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THE SUNDAY MORNING SERMONS Of Revs. HENRY, WARD BEECHER and EDWIN H. CHAPIN' are reported for us by the best Phonographers of New York, and published verbatim overy week in this paper.

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HENRY WARD BEECHER AT

PLYMOUTH CHURCH, BROOKLYN, N. Y.

Sunday Morning, June 19th, 1859.

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

TEXT :- " Honor all men."-1 PETER II, 17.

It would seem as though it was the most impossible of things to obey this command. It is not difficult to honor some men; but to honor *all men* would seem a task boyond performance. And yet, there stands the injunction without qualification, full, stern, impera-tive; and that there may be no mistake, the verse is so constructed that the backman of any line are antithet constructed that the beginning and ending are antithet-ical, in some respects. The measure of the command at the beginning is to be estimated by the character of

at the beginning is to be estimated by the character of the sense of the ending. I will read, therefore, the whole verse: "Honor all men. Love the brotherhood. Fear God; Honor the king." Now everybody understands, at least by the imagina-tion, what it is to honor a king, and how, from the beginning of the world, the honoring of kings has been supposed to be natural and easy; and the Apostle here says, "Do the same thing to all men." And the other duites that were theoreb the take the service of the other duties that were thought fit to be strung on the same string, as if they were alike pearls, are, "Love the brotherhood "—the Christian brotherhood—and "Fear God." And here stand these four great com-mands together: Fear God. Love the Christian broth-

erhood: Honor the king. Honor all men. As in the natural world not the things which the belocies reveals, so in the Word of God there are many minute, and almost hidden toachings, which excite in us full as much wonder and admiration when excite in us full as much wonder and admiration when drawn out, and studied, as the larger and the grander truths of the present and of the future. We think of the Bible, usually, as a book of God—a great book; as revealing the truths of eternity; as teaching men the great ends of life, as teaching men their great moral duties—and so it does. We do not misconceive the Book when we study it in this light. But many fail to study, and to realize, how exquisitely the finer shades of goodness are depicted, and with what a delicacy of stroke the Christian churactor and duty is pointed. The filling up of the Bible is just as wonderful as the filling up of the outer world; and the details by which God has made the world rich with infinitesimal crea-tions, are as worthy of, study as the grandest, stellar

tions, are as worthy of study as the grandest stellar features of the universe. I propose, this morning, to group together several teachings which have hidden affinities, for the purpose of manifesting God's will in respect to certain parts of our lives that are not usually enough considered. And these otherwise seemingly scattered and uncon nected passages may be united, and stand in your re-gard in their true relations to cause and effect, I must preface two things: First, the spirit of the New Testament recognizes

First, the spirit of the New Testament recognizes man as the highest, the noblest, and the most-to-be-re-garded work of God. We are to make a distinction between man as he is created and endowed by God, looking upon him as a divine workmanship, and the conduct of men, and the actions which they perform. What a man's conduct is, is one thing; what a man is himself, is another thing. Looking at man in the largest light, as a depository of divino powers, as a creature coming from the hand of God, and going back again whence he came, the Bible teaches us to regard him as the chief work of God. Indeed, we all know that some men are noble, and highly to be esteemed.

and developed; but once placed in him, it never will be taken out of him. And as much of that which God has placed in you as you do not evolve in this life, you will have a chance to evolve in the life to come. No man, not even the lowest man among you, possess-es a faculty which he does not really need. When God puts capital in a man, he does not do it as a miser bestown his gain, but according to his own greatness and wealth.

I love to look upon men that make no display in life, and to think, however poor they may be, "My friend, there is a chance for you yet. All that is in you, you yourself do not know, nor do your friends or neighbors know; but there is another life and vour your heighbors know; but there is another file and another planting for you." Any person who is ac-qualuted with gardening, or agriculture, knows that some things require two or three seasons before they blossom and bear fruit; and that it is not always the best things that blossom and bear fruit the same sum-mer in which they are planted. This looking upon men who have not made any dis-

This looking upon men who have not made any dis-play of what they are, and estimating them according to the royalty of their faculties, scems, perhaps, to some, to be impossible; and they may say, "This is a pretty conceil of preaching — a baseless humanitary notion;" but it is what all the world are doing in making heroes of dead men. Ten thousand men go flocking to Mount Vernon, and stand and look upon the exterior tomb that holds the remains of Washing-ton. They see nothing of him, but their impeindant ton. They see nothing of him, but their imagination can bring him back from the past. They will stand and look upon his coffin, and clothe the skeleton and dust in it with all bis remembered traits and qualities. Men will travel abroad, and stand over the dust of Napoleon, and various other herces, in their sepulchral Rapideon, and various other heroes, in their septicization solitudes; and bending over their coffins they can imagine truits of great excellence as belonging to them. And when I look with admiration upon a liv-ing man who does not show to the world all the god-like faculties which have been bestowed upon him, do like faculties which have been bestowed upon him, do you say I am making an abnormal use of my imagina-tion? It is not because I conceive of them by the power of imagination, that I love to think upon human faculties which are not developed, but because my own life is so rich when I conceive that every man I meet is really endowed with lofty powers, though he does not manifest them; and that all my uncultivated fellow men are princes, kings and priests to be. It does my soul good to think these things of men, though I may not see any particular indications in them that they think the same of themselves. Nor are we merely to look upon men as being deriv-

them that they think the same of themselves. Nor are we merely to look upon men as being deriv-ed from God, and as carrying royal endowments in their nature, without regard to the development, and action, and use of their faculties; but we are to re-member that every man has a historic value in his connection with God, through the Lord Jesus Christ. I believe that Christ died for the elect—of course I do. I believe that Christ died for the elect, because they were here into this world into like when the local set when were born into this world just like anybody else who had human nature — just like the universal family of man. I believe that Christ died in such a way that his death illustrated what was in man-what was hi every human creature; and the elect are good enough to belong to the whole human family. It is not their fault, however, that they are so. I believe that the Lord Jesus Christ, by his death, have given a testi-mony to the world of what God thinks of men, which all philosophizings can never destroy, which creeds can never smother, and which men can never estimate and measure. If there is anything taught in the Scriptures, we are there taught to believe that God so

loves a human being, should we not regard that human loves a human being, should we not regard that human being as worthy of our esteem? The testimony is, that he loved every human being, and manifested his love by giving up life itself, in the form of human life. Thus he symbolized, as it were, his word, and came within the understanding of men, by doing that which the world considered as an act indicative of the strongest love—mamely, by giving up life for the sake of others. Christ died to bear witness as to what we are to God. He has furnished us the scales by which the world const follow men, and when you wich to we are to weigh our fellow men; and when you wish to we are to weigh our ferlow men; and when you wish to weigh a man, you must use those scales. Boyond this, the Bible regards man in his relations to his coming state; and in forming our estimation of a man, we are not to be governed by questions of quantity and quality; we are not to judge of him merely by what we find him to be-by what he has made himself; but we are to regard him in prospective. All that he is, and all that he is to be, must be taken into the account. Every true Christian philosopher will look upon his fellow men in this way. And, will look upon his fellow men in this way. And, viewed in this way, from the sacrod heights, by one who has lifted himself up from all low and vulgar passions, from schishness, and from the meanness of pride—for pride is always mean—how grand a erceture is man, and how sacred: not by reason of his excellent conduct, not from what his character is; but by reason of what God has done in making him, by reason of what God means to do in his re-creation, on account of what God's feelings toward him are, and on

which is remarkable in the more secular conduct of Christ, it is his carriage toward all men; not as they stood in societies, not as they stood in their customs, not as they stood in their original and natural con-but here is a man with a chisel in one hand, and a mallet in the other, mortising a hole in a stick of timdition. He violated every one of the modes of proce-dure which belonged to the time in which he lived. He approached men from a different point of view from that from which they were ordinarily approached. He looked at them according to a different law of sympalooked at them according to a different law of sympa-thy from that ordinarily employed. He taught us that when we come to men, our thought is not to be: Is he educated? Does he stand high in life? Is he strong? Is he acute? Is he skillful? There is no evidence that these questions ever, arose in the mind of Christ with reference to any human being. He looked at men in their holier relations. They were the children of his Father. They were, destined to the same eternify to which he was destined. To the same eternify to Father. They were, destined to the same stornity to which he was destined. They were all weak, vincible by temptation, and in need of help in the way of in-struction and moral stimulus. They needed laws and institutions; but Christ said. This divine nature of theirs is high in value above all laws, and above all in-stitutions." They needed civil governments and po-litical comparison but he said within its far in when stitutions." They needed civil governments and po-litical economies; but he said, "This is far in value transcending all civil governments and all political economics."

Christ forever looked at man in his spiritual origin, in his spiritual nature, and in his spiritual destiny. Not eo do we. And yet, how foolish it would be for a man to go into a mirsery and judge of plants as we judge of men. How foolish, for instance, it would be for him, in selecting grapes, to judge of, their value by the trel-lis on which the vines were fastened, or by the charac-ter of the timber composing, the stakes by which they were supported, or by the quality of the bands by which they were tied to the stakes in order that the wind might not shake them down, instead of asking, "What is the nature of the fruit?" How foolish it would be for a man in making choice of fruits, to go through a nursery surveying trees, and vines, and plants, with his eye fixed upon their external fastenings and conditions. And yet this is the way in which men are prone to Christ forever looked at man in his spiritual origin And yet this is the way in which men are prone to judge of each other. Those qualities which ally the hu-man family to God, are ten thousand times more important than the trollis or the stake by which they are supported—the external man. This great Christian command cleanses mankind from

all trades and avocations, from their positions in socie-ty, from the garb and dress, from all ranks and classes, from all questions of wealth or, intelligence. It is no longer, to the Christian: Is this man a mechanic? Is he a day laborer? Is he a rude swain? It is simply this: Is this a man f is this a creature that God made? Is this body a ship, the passenger in which is a child-soul of God? Is this one of my companions in the eter-nel work? nal world?

I do not mean to say that there is no place in which I do not mean to say that there is no place in which we are to look at men in their secular relations. There is such a place; but I need not teach you about that. I do mean, however, to say that there is something in men which is higher than, the face out relations; that a main is not to be made low by his exterior, by his clothes, by a want of bodily refinement, or by the na-ture of his vocation, which may be attributable parily to his own misconduct, and partly to his infelicities; but that every man is to be looked upon in his primary condition, and is to be honored and respected by rea. condition, and is to be honored and respected things which God gave him.

I wish I could feel always, as I do sometimes. I have seen the time when I stood looking upon men that recled with drunkenness, until my heart and soul melted within mo. I have trembled in the presence of a man drunk, with a sense of the augustness and grandeur of his nature, as I never did while beholding the vast cathedrals in Europe. They did not impress me with a sense of what man was, as did this exhibition of his degradation. I measured him, not by what he was, but by what he ought to be, and I trembled in his presence as I never did before any work of art. But I can-not carry this feeling all the time. I have an unripe nature, and I am so much under the influence of symwhich throb that, knowing better, every day I look at a man's clothes, at his position. at his knowledge. I am prone to look at a man by the letter. I am inclined to look on the outside of the box, instead of at the vast trea-This teaching which I have read to you, presents man as a creature to be universally honored, regarded, loved. You are to honor, regard and love your fellow-men, whether they are near, or far off, whether they are last a creature to be university honored, regreted, induct to open the burs and get at the chestnois than loved. You are to honor, regard and love your fellow. it is to knock them down from the trees. And I think men, whether they are near, or far off; whether they and strangers to you, or are in near relations to you; wheth-er they are your kindred, whether they are members of bible; and whon you have got them, it is harder to your own household, or are of nationalities different inductions of the strangers of the strangers of the strangers of the strangers to do not be an it was to get them. form yours. You are to do this without respect to clas-sliftcations of society. Every man is your fellow, is your brother, and is deserving of honor, of regard, and of instant and prolonged sympathy. This teaching hits that almost universal feeling that our duties are chiefy owed to those connected with us, but do not extend to strangers and to those socially be-low us in life. I think that if you analyze your own feelings, or if you observe your neighbors—which is the best way to find out yourselves—you shall find that men seem to feel bound to be considerate, and just, and hair, and affectionate toward people who live in their own family. They seem to think that all that can be expected of a man is, that he shall honor and love those a cold, formal respect toward those in their neighbor hood; but if a man is a stranger, coming from they know not where, and going they know not where, of whom they know nothing, they think that the greatest claim that he has on them, is that they shall do him no Anything like a warm sympathy for, or a real harm. honoring of a man who is a stranger to them, scarcely comes into the imagination of duty of most Christians; even. And in respect to those of a different name and lineage. I need not tell you that hell has not anything that is more bitter than the hatred of races. I need not tell you that even among Christian men earth has not any thing more bitter than the hatred of churches. I need not tell you that in the ranks of political parties there not tell you that in the ranks of political parties there is not anything worse than the jealousies and endless repugnances which exist there. And if it be true that in the universal church, in the very house of God, there is not only a want of sympathy, but the bitterest hatred, between those of different faiths and orders, can we wonder that there are these bitter hatreds of race and parties in the outward world? I think that hating is the most consistent and universal trait in the human nature. There is nothing in the world so consistent as the power of man to hate men. But there is also a special meaning here to be considered in the honor and condescension commanded. tate." I think there are reasons why we should obey these commands, that ought to appeal to the compas-sion and tenderness of all men. We are prone to seek pleasure in the things above us, instead of in the things beenath us. If we visit Humbold, and he takes us into his library, and shows us the maps and works he has consulted and written, and he spreads out before us the specimens of his cabinet, consisting of rock, and earth, and plant, we feel as though we must lift ourselves up so as to take a sympathetic interest in these high things; and we should think ourselves prudish if we did not. If we go among our fellow-men who staud on our level, who dress as we dress, who spread their board as we spread ours, and who occupy themselves with such things as engage our time and attention, we find no difficulty in bearing sympathetic relations to them. We honor a man who can drive a smart bargain, be-cause we do such things oncelves. and plant, we feel as though we must lift ourselves up If a man understands how to build a splendid house. how to invest money to a good advantage, how to get rich by dealing in stocks, how to enter into the hurly-burly of life and make his way through all difficulties, covets noffling from a son. That must be a poor moth-

ber. As we pass by him, we pity him, in view of his hard lot, and congratulate ourselves that we are not in his place. Here is a black shifth, blowing his bellows, and holding a piece of iron in the fire. As we pass by and holding a piece of iron in the fire. As we pass by him we say, "Poor fellow. I thank God that I an not doomed to follow that miserable employment." And so it is with respect to all who are below us in life from there with proceed to all who are below us in And so it is with respect to and who are below as in life, from those who are obliged to resort to day labor, all the way down to those whom you find in the kitchen, in the scullery, or in the ditch—all the way down to those who are on a level with the soil, where thousands of men are. Where there is one man en-gaged in the things in which you take an interest. here are a million of blood-bought men, eternal spirits. there are a million of blood-bought men, eternal spirits, that are groping, and wallowing, and yearning, and longing, below you. And what is the command of God to you with reference to those who are beneath you? "Mind not high things, but condescend to men of low estate;" and there, "honor all men." If a man comes to you with some piece of work that he has necleared for you... it may be the description of

he has performed for you-it may be the decoration of he hus performed for you—it may be the decoration of your saddle, it may be the extra burnishing of some tool, it may be some new latch or fastening for the door, it may be some seemingly poor and contemptible thing—if a man comes to you with such a piece of work, on which he hus bestowed much care, do not simply say, "All right," and cast it from you. as though it were unworthy of your notice. Say, rather, "Here is my brother, and he deserves my respect." Honor him in that thing. His life ran into it. There is not a thing that a man does, or tries to do well, that does not deserve your consideration, thoughtful estimation, and honor; and you should honor every man in the things where God has put his life. If a man is serving you at your table, at the range, or in the ditch, honor him in what he does. Take lessons of respect from those below you, as well as from those above you. There is not a calling so low, there is not an occupation so menial in life, that there is not reason why you should not honor those engaged in it, when they do what they do according to the best light they have, and according to the best fidelity they new morthese the source of the the source of t can muster

can muster. It would do you good to go down to those beneath you, as well as up to those above you. You think you have great privileges, because you can afford your chil-dren the opportunity of reading libraries and of seeing the world; but there is as much of the world below the world; but there is as much of the world below you as there is above you; and that which is below you is, generally speaking, of a better kind than that which is above yon, if you only know how to take it. This lordliness of pride, this feeling of pitying con-tempt, which men feel for those beneath them, is un-worlhy of any man, and especially of a man that pro-fesses to be a follower of Christ, who regarded and loyed all men, without reference to their position or condition in life. When men below you try to do the condition in life. When men below you try to do the best they can, when they try to make their manly fidelity appear, honor them for it. Be sympathetic fidelity appear, nonor them for it. Be sympathetic toward overy tendency of this kind in men, wherever you find it, even in black men-for I think the Bible recognizes negroes as men, though the Constitution does not. Feel that in bowing before a fellow-man, even though he may be beneath you, you are bowing before a monarch. You cannot honor yourselves more than by honoring the lowest and least of God's crea tures.

Do not criticize men's callings. Do not measure between one and another. Especially disarm your selves of that infernal tendency to make men discontent with their various callings, by comparing them unfavorably with your own. Avoid carrying yourselves in such a way that people shall feel hurt by the shadow you throw across them, by chilling pride and indiffer-ence. Honor everything that is honorable; and do not regard those things only as honorable which cus-tom had made so-do not regard those things only as honorable which the notions of men, beginning in alternative and beginning in a second to be a solution.

er indeed that is fealous of a daughter. There is a glow of triumph in the mother's heart as beauty rises on one side to take the place of the beauty that sinks on the other; and the father's heart's filled with joy at the success of the son. And when fathers' and mothers' hearts do these glorious things in respect to their children, they are God's symbols and methods by which he 'teaches us these more recondite Christian graces. The command of Christis, that we are to degraces. The command of Christis, that we are to de-rive more happiness from seeing others honored, than from being honored ourselves. How far this is from life in the family, in the store, in the shop, or in the Church itself. I need not tell you. And yet, this is the spirit of Christ, and we are living in a state of sin here the server a living hole with But a still less considered duty is taught in the

soventeenth verse of the third chapter of Jamés, in which the spirit of a man is like God's—a spirit "easy to be entreated." We are to allow men to have influinfluenced. The spirit of pride tends to fortify a man's Influenced. The spirit of pride tends to fortily a man's opinions, and to make him inaccessible. We approach proud men only for submission. The spirit of pride tends to make men tenacious of their opinions, de-cisions and customs. The spirit of love is exactly the reverse of the spirit of pride. It makes it a pleasure for a man who possesses it to yield to other men. There is an exquisite grace in the act on the part of one man, of easily yielding to another. God makes it wicked for a man to unduly hold out when another wicked for a man to unduly hold out when another where for a man to unduly hold out when another endeavors to persuade him with reference to things that are right and true. To see a wise and good man, in gentleness, yielding cheerfully to another, is written down as sublime, in the Word of God—though I think we are not yet ready to admire the sublimity of such a

I have one or two points further, of application, in reference to these thoughts. First, while men are very fearful of offending God by some displeasing act, or neglect toward him, they have a great deal more need to be afraid of displeasing him by their conduct toward men. There is where you strike God—in the way you treat men.

A man may go by my house, and rail at me so that I cannot but hear him through my open window; and all I shall do will be to look out upon him with pity, and say to myself, ...Oh! the poor fool." A man may undertake to injure my reputation, and he may circuilate defamatory paragraphs about me up and down through the whole black literature of the world, and I will scarcely give them a thought. It is stupid to read these things alter a little while. A man may meet me in the market-place, and say all sorts of slauderous things about me in my hearing, and heap upon me all the opprobrious epithets he can think of, and as long as he directs his assaults upon me. I will be impregnaas he directs his assaults upon me, I will be impregna-ble to them. But let a man sully the name of my child, let me know that her fair name is tarnished in the community, and all the globe, if it were a ball of fire, would not be hot or vast enough to express the indignation I should feel. The man has touched me, now that he has touched my daughter. And let my lit-tle babe come crying and bleeding from the sidewalk because some wanton bully had struck it to the ground, and I should know to the death of my seel what that and I should know to the depth of my soul what that man deserved. The feeling of justice in a man is terri-ble when he is stirred up for another. I never knew what anger or indignation was for myself, but I have shook like volcanic mountains on account of wrong lone to others.

done to others. It is not when men say, "God damn you,"—it is not when men uso profanities, though they are not less wicked than you think they are, and though they are direct affronts toward the majesty of Heaven—it is not when men do this that God is most offended; for when he locks upon these for whom he has check bits when he looks upon those for whom he has shaked his blood, those whom he has builded in his own express image, those whom he is leading by the hand through the tribulations and trials of this world, and sees the the tribuintions and trials of this world, and sees the ruthlossness, the disregard, the solidsh cruelty, with which they are treated by their fellow mon, then it is that he feels struck. And I think God's patience is more wonderfully displayed, in the way in which he bears the ill-treatment that his children receive, than it is in the way in which he bears the implety and neglect that are shown toward himself. And you shall understand by this the meaning of that passage in the fourth chapter of John's first epis-tle, where he writes, "If a man say, I love God, and hateth his brother, he is a liar." What a coarse book this Bible is. It has never been to school to get refined; so we have to take it just as we find it. These are plain words: "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he Show me a man that is proud and hath not seen ?" over-reaching, who professes to be plous, and I will tell you that his ploty is all flummery. There is not a bit of plety in such a man. It is a terrible thing for a man to hurt his fellow men. It is a terrible thing for one even to be indiffer-ent to a fellow man. It is not only wickedness toward man, but wickedness right at the heart of God. You put your bow right against God's buckler when you attempt to wound your fellow men. Man is sacred before God, whether he is before you or not. My heart is bitter, my heart bends down as trees do when sur-charged with rain, when I think how men are treated, subject with thin, when I think how her he there is a shown by the police reports of New York. I do not know that I should want to wear sackcloth and hair belts, as old saints used to, on account of these things; out they are a torment, a sadness, a pain and a burden to me. I cannot bear to look at the way in which men live in society; and the problems relating to this are more burdensome to me than those relating to moral government, and the like, as reality is more burdensome than fiction. Secondly: this truth of our duty toward men will, bring to light, in our conduct, a great deal of sin not usually put into the category of sin, and with reference to which men do not examine themselves. When examining your conduct are you accustomed to rank cold-ness and simple indifference toward men, as among your shortcomings? It is not enough for you to say that you are not indifferent toward your dwn friends. When you walk the streets, are men mero shadows to you? Is there ever a yearning feeling of friendship in your heart toward your fellow men who are not your riends? I think every man ought to strike some note for music in us. Men were made so that, when their hearts are right, the coming of one to where another is naturally excites a feeling of sympathy between them. And by and by, when we come to that higher spiritual state which we hope to attain; we shall make melody in the hearts of each other by our very personal pres-ence. Even now, we know that the coming of a friend into our presence causes our hearts to swell with a feeling of joy, before a word is spoken, or an act is So I understand that in the eternal world performed. he presence of our fellow beings shall make us lovful forever more. Now are there any beginnings of this feeling in you, not toward those you love best and most, but toward every man, because he is a child of If, then, indifference toward men is a sin, how much more so are exclusiveness and contempt in respect to men. If indifference is registered as a sin, how much more is contempt registered as a sint When men employ classifications of society as so many bulwarks, behind and before them, to keep their fellow men from coming near them, they are violating the spirit of the Gaspel. We do not need to go abroad to see this. I hink the feeling of exclusiveness and contempt on the and the technic of exclusiveness and concempt on the part circles and classes, is more bitter, perhaps, in this country, than anywhere else. Abroad, exclusiveness is an acknowledged part of the framework of society, and men are taught that there is a privilege and a duty attached to it; but here, it is a prerogative, without duties, and is, therefore, more hatchal. All feelings of suspicion. all feelings that lead you CONTINUED ON THE BIGHTH PAGE.

We are taught-though we scarcely need to be taughtthat men of genius, men of eminont skill, men prodi-gal of wisdom, men of ample goodness, are noble speci-mens of God's work. But we compensate for the admiration which we experience of these, by a kind of contempt of common persons. Even Christian gentlewanced in right principles, often speculatively most ad-vanced in right principles, often speak of men, in the mass, in terms of the greatest contempt. There is an ignominous contempt in the hearts of all men, regen-orate and unregenerate, toward mankind. There is not a thing that is so much despised, there is not a thing that has furnished so many words of obloquy, and so many expressions of the most ineffable pride. as man. There is a silent measuring of men by the rule of wealth, by the rule of position, by the rule of secular excellence, by the rule of intelligence, by the rule of polite and refined manners; and all men beneath a given line are called the "masses"—a very good word when it is emphasized rightly. They are called mon people," unless it is pronounced common people. They are called the "vulgar crowd." They are called the "rabble." "common people." A grand term is this "com

Our text is in point upon this subject. The com-mand is, "Honor all men." It does not of course. mand is, 'i Honor all men.' It does not, of course, put all men upon a level, either socially or morally. It does not meddle with questions of rank, at all: it lets them come to sottlement by other principles. Neither does it confound moral distinctions. But it does look down on the whole question, from an infinite height, and it sees men, not in the speciality of their faults, not in the speciality of their earthly relations, but in their greater relations-in their origin, in the nature of their faculties, in their relation to Christ, and in their relation to their destiny and to eternity. ' Consider

All men are taught, in the Word of God, to be the children of God, and that life comes to us from him, directly. I do not meddle with the question of the derivation of the soul. I do not choose to make myself so much of a fool as that man makes himself, who undertakes to solve the problems relating to this ques-tion. It is enough for me to know that God teaches tion. It is enough for me to know that God teaches me that I came directly from him; it is enough for me to know that God teaches the sublime truth that men to know that God teaches the sublime truth that men receive their soul directly from him. Further than this I do not care to trace my derivation. It is enough for me that God says I am his son. When he says this, I take it that I am to understand my relation to him by the relation of my children to me But far be it from me to suppose that God ever experi-ences anything in the low, and mean, and mixed, and ences anything in the low, and mean, and mixed, and imperfect measure, in which we experience it. We know that that which we understand as parental feef-ing, founded upon the relation of the parent to the child, is the lowest and rudimentary form of the feeling which lifted itself up in the heart of God, and at last fames abroad in the sublimest proportions, and in the greatest purity, in his Word. And if I understand the greatest parity, in his Word, And if I understand the teaching of Scripture on this point, every man in the world stands as a member of the family of God_as a world stands as a member of the family of God—as a child of God—however unworthy he may be of his divine parentage. It is enough for men to know that they are children of God. If you say that this thought furnishes a field in which the imagination may rovel; even so. But the circuits of the imagination are too narrow, and its fruits are too inadequate, to take in or represent the whole relation which exists between God and his creatures.

The lowest of men are regarded in the Word of God, to equipment of faculties, rare and exquisite, as ing exalted infinitely above all creation beside on rth. Though rade, though unused, these faculties being earth. are given to every man. It does not follow that a man is great or little, from the amount he makes of himself. The amount God put into him may never be educated ought to be deeply pondered. If there be one thing

account of what his desting is. There is, therefore, nothing more a violation of the spirit of the Bible, of the law of God, and of the feeling of Christ; there is nothing more an allront, more an offence, before heaven, than any feeling of contempt, of hatred, of bitterness, or of coldness and

indifference even, toward men. A man that is simply a harmless man, who goes through life just caring nothing about his fellow men, is a miscreant. There is scarcely anything more deserving of condemnation in a man than this form of contempt and neglect of his In a main this form of contempt and neglect of mis fellow men. It is here that qualities of guilt mount up in terrible proportion, and in a fearful ratio. A thing which is little understood, but which is a great evil; a thing which is folt to be a small sin, but which is a great offence against God and man, is a kind of universal railing out against, a kind of universal con

tempt for, all men except those who are fledged in certain golden winged qualities. The other thing to be premised is this: Love, in the Otherian heart, is to be the source of conduct which would be impossible to any other faculty; and when I go on to speak of the things commanded to Christian men-of the things commanded in respect to their thoughts, and feelings, and treatment of their fellow men—you are to understand that these things are simply impossible except through the spirit of love; but that not one shade of duty, not one ethical command, is unnatural, which is studied in that spirit mand, is unnatural, which is studied in that spirit. Pride, and its various forms of conceit and selfshness, are the fulfful cause of all those numberless and name less contempts which men feel for their fellow men. And the duties which I shall expound will seem beauti ful to love, but adious and contemptible to pride.

The splitt and letter of Christianity requires us habitually to regard man in his essentials, and not in his accidental relations. "Be of the same mind, one toward another. Mind not high things, but condescend to men of low estate." At one blow, this demolishes the custom of the world. We are to separate men from their mere external and transient relations, and to be hold them in the things in which all men are alike. Our brethren are not above us. Our brethren are not only on a level with us, but below us, just as much. The impression which is made upon the minds of men by the example and habit of Christ in this respect,

honorable.

This is rather a hard gospel when you come to practhe it. It is one thing to knock down chestnuts from the branches of the trees; but when you have knocked them down you have not overcome your worst diffi-culty, if the frost has not opened the burs. It is harder to open the burs and get at the chestnuts than If you were obliged to ask God's forgiveness for every violation of his commands while going from this church to your dwellings, you would have to ask his forgive-ness at every single step; for you are continually vio-lating his commands, either consciously or uncon-sciously, unless you are rich and mellowed in the very life of love. But now listen to a thing even more difficult than

that of which I have been speaking; namely, the com-mand of God, recorded in the twenty-first verse of the fifth chapter of Ephesians: "Submitting yourselves one to another in the fear of God." I have, in the name of God, commanded you to go down to men below you, and to honor all men, without regard to earthbu dividuations, but the Ward of God space further carthly distinctions; but the Word of God goes further, and commands you to submit yourselves to them. Of course this includes the relations of society in which men are accustomed to make relative submissions; but that is not the nearling it. It to choose a the babit that is not the peculiarity of it. It teaches us the habit of always yielding ourselves to the influence of other men's minds, without compulsion, and as a voluntary tribute of affection toward them—as a part of that free-will offering which love is to inspire between man and man. Let a man not in your station influence

you. Let an ignorant man instruct you. Let men who are socially under you lead you, and have their way, as you have your way. Do you submit to them, and follow them, sometimes, as they are obliged to submit to you and follow you. You are not always to submit to them and follow them, nor are you to submit to them and follow them in all things. The scope of this command cannot be precisely interpreted by words. Love alone can make it plain how much we are to yield

Love alone can make it plain how much we are to yield to one another. Love is philosopher-in-chief, and knows all things with unerring wisdom. But there is great meaning in this command, "Sub-mitting yourselves one to another in the fear of God. The act of a man's submitting himself, in love, to a man below him, is beautiful. The letting of one in-former the your, for the time being, rule you, is a sweet man below him, is beautiful. The letting of one in-ferior to you, for the time being, rule you, is a sweet thing between man and man, as well as in the nursery, where one of the divinest of all things on earth is mitted. There the mother permits her dearly beloved child to push her head, or to draw her carls, or to take her by the willing hand, and lead her, as though the child were a giant, and the mother were a pigmy; and there the father holds willing conversation with the child, answering its simple questions, and, as its little mind turns itself in every possible gynation, suiting his answers to its ten thousand whims and caprices. This is wondrous; but it is only an illustration of our duty toward men below us. We are to carry ourselves in that state in which we are easily influence in that state in which we are easily inducated: not to do wrong, not to change our opinions; but to do such things as they wish us to do in regard to things that are right. As Paul says, we are to do things that edify one another. We are to do one another good.

But there is a still more difficult command vet to come: "In honor preferring one another." This command is contained in the tenth verse of the twelfth chapter of Romans. It enjoins a calm and honest de-sire to see others put forward instead of yourself-and

Written for the Banner of Light. TO S. VIOTORIA S.

BT JOHN W. DAT. Faintly the dying day Points his shade-finger from the dark'ning West f Blow o'er the still lake's calm and pulseless breast Ilis life-blood clubs away l

The Priestess Twilight stands, With shadowy vest, in Nature's temple old ; Her hand unbars the star-world gates of gold-

Forth throng the Beraph bands ! Down through the vaulted sky

Glorious they march, as when in morning's flame Proud Israel saw at hallowed Mahanalm Jehovah's ensign fly l

Their music thrills the air,

While by each soul their glitt'ring squadrons wait, As olden minstrel at the castle gate Bung for admittance there !

' Love's perfumed torch they bear ! Some heart-forms 'mid the radiance frowning stand-Some ope their gates, and lo I earth's weary land Smiles like an Eden fair.

Though far o'er earth we stray. Or view time's sunshine on the homestead wall, That power shall nerve the heart' to duty's call, Till shuts the closing day I

And when the life-light dies, Far o'er the stormy Jordan's ebon flow Love's chanted hymn shall float in cadence low. Bidding the soul arisel

Chelsea, June 18th. 1859.

Written for the Banner of Light. THE SCOURGE, BY MRS. C. A. HAYDEN.

"I must be off. Ida, and at short notice; my craft is suspected, and it wont do to run the risk of being overhauled."

"Take me with you ; take us both ;" and a young, delicate woman sprang from the couch of a sleeping infant, and flung her arms around the neck of him who made the unceremonious announcement.

"Absurd !" was the scoraful reply. "What do you think you could do with a troublesome brat. provided I were fool enough to listen to such an insane idea ? Besides," he added, in a softened tone, as her tearful eye caught his restless glance. "there is no time; my vessel is already in the stream; she only waits for me; some contraband goods are now under examination at the Custom House, and that's a small item to what it will be if they get on board. No, Ida, no! I'm sorry, but there's no help for it; go I must, and that without delay ; and yet "-there was a slight quiver of the scornful lip, a contraction of the lofty, polished brow-" and yet, Ida, were it not for this incumbrance, I'd run the risk and take you with me; could n't you manage to leave the boy ?"

A shiver of convulsive agony passed over the face of the young mother, as between a shriek and a sob she asked, "Is there no alternative? Must I desert my innocent, helpless babe? Oh, God 1 is there no alternative ?"

"There is not, Ida," and a stern, relentless, almost savage look came over the softened features. "Tell your landlady you are going out for an hour, and ask her to look to the bantling; she'll do it; be hasty-time and tide waits for none."

"And make no provision, Robert? She is cold and harsh; sometimes I fancy she deems me frail, and as such scorns me. Only yesterday she asked how long I had been married, and was impertinent enough to say she would like to see the certificate, if there was one ; also Captain Murray's commission."

"The devil she did I So much the more need of our taking French leave, then. Come, Ida, make up your mind-I tell you I at least must go. If you love the boy more than you do me, why, stay and take care of him : there is no time for hesitation ; none for triffing: now or never! my vessel must go out with the ebb tide; one hour more and it will be too late! Ida, if I linger here, mine will be a felon's doom."

"I will go," she said, in a low husky voice, and taking the child from the oradle, she darted from the

in the entry pressted her attention, and springing to glossy hair, all combined, rendered her a perfect the door, she ejactulated, "Come up here, Ben ; here 's creature. Unlike her sister, her step was modulaa pretty fix we 're in; and it all comes of your wil- ted to a measure more in keeping with her stately linguess to accommodate everybody. Next time, I demeanor; her smile expressed oven more than her guess, you 'll listen to me !"

"Whew I what 's the matter, Jenny ?" came from the lips of a son of Neptune, whose good natured glance penetrated oven more deeply. The light, cocountenance at the instant peered through the half- quettish grace of Edith would attract the many ; the open door, and intuitively getting an insight of the affair ; " has your pretty lodger flitted ?"

"Flitted? yes, I guess so I and what else do you think she has done ?" "Left you the baby to hold, by Jove! ha, ha, ha!"

"Quit laughing, Ben, and tell me what is to be done with the little screech owl."

"Take care of it, wife, and thank God for the gift, seeing we've none of our own. Poor little waif !" he said, taking the sobbing babe and pressing his lips to its velvet cheek ; " does not its forlorn condition plead loudly enough ?"

"But children are so troublesome, Ben."

"Get some one to assist you, Jenny! trust me you 'll never repent;" and from that hour the hapless babe became a household idol. "What ails my babe ?" asked Mrs. Carrol of the

nurse ; "it does not know me at all." "If I were you I'd take advantage of its oddity

and wean it." "Perhaps," suggested her husband, "it would be

better out at nurse; we'll find a good healthy woman to take it, and I'll take you with me this voyage." The arrangement was accordingly executed, and little Georgie was transferred to the care of a hireling, who, for a stipulated sum, promised all that was required. The main point had been overlooked. It would require a volume to delineate the true character of Jerusha Hardwick; a -rare combination of opposite qualities; her soft, languishing black eves that wore such a pleading look generally, could flash fire, or fasten upon you a basilisk's glance, and her voice, so mild and gentle, so very soft and persuasive, could rail in no very moderate tones. She was in very truth the personification of dissimulation; the essence of deceit and hypocrisy; an adept in art and falsehood. It might, or it might not, influence the whole life of the unconscious babe; as it was, the protracted voyage of Captain Carrol left the hapless Georgie for more than two years under the guidance of, not a weak, versatile mind altogether, though such an ingredient had its place among others, but to a strong, imperious will-not the less imperious that it did not demonstrate itself in the usual way, but by soft, insinuating words, always overcoming the most knotty points. The boy early exhibited corresponding traits, and only the excessive joy of the parents in the happy family reunion could have hidden them even for a short period. Georgie, the pet of the family, could do nothing wrong; and, it was not until others came to share the love and parental favors, his qualifications became apparent. Like his nurse he possessed the wonderful faculty of glossing over glaring faults, and the good mother's patience fortified itself with double armor with overy softly-spoken entreaty of pardon, even while pursuing the offence.

Not so with the sturdy captain. He was seldom at home; but when he was, he exercised all the functions of a severe disciplinarian. His eagle eye would detect the covert act, and meet punishment was sure rupted. He was pacing up and down the library to follow. A casual observer would have said there was less love in the father's heart for Georgie than of his solicitude stood before him. He held in his for the rest of the brood. "How unlike the rest," he would say. "God forbid that I should foster a feeling of partiality; but, wife, if I were to die for it, press of Spain, and purported to come from a brothhe comes near me. Can it be that there is no affinity between father and child ?"

And Mrs. Carrol would answer:

"Oh, Walter, do not allow prejudice to take root in your heart. Georgie has faults; but do not overrate them ; he will improve."

"Improve! Yes, he does that every day. One would take him for his patron saint. See him day by day practicing what I so much abhor-duplicity. You may call it boyish pranks; I call it downright rascality-leading the little ones into all sorts of mischief, and when reproof or punishment is to be administered, he is among the missing. You never catch him off his guard; and already they exhibit symptoms of fear. I wont have it, positively. If you can't manage him better, he must be sent from home. 'I'll find some one competent to root out the old Adam from his nature, or 1 'll know the reason

she gave way to a forrent of angry passion. A step son flushing the check, the pearly teeth, and dark, sister's gleesome demonstrations ; her soft voice was

even more musical, and her bright, impassioned lofty, queenlike Cathrin only one. Hitherto, the secluded life they led had been their protection against the flattery and adulation which is sure to be offered at beauty's shrine. Their father's knowledge of the world had given them a better estimate of society

than if they had mingled in it freely. When Captain Carrol first purchased the site upon which he built his aristocratic looking residence, the village was in its infancy. He had selected a spot on the brow of a shelving declivity, wild, picturesque and beautiful; few cared to toil up hill, unless, as the captain expressed it, they could rest upon their oars. But as time rolled on, a mighty change was manifest. Two or three, even more aspiring than he, had been and pitched their tents above him. Cottages, upon which whole fortunes were expended, were peeping through the interstices of the forest boundary, and their localities precluded all possibility of ignoring their presence. Captain Carrol never intended to become a hermit, if he did own a hermitage. A call was indispensable; and so it came to pass that Kate and Edith, as near neighbors to the wealthy and aristocratic Mortons, Putnams, Villiers, and so on, passed quietly from the seclusion of Hermitage Rock into the hotbed of fashionable societyexclusive, very, but not so very limited as one might suppose.

Among the many visitors at Captain Carrol's was one whose manly beauty and pleasing address had won more than a common share of esteem from every member of the family. The current report at his introduction was, that he was a gentleman of birth and fortune-a Spaniard; his name, Antonio De Basco. From the very first he had been assiduously attentive to both the fair sisters; and with so much taot and grace did he manage, that it would have been impossible for the strictest scrutiny to detect an effort to win the love of either. Captain Carrol, quick to observe and far-seeing as he was, never dreamed that such a thing was possible ; and yet, almost unconsciously, both were strangely fascinated. Each, as sisters will, had whispered to the other her treasured hopes, and each had carefully guarded the secret from her parent's eyes. They had shed tears of agony over the wayward fate that had so blindly led them into error, and then, with a devotion rarely to be met with, each had offered to forego her claim as soon as fate decided who was the chosen one. Month after month wore away, and still De Basco lingered. attentive and agreeable as ever, yet never by the lightest word betraying a preference. The rich, varying color on Edith's check, that came and went with every emotion, had faded almost entirely, and Cathrin's speaking smile seemed like a wintry sunbeam, until at last the father's eyes were in a manner opened. With the discovery came an unaccountable feeling of aversion toward the hundsome but heartless De Basco, and the determination to be at once rid of one who might perhaps unintentionally cause unspeakable suffering, was singularly interfloor, striving to arrange some plan, when the object hand a letter, which with much apparent reluctance he asked Captain Carrol to peruse. It bore the imcannot get rid of an undefined feeling whenever er, who with himself was joint owner of a merchant ship. The vessel had been captured by a pirate off Bavatavia, robbed and souttled, and as nearly all they possessed was invested in the vessel and cargo, it had left them almost penniless. The pirate had been captured immediately after, and her lawless crew tried and condemned. A list of names was subjoined, among which was one that struck like the bolt of death upon the old man's heart.

"George Carrol, alias Peter Griffin, alias Billy Ringleader, one of the most consummate villains that ever trod the deck of an outlaw's oraft. He halls from Massachusetts," was the unwelcome assertion. "and must be the son of the gentleman you speak of."

immediately, binding yourself, by a solemn contract, truth the son of Captain Carrol. Justice pointed never to reveal the fatal secret, and never, by any stornly to the only course they could pursue. means, to hold communication with any member of

my family." A scowl, almost demoniao in expression, stole over delay. Robert was summoned from college to listen the Spaniard's face as he listened; and he arese, to a recital so thrange as almost to overpower him, and, with a flashing eye and haughty ourl of the lip, and measures were about to be taken to inform Caphe confronted the man who dared so coolly make tain Carrol, when providentially he made his appearhim such a proposition. So sudden, so unexpected it had come, that for a moment he lost the power of utterance.

"You understand me, I presume, Mr. De Basco?" "Yes, sir, perfectly," was uttered in a low tone :

was it indicative of defiance or submission ?

"You agree to my proposition ?"

"I do, sir!"

"You see, of course, the dire necessity which compels—"

He was out short by a haughty, repellant gesture, and a "Spare yourself the trouble of apology or explanation. I accept your proposition upon your own terms : enough for you that I do so. Please be as expeditious as possible."

A check for ten thousand dollars was laid before him, and with his hand upon a large bible, De Basco daughters. took the oath, signed a contract, and, coolly pocket-

ing his good fortune, politely took his leave : while Captain Carrol drew a long breath of intense satisfaction, feeling as if the absence of one he almost later, and he had the intense satisfaction of reading | it possible ?" the name of De Basco among the passengers of an outward bound steamer, and hastened to communicate the intelligence to his family, fain to witness Captain Carrol, the young gentleman took upon himthe effect it might produce. The sudden start.

averted eye, tremulous tone, and faltering footstep, all told enough to satisfy him that the course he had adopted was wisest as well as best.

That night, in the solitude of their own chamber. the sisters wept for hours, clasped in each others' his brain. Now that he was gone, a thousand things stated. Even Mrs. Carrol was anxious to make came to mind, each one tinged with mystery.

At times, the stranger had asked questions, and displayed a knowledge of past times truly wonderful. tain Carrol had of course kept his own counsel,) He spoke the mother tongue wonderfully well for and excepting that the gentle sisters were suffering one who had never, as he averred, visited the States before. He had acted imprudently in sacrificing so the reunion was a very happy one. Whatever might large a sum. The letter, after all, might have been a rascally forgery. In his anxiety he had overlooked everything like doubt; like precaution, it had come who he might, he know Captain Carrol well enough too late. True, there had been a short paragraph in the papers, very similar; one of the renegadoes had been an American ; the alias was the same, and the real name suppressed, it was stated, through delicacy and respect, etc. ; but what then ? might not De noble looking youth, one of whom any father might Basco have inserted that same item? It was passing strange; but no one knew what had transpired, and no one should, was the firm resolve of Captain Carrol. "If I have foolishly squandered ten thousand dollars," he said, mentally, "I will pocket the folly and call myself fortunate. And now to the task of undoing at least a part of the mischief the fascinating young scape grace has accomplished; it wont do to have any faded cheeks or broken hearts in consequence. Broken hearts | pshaw !" and the library door closed with a loud bang that startled found brother, wondering all the time at her father's the nerves of the weeping sisters, and dissipated, for the time, their grief.

A proposition upon the morrow startled them still more effectually. A trip to old England would give his gentle wife and lovely daughters the realization said, in a calm, firm tone. "I am myself George of many long-promised hopes, and if rightly man- Carrol, your own and only son, sir; how or where aged, cost little more than staying quietly at home, with an expenditure suited to the society they mingled in. And so while their preparation and embarkation are going on, we'll flit before them and make, perhaps, a few important discoveries.

In a pretty cottage in the suburbs of London, surrounded by all the comforts and many of the luxu- upon the group who had gathered simultaneously ries of life, are seated our old friend, Ben Blount, and to the side of the old gentleman. "I didn't find it his handsome wife; for society with its advantages half so hard to play the lover as I shall the brother. had embellished both mind and body, and the busy, according to appearances; however __" bustling woman of former times had quietly submerged into the lady of a jovial country squire, wor- raged Captain Carrol. Son ! my son ! Good God ! thy the admiration if not the envy of her clique. Bon, or rather Squire Blount, had .come in possession (no matter how) of a handsome fortune, and he inflict the punishment you deserve." was just the man of all others to enjoy it. He kept an establishment sulted to his own moderate views ing me your son, 'tis no more than fair to inform of domestic happiness, and if any one hinted that it me where I am likely to find some one to supply was unsuited to his means, why, he gave them to your place; as far as filial affection goes, the transunderstand, in his brusque, jovial way, that it was fer can be effected without much trouble." his business, not theirs, etc. We have broken in upon their tete-a-tete; we may as well listen to their colloquy; it will save both time and trouble.

It was a hard task, and worthy Damo Blount shrank from it; but it must be done, and without ance. Business had led him to seek his old friend, Blount, and the son was restored to the father with tears almost of agony.

Edith and Kate had been left with their mother at a hotel, during the father's absence, and De Basco, who had arrived some time previous, soon became aware of their proximity. For reasons best known to himself he kept himself secluded, and, after a few days devoted to the accomplishment of a villainous scheme, proceeded to put it in practice. In the disguise of a dashing guardsman he managed to get an introduction to the sisters, and, in his agreeable. fascinating manner, gained their attention to a recital of wild, romantic 'adventures, where he of course bore a prominent part; and ere he concluded. the story he had told, the father was repeated to the

"Was he executed ?" asked a listener.

"Who-George Carrol? Yes, and hanging was too good for him. Good God ! what is the matter. young ladies? Can it be possible he was a relative hated had been cheaply purchased. A few days of yours? Same name, but who would have thought

The scene that followed was made the most of: and, as the dreadful news must be communicated to self the painful task.

When, an hour after, Kate and Edith took their seats at table, they were electrified by the sudden appearance of De Basco. The sudden paling of the cheek, though it lasted but an instant, was enough ; and after a few moments of doubtful hesitancy, he arms, each striving to sooth the other, alternately succeeded in doing away any impression they might wondering, blaming, and exusing the heartlessness | have received of his delinquency; if the reasons he too truthfully apparent; and the father paced up gave for his abrupt departure had only been a tithe and down the library floor, with agony almost as in- of the truth, any one even more sceptical might tense, though haply less overpowering. Thoughts, have been satisfied, and it was not long before he bitter and repellant, came rushing in hot haste to had the eatisfaction of finding himself fully rein-

> amends for the coldness she had at first exhibited. and exerted herself to the utmost to please; (Cap. scoret grief for the terrible fate of an only brother, be his motive in thus again striving to trifle with affection, only to crush and destroy it, (for, be ho to be well convinced he at least was not to be triffed with.) it was hard to define : whatever it was however, the sudden appearance of Captain Carrol frustrated. He brought with him his son, a handsome, be proud, and whose striking resemblance to himself none could dispute. The astonishment of the fair sisters was only equaled by their happiness-the lost was found, the dead alive again, and, ere they had found time to repeat what had so grieved and wounded them, the door opened, and De Basco, who usually dispensed with ceremony, abruptly entered. Captain Carrol looked the astonishment he felt : the cool, determined villain, for a moment was thrown off his guard. Kate hastened to introduce her newcool reception of an old friend. De Basco coolly

> surveyed the young gentleman a moment, then, without responding to the salutation, turned to Captain Carrol. "There is a great mistake somewhere," he you found such a substitute, remains to be proved. It was my wish to remain incog. a while longer; but circumstances alter cases; here I am, and, not choosing to be supplanted in any such off-hand manner. I must insist on being acknowledged. You

> seem electrified, all of you," glancing scornfully

"Thunder and lightning! what is she going to do ?" burst from the lips of the astonished renegade. "Why did n't she let the brat stay where it was? Fool that I am! I swear I 'll leave her to her fate if she keeps me another moment."

Ere the sentence had died upon his lips Ida had reappeared, placed the sleeping infant again upon its pillows, huddled together a few articles of clothing, and without another word or look taken the arm of her companion, thus significantly expressing her readiness for flight.

A few moments, and a cance shot out from a neighboring wharf and was soon along side of the Brigantine. Before day dawned she was far on her outward course, and if suspicion had rested upon her or her sayage looking crew, it was too late for investigation or elucidation. Captain Murray might be what he called himself-simply a smuggler ; if more, none knew, for, like Jonah's gourd, he generally came and went in a night. Buccaniers were plenty, pirates also, and certainly he who could so coolly and carelessly desert his offspring was by nature cruel; but with him or his history we have naught to do.

In an adjoining tenement resided the wife of a sea captain, who, about the same time as Ida, had given birth to a boy, and as fate or ill luck would have it, there was a striking resemblance to each other. The lady had manifested an unusual amount of sympathy for the young stranger, encouraging ther visits more perhaps than was prudent; she was ill of a fover, a strange nurse had just arrived, and. .only a few moments previous to Captain Murray's appearance, Ida had undressed the babe, and hushed jit to sleep. It was but the work of a moment to .orchange the sleeping infants, and half wild with .oxcitement, she had obeyed the impulse of her disstracted soul, and placed her child where she was sure it would be well cared for, even were she whom she had so basely imposed upon to be taken away. Of the hapless one left to frail chance, she baused not to think. She had said to the lady of whom she rented the pretty suit of rooms-" Please look to my babe if he should wake, Mrs. Blount ; my husband wishes me to make a call with him." and had departed as naturally as if she were speaking the simple truth.

Poor Mrs. Blount ! although shrowd and cautious how she dispensed her charities, or civilities, from the suddenness of the movement had been completely taken in. Ida had been gone an hour before the babe awoke. and hastening to attend it, at one glance her startled perception took in the whole. Snatching the child from its cradle, she crossed the threshold of an inner chamber, and finding the same traces of desertion.

And Mrs. Carrol, knowing remonstrance vain, checked the gushing tear, and hurried from the room to hush a little squabble which her quick car detected in a distant room, where, as usual, Gorgie was ringleader.

why."

A few days more, and Master Georgie was placed under the care of a man whose will was law, and who practiced to its extent all the authority allowed his order; who not only kept the mind, but the hands, equally busy. And satisfied that he had performed only his duty, Captain Carrol entered upon another voyage with a lighter heart.

Georgie stayed just long enough to initiate some of ed. as might have been expected, took his departure. his teacher's quarterly advance, which helped trans-

Georgie was his mother's idol, and the shock occasioned by his desertion gave the finishing stroke to mediately.

Years sped on, and no tidings of Georgie. If Captain Carrol had spoken the honest truth, he would again entered the library of Captain Carrol-this have said he was glad of it. He had wedded anoth- time by special invitation. There was an air of aler-gentle, affectionate and beautiful; one who had most haughty coldness in the salutation of the latter kept her promise, and been a devoted mother to his as he received his visitor and bade him be seated. little orphan girls. With her fortune, added to his A feeling of distrust, gradually changing to dislike, own hard earned one, he had retired from service, had of late intruded upon his frank, friendly nature, built himself a handsome cottage, and promised him- which was imperceptibly gaining ground, and unself a large share of happiness.

gleesome creature, the pet of the household.

Was it any wonder that the groan that issued from the father's heart almost rent it in twain? His stout frame quivored, and the veins, in his forehead stood out like cords. Oh, the untold agony of that high. proud heart! It came nigh breaking. To be hung as a felon-nay, worse-as a pirate? Was there no way? Great God, was there no way to avert such doom ?

De Basco paced the floor with rapid strides. If there were any way, it was not for him to name it. Perhaps it would be better for both to be alone. And suiting the action to the thought, he approached the door. With a sudden motion Captain Carrol intercepted him.

"One word, De Bascol You can never know the agony that is crushing me into the very earth ; your loss is nothing; I can and will make restitution. There has no degradation fallen upon your head, no misery upon your heart; will you grant a stricken the younger lads into the mysteries of deception, to father one boon ? Tis not for myself I ask. Thank play off some of his mad pranks upon his seniors, God, I am strong to endure, and, unnatural as it puzzle the brain of the systematical old master, and may appear, I suffer for them, not for myself; there when summary punishment could no longer be avoid never was a feeling of consanguinity between that reprobate and myself; I have many a time doubted In some mysterious way he had gained possession of if he were indeed my son; but for my children, my gentle loving Edith, my high spirited, noble Kate, I form him into a handsome sailor boy, whose swag. dread the blow. Young man! for their sakes, for gering gait and aptly chosen vernacular very soon God's sake, keep this secret; in the name of all you secured him a berth on board a brig bound for Brazil. love and venerate, never breathe it to mortal ear !" In few but well chosen words the young man responded : and with every appearance of regret for a constitution always delicate. She died almost im- having been, as it were, the means of inflicting so much misery, he took his leave.

It was perhaps two weeks later that De Basco wittingly it became paramount. The quick eye of

Edith and Kate-for so they were always spoken the doting father had read the truth in the tell tale of-shall I describe them, reader? Edith, the blush and downcast eye of either daughter, and, younger, with her large, azure eyes, pure alabaster though his tongue had uttered no word, his heart complexion, brown, clustering curls, and cherry lips, trembled for the future. With characteristic deciswhose light, merry laugh rang out like the trill of ion he had obeyed a momentary impulse, trustingly a sky-lark, was scarcely yet sixteen-a gay, glad, believing he could crush ruin in the bud. "I have summoned you," he said, briefly, "to perform a Cathrin was a beauty; the resplendent light of promise; also to exact one in return. I will give you her glorious eyes constituted perhaps the greater the third of my hard-earned fortune, now, this very

"Mrs. Murray! Mrs. Murray! did you say Squire ?" (Mrs. Blount had long since concluded that Ben was vulgar, and husband quite too common place.)

"Yes; my dear, I said Mrs. Murray. Can 't say I vas at all pleased at the recognition, which, by the way, was all on her side. To tell the truth, I did n't want to believe I had ever seen her before, but it was of no use; she knew me, and I was obliged to succumb."

"So much for adhering to old fashions. She 'll find it harder work to compel any such recognition on my part, I'll assure her."

"Oh, well, it's always best to-"

"There, never mind, Squire-I can imagine, and 'll excuse it all, if you 'll answer one question : will she claim her boy ?-ours I should have said-for certainly, after all these years, he is ours by right." "The boy, as you call him, Jennie, is nono of hers: would to God he were; I might easily buy her off in that case."

"Not hers? Good heavens! why do you try to mystify me? If you have really seen Ida Murray, what question can there be that Robert is her son? Oh, he is too good and high minded to call such a creature mother! Where has she been all these years? and where is her fierce-looking husband ?"

"I did n't ask, Jennie. I was too much annoyed to ask needless questions. A few words sufficed to solve what has always been a mystery. We have often wondered how Robert came by his sensitive, noble nature, considering his parentage ; the amount is just this, she took advantage of a chain of circumstances, and changed her child for another; that other was the son of Captain Carrol !"

A deathlike silence succeeded the astounding dis closure ; the healthful, florid check of Dame Blount faded to a pallid hue as she struggled with conflicting emotions ; there was no hope, no palliation, if an ornament to society, the idol of his family, bepart; yet the finely-cut features, and the rich crim- hour, upon condition that you take your departure the boy so fondly loved, so almost idolized, were in loved and respected by all who knew him.

"Leave, sir! instantly, too!" thundered the en. that such a villain should dare make such an assertion! Leave! or, by the God that "made" me. 1'll

"Since you so positively decline the honor of call-

"Your father, young man, called himself Roberts Murray, and was the chief of a pirate orew, as wild

and savage as ever descenated the name of man I Your mother was Ida Granville, one of his many victims. He met the doom he deserved : she lives now a secluded, and apparently a repentant life. not far from London. As your mother, she will receive you with open arms, and with you, villain that you are, her just punishment for all the misery she inflicted upon me in the base imposition she practiced. Here is her address, and now begone."

De Basco hesitated a moment, struggling to quell the torrent of angry passion he dared not give utterance to, glanced defiantly from one to the other, and without a word left the room. When the excitement had subsided, and a few hours of calm had succeeded, the family sought their repose, trusting that. by taking their early departure for home, they would escape further annoyance. They did, with the ex. ception of finding every particle of jewelry belong. ing to the sisters had been taken from their room in their brief absence. After some little delay Captain Carrol, with his family, arrived at the Hermitage; it was still standing, but a smouldering fire was burning yet, the work of an incendiary without doubt: and who proved to be none other than De Basco, or rather Robert Murray, who had preceded them by a few days, hoping to effect utter ruin as far as possible. Not a thought had pointed to him perpetrator, until the description of a person seen lurking in the vicinity, gave rise to suspicions which proved correct. Ile was taken, and, while awaiting trial, committed to prison; the charge of arson could not be fully proved, but the stolen property was found in his possession, and, with other villanous acts, sufficient was found to condemn him for many years to a felon's doom.

After some months Ida, learning the facts, came to the city, and visited the prison, but all her efforts were vain to discover her son; even had she been famillar with his features, in the convict's garb she would never recognize him. The convocts garb she Captain Carrol and his family began aggin to realize peace and prosperity. In time his blooming daugh-ters became happy wives and mothers, and his son

LIGHT. BANNER OF

Written for the Banner of Light, DETTER TIMES. DY LITA H. BARNEY.

Hear yo the cry, oh men of earth f O'er sea and land 't is sounding ; Old formulas are breaking up, And new-born hopes are bounding; Bright dawning day shall strike away From tawny slave his fetter : Oh happy hour, oh glorious time-The world is growing better I Old musty churchmen cease to prate About long-faced profession, And seem inclined to own this truth. That better is possession. Oh, sure are we the day-star dawns On Error's clanking fetter: Then sound the chorus long and high. The world is growing better! "T is said the world is growing old : "T is rather growing youthful-

Old fogylsm molts away Before a wisdom truthful. If Ignorance still frowns and scolds At coming times, why let her ! Mankind shall no more own her sway, The world is growing better i

Providence, R. I., 1850.

ost?

Written for the Banner of Light. LIFE A ROMANCE OB. THE WIFE'S LESSON.

BY EMMA D. R. TUTTLE.

Mary Easton was what perhaps an old maid or a business character would denominate a sentimental young lady. She loved to read stories and poetry, and sometimes even indulged herself in the luxury of writing little songs which embodied the simple but beautiful thoughts of her unpretending brain. Her Pegasus seldom flew so high as to make her head swim; but she enjoyed the little canters on her airy horse just as well as those do who ride him on a gallop all over the universe, into ocean caves, volcanic craters, to the moon, the stars, and where not, and write things so awfully sublime that nobody but cabbage leaves, its dangling proboscis, and great themselves can understand them.

Mary loved poetry. You could see it in her graceful dress, the manner of arranging her hair, the flowers with which she ornamented herself, and a thousand little things which revealed themselves in every day life.

You need not raise your great eyes, and look over your specks so wonderingly, Mr. Critic, as much as to say, "A strange way to manifest a taste for poetry !" Hold on ! I'll bet "forty great apples' you can't tell what poetry is, even if you have got Shakspeare's complete works, and Byron's, and Burns's, and a constellation of stars of lesser magnitude shining upon the shelves of your library. But allow me to venture the opinion that there is a great deal of unwritten poetry, and that I suspect you have got your share, in your own way, though doubtless you'd turn pale at the idea of writing a single line; do n't you admire a handsome woman, her sweeping robes, the luxuriant arrangement of her rich shawl, or the sway of her wavy plumes, you old bachelor?. Or if you have no eye for such fiddle dedees, do n't you really enjoy a nicely flavored cup of coffee, and an extra dinner? I thought so. Conclusive evidence.

Good novels are charming things. Mary thought so. She was not yet eighteen, and, before that age, what girl knows much but romance? High aspirations after profound knowledge did not annoy her. She read and gathered the gems of sense which sparkled on the thread of romance, and was content without working with her brain among the skeletons of history excavating ideas, or searching among the dusky records of dry facts to accumulate instruction.

the start She liked knowledge, facts ; but, she liked them adorned with beautiful associations. Her taste was her from the realine of romance and dreams, and decided she was intellectual, and she fed her intel- placed her in the realms of actuality. He had lect afte her own manner, by associating her love turned her thoughts, and was endeavoring to turn of the bhutiful, and pleasing with her love of knowl- her tastes into a channel unornamented by flowers, dge, and making them walk hand in hand. She liked seese as well as any stoic; but she liked it course. If he had taken these things into consideraiserved h her own way. Whe Mary was eighteen, fate threw into her society aroung student, just released from a sectarian school where nothing but matter of fact can abide. and scence goes draped in sober drab, without any glance did not belong to his library. adornig. Such a school is an unfavorable place to acquin a love for romance; even poesy is chased from is precincts by the professors as soon as some of her young admirers give birth to a page of rhyme, and venture to introduce the bantling to notice by reading it in the form of a composition. , Charles/Holmes's tastes were moulded in the cast of the school, and in his own estimation he knew no more about poetry than a whale does of the waters of the Mediterranean, and esteemed works of romance as being diluted moonshine: but he had poetry enough in his organization to fall in love enough to fancy that being married to her, and living in some quiet little cottage, would be the acme of human happiness. He though how musical the fit us to meet the realities of life." patter of her little feet would sound as they flew from one care to another about the cottage, making will take all due pains to please your taste. You home cheerful and pleasant. He thought how much define romance and poetry as superfluity. You dismore interesting Paley would become if her silver like them; I will avoid them." voice would read him aloud to him ; and Looke, he fancied, would become perfectly delightful. He did non-profound Mary would like them ownot. "You are fond of reading, Mary, are you not?" gether on the piazza of the lady's home, a short time before their intended marriage.

and were quietly settled in a little cottage; just [Bite drooped around for an hour or two, like a white such a one as you read of in pleasant tales, where flowers love to blossom, and shade trees grow luxuriantly, and song birds hold concerts in their tops. Time had passed so swiftly since their union, that neither had thought or cared much about study, but were occupied in enjoying the delights, and becoming acclimated to the new state into which they had entered. But once fairly settled in a home of their own, Charles mentioned the importance of a marked course of study for their evenings. Mary assented to the opinion.

It was evening. A bright fire burned in the grate in the little studio. Charles, in his dressing gown and slippers, seated himself in a rocking chair, and Mrs. Holmes took a seat by the screened lamp to read aloud whatever her husband thought proper. The first volume of Gibbon's Rome lay before her. She took it up and commenced her task. She read-Charles smacked his lips, and called it good, and interesting. She read until hor head, filled with such weightly materials, began to nod, which her wide-awake husband immediately perceived.

"Why, my love, I am surprised that you cannot keep awake. I am afraid your taste for reading is dying out."

The young student colored, but without replying read on. At length her head drooped lower and lower, and her long curls fell like a golden veil between her eyes and the lamp. She mentioned that she would like to suspend her reading in Gibbon for that evening, and read awhile in something else.

Charles pleasantly assented, and Mary went smiling to the library to select something interesting. She looked for a romance; not one work of that stamp could she find. She looked for poetry, but among that large collection of instructive works could find but one volume-Chaucer's tales. She had heard many people praise Chaucer's quaint imaginings; but, strange to say, had never seen his works. She opened the volume with delight, but laughed outright at the frontispiece-Sire Topas and ya gret Giaunt Oliphaunt.

"What a picture to ornament a poetical work with!" she exclaimed as she observed the elephant's head, with its great ears that looked like wilted tusks, set upon the shoulders of a human body. The body was of huge proportions, and the cloven feet were larger than even his Satanio Majesty himself would like to swing around. The hands looked large enough to crush one, and the right one grasped a huge shillalah, which, it appeared, was about to

be applied to Sire Topas and his frightened steed. "I wonder if a poet's brain ever conceived that horrid picture ?" exclaimed Mary.

"Chaucer was a great poet, my dear. I am glad you have selected him."

"Mine was 'Hobson's choice,' " remarked the wife laughing, "I must choose Chaucer's poetry, or no poetry at all."

She turned over the leaves and commenced reading; but seeing it did not run on very smoothly, stopped suddenly.

"Why, Charles, is this the English language? What is the matter-1 cannot understand it!"

"Yes, my dear; but it is the language which was used in England about four hundred years ago. You can learn from it how rude the people were in. tastes, ideas and language. The book will give you a true insight into English character at that age and will, in that respect, be invaluable."

"Not unless I get on better reading it."

"You will find explanations on the margin." Mary recommenced, but progressed so slowly that one idea fled the precincts of her brain before another was excavated from its mist of language, and

so the poetry lost half its brilliancy. She felt discouraged. Evening after evening passed in the same manner

nearly, and Mr. Holmes began seriously to think that his wife was less talented than he had conceived her to be. He did not once reflect how he had taken and forced them along by affording them no other tion, no doubt but that his profound brain would have solved the mystery of his wife's stupidity.

morning glory on a summer afternoon. But thinking that would not pay very woll, she aroused herself and went about following the course she had marked out to pursue.

"I will sco," said slio, curtly, "whether my husband is as fond of real, prosy matter of fact as he imagines. If I am not mistaken, he will, in course of two weeks, petition for a little "superfluity," as he calls romance. I will be a perfect embodiment of matter of fact myself for a few days, and see if he will like it any better."

She descended the stairs, and in a few moments returned with a solution of sugar and water. She walked up to the mirror, loosened the bandcau which confined her golden ringlets, wet them with the sugar-water, and combed them as straight as a young Quakeress's, plainly confining her hair in a comb behind. Not one ornament did she put upon it, not one curl remained of the profuse mist which she always wore. The little gold cross which hung around her neck, she took off and laid carefully away. Her finger-rings-one was his wedding gift, and had never been removed from her finger since the day he placed it there-fell jingling upon the bottom of her jewel box. The cameo which fastened her collar went ditto, and her ear-rings followed suit. She exchanged the blue dress she wore-it had buttons and ornaments upon it-and replaced it by one of sober brown, made in the plainest possible manner.

When she had completed her transformation, and stood before her mirror to see if she suited self, she would have sworn herself ten years older than when she went up stairs to her room. She thought herself thoroughly divested of every romantic look-every superfluity-and a perfect embodiment of matter-offact. She must inevitably please Charles !

She went to a bonnet hox and took out a drah vel vet hat-a beautiful thing-from which she took the plumes and flowers. "To morrow is Sunday," said she. "Charles will want me to go to church; of course I shall do so." And she laughed mischievously. From her dark cloak she took the tassels, and quietly hung it again in its place.

Having completed her work in the chamber, she went down to the kitchen and told the servant to serve only tea, bread and butter, and plain applesauce for tea. The girl looked wild as an owl, but bowed her head. She then returned to the parlor and seated herself at the piano to await her hus. band's coming. She was in good spirits, and played flippantly until she heard her husband's footfall, when, with all solemnity, she struck the tune. " How vain are all things here below," etc.

He entered the door, and seeing Mary in her unaccustomed plight, stood still as a post :

"What in the name of goodness is the matter with you? You look like an old maid of thirty-five, only homelier and plainer still !"

"Oh, I guess not, Charles," said she, soberly. Mr. Holmes seated himself before the grate, and Mary sat primly in a chair by his side, instead of on his knee, as she was accustomed to. She indulged in no playful conversation, but conversed on the real, substantial matters of life; inquired into the state of financial affairs, the market prices, and the political phases of the day. Charles had thought and talked of such things all day, and was weary of them. He would much more have enjoyed a dish of racy, thoughtless conversation with his wife, than to have talked them over.

The tea-bell rang. Mary led the way into the dining room, and they seated themselves at the table. Her husband looked surprised. She made no apologies. He probably divined the meaning, and wisely concluded to hold his peace.

Tea finished, they went back to the parlor, Holmes feeling decidedly uncomfortable, and his wife ditto. He felt a little inclined to conciliate, and called Mary to come and sit on his knee, and kiss him.

"Would n't it savor too much of romance?" said she, not moving an inch.*

The stoic looked disconcerted. He said no more, and went for his dressing gown and slippers, but found them missing, and was obliged to ask his wife for them.

Written for the Banner of Light. A PRAYER, BY ORAHVILLE HABRID.

Wather of Light and Life ; God, all in all ! 'T is not for blessings that I fain would call : But that thou will accept the grateful praise Which in faltering accouts I do raised

For health, kind Father, thy blest gift to man While he inhabits earth's contracted span, Accept my thanks, and not for me alone, But all thy children, wherease'er they roam.

For food and raimont, while I live on earth, The time allotted ere my higher birth, I thank thee, Father, for myself-and all Thy children here, on this terrestrial ball.

For light, kind Father, that celestial light Which ushers in thy day, and makes the night Of blind theology to pass away, Accept my grateful thanks. I humbly prav.

For love, kind Father, that celestial love Which angels teach us from thy spheres above, Words are not mine to tell the thanks I feel: Accept the thanks my words cannot reveal [

For all thy children, throughout endless space. Whom thou alone hath power to know and trace, I thank thee for that faith which telleth me That they are drawing nearer unto thee.

And for those joys which thankfulness imparts To all thy children who have grateful hearts, Accept the thanks my words cannot express. And let me know thee more, thee more to bless I

[Reported for the Banner of Dight] R. W. EMERSON AT MUSIC HALL.

WORKS AND DAYS.

Mr. Ralph Waldo Emerson delivered a lecture on "Works and Days," before the Twenty-eighth Congregational Society (Rev. Theodore Parker's,) at the Music Hall, Boston, on Suniny, June 12th.

(Rev. Theodore Parker's.) at the Music Hall, Boston, on Sun-day, June 12th. The locturer began by remarking on the extent to which the mochanical inventions of the age have been carried. Our fathers are twitted as slow and barburous. We have so many inventions, that life scems almost made over new. As it was said of Newton, that if his achievements in science should be compared with those of all the natural philosophers who preceded him, his would be found to outweigh them all; so ono might say that the inventions of the last fifty years would counterpolse these of all the centuries before them. Iron ploughs were not made until this century--the loom, the gas-light, are things of yesterday. One franc's worth of coal, in Bingland or Belgium, will do the work of the laterer for twenty days. Why allude to what steam does for us 9--yet, though steam is an apt scholar and a strong-shouldered follow, it has not yet done its work; it must irrigate our crops, it must sew our shoes, it must calculate interest and logarithms. How excellent the mechanical aids we have ap-plied to the human body--dentistry, chier--and, boldest of all, the transfusion of the blood, which in Paris they say enables a man to change his blood as often as his linen. India-rubber and guita-percha put every man on a footing with the beaver and the crocedile. Holland is below the level of the sea. In Egypt, where there had been no rain for thousands of years, from the judicious planting of forests it rains forty days in the year. The grand oil Hobrew saint easid, "Hie maketh the wrath of mans to prake him;" but there is no argument of thelism better than the grandeur of the onds wrought out by paltry means I. What is Poter the Grast, or Alfred, commard with the work of the sealshe capi-talists who have woven the web of our Western rulenoda, There is a story of an oil lady who was carried to see a new railroad, and, very grateful and a little confused, she said, "God's works are great, but man's works me greater." There seens no limit to the sp

intercourse, embarrassing us with new solutions of the po-litical problem. Selfishness would held slaves, or exclude from a quarter of the continent all these who are not born litical problem. Communes near all those who are not bern from a quarter of the continent all those who are not bern there. Our politics are disgusting. But what can they hinder, when the primary instincts of emigration are im-pressed upon masses of mankind, where nature is in flux ? Nature loves to cross her stocks; and all races are putting out to sen—ships are built capacious enough to carry the people of a country. But while vulgar progress is in extending yourself, true progress is in making the most of what you have. This introduces a new element into the State. When Malthus stated that mouths multiply geometrically, but food only arithmetically, he forget to say that the human mind is also

a factor in political economy ; that the augmenting wants of society would be not by an augmenting power of invention. Man flatters himself that the command over nature must society would be met by an augmenting power of invention. Man flatters himself that the command over nature must increase. We are to have the balloon, yet, and the next war is to be fought in the air. But Tantalus has been seen again, lately; he is in great spirits, thinks he shall bottle the wave. Things have an ugly look, still. No matter how many cen-turies of culture, precede, the new man always finds himself standing on the brink of chaos, always in a crisis. Can any-body romember when times were not hard? When the right sort of men and women were to be found? Tantalus begins to think steam a delusion, and galvanism no better than it should be. Many things show we must look to something better than these delusions, for our hope. Machinery is aggressive; the weaver becomes a web, and the machinist a machine. All tools are edge tools, and dangerous. And so the man who builds a house, is henceforth a slave to it; ho must furnish it, he must keep it in repair; ho who has a reputation is no longer free; he has thence a reputation to preserve. It is doubtful flait the mechanical inventions that ever existed have lightened; he and it on human being. Now, the machine is so perfect that the engineer is notody. Once it took Archimedes; now it only needs a fire-man and a boy; but when the machine breaks, he can do nothing. Agaia, the question will sometimes recur. But what have these occilent aris done for the worth of man-kind? Morals have declined as the arts have mounted. Wo

is valued. An old scalence says, fied works in moments. We ask for long life, but it is deep life, the grand moments, that signify. I am of the ophicue of Works work, that there is no real hapdness in life but in intellect and virtues I am of the ophicue of Glaukus, who said, "The measure of life, oh Bocrates, is, to the wise, speaking and hearing such discours-es as yours." All families are in a hurry. Life is an army in rout. Every purpose is positoned, and at last is put out of mind. Yet says the German poet, "The day is inmeasura-by long to him who knows how to use it." These past ff-teen minutes, you say, are not time. They are time, but not eternity. Lot us not despise the present, for in it lies all that there is of great and noble in possibility. When our own day and our own country comes to know liselif, it will take off its dusty shoes and travel-stained clothes, and sit at bomo with joy in its face. The world handhe such landscape; our future no second opportunity. Let posts sing now, lot the wits unfold. This country has its proper glory; though now enstrouded. We will let it shine ; we will self at horden-cy against European routine. In my opinion, the best use of Europe is the warming it gives. We go to Europe to be Americanized. Americanized.

Just to fill the hour, that is human happiness. What has been best done cost nothing; it is the spontaneous, the flow-ing thought. Shakespeare makes his Hamlet as a bird makes bis nest. Poems have been written between sleeping and waking. The masters painted for joy, and know not virtue had gene out of them. It is the depth at which we live, and not the surface we cover, that imparts. Character is the first of all powers, the greatest of all. It is this which is more than time in its capability of accomplishment. Phabus challenged the gods, and said. Who will outshoot the far-darting Apollo? Jove said, I will. Apollo seized his bow, and with one stride cleared the whole distance, and said. Where shall I shoot? for there is no space left. Bo the bow-man's prize was adjudged to him who drew no bow. This is the secret of great action,--character, that sublime quality which values one moment as another, which makes us great in all conditions. Just to fill the hour, that is human happiness. What has in all conditions.

Newspaper Morld. REPUBLICAN AND SENTINEL, Saratoga Syrings, N. Y .-Where the press is fettered, the people are slaves." This notto is true. No religion seems truer to us than the exercise of the freedom God has given us. Our heart pulsates with the motto of the Sentinel, and with Thomas Young, its ditor. In spirit we shake the hand of religious friendship.

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"Yes," she replied ; "but I have never enjoyed the advantages of an extensive library."

"You will appreciate mine, then," he said. "Will it not be delightful to sit close beside each other, in a cozy little studio, and read and study together ! You will be my companion in all my studies, will you not, dear ?" he asked. "I have so long been solitary in my literary pursuits, that the halls of science will be re illuminated with you by my side."

Charmingly Mary's curls fell around her face as she bowed her head in assent. Visions of beautiful stories, and volumes of poetry, floated goldenly be. little voice, in a very unamiable manner. fore her eyes ; visions of stacks of scientific works. all read in her soft voice and discussed by her good sight, and both imagined they dwelt on the same--that which was to each dearest.

0 0 0 0 0 .

One day the scientific husband came in suddenly and found Mary reading a book which he knew at a

"What book have you, dear," said he, seating himself by her side.

"Jane Eyre. I borrowed it of my friend Adalie, and am delighted with it."

"I am sorry, my love, that your mind can be filled by reading works of fiction. I would much rather have dropped in and found you reading Cuvier's Animal Kingdom, or Humboldt's Cosmos. I have thought all along you would outlive your love for romance and poetry, and such nonsense, and acquire a taste for solid reading."

"Solid reading is good in its place; but my imagiwith Mary's graceful form, golden ringlets, bright nation needs food as well as other faculties of my eyes dainty mouth, and intellect even-and romance mind, and must I refuse to give it? Poetry and romance are beauty, inspiration, luxury, exaltation !" "They are superfluity ! Romance and poetry illy

"Very well, Mr. Holmes. I, like an obedient wife,

So saying, she left the room, and passing up stairs, entered her own apartment, which she locked not stup to ask himself the question, whether the after her. She burst into tears, and throwing herself upon a bed, in real grief, sobbed :

"What shall I do! One thing is certain," consaid Charles to her one evening, as the lovers sat to tinued she, "I'll be mad at him-and I'll stay mad, too; I'll not be coaxed out of it, as I always am. I'll show him that I've brains enough to serve him a dish matter-of-fact enough to suit him, I guess !"

At this moment Charles rapped at the door. No response. Ho tried to open it : it would not yield. "Mary," he said, "let me in, darling."

Not a word came from within ; no sound save the sobs of the weeping wife. He was alarmed.

"I did not mean to grieve you so, Mary; do let me come to you; I will kiss every tear away, and tell you how dear you are to me."

"That would be romantic, Mr. Holmes-superfluous. Pray, do avoid romance," piped Mary's shrill

His entreaties were all in vain; his offended wife would not admit him, and the lock was strong. At would not admit him, and the lock was strong. At length he was forced to leave her; but he hallooed had won. through the key hole, "Good by," and Mary chimed in, "Superfluity ! romance !" She listened until she heard the sound of his retreating footsteps on the sidewalk as he went, gloomy as an owl, to his office. tasteful wife, and she, rejoicing over the victory she had won. Money in your purse will credit you—wisdom in support of the retreating footsteps on the sidewalk as he went, gloomy as an owl, to his office. tasteful wife, and she, rejoicing over the victory she had won. Money in your purse will credit you—wisdom in suppose you have an owl, to his office. will serve you. judgment, completely absorbed his organs of interior | length he was forced to leave her; but he hallooed Charles and Mary had been married two months, sidewalk as he went, gloomy as an owl, to his office. will serve you.

"I thought you would not want them-they are rather superfluous. But if you wish them, they hang in the dark closet."

Mary seated herself by the lamp, and commenced reading in a dry book, which even Mr. Holmes himself could hardly keep awake by hearing. She endured it bravely, and read until her husband thought he could digest no more, and proposed retiring. The next morning they were to go to church.

Mr. Holmes found the blacking all carefully washed off from his boots, and all the little appendages which always supplied his toilet table missing. However, he did the best he could, and sat waiting in the parlor, when Mary came inplumeless, flowerless, tasselless, ornamentless-and announced herself ready.

"Do you imagine that I will accompany you to church, looking as you do ?"

"I look quite as well as yourself, I fancy," said she, glancing at his red boots, and unoiled hair and whiskers.

"This is too much-too much !"

" It is only living a life devoid of poetry and romance, luxury and superfluity-things you hate so much. Can 't you stand it ?" "Not comfortably," said Holmes, coloring with

shame. .1 .. .

"Then you do really like to see me look beauti ful ?" the states of th " Yes."

"And love to have me caress and love you, even though it may be romantic?" " Yes."

"Well, if you are thoroughly convinced that poe

man and a boy: but when the machine breaks, he can do nothing. Again, the question will sometimes recar, But what have these oxcellent arts done for the worth of man-kind? Morals have declined as the arts have mounted. We cannot trace the triumphs of eivilization to such benefactors as we wish. The greatest amellorator is solfab, huckstoring trade. The brand of infany, political, social, personal, lies on our later years. What sickening details in the day's journal. They cease to publish the Newgate Calender and the Pirate's Own Book, sluce the family newspapers, the Lon-don Times and the New York Tribune, have quite succeeded them in the freshness, as well as the herrors of crime. Trade ends in shameful defaulting in bubble and bankruptey, all over the world. And if, with all his arts, man is bankrupt, it will not do to assume these as the measure of worth. Let us, then, try another. Napoleou wished to make the Mediterranean a French lake : Alexander sought to make the Pacific a Russian sea. But if he had the earth for his pasture, and the sea for his pond, he would be a pauper still. Ho only is 11ch who owns the day. There is no fairy or demon that possesses such power as that. Days are of the least pretence, and of the greatest capacity, of anything that exist. They come and go like muilled figures sent from a distant and friendly power, and they say nothing; if we do not use the glfts they bring, they carry them silenity away. How days clothe a manif Any holiday communicaties to me its own hue. The very stars, in their courses, wink to the boys, on Christmas, of nucs end apples. The old Sabath, while with the religions of unknown thousands of years, when this hallowed hour rises out of the decp, it gives us a clean page, which the visio man covers with truth, while the savage defiles it with fot-iches. There are days for all things. A man must look long bofor he finds the weather for Plato, the Timeus weather. Yet there are days when the great area care au, when there is no frown on their brow, no condes iches. There are days for hit tungs. A man must look jong bofore he finds the weather for Plate, the Timœus weather. Yet there are days when the great are near us, when there is no frown on their brow, no condescension even, when they take us by the hand, and we share their thoughts. There are days which are the carnivals of the year. The days are made on a loom where the warp and woof are past and future time. It is pitiful, the things by which we are rich and poor. But the pleasures which Nature spent itself to amass, which the prior races existed to ripen, the surrounding plastic na-ture, the intellectual temperament in air, the sea with its invitation, the heaven deep with worlds, and the answering nervous structure, the cy that looketh into the deeps, which again look up to the eye; this is not like the glass beads of the savage, or like coins and carpets-it is given immeasur-ably to all. If our best dream could come true, if we could see "millions of spiritual creatures walk the earth," and if we could behold the cleastiol atmosphere in which they might thickly walk, I believe it would be the same web of bluo depth which weaves itself over mo now as I trudge through the dusty streets. The earth is the cup, and the sky the cov-er, of the immense bounty of nature.

"Well, if you are thoroughly convinced that poetry and romance contribute largely to happiness in life, I am very glad. Are you, Charles ?"
"Yes, Mary; and if you will go to your room and invest yourself as beautifully as you usually do, I'll have flow, these past hours will gitter, and draw us as the life, and yourself as beautifully as you usually do, I'll have flow, these past hours will gitter, and draw us as the forever rail against romance again. And moreover, Mollie dear, I will purchase you some good works of fiction and poetry, to give the imagination food and ald the gentler qualities of the find. They are as a meat dinner. I never before knew what you would be, disrobed of your present tastes. I could not love you, Mary—I could not!"
At one o'clock, Mr. and Mrs. Charles Holmes walked to church; he, proud of his beautiful and tasteful wife, and she, rejoicing over the victory she had won. er, of the immense bounty of nature. But it is curious to see the delusions under which we live

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OXFORD TIMES, Oxford, Chenango Co., N. F.-Edited by . B. Galpin; published weekly at \$1.25 a year.

UNCOMFORTABLE THEOLOGIANS .- At the annual Unitarian festival, Dr. Oliver Wendell Holmes presided. His introductory speech was in defence of the the theological "poisoning" which he had been accused of perpetrating as the Professor in the Atlantic Monthly. He said in concluding his speech:----

"There is so much good in all men, whatever creed they teach, that we must never forget to love them while we are constrained to differ from them. If any of them are violent against us, let us be patient as the meek and simple-minded animals which they drive into the stream to exhaust the batteries of the torpedo, or the cramp-fish, as he has been well called. When they have done this way they may be taken safely from the water. So with these uncomfortable theological crampwater. So with these unconfortable theological cramp-fish whom we must sometimes deal with—let them once discharge their epithets, and you may handle them, ug-ly as they look, ever after with impunity. Be gentie with all that has been venerable in past beliefs, but which is now outworn and decaying. We need not be too forward with the ax where we hear the teredo boring day and night, and see the toadstools growing."

WHAT, IF IT DOES NOT TAKE ?- A few weeks ago a baby was taken to church to be baptized, and his little brother was present during the ceremony. On the following Sunday, when the baby was undergoing ablutions and dressing, the little brother asked mamma if she was intending to carry little Willie to be christened. "Why, no," said his mother; "don't you know, my

son, people are not baptized twice?"

"What I" returned the young reasoner, with the utmost astonishment in his carnest face, "not if it don't take the first time ?"

We opine that if little Charley's rule were in force, there would be a great many re-baptisms.

IF A man who calmly reviews his life, will not mistake vanity and unjustifiable self-importance forreal worth and meritorious conduct; but should others revile him, he will turn to his inner feelings, and decide for himself whether their accusations are just ornot, and act accordingly.

IF A grain of prudence is worth a pound of craft.

LIGHT. BANNER OF

Written for the Danner of Light. MAN AND HIS RELATIONS. BY B. D. DRITTAN. OHAPTER IV.

PHYRICAL CAUSES OF VITAL DERANGEMENT.

We are now prepared to inquire into the physical causes and conditions which dispose the human frame to disease. Here a theme of inconcelvable moment is suggested; one that it might be profitable to discuss at far greater length than comports with my present plan. Nothing can be more essential to the temporal well being of the race than reliable information on this subject; for if we well understand the general causes of disease, we may often shun or resist the evil by a prudent regard to our physical states and relations.

It has already been observed that the vital functions directly depend on positive and negative conditions and forces. Now the general states most likely to produce diseaso-those which comprehend all other conditions and circumstances tending to similar resultswill be found to originate in an excess, or from an inadequate supply of this electric medium-in short, from the too positive and negative conditions of the human body, and the surrounding elements of the earth and atmosphere. The preponderance of this vital motor disposes the system to fevers and inflammations; while a want of animal electricity will naturally result in such forms of disease as are attended with coldness of the body and imperfect sensation, together with a want of vital power and organic activity.

It is worthy of observation, that Nature-when undisturbed in the exercise of her functions-provides a supply equal to the necessities of every occasion; and whenever a deficiency occurs, we may be sure she has been taxed unlawfully. The vital forces and fluids are unnecessarily expended and the system rapidly exhausted by a variety of ways and means; but I will first point out the general consequences of intense and protracted physical exercise, and the fearful results of immoderate gratification of the appetites and passions. It often happens with persons who are laboriously employed, that the weight of the body is gradually diminished. This is a very certain indication that the vital fluids are not produced or generated as rapidly as they are dissipated in the various processes of the body. This condition is unfavorable to health, and such a decline of the recuperative energies of the system cannot long continue without causing more aggravated forms of vital derangement. If the conservative powers of the body are unequal to the task of supplying whatever is demanded to repair the ordinary waste, it requires no prophet's vision to enable the rational mind to perceive that-sooner or later-the system must inevitably suspend its operations. Those who understand the laws of trade will perhaps see the point more clearly in the light of a single illustration.

Suppose that your neighbor has been engaged-during the past year-in some business with which he is but imperfectly acquainted. From an examination of his books, it is made to appear that there has been an excess in the current expenses over the gross receipts. The consequence is, he is involved; and a fair inventory of his assets awakens a suspicion of his insolvency. If he resolves to continue business under such circumstances, and you have learned to reason from cause to effect, you may infallibly predict the disaster that awaits him.

Analogous causes inevitably produce similar results in the case under consideration. Unless the production of vitality be equal to the demand in conducting the several operations of the physical system, the man will surely fail, and a final settlement of his affairs will be demanded. Or, to drop the figure, disease will ensue and death may abruptly close the business of dife.

The forces of the living body are expended as they are generated in the performance of the vital and voluntary functions. The proportion employed in voluntary effort is greater or less according to the perfection of the organic structure, combination of the temperaments, the temporal necessities and incidental circumstances of the individual. So long as physical exercise is regulated, as to the seasons and the modes, by an enlightened judgment, and graduated, in respect to degree, by the normal capabilities of the constitution, it serves to strengthen respiration, to accelerate the processes of vital chemistry, to increase the measure of animal electricity, and thus to promote a free, natural and vigorous action of all the organs. But it is no less true that excessive toil diminishes the latent powers of life, enervates the organs, and restrains their appropriate functions until, by degrees, the recuperative energies are fairly exhausted, and the whole system sinks under the weight of its unnatural burden. The intelligent reader will perceive the reasons why too much exercise of the body is liable to interrupt the organic harmony. Whenever we labor excessivelyor beyond the limitations which Nature has prescribed for the government of the individual-we make perpetual and unreasonable demands on such springs and resources of vital power as legitimately belong to the involuntary organs and their functions. These drafts are only honored at the expense of health, and, it may be, at the sacrifice of life. When once we reach the proper limit of our powers of endurance, every additional hour spent in physical exertion extracts some portion of the Life-principle from each separate organ in the vital system, or it diverts the same from its appropriate channel. The pulsation becomes labored, digestion is impaired, the liver is rendered inert, the powers of thought languish, the will relaxes its purpose and resigns its object, while the whole man suffers from consequent enervation. Excessive alimentiveness, with rapid and imperfect mastication, is liable to disturb the balance of nervous power and to derange the functions. It imposes an unnatural burden on a particular organ, and hence calls the vital electricity from other portions of the system to the stomach, in an undue degree, to the end that the process of digestion may be accelerated. Several times a day an avalanche descends with fearful momentum-elements gross and ponderable-while mingling torrents, hot and cold, follow in rapid succession. For awhile the work goes on without any perceptible interruption. Nature applies all her forces to clear the way and, make room for whatever may , come next. The secretions are all increased beyond the normal limit, and the whole system is required to perform extra labor, which soon indisposes the individual to voluntary effort. A sluggish state of mind and body succeeds with a tendency to indolent habits. Indolence in turn aggravates the difficulty. At length the oppressed and overburdened organs, so long restrained and obstructed in their functions, lose their vigor and the reaction prostrates the whole system. The man is ill, and a wise providence destroys his appetite that nature may have time for the elimination of the superfluous matter in the body. Such men resemble mills that are employed night and day to crack, grind and bolt the grain of the neighborhood; or, they may be regarded as vast receptacles of decaying vegetation and respectable locomotive sepulchers for the rest of the animal creation! Omnivorous mortals your greatest triumphs among the elements and forms of matter have been achieved through the concentrated powers of the gastric juice ! Unlike Bunyan's pilgrim, who had the good sense to shoulder the bundle of his iniquities, you impose upon the stomach the enormous and crushing weight of your manifold transgressions.

known that the appetito for food is diminished, and the digestive functions impaired, by the use of tobacco The peristallie action of the intestines may be quite suspended, sensation temporarily destroyed, and the faculties benumbed, by the use of powerful narcotics. Moreover, those who are accustomed to the free use of tobacco-no matter in what form-exhibit unnatural restlessness and a morbid irritability when not under the influence of that agent. They may be speedily quicted again by the narcotle spell; and if their fears have been excited, they are allayed by the subtile influence of the poison. It has been demonstrated by post mortem examination, that the olfactories, the ontic. dental, and pneumo-gastric nerves become inflamed and otherwise impaired by the use of tobacco.º Indeed such agents are all intrinsically at war with the vital principle, and when administered professionally, the practitioner aims to diminish pain and allay the tumuluous action of the nervous system by the very doubt ful expedient of destroying nervous impressibility, and hence by a partial suspension of the forces and functions of life.

It was once a favorite hypothesis that all disease originated in debility, and therefore excitants or stimulante became the most important remedial agents. This notion has been received with great favor by persons of intemperate habits. Such people generally feel weak early in the morning, and frequently through the day; and as often as they experience this; debility, whether in the stomach, the knees, or in the resolution to reform, they resort to the treatment by taking brandy, or some other positive stimulant. This frequent and unnatural excitement of the vital energies is followed by a reaction, when the life-forces sink as far below the standard of normal activity as they had been raised above the vital equilibrium. At length the organic harmony is permanently interrupted; the nervous system is unstrung; the blood on fire; and fortune, reputation, character and manhood-all wrecked and lost in scenes of wild delirium-are engulfed in a burning sea.

Thousands, by an inordinate indulgence of their assions-whether sanctioned or condemned by the acts do not immediately curo the delirium tremens, restatute-do not scruple to lower the tone of the mind and the character, while they lay the foundations of shame, disease and death for themselves and their posterity. The sexual attraction, when not restrained by reason, leads to fathomless perdition. When not refined and spiritualized by the higher law that forever unites congenial souls, it becomes immoral and adulterous, in spite of all legal enactments and definitions. Lust has a porpetual injunction on the faculties of such people, while their children after them are mortgaged to corruption, and death holds a quit-claim on their mortal bodies. They transgress and repent in regular alternation; they cry, call on the Lord and the doctor -go to meeting and take physic-and then-sin again.

The conditions of the human body are liable to be materially influenced by the existing electrical state of the earth and atmosphere. When thunder-storms are of rare occurrence, in the summer months, indicating an unusual absence of atmospheric electricity, this agent passes imperceptibly from the living bodyrapidly if the atmosphere be in a humid state-until the electro-vital power is so far reduced, that negative forms of diseases everywhere prevail. Cholera is well known to be a cold or negative state of the system. In this leading characteristic it is the opposite state to a fever. It is attended with a slow, feeble pulse, general lassitude, and a rapid decline and suspension of all the vital functions. It is a well known fact that the year 1832-in the summer of which the cholera raged so fearfully in this country-was distinguished for an almost total absence of electrical phenomena. Nor is it less a matter of fact and of history that during that season there were no fevers, or at least the cases were of rare occurrence. About the first of September there were violent electrical storms in different parts of the country, and the cholera speedily disappeared.

That opposite electrical conditions produce fevers and inflammatory states of the body, is doubtless true, and might be illustratad at length-did our limits permit-by the citation of numerous facts and reasons. I will, however, observe, in this connection, that those phases of vital derangement, which I denominate the positive forms of disease, are wholly different in their symptomatic aspects from the class previously described and characterized as negative diseases. The disorders which result from an excess of vital electricity in the body, as a whole, or from an undue concentration of this agent on some particular organ, are accompanied with a higher temperature, an accelerated pulse, and a general irregularity in the organic action. The extent er, the diseases of this class

Written for the Danner of Light, THE HUMAN HEAVEN .- No. 4.º BY GEORGE STRAINS.

The proffer of immediate Heaven on the casy terms of a voluntary repentance, as sometimes made from the pulpit to "wicked men," is with no warrant of Reason. Tod is doubtless over ready to forgive his erring children, if this were possible, or really what we need; but his benignity does not necessarily effect our happiness. We suffer variously, not for lack of Divine Favor, but for want of individual receptivity. The blind grope beneath the Sun, only for defect of eyes; so, because of intellectual and moral deficiencies, many can neither perceive nor appropriate "the grace of God." The Holy Spirit is as free as the air we breathe and the water we drink; and if all mankind had the mind of Jesus-had as good a brain as he-they would share as largely in the powers of the Highest. The prayer sent up from the Cross of Calvary has moved all hearts in Heaven, but it wrought nothing for the bloody men for whom it was ejaculated. It is for our own sake mainly that we should love our enemics; for hate will never kill them, and only love can cure them. Infinite Goodness fails to bless the guilty.

dness fails to bless the guilty. I query not if vice and crime may miss Their cure on Earth, yet find it after death. For Penitence is not a thing of choice In any sense: it is a beast of prey Whose feet are velveted. With stealthy tread, A liou's might and tiger's cruelty, It pounces on a knave when least he thinks. It is a certain sense of nearing Hell. Who comes to this, fluds a great work to do In Reformation, and a dobt to pay Of Reparation. Conscience takes no ball: This pald and that achieved, and nothing elso, Will pluck the sting of mercliess Remorae, And shrive the guilty soul. Before him still Etretches the narrow way of Rectitude, And towers the gate of Heaven. What are tears To drown remembered wrong? or how much grief Will counteract its woful consequence?

When a poor prodigal comes to himself, his sorrow does not rodeem his wasted substance. When a drunkard repents and takes the pledge of abstinence, these store at once his reputation, nor in his life-time make him the man he might have been. Virtue is no schoolboy's lesson to be learned in a day. Who thinks of becoming an artist or a good mechanic without training and practice? The noblest of all arts is that of Rectitude, and experience is its sole teacher. If God could transform wretched men into happy angels in a twinkling, why not also baboons? Wherefore, then, this earthly process of development? Why make erring men at all, if fitness for Heaven is the Creator's immediate endowment, and character not a thing of human growth?

"Bixed to no spot is happiness sincere ; 'T is nowhere to be found, or everywhere."

This sentiment of Pope is clearly true so far as en. joyment depends on self hood; and if to this we add that of Milton-"the mind is its own place,"-we see that Heaven is neither here nor there till found within the soul. Then it is everywhere. The Universe is fraught with good, which mortals cannot see. Man has overlooked the means of a present felicity, and pious people talk about "a better world," as if the Earth itself were at fault.

We look above and pray for bliss, Unknowing how the been we miss, 'T is folly's discontent that sighs For *El Dorado* in the skies,

What a disparagement of Divine Justice, to suppose the Creator has placed Man out of his element! We ought to be aware that we have not yet improved all the means of happiness within our reach. While like thankless children we pout the lip over God's earthly bounty, how impudent we seem to ask for more 1 And what of all the heart's desire might not be had on Earth? Come, repining souls, recount the unenjoyed delights of saintly or sin sickful anticipation-all you have ever thought or dreamed that angels find in the land of Hope, "where the wicked cease from troubling and the weary are at rest;" where there is "no more sin, nor sorrow, nor sighing, and no more curse;" where war and tyranny and discord are no more, but Freedom and Harmony and Universal Joy forever triumph; and say what worthy wish were not an earthly verity, if-what? this world were a suitable place for human blessedness? no, but-if Man himself were a fit receptacle of Heaven.

I do not say there is no fairer clime than this terraqueous globe: I affirm that there is. But vain is our ambition to rise to that supernal sphere, till first we grow. If we go to the Spirit-world undeveloped and untaught-if we have not put off with "the old man" of this derangement may be estimated by observing his habitudes of error, his foibles and his faults, and if the perisystole as the electro-thermal currents rise and with "the new man" we have not put on a goodly relish for the pleasures of "the inner life." we shall even there look up and pine for Heaven, or else grow homesick and hanker for the sordid flesh-pots of Earth. der storms. The results may admit of some modifica- That character which fits us for the largest and purest enjoyment here, and tends to make this life agreeable, will serve us best hereafter.

of these sixty-four. In the chaotic period this might have been divided through space, just as we have supposed for the iron or the lead, and if no, the variest tyro in natural philosophy must perceive that they would be eventually aggregated by attraction toward each other; and this might have went on for millions of years, before a rolling globo would have become sufficiently dense to have exhibited one particle, even inder examination of the most powerful microscope. There is no difficulty in apprehending a period when matter was just as impalpable as spirit; and, inasmuch as we cannot prove its existence at all, but that we find the law of attraction constant and ever-abiding in all matter, as a resident law therein, and not as an actor outside or beyond it, it is fair to infer that the law was the greater reality, and that the matter is but a function of that law; for we not only find attraction, but we find heat, electricity, and every other natural law, as belonging to matter, and these, in their combined action, producing proximate conditions, every one of which is a real creation as compared with the former status. These natural laws, instead of arising from matter, produce matter-at least we can recognize, by familiar analogies, that they collated matter, and were thus the greater reality of the two. This has given rise to the opinion, on the part of many philosophers, that the Law, the Word, the Logos, the God, was the totality of these forces, and that nature was its demonstration. Others have tried to frame a Supreme Being, behind this point ; but, so long as that point is so far beyond human comprehension as only to be metaphysically arrived at, we may infer that everything observable, either as cause or effect, beyond the period of greatest dilation before referred to, includes the whole, and that the peculiar development of new functions and new powers at every stage, is that power known as creative, in opposition to our verb, to make, that these laws, together with their functions and all proximate results, collectively, is God acting as a totality, and not losing its individual action in any one particle.

Trace any one of these primaries, as we may from the owest state in nature in which we find it, either as it exists in the rock, or as we sometimes find it diffused in atmosphere, and follow its course up to its highest appointment in nature, and no amount of mechanical force can overcome its inherent, indwelling law of progression or increased adaptability. A piece of cast iron-for iron is a simple substance, and one of these primarics-which lays apparently in a state of rest for a century, is undergoing changes, continuous in every one of its particles, increasing with an inherent law, which no surrounding circumstances will arrest. And thus we find that a fresh casting, when broken, is but a grey mass. If broken when a century old, it is beautifully crystaline, like speculum metal, and every crystal bearing a definite figure, like that of its fellows, which, under the severest scrutiny of the goniometer, shows no difference of figure. This is true, whether the casting obtained its age in one part of the world or another, irrespective of surrounding temperature or circumstances of any kind. There is no amount of static force which will prevent this change of position of particles and assuming a new figure. When we combine any two substances in nature capable of crystalizing, they will obtain a figure by which a crystalographical chemist can ascertain their composition. When sulphur and lead are combined together, whether in the mines of Siberia or in the furnace of the smelter, they always assume the cubical form, and no other. Each salt in nature has its figure, from which it never varies; and its purity can be ascertained definitely by the shape of its crystal. The inherent law, then, by which this occurs, is resident in itself; while at the same time, that peculiar property, attraction, belonging to it in common with all matter, is active. The amount of me chanical force it exerts while crystalizing, is beyond the power of any known control. A thread of water the size of a human hair, present in the centre of a block of cast steel of any size, will rend the steel apart by the mere crystalization of the water during the process of freezing. And this is equally true of every other crystalization in nature. Unless the surroundings be in degree elastic, they must part. The power is infinite; and a close examination of the operation of any one of nature's laws will show it to be infinite; and nothing but the compensatory wisdom of the laws themselves, in their relation to each other, and far beyond the pow er of man to comprehend, prevents a continuation of a mistaken idea, an old superstition, that deserves to chaos. Order is its opponent; and we have yet to learn be discarded. We are not called upon to destroy God's that the mandate is given by a separate organism, but beautiful work, whether of the physical or the spiritual rather are compelled to admit that infinity of wisdom form, but to properly develop it in every part. To do and power is resident distinctly in every recognizable less than this, with the thought of becomingreformed, noint of matter throughout the known universe. The is only to become cruelly maimed instead; ad the Al-

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TEMPERANCE.

To join a society, to wear a badge on the coat, to be able to give a secret grip, and to utterly foreswear the use of alcoholic drinks, is not the whole of temperance, by any means. Men harm themselves more by becoming slaves to their passions than by merely getting drunk. Gluttony is the most disgusting of all outward manifestations of intemperance. A man at the mercy of his passions is quite as worthy of pity as one at the mercy of the swine, while lying unconscious in the gutter. Mechanical and one-sided temperance is not the genuine temperance, though it may be made to pass for that in the public eye, and on ordinary occasions. This getting up the morals into multiplication-table shape, set, and square, and precise, to go by a certain rule, and only by a certain rule, is a contrivance merely for facilitating reforms of the individual, that can have no real life except they have root in nature

It may be very well, so far as it goes, to pack the memory with verbal rules about propriety and morals; to tie the hands and feet of all the passions with the cords of injunction, and protest, and social threats, and to clap the free nature into a mechanical strait-jacket, lest it may manifest itself at times improperly; but such, after all, is but a poor substitute for genuine reform. A man who is only a made up bundle of rhetorical moral sentiments and holy quotations, whose soul is only a quiver out of which he draws, from time to time, a moral-pointed arrow, which he cannot finally fire from his bow, after all-such a man may be thought reformed and regenerated by those whose insight can go no deeper than appearances; but he is a new man in no true sense of the word. His purity is but verbal and professional, though he may not even know it himself; it has not its original existence in the heart of his being.

True temperance is a saving from waste, whother of body or spirit; it necessarily involves, therefore, a harmony of all the qualities and elements. It is not secured, either, so much by keeping one quality down as by giving its opposite quality a chance to go up. Thus there are no unnatural depressions of character, no gaps and hollows that require to be filled in order to give spherical proportions to the whole, but each element is so trained to preserve its proper place and power as to furnish harmony for the entire nature. The world has not thrown off asceticism yet; we still believe in the same sort of spiritual scourgings and macerations which monks and sorrowful saints used to practice upon their bodies, and, like them, we vainly think we are doing God honor, and by some inexplicable, vicarious process are helping ourselves. But it is very law that causes a drop of water to be a perfect mighty cannot but regard such mistaken pratices with here, is but a miniature likeness of that which forms infinite pity. They proceed from spiritualignorance

The appetite for narcotics and stimulants, when it exercises an irresistible influence, becomes a prolific source of disease or vital derangement. It is well heart, for its comrade is crime.

eral and fatal when the atmosphere is in a highly electrical state, as evinced by frequent and violent thuntions from individual peculiarities and local conditions: but it is presumed that the general correctness of our position will be confirmed by every careful observer. †

How shall we prevent the occurrence or effect the removal of the disorders already described? My anwer must necessarily be brief and general. Whenever the first of the several causes of vital derangement, indicated in the foregoing specification, does actually exist, or is likely to transpire-when vitality is or may be expended more rapidly than it is generated-measures should be taken to augment the vital resources, or, what may be easier of accomplishment, to lessen their expenditure. If the individual has been accustomed to severe and protracted physical labor, it will be necessary to diminish the time and intensity of his efforts. If the derangement be caused by the excessive indulgence of the appetites, the subject should seriously engage in an investigation of the laws of health. and in the contemplation of such exalted subjects as will set him free from their foul dominion. If inordinate sexual indulgence be the cause of vital inharmony the individual must learn to discipline his passional nature, and subdue his erratic and delirious impulses by the exercise of his reason. And, finally, if the organic harmony be interrupted by intense and continual mental application, he must leave the study and wander in the fields, that a variety of objects may livert the mind from any laborious process.

It becomes all who would guard against unnatural weakness and deformity, premature decay of the faculties and an untimely departure from the sphere of their earthly relations, to be careful that the physical energies are not wasted in unlawful pleasures and pursuits. Every violation of the laws of vital and organic harmony, is a blow aimed at the root of the tree of life; and when at last by repeated blows we have interrupted its connection with earth and time, no power can arrest its fall.

•While morphia, belladonna and stramonium produce similar general effects, physicians have observed that each has a specific action on particular portions of the system, which need not be described in this connection.

† As a popular author of philosophical and spiritual books-who has long been familiar with the writer's views respect-ing the relations of certain diseases to the positive and nega-tive conditions of the human body and the surrounding atmosphero-may have expressed similar opinions, if deem it just and proper to observe, that the present writer long since dervloped his whole theory of the essential causes of vital derangement, and the positive and negative forms of disease, in a course of loctures, which were prepared about eleven years since, and delivered in many large towns and cities as early as the year 1849. early as the year 1849.

DRUNKENNESS .- Drunkenness is not like the pure air, for it enervates; it is not like water, for it does not sphere or globe, and, as there is no end to space, there refresh; it is not like health, for it taints the breath; it would be iron enough, under such circumstances, to is not like wisdom, for it troubles the brain; is is not form a universe. We have in all nature but sixty-four like love, for it is impure; it is not like goodness of primaries, so far as yet discovered, and all other sub-

[•] These sorial papers were born in manuscript a good while ago, and this number has already appeared in the Spiritual Ago, but without its correlatives; and as revised for my present readers, it is as good as new. West Acton, Mass.

Written for the Banner of Light. THE OLD SPIRITUALIST .- No. 13.

In our last we promised to give the history of creation, as given in various communications to Phœnix; but as there are some general principles requiring to be understood, also contained in those communications, we shall endeavor first to elucidate these. For the clearer understanding of the supposed processes consequent upon natural law, it is necessary to comprehend with clearness the extreme divisibility of matter, as found in well attested phenomena, for even the chaotic period cannot be clearly understood without it. Where spirit leaves off and matter begins has not been defined, for matter can be traced by its effect far beyond that point where either the chemist or the microscope can recognize it. The odor of the rose is acknowledged, but that which is given off during its growth cannot be collected. If the cellar of a tall building be filled with pig lead, and its garret be used as a dormitory, the inmates will soon suffer by that disease called lead .colic-sometimes known as Derbyshire colic. painters' colic, etc .-- and one of the accompaniments of which is paralysis. Now, lead is supposed not to be volatile, and still it cannot be doubted that particles of the lead, so finely divided as not to be recognized in their travel, do actually enter the bodies of men under the circumstances we have named, and thus causing the disease. If the brake be suddenly thrown on the wheel of a railroad car, a peculiar odor is immediately observable throughout the train, and this odor is to be known as that of iron, and often continues for half an hour, notwithstanding the fact that the train may pass, during that half hour, through fifteen miles of space, receiving and discharging millions of cubic feet of atmosphere. What must be the state of the division of small portions of iron separated

from the wheel, scarcely producing a visible mark or scratch upon its face? The term impalpable is gross when used to describe this state of division. Now, if it be admitted that one grain of iron may exist in a million cubic miles of space, and that every cubic mile throughout space is so charged with iron, then the well known law of attraction would be capable, with time as an element, to aggregate this quantity, and form a stances are but proximate conditions and aggregations

a rotund world; and the relative distance of all our planets from the sun, is a result precisely equal to that which would be arrived at by any mathematician who can calculate their centrifugal and centripetal forces,

clearly showing that they are not in an accidental position; they are not the results of exceptional law; but the same law which governs every particle of iron in arranging itself, or every particle in a drop of water, is that which renders a universe as a totality of result, and put more faith in such an one; we believe he ossesses which may be found equally active and in lesser de gree, in every particle thereof.

This flying comment may seem to want consecutive ness; but if we can remember Phœnix's descriptions sufficiently close, we think our future numbers will dispel any ambiguity. Our next number will be devoted to that branch of our subject which will describe the causes of new properties, developed in combinations of matter not existing in their separate components, and many of which are greater realities in nature's economy than the components themselves. These we will class under the head of "New Functions." to which our next paper will be devoted. The ground will be found fairly laid to take up the probable history of oreation in its consecutive order.

ANSWERING SEALED LETTERS. Under date of June 8th, a gentleman residing in Philadolphia wrote the following to J. V. Mansfield :-

"You will probably be surprised at receiving a note from me at this time; but I cannot refrain from writing to express to you the gratification the last test communication, received through you just before you left our city, afforded me. You will recollect it was handed to me on Sunday evening, and I had no opportunity of opening it until you were probably on your way to 'home, sweet home,' on Monday morning. I then found it was as complete and satisfactory a reply to my questions, as the former communication had been to the four queries then propounded.

I will now state to you the circumstances under which I was induced to trouble you with the last communication. Your reply to my former communication, which you will comember contained four distinct questions, was so very full, embracing not only the sentiment, but even the words of each question, that some of our prominent Spiritualists felt apprehensive that you might have become acquainted with the substance of my queries, without my knowledge of your means of doing so. They therefore requested me 'to try again,' under circumstances that would preclude all possibility of error. I therefore wrote a question, or rather two questions, on thick paper, folded and cross folded the paper, put it into a thick, white envelop, scaled it and put it into another yellow envelop, which was also sealed and directed to you. My letter was returned to me undisturbed-the seal perfect and the paper unrumpled. Your reply to my queries was as full and applicable as could possibly have been, had you with your physical eyes have seen my communication, and have studied upon an answer for a week.

I feel as if justice to you required that I should make this statement to you, and you are at liberty to use it in any man-ner you may see fit. I endeavor to use every means caution or prudence may dictate in coming to a conclusion respecting any investigation I may undertake; but, when my mind is fully made up, the fear of man cannot deter me from speak-ing boldly and unreservedly. ng boldly and unreservedly. In the cause of truth, I remain, very sincerely, your friend nd brother. J. L. PRIECH, M. D." and brother, .

alone, which should be superseded by spirital knowl, edge and light.

There is likewise a mental as well as a bodily temperance. Life is not all physical or all materil; and he who pays regard first of all to the mental and piritual, has less need to give himself trouble about the bodily, for it as naturally includes that as the greateincludes the less. We all like to see a well-balanced pison; we more strength of character-at any rate, we seletly acknowledge the powers of his superior magnetist. Not that a hot and headlong impulse may not a times make a sally out from the nature, breaking and learing down all obstacles, in order to insert the instinctive greatness and nobility of the individual; this is quite compatible, as an exception, with a wall-balanced character, and, like some other exceptions, only goes to prove, instead of to weaken the rule. But the general tenor and temper of the life ought certainly to be even and self-restrained; there should be no periodic revulsions, no regular irregularities, no siroccos and simeons of passion, no cavernous places of sullenness and despair; there may be seeming excresences, as on the earth's surface, yet they should all wear the even appearance of a curved line at a distance, and round themselves in, obediently to the central law of the individual being.

We are not temperate when we speak to the prejudice of another, whether we know he deserves it or not. What is it to us that he has lost his balance? Are we responsible for it to our consciences? or can we do penance for mistakes wrought by his own ignorance? Therefore it does not belong to us to traduce or denounce; let him, when he comes to the discovery of his error, perform that part for himself; he can do it much better than we. Most of our judgments of others are born of intemperance. We have no business to be

meddling with the secret motives and unseen experience of others; and when we do so, it is because we have, by some means, at some particular point, become inflamed and excited, when we should have remained impassive and calm. Proselvtism of all sorts is intemperance, because we seek thus to destroy the balance of others' natures by over-exciting some one or more of their faculties. All appeals to selfishness and mere interest, rather than to the real principles of the being, are born of intemperance, because they only signify zeal and heat, and a hasty disposition to make out a point or a case. Nature is thus interrupted in the course of her operations, and a bias is given where only harmony should exist.

But we are asked if, under such a theory. a truly harmonious character would not be the very tamest thingin creation. Not at all; but, on the contrary, just the strongest and most intensely energetic. It is the fault of our poor education that we confound noise and racket with power, and that we suppose energy to be a synonym with raving and passionateness; on the other hand, the things are nowise related. A silent man is not of necessity a lump of indolence and dreaming inefficiency; look at William the Silent, who

BANNER LIGHT. OF

saved England from intestine feuds; look at both of the Napoleons; look at all those great souls, shining like fixed sturs with steady light, their slience a thousand fold more elequent than any speech; nay, look at Nuture herself, which is the outgrowth of God. Here are no loud volces; here is no confusion, no jangling, no discord; the spheres roll on in space without a jar, but rather choiring their songs as they roll, and showing forth the boundless power, and endless energy, that is resident in their creation. In silence there is always the profoundest expression; speech tells all it can, but perfect silence implies, and so utters volumes that no human tongue will ever know how to speak.

The temperate man, therefore-that is, the wellbalanced man-never wastes his power, and so is never spent. By virtue of the moral and spiritual economy that governs his life, he is always fresh and new. Age does not wither him, nor does customs stale his infinite variety. He is not one-sided, simply because he is all-sided, . He is ever self-possessed, and his own master. He seeks to gain no ends by trickery or fraud, because by nature he is plain, direct. open, and serene. The intense man will tire himself out in a short time; but the calm and steady character. that is temperate and full of real wisdom at the centre will outlast a generation of such, and be fresh and new when the others have fallen down with weariness.

Our literature is as intemperate as the rest. Writers employ extravagant phrases and exaggerated expres sions. They seem to think nothing is said, unless it goes off with the fizz of a rocket or the snap of a bottle of ginger-pop. Adjectives ruin everything; there is no end to the use of them. And the spirit of spread eagles, and flying stars and stripes, and Fourth-of Julys permeates every sort of action. Independence is supposed to have no meaning, if it cannot mean also inde pendence of self-restraint and grammar. We all want to go with such a dash and rattle, that our literature essays the same race-course, shell-road speed, too. Expletives abound. Passion is worked up morbidly and magnificently. There is no limit or measure to the buncombe practices, the hurrah-boys sentiments, the knock-down arguments, and the grand crash of brases and sentences.

Just the same way, too, with the popular preaching. Read the reports of Spurgeon. We speak of him, be cause his style is truly representative of this thing Spurgeon well illustrates the boys' frolic, on Fourth of July mornings, with a bunch of Chinese crackers under an inverted flour barrel. He is pyrotechnic, with more of a powder smell than brilliancy of blaze. Or better, there is more sulphur than fire about his head. He is called a new institution, in these times; but it is a mistake. There is nothing new in his preaching, with all its extravagance and exaggeration; it is only an attempt, in a greater or less degree successful, to galvanize old dogmas, so that they shall seem to be endowed with a new life. And it is so with all the sensation preaching that is performed on other than a genuinely spiritual plane; it is forced to make up with to enjoy themselves. intemperance, which is mere exaggeration, the lack of

spiritual vitality from which it is so large a sufferer. Why may we not, all of us, prove ourselves just as true and noble men and women, if we are content to be plain and simple; if we eschew the contagious tricks of ill-developed and superficial teachers, and resolve to rely more upon ourselves? Surely, there is great need of more of this simplicity and directness in our business, and likewise in our ordinary social relations. Superlatives have been exhausted, both in language and action; we may fall back now on the great centres of our nature, where all the native powers work silent ly and in earnest harmony, and know that strength alone proceeds thence, exhaustless and without end. We need orucify no faculty because it has hitherto controlled us; we only need to give it fair adjustment in the nature, and seek to maintain, by patient and steady development, that perfect proportion and harmony which can be the only result even of our present irregular exertions. So we shall be strong indeed, and our strength will be always fresh and renewed.

Dr. Holmes and Religion.

Some of the over-anxious Orthodox secular papersthose dogs that sit on the steps and bark for the Church that employs them with its patronage-have been assailing the "Autocrat of the Breakfast Table" of late, on account of his articles,-or one article at least,-in the pages of the "Atlantic Monthly." We have seen several replics, on this side and that, and the last is from the columns of the Boston Atlas and Bee. The spirit of the whole article shows that Religion is a something about which everybody can write and talk-laymen as well as clergy-and that the man whose experiences are deepest and freshest will Louis Napoleon.

Public opinion respecting Louis Napoleon is fast changing in Europe. It is certain that he has never refused cheerfully to bear the burden laid on his shoulders, whether in the midst of high or humble circumstances. He slways has shown himself quite equal to the occasion, let it be what it may. The Berlin correspondent of the New York Herald writes of the man-at present drawing the eyes of the civilized world upon him :---

"Awful Gardner."

The People's Coffee Room was opened in New York on Thursday night, 23d ult.; not a remarkable occurrence at all in itself, but attended with somewhat interesting circumstances. The Coffee Room is to be under the supervision of Orville Gardner, better known to the "fancy" and fighting men under the title of "Awful Gardner," who was a convert during the rovival in New York, more than a year ago. It is said that Mr. Gardner has been a changed man, ever since his seriousness on religion, and that his way of life bears evidence in plenty to his improvement. Friends set him up in business, and kind men lend a helping hand. Among the ministers who are engaged in such a truly Christian work. we find, as we expected, the name of Henry Ward Beecher who never shrinks or hesitates, whenever good is to be done. Mr. Gardner made a speech, humorously sketching his past life, thanking God for the change which, religion had produced in him, and promising to all who would, as he did, quit forever the intoxicating bowl, more solid joy and happi-ness than they had ever before felt. At the close of his remarks, his oyes filled with tears, and amid the applause of the audience, Mr. Beecher stepped up and warmly grasped his hand.

Celebration of the Fourth.

The City Government have made ample arrangements for the celebration of the National Anniversary. Not an hour from early morning till late at night is left without its attraction. The Concert in the morning, the Regatts, the Balloon Ascension, and Fireworks, with the attractions at the Public Garden, are well arranged, and Mr. Sumner's oration will be a production of rare excellence.

At the Public Garden, the Children's Celebration will be under the charge of the Teachers of the Warren Street Chapel. All children will be admitted free. Tents for dancing, a gymnasium, slight-of-hand performances, fire balloon ascensions, etc., etc., will give the little ones full opportunity

Plumer's Case.

The condemned man, Cyrus W, Plumer, now lying in Boston Jail for mutiny and murder on shipboard, has been respited by the President for two weeks from the day appointed for his execution; so that he will probably be hanged on the 8th of July. The President intimated, in his communication to the Marshal, that the prisoner need not hope for pardon, as it would in no case be granted. There is a petition in town for a postponement of his execution for a twelvemonth. if not longer, in order that additional evidence may be obtained from Australia in his favor; but, according to appearances, there is very little chance of its meeting with favor at Washington. Some of the most prominent men of Boston. who have examined his case with care and closeness, are o opinion that he is not guilty of the orime of murder, and that he took command of the ship solely from motives of humanity.

Theodore Parker in England.

Mr. Parker has arrived in England from Santa Cruz. In a letter to Francis Jackson, Esq., dated London, June 8, he says in reference to his health :

"I hope I am better; but the bad air of London makes me cough more than at Santa Cruz. But this may come from a cold, which all poople have when they leave a ship after a considerable voyage." Referring to the death of Mr. Hovey, he pays him the fol-

lowing tribute: lowing tribute: "Mr. Hovey's death is A public calamity. To lose a man upright before God, and downright before men, whose reli-gion was to do justly, love mercy, and walk manfully through the world—opoining the eyes of the blind, and breaking off the fotters from the slave, and helping such as are ready to perish—that is a loss indeed. Had I been in Buston, I should have said a word or two at his funeral; for I have known him since June, 1841—Known him intimately. But if W. L. G. and W. P. opened their lips, it was needless for another to at-tempt to speak."—Liberator.

Laying on of Hands in London.

The N.E. U. University Locating Convention Will be holden at Lowell on the fifth and sixth of July. A are interested in the education and welfare of the rising gen. a sentence for life in the State Prison. eration. The stockholders in this institution alrendy number between five and six hundred.

Railroad tickets for the Convention will be for sale at half price by Bela Marsh, Dr. Gardner, and at the BANNER or Light office.

NEW PUBLICATIONS.

ESCHATOLOGY : OR. THE SCRIPTURE DOCTRINE OF THE COMING OF THE LORD, THE JUDOMENT, AND THE RESUBSECTION. By Samuel Lee. Boston ; J. E. Tilton & Co.

This is but one more of the symptoms of what is close at hand. Here the reader gets a view of the topics above recited from the pen of a professed Orthodox; but a view so thoroughly fresh and truly spiritual, embodying doctrines so liberal and so full of Christian love, and of such general application to the human race, whether in the Church or out of it, that we cannot but rejoice exceedingly to have an opportunity to chronicle so timely and useful a manifesta-

tion. The times are changing, and that is no longer to be deuled; when these important changes cannot be concealed, t is idle to seek to deny them.

The motto chosen by the author for his book is from Paul. as follows :-- " Let God be true, but every man a liar." He then goes on to explain to the reader the motives that led to Grange Place, Boston-a central, yet retired and quict part the preparation of the present volume, which naturally in- of the city. Here the sick will find everything adapted to clude much of his profoundest experiences. He states that, carly in his ministry, the writer attempted to gain some definite views on the subject presented in this volume. He consulted authors, and especially commentators. The effect was 'confusion worse confounded.' He then, as the only hope, went directly and alone to the volume of Inspiration. and attempted to study the Scriptures scripturally-to make the Bible its own interpreter." And this volume is the resuit of his studies. The central and controlling idea of it all is, "that one of the conditions of a more spiritual religion, and of a fuller development of Christian character, is, bring-

ing the realities of the unseen world very much nearer." This statement will, of course, make him very many enemies, even among his own brethren in the ministry; yet it ought not If it is not sinful to preach about the delights of spirit-communion out of the form, or after death, it certainly cannot be so to discourse of the same things for us in the form.

We can commend this book, written by a truly Christian pen, to the earnest perusal of every believer in Bible inspiration. It will awaken thoughts that, till now, they have been bidden to keep down. It will revive and refresh the spiri already hungering and thirsting for that food and drink which comes down from Heaven alone. Every observant eader will learn more of the Bible, and its lofty teaching and truths, than he knew before, or, at least, will see old things newly. It will be equal to a new lease of spiritual life to all believers.

SERMON FOR MIDSUMMER DAY; Beauty in the World of Matter, Considered as a Revelation of God. By Theodore Parker.

The Twenty-eighth Congregational Church, whose beloved pastor is now endeavoring to regain his health by travel in foreign lands, have issued a pamphlet of twenty-four pages with the above title page. The sermon it contains was de livered July 15th, 1855, and is widely different from Mr. Parker's usual efforts. The pamphlet also contains an intro ductory letter from Mr. P., written while at Santa Cruz, dated March 15th, 1859, setting forth in the first place his reason or writing such a discourse, and detailing in glowing term the beauties of Nature as she had then spread them before his eyes on the " Pride of the Barbadilloes," the Island of the 'Holy Cross." The sermon is not metaphysical or profoun as is usual with Mr. Parker's efforts-not taxing the mind with deep argument, in addition to the burden of midsummer's heat, but light and cheerful, serving to give buoyancy to the soul's aspirations. H. W. Swett & Co., Publisher 128 Washington street, Boston.

We have received from Sheppard, Clark & Brown, "Sr RONAN'S WELL," the 16th No. of Waveley's Novels, by Sir Walter Scott; cheap edition-twenty-five cents each numbe

ALL SORTS OF PARAGRAPHS.

MRS. HATCH'S LECTURES .-- Number three of the series o Ten Discourses by Mrs. Hatch, on "The Sciences and their Philosophy," did not reach us in season to print in the present issue. It will appear in our next. These lectures are reported with great caro, and will repay a careful perusal. BE JUST.

Were men but just-were Truth their aim and end. They'd raise the erring, and the poor befriend. Such, when their souls pass on to realms above. Millions shall greet with sweetest songs of love. Oh, happy day! when all the earth can know The heavenly wealth of doing right below i What crowns immortal, roscate and grand, Shall grace their brows high in the Spirit-Land

We are proud of our New York Reporters-Messrs. ELLIN voon, BURR and LORD-and can, with the fullest confidence in their abilities, recommend them to the public as master of the phonographic art. Consequently, it is almost needless to add, the matter which passes through their hands for the press gives entire satisfaction to the speakers whom they re port.

Read the message of Jane Cary, a spirit, on our sixth page.

21st, before Judges Bigelow and Hoar, to imprisonment in the House of Correction at East Cambridge during life, with one large attendance is expected. All are invited to attend who day solitary imprisonment. Her brother is now serving out

Wo are pleased to notice that our friend and often correspondent, George S. Phillips, Esq.,-"January Bearle "--has associated himself with the "Olive Branch," published In this city. Mr. Phillips is one of the most vigorous writers of the present age. His reputation was made in Europe long before he came to our country.

War bulletins take up most of the Empress Eugenie's time, but the mantua makers are not entirely neglected. It is said that a new sleeve of her invention, which has obtained great favor in Paris, is called the Francis Ist sleevo; it is long and wide, gathered by a band of the stuff or ribbon which extends its whole length, and it is terminated by a round loose wristband under which passes a graceful puffed or ruched sleeve.

We have n't "been happy to acknowledge " a single box of strawberries yet i

INFIRMARY AT 22 LA GRANGE PLACE. MESSES. EDITORS-Owing to an increase of practice and the desire of patients to have personal attendance while under my care, I have been induced to open an institute for the reception of the sick. This institution is at No. 22 La their necessities and conducive to comfort and health.

The undersigned will make clairvoyant examinations and prescribe for patients, present and absent, and heal by laving on of hands, in which capacities he has been before the public for the last eight years with marked success,

An eminent surgeon will attend to the surgical department; while the house will be under the supervision of an experienced man and his wife who are well acquainted with all that pertains to the sick room and culinary department of such an establishment.

An experienced electrician of each sex will be in attendance to apply electricity to those who require it; and an excellent test medium will be constantly at this house for the accommodation of the public who desire to investigate the nhenomena of Spiritualism. Patients will be received under treatment, with board, upon

easonable terms. The house is now open for the reception of the public,

whose attention we most cordially invite. GROBOR ATKINS, Proprietor.

Boston, June 28, 1859.

PHILADELPHIA CORRESPONDENCE. THE SPIRITS IN PRISON.

DEAR BANNER-Not having troubled your sanctum, nor intruded upon the dignity of the chair editorial of Spiritual ournals for nearly two years, I hope to be pardoned if I now attempt, pro bono publico, to fill the niche made vacant by the absence of our mutual friend, Cora Wilburn, by recording an item of "passing events" in our city of "brotherly love.

In company with Mrs. Barnes, healing and tranco-speaking medium, now located at the southwest corner of Morgan and Tenth streets, and by invitation from John Adams. John Howard and Isaac Hopper, who had solicited Mrs. B. repeatedly so to do, I visited Moyamensing Prison-located in the southern part of Philadelphia-Sunday afternoon, for the purposo of giving Mrs. B. an opportunity to obey her spirit monitors by addressing the convicts. At the hour of 3 c'clock P. M. we arrived at the prison and found access to the female department, religious services having been performed among the males in the morning. We were kindly and courteously received by the lady matron, and Mr. Mullen, sub-superintendent, to whom the sole control of teachings of Sabbaths among both departments is given. This gentleman informed me that he freely allowed all orders of religionists-not excepting Catholics-to visit and address the convicts. This speaks highly for his good sense, as well as liberality. A table, with Bible, hymn-book, etc., were provided, and placed in the centre of the aisle on the second floor, so as to be conveniently heard by all the prisoners above and below, but not conveniently seen by them, as they were confined to their coms, and had but a small aperture to look out from. There is no chapel-room in this institution to assemble its inmates together in. After singing an appropriate hymn, Mrs. Barnes was entranced, and pronounced what a zealous Christian would call a beautiful invocation. She then spoke a few monents, when the controlling power pressed your humble servant to "Improve the time, after which the sister will finish her present duties." So I obeyed by reading a portion of the Sermon on the Mount, and followed with such comments thereon, and such advice as was given to my mind to speak. Then we sang another hymn, and Mrs. B. was controlled to speak individually and separately to some twenty-five of the females, who were deeply affected, even to floods of tears. The scene was alike thrilling to the heart and convincing to the judgment, that hearts of convicts are accessible to words of love and hope, and that many of these poor unfortunate creatures are nearer the kingdom than the sordid worldlings (in many cases) who sent them there. A majority of these persons could be easily saved. I have no doubt, if proper influonces were thrown around them. But what can they do without help? No sooner are they free by " satisfying the demands of justlee," (?) than the eye of distrust, the curled lip, the harsh epithet, the finger of scorn, all combine to drive

these victims of circumstances and corrupt society into a rep-

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

A Gift with every Book, worth from 50 cents to \$1!

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the billeral states, so that all who will, may benefit by our liberal system of trade. REMEMBER that we take all risk of loss through the mail, so that any-one by following our directions, can purchase as safely as at their own doors, with the assurance of a quick and abundant router for their human throat

return for their investment. To all who may favor us with their patronage, we guarantee a safe, quick and satisfactory return for their money. The following is a schedule of Property given to purchasers of Books at the time of sale:

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Cold Markel and March 1997 Torong The Art of T	WORT	H PI	ROM	
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Silver Watches, Patent Lever, Full Jeweled,		1.	· . /	
Hunting Cases, open faces, and Cylinder				
Escapement,	12 00	to ·	40 00	
Gold Lockets-large size, four glasses and		- T .		
two glasses with spring-large and small	3.00			
size with snap,	0.50	to.	12 00	
Cameo, Mosaic, Florentine, Painted, Lava,		- W 2	10,00	1
Goldstone, Garnet aud Coral sets of Pins		1.0		1
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and Drops,	0.00	60	25 00	
Ladles' Gold Guard Chains, Neck Chains,				
Chatolaines,	8 00		16 00	
Gents' Bob and Vest Chains,	10 00	to	80 00	£
Sets Cameo, Goldstone, Painted, Mosaic,		- A.,		
Garnet, Onyx, Engraved and Plain Gold	de la tra	264		۰,
Sleeve Buttons and Bosom Studs.	9.00	to	16 00	
Gold Pencils with Pens, large, medium and		é la c		÷
small size.	3 00	to	7 50	
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um and small size, double and single ex-			Alt geo	
tension cases,	. 2 00	to	5 00	
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Chased and Plain Rings.			7 50	
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			00 9	۰.
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Superior to Peruvian guano for CORN, POTATOES, GRAIN, COTTON, TOBACCO, AND ALL OTHER CROPS. To be applied at any hoeing or plowing.

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Made of Calcined Bones, Peruvian Guano, Sulphuric Acid, Sulphate of Ammonia, and Dried Blood. No variation in quality. In strong, new sacks, 160 lbs. each.

Per ton of

One hundred pounds of the Nitrogenized Super-Phosphate will equal in effect and lasting power 185 lbs. of

THE BEST PERUVIAN GUANO. Extract from New England Barmer, April 16th, 1859. Judge French, of Exeter, N. H., says: "We have tried every variety of fertilizer, and have more faith in Mapee's Super-Phosphate than in any other manufac-tured article of the kind."

N. C. Planter colles from the Washington (N. C.) Dispatch, the following from a correspondent of Beanfort Co., March 4,

1859:---"I have experimented some with guano upon grain crops, and found that its superalundance of ammonia gave a most luxuriant growth to the plant, but it did not supply the min-erals equal to the demands of the grain. Hence my wheat-erop grown upon guano weighed *fify-three pounds*, while that grown upon Mape's phosphate of lime weighed *fify-nine* to extrave pounds are busided."

to sizty-one pounds per busical."
 A cun of the Nitrogenized Super-Phosphate for experiment, also circulars containing analysis, testimonials, &c., can be had, free of expense, on application to CHALLES V MAPES, 143 Fulton street, N.Y.
 Will remove June 1st to 132 and 134 Massau, and 11 Beckman street, New York.

BOOKSELLERS' AND NEWS-VENDERS' AGENCY.

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be certain to secure the largest number of readers. The following sentiments occur in the course of the article, in the Atlas and Bee:---

"Of the . Autocrat's' personal belief we have no knowledge whatever, nor have we anything to do with his notions uttered in his speeches, like that at the Unitarian festival, but in his articles in the Atlantic Monthly we certainly do not discover any purpose to sneer at or decry religion or diminish respect for it. But it is said that his writings tend to make men skep-tical, and on this point we have been censured for up-holding the Doctor's somewhat free style of suggestion and inquiry. To this we answer again that a creet belief which cannot stand the attacks of all reed or doubters in Christendom, is weak in some essential point.

No religious faith should be adopted without inquiry; nay, more, it should stand the ordeal of individual and collective skepticism. He who believes what he has not dared to doubt, or dares not believe lest he should doubt, is a coward; he who doubts everything without ever deciding, is a skeptical fool; and he who doubts nothing, is a credulous fool. The honest and wise seeker after truth welcomes all inquiry, all doubts and all criticism; and when he has passed them all through the crucible, rejects what seems to him dross, retaining only the refined gold, the residuum of truth which the fire cannot destroy. If we could find in Dr. Holmes's papers any signs of unreasonable, captious fault-find-ing with religion, or any evidence of hostility to Chris-tianity, we should criticise him for it as freely as we have his apparent deference to the social and literary snobbery of the Mutual Admiration Society, which occasionally, by its airs and antics, makes our three-hilled city the laughing stock of the outside barbarians. nothing, is a credulous fool. The honest and wise billed city the laughing stock of the outside barbarians. But until we do discover this wrong spirit or purpose in the Autocrat's writings, we shall defend his notions with the same freedom that we use in criticising some of his companionships and social delusions."

John Augustus.

This well-known philanthropist departed this life on the 21st ult. Mr. Augustus's religion is written in his noble deeds. Look at his works and you can read his faith. Many tears has he wiped away-many an aching heart has been made glad by his individual efforts-a multitude of down trodden human beings are his grateful friends, now and for ever. He has been a friend to the rebel, to the outcast, to the indiscreet young offender, and to all offenders who had no friends or money to meet in combat the ruthless, merciless executors of human laws. Mr. Augustus has given a cup of water in the name of Christ many a time; he has been a friend indeed, whenever and wherever a friend was needed. He has in his unselfish work appealed to the deeper and truer faculties of the human soul in raising young men and women from the sloughs of crime, suffering and misery, to the even, universal platform for all humanity, which humanity is the household of God, who is the Father of all his children. The Temperance Visisor says :----

children. The Temperance Visisor says:--"IIIs philanthropy was exercised in what was considered at the time he commenced a somewhat eccentric way. Young offenders against the law were then as now, being daily brought into Court. Without friends or parents to be responsible for their good behavior or appearance, they often had to suffer imprisonment while awaiting examination, and a lenthy visit to the public institutions provided for such alleged offenders, has not always been considered the best pisces for the formation of a good moral character. It was among this class that Mr. Augustus commenced his career as a philanthropist about twenty years ago. During that time he has been responsible in bonds for such presons to the amount in the aggregate, of about \$250,000, and in very few cases has he over suffered any loss."

We learn from G. S. Burgess, a correspondent of the Portland Pleasure Boat, that there is an institution in London. called the "Mesmoric Infirmary," where many wonderful cures are performed, simply by the laying on of hands, without the aid of medicines, and no remedial agent is used except the magnetism of the human hand; it being claimed that every person possesses the power of healing, in some degree, and that this power should be used for the benefit of the suffering. Dr. John Elliotson, whose name ranks among the first, if not the first, in the medical profession in England, is the founder and chief supporter of this Infirmary.

Picnic.

A Spiritualists' Picale is to be holden in a beautiful grovo, near West Railroad Station, in Danville, Maine, called the Hotel Road, on Monday, the 4th of July next. It being a central place, will accommodate our friends in the countles of Cumberland, Androscoggin, and Oxford. Of course it is expected that all will bring provisions with them, so as to suit the place, circumstances and occasion. All iriends are invited; and we hope that all tranco and normal speakers who can make it convenient, will attend and participate in

the enjoyments of the day. Committee: J. W. Foster, of West Danville; D. H. Hamilton, of Lewiston; B. B. Murray, of Turner; Jefferson Owen, of North Turner: H. A. M. Bradbury, of Norway: J. G. Shaw, of Buckfield ; Josiah Littlefield, of Auburn, and Capt. Isaac S. Dailey, of Livermore.

The Daily Dispatch and Judge Edmonds.

The editor of the Dispatch, published at Richmond, Va., makes commentaries on a lecture delivered by Judge Edmonds at Dodworth's Hall, New York. He accepts the fundamental principles of the lecture, supplies what he deems the Judge's defects, and concludes by saying that it seems strange that a learned lawyer should be so "befooled," He measures Spiritualism by a narrow standard of materialism-thinks that Spiritualism has high-priests-and talks of Miss Cathorine Fox as one of the inventors of Spiritual manifestations. Our brother has not yet read the title page of the book of Spiritualism.

The Newburyport Herald.

This paper keeps pace with time and progress. Under date of June 17th its leader is an able and scientific production ; its logic is reason and common sense. Here is one sentence: "We do not seek to have an effect without a cause. The cause of all things is spiritual, the effects that we see are natural; the same as thought is spiritual and speech natural emotions are spiritual and action is natural. The cause is the great Divine cause that first created the world."

Theological Criticism,

The Christian Register makes very reasonable and just animadversions upon the criticism of the Independent on Mr. Holmes's," Breakfast Table Religion."

The Independent calls this religion "Theological quackery." Why should it not? There is no creed that goes before the creed of the Independent in preparing its followers to call naughty words back, and return a blow for a blow.

Postponed.

The Convention that was announced to be holden at Seymour, Conn., on Thursday of this week, has been postponed.

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school?" "A branch of birch, sir; the master has used alnost a whole tree."

THE PIKE'S PEAK HUMBUG .-- We have just seen a returned Pike's Peak gold-seeker, who says he has suffered everything hvsically a mortal could, and live. He tells an awful story of human suffering, and pronounces the Pike's Peak affair an unmitigated humbug. He says those who went there well prepared for mining operations, after working five weeks. collected about thirty-five cents worth of the precious metal per day. That was the extent of the yield.

God works his mightiest ends by the feeblest instruments The purest angels come forth from the meanest material developments. The richest fruit often grows on the roughest wall.

A Parishloner inquired of his pastor the meaning of this line in Scripture-"He was clothed with curses as with a varment." "It signifies," replied the divine, "that the in dividual had got a bad habit of swearing.

BRO. H. M. MILLER requests us to state that he will atten the meeting to be holden at Conneaut, Ohlo, July 13th and 14th.

THE NATIONAL HOUSE, Haymarket Square, is a convenien stopping-place for travelers who arrive in Boston on business from the east, as it is located in near proximity to the Boston and Maine Railway Depot, and yet " up town " far enough for the accommodation of its patrons.

We believe with Kosauth that Louis Napoleon knows that his interest as well as his glory lies in a liberal policy toward Italy; and that he will faithfully carry out the principles he has laid down. He has shown thus far a Napoleonic prompit is a law down in the machine in a state of the promotion promp go with him for the utter defeat of the Austrians, and their final expulsion from regenerated Italy.—*Transcript*.

Punch thinks if the marauding expleits that are reporte of the Austrians in Lombardy be true-paying for nothing and helping themselves to everything-that Austria can boast of the largest rifle corps in the world.

THE CROPS .- The Cincinnati Times says, " Let the croaker croak; there is no damage of consequence to the great staple products. It will be found that the more tender and less im portant vegetation has been only slightly injured, and the wheat and corn scarcely harmed. The crops are as yet safe."

The looking-glass may say what it pleases. The heart of riends is the mirror of good men. And in that glass we shall be beautiful enough. If we are good enough I-BERCHER

An individual at Cornwall, England, has made himself a complete suit from 670 rat skins!

An exchange states that the Davenport Boys were arrested last week in Phoenix, Oswego county, N. Y., on a charge of exhibiting jugglery without a license. They were tried before a justice there, convicted and fined ten dollars and costs. The friends of the boys offered to pay the fine. This the boys objected to, and maintained that they were faisely accused, refused to pay the fine, being determined to defen themselves in another way through legal process. They, therefore, permitted themselves to be taken to Oswego, and incarcerated in jail, where they now are and have been sou eral days.

They have been playing farces at the theatre of war in Its ly, mixed in with a very little tragedy, for variety.

The young woman, Miriam Y. Heath, who, together with her brother, Francis E. Heath, was convicted at Lowell in June, 1858, of murder in the second degree, having caused the death of their father, Joshua Heath, at Dracut, January Sd, was sentenced in the Supreme Court at Cambridge, June | lations.

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etition of offences, and back they return. No homes, no friends! In the name of God and humanity, who, having a thimble full of brains, or a heart as big as a ground-nut, could

think of cursing, or otherwise than deeply sympathizing with this class of Fashion's thrown-off garments? Allow me a suggestion to record, which came from John Heward, after our return from the prison :- "On, when will mankind learn to be wise? How long must the unfortunate continue to be crushed beneath the iron rule of selfshness, and be beaten with the tyrant's rod of ignorance? Oh that man could see that if the time and means expended in and upon prisons.

were applied to homesteads, and means to bless and assist the poor, prisons would not be needed, and this world might be blessed indeed." Ignorance and noverty are the twin tyrants hat oppress our race. Yours for equity, love and truth. C. H. DE WOLFE.

Philadelphia, June 19, 1859.

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D.R. C. C. YORK has taken rooms at No. 113 Merriman attilized by the laying on of hands, and will furnish vegetablo remedies, as prescribed by spirits through his clairvoyant powers. All services rendered at reasonable rates. Lowell, June 24th, 1850. Ip july2

CHARLES H. DEMARAY, (formerly of J. S. Wilhur & Co.,) Nows and Distributing Agent, Nos. 115 and 117 Nassau street, New York; General Agent, Merchant's Record, &c.; Distributing Agent for the BANNER of LIGHT, Waverly, Bos-ton Olive Branch, U. S. Police Gazette, Century, Saturday Press, The Musical Guest, Romancist, &c. ; Agent for all the Weekly Russer Marging, Chema Bublications for all the Weekly Papers, Magazines, Cheap Publications, &c. june 4. ١ſ

MYSTIC HOURS; OR SPIRITUAL EXPERIENCES OF DOCTOR G. A. REDMAN. LVL DOCTOR G. A. REDMAN—Containing the more re-markable manifestations and communications that have been markable manifestations into communications that have been given through him, with names of witnesses, etc. Price \$1.23. Just published, and for sale by BELA MARSH, No. 14 Bromfield street, who will mail it to order, to any part of the United States within three thousand miles, free of postage. Orders solicited. 3t June 14

RESTORED "How can it be her her how done?" "NERVOUS" AND "FEMALE COMPLAINTS," SORO

"NERVOUS" AND "FEMALE COMPLAINTS," SORD-FULOUS HUMORS, (CARKER, Sair Rhoum), and Dyspepsia with its attendant horrors, curre without medicine; also, sores, films, and affections of the Bysel Read my "Book of Infor-mation respecting the Nutritive Cure," (sent to you for one dime,) and learn how these things are done, LA ROY SUNDERLAND, Boston, Mass. Sm June 18

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NO. 15 TREMONT STREET, BOSTON, MASS.

The Messenger.

Each article in this department of the BANNER, we claim As given by the spirit whose name it bears, through Mrs. J. H. Conast, Trance Medium. They are not published on account of literary merit, but as tests of spirit communion

A the Conservation of the state of the bolt published of account of literary merit, but as tests of spirit community to those friends to whom they are addressed. We hepe to show that spirits entry the characteristics of their earth life to that beyond, and do away with the erroneous idea that they a more than runtry 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 mortains. We ask the reader to receive no destrine put forth by spirits, a these columns, that does not comport with his reason. Each express 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 day, (except BuyDay) at our office, commencing at HALY-PAST Two, after which there is no admittance; they are closed usually at half-past four, and visitors are expected to remain until dismission

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?

April 29—Jacob Sanborn, Auburn, N. Y.; Thomas Wilton; Ebenezer Francis, Boston; Elizabeth Dixon, Boston. April 29—Sanuol Jacobs, (farmer); David Hathaway, Bos-ton; Josophino Ready, Lucas street, Boston; "Christ's Mis-

April 30-John Enos, Halifax; Samuel Curtis, Albany, N.

April 30-John Encs, Halifax; Samuel Curtis, Albany, N. Y.; Joe (a slave); Patrick Murphy. May 5-William Henry Harris, Princeton, Ill.; Louisa, to Helen Lawrence; William Sprague, Boston; Thomas Davis, Gharlostown; Rev. Dr. Emmons. May 0-Silas Cruwden, Wareham, England; William Has-kins, Boston; Mary Hoppen, Providence; Peter Kelley, Bos-ton; Rev. John Brooks.

General Wayne.

... How many visions cluster around the spirit at its first ad-vent to earth, after it has been resurrected from the bonds of death l

There are bright visions, and again there are those of mid-I There are bright visions, and again there are those of mid-night hue, where every shade carries unhappiness with it. What a vast variety, emblematic of nature as she is 1. I fancy myself now standing upon the verge of two worlds, gazing with intense anxiety into the one, and holding fast to the other. But of all these mighty pictures, I see no spot so pleasant, so well decked with gens, as that of childhood—a state of innocence, where love and purity are walking hand in hand. Childhoodi oh, blessed childhoodi who cannot look back upon it with some degree of pleasure?

At this stage of the delivery, we admitted a friend. In taking a seat, this friend came in contact with the mediumwho started quickly, and the control was broken-an operation we never before saw. An effort was made to recover it. but without success. Thomas Foster, the next spirit who controlled, gave the following concerning the spirit and his trouble:

"Before proceeding with my own story, I am requested to 'inform you that the spirit who was in control, was General Wayne. He was requested to commune through your mo-dium." The control was suddenly broken, and it is uncertain whon he will be able to control again. He therefore requests make drive his name. Auril 25. me to give his name. April 25.

Thomas Foster.

My name was Thomas Foster: I lived to be twenty-six years of ago; was born in New York City. I died at sea, on the passage from New York to Havre, whither I was going for my health. I have friends in the city and vicinity to whom I wish to speak. I understand you are in the habit of receiving a variety of tests of the spirits who come to you. My disease was pronounced by the physician to be con-sumption; but I have ascertained, since I came here, that it was camer on the liver. The vessel I was in was the Lap.

was cancer on the liver. The vessel I was in was the Lap-wing, a bark. I had entered upon no specific business. I was waiting until my health was restored. I should proba-bly have gone into trade; but was undecided upon that point.

bly have gone into trade; but was undecled upon that point. I have a mother and two sisters, now in Paris; I have an uncie in New York City, one half-brother, and also many friends and acquaintances. My mother and sister intend to return home very soon, so I have been informed. One of my sisters is sick with the same disease I passed on with. I wish particularly to commune with hor, if I can; for, should I be successful in opening communication with her, I may be able; with the assistance of these who understand the human form, to effect a cure; if not, I can certainly assunge her sufferings; and, as I sufficed so much, I desire to relieve all these who suffer as I did. My friends are members of a Christian church, and I need not be told my task is a difficult one. But if one never tries, one can never succeed.

not be told my task is a difficult one. But if one never tries, one can never succeed. I have been told that there are many places where we can go to meet our friends; but as these localities are all in the material world, I shall be obliged to task aid from these who once professed to love, and who, I hope new rotain a degree of the love they once bore for mo. If they will seek out a suitable medium, I shall be wilk them; and if I do not repay them for the trouble they may be at in meeting mo, I will we appeared to a sufficient of the section of the love they may be at in meeting mo, I will

them for the trouble they may be at in meeting me, I will not ask a second meeting. Shall give you the name of my mother and the sistor I desire to speak with? My nother's name was Charlotte---my sistor's, Chara. If any one of my friends or acquaintances should obance to see my message, I ask as a favor of them that they forward it to my mother, or to either of my sisters; and I shall be quite as grateful as I would have been on earth for such favor received. April 25.

Deacon John Norton.

"Bless the Lord, oh my soul, and forget not all his bene-fits if says the Fsaimist, and so say I. Now I lived nigh unto three-score years and ten on earth, and thus I had very good opportunities of scelug life in the primary school. But I, like many thousands, was cramped by old theological opin-ions; and thus I did not make much progress in the school. I tried very hard to live an honest, upright life, and the peo-ple will tell you I did so; but the moment my senses were pie will tell you'I did so; but the moment my ensises were opened to the Spirit-world. I was aware I had made a great mistake in life. From early childhood, I had been taught to believe certain things. I regarded the Bible as a holy book-considered every word sacred-yet I could not understand a third part of it. I said. "It is one of the mysteries of God, which he has hidden from his children, and we must be con-tent with it." That, I find, is a peer way to get along. God and our nature, I find, do not demand so much of us. When I first awake to Spirit-life, I asked one who stood near mo what blace I was in? "The normised lend" he say near me what place I was in? "The promised land," he re

mp, one comments working, the working God demands is, a continual yielding up of self to obey the commands and will of God. The soul who would receive truth, must live up to the demands of the hely monitor within. If he does this, he will be without sin—will

John Dix Fisher.

I visit you this afternoon for the purpose of correcting an erroneous impression that is floating around on earth among my friends in regard to myself. I learn, from what I have heard, that some of my friends think I have been confined in spirit-life, and prevented from communing with my friends, in consequence of misdemean-ors committed by no to subtilize

communing with my friends, in consequence of misdemean-ors committed by me in spirit-life. The impression is not only a very foolish one, but is de-void of truth, and was no doubt forced upon the material world by one who does not look upon me with a very approv-ing eye in spirit-life. Too many of the people of earth—and too many of that por-tion of the people who call themselves Spiritualists—are dis-posed to believe only in these mysterious stories. They do not care to take up the thoughts which have only truth for their foundation. But it is not my purpose to return to can-vass the folles of Spiritualists. hot care to take up the moughes summer their foundation. But it is not my purpose to return to can-vass the follos of Spirituniais. When I shall so far forget myself, and my duly to myself, humanity, and my God, as to be heard uttering unlawful lan-guage through my medlum, or any source through which I may be permitted to commune, then, and not till then, may my friends suppose I have degenerated in spirit-life. Anril 25. John Dix Fisher.

Charles Todd.

By heavens, I nover see such a set as you have here to-day ! My God, it would puzzle a Samson to hold control ! What's the reason you' did n't publish that communication my friend gave you? Keep cool? Might as well keep cool in hell i Friend, what is the matter here? By heavens, I would n't want to control a medium under such conditions as such part it.day. as rule here t<u>a</u>-day. 🗧

A series of accidents seemed to attend our session to day. This spirit was annoyed by it, and as he was somewhat rough on earth, he expresses himself accordingly. This manifesta tion is characteristic of the man. When excited, he used to stutter very badly, and even this peculiarity was manifested. It will be seen he is actuated by an intense desire to avenge some wrongs sustained on earth by an individual to whom he alludes.

I told you the case should go against him, and I meant it

I told you the case should go against him, and I meant it should. I tell you I am not dead any more than I ever was; and if I can't speak as loudy as I once could, I have will pow-or enough to effect my purpose. Friend, I wish you'd tell — for me, that I 'll swing him ten feet high yet, if he aint careful. By heavensi it aint re-venge-it's my just due. He may carry up the case on all the exceptions he can get from everything about him, and he can't succed. If he pays his ball, I 'll cut his wind before he gets ten miles. The more I am here, the more I see to make me carry him/ where he ought to be. He tried hard to send my soul to hell, and I'll pay him for it. Wriend, I'm excited. If I had my own body exactly, I think a glass of brandy would quiet my nerves, and I think I'd talk better.

The first jury were part mine and part his-the last were April 20.

Zebadiah Tinkham.

Zebadiah Tinkham. You want to know who I am first of all, ch? Well. I was born in Barre, Vormont. My name is the hand-somest one you over knew. Zebadiah is the first-mow for the other. I was n't a finker by trade, but I was by name. New you know my name. I was just five fect tall, and about as thick through as a pine slab. New you've got a pretty good description of Zeb. I was n't born such a fool that some fails think I was; and I'm snat enough to come back here and talk, spite of all your fire and water. My mother died when I was little; my father married a second time; the lady was a widow and she had a daughter, and she says if I'll come back and be myself, she 'll believe in Spiritualism. Now i suppose you want to know when I died, and what I

second time; the lady was a widow and she had a disuplet, and she arys if I'll come back and be myself, she 'll believe in Spiritualism. Now I suppose you want to know when I died, and what I died of-and I'm just the chap to give it to you. I was free in one sense, and not in another. I wasn't twenty-one; but nobedy ever cared to interfere with me-so I was free. I had a difficulty in my stomach that nobedy knew anything about. When I was a shaver, about thirteen years old, I went along with a woman who came to our place, to New York, to go to the door when the bell rings. After I was there a short time, I said, "If there's any worse devil, I want to meet with him;" and so I went away. Why, she'd as lives throw a plate at a fellow's head as not. The old brute is alive now, and I want her to got this. I was in the kitchen a good deal, and so when I left I went into a place where thy sold victuals. Here they treated me well, and I liked so much, that I stayed three years. The man's name was Castle; ho's dead, and his son has got the place now. The shop was on Walker street. That half sister of mine, sho's married, and is living here in Boston. Now if I was round on earth, and should meet her, she would n't speak to me; but, you see, she'd like to have me come back, to satisfy her curiosity. She'd the not curious thing you ever see. If anything turned up she did n't have a hand in, she'd die at once. Bhe did n't as kno anything alout the old man or her mother, so I sha n't tell her about then. I want here to come here, and I'll not lot folks know I know her; but I'll let her know I'm about. You write some, do n't you? By hokey, I'll learn to write. I never could write a line. The dovil is going to have that old woman--she's devil onough--no worse one. An idee pops into my head, and I guess it better pop out. A wont up to her room one day to

The devil is going to have that old woman-she's devil onough-no worse one. An idea pops into my head, and I guess it better pop out. I went up to her room one day to carry a keerd [card] somebody gave me at the door. Bhe was standing before the giass rigging herself. Beems she ind been to meeting a day or two before, and she was saying a prayer that her beautiful self need n't go to the warm region. [Here some one interrupted him.] If x it up to suit myself in my own innguage. Well, I shid, "Guess, old woman, you'll never get to a worse devil than you are." Oh, you ought to have seen the hencenly artillery she let fly at me at that. She said nobody could onjoy religion when I was round. That thing has a darter coming up the same as herself. If she do n't get there before the old woman does, I miss it. ton. was round. That thing has a darter conling up the same ns herself. If she don't get there before the old woman dees, I miss it. I did at live here long; but I seen a mighty heap of things while I was here. I an 't been here quite three years yet. What a chap that last fellow was that speke. He's as flery as a steam engine. I like here very well-don't have anybody to cut you here 'cause you hain't got fine clottes. Oh, I wan't a fool, nohew! Do folks go out themselves, or do you help them out, when they leave this machine? Well, good by, wheever you are, postmaster general, or scribe-you're something, I 'spese.

ship. One exclaims, "Oh, is not that beautiful!" This is fivel bad. I communicated once when I first died, but not to him.] The fact is, I did not expect to meet any one here who knew me, or whom I knew. I lived in lission. My friend's name is William Catupbell. I guess he 's left the business he used to work at; he used to polish planes—that's his trade —he 's a planoforte maker, but he used to do that branch of the husines.

BANNER OF

If the second second

Wallace Bliss.

W BillitCo Diffs. It's a long time since I happened round to see you. W. W. Biles is my name. Now I explose you know me. Somebody snys, "Will young Biles go there? and if he is lucky enough to get there, will be the me something I'd like to know?" Perhaps I might be in better business than coming here to gratify curiosity; but they say curiosity is one of the step-ping-stones to wisdom, and I may as well help a friend in that line as not.

hat line as not. This friend of mine belongs in Manchester, N. H. ; but he's all round—in Boston, New York—wherever ho can made a trade. Ho's a protty fast boy, and if he don't look out he'll come up with as short a torn ans i did. His name is Georgo Hartley. I believe there is a middle name, but I am not

sure. It seems he has just found out that I have come. I guess he do n't take the papers, or read the almannes. I'll suggest something more in his case—that is, to haul up, drive slower, and read the papers; I do n't care whether it's the Investi-gator, the Christian Watchman, or the Banner of Light-so long as he reads. I don't see how it is he has n't heard more of Spiritualism than ho has. For my part, I read the Now he wants me to tell him where I saw him last. I

. Now he wants me to tell him where I saw him last, I suppose I saw him at the Fair in Manchester, just before I was taken sick-well, two or three weeks before. He tried to trade horses with me, but I would u't trade. His horse died a little while after, so I came out lucky. I give these facts, because they are of service to him; and, if he wants to help himself, I do n't object to coming down pretty low to' help him; but I shan't help him drink whiskey. By tho way, he was slightly under the influence of "that gontle-man" when he called for me; but he was n't so tight but he will remember the call. will remember the call. Now he can take his choice—drive a fast horse on earth

Now ho can take his choice—drive a fast norse on carta and a slow one where I live; or drive a little slower team on oarth and a fast one hore. For my part, I'd rather drive a slow team on earth, than plod on so slow as I have to here. Look here—my friend do n't know me by the namo of W. W. Bliss, so I'l tell you the name he does know me by, and that is Wallace Bliss. Good by. April 26, is Wallace Bliss. Good by.

Jane Cary.

Jane Cary. In the name of the Father, Son and Holy Ghost, I do come hack to earth to speak to those 1 love. Four years have passed since 1 left my children—slice 1 committed them to the care of the father of all. And now, by the will of that Holy One, I return to bleas them—to speak with them—to tell them to avoid the many quicksands of life, and strugglo nobly for the high attainments in the spirit-world. My children—my two dear children 1 they have shed many tears while walking in the weary paths of life. They have found few friends—fow friends I and while I speak here to-day, my little ones are walking your streets, begging for bread. Yes, they ask the multitude for enough only to sus-tin life. They receive it, and I come here to thank the kind souge who have ministered, from time to tinne, to the wants of fny little ones. My oldest child is a medium. I watch over her and guard her curofully through her own medium powers, yet she knows it not; and wheir I visit her bod of straw at night, I oftimes arouse her from her alumber, and she says: "I dreamed mother was here, and she told me to be a good child, notwithstanding my path is a hard one." A few days ago, that little girl received one of your papers. She can read, and she can write; I taught her to do so before 1 left her. While reading the messages he said: Oh, I wish mottor would come? Poor child I she knew not seen then that I was preparing her to know of these things. Oh, I be-seech hard I been spured; and when strangers look harship upon her, I wish her to know that her mother is be-side her, and that though her lot be hard in this life. I have a home propared for her here, where I shall fold her in my arms, and whe away her tears. And the little one, who can-not comprehend those things, has a hard lot; but the kind Futher who sends mo here to-day, will aid me in controlling that child. Oh, I would have them content; and when they kneel that child.

Father who sends me here to-day, will aid me in controlling that child. Oh, I would have them content; and when they kneel to say their prayers. I would have them to know that though I am in heaven, I an watching over them. My dear child often murnurs at those who could and should aid her; I would not have it so. Godi, in his infinite goodness, has marked out a rough path for her, and I would not have have complain. When she sits down in poverty at night, when she can no longer beg on the pathway, may she feel that her has marked out a rough path for her, has given me power to provide for her a mansion of jey. Yes, she suffers here— she shall be blessed hereafter. Oh, my child I pray earnestly that God may over continue to send holy angels to guard you; and when sin is in your pathway, oh, lift your thoughts to him who permits a muthney for watch ever you—who ever slumbers nor sleeps—but watches with an anxiety more in-tense than that of earth. My lift E Emma, poor child I wish to meet her at some should I manifest to her at any time.

iblings about her mediumship, that she may not be alarmed should 1 manifest to her at any time. My name was Jane Cary; my childron's, Emma and Nelly Cary. 1 was not always poor in this world's goods; but 1 passed away in abject poverty. I shall influence my child in such a way that she will ob-tain your paper containing this communication. May the Lord in his infinite mercy and goodness smile upon my little ones—and not only mine, but all such as mine. May He send a guardian angel to watch over every little form that is driven hither and thither by the cold winds of life; and, while the angel watcheth over them, may they of life; and, while the angel watcheth over them, may they feel His power, bow to His guidance, and be warmed by His

April 27.

Charlotto Copeland.

LIGHT

I thought my mother was to come here. Oh, dear, it's a funny way to tall; to you. Is it heat? Well, I want to tell my mother about my books and clothes; I want her to give them away; I want her to give them to Nancy's little girl—Nancy cooks for my mother. Bhe hasn't got many clothes, and her mother hasn't got any money to

got many clothes, and her mother hasn't got any money to buy any with. Nancy's hushand brought me here to day, and shows me how to talk-but I thought my mother would be here. His name is William Harris. My name was Charlotte Copeland. I lived in Now York, on West 33th street. I was eight years-most mine years-old. I had the measles, and got cold, and died. My mother's name is Charlotte. I want Nancy's little girl to have my clothes, my books and my chain. Mother said she was n't big endigh to be of any service to her, when Nancy come, and so she pays a dollar a week for her board. She boards out in Williamsburgh with Nancy's sister.

week for her board. Sho boards out in Winnensourga when Nancy's sister. There are a good many little girls where I am, and I would n't come back here to live. I have a good lady to teach me-I never knew her, nor my mother didn't, nor any of my folks; but she's here waiting for me If I don't do what I ought to do. I punish myself. Nancy's husband wants her to go to a medium; he wants to talk to her. She was very good to me. Mother and the folks would n't give me any water to drink, and when they were out of the room she would. I went to Mrs. Gayland's-a private school-when I was sliving with mother. living with mother. My father is here, but he does n't live with me; I saw him

when I first came here, lie cut his throat. He says I ought not to have told that, bat he don't care new. I don't remem-ber it; it was when I was too small. Can I go now? April 27.

THE PRESS.

BY EBENEZER ELLIOTT.

God said. " Let there be light !" God said, "Let there be light" Grim darkness felt bls might And fled away. The startled sens, and mountains bold, Bhune forth all bright in blue and gold, And cried, "'T is day, 't is day i'

"Hail, holy light !" exclaimed The thunderous cloud, that flamed O'er daistes white; And lo, the rose, in crimson dress'd, Longid usersite or the flime

Lean'd sweetly on the lily's breast, And, blushing, murmur'd "Light!"

Then was the skylark born ; Then rose the embattled corn ; Then streams of praise Flow'd o'er the sump hills of noon; And when night canno, the pallid moon Pour'd forth her pensive lays.

Loi heaven's bright bow is glad i Loi trees and flowers all clad In glory, bloom i And shall the mortal sons of God Be senseless as the trodden clod, And darker than the tomb ?

No. by the mind of man I By the swart artiean l

By God, our Biro I Our souls have boly light within, Aud every form of grief and sin Shall see and feel its fire.

By earth, and holl, and heaven, The shrond of sould is the The shrout of souls is riven; Mind, mind alone Is light, and hope, and life, and power; Earth's deepest night, from this bless'd hour, The night of mind, is gone i

The second Ark we bring: The Press all nations sing; What can they less? Oh! pallid want; oh! labor stark; Beheld we bring the second Ark-The Press! the Press! the Press!

Correspondence.

To Correspondents.

We still continue to receive private letters, and letter intended for publication, dealing out blame and bitterness to othors; also words of caution in regard to the danger of the influence of such persons. In answer to our correspondents who write thus, we would say, that we have the least possible interest in hearing the faults of any one related. This is an old-fashioned " business, running out as self-reform runs in, Repeating and recording the faults of others is the meanest business of human life. As to the fear of any danger from those who are held up to us as bad men and bad women, we frankly say that we have none; but if we were afraid at all, we should sooner fear the man who judges, than the man who is judged.

J. FRAZER, ROSEBANK P. O., CANADA WEST .- Your favor of June the 8th is received. You have our thanks for your efforts in behalf of the BANNER.

exorcise is indispensable to the complete development of men-tal capacity-not simply the exercise of the limbs, but the JNO. LANGDON, MONNOUTH, JLL .-- We thank you for your habit of employing them in useful or productive labor. Such efforts in our favor. The Monmouth Review is now on our employment gives a manly stability to the character; a just exchange list. consideration of the duty and necessity which demand of ev-

American Colleges:

due alike from him and every other individual, whether male Their Character-Horace Mann's Opinion-Their Deficiencies - Their Tendencies.

or female, to the common woulth. Without this correct physical and mental training, there can be no true independence of No one familiar with the admirable talent displayed by the character, no just claim to a " finished " education. How small

fessors, and so far as case and respectability is enjoyed by the teacher, a very large proportion of the young men who graduate at such institutions are satisfied with its discipline, Whilet, such ains I is human nature, where valuable acquist-

tions are made, both teacher and pupil are quickened, if not encouraged in their task, by the never-failing spur of physical nocessity. With entire respect for the opinion of President Mann. whilst desirous to correct any probable misapprehension that may grow out of his cloquent remarks, it may not be uninstructive to quote a few brief sentences from a strong English

writer: "Genius, which the French lady declared to be of no sex, is much more certainly of no rank ; neither when 'the spark of Nature's fire' has been imparted, should 'Education' take high airs in her artificial light, which is but too often phosphorescence .- How were it, if we surmised that for a man gifted with natural vigor, with the character of a man to be developed in him, more especially in the way of Literature, as Thinker and Writer ? It is actually in these days no especial misfortuno to be trained up among the uneducated classes, rather than the educated; but, of the two misfortunes, the smaller .- True, also, where there is a will, there is a way; where genius has been given, a possibility and a certainty of its growing is also given .- But what, after all, is meant by uneducated, in a time when books have come to be

household furniture in every habitation of the civilized

world? In the poorest cottage are books; as if it were by universities and libraries and lecture-rooms, that man's edu-

cation-what we choose to call education-were accomplished .- The life of man is a school, wherein the naturally

foolish will continue foolish, though you bray him in a mor-

tar : but the naturally wise will gather wisdom under every

disadvantage .- But here are two men of talent; put the one

into a printer's chapel, full of lampblack, tyrannous usage,

hard toll-the other into Oxford Universities, with lexicons

and libraries, and hired expositors and sumptuous endowments : the former shall come out a Dr. Franklin, the latter

Further quotations might be made from this same English

writer, did our limits permit. May not, however, the remark

be deemed correct, that these sontiments are even more perti-

nent and applicable to the subject of education under our free

still, though you bray him in a mortar," it is no less true

that the fire of genlus will not be quenched, although it may

be cribbed and dwarfed by the straight-jacket of college

A lamentable and well known fact, is the practical unfit-ness of college studies and college life to the anjority of our

young men, if not to all. Institutions to educate females are

perhaps still more unfortunate ; and after a few years spent

with more or less success in the studies assigned them, they come out into the every-day world, proud of their acquire-

ments, whilst thoroughly unfitted, either by mental or physi-

cal discipling, to walk in the path designed for them by

Providence, or to discharge in a worthy manner the all-important duties of an American wife and mother.

The books, the studies, the government, and the entire dis-

cipline of colleges, are antiquated, arbitrary and impractica-

ble. Unfitted for the present generation-however they

might have been adapted to the men of past ages-unfitted.

not more on account of time wasted in studies ill chosen, than

because the morals and the cultivation of manly and benevo-

lent sentiments are rendered subservient to the acquisition of

literary or scientific knowledge. The social distinction supposed to be secured by the pupil of a college, and the aristocratic atmosphere which pervades the institution and its en-

tire surroundings, engender feelings that are no less hostile to republican equality than latal to the culture of those so-

cial and benevolent affections which are essential to human happiness, and without which scientific attainments may prove a curse rather than a blessing, both to the possessor

American colleges are not always liberally sustained; and

well-known facts may justify the declaration, that the more

richly endowed the less usoful. Where native talent exists.

this mode of culture is frequently sought; yet self-culture pro-

duces eminent men, to whom college routine and discipline

would have proved a mere stumbling-block. The importance

generally ascribed to literary attainments, and their assumed

superiority to the useful knowledge and skill acquired in the

successful accomplishment of the various duties required in

agricultural or mechanical employments, or in the pursuit of

any and every avocation which is necessary to the well-being

and comfort of man. is a pernicious misappreliension. Its in-

justice to usoful labor may not be denied. But the greatest

suffering under this false estimation of what is requisite to prepare them for the duties of life, are the young men who

enjoy the supposed advantages of college training. Bodily

ery citizen an equivalent for the bread that he cats, which is

a Dr. Parr !"

discipline.

and to the public.

near me what place I was lat ' In promised land, Left plied.
"What!" said I; "is it possible I am in Heaven?" "Are you happy?" said he.
"No, I am not. I wish to know of the future,"
"Then you are not in licaven," said he. "If you twould know of the future, you must seek for truth, and persevere toward the truth, being ready over to grasp another as it is presented to you."

toward the truth, being ready over to grasp another as it is presented to you." I have been belleving in and relying upon a false religion, when the true religion of my God was before me in every-thing. I have seen often, but have not belleved, because ed-ucation has tauget me not to belleve it. I can assure my friends on earth it is very hard for me to give up belleving in the Bible; and I was obliged to touch upon fact after fact, and truth after truth, e're I was prepared to give up the good for-nothing creed I clung to on earth. The Bible is a record of certain things that did take place, and cortain things which did not occur. Imagination was quite as buey as to-day, and the villew were as likely to get a dangerous error for every truth, as people of your day are. But the Christian world will not believe this. I have dear friends who will not believe that I can come back to earth in this way. I do not blane them, for it is contrary to the edu-cation they have received:

A person here asked if there was not enough in the Bibl to carry the soul to heaven?

to carry the soul to heaven? Yes; one passage in the book is enough to guide every man to heaven, if they will only abide by it; but they will not abide by it. That is, "Do unto others as you would they should do to you." This is all that is needed to carry you all to heaven. There are many passages in the Bible con-taining bright, immortal truths; but there are many errors. Who, of all the children on earth, are guided by the pre-cepts Jesus set forth? There is not one before me, not one in all the spheres of earth. There may be thousands who will tell you they endearor to be guided by the pre-tation of the spheres of earth. There may be thousands who will tell you they endearor to be guided by the precepts of Jesus; but it is a mere trial. The Christian world will tell you that God is the author of that book—is all-wise; that he is the very apex of goodness, wisdom, power; and yet that same book will tell you that that same all-wise and good being is capable of leading his children into temptation. "Lead us not into temptation?" that prayer was said to be direct from the Son of God, and directed to Jehovah. Christ teaches his disciples how to pray, and to pray that they may not be led into temptation. proy, and to pray that they may not be led into temptation. Just as though God was capable of leading one of his children into temptation 1 to better have been, "Leare us not in temptation " but the Christian would say, you must not al-ter one word of that head.

Into temptation I is better have been, "Leare us not in temptation :" but the Christian would say, you must not al-ter one word of that book. I once believed thus, and I do not blame the people of your day for doing so; for the tide is mighty, and the multitude is being borne that way. A few have stemmed the torrent, and are struggling against wind and water. When a majority of the souls shall perceive the new light, the tide will flow the other way; and the multitude that have been floating on amid error, will be forced toward a new star—a new life— which will give them to understand of themselves, the past, the present, and the future. I used to believe in the atonement; I honestly believed that Christ died to save the world, and that by and through his death all must be saved, if saved at all. Now I see that that is folly—it cannot be so. The light through Christ, the Holy One, shone in darkness; the darkness could not com-prehead it; and thus it crucified the body, and Christ died a martyr. He was not called in that way, this ty the shedding of his blood the vast multitude coming after him should flad salvation. Everything in nature proyse this false. They tell me here that Christ was the most perfect man of his time. I am told here, also, that he is worthy to be worshiped, be-cause of his poodness; and where iman finds goodness, he may worship. God's face is seen in the violet, and the man may worship. God's face is seen in the violet, and the man imay worship this it in flower. But there are many different kinds of worship; one is, that which has prayer for its clothing, and lifts the soul beyond mundane things, and gives it longings for that it has not seen. One says, "I love that individual;" and this is wor-

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Samuel Leighton, Rockingham, N. H

Sumular Lengmuon, recentingmum, N. H., I feel sad at coming here to-day. I've no pleasant story to tell. I was a poor old man—a pauper. I felt my dependence most bitterly before I died, and I feel it now. Although much time has passed away since I left the people of earth-although many have come here that I was dependent upon, yet, on coming back to earth I feel my dependence. It tells me that what few I have living here will hardly accept me-will hardly welcome me. They will tell you I spont all I had for my worst enemy; and when sickness came upon me I themselves obliged to do so. Yet, notwithstanding all this gloom, I have been desirous of communing with some one on earth for a long time, but

of communing with some one on earth for a long time, but have never been able to do so until this day. My name was Sanuel Leighton. I died in the Rockingham County Poor House in 1834, in the month of August, of con-

unption. "Is true I've got a son on carth. Will he hear mo? That jucation I can't answer. He must. Have I done right to ell you what I have? Shall I not close more fully the door f welcome? That son is on carth, but I have no access to im. He deserted mo before I was sick; did not attend my unarabele sold no attention to moend he was not to funeral-he paid no attention to me-and he was not to blame. I do not come to blame him now. God forbid it l But I come, that I may have some one to comfort me-that I

stay from him now. Maybe he has found many friends whe do not know that his poor old father died in the poor house and will think that I had better not trouble him.

George Wilson.

I was born at Kennebunkport, Mo., and died at Ban Diego, Nevada Co., Cal. Born in 1818, died in 1862, of dysentery. I had been in California about one year. I have relations in Kennebunkport, but no near ones, except a brother in Bos-April 27.

The above was written-the party, after having controlled the medium, being unable to speak.

Jerry Gordon.

Jerry Gordon. I'm a strange plece of humanity. I lived to be an old man in the body, but I was very young in the spirit. When I was a small boy, I mot with an accident, and that caused me to have what you call fits. They mow tell me I used to have twenty or thirty fits a day. Yet I lived to be an old man; and whon I came to the spirit-world, I had no recollection of anything that had happened since I was ten years old, when I was taken sick. So I commonced to progress in spirit-life from the time I was ten years old, and all the years I passed seemed to be a troubled dream-mothing bright or vivid in it. Bom of the folks will not be satisfied until I come back to then; but they will not believo me. I have been taught what to sny. They want to know if my spirit was diseased. I guess not. They want to know if my spirit was shicted by my disease. Yes, whille it was in the body; It was shut up, In a prison, as it were; but I have not been troubled since it was free from the body.

the body. They want me to tell you that I am now progressed as far

They want me to tell you that I am new progressed as far as a boy on your carth would be at fourteen or fifteen years of age. I might as well have dicd, then—better-for I should have got along faster. I was blindfolded all that time. Bomebody who lives in Deering, N. H., has brought me here. My mother is one of these people, and my nephew brought me here. My mother's name was Mcbiltable Gordon; mine was Jerry Gordon. My nephew's name? I do n't know. I never saw him on earth, but I 'll ask him his name. I said I never knew him—that's a lie; but I did not know him much. He says his name was Jacob Stewart. They did n't tell me to say anything about they car I died in. I did n't know anything about it when I dide, at all. I woke up in a long dream, and a hard one, and I don't know nothing about the years while I was sick. Died I 've been dead since I was ten years old—that's my theory; but when I parted from the body I don't know. I know new I'm a spirit, and am here.

John H. Lawrence.

blame. I do not come to blame him now. God forbid it But I come, that I may have some one to comfort me—that I have not had for many a long year. I am told there are nump beautiful places here, and that there is joy for me; but I cannot accept this confort, because it comes not from ono whom I knew and who knew my faults. Clothing I do not need, for I have no use for it. Bread and meat I do not need, for I have no use for it. Bread and meat I do not need, for I have no use for them; but I waut a kind word from one who knew me. Oh, you do not knew how many poor wretches there are here, who go mourn-this is worse than the hell I used to hear of. Had I been cast into a hell of fire and brimstone. I think I could have i came here. I should be happy could I be understood, but I feel all alone. No one cares for me; and they who say they care for me I never knew, and I cannot accept what they ing boths place, and why should not I? Maybe my son will say I was a disgrace to him while here, and I hud better stay from him now. Maybe he has found many friends who do not know that his place, and why should not I? Maybe my son will say I was a disgrace to him while here, and I hud better stay from him now. Maybe he has found many friends who do not know that his place, and why should hot I? Maybe my son will say I was a disgrace to him while here, and I hud better stay from him now. Maybe he has found many friends who do not know that his place, and they the out of no rouse the stay from him now. Maybe he has found many friends who do not know that his place, well know that his place, will know that his place. Will you publish for mo in this that that better not trouble him.. I was eithered and they the read the program read better not trouble him.. I was eithered and that that better not trouble him.. I was eithered will not it is the proven the soft the has been read better not trouble him.. I was eithered will how that his poor old father died in the poor hous, and will think that I had better not trouble him.. I wase ei

do not know that his poor old father died in the poor house, and will think that I had better not trouble him. I was sity-seven years of age. Will you publish for mo as you would for any other oue? Then God bless you. I will not trespass any longer. To William Campbell. I do not see what good I can do by coming here for the pur-pose I have to-day. A friend of mine said if I'd come back and speak to him when he was n't present, he should believe I did come, and no mistake; but I guess I might as well have shout what happened just before I died, where I died, and I

Hon, Horace Mann, in remodeling and improving the com mon schools of Massachusetts, and his disinterested and indefatigable labors in behalf of literary and scientific education-embracing the continent of Europe in his thorough investigation of every system of instruction from which use ful facts might be gleaned-can fail to respect his opinion upon all questions which relate to public instruction.

He has recently given a lecture on the "Relation of Col leges to the People," in which he states that nine-tenths of the posts of honor and distinction throughout the country, were filled by collegians-that the college is the fountain o influence. If a few men who were not collegians rose to high positions, they were the rare exceptions. It were they who wrote the books, and who made the scientific discoveries. The brilliant mentin all stations were the fruit, in effect, of colleges.

Horace Mann is an enthusiast; so it may, and so perhap it should be, with every distinguished benefactor of his race Himself the President of a College, it is quite natural, if not accessary, that he should have a full apprehension of all the advantages that may be derived from these time-honored in stitutions. His candor and magnanimity will, however prompt him to listen with patience to some modification o he views he has so recently expressed upon this subject Without confining ourselves to the accuracy, such as it may be, of statistical records, one man may guess at facts relating to this subject as well as another. In the old thirteen State of the confederacy, it may be that a very respectable proper tion of the "posts of honor and distinction" are filled by col logians-say one-fourth. After leaving the old States, instead of ten to one, certainly not more than one in ten of the so called posts of honor and distinction are filled by collegians We need not dwell on the fact that posts of honor and dis tinction are not invariably the reward of merit, nor of scien tific or literary attainmont.

President Mann tells us that the brilliant men in all sta tions are the fruit in effect of colleges. Our Washington and Franklin he might not have called brilliant men; and what too, would he say of the illustrious, no less than illiterate, Shakespeare, or of Burns, or of our own Patrick Henry? o even of the "Mill-boy of the sinshes?" who were all equal and alike strangers to college discipline and academic lore. The utility of colleges is not denied ; but that they are the ource of all valuable knowledge, and the fountain of nower are declarations which may be received with some modification. There are one hundred or more institutions in the United States that are dignified by this appellation, which turn out altogether some few thousand graduates annually. To a large portion of these the college exercises are literally A task if not a bore, and in those instances where some de cent knowledge of the languages and of useful science it equired, unless put to immediato use, a fow years spent in ffe active duties of life, or, as we too often witness, in idleness and dissipation, effectually rust it out. The more richly ndowed institutions are, very possibly, for all practical purposes, the least useful. The professor's chair is not always secured by merit, or ripo scholarship, nor is the incumbent specially alive to the moral and intellectual improvement of the young men committed to his care. The fact should b

generally understood, although to its friends and alumnia natter both of surprise and of unmitigated mortification, that the most ancient and richly endowed of cis-Atlantic colleges has been recently and publicly exposed by individuals of its the most important and useful branches of education. From the Latin Professorship it is announced that the scholar of

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a portion of those parents that are now heedlessly training their children in luxurious habits, who reflect that the chances are not less than ten to one, under the usual contingencies of American life, that their earthly career will terminate in poverty. Injustice is done to society, in the first place, by taxing the public industry to encourage and sustain luxnrious indulgence: but when the career terminates, as it too often must, in poverty and comparative destitution, the greatest sufferer is the unlucky individual who commenced life in the lap of wealth and indolence.

That a college education unfits a man for the practical duties of life, many graduates have the good sense to perceive and lament in after life, even when successful in some professional avocation. True, there are found amongst college alumni many eminent mon, who both merit and command universal respect. Yet of the untold thousands who, after graduating with collegiate honors, have sunk into obscurity

or disgrace, no obtrusive record is shown. We seldom advort to the obvious fact, that colleges were originally instituted not solely for the promotion of useful science, but to give the few who were to receive the benefit of such instruction that advantage over the mass of the peeple which is secured by the attainment of what is deemed superior knowledge-a knowledge, however, not of usoful facts altogether, but of words, forms, and harren technicalities, The predominating character of these institutions, which its professors usually succeed in the effort of indelibly impressing upon the heart of the pupil, is thoroughly aristogratic. It is true, also, that the civil administration of justice throughout our country is essentially aristocratic, having been adopted entire, and with no essential modification, from that of the mother country. The revolution which separated us from. Great Britain was the commencement of a grand political reformation, which has improved and elevated the national character; yet much remains to be done, not only to improve our national and State administrations of government, but to ccomplish that social reform, without which political rights are a mockery.

However paradoxical the declaration may seem, no position smore capable of demonstration than the fact that social equality is no less essential to the safety and happiness of the rich, the well-nurtured and, best educated portion of society. than to the poor, the ignorant, and the destitute.

Perhaps no subject of reform stands out more prominently upon the surface of society than our literary institutions. For useful instruction they are equally unsuitable and unavailable to the mass of the people; whilst they foster an exclusive spirit which is fatal to that social intercourse which should make a community of freemen a band of brothers. I care not how benevolent, how wise, how magnanimous that individual may be-the man who has been educated and graduated at an American college, has acquired, in spite of his better judgment and benevolence, a false pride, a conscious superiority in social position and general estimation, which is hostile to that sentiment of perfect equality which is the true basis of free institutions. This prejudice is inveterate-a prejudice which no subsequent culture, experience, or rigid self-discipline can eradicate.

Experiences of an Investigator .--- No. 1.

MESSES EDITORS-During a late conversation I held with you on the subject of Spiritualism, you were pleased to request that I would favor you, in writing, with a sketch of my win faculty, as deficient in the means of teaching several of experiences as an investigator. In complying therewith, I wish it to be understood that it is not my intention or desire to enter into any controversy upon the subject; but imagin-18 38 will seek in vain for the various philological, linguistic, ing that some portion of my investigation may prove useful an l archeological works, which the unremitting activity of to others, I am solely actuated by the desire to do good, in he last twenty years has produced. From the Chair of His- laying before your roaders a plain, unvarnished tale of past

BANNER OF LIGHT.

may be some among the throng of present inquirers who will said, 'The first shall be fast, and the last shall be first; and take heed from the lessons of another, and not rush head- to him that overcometh shall be given a white stone, and strong and rashly into an unknown path," but will carefully reflect, ere they enter upon the investigation of so intricate and marvelous a subject as modern Spiritualism,

I may preface my statement by intimating that I am past the meridian of life on earth, and according to the laws of nature rapidly approaching that exit from this sphere that awaits every one ; consequently I can have no selfish desire to deceive, or ambition to become noted. This fact has furnished me with sufficient evidence of what is the standard value of man's opinion, and, in the performance of a truthful duty, I fear no man, but wish to extend to every member of the human family that forbearance and candor that from a few only I have received. I claim the right that I freely extend to every one, viz., the privilege to worship my Creator according to the light that is in me, preferring the private prayer of the closet to the forms of sectarian display, admitting at the same time that I firmly believe that there is good in all forms and practices of religious worship, relatively speaking; that the Universal Father can alone comprehend his child, the work of his rower, and that he alone is the true -judge of that child's requirements; he is ever ready to answer and reward openly the secret prayer of sincerity.

By education I am a member of the Episcopalian, or Estab lished Church of England-with which my family connections are united in faith-and for upwards of thirty years of my life I have regarded it as the church, observed its forms, sub scribed to its tenets, and loved its beautiful liturgy, though at numerous times sadly annoyed with the inconsistencies and corruptions manifested in its government and the actions of many of its clergy. The rule of life, as laid down by our Baviour, by precept and example, is not followed by its supporters and teachers. The great distinction existing in the condition of the bishops, deans, rectors, and other superior officers, with that of the hard-working curate, is painful to be-The pride I experienced from these dignitaries, when I presumed to question their authority, or views and interpretations, convinced me that there existed considerable infuence from Mammon in this ancient edifice or fabric of man's invention; that like unto its Roman rival, its aim in practice was temporal; it wished to rule-not to explain, guide and teach, exemplifying in practice its truth and faithfulness for so sacred and important a duty as a teacher sent from God. I therefore determined to examine for myself the various

sects of religious worship professed in this country, ere I united myself with any creed of man; and in the course of this investigation I came in contact with Spiritualism, and for several years gave it a patient, searching examination, undeterred by the jeers of scoffers, uninfluenced by the plead ings of my family, or discouraged by the admonitions of my commercial connections. An irresistible desire to know and judge for myself alone influenced me. I was urged onward by this unsatisfied craving, stop by step, until I had learned from personal experience the knowledge I sought regarding it; and it is the incidents of this examination, with its attend ing reflections, that you have desired me to give you. In pen ning the same, I will

"Nothing extenuate, nor set down aught in malice." "A plain, unvarnished tale I will unfold."

And I shall consider myself amply repaid, if I can influence one individual so to act in these investigations, as not to approach an electric circle in order to gratify an idle curiosity by haning a bit of fun, or seek the aid of a professional medium, to make it subservient to a worldly ambition; but approach the circle of influence only after deep reflection and earnest private prayer, that according to the anxious desire for truth, light may be given you, and strongth to avoid the rocks and shoals that I experienced in my investigation of Yours truly, modern Spiritualism. w.

New York, April, 1859.

Suffering .- W. S. Ripley,

F. S. ROBBINS, WATERBURY, CT .- "As the spirit's eye goes forth to behold the various conditions of human life, it cannot fail to detect in every heart a greater or less degree of suffering, the true causes of which cannot be fully understood in the present condition and development of society. While, then, we are waiting for the natural growth and unfoldings of high intelligences, that shall clevate man to that position where he can understand the so-called mysterious of hiscreation, we feel that there can be an intermediate influence exerted that will to some extent alleviate the sufferings which seem so generally to afflict the human family. The deepest sympathy and compassion of those in a higher life goes out/for all; and while there are countless numbers who stand aloof from their influence and teachings, who have no faith in spirit-power, there are also these who are under the direct influence and control of a power beyond themselves. who are called upon to pass through the deepest suffering, both of body and spirit; to suffer the loss of health and of earthly possessions; of all that they have held most dear. And the thought often comes to their minds, 'Oh, that we could find some way to lessen our sorrows and afflictions, and enhance our joys and happiness.' But before we can find means whereby suffering can be lessoned, we must understand that it is often needful in self-purification, and to prepare the individual for a higher state of usefulness, either In this, or spirit-life. For evidence of this, we refer you to Jesus, the young man of Nazareth, who was the highest embodiment of purity and perfection; yet he was a man of

deepest afflictions and heart-rending trials that he was enabled to perform his glorious mission. His soul was subdued be, he would have been able to tell something in respect to and submissive in the hands of those who were moulding and fashioning his spirit for an example to rising generations. If, then, this being so superiorly organized and harmoniously adapted to spirit influence, must of necessity pass through all these earthly struggles, should not we, who are of a lower order, expect to pass through like experiences, inasmuch as we bear a likeness to him? Taking him, then, as a pattern after which we should seek to make our lives and characters, o these questions the response was, like that to Mr. Thaver. Tet us consider his relations to physical and spiritual life.

experiences and sufferings, in the humble hope that there course. But, brother, let us remember that it has been upon that stone a new name shall be written, which no man knoweth save him that receiveth it.' No one can know our experiences but ourselves, or, as you say, the spiritual good which may be derived from it."

Perverted Worship.

Some of our religious teachers are over appealing to that part of our nature which makes us long for some sympathetic being who will love us, and whom we can love-whom we can rely upon as never failing us in our utmost need, as well as being the solace of the leisure moments of our lives. These desires of the heart are universal-occupying much space in the inner and accret being of every son and daughter of man-so it is no wonder that such preachers as have a knowledge of human emotions, should seek to excite these longings, and try to fill the vacuum in the hearts of their hearers with that form of God-worship which they believe to be most potent and satisfactory.

There is no discrimination made between those wants of our nature which have their beginning, and should have their end, in our humanity. The wish we have for communion with one of our own sex-a foreshadowing of that nobler and more ardent love for the opposite-is perverted from its natural ultimation-which we are in some instances told is sinful-and made to lead our hearts to display themselves in some one of the forms in which God is worshiped.

This great error will be perhaps most readily seen in the lives of those men and women who have, in the espousal and service of their church, quite trodden under foot their natural instincts-deeming sanctity cheaply purchased by the sacrifice of the best part of themselves. But it needs no keen scrutiny to detect the same perversion of the instincts of man in the popular religion of the present time. Our churches are three-quarters filled with women-either too young to know themselves, or if older, with sad and sorrowful faces-an index of their suffering hearts. They love their religion, because they must love something-they go into the church for pence; but how few of them find it! The Roman church is as near the truth in that matter as any large organization has over been. She receives with open arms the stricken children of the world, finds them employment-that surest balm to a wounded spirit-and perhaps, more than any other church, adds to their happiness. That form of religion is most thorough in furnishing the natural appetites of man's religious nature with a spurious food. The worship of the Virgin Mary gives, most deceitfully, great scope for the development of that main feature in the male character-adoration of womans. There is no doubt but that the contemplation of the character and office of the Virgin affords a more delightful religious exaltation than any portion of any "established" religion-and approaches so nearly to the truth, as to have satisfied men until their dying hour.

In that portion of the Roman system which maintains the propriety of the confessional, is recognized the universal need we have of some one in whom we have faith, to whom we can confide our troubles and sorrows, and from whom we can receive unprejudiced advice. These two features make the Church of Rome what it is-being founded on two universal attributes of man-the love of woman and the love of friends. The numerical superiority of females over males in the Now England churches, is not due to any difference in the sexes in religious feeling, but to the peculiar manner in which religion is presented in ordinary pulpits. God is represented in the masculine gender-in the form of a man; such doctrine appeals to the female heart in a manner almost irresistible. It is notorious that those women who disbelieve where "Christ is preached," are of a stern and masculine cast of mind, while the majority of "believers" of the other sex are quite effeminate.

Christians deceive themselves when they are persuaded that they have peace in their belief alone. No human soul can find rest except in the satisfaction of its natural appetites. W. OAK.

"Testing a Spirit."

As my friend Thayer wishes to "elicit the truth," in publishing his article in the BANNER of June 4th, under the head of "Testing a Spirit," I join him in this laudible endeavor, and offer the following remarks ;-

1. "A spirit" responds to friend Thayer through Mr. Mansfield, purporting to be "William Billings, musician;" and here is one of the questions which Mr. Thayer put to the spirit, and the spirit's answer :---

"Q. 7.--Are any of your descendants now living in the United States? United States? A, -1 am not able to say as to that—we determine by the attractions we have."

Now, if you examine the Saturday Evening Gazette of June 4, 1850, you will find an article written by the Hon. J. T. Buckingham, respecting this same "William Billings, musician," who died in this city in 1800, and from which we learn that he left three daughters, two of whom are still living; and one of them is an invalid! Is it not a significant fact, that this "spirit," purporting to be William Billings, was "not able to say as to that," when questioned as to his own children 1

2. And this is precisely as I have always found it with all the responses made through Mr. Mansfield. When the questions are specific, and of such matters as neither Mr. Mansfield, nor his own associate or "familiar spirit" can tell about, sorrows and acquainted with grief. It was through the the answer is like the above-"I am not able to tell about that;" whereas, had that spirit been the one it purported to his own daughters, now living, and one of them an invalid. 3. Rev. W. M. Fernald, of this city, tested Mr. Mansfield in the manner following: He enclosed ton questions, which any one might answer, to the spirit of Emanuel Swedenborg. Mr. Fornald is of opinion that his letter was not opened, and he received appropriate answers to each question. He then addressed another scaled letter to Swedenborg, with such questions in it as no one but Swedenborg could answer; but

was, having heard it said that objects, such as stones and shells, would, in Mrs. O.'s presence, be conveyed from out-Ide the building into the room while sitting for the manifestations, the thought came to me that I would test the truth of the statement. I accordingly selected, in the afternoon of view, and also that no individual should know my object in Register.] placing it there. My reason for so doing was for a double test-first, it would be evidence to me that spirits would know my must secret thoughts'; second, if moved, it would be good evidence that some power higher than man accomplished the leed. I had said nothing during the evening about the stone. Finally Mrs. O. requested that a window be raised, she remarking at the same time that she was so impressed to speak. And as soon as it was raised, a stone came into the room. I took it up, and, upon examination, found it to be the one I had secreted, and then explained the matter to those comprising the circle. Not only that particular stone, but several

other stones and sprigs of arborvite and cypress were thrown into the room-all occurring in the light,"

Mr. Mansfield at the South.

W. A. DANSRIN, BALTINORE, MD., June 18th .-- Mr. Mans field, the test medium, has been with us during the past week, and many who have previously ridiculed or denounced Spirit intercourse,' now frankly acknowledge that all of neaven and earth was not embraced in their philosephy. The tests presented through the mediumship of Mr. Mans field are varied as well as wonderful. Some of his visitors, in answer to their unseen questions, received the names of their Spirit friends, and also statements of the circumstances surrounding them when on earth. Others obtained communica tions written in the unmistakable chirography of the individual who purported to be in communion with them. In one instance, a Spirit who had been recently and unexpectedly called from external life, wrote to a gentleman with whom he had held business relations, and referred in his communication to several unsettled accounts, etc., stating exact sum

in dollars and cents. His time while here was constantly occupied; and I am not aware of any instance in which an inquirer failed to receive evidence of the presence of some unseen intelligence. On Saturday evening last I was in social converse with a

few friends, when the Spirit of a recently deceased clergyman entranced a medium who was present, and requested that ne of our party should call on Mr. Mansheld, and he would indeavor to write through him an article for publication which would attract the attention of his congregation to the ubject.

You will understand that Mr. Mansfield was not present of this occasion, and did not learn of the circumstance until the next day, when to one of our friends a lengthy communica ion was given through him, in accordance with the promise of the provious evening.

Mr. Mansileld has made many friends in Baltimore by his uniform kindness and courteous demeanor to all who sought his services."

Oswego Matters.

VERITAS, OSWEGO, N. Y .-... We have been particularly sucessful in our endeavors to sustain free public meetings, and the attendance has increased from some sixty or seventy to six or seven hundred since last fall, and there is an in creasing anxiety among even skeptics, to know more of thi cautiful philosophy.

At first. Orthodoxy took a bold stand, resolving to mak war upon us, and entered into an agreement among the diferent churches to expel all who dared to even go and listen. But in spite of their threats of excommunication, some of he most liberal and daring ventured beyond the precints of he sanctuary. The consequence was, they were summoned before the church tribunal, and, as a matter of course, summarily cast out.

The Davenport boys have been with us for the last four vecks, during which time there has been some powerful physical mediums developed among us, whose circles are crowded, and many a skeptic has had the foundations of hi kopticism shaken.

We have been favored of late with some of the best speak ers, I venture to say, who are engaged in the cause, and wh nave left a good impression behind them. Bro. R. P. Ambler has just left, after spending some five Sabbaths with us, and whose soul-thrilling and heart-cheering words seemed to come from the spirit-spheres and strengthen us in our efforts against error, bigotry and superstition."

N. E. University Convention.

WM. S. WAIT, GREENVILLE, BOND CO., ILL .- " I was much gratified with the account in the BANNER of the 4th, of the New England University Convention.' The institution, as proposed, meets a great educational want. After leaving the primary schools, there is no means afforded our children of advanced literary attainment but through schools which inculcate a spirit that is utterly hostile to republican equality. or which do not have the immediate and perceptible effect of un-fitting both males and females for discharging in a suitable manner the great duties of American citizens.

I have frequently doubted whether our more advanced schools and colleges do not produce a demoralizing influence upon the community, which is but indifferently compensated by a too frequently ill-chosen and ill-digested acquisition in literary and scientific knowledge."

[Accompanying the above is an article on American Colund alsow

THE PRISONER'S DREAM.

[The South Boston Register, in alluding to Plummer, under sentence of death for piracy, says the following lines, embodying the substance of a dream that came upon the alleged that evening, from a number of stones, one that was so sin-gularly marked by a white vein running its entire length, I are from the pen of a highly gifted lady in Cambridge-a placed it under my door step, taking care to secreto it from friend of whom communicates them for publication in the

> 'T was night-the gentle stars looked down Upon the slumbering earth, With light as pure and sweet as when With ight is burb and sweet as when They same to hall its birth In joy for us. Our sins and wees Unknown in their bright spheres. Leave them an undimimed pledge from God, To gladden all our years.

Down through the window-grating grim lone prisoner's cell.

or a tone prisoner's cell, Like pitying angels looking in, That gentle starlight fell; And gleamed upon the tear-dimmed eye, And o'er his forehead crept, "Till, soothed and comforted, he lay, And like an infant slept.

And need at many stars shone on him still-And, watching, in his dreams His wondering eyes with joy beheld One, whose increasing beans Beemed deeply bent in love on him; While from the sky afar A soft voice whispered, "Look in Faith-Beheld I the Bethlehem Star I"

His weary eyes dwelt on it long ; While tender memories rushed, Of hours, when at his mother's knee He sat, in wonder hushed, To hear that heavenly story told,

Still streaming from the star, And saw a beauteous child-like form Descend its glittering bar, Until it came and stood within

Thus gently fell the Holy Ghost Upon an erring soul, That spirit cleansed from every sin, And made it "white as wool !"

His guilt was changed to sweet repose-His doubts to heavenly rest 1

From the New York Tribune. JUDGE EDMONDS ON SPIRITUALISM.

NUMBER SIX.

TEST MEDIUMSHIP.

To the Editor of the N. Y. Tribune :

To the Editor of the N. Y. Tribune: Sim-Lord Bacon, in speaking of Jesus of Nazareth, says: "All his miracles were consummate about man's body as his doctrine respected the soul of man." "No miracle of his is to be found to have been of judgment or revenge, but all of goodness and mero, and respecting man's body." These remarks are equally true of the manifestations of to-day. No harm is done, though the power to do it is pres-ent, for its restrained by an overruing intelligence and di-rected for our wolfare; and that welfare the elevation of our moral nature. One portion, however, of Bacon's remarks, is not strictly true of what is before us. The marrels of the present day are not "consummate about man's body." Alming still at his moral elevation, they go further than a mere appeal to his senses. They address his emotions and his reason as means of his regeneration, and this may properly be tormed mental proof of Spiritual Intercourse. Foremest in this class is Test-Mediumship, showing at once the presence of the power and the identity of the communing intelligence. It must not, however, be understood that this testing pro-

intelligence. It must not, however, be understood that this testing pro-cess is confined to the mental manifestations, for it is appa-rent in all kinds of mediumship. And there has sprung up among us a class known as Test Mediums--a class sui generis --and I have frequently heard it said, "We cannot answer that question through this instrument; you must go to a test medium." I do not understand, and cannot explain, why this is so. I

test medium." I do not understand, and cannot explain, why this is so. I only know the fact, that through some mediums tests are casily given, while through some they are given only incl-dentally. It is through this testing process that the objections to the reality of intercourse between us and the spirits of the de-parted have been met and overcome. And it has come to us in such a variety of forms, that it will be difficult to give any-thing like an enumeration. The utmost of my effort must be to give a general idea. *First:* Even in the sounds and the table-tippings, irre-spective of the words spelled out, there will often be observed the characteristics of the individual. Thus, a strong man will be loud and vehement, a child soft and light—a calm hurried. Sometimes they will be bold and dashing, and sometimes sorrowful or joyous, in accordance with the emo-tions of the moment. The feeling against this subject is so strong in many minds, that I cannot give names without inflicting pain. If it were otherwise, I could mention several persons well known in this vicinity, whose manifestations would be recognized at once as characteristic. Two I can mention without danger of wounding any one, and that will illustrate my meaning. My wife comes gentle and joyous; I saae T. Hopper, prompt, clear and decided. *Second:* Names, ages, dates and places are given; some-times by writing soveral works on splus of name and and and and there is a some in and a sold.

history of man. We are in the habit of speaking of the srt of printing as being discovered within the last faw centuries. Yet we read that among the ancient Greeks and Romans they knew the art of stamping letters on their medals and yates, and at other periods the nuclents prediced the art. But they were not sufficiently advanced to appreciate the value of their discovery, and it simulated for ages. Bo the leading principle of the Opernican system of the planetary world was announced two thousand years before it was finally demonstrated by Galileo and Tycho Brahe and received by mankind.

inankind. And now with this feature of spiritual intercourse-it is but the legitimate result of human progress. Instead of worshiping the spirits, as did the Pagans of old, and calling them our Gods; instead of eaving, as did the Pharisees, it is of Beelzobub; instead of being frightened at it, as the world was in the days of witcheraft, we, in this day, have had the good sense to inquire what it is; and we have learned that, like overything connected with humanity, it is capable of improvement, we call the spirit of the spirit of the spirit transment.

vancement. And thus, out of apparently incongruous elements has grown up a system of Test-Mediumship, by which the long mooted question of our immortality is settled, and is demon-strated to the simplest as well as the brightest mind by irrestatible appeals to the senses, to the emotions, and to the reason. Yet with many it is true now as it was of old-they reason. will not believe, though one rise from the dead. J. W. EDMONDS.

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P. 6. — Permit me, in this form, to answer some of my correspondents, and particularly one who calls himself "Knox." The consent which gives birth to these papers, confines their main scope to the phenomena, rather than to the theological questions they may give rise to. But if "Knox" will inform me how ho can be reached, I can send him a paper which I thick even he will admit to be something of an answer to the Rev. D. Hutton's Satanio theory. Rev. Dr. Hutton's Satanic theory.

New York, June 18, 1850.

MOVEMENTS OF LECTURERS.

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

MISS EMMA HABDINGE will conclude her Summer engagements at Oswego, Butfalo, Owego, Schenectady, etc. In Sep-tember she starts for the West, North and Bouth; speak-ing in October at St. Louis; in November at Memphils; and u December at New Orleans. She will return to Philadelphila in March, 1860. Address till October to No. 8 Fourth Avenue, New York.

MRS. H. M. MILLER is to speak at Monroe Centre, Ohio, July 3d; Conneaut, Ohio, July 10th; Ashtabula, Ohio, July 17th. Post-office address, Ashtabula, Ohio.

BENJ, DANFORTH Will answer calls to preach on ancient and modern Spiritualism synonymous with the Gospel of Christ, as he understands it. Address Boston, Mass.

Christ, as he understands it. Address Boston, Mass. Mrs. AMANDA M. SPENCE will lecture at Providence, R. I., on the Joth, 17th, 24th and 31st of July, and at Willimantic, Conn., on the 7th and 14th of August. Invitations for her to lecture in the towns adjoining Providence and Willimantic during the week days, may be directed to hor at either of of those places during her stay there. WARREN ORASE announces that he will lecture in Berlin, Ohio, July 1st, 2d and 3d; Geneva, Ohio, July 10th; Con-neaut, July 1st, and 14th; Buffalo, N. Y., July 17th and 24th; Rochester, N. Y., July 31st. Dz. E. L. LYON will attend to calls to lecture, Sundays, on all subjects connected with the Spiritual Philosophy; and those desiring his services in this capacity will address him at Providence, R. I.

at Providence, R. I.

DR. JOHN MAXHEW, to July 14th, will attend to the wishes of various friends, on or near the La Cross and Milwaukee route, including Sheboygan, Neenah, Appleton, and the region roundabout. From July 14th to August 81st he will be on the Michigan route, from Grand Haven to Detroit.

LUCO ALCOLUTE, From Grand Haven to Detroit, MES. J. W. CURRIER will answor calls to lecture. Address, Lowell: box 815. She will speak as follows: Putnen, Ct., July 3d and 10th; Milford, N. H., July 17th; East Stoughton, Mass., July 24th; Foxboro', July 31st. She will stop a few days in each of the above places, and will sit for tests of spirit-power, by trance, clairvoyant and physical manifesta-tions.

tions. PROF. J. L. D. OTIS having about completed the subscrip-tion list to the New England University, is now prepared to address the friends of reform upon other subjects connected with Spiritualism. His addresses are mainly in the trance or impressional state. Ho will examine the size free of charge. He will also roceive subscription and form clubs for the DANNER. Address, Lowell, Mass. LOYNE MACON WILL SAME COLLS to lockure anywhere on

the BANKER. Address, Lowell, Mass. LOBING MOODT will answer calls to lecture anywhere, on Sundays and week day evenings. Address Malden, Mass. He will speak as follows: — Waltham; Mass., Sunday, July 3d; West Abington, Thursday and Friday, July 7th and 8th; North Bridgewater, Sunday, July 10th; Joppa Village, Mon-day, July 11th; East Bridgewater, Tuesday, July 12th; Rayn-ham, Thursday and Friday, July 13th and 14th.

H. P. FARTELEVILL seek in Milford, N. H., Sunday, July 3d; in Portland, Mo., Sunday, July 10th. He expects to spend the month of Augustin Maine. Friends in that State wishing to eugage his services, will address him early at Greenwich Village, Mass.

MRs. H. F. M. BROWN, of Cleveland, Ohio, Editress of the agitator, may be addressed at Buston, care of Bela Marsh. Miss Lizzte Dorex will speak in Taunton, July 8d. The remaining Sundays in July and the month of August she will be in Plymouth, Mass.

Miss A. W. SPEAGUE, through the months of July and August, will be in Oswego, N. Y. MES. ALVIRA P. THOMPSON, trance-speaker on Bible subjects. Address West Brookfield, Vt.

GEORGE ATKING, trance speaker, will receive calls to lec-ture on the Sabbath. Address No. 22 La Grange Place, Bos-

on. B. L. WADSWORTH SPEAKS in Providence, R. I., July 3d; Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, July 31st and August 7th; Utton, N. Y., August 21st; Synconse, August 23th; OSwego, Sept. 4th, 1th, 18th, and 25th. All persons desiring his services on week evenings, can address him at the above named places at the time designated.

A. B. WHITING is engaged to lecture in Lyons, Mich., every Sunday till August 15th. All letters for him should be ad-dressed there until that date.

Mas. FANNIE BURBANK FELTON Will lecture in Norwich, Conn., on Sundays, July 3d, 10th, 17th and 24th. Address Willard Barnes Felton, Norwich, Conn. T H CURRIER will speak in Lawrence

How here upon the earth, n manger low, at Bothlehem The Saviour had his birth l In He looked along the line of light

That lonely prison cell. And shed a glory round the place, And joy, no words can tell.

He gazed in wonder-when the child Reclined upon his breast, And said. "I am the Son of God, And come to give thee rest; I've seen thy penitential tears— Have heard thy prayer so meek :" Then, turning to the hopeless one; He breathed upon his check.

The morning dawned-the prisoner rose With comfort in his breast;

Upon the first plane of existence we behold him endowed with all the facultles, propensities and desires which men posses at the present time-his corporeal system being composed the same as ours; thus far he was allke exposed to all the evils and temptations of external life. The sequel to his mastery over trials, temptations and griefs, may easily be explained. His staid adherence to the principles of right and truth led him forth a more than conquerer over wrongs and superstitions; and in doing this he tasted the very dregs of the cup, and still possessed his soul in peace; because the deep conviction of the rightcous course which he was pursuing made him triumph over every enemy-even death Itself. And when there was a victory to be won, he feared not to fight the battle. His soul glorled in exterminating error, because he knew it to be the fulfilling of the divine law, though it cost him the most excruciating tortures of body and soul: yet he had the consciousness of a power divine, that could and would sustain him. Terrible and deep as his sufferings might be, his soul could, amid all afflictions Boar up to heaven, and gather from the Father's love peace and strength. Thus in the litter hour he could feel upheld by a power which man could not subdue. He shrank not inflictions which caused his spirit to writhe in anguish, when he was falsely accused of men, and the world heaped upon him reproach and crucl abuse-when his path seemed obstructed and darkened-when his eyes could behold naught but cruel despotisms, distortions and crimes, and his ear could catch no sound but the angry voices of those who thirsted for his life's blood. Even his professed friends having left him, he stood tranquil amid all these trials, and, turning within, he found there, upon his own heart's altar, a spark that seemed to be kindling into a flame of sacred fire, as he poured out his soul in pleadings for Divine aid. As his prayer went up to heaven, he felt a response from the most high God; and there beamed forth from his countenance a radiant and a dazzling light, and the wild-furied, and tempest-tossed waters of his soul were lulled, and his own sweet voice whispered, * Peace, be still I'

And thus, from time to time, as he journeyed through the earth-life, performing his God-given mission-confounding the wise, and filling with consternation and fear those who were in authority-did the higher interposition rescue him from his pursuers, and supplied his needs; until at last the finale came, which gave him that release so much longed for. And now, he who was once so much despised and rejected of men, is worshiped as a God.

These thoughts came to us after reading, in the BANNER of May 28th, the letter from Winfield S. Ripley, of Paris, Oxford Co., Me. And to you, Brother Ripley, we would say, that our friend, the editor of this paper was right when he said that the sympathy from a thousand hearts would be given to you In your suffering condition. We, better perhaps than many others, can realize your situation, having had like experiences. We know what it is to be prostrated by an half hour's labor, (which required much exertion,) so as to be unable to do anything else during the remainder of the day; and the sympathy of friends and relations was withheld from us, simply because we acknowledged our belief in spiritual inter-

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'I am not able to say as to that." 4. I have tested the spirits through Mr. Mansfield, and have always found that, they could not answer; they could "say as to that." My first test was perfectly voluntary on the part of Mr. M. I happened to take tea in Ohelsea, near by where Mr. M. lived, and where I had some conversation in respect to my deceased children. Well, in a few days after, Mr. M., then a perfect stranger, called on me with a long communication, purporting to come from a child I never had I

Some five years ago a friend of mine died, who made me a most sacred promise before death, that she would certainly communicate with me if these so-called "spiritual communications" were what they purported to be. And when I addressed this dear friend through Mr. M., with questions which no one could answer but my friend, Mr. M. sent mo my letter back, saying, "I am not able to say as to that." This same experiment I tried twice with Mr. M., and both times it was a failure.

I know, indeed, some persons who have received responses through Mr. M., which, to them, for the time being, seemed quite satisfactory. But I have never known a successful case where the questions were numerous, and such as neither Mr. M. nor his own "familiar spirit" could answer. And hence it is, that I do not see that, having the letters sealed, which Mr. M. answers, amounts to much, while they contain questions which any one might answer. If Mr. M. does sometimes read himself the questions, why, of course, he can give the answer; if his own associate spirit reads the question, then the answers correspond only to those questions which any one could answer; and, to the other, the response is, "I am not able to say as to that," they demons-

trating that it is not the spirit which it purports to be. 5. If Mr. Mansfield were writed by the "spirit friends" of each one whose letter he answers, it is easy to see how soon this vexed question of identity would be settled satisfactorily. I do not say demonstrated, but it might be rendered quite probable. Thus, if I were to call on my spirit friend, A. B., and get through Mr. M. numerous statements, names, persons, places, and date, which no one could tell but the spirit of my friend; or, if a similar communication of facts, known to no mortal, were to be made to me, unasked, it would be

interesting and far more satisfactory than the method now pursued, I am sure. L R. S. Boston, June 9, 1859. -

Physical Manifestations.

MR. N., EAST STOUGHTON, MASS -"During the week that Mrs. Currier stopped in this place, she visited my residence one evening, and while there we formed a family circlo. We were not long waiting ere the medium was entranced by a spirit purporting to be Deacon S. Alden, who left the mundane sphere some twenty-five years since. No one had asked or even thought of him, though he was well known here when living in the earth-form-and I must say that he gave ample proof of his identity.

I will note one manifestation through Mrs. C.'s mediumship that had not before been my lot to witness; and that Complimentary.

J. O. CAREY, FLORENCE .- "Your most excellent visitor came to me in due time, and is very punctual in its late calls considering the long distance and the very slack mail regula tions. I am deeply interested in reading the many fine articles in the BANNER. I consider myself richly paid for my subscription feo; and, should I receive no more papers, the only regret I should have would be the loss of so interesting a friend. There are many parts which I read with peculiar easure-und those are the lectures of trance speakers, and the spirit messages, so-called. For these I cannot divine a source or account a cause. Certainly they cannot be deception; for you would not place before thousands what you believed to be error; and the lecturers would not, nay, could not, advocate what they knew to be wholesale falsehood. No, I cannot credit these thoughis, and all I can say is, it is strange."

MISS SUSAN M., SOMERVILLE, MASS .- "The, character your paper is so powerful, and yet so peaceful, that no one can be its enomy, if they would. And that peculiar and novel eature of religious liberality manifested in publishing the best discourses of different religious sects, will be the means of carrying glad tidings to a thousand hearths-of spreading the light and truth of this developing age of freedom broad cast to all religious denominations. How beautiful is charity ! God speed and spread your very charitable BANNER."

L. K. Coonley.

WILLIAM E. HALLOOK, EVANSVILLE, IND .- "Sunday, June , we had the pleasure of listening to three highly intellectual ectures, given through the mediumship of L. K. Coonley. The lectures gave universal satisfaction.

The believers here in the New Truth are comparatively ew, but we are slowly and steadily increasing in strength and numbers. Old theology has a strong hold on the people but it must give way, ere long, to the new.

We had the pleasure, some eight weeks ago, of listening t the truths that fell from the lips of Bro. Warren Chase. He delivered an able course of lectures to large, intellectual audiences. We expect soon to hear Miss Hulet, a young trance-speaking medium, who is now lecturing in Torre Hauto."

BEMISS, BOSTON .- "One of your correspondents last week in speaking of the atheists, says, they "are content with Nature, or, at most, a blind principle, for their God.' I would ask, who can see more of God than the man who looks deep est into Nature?. Tell me where or how I can see, recognize and know God, except it be in the work of his hands, which work is Nature? Everywhere, except in Nature, God to us is a phantom, a great vacuum, an infinite nothing."

G. L. BURNBIDE, LEROY. 0 .--- "I have come to the conclu sion that it is best to let everybody think just as they please.

PROFESSION VS. PRACTICE .-- Until "genteel tippling" be omes less popular among the more intelligent and influential classes of society, dram-shops in cities can never be closed by legal enactments. Many who pass for good temperance mon on the streets, keep arient spirits on their sideboards at home.

Especially should we be suspicious of those whose tongues are always eloquent in trumpeting their own praises. Time is a portion of eternity let down to earth.

Second: Kannes, ages, dates and places are given; some-times by writing several words on slips of paper, and so fold-ing them as to hide the writing, and the right one bo plcked out; sometimes by pointing in succession to several names, and receiving the manifestation at the right word; some-times by speaking or writing the word; and sometimes sym-bolic symptotic several several several several several solutions and several severa

colicully. Occasionally, however, mistakes are made, and it may be a to be a set of the mind or the product of clairvagance. But it is most frequently correct, and often the word given is un-known to the medium, and not recognized by the inquirer, One instance of this is where the inquirer at the moment in-sists the word is wrong, but afterward finds it to be right. Another is when the word given is unknown to any one present

Present. Third: Letters carefully sealed and inclosed in envolopes present. Third: Letters carefully sealed and inclosed in envolopes are returned unopened and correctly answered. A medium in Boston, by the name of Mansfield, has answered hundreds of such letters; thus showing that there is a power at work which can read what is inside the sealed envelop, and, by the character of the answer, that it must be the spirit it pro-fosses to be. Bometimes this is tested by the answers also containing a copy of the letter thus concealed. Fourth: Another phase is exemplified in the BANNER or Liour, a newspaper of Boston. For many months there haves appeared in its columns communications from spirits whose existence and names were allke unknown to the medium, but who have been recognized, not merely by the names, but also by incidents toid and traits of character displayed. Fifth: Seeing mediums have described the spirits present so that they have beeu recognized. This has been common at my house for several years, and hundreds have witnessed it. I have myself occasionally that power; and I mention as an Illustration, that a young man, unknown to me, was once at my house, and I saw the spirits present, and from my de-scription ho recognized one whom I had never soon or heard of before..

of before. Sizth: Through speaking and writing mediums the char-acteristics of the spirit are at times unmistakably displayed. Sometimes this will be in the language used, being in a brogue or broken English, or some peculiar idiom; sometimes by peculiarity of thought, and sometimes by the tone of feel-

Seventh: Incidents are related or alluded to, which are known only to the inquirer and some one who has died, instance, not long since I received a letter from Maine porting to be a communication from Professor Hare.

porting to be a communication from Professor flare. It re-ferred to interviews between us, known only to us. Eighth: Another instance, which is a test rather of the presence of power than of individuilty, is where thoughts concealed from every one are openly revealed. Often have I beheld this, and observed how the inquirer has been startled beheld this, and observed how the inquirer has been startled beheld this, and observed how the inquirer has been startled beheld this, and observed how to the intelli-erence which is aver around us, and carried—where?

lieved--that every thought is indeed known to the intelli-gence which is over around us, and carried--where? I have not space to enter init the details of these things. They would fill many pages of your paper. I must content myself with appealing to the experience of the many who have availed themselves, as I have, of the opportunities af-forded them, and with adding that all may witness them if they wish. They have but to seek and they will find. If they so seek, one thing will strike them as it has me, and that is, that while all history, sacred and profane, is full of the evidence of spiritual intercourse in all ages and condi-tions of mankind, it has not been till now that it has come in the definite form of identifying the spirit. There is surpassing wisdom in this, come from what source it may.

If the spirit that comes is one whom I have never known If the spirit that comes is one whom I have never known, how can I be certain that it is him? But if he comes as one whom I have known intimately when on earth, whose form and features appear to me as of old, or are accurately de-scribed to me, who speaks of incidents known only to us, who displays his peculiarities of character, who gives correctly names, dates, ages and places connected with his earth-lifo; who evinces the emotions natural to him, and all this un-known to the instrument through whom it comes—how can the same mind resist the conclusion that I is a departed friend who is thus communing with me? and the still weightier conclusion that, if he thus lives beyond the grave, I must to ?

Already have many invetorate disbelievers in a future life been convinced by this argument. And yet we are told it is all devilish i

Will it be thought strange that this feature should now be first known? Such are not uncommon occurrences in the

Cambridgeport, Sunday, July 17th.

MISS EMMA HOUSTON, trance-speaking medium, will answer calls to locture Sundays, or week evenings. Address at Foun-tain House, Boston.

MISS ROSA T. AMEDEY Will answer calls to lecture on Splittualism. Friends desiring her services are requested to address her as speedily as possible at No. 32 Allen street, Boston, Mass. She will speak in Salem, Mass., Sunday, July 34; Cambridgeport, Mass., Sunday, July 10th; Quincy, Mass., Sunday, July 17th; Foxboro, Mass., Sunday, July 24th; La-conia, N. H., July 31st.

Mr. CHARLES W. BURDESS will answer calls to lecture on the abject of Spiritualism wherever its friends may desire. ddress, West Killingly, Conn.

LoveLL BEEDE, trance speaker, will answer calls to lecture wherever the friends of spiritual reform may require his ser-ices. Address North Ridgeville, Ohio.

C. T. Intsu, trance-speaking modium, wishes to travel West, this summer, and those Western friends who desire. his ser-vices as a lecturer may address him at Taunton, Mass., caro of John Eddy, Esq.

REV. JOHN PIERPONT will answer calls to lecture on Spiritullam. Address at West Medford, Mass.

GEO. M. JACKSON would inform his friends in the East that, should they desire his services, they will address him till fur-ther notice at Prattsburgh, N. Y., as all communications will reach hun from this point.

MISS SARAH A. MAGOUN will answer calls to locture in the rance state on Sundays and week day evenings. Address No. 33 Winter street, East Cambridge, Mass.

MISS A. F. PEASE has engagements to lecture till the first Beptember.

H. A. TUCKES, trance-speaking medium, may be addressed it Foxboro', Mass. Ho will speak in Foxboro', July 10th; Randolph, July 17th; Stoughton, July 24th; Norton, July itst; East Stoughton, Mass., August 7th.

PROF. J. E. OUUDCHILL, can be addressed at No. 202 Franklin treet, near Race, Philadelphia, to lecture on Reform in Re-igion, Politics, and Socialism.

MRS. M. M. MACOMBER, trance speaking medium, will annew or calls to lecture in any direction the friends of progress nay desire. Address Oineyville, R. I.

MRS. BERTHA B. CHASE will answer calls to speak in the rance state. Address, West Harwich, Mass.

E. R. Youxo, tranco medium, will answer calls to speak on the Sabbath. Address box 85, Quincy, Mass.

II. L. BOWKER, Natick, Mass., will give lectures on Spirit-nalism and its proofs, from Intuition, for such compensation, bove expenses, as generosity may prompt. He will lecture u Randolph, Mass., July 24th.

MRS. J. B. SMITH, clairvoyant, test, and trance-speaking medium, may be addressed at Concord, N. H., for the present, MRS. ADA L. COAN may be addressed at Boston, Mass.

DR. C. C. YORK will answer calls to lecture in the trance late. Address Boston, Mass

MRS. F. O. Hyzen may be addressed, in care of J. H. Blood, Jox 346, P. O., St. Louis, Mo.

Miss Susan M. Joinson will receive calls to speak on Sun-lays. Address, North Abington, Mass.

ELIJAH WOODWORTH will discourse on the "Spiritual philoophy, history unfolded, as written in symbolic narratives, ex pressed through the personification of words and names in the Hebrew and Christian oracles." He may be addressed at Leslie, Mich., till further notice.

J. C. HALL, Buffalo, N. Y., will answer calls to lecture on Spiritualism. Mr. Hall is one of the first apostles of Spirit-

E. V. WILSON, Fountain House, Boston, 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 proof.

WILLIAM E. RICE, Trance Speaker. Address at 7 Davis treet, Boston.

MISS E. E. GIBSON, impressional speaking medium, may be addressed for the present at 142 Harrison Avenue, Boston.

Mns. AMANDA M. Brence will respond to invitations to lecture addressed to her at No. 534 Broadway, New York City.

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to look upon men with revulsion and dislike when in their presence, are unregenerate feelings, and they belong to the natural and not to the spiritual man. All those states of mind that lead you to regard men All those states of mind that lead you to regard men chiefy with some idea of selish benefit—asso many powers which you can employ for the accomplishment of your own selish ends—are unchristian, and belong to the natural, and not to the spiritual man. All feel-ings which lead you to regard men with an evil eye-an eye that sees only evil, that looks to criticize, that watches for mixtube, that horks and socks for folluret. an eye that sees only evil, that looks to criticize, that watches for mistakes, that lurks and seeks for fallures, that is not happy except when it beholds some imper-fection in men, that delights in evil—all feelings which lead you to regard men in this unkind, uncharitable way, are not of the spirit, but of the flesh. All that obstinacy, unsusceptibility to the influence of others, which makes your presence among men a pain to them—all that carriage which makes your presence among mon chilling, and hardening, and repressing, so that it is like a flerce wind, for chill, where you come, and like a lull, for joy, when you go—all that is against the spirit and law of Christianity. Thirdly; this view of the sacredness of man, and of the Christian daties of each man toward his fellow men, may interpret Christ's terrible severity toward

men, may interpret Christ's terrible severity toward the Scribes and Pharisecs. As a body of men they the Scribes and Pharisees. As a body of men they were not men of bad morals, more than are many were not men of bad morals, more than are many church members of the present day. Neither were they men who wanted fidelity to the religious princi-ples in which they were educated. The Pharisees were the Paritans of their time. They were not half Phari-sees and half something else. They were that por-tion of the Jews who stood up for absolute Jewish worship. They brought back the faith of Moses, and strictly adhered to it. They were the old Paritans of the Jews. They were men, however, who preferred the Church to the people, the state to the people, the temple to the people, their denomination to the peo-ple; and their guilt was simply this: a contempt for human nature; a heartlessness about the common peo-ple—that was their crime. And because they put burdens upon other men which they would not bear themselves; because they were without humanity, and themselves; because they were without humanity, and mercy, and sympathy, notwithstanding they had per-sonal power, and were faithful to their theologic faith, and lived in the light of those times, Christ crushed them with mountains of denunciation. There is no such invective as came from the lips of (hrist Jesus against men who were utterly empty of sympathy toward their fellow men at large; and their want of sympathy for others was counted to them as damna-

There was but one more point of application of which I wished to speak, and that was, that the tend-ency of our times is in the direction of Pharisaism. There is nothing more marked, in the State, than that societies, institutions, laws, and the like, are becoming more and more respectable and estimable, while men. eimply as men, are becoming less and less so. And the old spirit of the beginning, unless this state of things is remedied, will die out of us, and we shall be as worthy of condemnation on account of this sin, as any nation on the earth. At a later period, and in a better light, our sin will be more august, and less

If it is possible for a nation to carry on wholesale transgression-to drink up men as leviathans drink up the sea-unrebuked, then it is nonsense for us to preach about God and a judgment. If there is to be preach about God and a judgment. If there is to be no retribution for men's wrongs; if there is to be no penalty attached to the grossest of all crimes; if the Church may stand by and give her consent when God's creatures are trampled dpon; if the State may stone men, and the Church may hold the clothes which the State throws off to do it; if Christ may be despised and trodden down in the persons of millions of men; and it, when these outforces are committed, there is no and if, when these outrages are committed, there is no protest, and no resistance, then there is Pharisaism or hypocrisy in religion, or else there is a noble infidelity. And when 1 am called upon to take my stand with those that go for, or those that go against the Bible, if 1 find that, when truly interpreted, it allows religious men to dishonor their fellow men, and tread them under their feet; if I find that the State interprets it right, and the Church interprets it right; if I find that right, and the Church interprets it right; if I find that the Bible teaches that man is nothing, then I shall shand out of it for the sake of being a Christian—for the sake of having religion. If I find that the Bible is naught but a sepulchre full of dust, and not a place for living men to dwell in. I shall discard it forever. But ah I they abominably pervert the Bible, who so teach. It is God's royal magazine, where poor men find their monuments and instruments of defence; and the is because the money chargers, and those

and it is because the money changers, and those that buy and sell oxen and sheep, are in the temple, and because the church refuses to so much as make a whip of cords and clear them out, so that the old tem-ple may be once more purified, that the Word of God is so little understood. For if the Bible was given to the world for any purpose, its main object was to make man sacred, to make man's rights sacred, to make the heart of every man tender toward his fellow-men, to make those who stand high in life sympathize with those beneath them, and to teach men that a service And that is the democracy of the Old and the New

Testament. These are the two arms of God, by which the world is brought to his bosom. And wherever you see hard churches, with hard ministers and harder members, you may be sure that the Bible is made a quarry for perversion. But they are the true children of Abram who have the spirit of Abram. It is not those who make the most pretences to religion that are the best Christians. The man that is humane; the man that is merciful; the man that reveres God in man; the man that serves others; the man that lays down his life, as Christ did, for the sake of his fellow-men-that BANNER OF LIGHT.

to ascertain what, in some respects at least, the divine glory in the face of Christ is. We shall find that it is

sparked in the hrmament; the light that lies behind all other light; the substance out of which all forms of being proceed. In Christ, man is awakened to a con-sciousness of spiritual reality. The aspects of matter grow dim before that supreme glory, and the solid framework of our worldly existence becomes a thiu and transcient film of phenomena. The Cosmos which Humboldt saw, is only a vefi, or symbol of that eternal truth which Paul beheld in the face of Jesus Christ. truth which Paul beheld in the face of Jesus Christ. [atton of unintelligent and causeless force. And this, I may say, is the first result of the truth revealed through Christ in the heart of man. It the means instead of the ends, when they are blinded awakens it to the consciousness of spiritual reality. It breaks the thradom of the senses. It delivers from the delusion of world liness and abject devotion to the things of this world. In it, I may say particularly, lies that spring of unworldliness which characterizes progress. They call that eivilization which, after all, Christionity, addicting addition of world from the to they moved discover and a second the tother nuworld is progress. They call that eivilization of world is of the tother nuworld is progress. They call that eivilization of world is of the tother nuworld is progress. They call that eivilization of world is of the tother nuworld is progress. They call that eivilization of the off the tother nuworld is progress. They call that eivilization of world is of the tother nuworld is progress. They call that eivilization of world is of the tother nuworld is progress. They call that eivilization of world is of the tother nuworld is progress. They call that eivilization of world is of the tother numerical the second progress is a summing the second progress. The start spring of unworldiness which characterizes. Christianity, as distinguished from that other unworld-liness which prevails in the conceit of a spurious re-ligion; for worldliness or unworldliness is not a thing of time or space, but of essence. The unworldly man is not the man whose thoughts are fixed upon the future rather than the present, or upon some other region in God's universe rather than this. We entertain this conception very often when we speak of un-worldly men. We have in view men who reflect and worldly men. We have in view men who reflect and meditate all the while upon a distant heaven, and the state beyond the grave; and this we call unworldiness. I repeat that this is not the essential characteristic of unworldiness. A man's affections may be just as groveling, his motives just as mercenary, in this pro-cess, as in the scenes, oftentimes, of the most ordinary earthly state. He may think of heaven as of Wall worldly men cartiny state. He may think of heaven as of wain street or Broadway. His conceptions of another life may be like his conceptions of going to Europe or Australia, where, although the skies may change and local sceneries shift, he will entertain the same desires and live in the same plane of thought and emotion. Unworldliness and worldliness, in the Christian sense of the toruge invited all'umate although of desire and Unworldiness and worldiness, in the Unistant sense of the terms, indicate different planes of desire and effort, different principles of conduct, different esti-mates and ends. That is the distinction Christianity draws; not any material or local line between men, but

engaged with the business of this life in one sense of the word. Down to the lowest details of tent-making, up to the highest effort of apostolic teaching, mindful of the least details of business among his Christian converts, as of their highest spiritual state, he was in-tensely engaged with the world in one sense, feeling its It is not unworldlingss, then, to hold the present state

It is not unworldliness, then, to hold the present state with the snow-flake, and breaks out in the thunder. As worthless; but rather is it a worldly estimate to do that. The true spirit of unworldliness is to recognize the divine reality involved in the present state. There is true regeneration when a man is awakened, not to a belief in immortality especially, not to a belief in the world beyond the grave; but when he is awakened to this respect; it makes creation constant, not occasional. recognize the divine and spiritual reality that exists in this range of the moral about him, when all life becomes trans-theorems sublime, a bearing the moral sanction of God. figuered in its manifestations of God, and every duty becomes sublime, as bearing the moral sanotion of God. When the most common object is thus glorifled, and all life thus transfiguered, then is the first process, so to shake men out of their worldliness, to bring them to a realizing sense of spiritual interests and spiritual things; a change, not in matters of space or time, but in matters of vision, of apprehension, of conception. Hence, a great deal of preaching, if it should dwell a great deal upon Chris-tian experience, or saintly emotions, would be out of

Laws of nature are deemed ultimate. We hardly to ascertain what, in some respects at least, the divine Laws of nature are deemed ultimate. We hardly glory in the face of Christ is. We shall find that it is not marely a revelation, or object of vision, but that, shining into the human heart, it wakes up or creates, one by one, the steps or grades of religious life. First, then, the glory of God in the face of Jesus Christ is spiritual glory; the glory of the moral world as distinguished from the material creation; a bright as distinguished from the material creation; a bright parkles in the firmament; the light that lies behind all worship casily vanish out of it when we consider God other light; the substance out of which all forms of as absent from it. If ever God tonched its such as was absent from it. If ever God touched its springs, it was in the twilight of some nebulous epoch, or some primitive era, long ago. We see the prints of his hand, but the breath of his presence is not here. Men grasp the dissecting knife, tear from nature those beautiful garments of inspiration, and leave it bare, ghastly organism, whose beating heart is the manifes-

tation of unintelligent and causeless force. And so when it comes to the ends of life, men set up the means instead of the ends, when they are blinded is a summing up and accumulation of worldly good. What makes civilization ? It would be difficult to tell what makes it. It does not consist at all in its es-sence in the advance of the means of life upon earth. It does not consist in better houses, better machinery, in improved conditions, railways and telegraphs. Men may think so, because the god of this world has blind-ed them, so that they make worldly estimates. But the moment they comprehend the spiritual reality of the glory of God in the face of Christ Jesus, they will make other estimates than those. They will look for gain to the human soul and the living spirit for the great signs of progress and civilization, and not to those outward of progress and civilization, and not to those outward and material things. So when men are awakened to the divine glory in the face of Jesus Christ, they come to conceive the deep substance of all being, the spiritual reality of all being. And conversion, in its first stage, is elevating men up to that conception, shaking off the worldly scales, even as they fell from the eyes of Paul on his way to Damascus. So worldly estimates fall off, if we stand in the spiritual region, and make spiritual estimates of things. This is the first result. This is the first sense in which we see the glory of God in the face of Jesus Christ. It is spiritual

effort, different principles of conduct, different esti-mates and ends. That is the distinction Christianity draws; not any material or local line between men, but a spiritual line. Those who stand upon this plane of thought and conception, belong down here; and those who stand upon that plane of thought and emotion, belong yonder. The one is worldly; the other un-belong yonder. The one is worldly; the other un-sort an may be very unworldly and exist here. So a man to be quite spiritual and yet not religious. There are a good many people of this sort, who have spiritual ideas, spiritual conceptions, spiritual emo-tions. all ending, after all, in vague and unproductive tions. all ending, after all, in vague and unproductive sentiments. Their views run generally into a panthe-istic diffusences. I suppose that is the tendency of a converge, as of their highest spiritual state, he was his bechnest. Their views run generally into a panthe-tensely engaged with the world in one senso, feeling its pressure upon every side, suffering from it as well as be-ing shipwrecked, beaten, exposed; rejoicing, sorrowing, theiling all the varied emotions that come through the large, whole-souled man, the man many-sided, the man who touches the world at all points. Paul was one of these. He was not an ascetic. He did not retire from the world in the local material sense, and shut himself up; but he felt the things of the world beating against him, and his great heart beat back again, so that the spray of it is felt even now all over the world. Yet Paul was an unworldiy man, for he lived as seeing him who is invisible, and fastened his eye upon the things not in his creed or his belief in a future state, or in meditating upon a future state; but in the spirituality of his vision, and the plane from which the thought and toted. shines in the crystal, shimmers in the Aurora, descends with the snow-flake, and breaks out in the thunder.

preaching, if it should divert a great deal upon Chris-tian experience, or saintly emotions, would be out of place. It would be in advance of the condition of a great many. Some of the most primitive truths of religion need to be preached a great deal—some of the first arguments and steps in religion. Men have to it is materialised, that it shuts out in reality the the next arguments and steps in rengion. Then have to it is matterninged, that it shuts out in reality the believe that they have a soul, in the first place. They must take a step in the very vestitule before they can of the light which streams from the face of Jesus Christ—to become cognizant of spiritual and divine things are of him, through him, and to him; but all which the the streams the face of Jesus Christ - to become cognizant of spiritual and divine trachings of Christ had upon the early disciples. The heathen, speaking generally, were bound in the des-heathen, speaking generally, were bound in the des-potism of sense, and even the Jews looked to the form rather than the substance of the thing. There is a great deal of spirituality in Judaism. There is a great deal of it in the Old Testament. The Psalms match the New Testament, parallel with and as spiritual as this amount of spiritual. They see specially in the essence and divine substance of Judaism there was this amount of spiritual. They were bound to types and symbols, things of form and sense. And especially was this true of the heathen, who made their very gods the transmission of their own conceptions. I speak of numery in speaking of the pratical workings of a re-in their highest, heathen conceptions. I speak of the many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-in the transmission of the reares of the many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speaking of the prastical workings of a re-many in speakin many in speaking of the practical workings of a re-ligion. And there were but few who reached the subing of phenomena, with spiritual forces, so to speak mixed up with them, but it is the symbol of personal ligion. And there were but few who reached the sub-lime heights of philosophy, and were able to climb to a better conception of things; and even they were feel-ing for God, if haply they might find him. Christ first made spiritual things real to the mass of man, so that the humblest believer, yes, the man partially instruct-ed in the elements of Christianity, has a clearer appre-hension of spiritual things now, than the beathen philosophers of old. interest in the Creator. More spirit may be conceived as a diffused intelligence, working blindly, yet, at the same time, in one sense, an intelligent, and certainly a spiritual substance. But the Christian conception gives us not only spirit implicated with matter, but personal interest streaming through matter, and by matter working out its own personal ends. It does not leave the great truth of being as a mere definition of a God. We cannot have a definition of That is one remarkable effect which has been pro-duced in the world; account for it as you will—the conception of spiritual realities, although they lie dim and diffused in the mind until some grand breathing of God's spirit, or some divine influence wakes men up to the apprehension of them. The early disciples, therefore, went forth with the whole spiritual world will be the reality, after all. There is some-to the apprehension of them. The early disciples, therefore, went forth with the whole spiritual world open to their vision. They stood no longer in time and sense, but stood in the substance of life, so to speak. They were surrounded by a great cloud of wit-nesses. They felt God and Christ looking upon them, and the whole of this transient state melted away. nesses. They felt God and Christ looking upon them, and the whole of this transient state melted away. The archway of consuming fire, the jaws of wild beasts, were but the transient portals through which they passed into that state which they already apprehended and saw, which was eternal in the heavens. It was wonderful, this waking up to the sense of spiritual re-ality in those early Christian men, and the practical effect which it produced. by presenting it to us, bringing it before us in a per-sonality. That is the only possibility of a revelation. And we claim that the need of man for such a revela-tion is a prior, proof of it. Man's want of some con-ception of God better than he can get from the outlines ality in those early Curistian men, and the produced. effect which it produced. Now, a great many, as the apostle says in the verse preceding the text, the god of this world blinds to the sense of spiritual things. They do not see, they do not apprehend these spiritual realities—they do not apprehend them. This is the great distinction. It is models for men to heapone as subservient to the senses. of nature, better than he can get from mere definitions, is in itself an argument for such a revelation and preapprehend them. This is the great distinction. It is possible for men to become so subservient to the senses, so bound up in worldliness, as to make no spiritual estimates at all. The peculiarity of it appears in vari-ous ways. It appears in their moral estimates. Men sentation of God as comes to us through Jesus Christ. True, even here, in one sense, there must be imper-fection. The infinite cannot be even shown to the estimates at all. The peculiarity of it appears in vari-burgers in their moral estimates. Men burgers in their moral estimates. Men the eternal sanctions of right, but from that which is expedient, that which pays, that which saves present profit. The entire argument against some great ab-stract truth is, that it is impracticable. How impracti-able 2. Why it ensures would be not solve 2. The infinite cannot be even shown to the out the solve 2. The infinite cannot be even shown to the but this one fact, which man most needs, can be shown—the truth and the conception of God's person-ality. The glory of Christ is the glory of the divine profit. Look at the moral result of such a revelation as this. profit. The entire argument against some great ad-stract truth is, that it is impracticable. How impracti-against profit; it prevents the accumulation of gain. That is an argument, if you take the worldly standard as the final test. It is no argument to the man who is awakened to the divine glory in the face of Christ Je-sus, who recognizes kpirfual interests as real and su-preme, and God's law superior to all other laws. So men come merely to see the beauty of creation in an esthetic sense, without penetrating to the glory of the Creator. Men behold the whole of nature as a mere artistic display. Their senses are gratified; the esthe-tic faculties of their souls are gratified; the esthe-in this beautiful form, has blinded them to the spirit-tual reality out of which all beauty buds and blossons and flowers forever. So in science; men reach but the formal facts; they get up a dry cataloguo of items; they do not penetrate to the divine significance of the truths they examine or handle. Philosophers are apt to let a they examine or handle. Philosophers are apt to let a they examine or handle. The profoundest truth.

in nature.

lation from God, but he has come to us in the human form, sanctifying, and glorifying, and exaiting human-ity, as well as revealing God. Now let science say what it will; let the doctrine of the plurality of worlds be true or not. Suppose that all these spheres around us are barren and desolate. Suppose that there are no other beings in other worlds than ours. The supposi-tion is almost too unnatural to be tolerated, to be sure, but yet it is one that has been broached. We stand in have? Bernen and the stand in God but yet it is one that has been broached. We stand in peculiar relations to God, in a peculiar neurosto him, and lie has manifested it to us through his revelation in Jesus Christ. We get in this the conception of the worth of humanity. That is what Christianity gives us—the worth, not of the planets that roll in glory, not of worlds thundering through space, not of the vast laws and forces which sustain and develop the material creation of God, but the worth of the soul that can creation of God, but the worth of the soul that can creation of God, but the worth of the soul that can creation of God, but the worth of the soul that can creation of God. But the worth of the soul that can c of worlds thundering through and forces which sustain and develop the man-oreation of God, but the worth of the soul that can comprehend him, and can draw near to him, hunger and thirst for him. That is the peculiar revelation through Jesus—it reveals the personality of God. And God's consummate work is, after all, the perfection of the human soul; and the revelation of God, on the other hand, is clearest in humanity. How could God show in the sould through a human being? How was contion of such a being as the base of the inage of God in Jesus Christ. His long suffering to the sould through a human being? How was is Christ's patience with us; his action is Christ's action; so that every beneficent and beautiful thing that goes is the spirit of Jesus is the working of God's it possible for us to get a conception of such a being as God, through anything except a soul, intelligent, liv-ing, possessing the attributes of humanity $?_{r}$ All that nature tells us of God is emblematic, symbolical. We walk as we would, perhaps, through some old Egyptian world, with all its hieroglyphics, and all its strange scenes, convincing us that there is intelligence some-where; that here though thas been at work, here emo-tion has prevailed. But after all it is symbolical; it does not let us into the forts. But from such a soul as ing, possessing the attributes of humanity? All that nature tells us of God is emblematic, symbolical. Wo walk as we would, perhaps, through some old Egyptian world, with all its hieroglyphics, aud all its strange scenes, convincing us that there is intelligence some-tion has prevailed. But atter all it is symbolical; it does not let us into the facts. But from such a soul as that of Jesus Christ, alive with hope, with fear, with prayer, with aspiration, with love, you get such a con-ception of the reality and substance of God as you can-not get from the emblematic forms of nature. And there-fore in presenting us, through Jesus Christ, the revela-tion of his personality, he has shown us the consumma-ted work of his grace by a perfected humanity. It was one work to say, when the seething materials formed our globe, "Let there be light." And the light came, and it rose in order and wheeled in beauty. It is astill through Jesus Christ, to awaken personality through Jesus Christ, to awaken personality in us, to create and reform a perfect humanity. Here, then, we have the second step of religions life. The first was to be awakened to a sense of spiritual things. The second is to come to a conception of God. The first is vague—awaking, shaking off the bonds of the first was to be awakened to a sense of spiritual things. The second is to come to a conception of God. The first was to be awaking of the bonds of the first was to be awaking of the bonds of the first was to be awaking of the bonds of the first was to be awaking of the bonds of the first was to be awaking the senses. But now

things. The second is to come to a conception of God. only when we comprehend the love of God through The first is vague—awaking, shaking oil the bonds of error, bursting the fotters of the senses. But now comes Christ, with spiritual light revealing to us the personality of God; and we come into the conception of that, and it is a great advance in the divine life. It is a great advance in general as well as in particular. All great epochs come with the conception, the vivid nave lived have shown a sense of a personal God. I do not suppose that Pantheism ever made a hero, ever led to an advance in the rights of men, ever made a marto an advance in the rights of men, ever made a mar-tyr. Men who know that God sympathizes with them. hears their prayers, listens to them, touches them, loves them, these are the men that shake the world and make epochs. And so it is in individual instances. Men. as they come into full personal relations with God, rise in a true religious life; for it is an essential step in personal religion to know, beyond all possible statements of logic, beyond all cavils of philosophy, in the depths and recesses of any own soul, that I have personal relations with God, that he hears my prayers, lites up intermiting conthe up in measurements in the second

traction, and taught men to love it. It is a very differ-ent thing from merely having a conception of it. It has become an object of attraction. Jeaus Christ has made virtue loveable. It has moved not only the in-tellect, but the heart. And here was a necessity for a personal revelation through Jeaus Christ. Further, in the personal revelation through Jeaus Christ. Further, in the personal revelation that comes through Jeaus Christ, man appears something distinct from nature, something different from nature. If we say that God is good in the pantheistic and natural sense, we may say that he is good-and so he is-to the butterfly that filts upon embroidered wings, to the little clamp of clover as it waves in the Juno breezes, God is good to all. But there is a sense in which we God is good to all. But there is a sense in which we the expression of man to God, apart from other things in nature. It is the top denge of God, apart from other things in nature. our affections, dashes down our love, and breaks our It is the tendency of science, in many cases, as it pre-tails in the mind of men; to absorb all things in general through Jesus that God is love. How often as we halt valls in the mind of men, to absorb all things in general laws, in broad, comprehensive movements. Stand up in the light of science merely, and you may ask, "What am I, in all this great array of things, in these splendid unfolding divine works? I am but an indi-vidual being, a personal atom, a spark, the dust upon the flying wheel of the universe." This is the concep-tion, if you take merely the scientific view of it. But Christ has revealed to us the nearness which we have to God who cared for us, and who loved us. With our to God who cared for us, and who loved us. With our to god, as human heings. to God, as human beings. He has done this by coming to us as man. Christ has not only come to us as a rev-lation from God, but he has come to us in the human of the dead, when the clods fall upon the collin of our own dearest friends, we want to know who we are and

Jesus Christ. Many of you perhaps try to worship, and think you do worship. Suppose that you do worship, what do you worship? Is your worship one of spontaneous love, or is it constrained? Do you say virtually 1 must be religious? I must be solemn? It is time to pray, and I must be in a religious mood? Is it all put on by constraint in this way, or is your worship one of out-flowing love, of willing and doing his purposes? What a conception of the glory of God, when a man says, I must live to the glory of God. What ideas of says, I must live to the glory of God, when a must says, I must live to the glory of God. What ideas of his glory have prevailed with you? Is it your idea that it is an infinite majesty before which angels bow down, of a God seated afar off upon a lofty throno, in the subactor glory of his atticutor? bits my infirmities, soothes me in my sorrows, is near me in my loneliness. That is one great element of re-ligious life; and the glory of God in the face of Jesus Christ is the glory of the divine personality. Finally, the glory of God in the face of Jesus Christ the work of a God seated after off upon a lofty throne, in the splendor and glory of his attributes? Do we not know to this conception what beautiful affections have been sacrificed? What hearts have been broken to glo-rify God; how men have pained themselves and made

Christ is the glory of the divine personality. Finally, the glory of God in the face of Jesus Christ is the supreme glory of love. Nature has well been termed the scale of God. Of course we cannot, as ev-erybody knows, comprehend influity in any way. We cannot see it. The very term renders it impossible that finite faculties should take it in. But the best scale by which we can get an approximate idea is na-ture, and nature as it is revealed in science, as it ap-pears before the telescope, spread beyond the furthest imaginings of human thought. That gives us some lit-the, dim, partial conception of what an influite God must be, away boyond all worlds, beyond all systems--still God. Wander through the depths of space--still God is there. And thus we get an approx-imate conception of the scale of God. Then I have shown you how Christ reveals the essence of God, his spiritual reality, and how he reveals to us the nature of God in his personality. Tone thing more: he gives us, so to speak, the pro-gene idea of the nature of that being. You get some idea of the nature of that being. You get some idea of the nature of that being. You gets what the disposition of the man is; what is the balanco-ing force; what prevails in his mind, as a distinct per-sonality. Is he good or bad? What is destine to reveals to use the nature to know that of God more than of man? Christ show was the proportion in which the attributes of God are been sacrificed ? what hearts have been broken to glor. What lese do you want to know? You want to know what the disposition of the man is; what is the balanco-ing force; what prevails in his mind, as a distinct per-sonality. Is he good or bad? What elements control hin? What disposition guides hin? Do we not want to know that of God more than of man? Christ show was the proportion in which the attributes of God are beauty and peace. Oh, the glory of God in the face of in us, and makes it a new creation, of wonder and us he proportion in which the at to know that of god more than of man ? Christ shows in us, and makes it is new creation, of wonder and us the proportion in which the attributes of God are blended, and they are so blended as to present us with the conception of God, just as the evangelist John tells us it is, that "God is love." God is spiritual; God is personal; but deeper than that, as the source of all, look up and feel that the universe, your soul, my soul, would the proportion prover of it all by which it is and and every soul is borne forward and conception between the universe. The universe is an of the universe is an of the universe is a source of all.

man is a baptized Christian, though there has never a drop of water touched him. He is baptized in the blood of Christ; and the blood of Christ is better than water.

EDWIN H. CHAPIN

At Broadway Church, N. Y., Sunday Morning, June 19th, 1859. 2014年1月1日 1月11日月1日日 1月11日月1日日

REPORTED FOR THE BANNER OF LIGHT, BY BUBE AND LORD.

The first epistle of Paul to the Corinthians has been called the most systematic of all his writings; but this, the second epistle, is the least so. It is all alive with an intense personality, now vibrating with gratitude, an intense personality, now violating with gratude, now with indignation, mingling the emotions of joy and of grief, and passages of practical business, with bursts of the gratest eloquence and the loftiest visions of spiritual truth. One of the special objects of the episite is the vindication of Paul's mission and authorepistle is the vindication of Paul's mission and author-ity against the opposing claims set up by other teachers. Of this vindication the text forms a part. The com-mendation of the apostle's teaching was in the mani-festation of the truth. He had not "Handled the word of God deceltfully." He had not preached from any base or secondary motives. All that he had to claim and fall back upon was the manifestation of the truth which he had made, or, in other words, the revelation of Jesus as the image of God; "for God," says he, "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.", Christ.

This a one of those passages in the Bible which, perhaps, had better be left to speak for itself, without any attempt at comment or paraphrase; so sublime in its suggestiveness, in its association of the material the suggestiveness, in its association of the internative with the spiritual creation, so magnetic in its very utterance that I shall not attempt any explanation of its meaning, or try to unfold it in detail; but I propose to dwell a little upon the central truth which it contains_the revelation of the Divine glory in the face of taing-the revenue of the Dynne group in the new of the Redeemer. This, I may say, constitutes the special truth of the gospel, and makes it a gospel. It is the peculiarity of Christianity, apart from all other systems of morals and religion. It is this that makes it, in a peculiarity of Christianity, apart from all other systems of morals and religion. It is this that makes it, in a distinctive and exceptional sense, a revelation. The prime characteristic of Christianity is not its teachings. There are many of these, no doubt, that we may find in other places. It is not in its miracles. The prime characteristic of the gospel is the personality of Jesus himself. And thus, when Paul refers to his labors as making manifest the truth, he does not speak merely of a formal statement of doctrine, but of truth as an of a formal statement of doctrinc, but of truth as an essential reality and substance,—the truth, truth in the sense in which Christ spoke when he said, ''I am the way, and the truth, and the life.'' The peculiar truth of Christianity, that which marks its claim as standing by itself, alone, original and distinct, is the glory of diod in the face of Jesus Christ. God in the face of Jesus Christ

Furthermore, I observe, that the perception of this truth involves a new creation. Shining in upon our hearts, upon the chaos of our doubts and fears and sinful passions, it creates a world of order, and pence, and beauty; even as when of old at the divine mandate, light shining out of darkness revealed the glory of a new heaven and a new earth. Thus the language of the text involves a twofold result: the revelation of the divine glory in the face of Jesus Christ, and the perception of that glory upon the part of man. With this twofold result kept in view, let us now endeavor

blended, and they are so blended as to present us with the conception of God, just as the evangelist John tells us it is, that...God is love." God is spiritual; God is personal; but deeper than that, as the source of all and the proportional power of it all by which it is ad-justed and made into God, if I may use the term of the infinite and the uncreated, the source of all is, that ...God is love." That is what Christ shows us. That is a still higher expression of the glory of God, is the face of Jesus Christ, the love of God. We can-not tell it now. When we want to know what the love of God is, where do we go. We go to Jesus Christ, to that love unmatched upon earth, to that kindness that never failed, to that goodness that was never ex-housed to that to the transmitter and the goodness that was never ex-to the love unmatched upon earth, to that kindness that never failed, to that goodness that was never ex-

to that love unmatched upon earth, to that kindness that never failed, to that goodness that was never ex-hausted, to that tender mercy that pitted all sorrow, to that compassion that passed no want or weakness by. We can only get a conception of God's love, as we go to the love of Jesus Christ. It cannot be told us. It must be shown us. It is in the face of Christ. It is not in any terms of explanation or definition. Need 1 urge the necessity of these allowers of this.

Need I urge the necessity of these elements, of this true life of religion, of pure, genuine religion? Why, my friends, what should we be without this conviction? We should get a conception of God as a spiritual being, the conception of God as a personal being; but we should ask what are his dispositions toward us. and oh, what a difference, according as that question is answered. Nature—oh, it is beautiful, it is inspiring upon such a day as this, in which we look abroad. It is a temple filled with the glory of God. And where-fore, after all? Conceive it to be the temple of infinite malignity, the vestibule and fabric of selfshness in-finitely extended. Would it be beautiful then? Would the light in the dewdrop be really pleasant, or would the goodness and love of God, and the sun and stars are only orbs of light, created by an arbitrary will, and wheeling by an arbitrary and omnipotent force. Re-store the goodness and love of God to its central place in the great economy, and they become glittering choirs of life and joy. Remove this fact of God's love, and still the universe stands a magnificent spectacle, the pomp of an almighty king; but the human soul comes in poor and add and threads in the wondrous comes in poor and timigrity king; but the numan soul comes in poor and cold, and kneels in the wondrous vestibule, like a beggar and a slave. "What am I," it says. There is an infinite majesty round about me. The Psalmist cannot begin to describe the majesty of God. All this maintenance are it God. All this majesty appals me, it oppresses me, it reduces me to nothing. Where can I creep before it? Where can I bow down?" The love of God is absent. Restore that fact and all things become beautiful again, and me to nothing where can I creep before it? and man goes like a rejoicing child to his Father's

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