper ventilation and a free respiration, produced the dream; and—by a law of association—supplied the whole scene, and the particular images that accompanied the mental procedure.

The relation of the physical to the mental processes may be clearly perceived and illustrated by any person of ordinary capacity who may be pleased to make the proper experiments. The sense of hearing generally continues in operation sometime after the appropriate functions of the other organs of sensation are suspended. The sleeper may hear imperfectly, and even answer if directly addressed, when he no longer possesses his normal consciousness. Whispering in the ear at this stage of mental introversion will often excite the faculties; and while the special impressions may be wholly forgotten, the operations of the mind may be distinctly remembered. When two, or any larger number of persons, are, by direct physical contact in electro-physiological rapport, the circulation in each will tend toward the points of conjunction, according to a natural and irresistible law. This will be made

apparent by simply holding the hand of another person. If the hand be cold when the connection is established, it soon becomes warm. The positive and negative conditions and relations of bodies thus combined, cause an immediate determination of the electrical currents from each to the other, and such a mutual attraction of the elements of the circulation that the blood vessels become distended, and the color of the skin clearly indicates increased vascular action. Pressing a finger on or over any particular organ or portion of the brain will inevitably attract the nervous circulation to that point; and this conveyance of the electrical forces will necessarily increase the cerebral action, and the functions of the organs may be involuntarily performed. Such experiments belong to the department of what has been denominated *Phrenomagnatism*; and though they have hitherto been confined to subjects in the magnetic sleep, they may be equally successful at the proper stage of a natural slumber.

The several processes of sensation, and the predominance of certain faculties, affections, and passions, operate as immediate causes in the production of many dreams and visions. Hydrophobia may cause one to dream of water, or of drowning; while inflammation of the brain would quite as naturally—through a sensation of intense heat—suggest the congruous images of fire and its effects. The improper accumulation of water in the bladder will cause young children to dream, and the reaction of the mind on the organs of the body, often produces involuntary relief. During the period of lactation mothers are liable to dream of nursing their children; and dreams of offspring frequently accompany the later stages of uterine gestation. These, by their mysterious semblance of reality inspire the mind of the fair sleeper with all that tender solicitude and intense pleasure which naturally belong to maternity. The mind of the hero—even when he sleeps—may be peopled with the images of war—of long marches, of bloody battle fields, and brilliant victories; while the man of great reverent dreams of consecrated places and solemn assemblies of devotional exercises and religious ceremonies. A person in whom the sexual passion and the imagination are equally active and strong, will naturally dream of Love, and all its ideal and actual concomitants. He finds repose in some enchanted bower, and ecstasy in a soft current; or, in his amatory expeditions, "He expects nothing to come, lady's chamber, To the mistress's presence of a life."

These facts all indicate that whatever influences the determination of the vital forces and fluids may also determine the direction of the mind.

The Observer on Irreverence.
We copy the following paragraph from the New York Observer of the 18th ultimo:

"SKEINNESS OF SPIRITUALISM.—The Skeinist, a spiritual paper published in Western New York, furnishes an illustration monthly of the superstitious and silly into which a portion of the Skeinists have fallen. It gives communications purporting to come from the prophet Elijah, and from our saviour, which the editor declares to be authentic, but which are so palpable and so full of errors that it would be a libel on any living man to attribute these productions to him. Irreverence and silliness can no farther go, and it is a satisfaction to believe that the evil must soon work its own cure."

We are not about to offer an apology for any form of superstition, fanaticism or irreverence; nor do we propose to arbitrate between the Editors of the Skeinist and the Observer, respecting the intrinsic value of certain "communications purporting to come from the prophet Elijah and from Jesus." While we certainly can not credit the ambitious pretensions of the spiritist that speak through the Western New York medium, (the evidence not being sufficient in our judgment to establish a rational conviction,) we are still less inclined to credit the implied assumption that the illustrious teachers referred to have lost the power of speech. As we have no idea that paralysis prevails in heaven, we must conclude that Elijah and Jesus are still able to speak for themselves, whenever their testimony may be required to subvert the Divine purpose by promoting the highest interests of mankind.

But when the Observer affirms that, "Irreverence and silliness can go no further," we incline to the opinion that he is greatly mistaken, and that he may find more startling proofs of irreverence much nearer home. We learn from a late number of the *Congregationalist*, that there is a society of very orthodox ladies in Boston who are accustomed to pray for the removal of such persons as they dislike. Some time since they memorialized the Lord respecting Theodore Parker—in the language of the *Herald*, "They prayed earnestly that he might be stopped in his preaching of ruinous errors;" and accordingly he was silenced. If we may respect the testimony of this *Herald* of an omniscient Divinity (who is presumed to modify his purposes to suit the pious whims of all who sincerely address him), Mr. Parker only delivered one or two additional discourses, when he was suddenly driven from his congregation and his country forever. In view of these facts (?) the *Congregationalist* exclaims, in a fervent and satisfied spirit: "Was not this one among the numerous answers which God gives to secret prayer?"

While the Observer is admonishing on the irreverence of certain Spiritualists, it may profitably consider the case of its nearest neighbor in the common household of faith. The *Herald* virtually represents that Mr. Parker experienced an unnatural death—that he was removed by a special interposition of Providence, to oblige "a praying circle of ladies" who had discovered and made known an important fact, which, we are left to infer, had escaped the notice of Omnipotence. The peculiar presence of those pious, praying ladies enabled them to determine the precise time when the labors of the great Rationalist should be suspended, and on this subject they did not hesitate to speak freely!

The irreverence that shocks the nerves of the Observer is nothing compared to this. The reader is requested to notice the difference. The Editor of the Western New York Skeinist humbly professes to receive useful information from an ancient Prophet, and from the revered founder of the Christian religion; but the Boston "praying circle" presumes to impart instruction to the All-wise Ruler of the Universe—especially concerning the character and influence of Theodore Parker, and the appropriate time for his removal! The *Herald* of orthodox Congregationalism is irreverent enough to suppose that the Lord, having ascertained from the fair memorialists the precise state of the case, and fully comprehending what was wanted by the saints in and around Boston, at once resolved to grant the prayer of the petitioners. Accordingly, Mr. Parker was first banished, and then put to death. All this merits the approbation of the *Herald*, on whose testimony the devout ladies of the Congregationalist "praying circle" are convicted of having been necessary before the fact to the death of a distinguished citizen. We are not surprised that the religious sensibilities of intelligent men who are stigmatized as infidels, are often disturbed by the extreme irreverence of such pious blasphemers. Of course we do not question the sincerity of such people; we are, moreover, satisfied that they desire to worship in the most becoming and acceptable manner, and only regret that they are no better informed.

Material and Moral Influences.

All worlds have their atmosphere; and the more volatile and ethereal parts of all inferior objects on their surfaces, are perpetually exhaled, like the effluvia of flowers. These subtle elements are invisible; but they are not less substantial in their essential nature, while they are far more powerful in their action. Indeed, all the more potent agents in the natural world are invisible save in their effects. Every one of the simple elements is doubtless represented in the great atmospheric sea, that surrounds our earth; and even the densest forms of matter are susceptible of being so widely diffused and so finely attenuated as to become impalpable and imperceptible. Immersed in its ethereal ocean—composed of the subtle emanations from the earth and its living forms—we are constantly liable to be influenced by intellectual powers and moral qualities as well as by physical elements and forces. A man with an infectious disease certainly cannot appear in our streets, and other public places, without endangering the health of many citizens, by the morbid and pestilential emanations from his body. Nor are the principles and laws which govern the mental and moral economy of human nature less potent and unerring. We may be sure, that wherever a moral pestilence—endowed with personality and locomotion—is permitted to appear in the market place, the social circle, or the sanctuary, there is an accompanying influence that inevitably lowers the general tone of society, and the moral health of the community is impaired. The capacity for original and vigorous thought, the common sentiment, and all noble resolutions may thus be enfeebled and depraved.

Persons of sound mental perceptions and moral sensibilities, detect the essential attributes and peculiar characteristics of others as soon as they are fairly within the circle of their atmospheric emanations. Most men and women of cultivated minds and refined habits, have an intuitive consciousness of the fundamental differences in the minds and morals of persons whom they meet in social life and in the transactions of business. Every public speaker is conscious of being influenced by the subtle emanations from the multitude. These are so dissimilar, at diverse times and places, that on one occasion he experiences and manifests a great mental illumination—enabling him to rise into the highest heaven of thought—while under other circumstances an oppressive influence, like a leaden weight, rests on all his faculties. Sometimes the mere presence of a stranger, with whom we have never spoken, inspires the mind and heart with serene and pleasurable emotions, while others make us feel restless and unhappy. Some people carry about with them a strange suggestive power, whereby they impregnate the souls of others. Under their influence the mind suddenly becomes prolific; our faculties are excited, and we are drawn out in conversation; while at the approach of other persons we instinctively retire within ourselves. Their rigid or fiery nature shut out the avenues to the sensitive mind and heart, as the cold night wind closes the flowers; or we are made to feel that they come to consume us with their burning breath, and the desolating storm of unbridled passions.

Critical State of Affairs in Italy.
We have not had long to wait for the decision of the King of Sardinia upon the advice proffered to him by the French semi-official press. The troops of Victor Emmanuel have entered the Roman territories, and war has begun in good earnest. General Cialdini has taken Pescara, which was already announced as being in a state of insurrection, and with the army of 120,000 men and 100 cannon he has fallen upon his hands. Orsini has also surrendered. This is a dashy beginning of the campaign, and a step that cannot be retraced. Sardinia has abandoned the temporizing policy which she had adopted since the armistice of Villafranca. She no longer oscillates backward and forward, but throws in her lot with the Italian revolution. Policy has done her work—all that negotiation, all that balancing and temporizing could effect has been effected, and there is nothing left for her but to fight it out manfully to the end. We may easily imagine the motives that have driven Sardinia to this decisive step. So long as she and her King were the only recognized representatives of the Italian movement, she might feel herself at liberty to consult her own safety, and wait quietly for the march of events; but the Italian movement is no longer under the exclusive direction of the Sardinian Government. Victor Emmanuel has in Garibaldi a most formidable competitor—a man of that mould of the successful leaders of great popular movements—who is not content with the safety of himself, and not to be acted on by any of the motives by which common men are to be controlled. The conqueror of Naples and Sicily is quite certain not to arrest his advance at the frontier of the Roman States. The momentum that he has gained seems sufficient to carry him over all the resistance which the States of the Church can offer, and to bring him with a violent shock into collision with the Austrian power in Venice. For such a consummation of the Italian movement, it was not prepared. We may plausibly say that if things hold their course a little longer it will be in the power of Garibaldi to drag Piedmont as well as all the rest of Italy into a conflict with Austria, and to force her to risk all she has gained in an encounter where the probabilities of success are against her. She must, therefore, at whatever cost or risk, make herself once more mistress of the revolution. She must lead, that she may not be forced to follow. She must reveal herself in a position to arrest a dangerous revolutionary movement against Venice. There is some reason to think that in a recent interview the Emperor of the French has been induced to see things from this point of view, and that no danger is apprehended on the side of France. These motives are amply sufficient to account for the decisive movement of Victor Emmanuel. He lives in revolutionary times, when self-preservation has superseded all other considerations, and it was not surprising that he should play to his situation the maxims of international law which are applicable to period of

tranquillity. These being the motives which have impelled Piedmont to draw the sword, we have next to see what are the grounds on which she justifies the step. The grounds are two—the extraordinary misrule and oppression of the Papal government, and the presence of large bands of foreign mercenaries, by which the country is oppressed and terrorized. The object is said to be to give the people an opportunity of expressing their own wishes and the re-establishment of civil order. The King promises to respect the seat of the Chief of the Church—Rome, we suppose, and its immediate environs; but, while holding out this assurance, the manifesto speaks of the Pope and his advisers in terms of bitterness and acrimony unusual in the present age, even in a declaration of war. He will teach the people forgiveness of offences and Christian tolerance to the Pope and his General. He denounces the misdeeds of the Papist and the fanaticism of the wicked sect which conspires against his authority and the liberties of the nation. This is harsh language, and is not inconsistently seconded by the advance into the States of the Church of an army of 60,000.

We do not scruple to avow the opinion that the motives which urged the King of Sardinia to invade the territory of a neighbor with whom he is nominally at peace, and whom he has already stripped of half of his dominions, are not wholly, or even principally, those which his declaration puts forward; and yet we do not scruple to say that we heartily wish the King success. For this we have many reasons. In the present condition of Southern and Northern Italy, it is quite impossible to prevent a people outraged and trampled upon like the subjects of the Pope from rising in premature, and, if their own strength alone be considered, in hopeless insurrection. As Congress has the inscription has been put upon by force, and the illegitimacy of the present government is well known—this becomes similar to

those of Perugia have been enrolled. The war began between the Pope and his subjects before the Piedmontese crossed the frontier, and we well know how the soldiers of the Cross make war.

We do not wish to see Lamarmora and his Condottieri carrying fire, slaughter and violation through the dominions of the Pope, and justifying the rule of the Vicar of Heaven by the shells which he will tell might light up to look upon. This land of mercenaries is a menace and an insult to the rest of Italy. It has been called into existence for no other purpose than to oppress the subjects of the Pope and to put down by armed force the rising revolution; and we do not see that the Powers against which this army has been levied would want to wait till a suitable opportunity presents itself for the Free Companies, satisfied with slaughter and rapine in the States of the Church, to exercise their trade at the expense of Tuscany or of Legation. There is in the intolerable oppression of the Papal Government, the best proof of that oppression, is the fact that the Pope dare not trust his own subjects with arms, but places himself, like Dionysius of Syracuse, in the hands of foreign mercenaries. The spectacle of a people kept down by such means is an outrage on the civilization of the age, and a danger and menace for all the rest of Italy. Till some government be established in the Centre of Italy which can be maintained without ten thousand French troops to govern the country, and twenty thousand foreign mercenaries to sack Italian towns, it is in vain to hope for peace. We frankly admit that nothing but the extremity of the evil could justify the step which Sardinia has taken, but we think that step is justified. The evil would not cure itself. The locusts would not depart while a bludge of grass remained for them to devour, and the mercenaries would remain while wealth, beauty and revenge for the hatred which they are held by the people had still temptations to offer. For all these reasons we think the King of Sardinia is entitled to the sympathy of Englishmen in the war in which he is engaged. We wish him cordial success, and that his success may be rapid as well as decisive.—*London Times.*

NOTICES OF MEETINGS.

ASTORIA HALL, BUNNELL PLACE, BOSTON.—Lectures are given here every Sunday afternoon at 2 1/2, and at 7 1/2 o'clock in the evening. The following speakers are engaged: Sunday, Oct. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 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the boy. "Be still, my boy; the boat is safe, and I
