VOL. IV.

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BAGES Joseph Price No. 14 Scho TEN BSH, 14 febs

NEW YORK AND BOSTON, SATURDAY, MARCH 12, 1859.

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or EDWARD H. CHAPIN and HENRY WARD
BEECHER, are reported for us by the best Phonographers

cutting out one half of the New Testament, if they could see such a character as that, exemplified in such a beautiful life, standing in the gloriousness of its meckness and majesty of its holiness, they would come to it as if drawn by the law of of New York, and are published verbatim, every week, in

BROWER, are reported for us by the best Phonographers of Naw York, and are published verbatim, every week, in THE PAPER.

EDWARD H. CHAPIN

At Broadway Church, N. Y., Sunday Morning, Feb. 27, BEFORMED FOR THE BANKER OF LIGHT, BY BURE AND LODY.

TEXT.—Bissed are they which do haunger and thirst after righthouseurs, for they shall be filled.—Marry, 5: 6.

I call your attention this morning to one of the bestitudes as set forth in the text. In the present discourse we will consider two points—first, the condition of the bestitudes are the state of the present discourse we will consider two points—first, the condition of the bestitudes that the text. They convained the strength of the state of the present discourse we will consider two points—first, the condition of the bestitudes are the state of the st

attraction.

Is it not singular that such a portraiture as that is present.

dition must be exactly the mind and spirit of Jesus Christ, who said, "My meat and my drink is to do the will of the mind that sent me." His disciples had gone into the city to buy mest to answer the ordinary demands of appetite, but so be absorbed did he become in the love and service of his great mission, that even those demands, imperious as thy are recorded, and therefore for his cuttre nature, in doing the will of the mission of the ment of the mountain. So men in this way be an and therefore for his cuttre nature, in doing the will of the mission of the send a sustenance for his higher nature, and therefore for his cuttre nature, in doing the will of the mission of the send that the sundance of the properties of the send of the control of the beatitude.

But how can a man have the longing—how can be entered in this hungir and thirst—unless he perceivers the greates, the necessity and the intrinsic worth of the thing desired? Throspers, its well, as another condition of the beatitude, to consider what is meant here by righteousness, it is not marked the send of the send of do come before hirs, and be will recognize the send of the present day, make a dod after, their own aution of the beatitude of the present day, make a dod after, their own aution of the present day, make a dod after, their own aution of the present day, make a dod after, their own aution of the present day, make a dod after, their own aution of the present day of the ment of the present day, make a dod after, their own aution of the present day of the p

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To we suppose the regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt in regard to another, we make an egregious mishe corrupt. In regard to another, we make an egregious mishe corrupt in regard to another the second of the situation of
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to be doors—oftlough that is included. I suppose, in reality,
the right make the protection of the situation of the sit

is a righteous life; and if you have wealth, it is righteous wealth, as you make a righteous use and disposition of it. With this any condition is blessed; without it no condition is cessentially worth anything. So the essence of all promises is in the possession of this intrinsic righteousness.

So you see, my friends, again, how true it is that man shall be filled. There is great significance in that expression, "filled;" or, as it may be translated, "satisfied." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Now nothing could more emphatically express the peculiar character of man—a creature who needs to be filled, needs something that will satisfy—a being of an immortal, limitless nature. It is a great thing sometimes in this world, when you are going to make a present to a person, to know what will exactly suit that person's tastes or wants. A toy that will delight a little child, will not please one older. That which will please this kind of men, will not suit that. To get the exact thing, therefore, that will satisfy the peculiar taste or want of a person, constitutes the great value of the gift, rather than its cost. Now, Jesus Christ knows, when he makes the promise, exactly what man wants. Man wants to be filled; he wants something that will satisfy. So he presents to us, as man's peculiarity above all other beings, this ever restless seeking after something. Not only the wicked are like the troubled sea that cannot rest, but humany itself is in some respects like it. A great deal of the giory of man comes ont of this restlessees.

wants. Man wants to be filled; he wants something that will satisfy. So he presents to us, as man's peculiarity above all other beings, this ever restless seeking after something. Not only the wicked are like the troubled sea that cannot rost, but humany itself is in some repepts like it. A great deal of the glory of man comes out of this restlessness. He cannot be content with the present evil condition, nor with stagnation. And this is glory and hope of things, even in the darkest hour. We often think, when things are very bad, that they cannot restcontented with them. All achievements and plans of action come out of this restlessness. But, being thus constituted, there is only one thing that can satisfy man, and that is righteousness—goodness. That is the only thing that can fill him, strengthen him, and make him complete at pry time, under all conditions.

I need not go over a recapitulation of that which man's experience continually verifice, that worldly good will not satisfy man, and that no man over was satisfied with it. And this is no ascettle or puritanical, or plarisalcal admonition in reference to worldly good. No man of common sense condemns the good of this world that it geally good—that which has not evil in itself or in its use—which does not lead directly to evil. The fair light, the blessed sir, social only-ment—cach of these is good in its place. No man of common sense condemns these, or speaks of worldly good, in itself, as something that is forbidden and sincle. Not at all. But there is one thing to be said of the best form of worldly good. It may be good; it may be innocent; it may be useful: it sail right in its place, but it cannot sailty. That is the whole of it: it cannot fill up every depth of) far nature.

The writer of the book of Ecclesiastes feit this. He went all through with the world in some of its evil, as well as its better phases, I suppose. He had everything it could give. It do not believe that, in our age of railroads and telegraphs, we have more measus of worldly enjoy

contented with it. But then there are times when we are not all intellect. The men who most approach us have been very levely. I have never known a man all intellect, but just in proportion as men become so, they become like those higher mountains of the earth—all ice and snow as they rise above the warm heart of the earth. So a man is not all intellect. He has feeling; he has times of weakness. Though he may solve great mathematical problems, he suffers, he feels, he pines, he needs help and sympathy; for all the truth that is gathered in the bright realms of intellect, do not satisfy. There is only one thing that will, and Jesus Christ saw it. Goodness will satisfy. Not that a man will be satisfied with what goodness he attains at present. He is always socking for it, and it is always coming to him—sure to come, sure to meet him. Just as he desire, the measure is filled up. That is the one thing that will satisfy—a thing that he can fall back upon. That cannot be taken away from him.

is the one thing that will satisfy—a thing that he can fall back upon. That cannot be taken away from him.

You remember the story of the old man who had forgotten the names of his children, and the names of his early friends, long buried and alumbering in the church-yard. They tried to arouse him, and awakun his recollection by some association, to bring to him the life to which he clung like an old leaf in the early winter. They mentioned name after name, but to no effect, until that of Jesus Christ was mentioned, when he said, "Yes, I remember that name."

Goodness is the last thing that goes out of a man. He loses his intellect and his bodily vigor, but if he has heen true and good, his goodness does not forsake him. There is something vital and surviving in that; it will remain when overything class is taken away. When we can get nothing else, we can have goodness and righteousness. We may be deprived of the opportunities of enjoyment; sickness may be upon us; the bright sunlight may be shut out; spring-time may come with its heraldry of flowers, and we may not be permitted to enjoy the glorious sight; but we can have goodness in the dark, sick chamber. Intellectual privileges may be denied us; we may be forbidden to read and write, or to do anything, and yet the goodness of God Almighty will continue to flow. It may be that we cannot do anything; that the world must rush on, unaided by our help; that in the great vineyard which is spread out, we cannot work; but we can serve God still; we can suffer and take inflictions patiently, and there is no condition where we cannot be satisfied in the enjoyment of righteousness.

This is the end, then, which we are to seek in all condi-

is no condition where we cannot be satisfied in the enjoyment of righteousness.

This is the end, then, which we are to seek in all conditions, and by all means. That is the point; righteousness is the principle. It is not a form; if it had been, other good things in this world would have been neglected. Suppose righteousness had been the doing of some one thing; then men would have neglected their business, their daily cares, their ordinary relationship, to rush and do that one thing. That is the way it has been inisconceived by some; it has been considered by some one thing—a form, a pligrimage, a round of prayers, a shutting ovrselves up from the world.

Yes, thank God, you can hunger and thirst after righteousness. If you are driving a mail, planing a board, selling a plece of cloth, doing any kind of work, hunger and thirst after righteousness. Oh, what a blessed thing is that I and remember there is no warrant that we shall have anything else than this in this world. You have no assurance of life, happinoss, health or reputation; but you may be sure you

And remember there is no warrant that we shall have anything else than this in this world. You have no assurance of life, happinoss, health or reputation; but you may be sure you shall have goodness if you seek it. It is true in one sense, as one has well said, that whatever we can have we can take if we pay for it—good or evil. I suppose there is a law of that kind: "Seek and ye shall find." We can have it, but we must pay for it. You can have pleasure, but you must pay for it in a wasted life, a ruined or impaired nature. You can have wealth, but you must pay for it, perhaps in honorable, drudging service, or, as many have paid for it, in a blasted reputation. But you are not sure even in regard to these things. It is by no means certain when you have your wealth or reputation, that you will enjoy it. Something may come in to prevent it. But there is one thing certain—one thing which cannot fail you, but can give you unending and institutionable joy. In Christ's words you see it, and all men who have responded to those words in holy effort, corroborate what he has said—"Blessed are they which de hunger and thirst after rightcousness, for they shall be filled."

Good.-In Sweden, a man who is seen four times drank, is deprived of a vote at elections.

Written for the Banner of Light. LOVE AND SACRIFICE

> A STORY OF HEARTS AND HOMES.

> > BY MRS. J. S. ADAMS.

CHAPTER XL

One event we have not narrated to the reader is. now to be brought forward. The birth of Nellie's child took place a few weeks after her entrance into Doctor Ashley's family, where she was most kindly cared for and treated as a fellow mortal. Are not the garments that shall enfold their spiritual forms growing brighter each day for the act? The response of every true woman will be in the affirmative. And here, while opportunity offers, a few words fitly spoken may prove like "apples of gold in pictures of silver." Let us not be self.righteous, fearful that our charity may be questioned, while we protect the fallen; and should we, like Christ, be seen to eat with publicans and sinners and the world pass judgment upon us, let us bear it patiently, knowing within that we are free from the stigma of licentiousness. Although they pass by on the other side, we will remain, knowing that the true Samaritan will come and heal the wounds of calumny. "Judge not that ye be not judged." How apparent to every thinking mind is it that those who judge most are those who are given most to the sins of which they so zealously accuse others.

But to return to the child of Nellie; it was a fine boy, with blue eyes and features of its mother. The servant of Doctor Ashley was one day visited by a recent acquaintance, who wished to see the child. It was brought to her. At that moment the doorbell rang, calling her from the room. She left to attend the call, and while doing so the visitor fied with the infant into the street, where a carriage was in waiting. This abduction had been planned by the father, upon learning the locality of her he had so oruelly wronged. When the servant opened the street door no one was there to answer the summons, and she, supposing it to be done by some mischievous boy, returned to find the room deserted. She ascended to Mrs. Ashley's room, thinking the visitor might have carried the child there. Alas, the child had been stolen!

Bereavement added unto sorrow and disgrace, was almost too much for the feeble condition of Nellie. Only by the most careful nursing was she enabled to recover from her sickness and resume her duties to her benefactors. Do we improve the golden opportunities we possess in this life of doing good-are we not the benefitted, when the opportunity is ours, of reaching forth the hand of aid? We are shortsighted-all-and think, too often, that we are afflicted and chastened when the waters of sorrow are bearing us higher towards the stars. We enjoy in the same ratio as we suffer. The capacity of suffering is measured by the hand of joy. We can illafford to lose one sorrow, for it is that which intensifies the soul and makes it receptive of greater

happiness. In childhood the character of Carrie Somers was deep and impetuous. In after years that quality made her a noble, better woman. The impulse of humanity that led her to look kindly upon and care for a forsaken sister, was looked upon by the rather conservative Julia, as common and humbling. Although possessed of good feelings herself, she carefully watched the popular side. She was not a character to live, act and think independently. Of the great soul-emotion that stirred the heart of her sister and brother, she had no knowledge. Beyond the physical wants of the destitute and fallen she never penetrated, taking it for granted that all they needed was gold, forgetful that the soul was perishing

CHAPTER XII. All recollections of what had occurred, during the

interval of two years, were crased from the mind of Grace Weston. She had no recollections of her marringe with Mr. Dayton. The last event in her mind was the festival preparations of her eighteenth birthday. Their physician had revealed to her the fact that her father was no longer living in the body, and she supposed that he had died during her illness. Of her condition while in the trance she spoke as a pleasant dream. She loved to linger particularly upon the description of a woman whom she saw and described as living in a retired part of the city. Her desire to visit the phantom of her brain, as the doctor considered it, was so great that she obtained his consent to go, accompanied by Maggie. To her coachman she gave every minutim as to the turns and changes, though it was in a part of the city never before visited by her. Mrs. Markland, who had been previously acquainted with the peculiar condition of the mind of Miss Westonas she yet called herself-by Dr. Ashley, was therefore prepared for this interview, which might otherwise have proven disastfous to her by the conflicting remarks regarding the present time. Nellie and her mother were conversing upon the

remarkable scenes and death of Mr. Dayton when a gentle rap at the door aroused them, and Nellie ran to meet the gaze of the stranger. One glance, and they were recognized. It was the same face and form that the widow had seen in her room, clothed like a spirit, and the features of Mrs. Markland were those that had haunted the brain of Grace.

There was confusion for a moment. Grace. collecting herself, remarked, "Lady, your face is not

new to me; we have met before. Strange, though it may seem, I had a dream, and though not given usually to airy imaginings, still this dream has so haunted me that I could not rest until I had sought out and satisfied myself that the fancy was real. Your countenance confirms it, and I no longer remain skeptical as to the power of mind over mortal, or of the spirit to roam while the body slumbers."

"It is what might be called second sight-is it not?" inquired or asserted Mrs. Markland, feeling that some remark was due, and knowing that she could not give the confirmation that the subject demanded-she longed to tell her of that morning, but prudence and her obligation forbade her from doing

"I thought you looked surprised when I entered. Have you seen me before?" asked Grace.

Here was an interrogatory, not easily to be put aside, and she cautiously answered-

"I think I have." "Where?"

"In this room," said Mrs. Markland, finding herelf the servant of circumstances.

. "How did I appear? Did I converse by signs or words ?"

" You did by signs."

"What was their nature, may I ask, if it is not oo presumptive?"

"It was upon personal matters, of interest only o myself and daughter."

It was very hard for Nellie to remain calm, and she asked to be excused, upon pretence of some domestic duty. The atmosphere was free after the great swelling heart of Nellie had left, and the conversation became deeper and more earnest. The carriage of Grace was waiting at the head of the lane, and she sent Maggie to go and make some purchases and return for her in half an hour. The two being left alone, there was danger of their souls so blending that each might come into possession of the inmost secrets of the other.

"Is your daughter married. Mrs. Markland?" ssked Grace.

There was a little surprise visible on the face of the widow; but she instantly replied in the negative.

"I thought she seemed like a mother, or that some great maternal feeling was fluttering in her heart; perhaps it is some auxiety for you. Still it seems like some great weight, bearing her soul downward. Has she been disappointed in love?"

"She has," replied the mother, "or, rather, deeply wronged."

"I feel the deepest sympathy for her, and believe me, when I tell you, I ask not from curiosity-something deeper than that now prompts me. Do you know the name of the person by whom she was wronged?"

There was no opportunity for deception, and Mrs. Markland said. "I do. His name was ----"

"Dayton!" solemnly breathed Grace. "I know it -I feel it," and the face of Mrs. Markland confirmed too plainly the truth of the assertion for any equivocation, had she desired it.

"Oh, from what a world of sorrows have I been saved! My poor, poor father, if he can know what an alliance he was about to make for his daughter. how his spirit must now rejoice that I am saved! Yes, saved from what was a thousand deaths-anything rather than a marriage with one so hidious. so repulsive. Oh, my Father, I thank thee, that, though bereaved, I was not led through this great Borrow !"

Grace had forgotten the presence of Mrs. Markland in her wild demonstrations; but recollecting herself, she grew calm, and continued,

"Excuse me, Mrs. Markland, but you know not how my heart beats with joy that I escaped so terrible a fate."

How the heart of Mrs. Markland throbbed, knowing that the event Grace so rejoiced in having escaped, she had actually encountered. So delicate, so subtle are the soul's emanations, that the thought was no sooner formed in the mind of the widew; than her visitor caught the impression.

"Yet there is something strange about my soul, whispering that I have passed a night of sorrow, with no stars to light my pathway." The light was grad-

"The carriage is ready," was the announcement of Maggie.

"I will send the carriage for you in an hour, Mrs. Markland. Will you come to me?" The pleasant tone reached the soul of the widow, and she answer-

ed, "I will." A moment, and her visitor was gone. Shortly afterward Dr. Ashley entered, accompanied by Charles Somers. He had come to have statements regarding Thomas Dayton verified by the lips of Mrs. Markland. How wonderful are all things ordered I Had they met Grace, it might have proved fatal to her returning consciousness of the now vacant period of her life. She supposed him in distant lands, and was each day looking for a token of remembrance, orletter of love.

When Grace alighted from the carriage, she ordered its return for Mrs. Markland and daughter in an. hour, and then entered the house and gave directions for dinner. Maggie said her mistress had not anpeared so much like horself for two years. She, ronmed from room to room, cheerfully arranging the furniture, until she came to the library. where she . stopped suddenly and found herself unable to enter_ It seemed as though some mystery shrouded her, life . which her mind could not account for. She repaired. to her room to dress, to receive her new friends, In a few moments the bell rang violently for Maggie, who hurried to her mistress. She had discovered herburial dress, which had not been put away! Tho-

A THE

physician ordered that everything of that nature should be kept out of sight, as long as she failed to recall the interval of her life which it was thought might never be restored to her.

"Tell me," she cried eagerly to the maid, as she entered, "when, and for what occasion was this made? Maggie! do not deceive me."

The poor girl, though strictly enjoined to keep si lence, tremblingly sunk at the feet of her mistress.

"Do not fear me, Maggie," she said; "arise and tell me all! You who have never deceived me-you who have so long been my faithful friend-for the sake of her whose spirit often glides along the room, tell me what it all means!"

The poor girl was terror stricken, being assured that should any intelligence connected with the subject be suddenly imparted to her mistress, the result might prove fatal. She buried her face and wept. A ring at the door announced that her friends had arrived and with a bound she sprang to meet them. After they were seated in the drawing-room, and the formalities over, Grace resumed at once the subject they had anoken of that morning.

" Will you tell me, Mrs. Markland, if this Mr. Dayton is living?" and she wondered at the question. "Dr. Ashley," announced the servant at this mo-

ment, and the subject was interrupted. Grace was about to introduce her guests, when the doctor step ped forward to greet them.

"They are old acquaintances of mine," said he "and I am happy to see them beneath your roof. Mrs. Markland was my patient some years since." This was said in an off hand manner for the purpose of soothing the rather excited manner of Grace. But her keen eye was restless. She asked the doctor if he would excuse her if she went on with the conversation they had commenced previous to his coming. It was a moment of vital interest to him; as she repeated her question-" Life or death," thought he, is pending, but the result must come."

"He is not living, said Mrs. Markland with composure and apparent indifference.

"When did he die?"

"Only a few weeks ago," answered the widow, at the same time glancing at the doctor, to read, if possible, some encouragement from him to proceed.

"Miss Weston." said the doctor calmly, "if you feel that you are strong enough to bear a great revelation. I have one to make to you." She glanced at her guests, and he, reading intuitively her thoughts, remarked: "They are acquainted with the events. and, I should say, are most opportunely gathered. Before I proceed, it is my wish that we join in

A most appropriate and impressive petition was offered to the Father of Mercies that that hour of revelation might prove a blessing, if God's own time had come. He then, with a deep and sympathetic voice, related all that had transpired—the trance

Instantly, before Grace, floated the vision which she saw on the day that she consented to become the wife of Thomas Dayton; then came the years of soul-suffering-of her marriage. During the narration, Nellie crept to the side of Grace, and kneeling at her feet, with upturned face, suffused with tears and blushes, said-

"Oh, forgive me, for I have sinned; once my soul was pure and stainless-now I sit at the gates of Mercy, asking pardon of all."

"Forgive!" said Grace, with eyes suffered; " you have not so sinned as been sinned against. Oh, take my hand, and from its pressure, feel how true is my heart toward you. Henceforth let us be friends; nay, more-sisters! Wearing the veil of night thrown back from our brows, let us tread the path of life together wherever they may lead, wearing forever the mantle of Charity, and saying of the sinner, 'Father, forgive them, for they know not what they do;' we that have not been Torgiven, cannot forgive. If by my close questionings, I have caused your wounds to bleed afresh, I, too, have need of mercy and forgiveness; for my soul, goaded on by something indescribable, in search of a lost period of

It was an hour of deep interest, and Dr. Ashlev proceeded to unfold the joyous tidings of the arrival of her lover.

"I have a crown of happiness which I wish to give you, my friend," said he, "if you feel that you are strong enough to bear it. It is this: Mr. Somers has returned from Italy, and will meet you at the earliest moment that you have to meet him."

A wild cry of joy rang through the house, followed by a burst of tears. Those tears washed away hugo masses of ice. They warmed the heart, and soothed it to gentleness, removing from the doctor's mind all fears that the brain might reel beneath the weight of all these revelations.

. CHAPTER XIII.

While this scene was progressing at the home of Grace, Mrs. Ashley was surprised by a visit from a stranger. She was sitting conversing with her brother Charles, when the servant announced that a stranger, declining to give his name, was waiting in the drawing room to see her. With some reluctance. she descended and encountered the face and form of William Stauley, although she had not seen him for two years. She had never forgotten her escort on that eventful morning referred to in the commencement of our story.

"I have come, madam," said he, as she requested him to be seated, "on business of an unpleasant nature, for, no longer will my conscience rest, until you have heard all. Say, only say, you will forgive me, and I cannot fear the scorn."

"You must make known the nature of the business before I can commit myself. I do not know the nature of your offence, and cannot, therefore, pardon you."

"But let me know, that, however great my sin may be, that you at least will pardon,"

This was said in such a pleading tone, that Carrie could no longer withhold her sympathy from him: but telling him to go on, promised freely to forgive all. Encouraged thus by her, he commenced:

"You had once in your home a girl, whose character was not of your own fair reputation-one who had fallen."

She turned pale at these words, but nodded as-

"The child of this girl was stolen one day from you home, and all your efforts to find it were fruitless. I was the man who committed the infamous act. I was bribed by the father of the child. He was an old acquaintance of mine; his name was Dayton, as you probably know. Oh God, have I not suffered since? It was gold that bought my soulthe cursed gold and before his recent death, when

always thus sinful. The money I wish returned to to the end." Miss Weston, who, I understand, is still living. Thank God her husband is gone to meet his doom. He stole the innocence of my soul-he made me the wretch that I am."

"And the child, Mr. Stanley. Where is the child?" "It is safe, and can be restored to its mother at any time she may wish-but stay," said he, as she was about to ring the bell for a servant. "Am I lest some ill should befall her dear mistress.

leeply he suffered, and she from her soul replied, long at nothing." Forgiven." He fell upon his knees at her feet. At this moment the door opened, and Doctor Ashley en- feast their souls on things unseen by them. tered. He had come to take his wife and Charles to Miss Weston's. The moment was not particularly that was about to lodge in his heart, gave place to where her lover was impatiently waiting her appeardeeper love for her who was all truth and faithful-

laying a package of gold at the feet of Mrs. Ashley. in the library. Every eye was filled with tears of with me to see Miss Weston."

"Has anything happened to her?" asked Carrie. ton's health. I do not care to make any more ex. the waters of sorrow and reached the shores of rest. planations at present."

"Does her family physician know of these circumstances—of the position of Nellie?"

"He does not -and strange to me, she seems to have more confidence in me, a stranger, than she has in him."

"That can be accounted for by the law of affinity, It is the same thing that attaches her to you and endears me to you, only mine is of a deeper quality."

"Have you never regretted that attraction?" asked the Doctor, as he folded her to his heart. There was no need of a reply. That closely nestling form was she was to him.

"What! playing the lover still?" said Charles, who, impatient at the long delay of his sister, had entered the drawing room, and his brow grew dark as he gazed upon them, and contrasted his own lonliness to their full joy. The thought was felt by Car ric, and she sprang from the embrace of her husband and folded her arms around her brother's meck the same as in childhood, and sung to him a favorite song, which had the effect of restoring his ruffled spirit to placidity.

"What are your engagements this evening?" inquired Charles, as his spirit rebounded from its

"I have an engagement at Miss Weston's." "I should like to accompany you, if you think she

s prepared to meet me ?" A stranger never would have dreamed what world of emotion was throbbing in his soul as he ut-

tered that somewhat timely proposition. "She is prepared, and I expect you to go; but we are waiting to transact a little business which we through this life of Mysterious ways. engaged to attend to this eve."

Charles, impatiently.

"Not greater, but equal," said the Doctor calmly; and it is best that we go together."

True to his appointment, and at th tioned, Mr. Stanley stopped at the home of Doctor Ashley, alighted from the carriage with the child in his arms, and the driver turned and drove away.

The Doctor and his wife met him in the hall, both impatient to look upon the child, which had grown to be a fine, handsome boy. There was seen the laughing eye of his mother, every feature in fact was hearts and home of Doctor and Mrs. Ashley. He seemed perfectly at home with them, but shrank from the attentions of Mr. Stanley, who, after a few words about the condition of the child during the time which had elapsed, departed with a lighter heart than he had known for months. A weight of sorrow was lifted from his soul, and it seemed as though even the father of the boy was smiling on him for the act-he, who on earth, would have threatened his life at this exposure.

...This "seeming" was indeed a reality, for as speedily as possible every earthly wrong committed by him had to be atoned for and repaired by his efforts ere he could look upon celestial scenes. His father he had never beheld, and would not until he had washed his hands of the guilty stains of his joy. I could only see the shrouded face, the rigid own earth life.

Oh, thought he, had I known that my existence was only intensified a thousand times more than before I left the body, I would not have done so rash a deed as to enter the unseen world unbidden. Such thoughts were necessary to quicken the spirit of Thomas Day: not attained while on earth, and through which he must pass to reach the more internal—the spiritual,

> CHAPTER XIV. "And may the stream of thy maturing life Forever flow in blissful sunlight through A fairy scene, in gladsome beauty rife. As ever greeted the enraptured view."

After dinner, Grace invited Mrs. Markland and Nellie to sit in the library and look over the books. while she retired to her room to compose herself for the event of the evening. She had just entered the apartment, when the carriage of Dr. Ashley drove up the path, and Charles, forgetting all rules of etiquette. night stars, and formed for myself a life apart from alighted, and with one bound was at the door.

"Not so fast," said the doctor: "here is Carrie and your humble servant yet to gain admittance; but I must have some regard for youthful love," he added playfully.

That loud ring thrilled through every nerve of Grace as she tremblingly clasped her bracelet, and tried to be very calm. But the chill of nervous ex lace and damask, fine pictures, gay carpets, and citement ran through her frame, and then a dizzi- gorgeously framed mirrors, usurping the place of ness almost blinded her.

"The well known voice-sh God!" she cried, and sunk upon her knees in prayer. With a full and grateful heart she poured her song of thankfulness and praise unto her Father, who had led her through apathy of sorrow and endurance; as she held my the mist of sorrow, who had caused even the garment hand, I felt a new spirit arising within me; alas i of fire to purify and chasten her spirit.

Maggie came to tell her of the arrival of her friends,

money which I know belonged to Judge Weston. It gaze of her mistress. It was her guardian mother, is for this that I came to confess, and throw myself with a wreath of stars upon her brow. In her hand:

> Then the form grew indefinite, until only the hands were visible through a cloud-and then the hands resting on the head of a fair boy with laughing blue eyes, and sunny curls_the view then vanished, and she turned to inform the astonished maid that she would soon be with them below. Poor Maggie had become suspicious of late, and was on the look-out

"It is very strange," she said to the servants be: Those streaming eyes and bowed form told how low, "that Miss Weston should persist in looking so

It is strange to the world, perhaps, that so many

After greeting her friends below, (Dr. Ashley thought best that Charles should return to the drawopportune for his arrival, but a word from his pure ing-room while they remained in the library,) the wife explained all, and the little pang of jealousy doctor offered her his arm, and led her to the room ance. He saw her enter, and cautiously remained ness, to him. He readily forgave Mr. Stanly, who outside lest the sudden joy of meeting should prove immediately departed for the child, which he prom | too much for her strength; but finding his services ised should be restored in an hour, at the same time | not likely to be needed, he retired to join the friends "I have come," said the Doctor, "for you to go emotion at the restored happiness of Grace and her

Again they sat clasped in loving embrace, not as "Yes-no-or, rather, she has now full possession in years gone by, with shadows resting on their of her mind. We will go as soon as Mr. Stanley re- forms, but with the sunshine glowing through, and turns. I am anxious to see the child, but regret that a halo of joy around their heads. Their joy was any more scenes have come up for fear of Miss Wes | such as they only can know who have passed through

> The interview was so sacred, so pure, angels alone might behold the mingling of their souls, and hear them talk of their long months of separation.

Much had Charles to be forgiven for the suspicions that lived in his soul, yet it was all forgiven in the happy meeting, and when, after a brief hour, they joined their friends, none could have dreamed, by which we discussed one day," said Carrie, playfully. their happy looks, how deeply they had tasted of sorrow.

"There is one thing more in this tragedy," said the doctor, stepping to the centre of the room, "which must be explained to-night; it is concerning the fate of Nellie's child. He is alive, restored, and is now a language in itself more potent than words, and the beneath my roof, guarded by Mrs. Somers: Such young physician felt how true and dear a treasure being the case, our friend (turning to Grace) will excuse us if we make demonstrations of an early denarture."

"Excepting Charles, who I suppose would like to remain a little longer," suggested Carrie.

Nellie, poor child, had fainted, and lay in the arms of Grace. The new joy was too great, but she soon revived, and found herself able to go. They were to accompany the doctor and his wife home, to remain a few days, until arrangements could be made for their future. The package of gold was now brought forth by Mrs. Ashley, and given to Grace, with an explanation of the events connected with it.

It was only the work of a moment for Grace to transfer it to the hand of Nellie, with the earnest desire that she would accept it, as it was rightfully hers, to repair, as far as the dross of earth could, the blight of injured affection.

The deed was commended by all. The fast falling tears of Mrs. Markland were her only expression of gratitude, not only to the friends of her declining years, but to the Giver of all good, who had led her

As if one emotion stirred the hearts of all present, "Is it of greater importance than this?" inquired Grace commenced the hymn, and sung in a full. clear tone, in which all immediately joined-

"When all thy mercies, oh my God,

They then separated with hearts quickened with emotion, and filled with loy, leaving the lovers to talk over the events of the past, and to rearrange the scattered flowers of their life into a wreath of joy and peace, to crown them as one in the future. May their happiness be in proportion to their suffering, and their morrow fair as the Madonna which like her own, making him doubly welcome to the a few months after decked the wall of their happy

Written for the Banner of Light.

AGATHA RAYMOND: A TALE OF SOMNAMBULISM.

I had never felt a real sorrow till my mother died: then at once, crushing heart and brain, fell the overwhelming blow, and life and youth were as a blank to me. No star of faith shone from the darkness thick and palpable, that encompassed me: no voice spoke comfort. I was alone with a mighty grief. and looked not forward nor beyond for hope and form, the lingering smile upon her lips. She, alone of all on earth, had loved me : none other could so love the lonely and unlovely Grace! Grace! that name of ideal youth and beauty - my mother's name! upon me it seemed lavished in mockery; for I was homely, and diminutive of stature; the roses ton into a moral activity—a condition which he had of health and loveliness never decked my cheeks; the fire of youth and intellect beamed not from my eye; shadows of pain and suffering ever lingered on my face; and no fond, fatherly smile, no soft, caressing hand, chased thence the gloom, or drove the demons from my darkened soul! For he was stern. and cold to me, his dark, unlovely daughter; that father of mine never gave to me one word of endearment; is it a wonder that I grew shy and wayward. sad and awkward, in that atmosphere of icy restraint? that I guarded sacredly the beautiful thoughts, the diviner emotions, stirring heart and soul, calling aloud for scope and action? that I satsilently yet beautifully, dreaming, beneath the mid-

Out of the stupor of my grief, the dreams of my faint and longing soul, I was awakened by my father's announcement of his marriage. As a heavy dream, passed before me the bridal preparations. I saw our comfortable, old-fashioned house, undergoing a thorough repair; new furniture, curtains of the quaint, old arrangements that had delighted my mother's eye.

When Agatha Raymond stood before me, as my father's wife, I seemed to arouse from the frozen no loving, conciliating one, but a bitter, burning, She was very calm when she arose, and though daring spirit, of opposition and resolve

Suddenly and lastingly repelled by the cold, false I threatened to expose him he re bought me with she did not see the spirit form that transfixed the beauty of the woman usurping my dead mother's

ta for this that I came to contess, and throw myself with a wreath of stars upon her blue and sank; the made most timely and suitable alterations in my upon the mercy of God and humanity. I was not she held a scroll, on which was inscribed, "Raithful finshed, and her blue eyes quaited and sank; the made most timely and suitable alterations in my eyes so steel-like and loy, glittering with a light tollette.) that was not of truth and love! We were tacit enemies; soul read soul, though outwardly our interand affection.

> She did not love my father; she married him for his wealth; that she might lay aside the implements felt her arm tremble, but she quietly recovered her of toil, and walk as became her cold and stately beauty-a lady in silken robes and glittering gems My cold, matter of fact, business like father. worshipped this unresponsive idol, as he had never loved aught on earth. Then I remembered my gentle. lovely mother's broken heart and silent tears, and bitter thoughts possessed my soul, and hatred nestled in my heart! My step-mother had no relatives in the world, she said; yet she wrote long letters, the mocking habitual one, played on her lips. and sent them across the sea; and she received letters that she wept over, and I felt there was a mystery connected with her life.

My father toiled on at his business, and showered his gains with lavish generosity upon the mocking, mperious wife, whose love for dress and ornament was excessive; scarcely ever heeding me, in my simple gown, and dark habiliments. Amid the gay and fashionable company, often assembled in the once quiet home, I looked more like a menial than an only daughter.

Agatha dressed and talked, and sang and played,

as if her very soul were in the life she led. She was invariably gentle with me, but I detected the couched

fallen asleep in my chair, with the sound of a merry you, her friend, I love you both, though waking I waltz forming accompaniment to my strange and shall detest you. Now I pity the poor, weak man, whirling thoughts. I slept there long, and when I who showers on me his gold. I would lead him to awoke, all sounds within the house had ceased, and love his child. Waking, I shall have terrible thoughts: silence reigned. The moon beamed in at my cham- temptations assail me to flee from hence-to poison his cup-to end my miseries in the sparkling pool! ber window, in a line of silver to the azure colored carnet: it bathed the roses in the crystal vases, and But here, beside the rose-bush, I am a child again; partially illumined the snowy hangings of the bed. free, happy, innocent,-and I have thoughts of

What was the restlessness that impelled me to Heaven!" valk, to leave my cosy chamber, and seek the deserted halls beneath? I know not; but full of dis. quiet, agitated I could not tell wherefore, I entered the dining hall; the expiring light of the chandlier feebly gave to view the remnants of the feast; cake, fruits, and flowers, mingled in confusion, strown around; chairs and ottomans displaced; gloves and wreaths forgotten. I passed on to the spacious parin the mazy dance.

I saw my step-mother, a night-lamp in her hand, standing by the rare and fragrant rose-bush in the window-niche. I know not how or wherefore I approached her: but I know that she turned full upon me a bloodless face, wide-open, staring, expresssion. less eyes, and that I uttered a loud shrick of terror. so unnatural was her entire appearance!

I spoke to her, and took her by the arm; she showed no signs of recognition! As my self-possession somewhat returned, I felt that she was that superstitious dread, I questioned her; and in this existence, this strange contradiction of her waking tated purpose. life, her true self wes revealed; and wild, mysherself. I was then the motherless Grace she loved manifested. and pitied; waking, I was to her a hindrance to her cherished plans. I led her to her chamber, and saw amazed, I returned to my safe retreat, to thinkand thanks to the lesson of that night, to pray!

Surely, battling angels warred within my soul; could be purchased. Strong was the temptation, and to the rose bush. cruel the warfare. I know not which would have pity; but Anna Lee, my saving angel, my best and rested searchingly on the proud, stern face. truest friend, arrived.

I fell upon her neck, with a shower of tears; I different way. led her to my chamber, and told her of the sorrow. dark workings of her heart revealed in sleep.

"You know your duty, Grace?" questioned Anna softly, and as her large, mild, hazel eyes, rested on I saw a sudden, fleeting expression, a ray as it faltered out-

"To tell my father everything, and make him beware of that dangerous woman!"

soul; you can prove her safeguard and her refuge." intelligence, and Agatha left the room.

true heart and pure motives, we cannot full !"

watched in the parlor by the rose-bush; for Agatha's temptation not yet overcome.

and Anna's feet and mine often stole there stealthily, but we found her sleeping calmly and profoundly. For fourteen days we watched in vain. Then there was a large party given, in honor of her twenty fifth and startled from the unnatural sleep i when at the birth day, and when the last of the guests had de very door, we met my father, light in handin Surparted and all was still, we descended to the so prize and veration was depicted on his continue.

place I hitherto so shy and timid fixed on her face oustomed place, having first divested ourselves of a pleroing glance, beneath which her pail chest evening dress and ornaments, (Anna had kindly

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We had not waited long before Agatha entered, pale and erect, holding a lamp in one hand, her long, course was marked with the world's usual polite- light hair unloosened, and with unslippered feet; ness : and on her part with a semblance of interest noiseless, fleeting, arrayed in a loose robe of white,bloodless as a disembodied spirit!

For a moment, the rosy cheek of Anna paled. I

self, and motioned me to advance. "You here again, dear Grace!" she said, in a voice inexpressibly sweet and tender.

"When I am here, so, as I now am, I love you! Grace, who is with you?"

"My friend, Anna Lee," I tremblingly replied. "I see her now," she continued, turning her unmeaning eyes towards her, while a sweet smile, not

"She is a true friend; a loving, noble, lofty spirit." The softest glow, that never in her waking hours, so beautified the colorless face, illumined it then with a brightness strange and new!

"Give me you hand!" she said to Anna. It was freely extended. "Loving, innocent, true and pure ! Would I were so! But an atmosphere of guilt and dread surrounds me. Children! young girls! I am the daughter of a fated mother! She died-died-by poison; her own hand administered it. My father was-a murderer !"

"And I," she continued, folding her hands across

Anna uttered a stifled cry.

her bosom, while large tears rolled down her cheeks, glances of her eye, the false intonations of her rolled from the fixed unnaturally vacant eyes, "I voice, the lingering sarcasm of her smile. I watched, strive with warring natures. I would be good; aspire knew not for what, the solution of some unac- and be true. I would seek companionship with such knowledged mystery; fear, foreboding, a sense of as you going and innocent; but there is that in impending calmamity, weighed on my spirits. (This, me that repulses all good. It is intuitively felt. added to my habitual delicacy of health, kept me for One only loves me; he, who bought my hand for many days confined to my room, from whence I gold Leannot return his love, for my heart lies heard, with aching heart and wearied frame, the buried in the sea with Willie, my first and only sounds of joyous laughter and loud music from love I could no longer toil with pen and needle, so I married a man I hate, for all the empty splendor One night-one balmy summer's night-I had that surround me! But come to me, Grace! come.

> Anna spoke to her, low and fervently, of God and truth, of love and justice, of penitence and prayer, And tears broke afresh from the fixed blue eyes, and sobs heaved the bosom of the unhappy woman. She called upon us to pray for her, to watch her in her waking hours, to prepare her for a better, holier life.

What a fearful task, what a solemn responsibility thus was thrust upon us-upon me, the undiscilor, where so lately the young and gay had mingled plined, yet unforgiving one! for Anna was firmly wedded to the right; the path of duty was made clear to her, the self-sacrificing, ever devoted girl!

We saw her safely to her chamber, and until dawn we sat with clapsed hands, taking counsel of each other; my prejudices yielding, my better feelings gaining the ascendancy, in view of my step-mother's sufferings, and Anna's tearful pleadings.

From the night that I had first beheld her in that strange condition of unconscious life. I had watched her narrowly, for I feared she would attempt my father's life; but I saw no indications of such an strange thing, a sleep walker! and, with a chill of intention by look or manner, and knew not whether her assertions were the mere ravings of an abnorabnormal condition of being, in this double state of mal state, or the true revealings of a fell, premedi-

Next morning, at the late breakfast always sucterious, dread and terrible, was the account she gave ceeding a night of revelry, my step mother appeared, of her other self, the Agatha of her daily life. With pale and calm, and imperturbable as ever. The tears and sighs of penitence, a sorrowing angel stood | mocking smile was on her lips, the discord of insinbefore me, and told me of the wrongs and errors cerity in her voice. When my futher kissed her becommitted in the past; of the plots and wicked de. fore going to his office, I saw a visible shudder perceptions of the present! She warned me against vade her frame, but that was all the emotion she

Invariably gentle, yet even distant towards Anna and myself, she evinced not the slightest recollection her safe in bed; then stunned, bewildered, and of the past. When asked how she had passed the night, she replied that "she had slept soundly."

How approach this mysterious being? Dear An. na! surely some good angel inspired the thought. the fostered enmity, the longed for opportunity of We all descended to the dining hall to see that all revenge, the avowed plans, the uplifting of the had been properly cleared away. My friend gently mystery that encircled her, all, all so favorable to taking Agatha's arm, for which she was rewarded by me! Perhaps, with her downfall, my father's love a look of mingled haughtiness and rebuke, led her

"Do you love roses, Mrs. Raymond?" she inconquered—the olden grudge or the newly awakened | quired, in a low, emphatic tone, and her hazel eyes

"Not particularly," she replied in a listless, in-

"But this rose-bush? look, please, it is a peculiar dread and temptation within. She listened in flower; its fragrance is uncommon. Does it call up wonder, and I saw changing emotious sweep across no memories, no associations to your mind, Mrs. the fair face, so calm and unruffled usually. I told Raymond? The white rose and the violet call up a her of the threats uttered by my step mother the thousand memories for me, young though I am." Anna's sweet voice trembled with emotion. I watched intently my step-mother's countenance.

my face, mine sank beneath her steady gaze. I were of recollection, flush her face, then a startled, puzzled look. She put forth her hand, and broke off one of the roses; she inhaled its perfume eagerly; her hand was passed across her head several times; "And by so doing, bring discord to your home, a the voice with which she said:

great sorrow to your farher's heart? No, Grace! "Excuse me, I must get ready for a walk," was not so. You can bring peace to that poor woman's not as steady as usual. We exchanged glances of

"11 She says she knows nothing in her waking . For a week she resumed her usual manner, her hours of what she says in sleep. She will deny freezing stateliness; no word or looked betrayed her consciousness of the revelations made in her sleep. "So she may if you accuse her. I have your Again a merry company assembled, and with queenfather's invitation to remain with you as long as I ly grace, the mistress performed her part. But Anna desire; I will write to mother, that I am going to and I watched her closely; and an hour after midmake a long stay. I will assist you, Grace; your night, when the music had ceased, the guests gone step mother must be treated as one diseased. With home, and my father, wearled with business and excitement, had sought repose, Agatha stood in loose I yielded to the counsels and suggestions of my white wrapper before the rose-bush, with lighted best friend. I leaned upon her maturer judgment lamp and revealed thought. It appeared to us that and impartial decision. Night after night we the excitements of the social gatherings, entered upon by her to stifle memory and banish reflection. coming; and the fear and the hope possessed me induced the state of somnambulism. Also, that she that my father would discover her; the fear was grew, ever gentler and more tender. She seemed born of compassion that would shield—the hope of conscious of all our endeavors for her sake, thanked us with tears, invoked blessings on our heads, and I heard that she slept in a chamber by herself, said mysteriously:

"Soon, soon, you shall be rewarded!" We were leading her along the entry that led to her chamber, fearing: that she might be met with

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and started back. claimed.

ing; the large, blue eyes; naturally distended and upon me in her trance, when she called me so tensteeped in a dreamy haze, implying neither con-derly her child, her dear Grace! Yes, I gazed upon sciousness nor recognition.

All fear of my father left me then; I took his hand, and whispered softly in his ear-

"She walks in her sleep, dear father!"

it?-how came she so?-where did you find her? our arms intertwined, and I was dreaming of the Agatha, darling! speak to me! Anna, Grace! when summer fields and arbors, though without the snow -where has she ever been so before? Agatha, lay deep, when sudden, loud and pieroing, a shrill love! do you not know me?"

Anna gently explained; and in his terror and be the silent house! wilderment, he rated us soundly for not telling him before. Alas! he knew not our reasons for silence, and pale on the floor beside me, hastily throwing Vainly he implored his wife to look upon him—to over us the first garments we could find, we rushed give him one word. We had entered her chamber, Agatha standing erect and impressive, her bloodless face turned full upon her husband!

"Who speaks?" she said at length, as I took her hand.

I told her it was her husband.

"I cannot see him, Grace. Take his hand." I took my father's hand, and a shudder coursed through the frame, that, statue like in attitude and is Agatha?" he cried. So much of anguish, terror immobility, stood before him.

"come to see me thus—to hear from my lips the He did not repulse me then; he strained me closely truth? You have been kind and generous, Arthur to his bosom; he sobbed forth anew: " Where, where Raymond; but gold cannot buy the heart! Mine is she?" is buried with my lost Willie-far, far out at sea! Anna, the ever self possessed, unselfish friend! she You married the toiling girl, and gave her costly took his hand, and whispered comfort. She could robes and glistening jewels-you knew not that you not have left the house, bolted, and barred as all seband!"-her voice trembled with penitential sorrow, over the house? a sweet humility gave charms to the cold, haughty she folded her small, white hands in entreaty.

that love to Grace-your child, so beautiful in soul! every flower and bud was gone, though filled with I strove to draw you still more from her—forgive them the day before! me! I come of a wicked, fated race! My mother "She has been here," he cried. "My God! where died a suicide, my father was a murderer, and died is she now?" a felon's death. I-"

ous, girls! Call up some of the servants! Help me every nook and corner; we aroused the servants, to put her to bed! She cannot be herself! This is and they, with torches, searched in the snow-covered too horrible!"

"I see you no longer, Arthur; where are you?" found. calmly continued the somnambulist. "Take, again, your daughter's hand; I have something yet to tell

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Mechanically he obeyed; large drops of perspira, with a bark, and instinctively sought her chamber. tion rolled from his forehead; his knees trembled with dread-fear, amounting to superstitious awe, animal looked under bed and table, and setting his possessed him.

" One month, one little month more, and peace shall fold her white wings over this threshold. Little copy, that in summer time was covered with jasmine Grace shall be rewarded with a father's love-Anna and honeysuckle. Fido jumped out upon the balwith the lasting wreath of friendship—and Willie, cony. There he stood awhile, snuffing the keen air, my sailor-boy, shall meet his bride! Arthur, you uttering cries that thrilled our hearts with terror; will benceforth arouse to life and duty, when I, the suddenly, with a bound and a prolonged howl, he shadow, have passed away-I would have destroyed advanced to the railing, leaped, and disappeared in -no, I would not-not now-never again! Better the night below. thoughts possess me even in my waking hours. In one month-remember !"

th her in his arms, and placed her on the bed. She breathed naturally, and appeared in a profound and healthful slumber.

For an hour he watched by her bedside, and then he came into the room, to which Anna and I had re- limbs, and put warm garments upon her: she tired, and questioned us concerning all we knew of breathed, and showed by signs that she recognized his wife's strange state. We told him all, omitting us, but she never spoke again! She called for pen only such parts of her discourse as would tend still and paper, and wrote rapidly several pages, although more deeply to wound his feelings. I saw that he her strength seemed wasted, and her limbs benumbed suffered—that his heart was wrung with anguish with cold. Ere this, the life like expression had reand disappointment. A few months ago I should turned to her eye, but her frame was rigid, and her have exulted in his grief, remembering that he loved hands maintained their loy coldness. Her lips not half so well my gentle, faithful mother; then, moved and her eyes glanced upward as if in praver: looking into Anna's angel counseling eyes, I could she put her hand upon my head in benediction not yield to bitterness and recrimination.

that had occurred; and when my father brought in then looking at us solemnly and sweetly; she looked the physician to see her, on plea that she had not again to heaven and died! rested well, and complained of fatigue, she laughed I cannot depict my father's frantic grief; it was scornfully, and said she was as well as ever.

No change occurred in her outward demeanor; perhaps she was a shade more pensive, but that was wept since my dear mother died. And Anna, hoverall. No symptoms of ill health manifested them ing around us like a consoling angel, spoke to us of selves; she was always pale, and the steel-like gleam the great re-union hereafter, of the happiness of f her cold, blue eyes was the same. Thanks to the freed spirit, of her calm and Christian death. Anna, I felt true pity for her, and even a feeling akin to tenderness, for which my father unbent to affection so long withheld—he gave me the love so praise me; and for which, in after years, my con- long denied. Before me, his young and unlovely science approved me loudly.

My father watched his strange wife with agonized solicitude; but he could not be brought to believe strong man sobbingly confessed, that she the newlyher words, other than as the ravings of a disordered mind, or fantastical dream. All the accusations hurled against herself, her avowal of love for one long departed, weighed with him as naught; but he perfume from her unloosened hair, as we found her, watched her with the care of one who deems his treasure about to be wrested from him. He showered adorn her shroud, and strewed them lightly over her presents and affection upon her; waited upon her bier. alightest wish with prompt acquiescence; beneath it

all she remained cold and unmoved. Two parties, on a large and munificent scale, took hand, and Anna one of blue.

"In three weeks hence—remember!"

the was more animated than ever. She sang a her wealth afforded. weetly touching ballad of the sea, and methought I Poor Fide was lame for many weeks—the result of tw tear-drops in the large, blue eyes.

Dread and undefined aprehension weighed heavily our peaceful homes and and my spirits, and I could see that Anna's soul was In her dying words, Agatha invoked for me my

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that unaccountably welcome, appeared: gradually to He came still nearer, looked into his wife's face, settle upon us all, harmonizing the discordant elements, lulling to rest the antagohlems of the past. "My God! Agatha, what is the matter?" he ex- Often, in those days, have I gazed upon my stepmother's cold, impassive face, until it seemed to She moved majestically along, not a muscle quiver- glow life-warm with responsive love, as it beamed her with compassion and forgiveness—thanks to my Anna's teachings—with tear-filled eyes.

Three days of the new month had gone. We had chatted till late into the night, and Anna and I had "Walks in her sleep!" he repeated; "what causes retired to our chamber, had fallen peacefully asleep, cry-not of woman's voice, however, rang through

> I was upon my feet in a moment; Anna, alarmed out into the dark passage, in the direction from whence proceeded that cry of terror, towards Agatha's

> We met my poor father in dressing gown and slippered feet. His face was pale with extreme agitation—the hand that held the lamp trembled vio-

"My children !-for God's sake!-where-where and affection was in the hurried question, I burst " My husband!" she replied in a sorrowful voice, into tears, and threw myself upon his neck.

fostered a viper by your hearth! Arthur, my hus ourely was. Had he looked in her favorite place—all

He had: silently, with great tears rolling down countenance; setting down the lamp upon a table, his furrowed cheek, he led us by the hand through the dining-hall to the deserted parlors. The rose-"I am not worthy of your love and care! Transfer | bush was there, but strange, inexplicable token!

We aided him in the search; bolts and bars were "Stop, Agatha! You are insane!...She is deliri- all secure; we peeped into closets and garrets, into garden and over the grounds. She could not be

At last the bustle and confusion aroused the sturdy house dog, and when we told him of the difficulty, and pronounced Agatha's name, he bounded away

We followed, father, Anna and I; and the sagacious forelpaws on the window-sill, howled piteously.

We opened the window, which led to a small bal-

We followed with our lanterns, hushed and breathless; we heard the bark of the faithful animal, and Her eyes closed slowly; her head drooped to one pursued the sound. We came to the deserted sum. body of Agatha, licking her face; that face was colorless as ever, the lips were parted in a smile, the blue eyes open, staring, expressionless!

We bore her to the house, we chafed her cold joined my father's hand to Anna's and mine : gave The next day she was as usual, unconscious of all me five closely-written pages, and one to father:

> so great, so real; it overwhelmed me by its intensity: and I wept with him beside that corpse, as I had not

From that day, my father's heart sought for the child, he poured forth his penitonce, and demanded of me forgiveness for my mother's wrongs. - The departed, had been the one true love of his life.

The snowy and reseate blossoms of the fated resetree decorated her white robes, and exhaled their lying on the cold, deep snow. We gathered them to

In the five, closely-written pages, traced by that dying hand, all is corroborated that she spoke in sleep. A full confession of the past is there; sin place at our house during the month. No expense and misery from childhood; misused faculties, was spared for refreshments, music, and adornments. blighted hopes, lost love, despair and gloom and Even I received a pink silk dress at my father's surging, sinful thoughts, that were stayed by an angel's hand, ere they found embodiment in still At the close of the first party, my stepmother was deeper guilt. That record is sacred to me—not even found in her usual place, disrobed and sleeping, yet my father's eyes have seen it. The long letters she standing erect, by the rose bush. She spoke to us wrote were addressed to the mother of that Willio all affectionately, and repeated slowly and solemnly; she had named so lovingly, who slept beneath the blue Atlantic wave. From other climes old associ-At the last party that graced our spacious house, ates addressed her, and she denied them not the aid

his leap from the high balcony. How Agatha escap-We watched her as she retired to her chamber, ed without broken limbs is a mystery. The physiand we saw her issue forth, in snowy night robes, a clan thought her death was caused by exposure to lighted lamp in one hand. We followed, (my father the cold; but we all deemed it caused by some mys-Tas always with us) and before the rose-tree she terious influence that overshadowed her life. She mained standing; but she spoke not again to us; had not pined away—in all the pride of her youth Soon, soon!" were all the words she uttered, and and beauty the "shadow" passed on; and when time to saw her safe to her bed before we retired for the had brought healing to my father's torn and bleedalgation of an and a section irradiated

bubled, although she strove to maintain a noble father's love, and it has since been fully awarded.

Anna, too, was remembered with fervid gratitude and Anna, too, was remembered with fervid gratitude and affection. Her mother was in humble circumstances,

and my father offered both a home for life. They had lived with us five years, when Anna married; history of any one, much less of you, for it always are called to a better and a brighter home.

we take him to Agatha's chamber, the faithful creature leans against the window-sill, and utters a and our hearts say: "Peace be with her!"

> Written for the Banner of Light. WORK AND THINK,

We' who sway the axe and hammer. Carve the stone and till the soil. Midst the busy din and clamor-We must think the while we toil.

" Work and think!" the world's great motto-E'en your anvils ring it forth; Mine and mill, and granite quarry, Wake the echo round the earth, Work and think-what mighty wonders

These bright, magic words have wrought; Learning's laurels, truth's great contests, All are won by toil and thought. One bright, burning thought may sever Many a link in Error's chain; One bold deed may break forever Many a galling thong in twain. Throw, then, from your thoughts the fetters.

Free and fearless let them play,

And, expanding, higher, better, Speed them onward with the day! Let your limbs be over ready, Let the aweat-drops freely flow; Strike with vigor, strong and steady, And the world shall feel each blow! Work-and thought shall be the brighter. Firmer, stronger-hope and hand;

Think-and toll shall be the lighter; Mind shall strengthen, heart expand! O. S. H. Boston, 1859.

Written for the Banner of Light.

HEART HISTORY:

A MANIAC'S TALE. BY HUDSON TUTTLE.

In the flower-wreathed spring, I said to Inez, "Let with hands pressing each other's, but gleeful as me, and I burst into tears. children chasing butterflies on the meadows, where A breath from the moist and fragrant lips of Spring, spiring me with cheerful self-reliance. cast the snow-flake petals in a shower over us, fall- But a new misfortune came. I fancied that I ing on the autumn tresses with which the wind loved one who came crafty as a fox, treacherous as

it? Not L "Do you not love the spring?" asked she. to be displeased with it?"

azure arch above us."

with the blushing green around it.

deem her, still wears the mourning weeds of her death."

yearly sorrow!" "Nay, Inez, that is a trophy which the frost-king has set up to warn the growing beauty around us of a fair record, of what use is a lingering life of pain? its inevitable fate."

brook laughs at your fancies."

rook laugus at your lancies." [1agot's name / No; 1 was made for nappiness, and "Nay, you wrong the brook; it is not laughing at if plunged in misery beyond escape, give me death!" me, but having been borne from the ocean by the pirate clouds, it laughs in anticipation of again rolling free and untrammeled in the infinite swell girl's heart." of the billows."

"There our poet misinterprets; the brook coming neath which it flows."

of the tossing billows."

loes it say ?"

the rapids, and am now sailing on the unruffled lake-ing. He asked to visit me, and I consented, and

read, the other is a heart history, read only by my a fit of nervous abstraction you pressed my hand to The cold, bleak, storm-sky of a winter night which shall I tell you?"

self. Which shall I tell you?"

"The heart's history. I care not for the world's and now she is the loving mother of three beautiful | puts the worst construction on our actions. It knows children, who hall her their guiding angel, even as I not the interior motives which prompt us, and hence once hailed her. This house will never know anoth- should not judge. The world! an old crone gossiper mistress, and father and I will live here till we ing over her tea, chatting with calloused tongue through her decayed teeth! I'll not hear her story. Fido is still living, but he is very old; and when Give me the heart's, which conscious of every thought and feeling, can only give a truthful tale."

"Well, the heart's history you shall hear; but bestified cry. Then I silently press my father's hand, cause the world abuses you, you should not abuse the world, for it is a myriad to one, and is sure to come off victor in the unequal combat. It will not be improved by abuse—it has more happiness than sorrow, more beauty than deformity, more goodness than sin."

"Before the heart speaks, let me wreathe its possessor with these clotonias and anemones, snatched from oblivion in this solitude."

Perhaps I saw a blush when the chaplet fell on her fair brow; perhaps it was the reflection of the pink blossoms; I at the time was too forgetful to remember. Bewildered by the loveliness of the face thus bejeweled, I stammered as I seated myself: I listen-

" From childhood I was misunderstood; for, though parents and friends were kind, my heart was not fed with the food it craved. I moved alone, as a wanderer in the midst of an illimitable desert. Early I was taught to rely on myself. If I had hopes of arising from my humble position, they must be realized by my own efforts. My mother loved me, and I worshiped her, yet hers was a wrongly manifested love, and only made me more eager for that which I never felt expressed. These are days of childhood, which arise in memory like green islands in a parched desert. I still remember my little spaniel, with which I played the day long, and the exquisite sorrow I felt when my little sister cried as I came from school-' Yip's dead-Yip's dead, and buried under the great apple tree.' I watered his grave with my tears, planted it with violets, and the next year it was my favorite play-ground, hallowed by sunny memories. Then I thought my sorrow unbearable, but after years brought trials of greater moment. I left home to attend a distant school, and suffered the rude pressure of the jostling world.

One evening, just as the shade of twilight fell, I stood by the school-room window, and looked out on us go down to the glen, where the brook babbles, the hurrying crowd in the street. Everything was and the shadows dance to its music, for the trees strange; the future, to me, appeared dark as the droop in your absence, and the flowers pine for their gathering gloom. Lonely, homeless, obliged to stand queen." So we went, not arm in arm, like lovers, or alone, I shrunk from the prospect; my courage failed

The teacher came to me and kindly inquired my the wild spotted lilies in ripened modesty conceal trouble, and I frankly confessed. I was heart-hometheir beauty in the tall grass. A thousand themes less, a stranger, a cypher, made to endure, so it apdiverted us. As we passed through the orchard the peared to me. I wanted a support. I could not brave red bird chattered among the apple blossoms, and life foremost and single-handed. He was a good the wild canary sang among the wreaths which man. Taking me by the hand, he told me of his would crown Autumn's offering with luscious peaches. trials, and how he conquered and succeeded in in-

dallied, and seeming to say to the swan-like neck, an hyenn. He knew that my weak point was love "There are pearls as white as thou." Who believed for travel; that on that altar I would sacrifice my happiness, almost my life. He wedded his love with the gratification of this desire. He had been an ex-"Of course I love the Spring. What right have I tensive traveler, and related the story of his voyages with brilliancy and fascination. Our bridal tour "None whatever," she frankly rejoined, "but, on was to be a pilgrimage to the shrines of poetry and the contrary, we should be very happy. This spring art. The Pyramids, which silently and sad watch is the most delightful I ever experienced. How fra the march of ages, were first to be reviewed, then grant is the west wind, gently fanning us, dense followed the sacred city of the Jew, the rock hewn side; her rigid limbs relaxed their tension. My mer-house, its door was open, and Fido stood over the | with the kisses of a myriad flowers, and how musi | Petræ, and the ruins which moulder in the desert; cally the hum of the begs in the ocean of sweets the temples of Greece and Rome; and then the grand above us. What a fine carpet Nature has woven for scenes of Europe; the awful Alps, with its glaciers, us this year, and how kind she is to throw such an its mountains, lakes, and quiet villages, to float down the Rhine by feudal castles, and a thousand "It is all radiant beauty, yet these twenty years cities; then to cloud wreathed England, to the she has been equally kind, but found no response shrines of Anglo Saxon worship, and lastly, to dwell from us. After all, Inez, the heart is of more conse in a fairy cottage among the sublime mountains and quence than all the rest of the world, and if happi-lakes of poetic Scotland. Such was the vivid picture ness nestles in its sanctuary, the bleakest Siberia he drew; my girlish fancy was enchanted, and I becomes a paradise. Now we are so happy, Nature consented to barter my eternal happiness for a few puts on her gala habiliments; birds and bees are years of travel. It was the only means by which I ready to expire in transports, and the flowers are could gain my purpose; a fearful price it was, but I pledged myself for its payment. I tremblingly fragrant with joy."

Pledged myself for its payment. I tremblingly
We approached the woodlands which skirted the awaited its fullfilling. I shuddered when I thought glen—a deep ravine with a broad interval, through that so soon he would call me his, but I drowned it which a brook hastened among the pebbles and in visions of travel. The day drew nigh-one sun rocks. Not a word was spoken as we passed beneath only intervened - when I was informed of the true the gothic pillars and arches formed by their brawny character of him I had supposed the soul of honor. limbs. Close by the bank of the stream we found a I recoiled from him, I detested, I abhored him! Yet mouldering daddock, to conceal which, Nature, in an my air-castles were dashed to earth, and my future orderly mood, had sown a bed of mosses, and there seemed involved in their ruin. The world laughed we reposed, in silence. The wind murmured in the as it always laughs, when one of its members fall. awaying branches far, far above us, and the brook The village gossips chattered like jays in autumn, laughed at our feet. The place was too sacred to be and not content with the flame the truth kindled disturbed, and electric glances served for the inter- they 'piled' on falsehood after falsehood, until it change of thought. A rustle above us broke the threatened to devour me. I was represented vile, enchantment. It was the toying of the winds with degraded, a would be outcast of society. You well a branch of dry leaves which the storms of winter know how keenly this bitter frost cut the already had not snatched away, which contrasted strongly torn spirit, and you'll not feel surprised when I tell you that for months I remained completely crushed, "See! see!" cried Inez, "Spring, joyous as you heart broken, sick of life, and seeing no relief but in

"Death! hope in death so young!"

"Aye, for when its page is blotted beyond hope of Do you suppose I am like the wretch who prays for "Ha! you certainly have turned poet; the very life, though it be endured in the foul dungeon, or the fagot's flame? No; I was made for happiness, and

> "A mystery you are, Inez." "You mistake, for my heart is just like every

> "But you must tell me how the lily, after being

thus trampled, recovered."

from the sea has not forgotten the storm chant of "The sequel is more delicate than the chapter l the waves, and is repeating it to the great trees be have revealed, and to you, of all others, I had rather not reveal is; but it is brief. I found consolation in "Then it must be friendly with the trees, and, writing; poetry and prose appeared in a leading methinks, friends should not part so quickly, for it journal under a nom de plume-sometimes under my eaps away like an arrow in the midst of its song, own signature. Some stanzas I wrote in a very de-See how it chafes to rush onward, and how it fills sponding mood, absorbed my melancholy, and, when the deep eddies with foam! Ah, it loves the caress published, brought a letter, from a distant person, the tossing billows."

Who claimed the tie of friendship, asking why one
That calm, deep spot, beyond the rapids—what so young and advantageously situated, wrote so mournfully? It was a frank letter, and I frankly "That is the holy calm after a period of trial answered it. I told him I wrote to dispel haunting There, in the rapids, is where the savage passions memories, and give my heart relief. A correspond rave, and force is expended against obstacles—then ence grew out of his friendly inquiry, and, before I omes the deep tranquility of the soul's rest." | knew it, I loved the stranger, whom I had never "You have read aright, I think; for I have passed seen, and of whom, beyond his letters, I knew noth-

"Ah, witch Inez, you speak of our meeting at the st." Ah, witch Inex, you speak of our meeting at the "Ah, now you speak of our meeting at the "Ah, now you speak of your life in symbolic land brown depot, where you came dressed in a callco guage-grant, what I have never asked, its history," riding-dress, and sun-bonnet to match, beneath which "My life has two histories—one the world has your eyes; blue as the sky, sparkled with dew, and in

"Am I not honest; and should you not tell me your history now, which you have refused so long?" "What care you that I should stir the ashes of consumed fancies?"

"I care, and therefore you must do it!"

"I'd rather suffer those ghosts which once disturbed me, to remain in eternal sleep, but if you désire to see them stalk through the halls of memory, I will evoke them.

I, too, was misunderstood, just as I believe all children are misunderstood, and to rid myself of annoyance I fled to nature—the depths of the wilderness -where, by the roots @ some great tree, or the banks of the stream, I thought long, earnestly, deeply, and held communion with her. Detesting the confinement of the school-room and the dictation of the teachers, I was left free to enjoy my inclinations. So dreamed eighteen years, when I fell in love with a dream—a school-mate—who, though good, pleasing, handsome, was far below me intellectually. But she was superior to the others, and to bear away the belle of the village was a feat a less impassioned nature than mine would desire. In the full tide of success I said to myself: Hold, what are you thinking of, if you are thinking at all? rather what are you dreaming of? Marriage requires eternal love, to be felicitous; eternal love requires likeness. What properties does your goddess possess that are lasting? Her dark hair will become grey, her eyes will cease to sparkle, her fresh complexion will wrinkle and sallow, her erect form will totter—and when she loses these she will not be like the withered rose, still fragrant, but a chestnut burr, covered with matted forms. What then is to be done, I asked my genius. My manhood is pledged, and there is no escape. I will not be the assassin to draw out her love and then . tear it from the trellis on which my own hand has trained it, to wither in the sun and mildew in the rain. No; but though a black night involves the future, I will plunge off.

"Ha!" laughed Destiny in myear; "fool, to hold a single word at such value."

"A single word, when it bears life or death to one, is of the value of that life."

" Is there no escape?" asked Destiny.

"Is there?" I eagerly oried.

"Make her renounce you!"

"I have it," I replied, and set to work. I did not tell her that I thought we were unlike, but made her feel that we were, by every word and action. Instead of conversing on the common gossip at which she excelled, I confined myself almost exclusively to subjects beyond her reach. She loved jewelry-I detested it; her hair was straight—I fell in love with curls; she desired to dwell in a retired cottage-I to flash in grand society, to travel, and buzz in the throng of fashion. She was abashed at the prospect. The gulf between us became as deep to her as to me, and as full of misery. Just then, as my lucky star would have it, another beau came in, and I politely made my bow with many protestations.

When I went out the calm moon met me, and the stars smiled from their undisturbed thrones. My heart, sustained by the unalterable purpose of reason, revealed itself to the sympathizing heart of nature, A moment of relief, and then the wave of loneliness dashed high over its prostrate hopes. The forest I traversed to reach my home was a desert of solitude: I a wanderer carrying an ocean of sorrow in my breast; for when I found the object of my affections lost forever. I was seized with unutterable sorrow. more deep and poignant than I had previously supposed myself capable of suffering. Life-the beyondwas a fog-enveloped sea, and into its night my bark drifted by inevitable fate, peopled with demons, howlng and hissing over its wreck. Ah, thought I can a little mortal bear so much? an animalculm tossed by uncontrollable fate; he cannot escape. Life loses its charms; we are bound to a rack of flame, yet live-live to endure-live against hope. My eye fell on a rugged rock by the pasture-side, and I thought how long it had endured, gathering new beauty at every trial. What a satire on my weakness! I looked up among the foresters, grown grey in baffling storm and rain-how insignificant I grew! An owl shouted mockingly, like a fiend exultant over the desolation of despair. Light clouds floated against the stars, flecking the azure of the bediamoned sky, and a zephyr fanned my fevered brow like the mild breath of a ministering angel. Far away on the treegirted west, the black browed tempest arose, chained with red lightning. Nature sympathized with the storm within me, and her thunder-dogs bayed hoarse and madly as their black car rolled up against the blue sky. I arose strong in resolve, and fixed in purpose, and wended my way homeward solitary but not oppressed.

You know the remainder. When I read your pub. ished lines. I felt the breathings of a kindred heart -one in whom I could repose while I gave it protection. I wrote to you that love might respond to the love it unconsciously evoked. Never can I express the intensity of the emotions which rocked my heart as the wind sways the tops of the trees. When your first letter came I dared not tear the envelope, for "I knew it contained my doom. I thrust it into my pocket, rushed out of the office, mounted my horse, and only after a mile's gallop did my courage rise sufficiently to venture the hazard. It was a plain letter-a letter which made me feel at home, without endearing terms or compliments, yet it responded to my thoughts like the chime of the billows. or the inflowing of two drops of water. I was satisfied. The sky cleared—the star of destiny revealed itself. Afterwards came a miniature answering all my

expectations. The high, full brow, the large, blue eye, the expressivo, finely-moulded lips, the swelling bust, all, and more than fancy dared idealize, were portrayed. And then came the rich word, on which the destiny of both our lives depended-I love you." "No more," cried Inez: "I will not listen to your flattery. See, the squirrels are laughing. Let us

We went as we came—two children still—wondering why men grow old, women decay, and death. claims its own. We went home to our Gothic cottage on the brow of a bluff. Its piazza was supported by columns of cedar, from which the bark had not been removed, around which jessamine and morning glory luxuriantly twined. We passed up the pathway bordered by peonies, pinks, and roses. around which the humming-birds hung like jewels. Ah, happiness! The day was a rosy dream, and the future-we cometimes for a moment caught the roar of the far-off breakers, but they were forgotten" in present joy. Thus a year passed, to which I refer with the same feelings Adam must have experienced when he contemplated Eden forever lost.

The cold, bleak, storm-sky of a winter night involved the earth, alumbering beneath its snow-shroud.

The hearts of those within the cottage sympathized with the cheerless without. Inez lay on a couch of pain, and the breath which ushered an immortal into existence, set her spirit free.

A great black shroud fell over me. Lealled her back, I beseeched, I invoked, I plead with inexorable fate, but to no avail. Its decree had gone forth irrevocably. I hung over the wreck of her mortality, bathed it with tears, and covered it with kisses. They tore her from me; and when the biting blast drifted the snow in my face, I heard the clods fall on her coffin. Then I plundd into the grave, for I would not be separated from her, even in death. But they defeated me. They dragged me thence; but I fought myself free, and rushed into the wilderness, raving in frenzy. Oh, what a night of years was that I each moment an age filled to brim with

I sat by the roots of a monarch pine, to rest from years of madness. I remember the moment well: how the blue sky bent above me, and the birds sung, and the winds murmured in the branches, all

you gone away, to return after trying me? Do you exist? Tell me, that I may die in hope !" Lightnings broke around me, wreathing in fantastic rainbows, flickering and waving, and I fell into a deep sleep. When consciousness returned, a circle of light appeared before me, in the centre of which I saw my lost Inez! Smiling, she approached me. I felt her hand grasp mine, and our breaths mingle. Then she told me to mourn no more, but to go out into the world, and work for the good of my fellows, until death claimed my mortality, and then we would be united in bonds death could not sever, but eternal as

I awoke; the shroud was removed. Nature welcomed back her suffering son. I was no longer mad. I went into the world, not eager for wealth or fame, but to do good to all, that when I join Inez she will not be ashamed of me, nor I afraid to stand in the presence of any man.

I have told my heart's history to you; my fancy -love-madness, and redemption. I can write no

Philadelphia Correspondence.

Miss Munson's Sabbath Discourses.

DEAR BANNER—After a heavy snow-storm, the morning sun shone brightly on the Sabbath, and Spring's "etherial mildness," reigned. Miss Munson occupied the desk at Sansom street Hall, and gave us an able discourse on what the so called Christian Churches had done for humanity. Departing from the simple rules, the law of love given by their founder, Jesus, they had substituted creeds, formed sects and built towering places of worship, each issuing the mandate of salvation according to their own views. The churches had sent abroad their missionaries to the distant heathen lands, where the people had, in many respects, a higher standard of where the people had, in many respects, a higher standard of morality, and a true, intuitive perception and veneration of the Deity. In many respects, they were not bettered by the introduction of Christianity, but adopted the vices of civilization with their new belief. The idea of the Trinity existing long before the advent of Christ, the triune principle onbodied in man, and worshined as his highest concention of ing long before the advent of Christ, the triune principle embodied in man, and worshiped as his highest conception of God, was renewed by Jeses, and presented in another form as seemed fitting for the minds of the time, and was but a repetition of an existing and accepted belief in the nations around. Jesus was but a man, endowed with a great affectional nature, that gave him wisdom; but he was not grandly intellectual. By his clairvoyant powers he foresaw the doom to which human bigotry would bring him, and for awhile his human nature shrank from the ordeal. But the hight of Truth overcame, and he suffered death for Truth's sake, leaving those simple and beautiful rules of life, which man has not yet lived up to, and perhaps never fully will. not yet lived up to, and perhaps never fully will.
Thus, the churches have increased, and animale

not yet lived up to, and perhaps never fully will.

Thus, the churches have increased, and salaried preachers teach the Gospel, thinking and speaking only of the salvation of souls, and setting aside the physical, with which these teachers have naught to do. Once, the Temperance cause stood by itself, unassisted by religion, for it was customary and fishionable, even for ministers, to drink wine, and the churches would not advocate its removal. Now, that temperance has become popular, it forms a part of the discourses from the nulvit. Ever teaching of the Heaven beyond, man from the pulpit. Ever teaching of the Heaven beyond, man was not taught his duty here, so that harmonious influences might surround the individual, and, body and mind in harmony, the soul might grow in beauty and strength. We owed duties to every department of our being, and it was as owed duties to every department of our being, and it was as much a sin to neglect the physical as to neglect the mental and spiritual. And this the churches had overlooked, and the new light given to mankind through Spirit influence was arousing in the souls of each and all, "To learn to know thyself." Our own powers and capacities, strength and

arousing in the souls of each and all, "To learn to know thyself." Our own powers and capacities, strength and weaknesses, was the life-labor of every man and woman, and the only road to salvation and harmony.

Several questions were asked and promptly responded to. In the evening the lecture was on "Supply and Demand; or, Whatever is, is Right." The medium said: Man, knowing of no other God, no higher standard than that within his own soul lived up to the god of the God. He acked own soul, lived up to the promptings of that God. He acted in accordance with the light within, and though to those who had a higher consciousness of right, of truth and justice, he acted wrongly, yet he did the best he could; as his short-comings were no demerit; his brother's better life and actions no demerit, for he lived up to the requirements of the God within. The Hindoo mother, who sacrifices her infant God within. The finition motiver, who sacrines her limite to the crocodile, believing it to be a sacred offering to her God, acts in accordance with her highest view of right; and her affection for her offspring is as deep as that of the Christian mother. We, by a higher light, view the deed as unnat-

ural.

If God has power to set aside the inharmonies and discerds of the human race, and leaves them to struggle and suffer, we must infer that he is unjust; but if all things are doing the best they can in the progress of development, if Godis doing the best he can, then will we feel submissive, contented, satisfied that all that is, is right.

The enslavement of the negro appears a great evil, aud, for a time, it doubtlessly is; but in everything is the predominating power of good, for God is in everything, and there is nothing in which God is not. By their intercourse with, or nothing in which God is not. By their intercourse with or subjection to, the white man, the negro partakes of his ele-ments of refinement, thought and advancement, and obtains good, which could not have been obtained in any other way. Not for this should the Northern man relax his chords to free him—for he makes that effort from the prompting of the God within—but he will never free the black by force; he will not be free, he cannot appreciate liberty, until his soul has grown to understand it—then he will be free; for the power and strength will be within him then, and not until then. There are productions of nature corresponding with the inhabitants of the various climes. In the North was the

granite, and like it the soul of man—strong, daring, energetic. In the hardy North, men were intellectual thinkers, and prompt in action; in the warm South they were indoient, careless, yet with beautiful traits of character, corresponding careless, yet with beautiful traits of character, corresponding in all to the soil they dwelt upon, with far different needs from their Northern brethren, and with the supply adequate to the demands of their natures. Thus every country had its peculiar characteristics, and so of its inhabitants; and everywhere the needs of mankind met with the corresponding supply; and it was high or low, as the standard of the man, and right in its place and time. If we would not accuse God of imperfection, we must acknowledge this, and individually strive for a better knowledge, a higher standard, which we can attain to by the study of ourselves.

strive for a better knowledge, a higher standard, which we can attain to by the study of ourselves.

Questions were asked: If although in some cases justifiable to take life, yet although that be a right to the individual who commits the act, was it not a wrong inflicted, by depriving a person of the experiences of earth, by taking him prematurely from it f'Answer: it was depriving man of the knowledge and experiences so necessary; but if a strict sense of justice, the highest conception of right, guided him who took life, his was a right, as he felt and understood it.

Saveral other nuestions relating to the subject ware pro-

a right, as he felt and understood it.

Bevoral other questions relating to the subject were propounded, and promptly responded to.

Bro. Jocelyn is staying awhile in the city. Next week I hope
to send you an account of a case of healing performed through
thim. It is one of our modern miracles, simply schleved by

spirit agency.

Circles are held at Bro. Henck's every week. It would be Circles are held at Bro. Henck's every week. It would be well for strangers visiting the city to attend them. Good mediums will be in attendance, and I have great hopes that our slow, quiet Quaker city will emerge entirely from its spiritual drowsiness, and become, like the Eastern cities, a beacon-light of Truth to many, teaching, as others do of spiritual beauties. Yours for Truth, Cora Wilhurgh. Philadelphia, Fibruary 28, 1859.

FOREIGN.—The Paris correspondent of the London Times asserts on trustworthy ground, that the King of Sardinia is determined on making an attempt to drive the Austrians, with the object of constituting for himself a kingdom strong enough to resist Austria on the one hand and France on the catoga to resist Austra on the one hand and Arabe of the other, if need be, and that it will compromise Venice, and at least 12,000,000 subjects. An absolute cartainty is full at the Count of Zurin that France will help Pledmbut against Austria, and that Bussia will be with him passively, if Austria be left to fight alone; but actively and openly if any other power asilab Austria. ... England and Prussia are expected to be neu-tral. The above is asserted to be the deliberate plan of the King of Sasilnia and his Cabinet, and nothing but the with-

King of Sasting the his cannot and nothing our one wise-drayal of France, will divert them.

The news from the Danublan Principalities is considered of a scrious character, and in that quarter which may be more difficult to deal with than the affairs of Italy.

The cold, we HIGGIRSON, the will have the We we requested to authorize that Il. W. Higgineba; of

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BOSTON, SATURDAY, MARCH 12, 1859. Published at No. 3 1-2 Brattle Street,

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SKEPTICISM. To doubt is to begin to learn. Inquiry ever precedes knowledge, and there can be no knowledge but fear that God will not accept of this sacrifice of without it. A man must needs be a skeptic as a fools." condition of his being a believer; else his faith amounts to little more than a blind and aimless superstition. We know it will startle those minds civilization, has played a leading and essential part; both body and mind. None but a medical man knew the stantiated, abound on every hand.

was not until the days of European civilization began to dawn, when nature and her mysteries were the expanding intellect, that the spirit of speculathey occur. But a thoughtful and comprehensive also may need social exhibitating exercise, free from their own special anxieties. review of the entire field shows one fact above all other facts; and that is, that there has ever been a came, especially in respect to the brain, from a change in the load that was laid upon it—to loosen the bonds variation; but instead of the various and multifarious reading with which it was so tightly bound—to get larger to which so many were addicted for relief, it was better to take up at regular hours, some specific, literary or scientific room to breathe and live in. On this very account pursuit. A deep interest can be acquired in these and the All grew naturally out of the spread and increase of actual knowledge; for knowledge alone is capable lar recreations. of dispelling the mists of superstition, and, these once swept out of the sky, men and things are speedily reduced to their right relations. And inthe forerunner of inquiry.

In the progress of civilization, skepticism has played the most important of all parts. It has attacked all orders, all privileges, however entrenched, all institutions in turn, and upon every imaginable topic it has made vigorous and effective encroachment. It has fixed knowledge on surer and firmer foundations. It has, by sapping and undermining the privileges of class, made broader the basis of personal liberty. Despotism, whether of the church or wonderful effect. The power of kings and nobles parallel. And that this was not so in the case of ecclesiastical power; that is, that the people are more rulers than the church.

There has, in fact, been no reform in religious tablish museums and public gardens. matters that did not originate from without religious institutions and organizations. The church has always yielded because of external, and not of internal, pressure; because of secular, rather than of ecclesiastical force. This achieved what was absolutely necessary as a base-line for all reformatory operations-toleration. This ground once gained, the rest followed as a necessary consequence, though it may have followed ever so slowly. There could course no knowledge, unless the mind was first re lieved of its unnatural pressure, and of its restraining bonds. And without absolute knowledge-without that growing familiarity with the phenomena of external nature which gives courage and confidence to the human mind, and frees it from the dark prisen-house of those superstitions in which it has groped all through the days of its abject ignorancereligion and the religious sentiment! would be only human civilization, and man would remain the slave rather, than, the master. A comet, or an enlipse,

man intellect, which should impart to the conscience both tenderness and power.

In physics, skepticism is the very dawn and origin of science, and in religion it is the beginning of toleration. And toleration, imperfect as it is even in this much-hoasted age, has been gained only after the severest struggles and with the profoundest sufferings. One genius suffers because he asserts that the earth moves, rather than the sun; and another, because he maintains that human reason is of more authority than the Pope. They have all been skeptics-these great men who have moved the world forward in its career; not one of them has sub scribed to existing authority. The tendency has been, and still is, to doubt; to inquire; to refer back to the reason again; to question the grounds on which assertions and authorities rest. And all this gives large play to the faculties of the mind, and, with the invigoration thus acquired, a greater degree of health and freedom. And under such conditions, and such only, the human mind can expand and gather strength.

It is by reason, says Chillingworth, that man obtains knowledge; faith gives us only belief, which is a part of knowledge, and therefore inferior to it. It. is by reason, and not by faith, that we must discriminate in religious matters; and it is by reason alone that we can distinguish truth from falsehood. "God desires,"-says he in his "Religion of Protestants,"-" only that we believe the conclusion, as much as the premises deserve; that the strength of our faith be equal or proportionable to the credibility of the motives to it." "For my part," he adds. "I am certain that God hath given us our rea son to discern between truth and falsehood; and he that makes not this use of it, but believes things he knows not why, I say it is by chance that he believes the truth, and not by choice; and I cannot

RECREATION.

A meeting was recently held at the State House, at which this most important matter was discussed by several wellthat never habituated themselves to large generaliza- known gentlemen, including the reformer, Dr. Alcott, Dr. tions, to hear that skepticism, in the progress of Coale remarked that recreation is absolutely necessary for but the facts of history by which such a law is subwide-spread suffering that resulted from its neglect. The
body must have exercise; this it can have, to be sure, in ordinary active work; but it needs exercise, also, which has The Asiatics knew Deity only through the im- a glow of exhilerating pleasure in it. A lady, for instance, at pressions made by external nature, with its gigantic times needs physical activity which furniture-rubbing and and insuperable forces, upon their imagination: it other sorts of house duty cannot give. She must get out of

He remarked that boys and girls should have more equal gradually mastered by the mind of man, that the opportunities for the healthful spending of their leisure time, incubus that lay on the imagination was lifted by than is now generally the arrangement. While the brothers when away from study, are running, leaping in the fresh outtion and inquiry prepared the way for the reception bandkerchief or work ornaments, thus, still more weakening of a large and exalted faith, a faith that struck its the frame which has already had enough of such process in roots more and more deeply into the strong soil of the school-room. This bending over either book or work so reason. Then came the dark days of monkishness continually, is ruinous. There is scarcely more than one in and priestly rule; then the dawn again, slight and twenty of our females without a curved spine. Free activity in the open air is most especially needed by our girls and gradual at first, when the ecclesiastical power was women, and also by the other sex, and this without being slowly supplanted by the power of Feudalism; and chased and harrassed by thoughts of business, which ought then an Aristocracy, allying itself alternately with to be left altogether where the business is. Some of our the Church or the Throne, according to its hopes merchants rely for exercise upon the long walk from house of perpetuating its power. The whole of this great much of the value of the exercise by the money cares that movement is marked step by step, so that any careful reader of History may observe the several evi- their business, and take the time occupied in this solitary dences of progress of the human mind as fast as and scheming travel to walk and ride with their wives, who

It was further remarked that a very important recreation struggle on the part of the popular mind to lighten the currents of thought. Reading afforded this desirable it is, that the power of the priests over the con-return to them from other pursuits will always afford pleassciences of kings was first called into question; ure and refreshment. Some of the departments of natural then the power of ecclesiastics over the people. history, such as Botany and Mineralogy, might thus be pursued. Some of the best treatises in these branches have been produced by men who resorted to them simply as regu-

Very important and practical advice, moreover, was given in respect to exercise in schools. Instead of the dull and studifying sitting which prevails in many places of instruction the scholar should be put often in motion, regulated quiry is at the basis of knowledge, and skepticism is by the teacher, to relieve the constraint of the body and weariness of the mind. Schools ought always to have gymnasiums connected therewith, with such fixtures and machinery as could well be afforded, where many and various evergises could be practiced regularly, for the necessary development of the physical frame and the salutary refreshment of the mind.

"EDUCATIONAL MEETINGS."

During the session of the Legislature, they hold a series of Educational Meetings at the State House, at which some very important topics are discussed for the pulic benefit. At the meeting of last week the subject was, "The Culture of the state, it has assailed with indomitable courage the Beautiful." Mr. James Freeman Clarke remarked that it and perseverance, and every one knows with what was our duty-to unfold every power of the mind and body. The popular idea of education ignores the spiritual, moral it has curtailed in all directions, and the tyranny of of intellect. And only a part of the intellect, the 'quality of a clannish priesthood it has shorn of its sting. memory, is educated; while the reason and understanding Especially has this been the case in England and and imagination are uncultivated. So men's spiritual and France. The present aspect of those two countries moral natures are narrow and hard, and the physical nature would not seem to show, from the dissimilarity of is imperfect. The perception of the beautiful in nature—the branch of the subject to which the speaker devoted his retheir condition, that the cause had worked uniformly marks—was a faculty existing in man which should be unfoldin both instances; but uniform effects are not to be readed. The beauties of nature are for everybody, and are always sonably expected, unless the circumstances on which at hand. The faculty of perceiving it always makes men bet that cause has to work are in all essential respects | ter than they would otherwise be. It may not prevent all the softer vices, but it may have a tendency to prevent the feroclous ones. It has a tendency to prevent such feroclous those two countries, everybody may know. Yet in vengeance as that perpetrated recently at Washington. It both instances, it stands unquestioned that the brings men nearer to God, and therefore nearer to themsecular has gained the permanent mastery over the selves. It is a faculty which, in youth, needs training and among the methods of training are, to make youth familiar with the poets, to teach them drawing from nature to learn lessons in the schools upon these subjects, and to es Rev. Robert C. Waterson followed, speaking particularly

upon art-culture. He said that we could judge of the cultivation and civilization of a people by the art monuments which exist among them. And works of art give a character to people. They are the dignifiers of nations, and give a spirit to countries, and embalm them in the memory and veneration of mankind. It was a mark of greatness in Napolcon to desire to make the great city of his country the grand centre of the world's civilization it was that which induced him to accumulate there the great works of art and genius. He enlarged upon the subject in a speech of considerable elequence be no free inquiry, for the human mind, and of and enthusiasm. He made an appeal in behalf of the project, now before the Legislature, to reserve a portion of the Back Bay lands for a conservatory of art.

THE ADJOURNMENT OF CONGRESS. For a wonder, the 85th Congress came to its natural end last Friday without a rumpus or a row of any sort. Nobody was shot or stabbed. How many were guilty of carrying more liquor under their jackets, than the law of civilization and propriety allows, is a question for those who were present, and had an eye to that kind of statistics, to determine, In lieu of making any changes in the Tariff, whereby revethe childish thing it was in the twilight days of nue might be sepured for meeting the outstanding debte and carrying forward the current needs of the Government, both Houses at last agreed to pass an extension to the Treasury rather, than, the master. A comet, or an eclipse, Note Bill, so as to practically provide for a reissue of the would still have been thought the manifestation of Notes railing due between this and the latter Tally. This God's nanger . A monk , would still be thought a may answer temporarily, and will at last save the country. "divine." Propelytism by force would still be the the mortification of seeing the Government go, to protest ruling method in the church. And the human conscience would have been to day even more ornelly ing the rates of postage both of letters and newspapers so Wordstee, will lecture at Mewburyport, Sunday, March 20th. | enslaved, and more pitifully degraded, than the hu- that those matters stand where they did before. We had a

great deal rather put up with the hanking abuse than do away with it at the expense of cheap postage, as proposed. There was an amendment tacked on the Appropriation Bill at the last hour, forbidding the removal of the Boston Post Office to its new quarters, which passed both Houses; but it was clogged with such a restriction-namely, that the Boston remonstrants should themselves be liable for any damages growing out of a broken contract between our Postmaster and other parties—as to make it obviously a useless thing. On the whole, the session of Congress just come to its close has proved hardly more than a political debating society, whose discussions, however, have helped lift the curtain that hangs between us and the future.

THE TRACEDY AT WASHINGTON.

The lamentable occurrence at Washington, growing out of the dishonor of a young and beautiful wife and mother, has already called out the fullest and freest expressions of opinion from the public and the press. A licentious man seduces another man's wife, and the maddened husband takes his life. The deed was accomplished under the most aggravating circumstances, whose minute recital is calculated to harrow up the deepest sympathies of the human heart.

There is, and has been, and always will be, one leading question growing out of this fearful transaction, and out of all transactions that bear in the same direction; and that is, whether a man can ever be justified in so far giving up his self-control, as to take the life of one who has thus wronged him. We think it is a question that can be easily answered and we should answer it in the negative. For, in the first place, one man cannot by any possibility dishonor another by such a transaction as this; he certainly dishonors and disgraces himself, but not another. Society, to be sure, may agree to say that it is not as we state it; but it is a very unsafe thing to obey the fickle standard of Society. To-morrow it changes to something else, and where then is the homicide of to-day? Obedient to the hollow standard of vesterday, he is left to-day to nothing but the reproaches of his conscience: and they are everlasting companions, with which few men would care all their lives to walk side by side. We say that a love which thus spends its greatest force in

terrific rage and tempestuous jealousy, is but a superficial experience; it has not its root in the heart of the being. It amounts to no more than personal idolatry; and that is selfish-has its beginning and end in self. If a true man discovers that he has been deceived and betrayed by an unworthy wife, he may be disappointed, grievously disappointed, in making the discovery; but he will not fall to destroying himself, surely, merely because he has found out for the first time that she is unworthy of him—that she has scorned and thrown away the immortal gift of love which he tendered her. The his recent Biography of Shakspeare, states that there are loss is hers, not his; he has parted with nothing of his purity, nothing of his integrity, nay, nothing even of his love; early in life, been connected with the legal profession, than but she has only opened his eyes to the fact-grievous as it are to be met with in all the works of contemporary drainamay be to him at the moment—that she is nowise worthy of, tists put together. and knew not how to accept and cherish the love he brought her. It is a blind idolatry, fed and stimulated by the false notions of an artificial Society, that allows itself to be whirled this way and that in the mad tempests of passion; and deep and all-embracing love, however, that dwells in the very foundations of the being, cannot be caught up so like chaff and blown in any direction by the high winds of excitement. And, in our calm judgment, no third party, who may be the original cause of so much woe, can by any possibility do disgrace to such a great and profound love. He may publish his own disgrace to the world, but not another's. A wronged husband is not, by any laws or principles of a true civilization, called on to take such a creature's life in order to show the world how thoroughly he loathes him; and they who offer to call him coward if he refuses, forget that they are in mind that the social levee, complimentary to Mr. J. H. even greater cowards, and brutes, too, themselves. Let the | Conant, takes place at Union Hall, on Wednesday evening. guilty and the contaminated suffer for themselves, and by 16th inst. Tickets, admitting a gentleman and ladles, may themselves: they must pay their own forfeit. And if our Society were what it thinks it is already, and what it truly and at the Quincy, Mariboro', Adams, and Fountain Houses. ought to be, it would so openly and thoroughly overwhelm such transgressors with its scorn that the pistol and the knife would never be called into the service of redressing such wrongs, except by confessed barbarians.

RELIGIOUS DISCUSSION.

The Newburyport Herald of March 1st says that, during two evenings this week, Rev. B. Danforth, of Portland, formerly a Methodist clergyman and now a Spiritualist, and Rov. Miles Grant, of Boston, an Adventist, discussed, at Essex Hall, this question :-

"Does the Bible teach that human spirits exist in a conscious state out of the body—and can they communicate with their friends in this world?"

The attendance was not large, the community generally caring more for their state in this world, and less for what shall become of them hereafter; yet the two or three hunred who did attend were as deeply interested as we ever say an audience. Apparently the most of them sympathized with the Spiritualist, and very few with the Adventist, who belongs to the "annihilation of the wicked" school of that sect. We heard the opening address by Mr. Danforth, and the closing remarks of Mr. Grant, but not enough to have a clear view of the arguments. There was a great difference in the speakers. Mr. Danforth is a very calm, dispassionate man, who stated with all the simplicity of a child, what he had read, seen, heard or believed, but made no attempt to strengthen his positions by eloquence of utterance, or pressing upon the weak points of his opponent till he went to the wall, which might have very easily been done by one so disposed; for whatever we may say of the influence of modern Spiritualism, all history, sacred and profage, declares for the belief of conscious existence of mind senarate from the body. The consciousness—all the hopes and desires and longings of

the human soul—teach it. Mr. Grant was a different speaker-argumentative, energetic, and learned upon the topic under consideration. Sometimes he was ironical, and very often sophistical. Where h had strength he used it like one who knew his power; where he was weak he evaded. His doctrine was horrible—the unconscious sleeping of all the dead till the next advent of Christ, ten or ten hundred millions of years hence, as it may be, and then the resurrection of the just, and life alone for them. This doctrine has gained adherents of late years. principally among the Adventists; but including also some earned men of the Orthodox stamp. The Adventists of this persuasion, among whom Mr. Grant is prominent, acknowledge the lead of Rev. George Storrs, formerly a Methodist preacher, and well known in these parts twenty years ago. who has published his views in full. Very few Adventists are in this section who embrace them.

THE MT. VERNON BALL.

There were two memorable balls given during the last cek at the Boston Theatre—the first, on Feb. 28th, by the Light Infantry, and the second by a Committee, headed by Mr. Everett, to raise additional funds for the purchase of Mt Vernon. It is of the last that we are now speaking. It was in use on the Isle of Haytt-a prayer addressed, not to God, a brilliant affair and a complete success. The receipts are supposed to amount to about \$6000, clear of all expenses.

These two parties have produced quite gay times in Boston during the last week, from the effects of which, it is com- dressed at the Mariboro' Hotel, Buston, and consulted every puted, it will take quite another week to recover. Mr. afternoon at three o'clock, at Democratic Club Room, Mer-Everett, as it happened, was delivering his Address on Wash-ington in New York, on the evening of the Ball, and of course "Ranny, Karn lately said: "If one-l could not be present; but there was a goodly array, nevertheless, of distinguished persons, and a vast deal of talent and beauty, there. Those who participated in the festivities vill have occusion long to remember the Mt. Vernon Ball,

MRS. FANNIE BURBANK FELTON.

This well-known lecturess and test-medium has, by the arnest desire of the friends of Spiritualism in Greene, Oxford and Norwich, N. Y., decided to spend the month of April 180 turing in such places on the stage route from Utics to Binghamton as the friends may desire. The friends in the several places desiring lectures will please communicate their wants o Willard Barnes Felton, Binghamton, N. Y., previous to

NEW PUBLICATION.

THE AMERICAN ALMANAO AND REPOSITORY OF USEPUL KNOWLEDGE FOR THE YEAR 1859. Beston: Crosby, Nichols & Co.; London: Thurbner & Gorne Paternoster Row; Paris: Hectar Bassange. This book contains 400 pages, and is filled with valuable

knowledge. It is printed in small type, and has an incredible amount of interesting statistics. The house from which it came is a sufficient guaranty for its correct figures and its useful character. Chadler.

PREESPIRITUAD LECTURES IN BOSTON. At the close of the afternoon lecture last Sunday, a meeting was called to order at the Melodeon, to consider this subject. and a committee, consisting of Mesers. Farrer, Jenkins, Gard-ner and Wetherlies, were chosen to report on the matter heat builday.

The surest way to lose, your health is to be all the time drinking that of other folks.

CONTESTS OF THIS NUMBER. First Page A Discourse by Rev. E. H. Chapin : conclusion of Mrs. Adams's Story, "Love and Sacrifice;" Second Page-Agatha Raymond; a Story by Cora Wilburn, Third Page-A fine piece of original Poetry; and "Hearts" History," by Hudson Tuttle - a passionate Story. Pages Fourth and Fifth are before the reader, and filled with their usual variety of Editorial, Correspondence, Reports, etc. Page Sixth holds two and a half columns of unusually interesting Messages; Report of the Boston Reform Conference, Abstract Correspondence, Public Press, &c. Seventh Page-General Articles on the "Mediumship of the Jews," "Prophecy," "Hashish," "Trance," &c. Eighth Page -Report of Rev. H. W. Beecher's Discourse, Movements of Lecturers, etc.

Tiffany's Monthly for March has been received. It is a spital number, and should be in the hands of every Spirit inlist. For sale by Bela Marsh, 14 Bromfield street.

DEATH OF A BOSTON PUBLISHER.—We notice the death of Charles Sampson, of the well known publishing firm of Phillips, Sampson & Co. He died at his residence in Brookline, on the 8d inst. He returned about a month since from Min. esota, very much emaclated with a long standing disease. but the same strong-hearted, true man, facing death and the better life with constant courage and a sustaining hope.

The Boaton post-office has been removed, and we are heartily glad of it. Anything to get away from the "bulls" and bears" of State street.

Important trade movements are going on in this city, under the auspices of the New England Society.

The present sesson will probably witness the erection of many fine structures, such as churches, warehouses, stores and dwellings, in Boston. Several churches of great cost and elegance will be either begun or finished this year.—Trans-

"Churches of great cost and elegance!" Do'these aristo. eratic church-goers heed the teachings of the humble Nazarene? We fear not. These "churches of great cost and elegance" will stand only as monuments to show-"How the narrow road is easiest.trod

And how genteclest worms may worship God."

The announcement has just been made in England that Lord Chief Justice Campbell, in recently reading over Shak. spearo's plays, was struck by the vast number of legal phrases and allusions that they contain, and by the extreme appropriateness and accuracy of their application, and that he is about to publish the result of his examination of this subject in the shape of a familiar letter to Mr. Payne Collier, who, in more indications in Shakspeare that he had in some way,

Mr. F. L. Wadsworth has spoken in Cleveland two Sabbaths. Mr. F. L. Wadsworth has spoken in Cievenant two Shoushus, His logical and rational doctrines, his earnest words and noble endeavor to live the gospel he so eloquently preaches to others, have won for him a large place in the hearts of the people. He goes East. The dear angels, and our good wishes will go with him .- Cleveland Agitator.

THE TRIO.—Randolph is lecturing on temperance; You Vlock is setting type; Bly is stretching rope.

The Leavenworth (Kansas) Herald, of the 17th ult., says the ice in the river "is now broken, and navigation will soon commence, and then look out for the tramping thousands through our streets, with pick and axe, onward to the gold placers of the mighty West."

SOCIAL LEVER.-The disciples of Terpsichore should bear be had at the bookstore of Bela Marsh, 14 Bromfield street. Price \$1.

MYSTERIOUS VAULT .-- A correspondent of the Cincinnati Enquirer, at Jackson, Ohio, gives an account of a subterranean vault discovered there, in which the air was so impure that it was impossible for any one to go down into it. By means of a rake, human bones of signatic size have been raised, and a small chain of silver, with coins attached to each end. The coins, though much defuced by time, have the appearance of those in use among the Romans in the days of Cicero Africanus, though there were evident traces of hieroglyphic devices that cannot be deciphered.

WOMAN. Not she with trait'rous kiss her Saviour stung, Not she denied him with unboly tongue; She, when apostles shrunk, could dauger brave, Last at the cross, and earliest at the grave. Tis well she did n't, for old Adam found. When land and chattel answered for the evil

Brought with it, too, the serpent, named the devil. Our AMERICAN COUSIN .- This popular comedy is drawing immense crowds at the Museum overy night. Warren, they say, as the Vermont greenhorn, is inimitable.

A wedding was celebrated on board the U.S. ship Saratoga, in the harbor of Vers Cruz, a few weeks since, with great splender. The parties were an American centlemen and lady, residing at Vera Cruz, who wished to be married under the American flag. The officers of the Saratoga were decidedly willing, since the wine and other fixings were to be furnished by the bridegroom; and the ship was dressed in flags; all the naval officers in port were invited: the sailors and marines had a holiday, and a festivity was had such as is rare on a ship of war.

He that too much refines his delicacy will always endanger

his quiet.

A Broon.—The celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line in which be is moving.) He is like an African buffalo sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance

of ten yards, on the one side or the other." A Chinaman went into a fancy goods store and asked for some consistency. He had heard consistency was a jewel. and he wanted a specimen.

TOOK THE PREACHER'S ADVICE.—A short time since a clergyman visited the jail at Kingston, N. Y., and exhorted the prisoners to "flee from the wrath to come." Six of them took his savice, and fled that night, and the next day nine more followed their example.

Mrs. Frances D. Gage, of St. Louis, has left home to make a summer tour of Cuba, Jamaich, and other of the West India Islands.

Lieut. Maury is to be decorated with the Cross of the Legion of Honor by the French Government, in recognition of his services to navigators, and antiques of

LITARY OF THE OPPRESSED .- A singular prayer is said to be but to Geffrard.

Mrs. Rolling—the lady whose name was mentioned in the Banner, under the head of "Something New"-may be ad-

Fanny Kern lately said: "If one-half of the girls only knew the previous,life of the men they marry, the list of old maids, would be wonderfully increased." But the Boston Post asks "If the men knew, Banny, what their future lives were to be, wouldn't it increase the list of old maids still further?"

"Love God and Mani" . This ancient creed Must be outwrought in daily deed, Or thou art helpless in thy need. Love God and man. He sake no more; He only doth his God adoro Who loves his brother overmore.

An Irishman dropped a letter into the post-office the other day, with the following memorandum on the envelope, for the benefit of all indolent postmasters into whose hands it might fall: "Please hasten the delay of this."

"KIRGING CORE BY FAVOR."-This old and trite saying was nade manifest in an unusual degree at Park street Church, on the occasion of the "leave-taking" of its pastor, Rev. Mr. Stone, who is to be absent in Europe for some time: The Herald says: "As though animated by one impulse, the ladies ranged themselves in order, and passed before the pastor, as he stood upon the platform, and each hir sister, as she passed impressed the kiss of peace upon the paster's willing cheeks. This intensely interesting scome lasted for some sime. It was tantaliking to the lookers on, but what had they to somptain of? They were not going to Burope." Seventy fugitive slaves from Missouri passed through Gris-

nell, Iowa, on the 21st ult, on their way to Canada Not by appointment do we meet Delight sign 217 220 in and joy: they need not our expension.

But round some corner in the attack of life, and they on a sudden, clasp us with E sails.

There is a magnetic power in genuine you had delicary, which attraction floure and symplicary of the same qualities whenever they come within the range of its influence.

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gist says, let me see the brain and I will tell you if the youth is to be a poet, a statesman, a philosopher or an angler; he foresees the water privilege in nature. Of the many roads in life, he tells the one the youth will travel in. Men of aim, must lead the aimless, and men of inventions

the inventionless

There is a character often mentioned in fiction that makes the staple figure in novels: a man of plum, who never spares affection, but hurls his bullet, and arrives at his end.

Napoleon is a type of this character. This character is the guaranty of victory. Many people think it is fortune that makes one rich and another poor. The cause lies further is the fidelity is the fault of society, of educators, parents and guardians, as well as the fault of self. The pupil studies examples ride. Distinctions exists in nature; they cannot be talked or voted away. This distinction looks like chance, but it is in the order of nature which produces variety; her revolutions are always bringing round need and supplies, now this thing and now that, and before mankind perish together, they will not be on a par exactly with each other. A difference of level makes Niagara; the same makes eloquence, invention, poetry. We have confidence in democracy. We shall one day know that distinctions are not removable: Congress. mob-law, and newspaper, all cannot destroy superiority and inferiority; these exist in nature; the superiority in one is of the inferiority in another. I will not seek to explain the vast difference. The constitution of nature has distributed tal- the kind over delivered by a medium at the Melodeon. ents and equalities to each mind. Men never know what is high or what is low. What we esteemed best in ourselves six months age, we may now esteem worst. God forbid that we should complain for being excluded from this or that privilege. If all mankind were on a par, they must perish together. Our debt to inferiors is as great as is our debt to superiors. If all men were equal, thoughts would not move. It is uneveness and inquality that gives action and life. Philosophy has its lessons to console us when we suffer from inequality. Men may be described as seniors and juniors; one an oracle of the senate, another a menial dancing slave.

We have not come here to describe well-dressed vulgarity. The English and American governments may make mistakes, but nature makes none. Is not one man as good as another? "Faith," said Pat, "and better, too," A certain quantity of power belongs to'a certain quantity of faculty, and whoever wants more power than this is an adventurer; like a politician, he must pay for his power. True aristocracy is composed of simple, sincero men, for whom nature and choice are strong enough, say what they mean, and go straight to the sent that provided the subject of the strength and death of Jesus." It was more historical in its character than philosophical and religious. She spoke of his birth in the manger among the cattle; of the star of Bethiehem which guided on the sheep formed headings. She spoke of he innate purity of his character in youth and manhood; of the miracles he performed—healing the billing side, deaf and lame, by virtue of his divine magnetism; of the betrayal with the kiss of selfishness; of the mysterious events of the tomb, when the body disappeared, and the Mary's search in vain for it; of the perfidy of Power belongs to's certain quantity of faculty, and whoever wants more power than this is an adventurer; like a political provided the subject of the strain death of the innate purity of his children of the innate purity of his children of the innate purity of his childre ents and equalities to each mind. Men never know what is

are strong enough, say what they mean, and go straight to are strong enough, say what they mean, and go straight to day. All days were allike hely to him. When tempted by the their ends. Every man imparts something of his talent to passions which assail humanity, he triumphed and said, "Get cociety and every good imparted receives its equivalent back. society, and every good imparted receives its equivalent back.

their ends. Every man imparts something of his talent to society, and every good imparted receives its equivalent back. The test of true aristocracy must be, that it does what elsewhere is pretended to be done. Our institutions of learning would be more valuable, did they study deeper into nature's laws. We do not learn from our professors the cause of the totace rot; the button-wood decay; the peach yellow. If the professor cannot tell these things, let him come down from his chair. The gold in California was not discovered by science, but by the heel of a trapper's boot. Our idea of the first class of men is in the most valid and useful class; men who know the laws of nature, cause, effect, and philosophy; who see the dawe in men's lives, as well as the dance in the interest of the contract of the contract of the class of the class of men's lives, as well as the dance in the contract of the class of the class of the cause of the class of men's lives, as well as the dance in the contract of the contract of the class of the class of the class of men's lives, as well as the dance in the contract of the class of the class of the class of men's lives, as well as the dance in the contract of the class of the class of the class of the class of men's lives, as well as the dance in the class of the class who see the dance in men's lives, as well as the dance in the

who see the dance in men's lives, as well as the dance in the ball-room.

In time all distinctions will fade before high sentiments. Now in every company one finds the best man; the discoverer of vaccine matter, to destroy the virulence of the small pox; the contriver of the safety lamp, the discoverer of the safety lamp, the discoverer of the safety lamp, the arts—had these men, kent telegraph, all discoverers in the arts-had these men kep their secrets, would men serve them as gods? These things raise man above himself. Genius unlocks the bond of igno rance for all men, and gives them power.

The man who has genius possesses means, and carries with at the elbows, and his hat on his heels. I have seen a man who teamed grain possess strong developments of mind, which called men of all classes around him; he was a naturalist; he had a wider domain over man than words can have. A great power of commanding men in the present age is rare; the difference in men seems not to consist so knight? True thought. Look at men in the street-how they strive to make a show, to attract attention; this makes poverty. The dog, at whose tall the street-boy has tled a tin dipper, attracts attention.

Loyalty to a sentiment must take the place of every distinction. Things themselves shall be judges. 'The two poles of nature are beauty and meanness; and noble sentiment is the highest form of beauty. How is it that the sword runs away with fame from the spade or the wheel? Because courage in man never loses its high price. Loyalty to a sentiment makes its impression on the 'manners; and all comparison with the others is the road to medicerity. Strong development of sentiment in men make them give up the love of approbation of the people in the streets. Time will point the finger of shame to the fop of learning and the dandy of dress. Liberty and justice are the crusades of all noble and honest men; but it is not etiquette to defend the is an early dinner, from two to half-past three, and another

weak and redress the injured. To genius, sentiment, and manners, may be added the material basis, the body, the pipe through which we tap and suck from the material world, 'A healthful body is needed. Nature moulds a large brain, and joins to it a great trunk. Genius, beauty, and talent, is health.

There is a hereditary transmission of quality; nature sometimes transmits to a man's children certain aptitudes Man should inlay as many virtues as he can in the fresco of the day, which is hardening to an immortal picture. Man should not be too much a creature of detail; he should use a high prudence in the conduct of life. Good associations are important.

A man is a poor bag of bones, who finds use only in ma

terial world. The nearer we are to our friend, the wider is our horizon the more space we have; this nearness opens every topic which may be broached without vulgarity. Security belongs to the understanding. The powers of woman are incessantly active, and I wonder not at their power. The highest good the universe presents to man is the highest society.

To live without duties would be absurd. It is pleasing to see the various instincts of mankind—they extend to those who are like, but not to those who are opposite. Everything will be forgiven those who do for us what we cannot do,

ROSA T. AMEDEY AT THE MELODEON

Sunday Afternoon, March 6.

After the choir had sung a hymn from the Psalms of Life the audience selected for the subject of the afternoon's lee. ture, the "Birth, life, acts, and character of Jesus." The medium arose, and offered an appropriate and feeling prayer Mer which she continued her remarks in substance as fol-

do il proportion to your nearness to Him, in harmony, love and truth ? "Things our star may differ from another star in the imagnitudes of its brightness, each has its lose in the azure porone, which seath puts on when middey's aun has rolled away—each has its liston to hillit, and each is re-

RALPH W. ENCERSON AT MUSIC HALL, Sinday, 76b 37, 1859.

ENFORTED FOR THE BANKER OF LIGHT BY DR. A. R. CHILD.

Mr. Emerson addressed a large and attentive addence on the subject of Natural Aristocracy, from which we make the following extracts. He said:—Aristocracy is a topic which never goes out of vogue—its trials are with it. Natural aristocracy is in all countries, and in all conditions of men. All men feel that they should be model men; true standards of llving excellence. This city affords chances for education and help for every talent; here, men of every profession have a chance for the exercise of talent. Labor is foremost, ambition is in the blood and stimulus in the air. We have offered tempting rewards for labor. Educational advantages, philanthropies and charities stimulate us to be good.

The word "gentlemm" is gladly heard in all companies. The spirit of honor, the wish to be a gentleman, which is the forement motive in every young man, is a stimulus to excellence. A manly character comes not from wealth, from aristocratic distinctions, but from nature, for which there is no tax. Beldom is the name of real aristocracy heard in politics recorded in court journals or in newspapers.

I find the class to which a man belongs, in the man. Distinctions of solety are made by grades in men. In every man is found a chamber for all departments of state.

Temperament is a man's fortune. When a man is well bolt, no gift head of the court journals or in newspapers.

Temperament is a man's fortune. When a man is well built head supplies all the steps in progress. The phrenotogist says, let me see the brain and I will tell you if the youth list to be a poet, a statesman, a phillosopher or an angler; in the first here. The did not have haken the world to the centre of thought and deventions of solety are made by grades in men. In every man is found a chamber for all departments of state.

Temperament is a man's fortune. When a man is well bolt, no gift is not when you comperated. But the unfolding pirit shows God ment of the Father. Did men but know more of His laws and obey them, and less of society's and artificial respectability's—and did they but know their own souls—they would find themselves nearer to him and to the true ideal of angel-

hood.

It is asked why there is so much infidelity at the present time. We answer that when Christianity was locked in sensuous sleep, the enemy came and sowed tares which choked all the good seed sown before; and hence the dogma of total

deprayity.

The true soul, to worship the great Christ principle, must be true soul, to worship the great Christ principle, must be true good it can—return

and, as well as the fault of sell. The pupit studies examples after than rules.

God never called upon man to lay aside his sovereignty his individuality, humanity or spirituality; but blond them all in one. Truth, Love and Wisdom should be your parables; they will teach you how to live and how to die. Kiss the hand that smites—bow to the rod that chastiseth, and say, inder all circumstances, "Father, thy will be done."

After the lecture, the medium recited an improvisation on America-her destiny." The subject was written in a letter in the possession of the chairman of the meeting, and was known only to himself and the writer. Yet the spirits surreptitiously obtained the topic, and proceeded to give a poem of rare splendor and beauty of imagery. We think we say no more than the truth, when we pronounce it the best effort of

Sunday Evening.

LETTER FROM WASHINGTON. NUMBER ONE.

DEAR BANNER-"Give us a description of Washington," him public applause and power; he may wear his coat out said our friends, as we left for a visit te our national capital. But a gloomy picture we thought it must be at the first view, for the rain was pouring, and a dense mist obscured every object at the distance of two rods. Soon, however, the gas lights from Willard's Hotel gleamed upon us from the windows, which seemed innumerable, and from the opening between white lace and crimson curtains, we could see fair much in respect for superfority. What makes the true young faces, and venerable heads, in the pariors. Our long, gigomy ride, unfitted us to appreciate much, save a delicious cup of tea and a sandwich, and the quiet rest of the night. ~ Morning dawned upon us bright and clear, and we met it

with fresh strength and eyes wide open. First, we will examine things immediately about us. Within the last year Mr. Willard has made a large addition to his hotel, putting one hundred and eighty-nine rooms above the dining-room. Our hotel is a little world of itself. There are eight hundred guests, besides one hundred and fifty servants, and yet everything moves with the regularity of perfect and well-kept machinery. The hours for breakfast are from seven until eleven: after that the rules of the house forbid any one calling for that meal. It was a violation of this rule that Herbert, of California, insisted upon, and the poor Irish servant, who faithfully obeyed orders, fell a sacrifice to the ungovernable temper of this haughty member from California. There (the dinner of the day,) from hulf-past four to six. The dining-room is two hundred and eighty-five feet long, and finely adapted to its purpose; at one end is an elegant mirror, fourteen feet by nine feet ten, valued at twelve hundred dollars. The waiters are admirably trained, and move with quiet and elerity. An amusing instance of their wish to obey orders ccurred the other day. Another walter was needed, and one was hastily taken from the pantry. He passed the soup to an old gentleman with great care.

"I don't wish any," was the reply.

"Oh, but you must take it; sir." "No! I don't want it."

"But you must, sir-you must; it is a rule of the house." The poor gentleman had no alternative; while the servant walked away with the air of one who had done his duty-not once thinking but that the same law which required him to pass the soup, also required a guest to receive.

The bill of fare is unexceptionable, and we have a great uriosity to see the place where such a variety is prepared. We have gained a special license, and, under the guidance of one of Mr. Willard's family, we descend to the regions below. In the corner of the cooking-room sits the colored major domo, writing. He has the air of a petty sovereign, and wears a paper crown upon his head. Some dozen chieftains, under his command, are busy at their respective posts-one at the coffee-bollers. On one side of the room is a reservoir f boiling water. This is entirely disconnected with any o the other water-pipes-the water itself also comes from a spring selected for the special purpose of making tea and offee. Sixty pounds of coffee are used per day. The cooking-range is so constructed, that the servants can pass all round it; and there are tanks for washing vegetables - five barrels of potatoes are required per day, and seventy-five turkies, beside "unknown quantities" of beef and mutton and seventy-five to one hundred dozon eggs. Our eyes take in these heaps of vegetables—these roasts—these piles of poultry, till we feel that the mouth need not perform its du-

The subject which lies before us is too deep to be fathomed in a single hour; we have not time allotted us to scale the walls of thought built around the birth, life, acts and charwalls of thought built around the birth, life, acts and characteristic of Jesus. We will bring up to your notice only a single hour; we have it, for our remarks this evening.

We turn from the room to the bakery opposite, where, at the oven, a colored official seems delighted with his hot berth, and, opening the capacious door, shows us a furnace large to have it, for our remarks this evening.

We turn from the room to the bakery opposite, where, at the oven, a colored official seems delighted with his hot berth, and, opening the capacious door, shows us a furnace large enough to hold the three Jewish martyrs, and Belshazzar and his court besides. The bread-maker is, at work upon his to fell his office here, who sent in preparation to your nearness to Him, in harmony, love and truth it? Things one star may differ from another star in the magnitude of the light properties. tion for desert, and the room is fragrant with the aroma. In passing back to the dining-room, we find on our way a steamtable, where coffee and tea may be kept hot, and also a heated sponsible for only that degree entrusted to it.

We place Christ before you only as a man—the best and cupboard, where dishes are warmed,

ing performed with so much ease and celerity. Here are large tubs, into which hot water runs from pipes, and then these clothes are kept in constant motion by steam-power, and the friction against the fluted sides cleanses them." From these tubs they are taken to a rinsing-water, and from thence to wringing-machine, where the centrifugal force of a wheel inside of a fluted receiver, sends them against the sides, and the constant motion of the wheel presses the water out with such force, that many articles can be ironed immediately. But near by is a drying-room, heated by steam; from this the clothes are taken to the mangle, where all plain articles, like table-cloths, sheets, and towels, are made smooth with great rapidity. They are then taken to the airing-room, heated

We wished, Mr. Editor, as we stood and watched the linen passing through the different stages, and thought of the mount of labor saved by this machinery, that if every town and village had such an establishment, we should hear no more of the horrors of washing-day.

But now we will ascend-up, up, up-to the seventh story one flight mere, and we are in the observatory. Below us now are the busy servants, each moving in his own circlefor they are all divided into departments, each department with its responsible head-we perceive no more the fumes of the roast, the fog of boiling soap-suds, the fragrance of stewed peaches, or even the bells of the private parlors, where ladie who pass the winters amid the gayeties of the season, some times forget how weary and footsore many poor servante

We are above it all now-the happpy or the aching hearts in the beautiful parlors, and the merry faces of the toilers; above us is God's glorious heaven—around us what seem to our unpracticed eye marble palaces gleaming in the sunlight It is our first view of Washington, and a fair picture, to view he Potomac sweeping with a graceful curve amid fields aleady clad in the green of Spring. In the distance are beautiful country seats—the Custis place, full of historical reminiscences-and many others more imposing. The unfinished nonument brings a sigh and the query, "Will it ever b completed?" Nearer is the Capitol, worthy, it seems to me of our nation; but we visit to-morrow, to see if the intellect within its walls does honor to the structure. Washington, D. C., March 1st, 1859.

Banner of Light.

NEW YORK, SATURDAY, MARCH 12, 1859. Office, No. 5 Great Jones Street.

An Old Spiritualist-No. 2. In our last article of this series we gave some account of our friend Phenix, and now propose to fulfill the promises there made. He had heard of Spiritualism, and had attended many circles, in most of which he found persons predisposed to belief; mediums who practiced deceit; and minds so fond of the marvelous as to translate the clumsy dreamings of away without anything having occurred that was calculated o convince him that mediums were controlled by spirits. The manifestations which seem to be satisfactory to many pute, of a character far beyond what he himself had witnessd, and thus he was tempted to continue to meet with circles, notwithstanding his own want of success. ,On one particular evening, however, when seated at the opposite end of the table from the medium, and ten feet from her, with a few scats on his right and left occupied by friends whom he had rought with him, with everybody's hands upon the table, he plainly felt the touch of hands upon his knees and elsehere. His unexpressed thoughts were answered in the affirmative by three touches of the spirit-hand—one touch for no, and five for alphabet. Upon repeating the alphabet inhand, which, upon being written down by himself, spelt out simself and to the supposed communicator. Indeed, on this particular evening, all the questions and answers from all

spirits, they answering by raps: Q-How shall I be able to satisfy myself as to the truth of Spiritualism?

A-Form a circle of twelve individuals, employ the best medium you can get, and continue your sittings until you can procure consecutive information of a character that will not be distasteful to you. Have six positive and six negative

Q-What do you mean by positive and negative minds? A-Six male and six female minds.

Q-Do you mean six ladies and six gentlemen?

A-No: by a positive or male mind we mean such an one as your friend O., who is eccentric, and decides upon the pro priety of his own acts without advising with his friends If he wished to a buy a house he would do so without you approval. If advised by his physician, he would follow such dvice only to the extent that he could comprehend it. This to what we call a male or positive mind. A female or nega tive mind is such as requires the advice of its friends before action of any kind-is not self-sufficient, is wanting in execu live power; credulous to a fault, and readily swayed by con ventionalisms. Both these classes of mind are necessary for in effective circle. When you have met twenty nights, you will have no further difficulty in inducing your friends to

continue their sittings. Phænix determined to follow these directions, and as th pirits had told him that the negative minds might be be lovers or not, just as he chose, he had no difficulty in form ing this half of his circle. It was recommended, however that the positive minds should not be believers; and with these he had much difficulty. The first party to whom he applied was his friend F. McC., who flatly refused, and sald You'll disgrace yourself with this nonsense." Phonix urged that, to oblige him, he would spend twenty nights in any way, and eventually P. McC. agreed to stand the torture every Monday night for twenty weeks. When O. was ap plied to, he laughed outright, but eventually compromise the affair for the twenty nights, assuring Phonix that on the twenty-first Menday he should be absent. With great difficuity the six positive minds were found. Mrs. Brown was elected as the medium, and the circle commenced. For the first eighteen nights both questions and answers were extremely stupid. The only curious phenomenon was the rape and with all the theories of snapping of too and knee joints rubbing of the ball of the toe on the sole of the boot, with pressure; electricity, and all the other theories which had een from time to time advanced, the six positive minds were divided; but with the negatives, however, had adduced man velous fitness in many of the replies, which the positiv

minds did not perceive, and did not believe. On the nincteenth night the tables were somewhat turned Phoesix had been lampooned by his associates, and when hey came together on this evening, both himself and post tive friends agreed that, after one more night of mummery, they would drop the whole affair. The inquiry about the raps had lost its interest, and although the replies had been somewhat consecutive, they had given no indication of talent mensurate with the desire of at least six of the circle. The medium had not yet entered the room, when, in a sort of lark, or funniment, five sheets of paper were placed on the floor, and one or two lead pencils laid on each. In came the medium and took her seat; the circle was organized as usual. In a few minutes the pencils were heard distinctly writing, and apparently all of them. One of the positive nembers threw his head below the table-cloth, and insisted that he saw all the pencils standing upright, and that they fell as soon as he had seen them. The sheets were lifted from the floor, and were found to contain many names badly written. The party for whom these names were intende was selected by the spirits, by the raps, and in every case the positive friends were compelled to admit that these names were truly correct, as the names of their grandfathers, fathers. mothers, etc., who were in the spirit-world. Phonix was selected by the spirits to ask questions on that evening, and the answers were all pertinent and instructive. On the the circle had his chair slightly pulled from the table while petus from their own great enormity. twentieth evening, the following Monday, every member of he sat upon it. Raps occurred on their chairs, and on their backs. A guitar, placed under the table, was played upon while resting alternately on the knees of every member of the circle. A harmonican, placed under the table, at only two of the members knowing it was under the table. they being the first who came into the room, and brought the instrument, and placed it there. A tumbler had been placed

But what interests us quite as much as the cooking appa- the table. Even the positive members agreed to continue ratus is the washing-room. We have never before seen wash. I the sittings, and the same circle sat for more than four years.

once each week. In our future numbers we propose to detail much which occurred at this circle, for Phænix has accurate memoranda of every night's sitting. In addition to which he has always made it a rule to pack his trunk, and go wherever he has heard of any phase of Spiritualism which he had not before seen. In spite of all this, Phonix says that ninety per cont. of all he has ever seen is bosh-that the majority of even the best mediums are occasionally caught juggling; still, that the ten per cent, of truths are well worthy of investigation and is a larger per centage of truth than can properly be claimed by any one of the Sciences, even when we include modern Theology as one of them.

CITY SCENES.

BY J. BOLLIN M. SQUIRE. Snow, snow, snow!

All day has the falling snow Laid the earth in a silver glow, And through the city I hear the ditty Of rumbling teams And drivers' screams, Hurrying to and fro. Blow, blow, blow ! Sharply the gale whistles by, Bringing with it misery's cry! Listen, the crying Frozen and dying, The suffering poor

Beg at your door, Only a crumb, you know! Freeze, freeze, freeze! Yes, shut the stuffed windows to! Ah, how kind has God been to you, While from the many The child begs a penny, Twenty go by-One gives a sigh-Nothing is given to ease. Ease, case, case!

Lay back in your cushioned chair Happy are you, oh millionaire? From your heart could you offer A dime from your coffer-A thousand fold And more than gold, The act would yield of peace.

The Christianity of the New York Times.

The late terrible tragedy which was enacted at Washing ton, while it has moved society to its centre, and become the topic of every man's consideration, has also given rise to a onsiderable amount of argument in the different journals, and of this city especially.

Among those which it pleases us to allude to, are the Post visionaries into divine aspirations. Night after night passed and Times. It will be remembered that the New York Times has devoted, for some time past-though it must be confessed in quite a harmless way—a portion of its strength to the most unfair and unprincipled criticisms upon Spiritualism, others, were not so to him. Still occasionally he met friends of which it evidently knows as little as it does of the conwho recited manifestations which seemed to be above dis-ditions, prospects, government, etc., of the ringed planet, Thus, in its defence of Sickles, and its puny war with thewe think-quite reasonable philosophy of the Post, it falls into a very natural error, theologically, arising from handling tools with which, as all its denunciations against Spiritualism go to show, it is so little acquainted.

The Evening Post, in its review of the life of Daniel E. Sickles, finds him to be a man whose life has been spotted here and there with colors, if not quite, almost as dark as that which sullies the character of Key. In this light, Sickles bears the stamp of Cain upon his forehead.

In taking the life of Key, he acted correctly in the light of audibly to the audience, letters were selected by the spirit- human nature, but he did not act correctly. Human nature is one thing-truth is another. The Post argues that Mrs. consecutive sentences which contained facts only known to Sickles was an innocent, impressible woman; heree, living six years with a man of Sickles's well-known dissolute charac ter, she could not be a virtuous woman. The very influences parties present seemed to be consecutive and full of intelliwhich went out from his nature, taught her to commit adulgence. He, therefore, held the following dialogue with the tery, and she fell,

The Times, in one portion of its article, has the follow

"Let the early career of Mr. Sickles have been what it may—let it have been all that the Evening Post, with prompt malignity would force upon our belief—the simple fact is here before us, that in a few hours of time, the man, a husband and a father, striving for usefulness and success in the world, has been driven by the fory of passion into an act which, whatever its legal event may be, has fixed upon him the shame of a descented home, and the blood of a slaughtered associate, and has blasted his career in public and in private forever.

In comparison with his present and his future, how enviable

grave of Key! The advantage."

Taking in the only meaning which can be derived from the last sentences, the wonder ceases to exist that Spiritual ism has been warred against by the Times, and only finds vent in the query, "Why has Christianity thus escaped?" We are to infer that the Times would have us suppose that the grave, by some inherent, mysterious power, obliterated all sin, even perhaps in total annihilation. Sickles still suffers-Key, being in his grave, has a terrible advantage." In what? The query may find an answer in the theology of the Times. Key was sent to his God without a moment's warning-without time to repent-and, if not annihilated, is orthodoxically fit for that sulphurle process by which delinquents in this, are made to suffer in the next world; while Sickles, having killed him, has something to repent of, and time to repent. He is still in a world where, in the car of popularity, he may ride over every obstacle. Such instances are common. We fail to see the "terrible advantage." Annihilation, on the one hand, and hell on the other, await Key, according to the theology of the Times; and according to the same theology, repentence-the possibility of reinstatement in society-and Heaven await Sickles.

It is a poor system-worse than Spiritualism inculcates, by far-that the grave clears us of sin; yet we are not surprised to see the Times advocating such a pernicious doctrine. If it really hold such to be orthodox, it is to be pitled; if it catches at this straw for the sake of warring with the Post, and of showing the public that Sickles is a good, honorable, Christian man, excusable in every sense, it is utterly un-

principled. . The Spiritualist would readily fiee from the present suffering of Key, and gladly welcome the anguish of Sickles in preference. What are the paltry considerations of social popularity and worldly aggrandizement, to the successes which shall crown us with consideration in the future? No man commits a sin, but what he has to meet face to face-not only here, but hereafter-the result of its commission; and while Key, untimely ushered into another state of existence. in total contradiction to God's, as well as natural law, will meet with that result magnified in accordance to the magnitude of his sin; so will Sickles stand as a culprit before the Immutable Judge of all. But doubtless the Times is true to its interests, even at the cost of sentiment and Christian principle.

Another question presents itself for the honest investigation of the Times, which has charged Spiritualism, in a wholesale manner, with free-love, and all its attendant vices, beside every mentionable evil. Were Philip Barton Key and Mr. and Mrs. Sickles Spiritualists? Cannot Key's error be referred to the pernicious inculcations of this demoniac philosophy?

Can the Times find no palliating circumstances to favor Mrs. Sickles, in the fact that she was long the subject of evil influences which made her at once harmonize with her paramour? Did not Mr. Sickles act under the immediate direction of some invisible duclist, who made him gratify his revenge, or regild his tarnished honor with the pistol? Perhans not.

These are not questions alone with a few, but with the multitude, who are dally the witnesses to the insolent pomp with which spiritual delinquencies, however slight are dragged before the public; while outside of its pale, many faults are voiled, and many sins covered under religious cloaks, and few appear, unless they receive a resistless im-

Philosophical Society at Cooper Institute.

Sunger-"The reduction of metals from their ores." The night was very inclement, the audience small, and the eve a point furthest from the medium, was beautifully played ning was rather devoted to the explanation of special processes, than to the subject proper. On Thursday evening next, the same subject will be resumed, and probably in more consecutive shape. We shall then give a synopsis of on the floor at the same time. Late in the evening a handful both evenings, which will probably be didactic in its charof coln was thrown on the floor, and then were piled up in- acter, and will the more ully enable our readers to compreside the tumbler without noise. The room was well-lighted hend all the principles involved in this truly important with gas, and the hands of the circle were placed on top of branch of industry. Notwithstanding the extent of mining

in this country at this time, metallurgy may be said to be in its infancy with us. Of all metals, except tin and mercury, we have inexhaustable quantities, only requiring cheap and practical methods for their development, all of which will doubtless be accomplished; for, although the price of labor is greater than in England and elsewhere, the ingenuity and daptability of our countrymen is greater, while the influx of capital seeking investment furnishes the lubricator to enterprise. An old Spanish proverb, that "Copper and silver maketh rich, while gold impoverisheth the owner of the soil," is in degree true, and still more true, that in exhuming the precious metals, steam power is required to prevent debasement. California gold-washers are apt to say, "Brains is nothing, hands is everything." The earsmen of Julius Cæsar might have said so of Hiero's Eulopile, and still Fulton made one ateam engine take the place of thousands of cars-

Washing tables, worked by steam, will yet send us more gold from the washings and taolings of California, than the original gold diggers ever dreamt they contained. Tons of mercury, yet to be separated from native cinnabar, will help to amalgamate millions of pounds worth of gold, by the help of trituration, brought about by steam as a motor, every ounce of which will help, as a circulating medium, to develope new iron, copper, zinc and lead mines of the United States: and we may hope that the new matallic base of clay, known as aluminum, the highest and best of metals, will yet find its way to the tables of every peasant in our country. Already our boiler iron defies competition. Copper steam boilers are unknown, except in that hot bod of fogyism, the United States Navy. With iron as ductile as silver, and much stronger, it is behind the age. They continue to use copper in its place. The first great outlet for capital will be mining projects. Metals are fast displacing stone as a building material, and even wood has to give place to it for ship building. Life beats are now made of iron. Chains for many purposes take the place of repes. Metal bridges are the rule, rather than the exception, and iron railroads have dilapidated turnpike toll-houses.

When Cruikshank, and more lately Landseer, painted his surprized horses on the hill, watching the steam carriage coursing through the vailey, he little thought his picture would so soon prove a prophecy. And Oliver Evans's famous expression, "that iron roads would be traveled by iron horses," is fully verified.

Itams.

Munson, at 5 Great Jones street, seems to be rushing things, as far as the Bannen is concerned, and talks incessantly about increasing his orders for the now staple article. He has a fine place, and does his business well, and we like to hear him talk so.

Winter has made a last effort here, probably. All day Thursday the large white flakes fell, noiselessly enameling street, roof and spire, and robing the bare arms of the trees in soft sleeves of ermine. On Friday and Saturday, lowever, Spring, slightly indignant at the assurance of Winter, in conjunction with the restless Sun, scattered his labor to the winds, and left us a summer-like day to usher in the Sabbath.

Rev. T. W. Higginson spoke at Dodsworth's on Sunday. We hear the Bostonians are a little unsettled as regards spiritual matters, meetings, etc. It will require prompt action on the part of the interested here to avoid like results. The system of imposing upon one person, year after year, the task of managing the meetings, is one altogether unjust, hough, in some cases, it may not be so looked upon.

Dr. W. L. F. Von Vicck desires us to rectify our statement only as far as regards the number congregated to witness his exposures recently, which we readily do, in order that that gentleman may derive as much benefit as possible from a correct statement, according to his own account. He says-There were more than 40 or 50 present; 120 tickets were sold, 20 were given away, and some passed free at the door."

MESSAGES VERIFIED.

PROVIDENCE, R. I., TUESDAY, March 1, 1859.
MESSRS. EDITORS—The personality of "Anonymous," whose ecasional communications in the Message department of your paper are, perhaps, more pregnant with meaning and suggestive to the searching mind than those of any other suggestive to the searching mind than those of any other spirit communing with your readers, is recognized by a lady, who is a medium, of this city. She bells me that it is by request that he (the spirit) signs himself "Anonymous;" while she, also, identifies bim by his style. He was an Irishman, and a Priest of the Catholic Church in Ireland, but entirely free from Sectarianism, and gifted with much of the Christ or Universal Love-spirit. He spent his life for the good of others, and passed away at an early age, worn out by self-sacrificing labors. The message in your lastissue, from him, embodying an answer to the question, "Why was Judas suffered to betray his master?" is particularly interesting to the lady referred to, as she put the identical question to the spirit, years age, when he lived in the material form.

Truly and fraternally,

L. Jud Pardee.

L. Junn Parner Truly and fraternally,

PHILADELPHIA, Fcb, 4, 1859.

Message Editors—In a number of your paper issued in lec. last, I noticed a communication from the spirit of Betsey Dec. has a thoriest a communication from the about two years charten that she departed this life about two years charter that at that time she lived in Harrison Avenue; has a since; that at that time she lived in Harrison Avenue; has a husband, a plano maker in Washington street; also two chil-dren, with whom she was very anxious to communicate. Now, as her husband is not a Spiritualist, I desire to verrify the above statement. Until very recently, I was in the employment of Hallet, Davis & Co., plane makers in Washington street, Boston, of which firm her husband is now a partner. I attended her funeral in Harrison Avenue about two years ago; she died of consumption, which, I believe, she also stated. Her husband, Mr. C. S. Davis, is well known in your city and throughout the country in conceptance. your city and throughout the country in connection with the above business. She has two children now living in Boston. All of which statements my own personal knowledge fully verrifies. That communication I cannot doubt came from the source it claimed, and certainly afforded me a greater test than I ever received from my own spirit friends.
Yours respectfully, C. E. Sargent, 804 Chestaut st.

The message of George Kittredge, published in No. 16, and also that of Emma Barr, in No. 14, are pronounced unmisakable tests by J. W. Currier.

There is a big ugly poster opposite our window, which, by a strange typographical error, reads, "Preaching for the Pince." It should undoubtedly be Preaching for the Dimes, and the mistake is unaccountable.—Eve. Gazette.

ANSWERS TO CORRESPONDENTS. J. A. Young, WATETTEVILLE, N. Y .- Old subscriber may ioin, at club rates, any club forming.

NOTICES OF MEETINGS. Bosron.—Miss Rosa T. Amener will speak at the Melodeon Vashington street, next Sunday, at 3 and 7 1-2 o'clock, P. M. Admission ten cents.

A Circuit for trance-speaking, &c., is held every Sunday norning, at 10 1-2 o'clock, at No. 14 Bromfield street. Ad-

mission 5 cents.

Merinos in Christa, on Sundays, morning and eveningat Guild Hall. Winnisimmet street. D. F. Goddard, regular speaker. Seats free.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenced and afternoon, in Well's Hall,
Speaking, by incidings and others.

Newnustroex:—Spiritualists of this place hold regular
meetings every Sunday afternoon and evening at Essex Hall,
State street, at 2 and 7 o'clock. The best of trauce speakers
engaged

ngaged LAWRENCE.—The Spiritualists of Lawrence hold regular acetings on the Sabbath, forenoon and afternoon, at Lawence Hall.

SPIRITUAL AND REFORM PUBLICATIONS.

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No. 5 Great Jones street, New York, Keeps on hand all works on Reform and Spiritualism, which he offers to the Dealers and the Public. Also, all the works of Theodoro Parker. Catalogues sent free.

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M. R. W. R. HAYDEN.—This lady, whose excellent reputation and remarkable powers, as manifested in the examination and location of diseases, when existing in the human system, has attracted the attention of the sacans of the Old and New World, is still at Munson's rooms, 5 Great Jones streat, New York. Every candid physician will acknowledge the vital importance of a correct diagnosts, or examination, in order to prescribe successfully for the patient. In this respect Mrs. Hayden has never been known to fail. Examination with prescription, five dollars.

— march 8

WHAT IS TRUTH? TILLS GREAT LECTURE BY
JUDIES EDMONDS, recently delivered at Dodworth's, together with the lecture of Professor Monti, on Ancient and
Modern Superstition, and Joel Tiffany, Esq., on the Treatment Spiritualism has received at the lisands of its Opponents,
are the best expositions of Spiritualism yet published, and
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March 8 J UDGE EDMONDS'S TRACTS.—A NEWEDITION JUST J published in sets. Price twenty-four cents, or \$1,50 per hundred; also, neatly bound in muslin, 88 cents. S. T. MUN-80N, 5 Great Jones street, New York. March 8

A NEW SPIRITUAL BOOK.—TWELVE MESSAGES

PROWTHE SPIBIT OF JOHN QUINCT ADAMS, through Jos. ph

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The Messenger.

Each article in this department of the BANNER, we claim was given by the spirit whose name it bears, through Mrs. J. H. Conant. Trance Medium. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are addressed. We hope to show that spirits carry the characteristics of their earth life to that beyond, and do away with the errone-

ous dea that they are more than Finitz beings.

We believe the public should see the spirit world as it is—
should learn that there is evil as well as good in it, and not
expect that purity alone shall flow from spirits to morials.

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

Visitors Admitted. Our sittings are free to any one who may desire to attend. They are held every afternoon, at our office, commencing at HALF-PAST TWO; they are closed usually at half-past four, and visitors are expected

MESSAGES TO BE PUBLISHED.

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

Feb. 25-Thomas Bell, William H. Borden, Patrick O'Donnell, Emily Wells.
Feb. 28—Capt. William Townsend, Jim (a slave), Adam Clark (of Iowa), William Luscom, Edward Stephens, (alias

Jack Stephenson.)
March I—John Sikes, Benjamin Langworthy, Mary Golding, Elizabeth, to her husband, Jerry Agin.
March 2—Mary Elizabeth Walker, Henry Leighton, Nathaniel Stephens, Horace Linden, Eulalia.
March 3—Abagail Simpson, George Henry Hastings.

Elizabeth Harwood.

I am not used to speaking. 'Tis now nine years since I spoke this way, and I was so anxious to come, I fear I did not learn quite so much as I should have learned about these things. My name was Elizabeth Harwood. I have friends living in Dennis. I died myself in New York, of fever, nine years ago. I died in 1850. I have one sister living a short distance from here; can I speak with her? Tell her, then, I have been here, and wish to meet her alone. Her name is Mary. Oh, if she would but come here! But I don't know much about these things, and I feel so strange! I was twenty-one years old. Who says, give more? Oh, my friends here say so [spirits.] I have a mother here; her name was Elizabeth. She can't speak.

Ask my sister, if she ever received a letter from mo, dated Dec. 2d, 1840? I was not well then, and sent for her to come learn quite so much as I should have learned about these

Dec. 2d, 1840? I was not well then, and sent for her to come to me; but she never came, and I died among strangers. I to me; but she never came, and I died among strangers. I think she never received it, or she would have come. I can't go to her now. Some spirits can go and talk to their friends when they wish to; but that is not my happy lot. I am afraid I never shall do as well as many I hear of. I died in Walker street. New York; the number I forget. I boarded there, and worked in a millinery saloon on Broadway.

Before I was sick, I had thought of coming home, and leaving New York for I feared something was about to take

place York, for I feared something was about to take place with me, terrible. Oh, it was terrible to die among straugers. I worked at Robinson's. There, things come fresh to me now; but when I first began to speak I thought I should not think of anything. Shall I go now? I have nothing more to give, as you are all strangers. Feb. 23.

Joseph Henry Wadsworth.

A friend, whose sirname is Brown, and whose Christian A friend, whose sirname is Brown, and whose Christian name we are not in possession of, who resides in Wheeling. Va., has made a certain request. Perhaps it may be well for us to here state, that we are thoroughly aware that our friend is entirely skepitical upon the subject of Spiritualism. And it may also be well for us to state that our friend is a short lover of nature, and a deep reader of her; and, if he were not cramped by popular theology, he might becomeshall we say a perfect child of God while here on earth? No; but he might need to the state of the state of the same and the state of the same and th but he might attain a very high standard in the natural and material world, ere he is called upon to lay aside the material

body.

My friend has not called for any particular spirit; but as I was acquainted with him while on earth—yes, in childhood— I think it may be well for me to answer his question as best I can. I am aware I shall labor under some difficulty in controlling your medium, this being the first time I ever at-

tempted to control an organism aside from my own.

My friend says, "If Spiritualism be true, and if spirits are permitted to visit planets other than they were born upon, will not some one from the far-off regions of spirit-land, re-turn and tell me whether the moon is inhabited or not." This is a very fair question, and such as we can readily answer; but whether we shall satisfy our friend, or not, we

cannot tell.

One thing is certain, and that is, that at the outsot we must break down his opinions ere we can establish our own. He has strong opinions on these things, founded upon science, as it was and as it is, but not as it will be.

The moon stands in nearer relation to the planet earth

now than any planet in the solar system; and, as the earth recedes, or passes out of its present orbit, the moon shall take its place. When that planet shall have reached the position earth reached millions of years ago, then will it become inhabited—for then, and not until then, will it be in a suitable state to sustain animal life.

At the present time, we find vegetation in a crude, gross

form. The mineral has, for a long long series of years, been working to produce the yogetable; and now that has been produced, and is in an inciplent state of life. We must wait for time and change, and the great Author of time and change, to perfect this state of vegetation; or, in other words, we life. Our friend may inquire how long it will be before it takes place, and the planet becomes inhabited. That is beyond our knowledge

As far as we have traversed on the shores of material and spiritual life, we can return to those who demand truth of us; but we are not permitted to stretch forth our hands to grasp all the hidden mysteries of the future, for all time does not belong to us, as individual spirits, but to God, the Father

Every atom in the universe produces another atom; every moment of time produces another moment; and action is going on through all the kingdoms of the material and spiritual world. Nover, never still is nature—one was piece of mechanism, too mighty, too grand for man to comprehend

Man may be called the mighty representative of all things First, we find the atom in the mineral world; next we find it in the vegetable; still farther on, in the animal; and still be-yond in the spiritual. Thus the mineral must attain a cersolid in the approximation of the mineral mage attain degree of progress, ore it can produce the vegetable; and the vegetable; and the vegetable; and the animal, ere it can produce the spiritual. For those human forms that now grace and adorn your planet, are all the off-spring of the lower animal creation.

A few thousand years stretch back in the ocean of time,

and we find man in a gross animal state, too gross to be ac-counted a spiritual being—devoid of wisdom; not of intelli-gence, but of wisdom. The very atmosphere you breathe, that sustains you in the animal and spiritual, is a mighty workshop. Thousands upon thousands of magnetic wires fill the air, and connect soul with soul, and thought with thought; not one thought is orginal—not one. There is no space; you believe it in the natural because you cannot comprehend this vast piece of machinery. But when our friend shall see at to cast off the sectarian garments, that have been worn by him thus far through his natural life, and will condescend to take an honest view through the spirit

will condescend to take an honest view through the spirittelescope, then not only one from the spirit-land shall come
to him to open nature's book, but thousands shall teach him
of the mysteries of creation, and the wisdom he now has
shall be marked with foolishness.
The foundation that now upholds the mighty theological
bodies upon earth is fast crumbling and falling beneath them,
for a more mighty is coming; the old is producing a new;
and that which has been light to the past, shall become darkness to the future, for the new light which comes atreaming
down the ocean of time shall be so bright that the hight of
the user than threateness.

the past and present shall be dense darkness to man.

May the Spirit of Universal Power, who holds and controls
all universes, bless the friend who has out of darkness
thus crudely called for light; and may we, in the time of the Most High be permitted to come again, and give him of celes-You, scribe, may add the name, Joseph Henry Wadsworth.

George Roberts. Guess I'm lost here, else I'm in the wrong place. It's more than I can tell where I started for, but I think I could tell if

I heard the name.

Well, I've got friends I want to talk to. My name was well, I've got literals want to talk to. My name was George Roberts; I was born in St. Johnsbury, Vt.; I'dd most anything for a living—hoed corn till I was sixteen, most of the time. From there I went to Portland; worked with a man by name of Fossell. Oh Lord, I don't know how ho spoiled it. He kept a kind of a stable, and I used to clean spoiled it He kept a kind of a stable, and I used to clean horses and carriages; I had ten dollars a month, and was boarded, and had n't anything to cat while I was there, and he discharged me. I was mighty glad of it, too. I came to Boston, and went somewhere out by Roxbury, and let myself to a man by name of Brown, who kept a large stable, and I got served the same as in Portland. They found out I did n't know anything about the business.

There is a man by name of Caswell, who lives in New Hampshiro—I guess Grafton, but I ain't sure, and he do n't owe me now, because—well, I ain't there for him to owe; but then he owes my father, and it was transferred to me, and the — never paid me. Well, he can't pay me; but I lave a

then he owes my father, and it was transferred to me, and the never paid me. Well, he can't pay me; but I have a sistor who is poor, and if he do n't pay her, he and I will have a fight. Say if he will square up, I will be splisfied; say I sin't so dead as I might be.

I don't know as I care to tell you where I died. No; I guess I won't. Well, yes; I died at Deer Island, of consumption. No matter about my telling you more about myself, only to let the old fellow know I'm round.

I don't suppose I could talk to my sister, could I? I thought when I first came here I was in a prayer-meeting. We used to have prayer-meetings in the old school-house one evening, and a school the next. I heard somebody preaching about the moon when I came here, and I guessed I'd got in the wrong place.

My sister lives in New Hampshire—Manchester. I was

Clarence Wilmarth.

I cannot speak. My name was Clarence Wilmarth. I was sixteen years of age. Died at Cleveland, Ohio, of brain fever, on the 22d day of January last. Tell my father I am not dead; also say that I wish to commune with him. Mother, and four sisters and one brother are with me. My father is no Spiritualist. I was a medium, and read your paper. I' died too soon. Can't say that I am happy. I find all much as I expected. I promised to come. You are all strangers to me. With many wishes for your welfare, I will leave. Feb. 23.

Onalaski.

And so the whisperings of the Great Spirit are true! Many long moons ago the Great Spirit whispered to the Indian of this time—the present time. He told him of thoughts flying upon wings of lightning, bearing messages of love and of late to the sons and daughters of earth.

Here, here, where the steps of the white man now wander, the Indian ence walked; and where he lay him down to rost on yonder hill, the whispering of the Great Spirit became mighty in the moving of the winds and the rustling of the leaves.

Yes, yes, the Indian being weary with the chase, lay down Yes, yes, the Indian being weary with the chase, lay down to sleep, and when the first ray-of light kissed the base of the hill, the Indian awoke to find shadowy faces of long-beards skimming across the big lake in fine cances. And then Great Spirit told him of a mightler race who were coming—of men whose spirits were of fire, for the Great Spirit was with them; and strength was therp—not in the arm, but in the spirit—and he thought, and the thought was nlighty; and the earth trembled, and the sun looked down in wonder because of their country. ecause of their coming.

Now, as the Indian comes back to the hunting-ground of

earth, he finds the pale faces have built large wigwams, and they worship the Great Spirit within brick walls, and send forth many prayers; but the Great Spirit still loves the child of nature, free from the chains that now blud the white man

in civilized life.

And so the Great Spirit hath been pleased to help the white man to build a wigwam to carry him to spirit-land! A shadowy form sits there, to carry words of peace to the souls dwelling in the lower hunting-ground—'t is Death! And yet it is not death, for there is no death to the child who shakes hands with the Father and kisses the Mother. The earth is his mother, and the Great Spirit is his father. So the child should never fear to live upon the bosom of its mother, and go forth again to the embrace of its father.

What though the Great Spirit hath been pleased to bestow much intellect upon the pale faces! Hath he not also blessed the redskins? Have they no eyes nor ears—no souls to think? Can the Great Spirit not speak to them? Can they

the redskins? Have they no eyes nor cars—no souls to think? Can the Great Spirit not speak to them? Can they not behold his face reflected in the water—soo him in the forest—hear him in the winds?

What more can the white men do? They can educate the pappoose in brick walls; they can chain the spirit, and they can come up to the home of the spirit before the father calls for them; for the white man hath fathed to tarry on the huntiperground till the Great Spirit calls for him.

for them; for the white man hath failed to tarry on the hunting-ground till the Great Spirit calls for him.

White faces are weak—white souls are no more pure than the souls beneath red skins, and yet the mighty army of shadowy ones who now throug the lower hunting-ground, feel strong in the Great Spirit home; yet they know him not because they fear him. The great book of the pale face tells him that fear of the Great Spirit is a gift; but the Great Spirit knows no fear, and calls for none, out only for love—for that faith which wraps itself up in the blanket and comes forth only at the call of the mether, that pursas the child.

for that faith which wraps itself up in the blanket and comes forth, only at the call of the mother, that nurses the child.

At the foot of yonder hill, the Indian who now speaks to you white faces, once watched in his wigwam—looked forth upon nature, and called much his own. But they are gone—they are gone—and there is now no more left; no mighty trees to lisp his welcome—no green valleys; all gone before the intellect of the white man. His cances are here—his wigwams are here; but the Indian finds no home—meets with no response of love or welcome, for he only recognizes welcome in that he understands.

Concord, N. H., and I died there. Oh, I've been here most eight years. I was four years—yes, most five years—when I died. I don't know what year it is, nor what year I died; but grandmother tells me. She helps me to come here, and told me to, and to tell ail I could—what my name was, and how old; and I forget some things. I died of scarlet fever, and my throat swelled all up, so I could not swallow the medicine, and so I died. My grandmother's name was White. I don't know her other name; but I'll ask her. I've Betsey. I do n't know her other name; but I'll ask her. It's Retsey, No, sir; I never went to school. I know what that means. Yes, I've got brothers and sisters. I do n't know much about them—only two. The rest are little; I never saw them on.

I've never felt sick before, all the time I've been here, till row. Yes, sir; I'm taught all the time. Yes, sir; they teach me how you write, and how you speak, and how you walk, and how you think, and everything

hould be so glad to Grandmother says, tell the folks sho should be so g come if she could; but she can't, and so she helps i come it she could; but she can't, and so she helps me. I do n't know any of you here. Grandmother told me I should see all strange faces, and not to mind. I've got somebody else here that wants to come. Her name is liuttle Russell, and she has got a father, and a mother, and some brothers in Boston, and she wants to speak; and she was just my ago when she died, and she wants me to help her, 'cause she has n't any grandmother here to help her.

when and cied, and sho wants in so their her, cause she has n't any grandmother here to help her.

Grandmother says I've got an uncle by name of Nathan. I do n't know. I never saw him. Grandmother has been dead most thirty years. I can remember of sleeping in a crib, and I can remember of dying, and being sick, and of their putting me in a tub of warm water to help me; and grandmother took me away just after that. me in a tub of warm water t took me away just after that.

I'm going to die, now-well, go, I mean.

Harriet Russell.

Oh, I wish my mother was here. My name was Harriet Russell. I have a father and mother here, Oh, I wish my mother was here. Can't you bring her here? My mother knows I can come; she do n't know I can come here. Somebody has bold her I can come, and she wishes I would come and talk to her; but I can't, for I do n't see anybody at home I can talk through and I can't go there often, either.

I was sitk a cool while. I do n't know what was the met.

I can talk through, and I can't go there often, either.

I was sick a good while. I do n't know what was the matter with me. I can't toll. I know I am nice and happy now, and have everything I want, and I was here, for I had lots of brothers, and no sister, and I was the smallest of all.

I guess I'm as old as Harriet White, for I am as big as she is. I didn't die in the house they live in now—I know I didn't; for I know how you go to it, and I didn't come that way at all.

Oh. I go to mother, and these what she is thinking about

way at all.

Oh, I go to mother, and see what she is thinking about; sometimes I can see life, and sometimes I can see father; but I can't speak. I wonder what has become of the coral I used to have?

Hattle's grandmother tells me she thinks I am as old as she is, because she thinks I came here about the same time. I've got a mother here, and I think I could talk better if she was here; and if my father should come, I should know him. But I've got nobody with me now that knows me. I'm going now. Do n't folks die to get away? Why, that's the way I

Hare on the subject of Spiritualism; he wanted me to inves-tigate. I refused to do so, telling him I had investigated all my life, and had never found any proof that man was an immortal being, or had any existence in a hereafter. My life went out in the free belief that as I died in body I should life went out in the free belief that as I died in body I should die entirely. Some folks say they find immortality written on everything. I don't see the propriety of the speech. What is there to prove the immortality of man in nature? Nothing to me at least. I now find Professor Hare was not a fool, as I thought him, but that he was a wise man, and I the fool. He said: "Friend Evans, you will one that take as much pleasure in the new light as I." "Never," said I; "nothing on earth can make me believe," Well, I was right there, for nothing did.

ere, they may take it for what it is worth; and if they have uriosity enough to call for me, let them give me semething isoult for me to do—anything that I knew on earth; and I

me and two others. I was drunk, else I never should have in very close connection, and I wonder how I could sit so long

me and two others. I was drunk, else I never should have stolen it. I remember where I stole it from—down on T wharf. If I'd only had all my time I was hauled up, to paid for It in, I could have paid for it ten times. I do n't think it's heat to punish him for being drunk, and let the other go.

Here I am, owning up to everything; I should n't wonder if Sarah didn't own me—should n't blame her if she didn't.

Just think of it—I can occupy the same position the other most only the nessent, and I must enjoy myself. It would Just think of it—I can occupy the same position the other add that talked before, but I can't talk so smart. They say I have only the present, and I must enjoy myself. It would be perfect folly for me to say, "Walter, you are wrong," for I should come here, and now I want to know how to go. Well, show do I go? I had somebody to tell me how I should come here, and now I want to know how to go. Well, then, good day.

Feb. 23.

the price.

My son spends a portion of his time in New York city. Ho soon will see he has been doing foolishly. I see a great many unhappy hours on account of that son, for I charge all his faults upon myself; for: I taught him, and even commanded him, to believe as I did, and incorporate in his soul all those false ideas that grew in my soul. His mother passed, away many years before me. She was a Christian; but the boy never knew a mother's care.

Well, friend Haro says it's not too late, and as he has proved himself true in all else, I wil work on, in strength of purpose, until I accomplish it. The quiet I attached to the grave is not with me now, and I shall work on to make myself known and heard, with all the strength of will I can master.

known and heard, with all the strength of will I can master.

Rev. John Brooks.

A reverend gentleman in your city, who one day in seven discourses upon the so-called truths of the holy book, desires to know the meaning of a certain passage therein contained, "And the wicked shall go away into everlasting punishment, but the righteous into life eternal."

Our answer will be brief, and we trust our friend will not fall to comprehend us. He asks for the meaning of these words. In answer, we say there is about as much real meaning attached to this as there is truth, which is none at all. We find our clerical friend frequently wending his way toward the residence of some medium, under the cover of toward the residence of some medium, under the cover of night, that he may learn of these things. Now we will not object to the time of his coming, but we will ask our brother to leave his Bible at home, in thought and in act. In coming before the altar of his God, he must come with all truth, and in simple raiment. In asking for bread of the Most liigh, he must ask with simplicity, While his soul is resting on the sayings and doings of those of olden time, he should scarce expect to receive many gifts that belong to the present. While he seeks for wisdom that belongs to his day, he must seek with freedom, casting aside for the time every link in the mighty chain that has woven itself around him.

Surely, that which is sacred can lose nothing by being laid

Surely, that which is sacred can lose nothing by being laid Surely, that which is sacred can lose nothing by being ind aside a short hour; surely, his soul can receive no stain by seeking in truth to know of the things that belong to the kingdom of our Father.

Light begetteth light, and darkness begetteth darkness, and the soul that wraps itself up in sable, cannot expect to receive of the God who loveth not one of his children better linn another.

The Christian bows before his God, and thanks him that he has got a massour to heaven. The original looks forth

he has got a passport to heaven. The criminal looks forth from his cell and upbraids God because there is no passport from thence, and he curses the Great Father for his darkness. The criminal is in darkness, and the Christian is in darkness; for while the Christian thanks God he has a passport to heaven, he will in no case stretch forth his hand to help his

heaven, he with in no case serged forth his hand to help his brother in the cell.

A few mornings ago we were present at the earthly residence of the brother who has called for us. We were unseen visitors at his fireside—perhaps unwelcome: nevertheless, we remained. We heard him read from the book he calls hely, and we heard him pray to the God of all that He would bless him, and we will do him the justice to say that he prayed also that God would bless all mankind; but he forgot that he was one of the instruments through which God could bless some brother who had wandered upon the shores of a strange land with few of this world's goods. As our brother arosa from his humble position, we listened to a faint tinking of the bell. One of his household goes forth, and we go forth also, and beheld a little child standing there, and the child said, "Will you give me something for my sick father? he said, "Will you give me something for my sick father? he cannot work—he has no money." This message was carried to the brother, and did he heed it? No; he said, "Tell the little one to go to such a place, where there is enough for such as she."

you white faces, once watched in his wignam—looked forth upon nature, and called much his own. But they are gone—they are gone—and there is now no more left; no nighty trees to his his welcome—no green valleys; all gone before the intellect of the white man. His cances are here—his wignams are here; but the Indian finds no home—meets with no response of love or welcome, for he only recognizes welcome in that he understands.

He comes to your wignam to-day in answer to shadowy faces. Tell them that the Indian told them two suns ago is true—he comes not to proclaim its truth, nor to seal it, but to answer the call. Onalaski will come again, when other moons shall come and go. Good moon, pale faces. Feb. 24.

Hattie White.

I can't talk much. I've got a father and mother, and they want me to come here, but I do n't know what to say, now I've come. My name used to be Hattle White. I lived in Consorti, N. II., and I died thore. Oh, I've been here most eight years. I was four years—yes, most five years—when I eight years. I was four years—yes, most five years—when I eight years. I was four years—yes, nost five years—when I received on the house, we prayed to God that he would not only bless the little child, but one to whom she had such as she.

As we passed from the house, we prayed to God that he would not only bless the little child, but one to whom she had such as she.

As we passed from the house, we prayed to God that he would not only bless the little child, but one to whom she had such as she.

As we passed from the house, we prayed to God that he would not only bless the little child, but one to whom she had such as she.

As we passed from the louse, we prayed to God that he would not only bless the little child, but one to whom she had such as she.

As we passed from the louse, we passed from the louse it is child.

As we passed from the louse it is the little child, but one to whom she had such as she.

Ye found within the organism of that little one a gem, placed there by the Father of all things. It was

and provide food for the little one, who shall no longer beg for bread!"

Now, ere we leave the medium, may we ask our learned Now, ere we leave the medium, may we ask our learned brother to call to mind the little child, standing before his door at 9 in the morning, begging for alms, and to make this his passport to the gather's mansion. May he in future be a better man, a truer Nazarene; and when he leaves this earth, may he in consequence look back with joy, and not with grief, at the doings of his earthly life.

My name? Yes: Rev. John Brooks. I, too, stood where he now stands. May he in time stand where I do, and praise God, as I do for the gift he has so liberally bostowed upon me.

Lorenzo Dow.

Yes, yes, I will; but it's contents demand too much time and reflection for this time, March 2. This was in answer to a request made by letter to the spirit.

BOSTON REFORM CONFERENCE. Monday Evening, Feb. 28, 1859.

Subject-"Is punishment for crime consistent with the aws of God and natural justice?" Mr. Cushman-Truth, and not victory, is the object of debath in this Society. The method by which we propose to arrive at that truth is by reasoning. The question before us this evening should be well understood. There are two kinds of laws included in this question. The first the laws of God, and the second the laws of natural justice. Law in God, and the second the laws of natural justice. Law in itself is inactive; laws are rules by which men are governed. The natural laws are confined to inanimate, insensitive matter. The animals of consciousness are capable of punishment or of being punished; these are the laws that govern man, and may be called God's laws. The law of God is a more rule, and his executive power gives these laws action. These laws are written in the very hearts of men; and man, as one has said, becomes a law unto himself. Nothwithstanding we find God's law written in the heart, nowhere do we find it so clearly written as in the Bible; and here it is, written in God's holy word with import; here alone we go to find whether this qestion shall be answered in the affirmative or in the negative. The civil law punishes transgression, and the moral law punishes transgression; and them of law without transgression and punishment.

Gentlemen have told us here that punishment was inconsistent with the laws of God. There is no law of God, if there is no punishment for order.

there is no punishment for crime.

Question—Do the laws of God prevent wrong-doing, and if nor it is the fault of God?

If the law prevented penalty, there could be no transgression; the penalty is fixed according to the promise of the

Hattle's grandmother tolls me she thinks I am as old as she is, because she thinks I came here about the same time. I've got a mother here, and I think I could talk better if she was here; and if my father should come, I should know him. But I've got nobody with me now that knows me. I'm going now. Do n't folks die to get away? Why, that's the way I went before.

Bob. 24.

Walter Scott Evans.

So then I'm here, despite myself. 'Tis very strange, but quite as true as strauge.

You require something in proof of all who come here, I believe. My name was Walter Scott Evans. I was born in Ircderickton, Pa., in the year, 1821. I died at Auburn, New York, in 1825. I had a conversation with Professor Hare on the subject of Spiritualism; he wanted me to investigated. I refused to do so, telling him I had investigated all my life, and had nover found any proof that man; was an immortal being, or had any existence in a hereafter. My

custom of man by which crime is again committed in inflict-ing punishment. Take Christ's example; he nowhere in-flicted punishment for crime; he treated the criminals with kindness and bade them sin no more. He forgave murderers

and asked his Father to forgive them.
Question—By what rule was Cain dealt with for murder?
There was no rule at all. It a rule there was, it was the universal rule of leve by which our Father governs Cain and all his children.

pleasure in the new light as 1." "Nover," said I; "nothing on earth can make me believe." Well, I was right there, for nothing did.

Now I am in a bad plight, for my friends will not receive me. Had one come to me with a message for me, I should have laughed at the message, and pitled the messenger. So I cannot blane my friends if they reject my message.

I am here to-day, not to speak with my friends, for I don't expect to have a privilege, but of making a trial to find them in the future. Now you see I have a future to look forward to, and can grasp at something to come. Bo you see I have gained something here I could not gain on earth. Yes, I have found that man is eternal in his nature, and, from the lime he has a being in the rock he is destined to progress; some faster than others, judging from what I see about me. Now this friend Hure is happy as he can be, for he has plenty of light—has everything he asks for in his reach. But I have got to live over twenty years before I can become any where near what I want to be.

If any of my friends should chance to see what I have given here, they may take it for what it is worth; and if they have curiosity enough to call for me, let them give me something difficult for me to do—anything that I knew on earth; and I will never come back again until I can was a vaga.

Mr. Buttler I reget the minimal matter.

Mr. Buttler I reget the minimal matter.

Mr. Buttler I reget the minimal matter.

Mr. Buttler I to be which only a vagabond in scelety. Brother Willsen claim was a vaga.

I take four did not result on the should be only a vagabond in scelety. Brother Willsen claim he should be only a vagabond in scelety. Brother Willsen claim he should be only a vagabond in scelety. Brother Willsen claim he should be only a vagabond in scelety. Brother Willsen claim he should be only a vagabond in scelety. Brother Willsen claim he should be only a vagabond in scelety. Brother Willsen claims hat all laws are inscelety. Brother Willsen claims hat the only avagabend in scelety. Bro

self, only to let the old fellow know I'm round.

I don't suppose I could talk to my sister, could I? I thought when i first came here I was in a prayer-meeting. We used to have prayer-meetings in the old school-house one evening, and a school the next. I heard somebody preaching about the moon when I came here, and I guessed I'd got in the wrong place.

My sister lives in New Hampshire—Manchester. I was then the word place.

My sister lives in New Hampshire—Manchester. I was twenty two when I died. What year is it now? 18891 Is that, so? Are you sure? Well, the last recollection I have is 1803.

Inever saw any more years, but I come up to that, sure. Illearned to drink when I was in Portland. A fellow by the name of Grogg taught me, and I kept it up till I died. That did n't help me much. About three years before I died I was halved up for stealing from—yes, I was, that's a fact.

This is my first trial, and I dan'starry you it brings memory. The start of the fallow by the first of the firs ethe tes amount without notes. The result was no originally hand all the principles traction to the tract bears not stronged era the builds of the curve grave placed by logic land is of fine my. In building, but the call it of no grave grave

classed with such respectable people as Brother Buntin and myself, it is contrary to another passage, which says. "He that shedeth man's blood, by man shall his blood be shed," I don't profess to know anything about the laws of God's Knowholding of them. Of nature's laws we have some little knowholding in regard to natural justice, I am on the orthodox side. Nature's laws do punish for crime. Orime is an offence committed against ourselves, or against society. Wo can commit crime against ourselves by gluttony, drunkenness, debauchery, etc., and I know that such violations are punished by natural laws. If I commit a crime against society has a right to stop me, shut me up in jail, and make me suffer. I have a natural right to do what I please, provided I do not injure myself or society; but when I do this, society has a right to stop me and punish me. If a man demands my purse or my life, I have a right to resist, and inflict punishment if he persists. And this punishment is not revengeful or vindictive. The punishment that a parent inflicts on a child is not in revenge, but in love, for it is deemed a blessing for the child. I suppose it is so in the execution of our criminal laws. They are not made or executed in a vindictive spirit.

Mr. Pike—Brothor Seaver almost ridicules our belief in God.

see the manifestation of God's intelligence.

Mr. Burke—Mr. President, you have reason to be thankful that there is gathered around you such a company of liberal-minded, kind, free-thinking men and women. I think Mr. Cushman has ably and truthfully defended his position; he Custman has ably and truthfully defended his position; he has pictured and painted his ideas before you; he showed a difference between the laws of God, and the laws of nature. Punishment is one of the eldest words in the English language; punishment is always the effect of certain causes. We have a variety of laws—some are well understood, some partly understood, and some not understood at all; but, so well is the law of punishment understood, that we all know that both morally and physically punishment are follows. that, both morally and physically, punishment ever follows transgression. Is it wrong for man to feel the force of this law? Law comes from God; we all come from God; and for every crime and outrage which violates God's law, comes numbered corresponding to the comes from God. every crime and ourrage which violates God 8 law, comes punishment corresponding to the crime. Man can never evade punishment for the violation of any law. Violation of law exists all around us, but never without punishment; even a violation of a rule of ctiquette never goes unpunished. Mr. Wheaton—There is pain suffered which we may not call punishment. Disease and accident often produce pain, and, to call this pain punishment, is an improper use of the word punishment; it is natural justice. Punishment is pain inflicted for a crime done in the past. I take the position hat there is no such thing as punishment in the laws of

e. Wetherbee said the subject had been so variously Mr. Wetherbee said the subject had been so variously treated, that he was somewhat in a fog; he did not expect to throw much light on it. The gentleman who advanced the idea that he was somewhat in a fog; he did not expect to throw much light on it. The gentleman who advanced the idea that he was ideal—that it did not exist except as matter, came in contact with matter, and that the effect was the law, and did not exist till then—is, in my judgment, clearly wrong. Nature's laws exist independent of phenomena; the law of gravitation, for instance, existed ages prior to its discovery. A name is nothing; if certain effects are produced by certain causes uniformly, always, there is a principle involved—no matter what you call it—the fact is there, and that is law. Who knows what God's laws are, or anything about them? Go back as far as you can, and you cannot get beyond God's law. God never spoke except through man, and the laws attributed to God, to say the most, are but the highest conception of man. Gentlemen are talking of what they know nothing about. Nature's laws—what are they? How much do we know about them? We take man's creed in opposition to any other belief or creed, but accepts the control of the same purport. We have not space to give to such worn out arguments. Such communications will find an appropriate place in sectarian; it supports no one belief or creed, but accepts the truth of all; and it aims to give its one hundred thousand times; newer discoveries and more light may modify our present conceptions of many of nature's laws. What is natural justice? Public sentiment changes just like the fashions. Natural justice in Boston, twenty-five years ago, incarcerated Abner Kneeland for uttering influel sentiments in Julian Hall. To-day our good Bro. Seaver is unharmed and safe in expressing the same sentiments. Natural justice has changed; expressing the same sentiments. Natural justice has changed; and so it ever has been. As effects follow causes, so punishment follows violated law; punishment for crime is consistent with what we can conceive to be natural law, or God's lag; the fashion of it changes for the better, in the progression march of the race. The Jews required in their day their laws and their penalties. The law of love could not have governed them. As man advanced in refinement and civilization, the more degrading and barbarous kinds quietly died out of the code. When people grow beyond a necessity—no matter what it is—in time it becomes a dead letter. It is with punishment as with medicine—in an ignorant and gross nature, more of the animal than the man—it might take a bar of soap to move the system; and, as knowledge and refinement becomes more prevalent, consequently higher and bar of soap to move the system; and, as knowledge and refinement becomes more prevalent, consequently higher and more refined organizations are developed—a homopathic purgative answers the same purpose, and does the same work. The penalties in the past were absolutely necessary; the modified ones of to-day are doing their work as well. We can conceive of a bright future for this world. Spiritualism also teaches that we shall outgrow all punishment; but while it is needed, we shall have it, and find it consistent with natural justice, and what we understand of the laws of God or nature.

CORRESPONDENCE.

God or nature.

in this State; and here we have much agitation on the subact of Spiritualism. The Jews never pe tians more than Christians, here, persecute Spiritualists. Restraints keep Mem from 'stoning the house of Jason, from splitting on buffiting, and from literally crucifying the humble believers in spirit manifestations. Preachers say it is of the devil; others, there are, who think it is mesmerism; some, that it is witchcraft; a large number, that it is electricity: scores cry out humbug; hundreds that we are crazy and thousands that we are Infidels, and have gotten up Spiritualism to put down the Bible. Within the last thirty years I have known those classes of religionists to oppose Sabbath schools, peace societies, physiology, hygiene, phrenology, temperance, anti-slavery, and almost everything taught by Jesus. for the development of mankind. The old Bastiles of Or thodoxy are poor places in which to educate man in any o the departments of human progress. Like the Catholics the Protestants depend more upon the ignorance of the laity for the sustentation of the Church, than anything else, and like them also, 'they love darkness rather than light, because their deeds are evil.' The blood and guilt of war, the stripes and shame of slavery, and the vomit of intemperance, may be found among the 'abominations' of their 'house of Israel. Spiritualists have never supported a humbug more glaringly and wickedly absurd, nor an infidelity more repugnant to Christianity, God and humanity, than they support...

The time has fully come when the spirits, as of olden time ere taking the Prophets by locks of their hair to those temples where their 'idols are portrayed on the walls round

Those priests of blood, who are offering so many victims mmortal victims on the altar of slavery and war-should be sshamed to rebuke even the devil, and should use the pru dence and wisdom of Gamaliel who reproved the men of Israel' in the days of the Apostles, and said, 'Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God,

e cannot overthrow it. We have had Andrew J. and Mary F. Davis with us; also G. B. Stebbins. Two weeks since we had Dr. Cooper, a trance speaker of Bellefontaine, Ohio. All spoke with telling effect. At this time we have among us a test medium of singular development. He seems to be able to look over the past and describe the disasters and hair-breadth escapes of our lives. He said to a conductor on one of our railroads, 'I like Moses. A messenger was to go before him to received a very sovere fracture in the skull.' The conductor took him to be one of the party that had inflicted the wounds The medium told him by what power he saw into men's past

Sometime since he stopped with a family whom he accompanied to a neighbor's to sit in a circle. After the circle, they returned to the house that had been locked, and being under spirit-control, the door flew open at his command, as readily as the doors and gates of Peter's prison.

A gentleman and lady visited his rooms sometime since He turned to the man, and said: Sir, I see you almost frowned; you have gone into the water to bathe, and the urrent is about to drive you over a milldam.' The gentleman acknowledged that he came very near losing his life in this way. He turned to the man again, and said: 'I now see your horses hitched to a carriage; they are frightened, and re running off with you and your lady. True.

He very readily tells the number of persons in a family; ind can, with great precision, point out the scars upon you DOFBOD. While ongaged in giving tests, a few evenings since, a lady

so the so. Madam, I tell you the so. It was so. I was present last Sunday when a gentleman asked him mentally, three times, Have I a large scar on my heel? The medium turned to him and said, Wou have asked me

sying a you seresty and tearing you desperably. Which them, as Eliche did with the toung manifest asked

lictive spirit.

Mr. Pike—Brother Seaver almost ridicules our belief in God, as a type of true human life; of what we ought to be—and Mr. Pike—Brother Seaver almost ridicules our belief in God and his laws. I cannot see the difference between the laws of God and the laws of nature. Does Bro. Seaver mean that he punishes himself when he violates a law of nature? No, no man ever punishes himself. Bro. S. must admit there is an intelligence besides his own that punishes for crime. I know that he would never inflict punishment on himself. There is an intelligence that gives law and executes it behind the whole operation. Bro. Tewksbury tells us that no law of God is violated, and Bro. Cushman draws a line, and makes a distinction between the laws of God and nature; one cannot crowd infidelity, nor the other orthodoxy, down our throats. All laws that exist between God and man are God's laws; wherever the laws of nature are manifested, we may see the manifestation of God's intelligence. without it, is the same. I have that which is more real far more enduring, than the church can give or take away. It is faith in the Eternal God I seek; the church affords no assistance in obtaining this faith. I thank and bless God that I have been led to embrace the truths of Spiritualism."

> CALES PRENTIS, MARSLEHEAD .- "Spiritualism is progres. sing rapidly in this place. We have regular lectures every Sunday evening. Miss Hardinge's lecture here was consided a masterly production, and many converts were made by it. Some of our theologians are beginning to tremble at the profpect, having foresight enough to see that soon their authority will be over, for church members are already beginning to investigate, and the spirit of inquiry is waxing warm within them. One of our divines recently gave his hearers a severe reprimanding for going to a spiritual lecture. Another sums up his sermon in a tirade of abuse, calling us all heretics and infidels, and, unwilling to wait patiently to the end, anticinates what he thinks will be God's will, and loudly pronounces the curse himself.

> We have numerous circles, well attended, where many convincing tests are given to both friends and skeptics. We have many mediums here, some of whom might shine abroad,

W. B. M., SARATOGA SPRINGS .- "The cause of Spiritualism is rapidly progressing in the hearts of the people here. Our young friend, Mr. Jackson, only twenty years of age, has re. cently given us spiritual teachings of a high order. We have public circles twice a week. A willingness to investigate is becoming more general among the people. F. M. White gave a lecture here a few evenings since, which was very acceptable. It was of a highly intellectual order."

THOMAS BEACH, OLNEYVILLE, R. I .- "Miss Mary M. Macomber has lectured here three Sabbaths. She has been in the lecture-field about five months, as a trance speaker, and is thought to be very superior, and at no very distant day will stand with the first trance speakers. For originality of ideas, she is equal, if not superior, to any speaker at the present time."

WILLIAM DUBORE, MARENGO, MICH .- "Spiritualism a moving on in this place; all opposition seems to avail nothing. It is called everything that is bad, and still it moves on, daily increasing in numbers, and growing in power,"

R. BAKER, DARIEN, WIS .- "We have recently commenced holding spiritual meetings, with a design of continuing them on Sundays in the future. When we cannot get speakers, we Excelsion, Dublin, Indiana.-"I have removed to Dublin, shall read to the congregation from the pages of the Banner or LIGHT."

> INVESTIGATOR, N. Y., speaks with some enthusiasm of the excellent medium powers of Mrs. G. L. Bean, formerly of Boston, now located at 15 Bond street, New York.

The Unblic Press.

THE MEDIUMSHIP OF JESUS.

When I assert that the remarkable acts and doings of Jesus are attributable to what is called a nedlumship, many may be surprised, others astonished, and not a few will shudder at such sacrilege. That the subject may be fairly canvassed, it is proper to say that there may have been in him powers that have not at this day been attained; but a knowledge of the same laws, an exercise of which enabled Jesus to produce what he did, might enable a similar organism to produce the same manifestations. But I must let prophecy and history concerning him say all there is to say on this subject. There is, in the Old Testament, statements that a

man is to come forth with unusual endowments; and that the person so coming would have a messenger to go before him to prepare the way.1

We shall assume and try to prove that Jesus was under the influence of spirits, and was controlled and influenced by them from the commencement of his ministry, even to the end of it.

· We will also give the names of those whom we think history proves to have been the controlling spirit. This is in perfect consonance with Psalms, 91. v. 11 : " For He shall give his angels charge over thee, to keep thee in all thy ways." We have reason to believe—and will give those reasons—that Moses was at first the controlling spirit, and that he was afterward assisted by Elias, and that they acted together. Moses, in prophecying of this man, says, (see Deut., ch. 18, v. 15 and 18; and in Acts, 3-22, when it is directly applied to Jesus by Peter himself,) "God will raise thee up a prophet from among thy brethren like unto me." So that he was to be vas present when your arm was broken once, and when you prepare the way—Mat., ch. 3, v. 1. Again, "Behold occived a very severe fracture in the skull." The conductor I will send you Elijah the prophet before the coming of that day." Jesus says, that John the Baptist was that mes-

senger, or Elijah, or Elias. See Mat., 11, 14; also, ch. 17, v. 10; "His disciples asked him, saying, Why, then, say the scribes, that Elias must first come and restore all things? And Jesus, answered and said unto them, Elias truly shall come and restore all things; but I say unto you that Elias, is come already, and they knew him not. Then his disciples understood he spoke of John the Baptist." When John was prophecied of by the angel to his father, Zacharius, he says, "He shall go before him in the spirit and power of Elias."

If John was the Elijah, the prophet, or was in the

spirit and power of Elias, or the spirit and power of Elias in him, then Elias does come through John, and thus fulfill the prophecy that Elias comes before Jesus. Then, may we not, in the same sense, say that Jesus was that prophet which was to come, like Moses; and that, in the same sense that Elias came through John, Moses came to Jesus, and was in him resent said, mentally, 'I would give much to know a cer or around, him, as a guardian angel, thus making ain fact.' He turned to her quite hurriedly, and said, "Tis

him like unto Moses.

As John was to decrease and Jesus increase, see John, 8, 80,) it may be fair to presume that Elias was also with Jesus more and more as John's need

that question three times, and T tell you yee."

A few of us visited his room "Sunday morning last, and no gave us very satisfactory tests! "Minors the many I will ment tion one."

He looked forcely he an old man—some eighty-four years old, and said 1 T bee "w Beres, yellow, short-nosed buil-dog; John into a mountain apart, and there he stood with sying at you decrety and despatables." I was also with Jesus more and more are iton in lessened. This would give to Jesus, we may also with Jesus more and more are iton in lessened. This would give to Jesus, we may also with Jesus more and more are iton in lessened. This would give to Jesus wo met.

To prove the above is a correct theory, drawn from prophery. The looked forcely he may be the more and more are iton in the control of him lessened. This would give to Jesus wo met.

To prove the above is a correct theory, drawn from prophery. The manufacture is a standard of the more and in the control of him lessened. This would give to Jesus wo met.

To prove the above is a correct theory, drawn from prophery. The more and more are iton in the control of him lessened. This would give to Jesus wo met.

To prove the above is a correct theory, drawn from prophery. The less are the prophery with the more and in the control of him lessened. The would give to Jesus wo met. or entering that desertes introduced to the board as to trade, who is refus and to a color of the board as the board with the are manifested build before you cold in manifested board and buyered and board are manifested.

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that the young man's eyes might be opened to see, of Christ on the part of the Jews, prepared the way, that the young man's eyes might be opened to see, as he saw, the horses and charlot of fire round about him. So, perhaps, Jesus prayed that the eyes of his disciples might be opened, and their eyes were opened to see spiritual things, and they saw both the exceeding beauty of his spirit, and the attendant spirits that had been his guardians so long, and that were to guide and sustain him, (Mat., ch. 17, v. 2 and 8;)

"And his face did shine as the sun and his raiment."

"And his face did shine as the sun and his raiment."

"To illustrate this subject; suppose that such a "And his face did shine as the sun, and his raiment was white as the light; and behold there appeared unto them (Peter, James and John) Mosts and Elias South, and there address the understanding and conspeak as never man spake.

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John, efore i, say e, We came i him king 2013 Elias

But who was the angel that strengthened him in the garden while he prayed, "If it be possible, let this oup pass!" Without doubt the same as had VIEWS OF been thus far with him, for when we find him extended on the cross already to die, (Mat. 27, 26,) his answer to Mr. Mandell, I think Dr. Child has Jesus oried with a loud voice, saying, "Et! Et! presented glimpses of the grand foundation which lama sabachthani." Some of them that stood there, supports all Truth. He has represented the only

and Elias held out to them from some source, and that Jesus looked to Elias for strength and power. paths smooth; to make the wilderness blossom as Can we not presume that Elias was the angel that the rose. strengthened him in the garden, and that he was The popular doctrines of the day have failed to asking aid at this painful hour also as he did there? secure true faith in the heart of man. Religious doc-That these two continued with him, we find, when the women went to embalm his body and found it they darken rather than illuminate the intellectual garments," and they talked with the women. Again and punishments are insufficient to call to action steadfastly toward heaven, as he went up, behold steadfastly toward heaven, as he went up, behold compared to a well of water springing up into evertwo men stood by them in white apparel, which said, "Ye men of Galilee," etc; (spirits can talk with power that will reach the depths of our inmost souls, men and women.)

It is a remarkable combination of circumstances

PROPHECY-NO. 2.

I have in the previous number endeavored to ex in further pursuance of the subject, examine some of the difficulties which appear to attend it, particularly in reference to the mission of Christ, as the Saviour of the world. The object of the sufferings and death of Christ, I conceive was to excite the sympathy of mankind through all time, and awaken their hearts gratitude and love towards him, and the heart she made them. In the murmur of the fered, but as saving them from threatened punishment, by the influence which these sufferings and death would have upon their hearts, which would lead them into such a course of life as would save them from punishment. The Orthodox notion of the his sentiments with great joy, and desire to express atonement I consider a perfect absurdity, and mere nonsense, utterly at war with justice and common

I come now to the difficulty in the case. If these necessary instruments in the propagation of his religion, it became necessary that a train of causes which gives him such an extended view, it may be should be put in operation to produce them, and that human beings should be made the agents in accomplishing the work. And it would seem at first sight, that some external control must be brought to bear upon their minds and conduct, in order to compel them to act in such a way as to bring these events to pass, necessary to produce this suffering and death. And that this, in effect, would deprive them death. And that this, in effect, would deprive them Christ termed the "pearl of great price"—a treasof their free agency, and so of their responsibility, being mere passive instruments, and not the subaround which all others revolve—faith in God. True jects of reward or punishment for their conduct. To this difficulty I will endeavor to give as satis-

factory a solution as occurs to my mind. The fact of a new religion being announced to mankind, con-taining new truths to be embraced, and new duties tions of life. His wisdom that is displayed in susto be performed, supposes an ignorance at the time among mankind of these truths, and an omission of these duties—supposes a state of ignorance and sin among the race then living. For, if this was not the case, it would not be necessary to introduce a new religion among them containing them. This very fact, then, would make it evident that the new religion must run counter to the opinions, prejudices, and feelings, then prevailing in the world; for it is these very opinions, feelings, and prejudices, it was designed to combat and overcome. Now what is the usual consequence of attacking the opinions and institutions of any age or country, which are an attempt of Mr. Sunderland to answer some indeeply rooted and well settled in the habits and terrogations put forth by me, and it seems as though affections of the people? It is at once, to produce opposition and persecution of the propagators of them, and to inflame the public rage and hatred against them. And if the interests involved are proof than that which I find in his attempt of the those of momentous interest, and especially if all 26th, to a reply of mine of January 29, which I think their high raised expectations, and ambitious aspir. should be sufficient. Hear what Mr. S. says, and ings after rational and temporal aggrandizement are then judge whether I am wofully at fault:—"I deny baffied by the success of the new enterprize, the ine- in toto that I ever made any such declaration as Invitable consequence must be, to draw down upon its quirer affirms in respect to my will! Never! Indeed, authors the popular fury and resentment, and, if I always and everywhere affirmed directly the rethe character and feelings of the people will permit verse!" And yet he goes on to furnish the very it, all those forms of torture, and even death itself, proof of that which he denies, by saying, " Hence it which at the time prevailed among them. Now, the Christian religion, and the character of the Jews at attendance of one person over whom I could exercise that time, were precisely adapted to produce the effects which followed its introduction, viz., the sufferings and death of its author, and the persecution tract what I have said. It is a well known fact that of those who assisted him in the work. And it is many persons who were entranced in his lectures, not necessary to resort to the hypothesis of any ex- went upon the platform, and it was ever understood ternal agency being employed by God himself to compel the Jews to persecute and crucify him; for the human will, influenced by the usual motives, and by the second by the usual motives, and the usual motives are the time, that said persons went upon the platform because Mr. S. willed them to come, or did they come of swayed by the usual passions, is sufficient to ac. their own accord? If his will operated in the case count for all their conduct. Thus much to show to draw them up, to which one of the external senses that the Jews were not deprived of their free agency was that will directed? Now it must be remembered

occasion, why place them in a situation where they subjects, and perform what he wants them to. might be no other way to secure the successful pro- in one lecture through the external senses, and have pagation of the Christian religion, upon which the among them one reliable clairvoyant, or one whom welfare of mankind of the existing and all future I can control without addressing the external senses, welfare of mankind of the existing and all future generations depended, than this very way. And, why, of course, in controlling that one, I control the further, by the mysterious workings of the human whole, because they will act in sympathy with that soul, which prompt mankind to vent their indigna. one." tion and wrath upon their victim up to the time of his death, and the moment afterwards, by a reaction, give place to the most heartfelt pity and sorrow for the suffering. The influence of these last emotions might be seenred, to dispose them to receive announce to his audience the idea that they were inand embrace the very views which they before fluenced by and through sympathy from one particutreated with scorn and hatred. We see this phe- lar subject; but the personal pronoun I was invarianomegon, exhibited in relation to convicted orimibly made use of by Mr. S. as the cause of all these nals, who are sentenced to the gallows. Public wonderful performances.

resentment will pursue them up to the time that Again, he says, "When they are convicted. But as soon as this happens, do beforehand, the patients all heard what I said, the tide turns, and pity and sympathy take its place.
If, then, this is the case in regard to criminals, how much more would it be the case where the sufferer your subjects were addressed through the external was not only entirely innocent, but also possessed of sense of hearing, when they were unconscious, (as I very virtue and every excellence which could have a hold upon human affection and gratitude or would be likely to enlist their sympathy, and, regret. So that the very state of feeling that led to the death

talking with him, Jesus." They were afraid, and fell on their faces. Jesus came and touched them, and said, "Arise, and be not afraid." They looked up and saw none save Jesus; Jesus says to them, "Tell the vision to no man." Thus it was a vision, there upon this subject, it is almost certain that persond their vision. and their vision was spiritual, until Jesus touched secution, and probably death, would be the consethem. Does not this transfiguration do as much as quence to him. And yet no one would for a moment could be asked to sustain the position assumed in suppose that the people there would not be acting as the first place, that spirits attended him, and that free and accountable agents in doing this. And this those spirits, as according to prophecy their were to persceution, and this death, in connection with his be, were Moses and Elias? There are many times character and lectures, might be the means, after. that he went away to pray alone, and even all night wards, of producing such a reaction in public feeling alone, and do we know how many communions he had with that old moral lawgiver, Moses, and the lead to the adoption of his views, and the downfall beavenly, spiritual prophet Elijah? It is well that of slavery. So it was with Christ and the Jews. So God had appointed such messengers to assist him to means they use to destroy, become the means to

VIEWS OF DR. CHILD.

Messas. Editors-In the Hashish article, and in when they heard that, said, "This man calleth for Elias." The rest said, "Let be—let us see whether man, and the only system that will call forth the love Elias will come to save him." Here is a tacit acknowledgment by the people that sition spreads the mantle of charity even to the ends there was some mysterious connection between Jesus of the earth, and in the love that does this is a balm of man for man, and a true faith in God. His pofor every wounded breast. A power to make rough

not. "Behold two men stood by them in shining and religious mind. The cold theories of rewards at his ascension (Acts, 1, 10) while they looked that principle within us which has been beautifully warming to action the finer threads of life. As the sun sheds light and warmth upon the bud, unfoldthat there should be most, if not all of the time, two men or messengers attendant on Jesus through his ministry; and when the names of those messengers were given, they were Moses and Elias.

Sun sneeds light and warmen upon the bod, directly ing leaf, until the perfect flower is formed, so shall the light of love, with its genial power, warm the germ of life within us, turning aside one by one each fold of darkness, giving it growth and expansion until it blooms in eternal day.

Truly he who has perfect faith in the One Power that creates and sustains, enjoys a spirit of freedom; I have in the previous number endeavored to explain the nature and object of prophecy, and its reconcilableness with human freedom. I will now, in further pursuance of the subject, examine some of the difficulties which appears to attend it particularly speaks the wisdom and in their hearts gratitude and love towards him, and the hand that made them. In the murmur of the thus bring into action these powerful emotions in little rill he hears the song of praise to the "Most its voice in the grand chorus of harmony, the anthem, "God is good."

The position Dr. Child has taken, or rather the point of progression to which he has arrived, has called forth opposing views; and yet while I greet my pleasure in reading them, 1 cannot withhold a suggestion, which is—Dr. Child reminds me of a young and thrifty tree inserted in a rich soil, whose sufferings and death were to be borne by him, as necessary instruments in the propagation of his owner desires. So from his stand-point of faith, faith in God, who is infinite in power, wisdom and love, who knows the end from the beginning, opens the chambers of the soul to a view of the beauty, tions of life. His wisdom that is displayed in sustaining innumerable worlds throughout space in perfect order, is not less traceable in the government of man in his daily actions. All is arranged in wisdom, and will ultimate in good. Although "opposers" with me differ in opinion on some points, I hope we may be willing to consider each other's hope we may be witting to consider positions with due respect and true charity.

Ровтямо**итн**, March 2, 1859.

THE TRANCE. DEAR BANNER-I find in your issue of February 26, that each subject is scated in the hall, with eyes and their accountability.

But it may be objected, even suppose the Jews still noted as free and accountable beings on this

Again, he says, "If I entrance a thousand persons

Now I would inquire how these thousand persons could be operated upon through that one of whom he speaks, when that one is not previously known to

Again, he says, "When I announced what I would

saw them." For one, I am not willing to accept this by his psychological power, so as to prevent the usu-explanation, for the simple reason of my unwilling all spirit-power from having any effect.

ness to fritter away a plain fact. How Mr. S. can The friends of the medium were anxious to see the cause a person to see a fact, and then assume that it doctor fulfill his boast. An hour was appointed, and to be my own judge in reference to a real or an imspiritualism would be attended in Huntington Hall
aginary thing which I may be supposed to see; and
the Sunday following, when this knight of mesmerism
as to the difference which it would make to me,
whether I submit myself to the control of Mr. S., or
to a spirit.

Whether I submit myself to the control of Mr. S., or
to a spirit.

lent for such injuries. Again, he says, "If you shut tion of the subject. your eyes, and allow your soul to be made a tool of I should not have thought the lectures of Mr. Bly

but I think it would be equally as true to say there are thousands who have allowed themselves to be controlled by pathetisers and mesmerisers, to their tion as ministers, and to the Christian world gansorrow afterwards. There are some ideas in the erally, as to what they should acept as coming from third proposition, which, on some future occasion, I the spirit world, is very grateful that such noble will attempt to answer.

INQUIRED. INPUTED. will attempt to answer. BOSTON, Feb. 28, 1859.

> Written for the Banner of Light. GO FEED THE POOR. BY COSMOS.

The night was cold, and chilly blow the wind; The seams, and cracks, and many a broken pane, The wintry blast crept all unwelcome through; And drifting snow, fantastic figures wrought Upon the floor, and rugged, time-stained walls, The city slept; all save the stordy guard, Who, muffled warm, groped weary through the streets; Or shelter sought beneath some friendly arch. Yet flercer still the cruel storm raged wild, And, mocking, howled around those ruined piles, Where live the poor; God pity them to-night! The rich man dreams in pleasant, carcless ease, And thinks not then of suffering, or of pain-He hears the storm; but what of that to him? It cannot pierce his curtained double walls. The iron slave beneath his basement floor, Sends genial warmth o'er all his mansion wide: The sighting wind but lulls him to repose-The piercing blast no shivering terror brings.

11. A dingy house, with cheerless, tattered look, A narrow court, where nauseous smells arise, The slippery moss so green and sickly seems-We turn from them with loathing in our heart. The children there no tidy garments wear; No wholesome food their craving wants allay, But worn-out rags, and garbage thrown aside, Are all they have. What wonder that they sin! A pale, sad form, with tearful, sunken eyes, Sits shivering, fone, clothed scant, with embers low; Her fingers stiff, but yet they cannot stop, For bread must come to feed the starving child. Is there no help for worthy, struggling poor? Does God permit his creatures here to starve For want of food that rich men throw away? Ye happy ones, that fortune favors most, Seek out the poor; your help and counsel give; Christ said, 'tis blest to give-to lend is gain;

Correspondence.

THE EXPOSERS AND THE CHRISTIAN FREEMAN.

MESSRS. EDITORS-I have not intruded our matters upon the readers of your valuable sheet, of late, and by the surrounding influences. perhaps it may not be improper to show which way the wind blows in this quarter. Within the last few weeks our goodly city was somewhat startled from ts quietude by the arrival of the redoubtable Mr. Blv. zens, that he would prove to them that the manifestations of spirit power, as believed by many of the zons, that he would prove to them that the manifeshonest, respectable and capable men and women of this city, are all deceptions; that these people who have made these phenomena their study for years, are dupes of designing tricksters. He drew together quite an audience, some of our best citizens attending is lecture, expecting that he would give them some lecture room, where the philosophy of spirit intergent, but not very large audiences met me at the course is given. We also have to complain of the hall, and listened carnestly to my experience and tesclergymen, that, as a general thing, they will attend timony in spirit intercourse. of the lectures when the philosophy is stated by those who are qualified to present it in its true light, at though they are frequently invited to be present to hear. Also, opportunity is frequently given them to join in the private circles of citizens who have the heart at the province of the community was all other with the mility along the results of the mility along the results and the results of the mility along the results and the results along the mility along the results and the results along the results along the results are all other with the mility along the results are all other with the mility along the results are all other with the mility along the results are all other with the mility along the results are all other with the mility along the results are all other with the mility along the results are all of the results are all other with the mility along the results are all of the results a still they neglect the opportunity so often given them. life here, as elsewhere. We do not willingly charge them with this inconsisency, but it is a notorious fact.

n the success of our cause.

noted as a Second Advent preacher, from Hartford.

The best thing attending this gentleman was, that at his boarding place there was a spirit medium, and the doctor boasted that he could control this medium of God in Man, and listened to an earnest and able prayed."

is a fiction, is not so apparent; or, in the second the doctor commenced his operations. Soon the meplace, how could he cause them to see the spirit of dium yielded to his power, and he exulted in his sucone whom he never saw, so that it would accord with cess; when lo! he lost his control, and could not refacts? Again, he says, "There is a heaven-wide gain it; then the spirit proceeded to give him quite difference between Mr. Sunderland, whom you know, a lecture upon the subject. Still, with this phenoand an invisible personage (real or imaginary, you mena fresh upon his mind, he could continue his lec-cannot tell which,) whom you do not know." I beg tures, and gave forth the idea that the funeral of

When I saw Mr. S. for the first time, what did I charging into our camp, that we should be nearly know of him, or the extent of his power over me, or annihilated. But we "still live," and the only perof my own powers of resistance to the force of his
will? And the only thing which Mr. S. offers in extenuation of mortals holding a control over mortals,
ened and encouraged, by perceiving how weak and over and above that of spirits doing the same thing, ineffectual our opponents are; and those who are is, because the person exercising such control would be responsible; in what manner Mr. S. does not say, if these things are so; and we have no fear for the but leaves me to infer that, if injury is caused, he success of the cause, when men and women are could be compelled to pay a certain sum as an equivo-

by spirits, you may find yourself in bad company worthy of notice, had I not seen, on reading the before you are aware of it."

Christian Freeman, a journal in which are set forth Will Mr. S. be so kind as to inform me how I am very ably the principles of liberal Christianity, that more liable to come in contact with spirits who would the actue editor had copied a long article from a make a tool of me, by giving up my organism to Milford journal. This editor has previously arrotheir control, than would be practiced by mortals? gated to himself the dignity to sit in judgment upon Whilst under the control of Mr. S., I gave myself into his power, and he assumed and demonstrated before his audience that I was an unconscious subject. Therefore, for the time being, my selfhood was inactive, and could as easily be made a tool of by him, as any spirit could make a tool of me. Again—
"Thousands have allowed themselves to be entranced by spirits, to their sorrow afterwards."

Whether this be an assumption on the part of layer the miretilege and honor of conforcing upon this anced by spirits, to their sorrow afterwards."

this editor is so conspicuous a representative, could Whether this be an assumption on the part of have the privilege and honor of conferring upon this Mr. S., or positive knowledge, it is not so apparent; great apostle of truth the title which this divine so destroy this heresy of the age, he regrets that such a man as the Rev. John Pierpont should give his adherence to the cause of modern Spiritualism, and insinuates that this really noble man, who has stood in the front ranks of reform for the last half cen tury, has based his belief in the truth and value of the subject, upon a very weak and unphilosophical investigation of the matter, and hence his testimony is not valuable, is not important, while the testi-mony of this, to him, exemplary man, Dr. Bly, is very valuable. Surely it appears as though the say. ing of the master, that they had eyes, yet they see not, is applicable to this pharises of the nineteenth century. This inflated divine of long standing evidently forgets the "day of small things" with the Universalist denomination, when its advocates la-bored amid the scoffs and and sneers of the religious world, and were much rejoiced when some noble man had the moral courage to boldly step forth from his associates, and avow his belief in the truth in this, then so-called, new philosophy, but which this divine claims to be as old as the promise to Eve in the

Although this 'stalwart editor has attempted to shut the gates of the celestial city against the entrance of what he conceives to be the vulgar crowd. and would no doubt covet the position assigned to St. Peter, in Byron's Vision of Judgment, as sentinel at the gate, so as to be able to permit only those who, in his judgment, were proper persons to behold the beauties of the spirit world, he is not able with all his power to accomplish his purpose. I am not over stating in these remarks, and as proof that I am not, any one can peruse the articles upon Modern Spiritualism, prepared by this editor, and published in his paper some time ago; also to pages 125-6 of the memoir of his son, where some special argument is used to prove that another son of his, who "has but little of the marvelous in his mental constitution," had a "perfect and reliable" communication from the spirit world. Now who, but this eminent guardian of the portals of the spirit world, shall say that no one else but members of his own family shall have or are capable of receiving truthful and tangible messages from those who have gone before to that blessed home, who were just as dear to those these shall he do, because I go unto my Father." hey left on the shore of time as were the friends of this child of that particular individual?

The cause in our city is slowly gaining strength, and will eventually be openly avowed by larger num-bers than at present. There are many who secretly cherish a belief in the truthfulness of spirit intercourse, but are withheld from uttering it in public

During the last few months we have had able lecures given through the organism of H. B. Storer, Miss F. Davis, Miss Amedey, and others. Miss Hardinge has been with us and given two lectures to quite large audiences. It is beyond the power of my lips; and all are anxious to listen to her again. LOWELL MASS. Ă. B. P.

WARREN CHASE AT THE SOUTH. DEAR BANNER-On Saturday, Feb. 19th, I parted instruction upon this, to them, intricate subject; but from many excellent friends at Philadelphia, and it is a significant fact, that this gentleman has in his soon met Bro. Danskin, of this city, at the station, train the rabble from the street, those who never en | and found myself for the first time among friends in ter the circle where spirit power is manifested, or the Baltimore. On Sunday, two very candid and intelli-

the lectures of these itinerant persons, who make pretention of explaining the whole spiritual pheno- public and private monuments of taste, enterprize mena, so as to exclude the possibility of the inter- and pride. I had long since heard that the pride of vention of those who have passed away from the Baltimore was its handsome ladies. If so, and they earth-sphere, while they will not be present at any are superior to other cities, especially Cleveland,

confidence of the community upon all other subjects; make it the ruling element in social and religious

Tuesday, the 22d of February, was one of those beautiful spring days which visit these cities so Mr. Bly gave two lectures. Many of our best citi much earlier than they do the cities of New England zens were very much disgusted with the man, and and the greatlakes. Already the grass is quickened and he manner which he treated the subject, and do not greened by the sunshine and showers; the early buds esitate to say it to those who are interested, or not, are swollen and nearly ready to burst; the children are watching for the earliest flowers of spring-time; One of our oldest and most respected men attempted to ask him a few questions, and instead of giving him his best thoughts, (nay, perhaps I'am on that beautiful morning, I found myself standing wrong in saying that, for it may have been the best thoughts the man is capable of giving.) in answer, and meeting him with proper courtesy, Mr. Bly Baron Von Humboldt says presents one of the finest treated him with abuse, and did as much as to call panoramic views in the world. It is indeed one of him a deceiver; for, although the gentleman stated those delightful scenes on which the eye can often distinctly that he had no sympathy with that he was feast, and rest long with pleasure. Pennsylvania attempting to expose, yet Mr. Bly charged him with Avenue, whose Broad-way stretches out in full view being a Spiritualist in disguise, attempting to inter to the White House, was on this day more than comrupt the proceedings of his lecture, showing very con- mouly crowded with life and variety-the most promdusively his want of perception, to say nothing of inent objects were the military companies in fancy his honesty of purpose, in attempting to present the or fantastic dress parading and marching to celetruth clearly to the minds of his hearers. This brate the birthday of Gen. Washington, or somebody treatment induced the gentleman to state to him else, (for I believe others were born on the same day that the reason why he made the inquiry was, that he of year and month in each annual round.) These did not wish to be more humbugged by the pretended companies were followed by crowds of boys of all exposure than he would be by that which he ateizes, from running bables to evergrown men; and of
all shades of color, from black to white; and in all Following close upon the heels of Mr. Bly, came another, who claimed to explain the whole matter upon scientific principles, ignoring somewhat the positions of his illustrious predecessor. This candidate shouls, followed by schools of small fry; or, like cdfor renown was a so called Doctor Turner, somewhat dies in the pool, that draw in the floating sticks,

speech from Senator Brown, of Mississippi, and Stephen A. Douglas, both Democrats, but widely at issue, on a question of government policy, regarding slavery in the Territories. I witnessed the noisy confusion of the Representatives' Hall in session-time, and was glad to escape to the more quiet Senate Chamber, where I could at least hear the powerful speakers, and understand them.

There is one peculiarity about Washington, I have not found in any other city. Aristocracy is not known or distinguished by residences or carriages—by livings, lodgings, catings or ridings—it is not unpopular to eat and sleep anywhere, and citizens, strangers, rich and poor, ride in the same public conveyances, for there are few others. The population is evidently so transient that few fine residences are erected, and the hotels would barely pass for second class (except in charges; in that they are No. 1,) in the large oities. The aristocracy of Washington is distinguished by dress, and all who are dressed extravagantly in fashion and folly are presumed to belong to the upper ten," and all who are not, to the "lower million "-at least until talent has distinguished themthen they will be permitted, if gentlemen, to dress more plain and still be considered respectable, &c. For ladies there is no such exception.

At 10 P. M. I found myself in the most perfect jam I was ever in. At the President's last levee for the season, in the White House, I never witnessed such extravagant use and unmerciful abuse of rich silks and crinoline as this crowd of all sorts of peo-ple and character (except colored persons) exhibited. \$100 dresses were crumpled and jammed as if they were only rags, and delicate ladies were squeezed almost to death, not by tight lacing alone, but by a crowd of hard coated, if not hard hearted, men. Several were taken out through a window in a fainting condition, and others ought to have gone out or stayed at home.

I met my much esteemed friend Sarah A. Whitman, of Providence, R. I., in the crowd, and after holding to her successfully till we had exchanged inquiries and comments, I retired early from the crowd. fully satisfied with fashionable life, folly and extrav-

agance.

Next morning, which was also bland and beautiful,
I made an early visit to the naked grounds that surround the Washington monument, and surveyed
carefully its towering proportions and positions. By and wonders at modern folly and extravagance. How much better it would have been to have furnished 10 or 100,000 homes for as many poor families with the money, and how much better and more durable in the hearts and souls of these poor and needy ones would have been a monument than a pile of rocks, even to perpetuate the memory of Washington or the donors; but we do not live in an age of wisdom, but only hope for one.

I next visited and viewed the, to me, most neat, tasty and beautiful object in the city of a public and national character, the Smithsonian Institute, with its ample and tastily arranged grounds. The edifice is elegant and neat, but not large when compared to the Capitol. The beautiful red sandstone, of which it is built, and the Anglo Norman style, give it the appearance of a new castle with modern taste

I next and last found our friend and brother, Craustown Laurie, to whom my letters, name and abors soon made me an old acquaintance. Mrs. L. guided me to a small room where a young man has on exhibition a variety of spirit paintings and drawing., mostly through Mr. and Mrs. L., where they desire to collect specimens of similar work through other mediums, and keep them for inspection, etc. It is a commendable object, and may be aided by the friends. A good test medium is also needed there, and I regretted that I had not set apart a week and given a ourse of lectures in the city; but it was too late.

The Bannen needs an agency there, and I am sure would find a sale and many readers in the city, if cept for sale at a suitable stand.

In the evening I returned to Baltimore, where three more lectures will close my course and ticket me to Ohio. WARREN CHASE. BALTIMORE, MD., Feb. 24, 1859.

MEDIUMSHIP.

MESSRS. EDITORS--Noticing the Spiritual Register for 1859, I was struck with a new view of the following text, which I find quoted there:—" Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater than John, ch. 14, vs. 11-12.

This text of Scripture was a great poser. It asked me this question-If Jesus Christ is God, and by leaving this life and going into the spirit-world, he gave those who believed on him power to "do the things that he did, and greater," did he not confer upon such omnipotence?

Dr. Clark says that it was through the omnipotence of God that Christ wrought his miracles. Now. lid Christ mean that be, going to the Father, could give those who believed on him omnipotent power? This cannot be, since, in the universe there can be but one omnipotent power. But Spiritualism makes all this very plain to my mind. Jesus knew that it was through spirit influence that his whole life was regulated and controlled. He knew also that those who believed on him could, (after his ascension to the Father) be brought in rapport with him, and through his progress in the spirit-world, he would be able (using his disciples as mediums,) to have them work greater things than he had done. This was seen to be literally true on the day of Pentecost, when men were made to speak the languages which were comprehended by those of different tongues. The mediumship of those whe believed on Christ, was so good, that he, in the spirit-world, arranged to have his disciples work greater works on that day than he had been able to do while in the flesh. He, doubtless, procured spirits to speak through the mediums present, at the time; so that the men from different nations, present, were addressed in their several tongues by the "Galileean" mediums who believed on Christ.

After he had passed into the spirit world, he gave is true followers, (those who "believed on him,") power to heal diseases; and they performed greater works than he did. Jesus healed those, who but touched the hem of his garment. Peter excelled this, for his shudow proved to be all sufficient to heal those whose couches and beds were overshadowed by it .--

These things were done because of Jesus going to the Father. I have no doubt but that all mep possess certain healing qualities; but I believe that they may be augmented by the influence of those who may "go to the Father."

The religion that Jesus established was sniritual. While he was in the flesh, he was a medium for the God spirits; and after his ascension, he and the Godspirits of the spirit world assisted to progress that work which he had so nobly begun while he tabernacled among men; and I am impressed to say, that if the priesthood had not turned infidel to his spiritual teachings, the world would not now, be cursed with war, intemperance and other evils, as the results of a bastard religion, which has no Jesus in it. Excelsion

"HOLD ON DAR."-The Piqua (S. C.) Register has the following in a recent issue, describing an incident among the claves :- " Quite a revival is now inprogress at the African Church in this city. We were present a few evenings since, and witnessed. with much gratification, their carnest devotion. Or the incidents we cannot fail to note one: a brother was supplicating the throne cloquently, when anothfo brother called out in stentorian voice- Who dat praying ober dar?' The response was: -- Dat's brudder Mose.' 'Hold on dar, brudder Mose! was the dictum of the former, 'you let brudder Ryan' pray, he's better 'quainted with the Lord dan you am!' Brudder Mose dried up, and brudder Ryan

HENRY WARD BEECHER

PLYMOUTH CHURCH, BROOKLYN, N. Y.

Sunday, February 27th, 1859. : REPORTED FOR THE BANKER OF LIGHT, BY T. J. ELLINWOOD.

TEXT—"He that both my commandments, and keepeth them, he it is that leveth me; and he that leveth me shall be levet of my Father, and I will love him, and will manifest myself to him. If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

and make our abode with him."

There are many who, with gentle simplicity, and humility, sit at the feet of Christ, and find almost no question and no difficulty in the matter either of comprehending or loving him. It seems to them almost as though they were nerved by a divine spontaneity, and as though it were as easy for them to love, as for flowers to exhale perfume; and they are troubled, haply, by no question or difficulty. There are hundreds, however, who, when they allow themselves to think upon the subject of religion, and especially in regard to the fountain and source of all faith—ded—find innumerable questions, and innumerable perplexities. There are many who never settle anything, but are always raising new difficulties. To escape these, oftentimes, they have to push reflection to the very wall, and to do violence to their own sense of man's independent reason. They are frequently ashamed of this, when they pre obliged to say, "If I think closely about God, I am all confusion; and if I would avoid confusion, and maintain some degree of religious comfort and faith, I am obliged to do violence to my reason—at least, to do this violence to it: I am obliged to say, "I must not use it; it is not safe." There are a great many strong, thinking, shrewd, observing, active-minded persons in just this difficulty. They vibrate between obscure faith on the one side, and perplexing thought on the other. This is a very miserable state to be in, and there are hundreds of persons who have made a clear leap out of the difficulty, into absolute incredulity or unbelief.

Now no man can, by searching, find out God to perfection. There are many who, with gentle simplicity, and humility,

who have make a creat tapout incredulity or unbelief.

Now no man can, by searching, find out God to perfection. In the nature of things we can have no canception of God which shall answer all the demands of our understanding. This is not to prevent sober reflection, but it is to keep us within due bounds; it is to keep us in mind that when we undertake to fully comprehend God, we are reaching after that, which it is beyond our capacity to attain; it is to give us to understand that, in the nature of things, it is vain for us to hope to gain so complete a view of God that there can be no question raised about it. Any man who supposes that he can ever come to such a knowledge of the Divine Nature that we will have no difficulties on the subject, is greatly mistaken; he never will begin to have such a knowledge. I do not care how strong a man may be mentally; the stronger incredulity or unbelief. do not care how strong a man may be mentally; the stronger he is in this matter, the worse for him; for the more he thinks, the further he gets from a clear conception of God. If you make it a prerequisite of any view of God that it shall it you make it a prerequisite of any view or con that it shall be one with reference to which no question can be raised; which no objection can disturb; to all inquiries concerning which you can furnish satisfactory answers—if such is the ideal you have of understanding the Divine Mind, you may just as well know, first as last, that it is impossible for you to pust as wen know, his as large that it is impossible to a surfive at it; and for the simple reason that God is infinite; that, in other words, the conditions of his being are so far beyond ours, and the substances of his nature so far transcend anything in us, or anything known by us, that there is no pattern in us, or known by us, by which we can measure him; and whatever we know respecting him is to be known with this liability to objection, this contingent imperfection. The mere existence, then, of difficulties, is not against any particular view of the Divine Nature. No view is there to which there may not be objections, and in regard to which every candid man would be obliged to say, "I do n't know." Now, to come right to the point, I believe in the divinity of the Lord Jesus Christ; and so far as our understanding Ged

is concerned, I don't believe any man can understand him in any way except through the Lond Jesus Christ. He may think he can, but I apprehend that when the thing is sifted to the bottom, it will be found that the subjective understandto the bottom, it will be found that the subjective undurstanding is one thing, and that the objective truth is another thing. God consists of the Father, the Son, and the Holy Ghost; and when you ask men. "How does your view of God affect you? what impression does it make upon your mind?" if they sift this fancy, and bring their analytical and reasoning powers into exercise, it will be found that, after all, what some call the Father, is but an image that they have made up by taking things which Christ brought to our knowledge. edge: that it is merely what, according to the view of some edger that it is merely what, according to the view of some edgermen, is Christ. What in one man's view is called the Mather; Redeemer, Christ, in another man's view is called the Mather; to that as far as human conception is concerned, there is

so that as far as human conception is concerned, there is nothing of the spirit, or the Father, but that which was revealed to us by manifest Christ Jesus.

Do you ask me, "Are you confident about this?" I am so confident about it that I rest my salvation upon it. "Are you confident that it will stand the sliting of philosophical inquiry?" As much so as I am that anything else will, which is not susceptible of absolute proof. "But, are you prepared to reconcile all the difficulties involved in your position?" No, I am not. There are many difficulties I can raise myselt that I can't begin to reconcile; and there is n't a child in this congregation, that can't, with the Bible in his hand, put me to shame, if I claim to be able to snewer every question hay say concerning the Scriptures. "You hold that tion he may ask concerning the Scriptures. "You hold that the Lord Jesus Christ is the only manifest form in which God has been presented to the human mind; now do you think the Bible will explain every difficulty attaching to this view; can you reconcile the Bible with this view, in every Yes, the series agree the Bowlet bat have difficulties in them. I wish I could explain them all; but I can't, and I may as well be honest, and say so; "But why do you hold a view that conflicts with this or that text of Scripture?" Because I have got to hold something; and I find that there are six spear-points sticking into me when I take any other view, where there is one when I take this view; so I take the one which is beset with the least number of difficulties. I hold that, when any man attempts with his limited capossible of understand good's existence, he is attempting that which altogether transcends his power of perfect comprehension, and there will be mysteries and points of unexplored truth with reference to the view he takes, I care not what that view may be. The only right course to pursue is to take that view which has the fewest difficulties, and which some to hear mast disastle unan many countries. seems to bear most directly upon your moral benefit; for I hold that there is no such thing as a purely intellectual sehold that there is no such thing as a purely intellectual se-lection between different modes of comprehending God. That is most likely to be the true view which appeals most strongly to the heart. The only reliable test as to the sound-ness of any view, is its effect upon the heart. This is the practical test by which all our views of God are to be tried. And we should bear in mind, with all proper humility, in every view we take, that the subject is so vast, that no man, even the he intolerable concelled and unified up can say "it except he be intolerably concelted and puffed up, can say, "I have a view of God which has no difficulties about man that says that has no view of God at all. He is blind-

What, then, is that which we must search for in this matter? It is a view of God which shall be heartfelt, and which shall be available in our daily life. Let me read the text, and you will see why I selected these two verses.

"He that hath my commandments, and keepeth them, he it is that leveth me; and he that leveth me shall be leved of my father, and I will leve him, and will manifest myself to

Here is the disclosure of God made to man. If you exist in a state of love to Christ, you shall have this manifesta-

"If a man love me he will keep my words; and my Father

will love him, and we will come unto him, and make our with him." In this text we have two things-the disclosure of the

Divine Being in such a way that he stands clear to our loving affections, so that we can take hold of him with our tastes, with our yearning hearts, with our very souls; and also the permanence of the effects

Four conception of God should not be a mere intellectual one, struck out by an argument, as a spark is struck out by a fint; but it is to be one that you can carry with you to alleviate your trials and distresses; one that shall strengther you in the hour of temptation; one that shall be a hope to you, when your own hope goes down; one that shall be to you what the sun is to the day, and what the stars are to the night. Your view of God should be one that you can cultivate your life by. No other view of God can be of any practical value to you. I do not object to a high, intellectual conception of God, but I do say this: I stand in doubt as to the correctness and utility of all these views of God which are the product of the intellectual faculties merely. A true view of food is one that shall regard bith as abiding with us—abiding with us in our affections, and in our daily life. This is the teaching of the text. And when any view of God regards him as remote, difficult of emotional use, the presumption is against the truth of that view; but a view of God which brings him near to our every day life, to our hearts, to our innagination, is presumptively the true view. A jurely intelinagination, is presumptively the true view. A jurely intel-lectual view of God should be taken as presumptively false; while one that is emotional in its character may be taken a presumptively true. I do not mean to say that the intellect does not act in both cases; but in the first case the intellect precedes and frames the notion of God; while in the second hase the heart suggests to the intellect the notion of God. the mind merely analyzing or arranging the ideas respecting it which spring from feeling, and nor from the intellectual fac-

First, in further opening this subject, I remark that man's own being is given to him as the determining element by which he is to understand all things outside of himself. This is the only means by which we can measure and understand things foreign to purselves; and to not he sitate to say that no man can understand anything of which there is not in himself an element or analogue. For instance, anything that reales to seeing we can understand in a measure, because it has to do with our experience; any truth that relates to hearing we can understand, because we have the power of interpreting it; anything that relates to smell we can stand, because it has affected our experience; anything stand, because it has affected our experience; anything that relates to taste we can understand, because it appeals to our experience; anything that relates to sensation or touch we can understand, because it has a connection with ou experience—anything that relates to either of these five as we can understand, because we are made more or less acquainted with it by our experience. But suppose a man comes to you and says, "There is a sixth sense, which is neither seeing, hearing, smelling, tasting or feeling, but which, different from all these." I would like to know what kind a conception you could form of such a sense as that. I moment you see, or hear, or smell, or taste, or feel a thing, you'can understand it! but when you assemble to c ceive of s sixth sense, unlike anything in you, you will find yourself unable to do it. Every one feels that that there is no such thing as understanding such a sense, because there is nothing in ourselves by which to interpret it.

Our lower nature interprets the truths of the physical world; our social nature is the means by which we understand social truths; and our spiritual nature is to interpret to us all spiritual truths. It is the spiritual nature that interprets God;

you undertake to understand anything predicated of the Divine Being, of which there is not some germ, some seed-form, in yourself to stand as an analogue, that very moment you fall into confusion.

It has been thought to be the right way of exalting God, to teach that he's absolutely different from men, and superior to them in all those elements of his being which correspond-to the elements of their being. It has been thought to be presumption to take that which is God-like in man, and by it claim to represent truthfully God's nature. It has been supposed that all of God's likening himself to man in the Bible, is on account of our weakness; and that accordingly, it is to

my little taper in my closet, and a man says to me, "That in-terprets the sun," if he means that it interprets the sun in re-spect to its bounds—its diameter, or its circumference; or if the means that it represents the sun in respect to its power to spect to its bounds—its diameter, or its circumference; or if he means that it represents the sun in respect to its power to cast a beam of light that can travel for ages through the vast universe, I laugh him to scorn; but if he simply means that the light of the taper is like the light of the sun, I assent to what he says. And if a man says that love in me is no fit measure of the depth, or the breadth, or the length, or the versatility of the love of God, he is right, but it is a true criterion by which to judge of the essential quality of love in God.

What an utter wreck and ruin would be presented of that false notion of God which some persons hold; namely, that we can have no real knowledge of him, but only a kind of false representation, which comes nearer representing him than anything else, but still is nothing like a true represent to admit that God is in no respect different, in the essential in the essential quality of love in God.

What an utter wreck and ruin, 1 say, would be presented of this false notion, if every conscientions man were to admit that God is in no respect different, in the essential him the diamond.

A woman marries a man who is in no respect equal to her, is the diamond.

A woman marries a man who is in no respect equal to her, that diamond.

A woman marries a man who is in no respect equal to her, that diamond.

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A woman marries a man who is in no respect equal to her, that diamond.

A woman marries a man who is in no respect dual to her, that who is a brute in humau form. She lives on hithing have her affecting was her took the two is a brute in humau form. She lives with him ten recking years of wretchedness, illumined by nothing save her own virtues; when he dies, thank God, and leaves her. F who teach that we don't worship God really. In idolatry, who teach that we don't worship God really. In this we have two schools strongly united, which illustrates forcibly the popular proverb, "Two extremes meet"—the hyper-Christian school and the inddel school. I think there is one style of theologizing, and one style of philosophizing, which, although they are practiced by two very different classes of men, each, perhaps, actuated by moral feelings, both open the gates of darkness and damnation upon the whold. I think there is a style of looking at God form a pure-I think there is a style of looking at God from a pure y naturalistic point of view, which magnifies the conception of him in such a way that you cannot take it in, and so an altificial him altogether. I think there is a style of theology.

of the three you have seen; still it isn't like." The fifth, sixth, seventh, eighth, ninth and tenth are successively prought, each one being nearer like him than the one preced ng it. When the tenth is brought, she exclaims, "Does this, at last, look like him?" "Oh, no," is the reply, "not a bit, only it is nearer him than any of the rest." What a comfort t must be to her to be shown such a number of portraits,

I hold, secondly, that the scripture teaching on this point is simply this.—that man was made in the image of God that he might understand him. The reason why we were made as we were is, that we may find in ourselves the material by which to comprehend God. The spiritual and the higher nature of man is really, absolutely like God's; just as red is like red, just as green is like green. And though there are many varieties and shades of each color, yet red resembles red, either generic or specific, and blue resembles blue, and white resembles white; inches represent feet, though not in abide with us, except as a tiving person; not even as a person. white resembles white; inches rapresent feet, though not in name, and feet represent furlougs, and furlous represent miles or multitudes of miles. Great distances can be calcu-lated from these small denominations. Now the spiritual or ligher nature in us, is not to be likened to the spiritual or higher nature in God as regards its power, its scope, or its many modes of activity; but that nature in us is to be likened to the corresponding nature in him, as regards the central elements of his being. We are so like God in this reear, in justice, in love, in benevolence, in reverence, in te in all things that go to make up the higher and

The feelings of a child of ten years of age are not equally winst inoso same anecons are in the parent. So, as far as pour heart-nature is developed, it represents truly to us the heart-nature of God. Hence the libie direction, is that in our investigations into the nature of God, we are to cultivate our religious feelings under the auspices of love, in order that we may have the elements by which to understand him. While it says in one place, "Canst thou by searching,"—that is thinking—"find out God?" right over against this passage is the answer, "Blessed are the pure in heart, for they shall see God." While the Bible says to the philosopher, "You can 't think out God," it says to the Christian, "You can experience him." It says to man's saudaclous analytical powers, to his out-reaching scientific faculty, "God is not matter; he is removed beyond the sphere of logical deduction; you can power by means of your formulas catch a glimpse of the internever by means of your formulas catch a glimpse of or inter-port him. But when you shall have brought yourself into such a relation to God that you can call him father, then you will have begun to speak in that language in which he will interpret himself to you. Your heart can find out what your head never can. The Bible takes it for granted that man was made like God, that, in his better feelings, he might have the means of ascertaining the character of his Father.

light thinking, based upon right living, is the philosophical nethod of finding out God. father hath bestowed upon us, that we should be called the ons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is:" it doth not appear what we shall be; but we know that when he shall appear, we shall see him just as he is, because we shall be like him. That is the way you are going to see God—by your own consciousness, and the qualities in way way way. ties in you answering to a like consciousness and like qu ties in him. And no man can know one whit more of God than he possesses in his own being. We can comprehend God only to the degree that his power, indwelling in us, causes our higher nature to act as his nature acts, thus rendering

interpreters of him.

In that passage in the second Epistle of Peter, where we are In that passage in the second Epistle of Peter, where we are to a storm, sometimes to a man, sometimes to a lion—some-commanded to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," graze is put first. Just as a man grows in astronomical knowledge; by first taking his telescope, and looking through it at the heavenly bodies, so we are to grow in a knowledge of the Lord and Saviour Jesus Christ, by first growing in grace; and in the proportion that we grow in grace, in the proportion that we become better, in that proportion shall we increase in our knowledge of him. The moment we begin to grow like Christ, that moment we log or when he passed from his disciples.

need of men's hands, but also above their minds or concepted of men's hands, but also above their minds or concepted of men's hands, but also above their minds or concepted of men's hands, but also above their minds or concepted of men's hands, but also above their minds or concepted of men's hands, but also above their minds or concepted have unbounded ping, should have unbounded ping, shou

Here is a man who can lift fifty-six pounds, and throw it we hundred feet. "What a great man!" says Tom Hyer; aplendid fellow!" And so he would say of a man who could when hard ever. "And so he would say of a man who could in them to think of God as like themselves—not in smallness, strike another hard enough to knock him ten feet through the sir. Another man being asked, "Is that your idea of manhood?" says, "No; I want a man who has taste, who sees overything on the side of beauty, who can aketch, group, arrange artistically; who has reference in the side of beauty, who can aketch, group, arrange artistically; who has reference it acts is things artistically; who has reference it and in things social; and in the principle of the was their mistake. In meeting this view, it was necessary to set forth the majesty of God as above all things; and he was represented to be more majester than an extinct." This would fill the idea of manhood.

With some. Another man says, "Although your man is just."

In the beginning of the world feeling an impulse in them to think of God as like themselves—not in smallness, but in the inferior nature of certain moral qualities—impulsed that in the mori does like the mestal mental to them to think of God as like the mestal mental in them to think of God as like the mestal mental in them to think of God as like the mestal mental menta ther train an ethical." This would fill the idea of manicold tie and more noble than anything physical or earthly, with some. Another man says, "Although your man is list-in the beginning of the world men formed gods and god-

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and no man can understand anything in God, with which he has not got something in himself to correspond. The moment you undertake to understand anything predicated of the Divine Being, of which there is not some germ, some seed form, hy yourself to stand as an analogue, that very moment you in argument, sovereign over the thoughts of his fellow-men; and, like Jupiter in the councils of the gods, his word and his

corresponding. It has been thought to be preinfluenced that all of God's likening himself to man in the Bible, and the conception of a file the real truth.

Well, what's the use of proximate truth, that is not a bit like the real truth, I should like to know? If a man wishes to unite two ends of a roje, and they will come together within half an inch, but won't come any nearer, it would be nowred fit they did not come within half amined, but won't come on peachers and language of teaching, when you don't come so near the truth but that the result is false? I aver that the quality of love in God, is trackly like the quality of love in you. As for power of love, and as for all manner of multitudinous disclosures, of course of is tropical, and we are like Nows Zembla; but as to the matter of loving, he loves just as we love. I, with the little spark in my boson love just as God loves with the vast fanne which is ever bursting forth from his great nature. If I light my little taper in my closed, and a man says to me, "That interpreted the sum," If he means that it interprets the sum," If he means that it interprets the sum, "If he means that it is interprets the sum," If he means that it is interprets the sum, "If he means that it is interprets the sum," If he means that it is interprets the sum, "If a means that it is interpret and the control of the

find there is nothing of it; the is almost entirely destitute of physical stamina; diseases have made fearful inroads upon her constitution. Measure her thinking powers, and dear me, there are thousands of strong-minded women that can outstrip her in an argument, or in philosophical disquisitions outstrip ner in an argument, or in pailosoj-inical disquisitions. But, ah! when you come into that which goes to make up our conceptions of angels, she is truly great." When men see how she loves; when they see how, in her greatness, she lifts herself up, taking those whom she loves up with her, as eagles broad-winged bear their young through the air, they say, "This is an example of greatness, such as I never thoughs of."

Now that view of God which measures him by his great right arm merely is barbaric and low. That view which measures him merely by his formative power; by his skill, or by his ability to control, is also barbaric and low. That or by his ability to consume the same thing.

For instance, according to the custom of some countries, a prince is affianced to a distant princess, and, they not having seen each other, she is to receive his portrait, or something to show what he looks like. A series of portraits are presented to her. The first one is brought, and it is said to her, the first one is brought, and it is said to her, the first one is brought, and it is said to her, the first one is horely as a hit like him." It is set aside. The seen each other, she is to receive his portrait, or something to show what he looks like. A series of portraits are presented to her. The first one is brought, and it is said to her. "But this don't look a bit like him." It is set aside. The second is brought, and it is said, "But here's another which looks more like him—a great deal more like him; but that don't represent him." That is set aside. The third is brought, and it is said, "This is a great deal more like him than either of the other two, but still it isn't at all like him." The third is set aside. The fourth is brought, and it is said. "The fourth is brought, and it is said." The first at all like him." The third is set aside. The fourth is brought, and it is said. "The fourth is brought, and it is said." The fourth is brought, and it is said. The fourth is brought are the recommendation of the since that in departity, and beta form." It is not at all like him." It is said. The fourth is brought, and it is said. The fourth is set aside. The third is which recognizes him as a Being whose great heart beats in sympathy for those who are in the lowest state of human departity, then you will come to get one which touches that nature of his, which, though it loves much to love the sinner, which, though it hates sink, knows how to love the sinner, which, though it hates sink, knows how to love the sinner, which, though it hates sink, knows how to love the sinner, which, though it hates sink, knows how to love the sinner, which, though it hates sink, knows how to love the sinner, which, though it h butes of his being-goodness, and mercy, and justice, and love; and nobody can know haything about God till he comes to that point in his being which reveals these attri-

butes.

I dwell upon this branch of the subject longer that I otherwise should, because I am all the while stumbling upon this vulgar—excuse the term, I mean it in no offensive sense; but I mean it in a right hearty, crushing sense—this vulgar idea that God is let down in his grandeur by being incarit must be to her to be shown such a number of portraits, each succeeding one purporting to be nearer like him than those preceding it, and to be told that the last don't look a bit like him! If it don't, it's good for nothing.

Now there are men who tell us that one view of God is better than another, because it will give us a truer understanding of him than the other views, but that owing to the absolute limitation of the human faculties, when we have taken in the best-received and the clearest-conceived view of God, it will be so different from him, that when we get to Heaven we will know that we never knew anything about heart to him, lies in the fact that the took upon him the naof God, it will be so different from him, that when we get to Heaven we will know that we never knew anything about him. If this be so, we have got no God at all, and it is not possible to have one; if this be so, Atheism is a natural virgonized result of his fore-ordained pian; if this be so, the fresh of him, if this be so, its fresh of God is no crine, but the organized result of his fore-ordained pian; if this be so, the man who teaches that we cannot understand God, is the high-priest of a logical inidelity.

I hold, secondly, that the scripture teaching on this point is simply this,—that man was made in the image of God that is might understand him. The reason why we were made adoring him." And the more God goes down in that way, as we were is, that we may find in ourselves the material by

abide with us, except as a living person; not even as a personage, which means something more than person—which means an impersonal God, such as fancy imagines; a vast diffusive power; the easence or the life of the universe; a spiritual vitality—and all that trashy nonsense. I hold that such a view of God as this, is waste matter—mere funtastic moonshine. No man ever felt as though he would like to lay his head against such a God, that has no heart; no man spect, that if you know what disinterested love as, then you ever thought of walking with such a God, who is nothing but a sort of spiritual blood diffused throughout the universe. Men ustice is, you know what God regards as justice. You know not the whole experience of God; but if you know one letter in the alphabet of a knowledge of God, that letter gives you a correct conception of him as far as it goes. The alphabet of our knowledge of him is in our own faculties; in hope, in the alphabet of the same objection. A man can form a conception of such a God in the abstract, the same objection. but not for the purposes of devotion.

You can form no true estimate of the moral attributes of

God until you have a right conception of what God his. When you tell me that God is omnipotent, omnisc The seeings of a cand of ten years of age are not equally as ymmerical and deep as are the same feelings of its father or mother; they are not in amplitude, in power, in variation and in fruitfulness like theirs; yet that child's affections, so har as they are developed, are faithful representations of son, and you say he is all-wise, and all-just, and all-just as as the same affections are in the parent. So, as far as applying to that person. But when you hold them up to my mind as showing what God is, before I have the least idea respecting his nature, I am crazed by it

A man from Rome desires to give me some conception of Raphael's last and greatest work the Transfiguration. In order to give me as accurate an idea of it as possible, he says. If give imagined numbers) "It is twenty feet high, and fifteen feet wide. It is painted upon canvas. The canvas itself is made of linen. There was first laid on a sort of dead ground. This was the foundation on which the picture was painted. In the centre is a mountain, which divides the picture into upper and lower parts. Below the mountain is a scene representing Christ casting out devils. Above it is the Transfiguration, which, having given a general description of the picture in other respects, I will now proceed to describe to you in detail." So he takes out from his pack a bundle with a number of little carefully-folded papers in it. He open them successively. The first contains the blue pigment; the second, the chrome pigment; the third, the ochre; the fourth, the burnt umber. After he has exhibited them all, he says, "There are all the elements of the picture. I scraped them of from it myself. Now you have a philosophical view of the Transfiguration of Raphael. Just bear in what the transfiguration is the says, "There are all the contract the says of the transfiguration of Raphael. Just bear in what the transfiguration is the says of the sa Interest of finding out God.

Let us turn to a saying of the Apostle John, which has an intimate bearing upon this subject: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Children are like their parents. Like begets their nature from their parents. Like begets did picture, and you have as good an idea of it as though you like: everywhere. From the beginning of the world to the world the to know what man who had never had the visible form of this great painting, or anything representing it, because the same to go to know what man who had never had the visible form of this great painting, or anything representing it, because the same to go to know what man who had never had the visible form of this great painting, or anything representing it, because the same to go to know what man who had never had the visible form of this great painting, or anything representing it, because the same to go to know what man who had never had the visible form of this great painting, or anything representing it, because the same to go to know what man who had never had the visible form of this great painting, or anything representing it, because the same to go to know what man who had never had the visible form of this great painting. present, the declaration has been ringing, that we are God's would like to know what man who had never had the visible children; that we are like God; that we were made in God's form of this great painting, or anything representing it, beinage; that God is our Father; that the parental likeness is fore his mind, could take these chemical elements, and from given us in its elements. "Behold what manner of love the them fashion anything like a true idea of it from his own them fashion anything like a true idea of it from his own mind.

It is not to be wondered at that we have such imperfect views of God, when we remember how we come by them; that we derived them from catechisms and creeds, and confessions of faith which were rammed into us at the expense of losing our suppers and dinners on Sunday. Is that the way in which the Old Testament taught God to the world? is that the way in which the New Testament taught God to the world? It is the way in which modern heathers have taught God, and not the Old or the New Testament. The Old Testament always taught God dramatically: always by pictured forms. Although it was forbidden that men should carve any image of God, representing him to be like that image, it never was forbidden that they should think of him under some image; and even he sometimes likened himself to a storm, sometimes to a man, sometimes to a lion-son are to grow in a knowledge of the Lord and Saviour Jesus Christ, by first growing in grace; and in the proportion that we grow in grace, in the proportion that we become better, in that proportion shall we increase in our knowledge of him. The moment we begin to grow like Christ, that moment we begin to grow like Christ, that moment we begin to understand him.

The moment we begin to grow like Christ, that moment we begin to make the more we grow like him, the better we shall understand him.

There ary many persons who are very anxious respecting the dignity of the Divine Nature, and who desire to lift him up beyond the handling of men; and they have carried out their wish so effectually, as not merely to lift him out of the growing the gain a right conception of him; namely, Jesus Christ. He is naturally conceived of under reach of men's hands, but also above their minds or concept without a form; but it is not best that our imagination that the capital state of the state of the growing that it is not best that our imagination without a form; but it is not best that our imagination should have unbounded play; therefore, there is given to ut

conception is not one which the soul can use; it is not one which ever produces love. In other words, I do not believe any man who thinks of God as an abstract form, having no resemblance to what we are, ever has a God whom he fondly loves. Men first and earliest in the world, feeling an impulse

lings by the ten thousand. Snakes, monkeys, and calves, were gods; vegetables were gods; old sticks of timber were sawed up into long gods and short gods. Every tree, every river, every lake, every rock, and every faculty of man, was represented, not by one, but by scores of gods. God, beholding this multiplication of gods, and desiring to make men ashamed of the divinity of a turnip, an onion, or an insect, wishing them to conceive him to be something higher than an idol, proclaimed, in the Old Testament, "I am the Lord, and am he who laid the foundations of the earth;" and he speaks of himself as superior to time or change, and as being possessed of all wisdom and all power. Men then began to have so high a conception of him, that they couldn't love him. They came to regard him as something so transcend-

lessors of religion, as well as those that are seeking religion, has been to get them to have anything but an impalpable has been to get them to believe in a God who fulfills the promise of Christ that he shall come unto them, and manifest himself to them, and abide with them. I think that perhaps there is not one in ten in the church that has such a conception of God that he manifests himself to him, and abides with him, in going out, and in coming in; in rising up, and in sitting down; in sickness, and in health; in adversity, and in prosperity. I think this is owing partly to the nature of man, partly to the philosophical view of God which many hold, and partly to the theological annihilation of God as a personal being. I think we have got to go back to the pictorial method, which represents God as a person. We want something which the mind of man can look upon, and say, "It is my personal God; it is a reality."

Let me say one thing more this morning—for I cannot exhaust the subject on this occasion; I must resume it at another time—let me say that there are two opposite poles in the mind, that act by opposite methods; namely, reverence and look and partly to the methods; namely, reverence and look and say. The same the subject of the subject of the subject of the subject of this occasion; I must resume it at another time—let me say that there are two opposite poles in the mind, that act by opposite methods; namely, reverence. has been to get them to have anything but an impalpable God; in other words to get them to believe in a God who fulfills the promise of Christ that he shall come unto them,

haust the subject on this occasion; I must resume it at another time—let me say that there are two opposite poles in the mind, that act by opposite methods; namely, reverence and love. Reverence likes that which is sublime, and it always acts where the outlines are indistinct. If you lift up your conception of God, so that you have no distinct view of him; so that you regard him as an effluence of ether diffused radiently throughout the universe, you may experience reverence for, but you cannot love him. I stand up fearlessly, and say that it is not in the power of a human being to love that which does not come to him as a person. And I will say, further, that it is not in the power of any human will say, further, that it is not in the power of any human being to think of a person except in some form. You don't need to think of God as composed of fiesh and blood; but you can't think of a spirit, as a spirit; you have got to give t some form. You do not think of a spirit as composed of matter in its grosser forms; you think of it as a breath, a cloud, or something of that sort, illumined by exquisite light; cloud, or something of that sort, illumined by exquisite light; but still it is a form; still it is material—not gross material, but imponderable, effluent material, existing between something and nothing. I will defy any man to have a distinct conception of a moral, spiritual being, without form and without matter. It isn't within our capacity, in our present state, to do this. You can never have a God that you can

state, to do this. You can never have a God that you can take hold of and say, "My Lord and my God," or one that you can love, so long as you regard him as a mystic something filling all space, and having no personality.

I have only a word to add, and that is with reference to occurrences which have recently taken place. It befel me, not long ago, in writing a reply to an apprehension of Christian brethren, to state that I had no God but Christ; that there was an effluence rising from Christ which I was taught to was an effluence rising from Christ which I was taught to call the Father; and that there was a still more tenuous effinence which I was taught to call the Holy Spirit. So far as those men, who have found fault, and only lie in wait for so these help, who have round taut, and only he it want to occasion to find fault, are concerned. I care nothing; they would find fault under any circumstances. But let me remark to you, my people, that I understand, almost literally, what I say to be the truth. I believe that there is God the Father; I believe that there is God the Son; and I believe that there is God, the Holy Ghost. I believe that these are three beings, with separate and distinct understandings, with separate and distinct conscience, with separate and distinct will. I believe that God the Father, God the Son, and God the Holy Ghost, have a personality so separate that, if the fact of unity had not been announced, the whole world would have been obliged to regard them as three Gods; that is, to be nave open onliged to regard them as three Goos; that is, to ocliere in tri-theism. I should believe in tri-theism did I not find the simple statement that these three personal Gods are one. I understand their three-fold personality as much as I understand the existence of three different friends. It is the unity of them that I do not understand. Aforetime, the mystery of the Trinity was, how one could be three. The emphasis was wrongly placed. The New Testament teaches three persons. In my view, the unity of these three teaches three persons. In my view, the unity of these three is an unexplained but positively stated fact. I believe that it is
taught in the New Testament that the Father, the Son, and
the Holy Ghost, are one God. In reasoning upon this, I do
not suppose that they are one in the sense in which they are
three, nor that they are three in the sense in which they are

If a man is passing by a garden, and sees three stately If a man is passing by a garden, and sees three strees, rising up from behind the wall, and is asked, "How many trees are there," his reply would be, "Three." If the questioner, however, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says," If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says," If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says," If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says," If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says," If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says," If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, says, "If you could look behind the wall you would find that, "If you could look behind the wall you would find the wall you wo point beyond your sight, and stand upon one root, and make but one tree," the man would find no difficulty in reconciling he two statements.

I do not give this figure as illustrating the whole question of the Trinity, but simply as showing that a man may un-derstand one part of a proposition by his senses, and believe that there is another part which he does not see, or whose inditions he does not understand. I hold that the New Testament employs language which would beyond all ques-tion, establish the truth of three separate Gods, were it not also that it speaks of God as one. If you ask me, "How can three be one?" I would say frankly. I do not know; it has not been revealed. "Why do you believe they are one?" Simply because I find that to be the record. "Do you under stand it?" I understand the statement of the fact, but I do not understand the method of the fact, or the phenomenon it not understand the method of the fact, or the phenomenon itself. "Are there, then, no difficulties?" None to me; because I do not trouble myself to penetrate, by questions,
within a sphere far beyond all proper investigation. The nature of the subject, the kind of knowledge required for reasoning, transcend the present reach of my faculties. Whichever way I go in the New Testament, if I walk with those
who believe in the absolute oneness of God, or with those
who believe in the tri-personality of one God, I find many who believe in the tri-personality of one God, I find many things obscure. Surely, I should change my view if another one were presented to me which reconciled and harmonized every passage of the New Testament. But no view does that, I am obliged, on any ground, to recognize difficulties, and to feel my ignorance; and, at the very best, it is but a choice among difficulties. Why should it not be so? How could we expect that the vastness of the Divine Nature could be expressed to men whose knowledges are so limited; whose incompany is so imprefet; whose experiences and associations. language is so imperfect; whose experiences and associations give so little opportunity of teaching unknown things by things known? Nothing seems to me wise but humility, in gnorance; and nothing seems to me so heretical as the as umption of high and perfect knowledge in respect to heme so grand as the nature of God, and so utterly trai scending the investigating power of the human mind, upon any subject that ever passes in review before the min here should be forbearance one with another, and a willing and charitable toleration, it should be upon this, where are all children; where the wisest see through a glass darkly there no man sees face to face.

This, then, is what I may call the objective view, or the

statement of the facts as they are presented to me from with-pul. If, now, you ask me, "What impression does this state-ment of facts make upon your own mind; how are your faculties affected by it?"—that is to say, if you ask me for my because sneed by it: — that is say, it you ask me for my objective view—I will say, frankly, I can form no definite idea whatsoever of any being which has not a personality. I can form no defluite conception of a being with a personality that is purely spiritual. When I attempt to think of a spirit, it is inevitable that I clothe it in some imagined form, to distinguish it from a physical form. I select, as all men io, that part of matter which is the finest, the most removed from groseness—light, fire, att, irradiated cloud, wind, or whatever else seems just evanishing from all material form, but which is yet catable of conveying some form—idea, to my mind. And God, as a spirit, is always imagined, by me, as having some such form; scarcely ever twice the same, yet always with that definiteness which is given to the mind at least to my mind—only by personality in form. And I believe that, in part, it was to meet that very want in the numan race, that it pleased God to manifest himself in the I accept Jesus Christ, in all his offices—as prophet, priest

king; as atonement, forerunner, intercessor, mediator, judge; but I also lay hold upon Jesus Christ as bringing to me a much needed element of form; and whatever thing is clear but I also lay hold upon Jesus Christ as bringing to me a much needed element of form; and whatever thing is clear to me of the Pather, is so in proportion as it is first clear of Christ. I derive from my study of Jesus all those elements of conception which go to make that called Pather, or Holy Spirit; but neither the Pather as a spirit, nor the Holy Ghost as a spirit, has any such definite and clear personality to my magination as has Christ, from whom I borrowed all these ideas. And I believe that one of the greatest elements of lower is utterly cast away and lost, when Christ is regarded as a messenger from God, and not as God himself manifest in the fiesh. I firmly believe that when I behold Christ weeping, the act may be physical, but the feeling expressed is absolutely divine; when I behold Department of the greatest labor of good, humility, self-sacratics for others, yearnings and longings of love—when I behold how Christ required the love of his friends as a part of his own happiness. I believe that these things are the express revelation of God; and that I know how God feels, by seeing the actual feeling, and not beholding a representation of it by his messenger. It is, the very God that beams out before me from Christ, and not a secondary and transmitted impression of God through a man.

If this view takes something from the barbaric splendor and the enormous physical mobiarchy which has heretofore brooded like nightmans on theology; if it reveals an omnipotent Heart, rather than the omnipotent muscle of a hand; if instead of the shisting terms, consistence, crimipressince, omnipotence, testing, pure completence, and the like it rears

if instead of the shitries terms, omniscien ipotence, justice, purity, goodness, and such like it rears

and the standing will be at

lings by the ten thousand. Snakes, monkeys, and calves, were gods; vegetables were gods; old sticks of timber were gods; vegetables were gods; old sticks of timber were award up into long gods and short gods. Every tree, every river, every lake, every rock, and every faculty of man, was represented, not by one, but by scores of gods. God beholding this multiplication of gods, and destring to make men sebamed of the divinity of a turnip, an onion, or an insect, wishing them to conceive him to be something bigher than an idol, proclaimed, in the Old Testament, "I am the Lord, and arm he who laid the foundations of the earth;" and he speaks of himself as superior to time or change, and as being possessed of all wisdom and all power. Men then began to him. They came to regard him as something so transcendently superior to man, that to have been in a body would have been a disqualification.

Thus God was lifted up above men's comprehension; of the New Testament undertakes to bring him down where they can have a true conception of him. To this end it was taught that he was full of condescension and graciousness. Not that intimations of this kind were not given in the Old Testament; but it is the special purpose of the New Testament undertakes to bring him down where they can have a true conception of him. To this end it was a such mints are competitively to the test and the special purpose of the New Testament to set forth his humility, and his willingness to ladorable life, and take it up again, for the earliest of the special purpose of the New Testament is special purpose of the New Testament in set forth his humility, and his willingness to ladorable life and take to up again, for the earliest of the special purpose of the New Testament is special purpose of the New Testament in set forth his humility, and his willingness to ladorable life and take to up again, for the earliest of the set forth his humility, and his willingness to ladorable life and take to up again, for the earliest of the set forth his humility

Loring Moody will lecture in E. Bridgewater, Tuesday and Wednesday, March 8th and 9th; in Newburyport, Sunday, March 18th; in Byfield, Tuesday and Wednesday, 15th and 18th; in Georgetown, Thursday and Friday, 17th and 18th; in Groveland, Sunday, March 20th. Dauvers, March 22d and 23d; South Danvers, March 24th and 25th; Lunn, March 27th. Will some friend in each place, who may see these notices, make all needful arrangements without further re-

quest N. Frank White will lecture in Newburgh, Ohio, Wednesday and Thursday, March 9th and 10th; Cipie, Friday, march 11th; Toledo, Sunday, March 13th; Burr Oak, Michigan, Tuesday, March 16th; Surgess, Wednesday, March 16th; Eikhart, Ind., Thursday and Friday, March 17th and 18th. All letters from north, west, or south of Chicago, addressed to him at Chicago, care of Higgins Brothers, before the 20th of March, will be considered. , will be considered

Miss Munson, clairvovant physician, has, since the condu sion of her engagement to speak in Philadelphia and Balti-more during the last month, resumed the practice of her pro-fession, in which she has hitherto been so successful. She has taken the rooms formerly occupied by her at No. 716 Sanson street, where she may be found during ordinary business hours. She may be addressed, care of Dr. H. T. Child, 510 Arch street.

Miss Emma Hardinge will lecture in Philadelphia and Baltimore during March; in New York, Willimantie and Nauga-tuck, during April; in Providence, Worcester, Lowell, and other places, during May, and in Portland and Oswego during June. In the Fall and Winter Miss Hardinge designs to labor exclusively in the West and South, and requests letters of ap-plication for her services to be addressed to 194 Grand street, New York

Mrs. Fannie Burbank Felton will lecture in Oswego, N. Y., March 10th, 11th, and 13th; and in Oswego, March 20th and 17th. Mrs. Felton will receive calls to lecture in the vicinity of Oswego on week evenings, between March 20th and 27th. Address Willard Barnes Felton, Binghampton, N. Y., until March 18th; from 18th of March to 27th, Oswego, N. Y. Miss Rosa T. Amedey will speak in Boston, Sunday, March

13th; Cambridge, March 20th, Foxboro', March 27th; Cambridgeport, March 18th; Marbichead, March 20th; Foxboro', March 27th; Worcester, April 2d; Cambridgeport, Apil 10th; Marbichead, April 17th; Foxboro', Apil 24th. She will answer calls for lectures, and attend funerals. Address No. 32 Allen street, Boston.

Mrs. Hyzer speaks at Cleveland, March 20th; Cincinnati, or Dayton, March 27th; St. Lous, 30th. She will, if required, speak two evenings in places between Buffalo and Cleveland, and once in Bichmond, Ind., or some other soutable place between Dayton and St. Louis. Address, until March 15th, care of J. N. Gardner, Buffalo. Mrs. A. M. Middlebrook (formerly Mrs. Henderson) will lecture in Oswego, N. Y., every Sunday in April; and in St. Louis during the month of May. Friends in the vicinity of

Oswego, wishing to engage her services for week evenings, during her stay in that place, will address her, Box 422,

siring his services as a lecturer, will please address "Spiritual Age," Boston, Mass., until further notice Mrs. J. W. Currier will lecture in Milford N. H., March 18th; Nowich, Conn., April 10th and 17th; Putnam Conn., April 24th. Evenings intervening she will speak in the viciniv of the above places if desired. Address, Lowell, Mass. E. V. Wilson, Fountain House, will answer calls to lecture

Sundays or week-day evenings, upon the practical uses of Spiritualism, and its truths, relating many wonderful inci-dents which have taken place, with name and place for J. C. Cluer will answer calls for lectures on Spiritualism of Temperance, and his daughter, Susie C. Cluer, will accompany him to give readings. Mr. C. will act as agent for the BANNER. Address at the BANNER office, or 12 Chapman st.

Mrs. E. A. Kingsbury, who has lectured much in Ohio, Michigan, and other Western States, will answer calls to apeak in the New England States, on Sundays and week day evenings. Address, box 331, Philadelphia, Pa. Warren Chase lectures in Dayton, Ohio, March 13th; Rich-

mond, Ind., March 17th; in St. Louis, Mo., March 20th and 27th. In Evansville, Ind., April 1st, 2d and 3d; in Cincinnati, Ohio, 10th—and may be addressed as above. George Atkins will speak in Orleans, Mass., Sunday, March 13th; Taunton, March 20th; East Taunton, Sunday, April 3d;

Orleans, April 10th and 24th; and Taunton, April 17th. Dr. E. L. Lyon will speak at Geneva, Ohio, March 18th. Address, care of Wm. Crowell, Geneva, Ohio. He will solicit subscriptions for the BANNER in such towns as he may visit. Miss Sarah A. Mayoun will answer calls to lecture in the trance state on Sundays and week day evenings. Address care of George L. Cade, Cambridgeport, Mass. H. F. Miller will answer calls for lectures to be given by

Mrs. Miller, trance-speaker, in New York, Pennsylvania and the Western States. Address, Dunkirk, N. Y.

Mrs. M. M. Macomber, trance speaking medium, will answer calls to lecture in any direction the friends of progress may desire. Address Olneyville, R. I. E. S. Wheeler, inspirational speaker, will be happy to answer calls to lecture from No. 13 La Grange Piace, Boston,

Mass., where he may be addressed. A. B. Whiting is engaged to lecture in Albion, Mich., every . All letters for him should be ad dressed to that place till May lst.

Mr. Charles W. Burgess will answer calls to lecture on the ubject of Spiritualism wherever its friends may desire. Prof. J. E. Churchill, can be addressed at No. 202 Franklin street, near Race, Philadelphia, to lecture on Reform in Re-

icion. Politics, and Socialism. gion, ronucs, and occasional medium, may be addressed it Porboro'. Mass. He will speak in Norton, Tuesday, March th; North Wrentham, 18th.

Miss Emma Houston, trance-speaking medium, will answer alls to lecture Sundays, or week evenings. Address at Fountain House, Boston. H. L. Bowker will give free lectures and public tests of his

powers, by having expenses paid. Address Natick, Mass Alvin Pease, impressional medium, may be addressed at North Berwick, Mc., until further notice, Miss Busan M. Johnson will receive calls to speak on Bun-days. Address, North Abington, Mass.

Mr. and Mrs. Spence will respond to invitations to lecture, ddressed to Jamestown, New York. G. M. Jackson, Tranco Speaker, Prattaburg, Steuben Co., M. Y., will receive calls to lecture.

Dr. C. C. York will answer calls to lecture in the trance state. Address Boston, Mass. Mrs. Alvira P. Thompson, trance-speaker on Bible subjects. Address West Brookfield, Vt.

Miss R. R. Gibson, impressional speaking medium, may be Miss C. M. Tuttle will speak in Putnam, Conn., Sunday,

Mrs. M. S. Townsend will speak at Taunton, Mass., March TUST PUBLISHED—THE PHILOSOPHY OF LIFE.—The

ed design of this work is to show, that faith in leve is liberty which cannot be interrupted; and that faith in selfabnes is bondage; also, to show that man's home is wherever he is is all times and conditions of his existence. The Philosophy Life contains 540 pages, and will be sent, postage free, \$2,25, to any part of the United States within 500 miles. It sale by BELA MMARSH, 14 Bromfield street. THE SPIRITUAL REGISTER, FOR 1859. " PRICE!

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