

### {BERRY, COLEY & COMPANY, } NEW YORK AND BOSTON, SATURDAY, JANUARY 21, 1860.

#### THE SERMONS Of Reve HENRY WARD BEECHER and EDWIN H. OHAPIN are reported for us by the best Phonographers of But you-you now know my scoret; will you forsake New York, and published vorbatim every week in this paper. me 7 Will you seek the cave, and leave me here to die THIRD PAGE-Rev. Dr. Chapin's Sermon.

RIGHTH PAGE-Roy, H. W. Beecher's Sermon.

# For the Banner of Light. ADOLPH:

# THE POWER OF CONSCIENCE.

Translated from the German of Frans Hoffman, BY CORA WILBURN.

(HAPTER VI.- (CONCLUDED.)

Adolph, alone with the wounded Indian, sat down by his bed; and did all he could to alleviate his sufferings. But little could be done for birn. He called incessantly for water; the burning thirst seemed to oppress bim; but gradually he ceased to complain of the pain of his, wound.

A couple of hours passed on. For awhile the Indian lay quiet and with closed eyes; he breathed painfully. and a cold perspiration covered his brow. Adolph thought he was asleep; but, suddenly, he opened his eyes, looked wildly around, and sought to raise himsolf. He fell, mosningly, back. Adolph sustained his head, and endeavored to arrange his bed more comfortably.

"I thank you, senor," he whispered. "You are very kind to the poor, despised Indian."

"and I do it gladly; you need not thank me for it."

Good, good | And yet you shall see that an Indian can be grateful. Are we alone?" We are: you know my man, Gottfried, has left us, to go for a physician ?"

haston. Go and see that no one is prowling near. No other car must lieten to what I have to say. Go, I implore you | go quickly-there is urgent need of haste !" Adolph obeyed his impatient entratics; he left the

hat, and looked all around him; no human being was in sight. He returned and told the Indian so.

"That is well. Now, sit down; place your car to my month, and do not lose one svilable of what I whisper to you. Write down the words: Vallede Dios-a grove of mahogany trees-a gien to the north-entrance to the rook at the right | Have you written ?--write, write it, that you may not forget it-write it I say !" ... But wherefore ?'' demanded Adolph.

... Oh, write it down I write it quickly | I have not much time-my strength is all departing-write, before It is too late !!!

The young man drew his memorandum-book from his pocket, and wrote down the words, Valle de Dios-

With a faint smile, the Indian shook his head. "No, no," he whispered, "it cannot be; I am a dead man. alone, to be devoured by wild beasts?"

"Oh, no! I will not leave you; be calm, I entreat you," soothed Adolph, taking the cold, nerveless hand. 'I am no promise breaker; I shall not forsake you. Fear not: I remain with you."

A grateful look was the poor Indian's reply. He closed his eyes and lay quietly awhile. Adolph moved not from his bedside, and relinquished not his hand. A sudden shudder passed over the frame of the sufferer; be opened his oyes, and beholding Adolph's pitying face, a smile passed over his own, a sigh escaped his lips, a slight pressure of the hand, and he again lost consciousness. As before, Adolph made every effort to restore him, but all was in vain; the Indian awake not from this swoon.

The young man was still occupied in his humane offorts, when the sound of hoofs was heard, and scon after, Gottfried, accompanied by a physician, entered the room.

"God be thanked !" cried Adolph. "Please, basten, senor-the wounded man has fainted." The physician went to the bed, and bent over the

Indian. "I have come too late," he said. "This is no swoon, it is death ! There could have been nothing done to save him; this wound was a mortal cze."

"Poor Alonzo I" sighed Adolph. "But the murderer must not escape bis punishment! I will return with you to Pased."

"Who is the murderer ?" inquired the physician. A gambler, and villain I they call him Don Guer-

"He? oh. then you need not trouble yourself any further," replied the questioner. "He has fled beyond the reach of justice, and will take heed not to return to Paseo. He has gone to Chill, or to some other country, where he is unknown and can feel safe. So spare yourself the trouble, young sir; but if you desire it. I will state the case to the authorities; but I know they will not take pains regarding the death of a miserable Indian."

"It is a sad state of things, when crime has so much license in a country," said Adolph, with a deep sigh.

"It is end," responded the physician. "But I believe that every crime punishes itself. I have slways observed that the divine retribution has reached the transgressor whenever human justice failed to exercise its power. Soon or late, it will reach the murderer; and the ball or the dagger of the gamester will reach him; even as his treacherous weapon killed the poor Indian before us. Travel on in peace, senor 1 nothing can be done here, save to trust in the justice of Ged."

The good physician was liberally rewarded for his time and trouble, and as he returned to town, Gottfried was about to urge bis leader to continue their fourney, but Adolph motioned him to remain. They both dug a wrave beside the hat, and with an inward prayer, con

"Perhaps you are wiser than I. good male," said Adolph, as he softly stroked the creature's neck. "But we must sometime take this road; and, as we have sink to the ground; overwhelmed by his tumnituous gone so far. it will not make much difference for a half | feelings. Feebly and gaspingly he oried: hour more. Come, my good beast, forward! One

half hour more, and we shall have certainty. Come on, my good mule, come on !" The animal, thus urged, obeyed, and continued on

is way. Adolph, from time to time, looked at his to the hidden mine. The hand of time moved on, but "Five minutes more !" said Adolph. "If I meet

with nothing then, we turn back. I have allowed myself to be deluded long enough."

Five minutes longer | but, to make the best use of his time, he urged the mule on to a quicker pace. The patient animal passed swifty up a steep hill, and reach. If they were so many pebbles. 'Adolph gathered them ng the summit, suddenly planted his fore feet resolutely together, and stood motionless. Adolph uttered more. In a few hours he had accumulated a goodly a loud cry of joyful surprised, the reins fell from his portion of the ore, and wrapping it up, and putting hands, and with brightening byes he gazed upon the some of the pieces in his pocket, he closed the aperscene before him, upon the valley spreading beneath ture, concealed the crow in its usual place, and left the bls feet !' spot.

He saw the rock in the distance, the wooden cross upon its summit. He could no longer doubt; he had found the valley, even before the expiration of the allotted five minutes.

rock, the cross is found, the valley is before me; but shall I find the way to the cave?"

Adolph had almost given up all hope of over finding the valley. Great and pleasurable was therefore his surprise on finding it stretching before him; lovely and blooming as an casis in the desert it spread from north to south; and like a silver thread a stream wound in its midst. Green fields and blooming hedges formed the banks, and rocky walls enclosed it. In the distance he thought he saw a grove-his heart beat wildly, his head grew dizzy-could it be the grove of mahogany trees the Indian had spoken of? So far, all was realized; it was no dream. He dared to hope,

to find the glen, the cave, the wealth therein; the treasures that would restore peace and competence to the beloved ones at home I Adolph spent soveral moments to recover from his

Remembering the advice of Alonzo, he rode in a northerly direction; and in half an hour he reached the grove. One glance convinced him; it was the indicated place. vershadowed his triumphant joy. What if Alonzo has of his body. The Indians are a canning race; it is not | duty bound him. Impossible."

Then he remembered the fervent gratitude of Alonzo.

He was now utterly overcome; he panted for breath, and leaned against the stony wall, that he might not

"Oh, God, my mother ! She is saved; she is no longer threatened with poverty and trouble ! God, I thank thes for being the instrument of thy grace !"

It took him some time to recover himself. When somewhat calmed from his joyous excitoment, he rewatch and then looked around for the valley that led | traced his way into the open air. He gathered an armful of dry sticks, and roturning to the groute, he piled them together and set them on fire. By the vivid light thus obtained, he could see the extent of his treasure. He found imbedded in the rock, a vein of solid silver of astounding thickness. An axe lay there, which had probably been used to how off pieces of the precious metal. A quantity of pieces lay upon the ground, as carefully, and then proceeded to provide himself with

He found his faithful mule where he had left it. He mounted, and pursued his way to Paseo. When he reached the town, he went into a jeweler's shop and offered one of his pieces of silver for sale. The owner "So poor Alonzo spoke the traih," he cried. "The of the place weighed it, and paid for its fall value.

"This ellver is good and pure," he said. "If you can bring me more, you will always find a purchasor here. I presume you have discovered a mine?"

"I have, sir," replied Adolph; "and here, if you will buy ellver, I have more."

The jeweler was amazed.

"That must be a splendid velu, that yields such ore," he said, "I wish that you will continue to find plenty such."

"I shall find enough for my needs, I doubt not," said Adolph. And he took his money and departed. His pulses beat, his heart throbbed with joy. His most fervent, holiest wish was realized. ... Oh, my mother," he said in his heart, "this is the fruit of thy tears and prayers; for 1 am unworthy of such blessingsl'

Adolph completed the business required of him in oyfol surprise. Still dizzy with hope and expectation, Paseo, and returned, happy and contented, to Vomehe led his mule down the stody side of the hill, and then | ras, without another visit to his silver mine. It was mounting again, sped swiftly scross the blooming fields. enough for him that he had found it; and having proved by his own experience the mighty power that conscience exercises, he was now too conscientious to endanger the interests of his employers by any negli-"Found I found I" he cried. But a sudden doubt gence or self-interest on his part. He had engaged bis services for a year, and he fulfilled every duty that was descrived mo?" he murmured; "telling me of treasures required of him, remaining at his post like a brave solin order to ensure my stiendance, the careful interment | dier, moving not from the spot to which honor and • 0 . . 0

> A beautiful summer morning shed the fullness or its lory upon the earth; the af

turn-let us go, cousin; let us not enter the house; I fear I am not strong enough to rotain my self-posseselon."

Payable in Advance.

NO. 17.

"But, how is it, cousin, if the house and garden again belonged to you !" said Herr Freising, with a triumphant smile.

"To me? Oh, my God I what did you say?" cagerly inquired the mother. "I entrent you not to mack me-I connot bear it !"

"I am not macking you, my dear, good cousin," he replied. "A friend of yours has made you a present of it, or rather has returned it to you."

"A friend-present-returned? Surely I am dreaming !" said the bewildered mother ... What friend would do this? You are jesting with me. Come, Emma, we will go."

"You do not leave the spot !" cried Herr Freising. 'Take heart ! be strong and steadfast 1 You shall see this friend-he is close by-his name is Adolph-and there-look there I there he is himself!" Breathless and delighted, he stepped aside.

A young man stopped from the house, with radiant countenance and foy-illumined eye: with outstretched arms he approached, and fell at his mother's feet.

"Mother-dearest, best beloved mother I" he cried. in a voice that trembled with emotion. "Your son, your repentant son, has returned i Your blessing and the blessing of God has rested upon him. I can pay the heavy debt incurred; house, garden and all are yours again 1"

The mother went: Emma cried aloud for joy-all, three mingled their tears, and sobbed in each other's arms. It is impossible to describe such a meeting: thepen cannot pourtray it: Its blessedness and beauty can only be felt and understood by the sympathizing heart. . "And, how, my dear son," somewhat later inquired. the mother, when the first stormy joy had subsided, how did you succeed in obtaining such privileges ?"

"By the mercy of God and your precious blessing, my mother i" replied Adolph. "When my frivolous conduct, my sinful thoughticsaness had destroyed your peace, then God awakened my conscience, and I behald the enormity of my offence. The power of conscience. impelled me to use every effort to atome for the past .: I left home, and your blessing followed me. I found a. place where I could make myself useful, and I did all in my power to render satisfaction."

Adolph told them how he obtained the good will of the captain; how he remained in Peru, and came in possession of the silver grotto.

"I said nothing about the treasure I had found," he continued, "until the year of my engagement was past, and my friend the captain came to take me home to Europe. I would not remain in Peru, for my heart yearned to share its happiness with my beloved mother and sister. So I confided my secret to one of the firm, under the condition that one half of the proceeds of the mine were to be my portion. The condition was' gladly accepted; and, rich and happy, I returned to The house of Bach &

contract, and I then sought the means to execute a

favorite plan. With the help of our friend Freising I

succeeded; I bought your former property, and now

give it into your hands, and may you enjoy it many,

"What blessedness, what joy is mine !" said the

mother, with a grateful look to heaven. ... To Him be

the honor and the praise ! And you, too, my son, can

look tranquilly upon the past. Your errors have been

atoned for by sincere repentance, by your unremitting

many happy years, dear mother.'

grave of mahogany trees-glen to the north-entrance to the rock at the right. "I have written as you told me," he said, and read it aloud.

"That is right," said the Indian, and a gleam of listen further. The valley de Dios is distant two hoprs' ride from here. To reach it you must go west-ward. There is no path, but you will know the spot by a mass of rock, on the summit of which arises a weather beaten wooden cross. You must descend the hoprs' ride from here. To reach it you must go westweather beaten wooden cross. You must descend the rocks, and follow to the north, until you reach a grove of mahogany trees. You cannot fail-it is the only grove in the valley. Five hundred paces from these i

signed the body of the Indian to it, and covering it well, placed thereon large stones and rolled several pieces of the rock upon it, to secure it from the aggressions of the wild beasts abounding in that region. satisfaction passed over his swarthy face. "And now When this last duty of gratitude had been fulfilled Adolph was ready to depart. He and Gottfried mount

#### CHAPTER VII. THE TREASURE.

ver; and all that he has told me, is probably a fevered

Yet one day he inquired of the miners if they knew

This renewed his doubts; the workers in the mines.

ther in that direction.

Although burning with impatience to convince himthere is a ridge of rocks; a little stream winds among self of the truthfulness of the dying Indian's statethem. You follow the course of this stream until you ments, Adolph was compelled for several weeks to hope reach a cave, to the right of the stream; the entrance and fear alternately, without taking a stop to seek the is difficult to find, for it is overgrown with bushes. It indicated place. There was so much to put in order, is seven hundred paces from the beginning of the to arrange; so much work to superintend, that it took stream. You must count and search. When you have all his time, and all his strength, to attend to the busifound the entrance to the cave you must creep through ness in Vomeras. - He had scarcely, the necessary, time the narrow opening. The cave receives light from for repose, and the journey he meditated would be one above. You then turn to the left. Ten paces from the of several days. Strange to say, as time passed on, he entrance you will find a picture of the sun, hown out lost his faith in the communication of the Indian; he upon the solid stone-that is the place. In a cleft you began to doubt whether the secret confided to him was will find a crowbar; turn it in the cleft; it will give | not the mere raving of delirium. It almost appeared way, and you will find the source whence I derive my | to him as if it were a dream, that promised boundless wealth. Enough; I can speak no more. Remember wealth, to be dispelled on awakening. "Alonzo was mortally wounded, he suffered from fe-

the picture of the sun -seven hundred paces - the stream- Valle de Dios 1-oh, oh, oh !"

hallucination," said Adolph to himself. The effort had exhausted his remaining strength; his thoughts grew confused; he fell back, with deep suffering imprinted on his countenance; he grouned of such a place as the Valle de Dies. They had never several times, then relayed into unconsciousness beard of it, and knew not that such a valley existed. Adolph, almost stunned by the bewildering communication that opened so glorious a vista into the future. acquainted with that region, surely would have known yet left nothing undone that could administer to the of its existence, if indeed such a place there was, save wants of the wretched man. He used every effort in the fevered phantasy of poor Alonzo. And yet, within his means to recall him to life; he sprinkled his whenever he looked at his memorandum, he saw the face with water, poured water into his holf-opened lips, spot so clearly indicated; and then he remembered his chafed his hands and fect, and finally succeeded so well conversation with the stranger at the lan in Pasco. that the sufferer once more opened his eyes. Hope and doubt alternately claimed possession of his "Not yot released !" he whispered, as if astonished feelings, but doubt predominated; for the promised

to find himself yet alive. "I hope you will be restored-that you will escape not bring himself to accept of its reality.

death." said Adolph.

and afforded the opportunity so anxiously desired. "No, no-my fate is scaled !" replied the Indian, in a low voice. "Do not forget what I have told yon. I Adolph received the order to go to Pasee to conclude mean well with you. You will find treasures enough some necessary business arrangements for the mines. to last you a life time-to give you wealth for you and The road led almost to Alonzo's but, and Adolph determined to make at least one effort to find the valley. yours." He requested, therefore, permission to have a day or

"But I must be dreaming !" said the astonished youth.; "I have been told that an Indian never reveals two allotted to his own use, which was cheerfully the source of his riches to a white man."

granted; and so, despite of blmself, full of hope and "It is so," replied Alonzo; "but you have been expectation, he pursued his way." kind to me; you took my part against the treachery of Before noon he had reached Alonzo's hat, for he had the white man; you took my part, and sought to save started long before daybreak. The Indian's grave was my life; you left your companions, to render me assist undistarbed. Once more, he took the memorandum ance; you have been a brother to me. Alonzo is the from his pocket and read the words inscribed there. last of his family; he has no brother, no sister, no rela-"Well," said he, "the information is plain enough the question is, whether such a place exists. I will tions who should inherit his secret. He had determined it should go to the grave with him; but you try, at all events, to find it." come. Alonzo is grateful; be gives you his riches; you shall be his heir. Promise me only one thing- | path, and he rode thus for an hour and a half over a do not let my body become the prey of wild beastshilly country, looking ont for every prominent rock and the wooden cross, indicated in the directions. He promise mo this !"

I promise, and shall keep my word, so help me saw only barren meors, rough hills, and rocky delles, God I'' said Adolph, solemuly. ... If die you must, you | The mule appeared to weary of the rough, stony road; can die in peace [ But I still hope for your recovery; his pace elackened, and at length the animal stood still Gottiried will soon return with the physician, and he and shook his head, as if refailing to proceed any furwill use his art to restore your ficeting strength."

could not so dissemble ! he was candid and truthful. I will continue the search."

and pursued his further investigations on foot. No huwent on. He walked thus until he reached the desig. Joy, as he saluted mother and daughter. nated glen.

"I have nothing else to do now, than to follow the gleefully rubbing his hands. "You must for this time stream, and count seven hundred paces, in order to take some recreation, madame. You need not work so find the cave," said Adolph, as he passed quickly on. hard, especially since the time the good Captain Ren-At the end of his counted walk he paused and looked | ger brought you Adolph's carnings.

.. It does no harm to be industrious, cousin," replied ound him. To the right was a huge rocky wall, covered with thick bush and mosses, that seemed to reveal the lady; "beside, that money belongs to Adolph, and no opening. But Adolph would not permit his hopes not a shilling of it shall be touched by mo. Thanks be to God, we earn what we need, and Adolph may some to sink, and he sought dillgently. With the sharp giance of a falcon he scarched amid the bushes, and time use the money to better advantage than we can I am contented and happy to know, by the captain's at length found a place somewhat less densely covered; report, that he has reformed, and has become a good in a few moments he found a sort of path amid the bushes, and, following it, he stood before the entrance and honorable man."

"Yes, God knows he is !" said Herr Freising, hearti of the cave, at which aspect he could not retain an exly. I have beard of him this morning, and the news clauntion of the deepest joy. Without a moment's reis glorious ! The Messre, Bache & Company cannot sufflection, he threw himself upon the ground, and crept through the narrow entrance. Ho succeeded in gaining | ficiently praise him. And for that reason, I do not want you to sit so quietly here to-day. The morning is the interior without much difficulty; it was sufficiently so beautiful, the sunshine is so cheering, the heavens lighted from above to render all objects visible. Adolph sought with tremulous haste for the picture of the San, | so blue, you must take a walk with me. I will take f which Alonzo had spoken; and when he baheld it. no denial. Quick. Miss Emma, get your bonnet and in the very spot he had designated, he uttered a new shawl-we will take a stroll along the banks of the ery of delighted surprise. But little remained to be Elbe."

The mother healtated on account of the accumulated dong; to seek for the cleft in the rock and the iron work, but Herr Freising threatened silence upon the crowbar. One moment, and he held it in his hand. He placed it in the cleft, used all the efforts his youth good news received that day, if she did not immediateand strength were capable of-the rock gave way, a ly accommpany him with Emma; so she yielded the wide aperture was disclosed. He was about to press contested point, and they left the house. They passed brough, when he suddenly stood as one paralyzed ! out of the city, toward the banks of the Elbe, further Ilis arms fell to his side, the instrument fell from his and further, until they stood before the pleasant house hand, deathly pallor overspread his face. He had been and garden once owned by the widow. Madame Brack. nterrupted in his labor by a low, mocking laugh from enberg shook her head, and said, sadly:

thout. "I am betrayed," he murmured.

Again the mocking laugh resounded. Adolph sum moned all his resolution, and, taking up the only treasure was of so vast, so fabulous a nature, he could At length there came a time that renewed the hope, nvo.

He saw no one; carefully crept through the entrance, and carefully looked around. "If it is a wanderer," he said, "honestly passing by, I will sharo with him; but if it is a robber, I will defend my property with my life, for it has been given to me by Alonzo."

concealed in the bushes," whispered prudence. Suddenly, and quite near him, sounded the ringing, sarastio laughter. He drew back in alarm.

"Who laughs there ?",

aughter himself. "Fool that I was, to be so fright ned," he said. "It is only a bird." It was indeed a small parrot that had uttered that shrill laugh. As Adolph discovered him, he was in the He urged on his mule to the westward; there was no ered, ho spread his variegated wings and flow away. Our advanturer quietly returned to the cave. He found everything as he had left it; he pressed

in his hand !

gardens were musical with the song of birds. The same Herr Freising who the year before had so storaly Adolph dismounted, and fastened his beast to a tree, | turned away from his suppliant clork, now entered the room in which Madamo Brackenberg and Emma sat at man being was in sight; and he counted the paces as be their usual work. His face was absolutely radiant with

"Always at work, always so industrious (" he said

efforts to do right. Thank the Lord ! that he awak .. ened your conscience, and imposed on you the bitter pange of remorse. Without these pange and sufferings, that were a revelation of the power of conscience upon the heart, you would have been a lost, an erring soul i Yes. yes, the voice of conscience is a powerful and awakening voice ! Blessed are those that hear it and obey; for it is the voice with which God the Lord. speaks to our souls in the hours of temptation and danger."

> In America, we are all living to work; in Europe, there is little of this feverish unrest-they barely work to live; and it is folly to say which is right-cach people do as an unseen destiny impels them. A great overruling power quiets the life-pulse of one nation. and sends bounding along in a hot, foverish, throbbing tide, the life-current of another; and it is only when cycles of ages have passed, that the great events intended to be gained by His wise direction are shown; but individual man, like the silly fly on the wheel in the fable, will continue to fret and fumo, and fancy he creates all that is made; he may mar for a while, and cause jerks and harmless confusion in the great whirring machinery, but that is all-be is still but the fly on the wheel, or one of the trifling accessories to a great system.

Of making many books there is no end; and much, study is a weariness of the flesh.-Ecclesiastes, the preacher.

#### Written for the Banner of Light, HONEST AND MERRY. BY COUSIN BENJA.

"T is well to have a ten-pound note At interest on demand; "T is well to own some stock in trade If honestly you can I 'T is well to count one's friends among The mighty and the small, But a morry, loving, houest heart, Is better than them all 1

'T is well to have a mansion made Of granite, brick, or wood; "Tis well to have one's table spread With daintics from abroad ; But should the needy chance to call-Ob, bld them long remain. For a morry, laving, honost heart, Should never know a stain!

The rich man has his bags of gold ... And acres without number; But I would not give my morry heart. For all his would and glunder; For when Death robs him of his wealth. Oh, how he'll shake and shiven. While I shall take my morry nears : With me across the river 1 Thatchwood Cottage, 1860.

weapon at his disposal, hastened to the entrance of the sold Herr Freising, as he opened the gate and urged his

He still saw no one, and heard no footsteps. "He is

No one to be seen! At last he broke into hearty through the opening ho had found, and beheld himself lingered upon them. But, as they approached tho

reigned. He saw glimmering objects scattered opon deep sigh, she said: the ground; he seized upon the one nearest to bim, and returned to the daylight; he held a heavy bar of eilver | now-ah ! with this little property. I have lost much

"You should not have brought mo here, cousin; the sight of this place awakens painful recollections." "Pooh, pooh | I mean to take you still further; ] shall take you into the house and through the garden." lingering companions to enter. "So," he continued.

now think yourselves at home, and try to forget all that occurred since then and now. Take heart, cousin! enjoy the present. It is so beautiful here, it makes one forget everything else. Courago, couragomy cousin | Do you not find the garden greatly improved ?"

"Very much so," replied Madame Brackenberg. "The present owner has added many improvements; and our dear little house looks fresher than over. Woll, ho is a tich man, and can afford it."

a peculiar and meaning smile. "But look well around you; you will find many things that will please you." Mother and daughter walked up and down the garden; and were much pleased with all they beheld, greet them like trusty friends, met with after a long parting. A thousand recollections were awakened. and all were so sweet and lovely, their thoughts gladly In a sort of pavern, in which an uncertain twilight house, the brow of the mother clouded, and with t

"Yes, then-then all was hopeful and cheering: but of the joy of my life. The melancholy thoughts re-

"Yes, yes, he can afford it," said Herr Freising, with act of repeating it; and when he found himself discov. The familiar trees, hushes and flowers, appeared to

#### LIGHT. BANNER $\mathbf{OF}$

Written for the Dapher of Light. LINDU, Respectfully dedicated to Mr. and Mrs. O. E. Machi-DT JONN WM. DAT.

> Boft the sunlight wakes the morn-Broad its kindling aplanders dawn f Bright the million dow-drops gleam, Like the pearls of castern stream! But with noontides heat they rise Vibwiess to their native skics!

> Wheels the ann o'er noontide's crest-Trooping downward to the west, Pour his glittering legions, free As thy waves, oh " Forest Bea!" Noisoless, to the twilight shore, Evening brings the dow once more!

Thus, oh love, thy dawn appears, Brightning through a mist of tears-At its noonlide, pure and high, Bwift its fancled terrors fiv I Be its evening calm and bright-Dimlose as the Polar night |

Friendly eyes with moisture fill-Priendly hearts would shield from ill : Live in truth, and noble deed, Noisclessly the moments speed I Let your pure example shine Clear as day a meridian line l

No'er may friendly cyclide fill Through your journeying calm and still-'Till the evening grey and cold Shrouds life's rearward headlands bold [ And before doath's heaven-bound gale Sweeps your galley's trembling sail I Annisquam, Mass., Jan. 3, 1860.

MAN AND HIS RELATIONS. BY S. D. BRITTAN. SECOND SERIES.

# CHAPTER VIL

THE PHANTOM CREATION.

The organs of sensation do not always convey correct information to the mind. When the corporeal instruments are not imperfect in their structure, or their general integrity otherwise impaired, the functions may still be temporarily deranged by the improper distribution of the medium of vital motion and sensation. The subtile agent that transmits the images of outward obfeats to the reasonium, may be so disturbed from causes within and without as to occasion all sorts of illusions. and

"Strange phantems, rising as the mists arise," deceive us with their mysterious semblance of reality. Whenever the nature of the case suggests the possibility of deception, it is proper to test the revelations of one sense by the exercise of all the others, (so far as they may be employed in the trial.) and by ald of our Renson. It is seldom that an illusion of more than one sense occurs at the same time; and hence, if we have the concurrent testimony of two or more of the senses to the fact of the existence or occurrence of any outward object or event, the probability of our being deceived by sensational illusions is greatly diminished; and the strength of the evidence-of the reality of what appears to have an objective existence-is increased in proportion to the number of these witnesses and the coherence of their testimony.

Wherever substantial things exist we may reasonably expect to find their shadows, more or less clearly defined, and as widely varied as the nature of the objects themselves, the degrees of light-state of the atmosphere, and the strength and clearness of the individual powers of perception. The irisated arch has its secondary how formed by the second reflection and refraction of the son's rays, and those are segments of concentrio circles. Descartes doubtless furnished the true theory of the exterior bow, in his Dioptrice; and the philosophy of this spiendid meteoric phenomenon was clearly explained-and the disposition of the colors in the solar spectrum accounted for-by Newton's great discovery of the unequal refrangibility of the different nrimal rays. The shadows or images of natural objects often appear at great distances from the bodies they represent, as in collipses of the sun and moon and the transits of the planets. But the optical phenomenon known as the mirage, offers a more suggestive illustration. This is sometimes seen by the traveler on the great Eastern deserts, but more frequently by persons sea. Ships have been perceived and r ognized a the distance of thirty miles or more-even before they were visible above the horizon's verge-by their inverted images seen in the upper strate of the atmosphere. This singular illusion-known among the Italians as the Faia Morgana-is perhaps nowhere more perfect than along the Straits of Messina, where-if we may credit the testimony of travelers-the various objects on shore are represented with remarkable fidelity in the erial regions above the sea. M. Monge, who read a philosophical paper on the subject, before the Institute at Cairo-at the time of the invasion of Egypt by the French-referred this singular phenomenon to the dif. ference in the density of the upper and lower strata of the atmosphere. He supposed that the rays coming from the lower portions of the atmospheric heavens are refracted by coming in contact with a stratum of air of different density, and in such a manner as to produce the images of terrestrial objects in the sky. The laws of light and the philosophy of vision may possibly aid us to suggest the proper explanation of many optical and spectral illusions. It is worthy of observation that ideas have forms, which are only imperfectly represented in their material incarnation; and a mental conception may be sufficiently forcible to leave a distinct image seemingly before the eye as well as the mind. When the electric forces of the brain are deranged, and, especially, when they are greatly intensified in their action, from whatever cause, the ideal images become so vivid that they may be duplicated by re-Acction, and thus be made to assume every appearance of outstanding forms of the objective creation. A whole Phantom World is thus suddenly called into be ing. The fantastic shapes stand by the midnight watcher in his lonely vigil: they baunt the unteranted houses; they appear in the dim twilight about graveyards; they are multitudinous in the deserted halls of old castles; and they start out from the deep shadows of every venerable ruin; while the guilty man hears their low wall in the autumn winds, or their footsteps in the rustling of the leaves. The brain and the visual organs become a kind of phantasmagoria, the images of what is within being cast up from the cerebral camera, and made to appear like tangible objects. Even in the broad light of day

churchid membrane, or second coal of the eye. When Ing from a billous fever, for many days I could see my the images are derived from external forms, they are own body and conceive of myself altogether, only as transmitted by means of the electrical excitation at a pile of hickory plank by the road-side. Being greatly the extremity of the optio nerve, occasioned by the worn and attenuated by a long confinement, it was not rays of light reflected from the surfaces of such ob- without an adequate reason that I was constantly jects. That an intense mental action and corobral iroubled by great pressure on the bottom plank, which excitement may suffice to produce bimilar pictures on was required to support the superincumbent weight of the same delicate membrane, and that such images all the others. Thus the senses are deranged by diswould appear to be objective—often at a distance from case. In inflammatory fovers, especially when the electhe observer-there can be no room for a rational doubt. tro-nervous excitation is very great, the shadowy hoats Thus highly imaginative persons, whose thoughts and of the Phantom World often gather in great numbers passions are strongly conceived and powerfully exer- about the sick man. Ambition and fancy build their airy castles; the livclacd, sometimes project images of their ideal concep-

tions from the brain, and are startled on beholding the ing creations of Genius are unveiled in our presence, and Utopian visions, born of the poetle imagination. Some of the phrenologists profess to have discovered are cast up from the mental camera into the moral and located a particular organ, whose office is said to heavens. If the phantom throng were all of this dobe the production of spectral illusions; but this as scription they might be comfortably endured, and sumption does not so well accord with the facts in the many, no doubt, would be inclined to say with Pope. "Yo soft illusions, dear deceits, atise !" case as the view in which they are regarded as reflex.

images of ideas, produced by the retroactive powers of But, alas, the hosts of hell follow in the train i Those the mind, more or less clearly defined according to the who make a free use of parcetics and slimulants, soondistinctness of the primary image. Dr. Abercrombie er or later disturb the forces of the nervous system. refers to the experience of Dr. Ferriar, who, after and many learn at last, that their own disordered facviewing any interesting natural scenery; a military ulties are the open portals of Paudemonium. The review; or some venerable ruin, could reproduce the senses of the opium eater are often strangely deranged, whole ploture at pleasure-whenever he had occasion and his faculties saily impaired. The poor wretch rento retire to a dark room-and with all the apparent dered delirious by alcoholic stimulants, is left to reality and brilliancy of the real scene as actually wrestle desperately with foul demons and every nameviewed by daylight. The same author speaks of a man less monster. Basiliks charm him with their fatal who had been looking steadily, and with intense in- magnetism, and flory scripents coil about the distracted terest, at a picture of the Virgin, until-on suddenly brain. When the delirium subsides and the fearful tenraising his head-he was startled and amazed at be sion is succeeded by the reaction, the nervous system resembles an untoned lyre. The nerves are morbidly apartment. Bir Isaac Newton appears to have been impressible; all sounds seem to be harsh, and all scenes are repulsive or terrible. The poor victim starts at a footfall, or turns pale at the rustling of a leaf. The gentlest music of the summer winds is hollow and mournful as the despairing wail of imprisoned spirits. Where once he beheld only graceful forms, warmed with youthful fire, and all glowing with love, now cold, spectral shapes appear-grim featured and ghastly-to haunt the long, deep midnight of the soul. It is granted that these are extreme conditions, and yet in delirium tremens and other forms of disease, which result from excessive dissipation and protracted abuse of the nervous system, they frequently occur. Such cases most impressively admonish us that we trifle with our neaco, when we defile the temple of the soul.

## ANOLENT GLIMPSES OF THE SPIRIT LAND.

## NUMBBR TERBE.

With many writers there is an educational and moral cowardice which withholds them from measuring their own by the same rules with which they would measure other people's religion. Their own is sacred-their neighbor's is not. Their own is directly from heaven -their neighbor's is fabulous, though the mode of obtaining it be the same. Even Sir Wm. Jones, before paying tribute to the many beauties of Persian recality, as may be determined by his preconceived idea. common in that early age to a much wider range than

Diodorus informs us that when Antiochus took Jeruand father. The widow was most impressively ad- none was to enter by their law but the priest; in dressed by a voice so much like that of her husband, which, when he found the image of a man with a long that she was forced to believe that he had spoken to beard, carved in stone, sitting upon an ass, he took it her from within the vell. The oracular shade com- to be Moses, who built Jerusalem, and settled the manded her to give the daughter to their guest-who nation, and established by law all their wicked ena was worthy of her-and he declared that he was him- toms and practices, abounding in hatred and enmity to solf suffering the pains of purgatory for having refused all other men." Again, this author, in noting the his consent to their union. Of course young Brabant claims of different nations in referring their laws to yas politely complimented as a man of fine accom- some good Genius or Godhend, as Jur olishments and an excellent character. It is scarcely says "that Moses alleged the God called JAO to be the necessary to add that with this emphatic endorsement author of his." He also speake of the common pracfrom on high, the venerable matron decided to accept lice of toting Gods from one locality to another in arks or tabernacies. Ho says "the Egyptians every year carry Jupiter's tabernacle over the river into mened at Lyons in the mansion of a rich banker by the Africa, and a few days after bring it back again, as if name of Cornee. After cultivating this man's ac the God had returned out of Ethiopia;" hence, probaquaintance, and acquiring his confidence in a good de- bly, our Bible exclamation that "Ethiopin shall stretch By the same author we learn that doves or pigeons were adored as the visible manifestations of the Syrian deceased relations, commanding him in the name of Goddesses, as well as when they were the messengers God to assist his guest by giving him a large sum of of the spiritual guardians of Jesus. He also speaks of money, for a certain humane and religious object. The some of the people of India as being "skillful in matcunning valet did not omit to affect the utmost surprise | ters relating to the affairs of the dead in the shades on the occasion, accompanied by expressive signs of below"-that they were skillful in prophecy of future awe and apprehension. Cornee took time to deliber events, and that if any of these philosophers proved to ato, his avarice, however-more than anything in the be mistaken in their prophecies, they were to remain Grote, in his history of Greece, has the manhood to quent interview, and the banker could no longer resist | let fully appear the prophecy and fulfillment and other the voices which appeared to come from above, and manifestations of the Grecian Mediums without trying with the authority of Heaven. Cornce yielded to the to make them inferior to the Jewish. On the contrary, mysterious oracles, and Louis Brabant returned to Paris it appears that the Gentiles were even more successful with ten thousand crowns, and soon after led the object in divining fature events. In early days, the Prophet Tireslas was considered an infallible oracle for all Greece, and his daughter Daphne, as Diodorus relates, was nothing inferior to her father in the art of divination. She was a pricetess at Delphi, and spoke as the The fratornity had just been deprived of one of its spirit gave her utterance in such prophetical verses, most distinguished members. While M. St. Gill was that it is claimed that Homer borrowed from her for the adorning of his poems. She was an inspirational persons who accompanied him, and who spake with or trance medium, and was supposed to have been inspired by the tutelary God of Greece. Herodotus, in character with his times, was a Spiritualist, and was initiated into the mysteries whose revoice seemed to fall from the roof of the choir, and to ligion is interwoven through his history. We touch inspire emotions of the deepest solemnity in the minds only upon a case here and there as sefficing for our purposes to show that divine' revelations were as common without, as within, the pale of Palestine, and that soothsayers or prophets were as reliable on Heathen as own behalf. The whole community was immediately on Hebrew ground. Both were clairvoyant, and in rapport with the inhabitants of the imponderable world, whom we term Gods, Angels, or Spirits. "The Gods of popular religion," says Cicero, "are the souls of mortals defied." This intercommunion of the two worlds was then as now but darkly understood, and the priest-class have ever striven to maintain an ignorance of mysteries as the mother of devotion. Mr. Gibbon has well remarked that "Every mode of religion, to make a deep and lasting impression on the human mind, must exercise our obedience by enjoin. ing practices of devotion for which we can assign no reason." Hence Dr. Bellows, with fossilizing preclivities, would clothe naked Unitarianism in the castoff rags of olden imbecilities. But when we meet our at once discovered that he was ten fect high, and that guardian angels, and talk to them face to face through our home circles, with no priest to mystify, there is author mentions, on the authority of Baron Larry, the short work made of forms, ceremonies, or vitual tom. fooleries. True, we must be observant of the delicate laws and harmonics which govern the inter-rolations of spiritual with incarnate spheres; but, in this, there is no room for the dross of the old theologies. We have already alluded to Polycrates, who, unheed. ing the predictions of the prophets and the vision of

his daughter, was put to a miserable death. Full as is barbarous nations, indeed, we meet with proof that ancient distory of that linked causation which can only they likewise powers the gift of divination and probe clairvoyantly or spiritually discorned, yet there were sentiment. The Indian Calanus, when led to execunot wanting these of old time, as new, ready to main. tion, said, while ascending the funeral pile. Oh, what tain that "mortals know nothing of futurity, and there a glorious departure from Hie I after my body has been prophetio Scors are all impostors." Dr. Felton would consumed by fire, my soul shall depart to a world of say meen to this, unless, perhaps, you should disturb light i' And when Alexander asked him if he had the elairvoyants and Score of the Bible.

Jews in the exclusiveness of their religion. "They af. Olled; for a few days afterwards Alexander died in Babfirmed Zamoluis, their God, to be the only true God, ylon." This was also foretold by the Chaldean Magi, and assorted the worship of all other nations to be ad. Scers, Prophets, or Medians, who warned Alexander dressed to more fictions and chimeras." They differed of his impending crisis. from the Jews in that they believed in the immortality of the soul; but they were as barbarous, bloody and ferocious in their exclusiveness, as even the Hebrows of ence of real life is equally rich in them." their time.

the only pillar of sait that spangles in the dews of the his account of that war. in which he accompanied the Orient; but that in the deserts of Africa ... vast pillars younger Cyrus, relates the visions which he saw, the of sait are discovered, from the sammits of which flows accomplishment of which was marvelous. Shall we, a stream of water equaliy cool and sweet." How then, say that Xenophon was a liar or dotard? What many a weary pilgrim may thus have slaked his thirst shall we say, too, of Aristotle, a man of singular and from the ever-flowing tears of Lot's wife, the Niebe of almost divine genius? Was he deceived himself, or Paleatino.

We also learn from this author, that a certain Pheretima had so provoked the indignation of the Gods, that so perished miserably." This, says the translator, the and vigor. . . . And that the dying are often Rev. Wm. Belos, cannot fall to bring to the mind of possessed of the gift of divination, Possidonius conthe reader the miserable end of Herod, surnamed the firms by that notorious example of a certain Rhodian, Great.

"And he went down to Casarca, and there abode; and upon a set day. Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost."

By the same author, we are informed that Hipdisaster which afterwards befel him, and that Periander received a test of the spiritual identity of his wife, Melissa, by sending to consult the test medium and oracle of the dead, the Cumunian Sibyl, which was equivalent to sending to inquire of God through Bibyls, Scors or Prophets of the Bible; as we read in Samuel, Beforetime in Israel, when a man went to inquire of lot to fill the place of Judas.

God, he said, Come, let us go to the Sevr." Wilkinson says, "The religions resembled each other, One."

The dove was sacred to Astarte, queen of heaven. It by a divine inspiration. ras also supposed to be a medium for holy spirits in the time of Jesus. "Jonah" signifies a "dove," and the connection between "fish" and Joppa is remarkable. Say Rawlfnson and Wilkinson, in their appendix to Herodotus, "Both the Syrians and Assyrians considered the dove a goddess," or symbolic of a love ly and beautiful spirit; and Homer sings:

-"No dove of swiftest wing.

That bears ambrosis to th' etherial king."

Nothing stands more distinctly out than the similarity of ancient beliefs in the interpositions of tutelary Fods; nor is it possible to make an exception of Judasm, as beyond the plane of contemporary civilization. Josephus and Philo-Judaens, as well as the Bible itself, epresent the interposition of Providence from the same standpoint, alike in their claims with the Gentile auhorities. If the tutelary God of Israel was fond of the blood of bullocks and the fat of rams, with libations of wine, had respect unto Abel and his offering, as a sweetsmelling savor unto the Lord, so, too, the infernal Gods of Homer:

"Thick and more thick they gather round the blood, Ghost thronged on ghost (a dire assembly) stood."

If the Hebrew "Lord cast down great stones from caven" upon the enomies of Israel, so too we read in sceptics of to day. Modern knowledge will confirm the Greeian religion that it was by the benificent intervention of their Gods, who opposed to the invader the negative philosophy. With much garniture of fable Persian invasion was destroyed.

In matters of divination, the parallel will hold as ap- day, and will be redeemed to light. plicable to Jew as to Gentile. If it be replied that In Scipio's Dream, Cicero has given an apt counterparts of the Bible forbid this, so, too, was it forbidden part of modern unfolding. The soul or spirit of the by the esoteric or private religions of the Gentiles- elder Scipio appears to the younger of that name, and that is, the vulgar or people should not practice it, but says, "Consider your body only, not yourself, as moronly the initiated or priests. The Elusinian Mysteries tal. For it is not your outward form which constitutes condemned necromancers to death the same as Mosces; your being, but your mind; not that substance that is for should such mysteries be known at large, to the copic, as may be in modern democratic spirit-interourse, who would go to the priest, when circles would which flourishes, and feels, and recollects, and foresees; he formed for open intercourse with angels or with Gods.

anything to say to Lim, "Yes," replied bo; "we shall The ancient Getes bear a close resemblance to the soon meet again." And this prophecy was soon ful-

> In giving a synopsis of these things, Cicero adds, "All history is full of similar accounts; and the experi-

"Again," he says. "what a man, and how great a It would seem from Herodotus, that Lot's wife is not man, is Xenophon, the pupil of Soorates. He, too, in does he wish others to be deceived, when he informs us," &o., &o.

Again: "The body of one who is asleep lies like that whilst alive, her body was the victim of worms, and of one who is dead, while the spirit is fall of vitality who, being on his death bed, named six of his cotem-

poraries, saying which of them would die first, which second, which third, which next to him, and so on." "There are, he imagines, besides this, three ways in which men dream under the immediate impulse of the Gods; one, when the mind intuitively perceives things by the relation which it bears to the Gods; the second, arising from the fact that the air, being full of immor. tal spirits, in whom all the signs of truth are, as it

were, stamped and visible; the third, when the Gods parchus had received intimation, in a vision, of the themselves converse with sleepers-and that, as I have said before, takes place more especially at the approach of death, enabling the minds of the dying to anticipato fature ovents."

Here we find Milton's expression, that "Millions of spirits walk the earth," and divination by lot was practiced by the Christian Apostles, who divined by

Bason was rather inclined to the reception of the truth of divination, but as it will be some time before partly from having a common origin, partly from di- we reach his time, let us continue a little more with rest imitation, and partly from adaptation." and that | Cicero, who says, "There exists in the mind a presen-Many carly Greek philosophers admitted an ideal timent, which strikes the soul from without, and which deity as a first cause, a divine intelligence, the "holy is enclosed in the soul by divine operation. If this beinfinite spirit" of Empedacies, or other notions of the comes very vivid, it is termed frenzy, as happens when the soul, being abstracted from the body, is stirred up

> • What sudden trapsport fires my virgin soul ( Which decade transport area my virgin soul My mothor; ob, my mothor; -dearcst name Of all dear names! But ob, my heart is full Of divination and imponding futes, While dread Apollo with his mighty impulse Urges me poward." This is equivalent to the Bible expressions-.... The

spirit of the Lord is upon me," "Thus saith the Lord," Ac. &c.; and though Hebrew and Centile prophets had not always the gift of clairvoyance to foresee in every case correctly, yet says Cicere.)... It is sufficient to prove the existence of divination, that some event should have been once so correctly divined that none of its circumstances appear to have happened fortuitously. ' And as a multitude of such events have occurred, the existence of divination ought not to be doubted. • • • • • • • • have already quoted in its favor Pythagoras. Democritus and Socrates. There is no exception but Xenophanes, among the ancients. I have likewise added the old Academicians, the Peripatetics, and the Stoles; all supported divination; Epiourus alone was of the oppo. site opinion."

We have said that Cicero was a Spiritualist or believer, for the weight of his argument appears to lie on this side; but ho is a lawyer withal, and urges the other side with as much skeptical force as prevails among the many of his spiritual phenomena, and disperse his nore terrible arms of storm and hurricane," that the in . Hebrew and Gentile elairvoyance and divination. there yet remains a basis of truth which reaches to our

> palpable to the senses, but your spiritual nature. Know, then, that you are a God-for a God it must be and governs, regulates and moves the body over which it is set, as the Supreme Ruler does the world which is subject to him." Cicero has very much more on kindred topics, but we have not room to cite him further. Every step in' Gentile and Hebrow theology shows their caotoric and common origin from the imponderable or spiritual world; and that all their crusts and ritual worships were only the gross coverings and swaddling-clothes of the undeveloped spirit. It is the effort of our dyingchurches to bind us with the ligaments of the ancient. status, and many a younger birth will be so swaddled, and thus deformed in growth; but the strong will break the bands, and walk in larger newnoss of the modern life. Not what exclusively was said by them of old time, as utterance from the spirit-world; but what does the same world utter now, and what are its diviner revealings? Wherein the old is better or as good, let us adopt, not as dominating authority, but as congenial with divino out growth of to day. Then It is that the dead fathers shall speak with the living God-Jesus shall be the shining light, and "every scribe instructed into the kingdom of heaven shall bring forth out of his treasures things new and old,"

and—pointing in a particular direction—you proceed in an carnest manner to describe a balloon which you bave just discovered at a great altitude, you will be surprised to learn that about one in three or five of the bystanders-after gazing for a few moments-will be able to see it, though no such thing exists save as an ideal image. Thus the more susceptible and imaginative observers discern the form of a mental image or conception, produced by the cunning device of a trick ster, alded by the psycho-dynamic action of their own

minds. The psychological hallacinations, of which I shall treat in another chapter, are in part illustrations ligious teachings, deems it proper first to throw a sop of this class. The sense of hearing is often deceived to the three-headed Cerberns of his own theology. in a similar manner, by the remarkable ventriloquial Rawlinson and Wilkinson, in their notes and appeapowers of certain persons-different voices appearing dices to their new publication of Herodotus, some to proceed from above and beneath, and likewise from times throw a similar sop to such "weak knees" as various localities remote from the position occupied by suppose that the tutelary God of Israel had claims not the speaker. This entertaining deception altogether common to those of the adjoining nations; yet these depends on a skillful imitation of sounds, aided by the latter authors admit that the same mode of carrying sapacity of the hearer to assign them any specific lo- the Ark, where God dwelt between the cherubim, was

holding the same figure at the opposite end of the

the first scientific observer of the phenomena of ocular

spectra. Concerning his observations in this direc

tion, I extract the following passage from a popular

"When he produced a spectrum of the sun by look

ing at it with the right eye, the left being covered, upon uncovering the left, and looking upon a white ground, a spectrum of the sun was seen with it also.

He likewise acquired the power of recalling the spec tra, after they had ceased, when he went into the durk

tra, after they had ceased, when he went into the durk, and directed his mind intensely, as when a man looks earnestly to see a thing which is difficult to be seen.' By repeating these experiments frequently, such an effect was produced on his eyes, 'that for some months after,' he says, 'the spectrum of the sun began to re-tura as often as I began to meditato upon the phenom-cha, even though I hay in bed at midnight with my curtains drawn.'''

If you stop in the street with the attention fixed

author, already named in this connection:

forms of their own creation.

An interesting story is related of Louis Brabant, who to Palestine. Says Wilkinson, "The Gods of Babylon, was valet do chambre to Francis I. The accomplished as well as of Egypt, were borne and act up in the but mischievous Louis was deeply enamored with a place' in a similar manner 'to that of Israel's God,' young lady who possessed all the attractions of youth, and was adopted by the Jews,' " Though these had beanty and wealth; but he had been rejected by her their pompons title for their tutelary divinity, as King parents on account of his inferiority in rank and for of Kings and Lord of Lords, yet neither in this did tune. At length the father of the beautiful heiress de- they surpass the vain boastings of their neighbors, who parted this life, and Brabant soon found an occasion to set up like claims for theirs. visit the widow and her daughter. During the interview he successfully personated the deceased husband salem, he ventered into the temple of God, into which

### "The soul-Wrapt in strange visions of the unreal, \_\_\_\_\_paints the illusive form."

That our ideas and emotions do. In some important sense, take forms, and are ultimated or expressed outside of ourselves-even at a distance-is made evident from the capacity of thousands to receive impressions from other minds, through some noiscless agent and by an invisible process. Moreover, if ideas or mental conceptions, by their more direct action, occasion a similar electrical excitation at the sensorium, to that which is produced by external objects through the subtile medium that pervades the optic nerve, it must be obvious that our ideas may-when conceived with sofficient energy-assume visible forms. In every case where tangible objects are presented to the eye, their Images are subjective. In other words, they are all in the brain, and remain more or less perfectly defined when the material forms have been withdrawn from the outward field of observation. Though the objects themselves are outstanding, the pictures presented in the ocular spectrum are all in the man, doubtless on the

he unscrupulous valet for her son-in-law. But the drama was not yet complete. The next scen

gree, he one day interested him in a conversation con- out her hands to God." cerning the Invisible World. During the interview. the banker heard the voices of his father, and other

nature of the performance-having excited his suspi- silent ever after.

cions. The ghosis were more imperative at a subse of his idolatry to the altar.

M. St. Gill, the ventriloguist, having on one occasion sought sheltor from a storm in a Convent, found the community overshadowed by a great bereavement. standing by the tomb-in conversation with several much feeling of the virtues and graces of the defunctthe voice of the departed was suddenly heard in tone of deep lamentation and words of stern reproof. The of all who were present. The shade complained, as in the former case, that he was in purgatory, and he called for the performance of special religious services in his called together, and while they were chanting a "de profundia," in a full choir, the ghost employed the oc-

casion-during the intervals in the performance-to express his satisfaction, and to intimate the timely relief derived from their devotional exercises. The phantoms that haunt the minds of the sick are

very numerous and greatly diversified. They often take form and appear to the sense of vision as independent objects, and the patient never once suspects that he has had ought to do with their origin or continued existence. A patient on recovering from the measlesso says Dr. Abercrombic-saw all objects diminished to the smallest discernible proportions. When a patient who had typhoid fover began to convalence, heall his bed was about eight feet from the floor | The same case of a gentleman who-after being partially cured of amaurosis-eaw all objects immensely magnified; and it is also recorded of the man whom Jesus restored, that he saw "men astrees walking.". While I was suffer-

• "Inquiries Concerning the Intellectual Powers, cic.," by John Abercrombio, M. D., F. R. S. Harper's Edition, p. 64.

Josephus does not speak of divination as forbidden n the Hebrow religion, but he highly commonds the medium of Endor, through whom the spirit of Samuel spoke to Saul. Saul had destroyed "the Lord's priests," or those "who had familiar spirits." The Lord then refused to commune by Urim or by Thummim, though in the spirit of Samuel, he did speak through the medium of Endor; and Joseph was a diviner by the silver cup. Let us hear Cicero: "Will you then be able to persnade your mind to speak against the arguments which I adduce on the subject of divination ? What, do you ask me. Carneades, why these things take place in this manner, or by what art it is possible for them to be brought about? I confess that I do not know; but that they do happen. I assert that you vourself are 1 witness."

Again: "What shall I say more? From whence have you received that staff of yours, which is the most celebrated ensign of your augurshship? That is the staff with which Romalus parted out the several districts, when he founded the city."

Here is the parallel of the Bible staffs with which Moses and the prophets divined-sometimes called the od of God. Our clorical augurs use the Bible new instead of the staff, as the rod of God, and come down rather heavy on the ignorance of the people.

In speaking of the trance or inspiration condition Cicero says: "And under this head we ought also to rank oracles-not those which are drawn by lot, but hose which are uttered under the influence of some divine instinct or inspiration. • • • Come, then you vain and deceitful barbariane, has the history of the Greeks likowise spoken falsely? Who is ignorant of the answer (that I may speak at present of natural divination.) which the Pythian Apollo gave to Crossas to the Athenians, the Lacedemonians, the Zegeans, the Argines, and the Corinthians? Chrysippus has col. lected a countless list of oracles-not one without witness and authority of sufficient weight; but as they are known to you, I will pass them over. This one will mention and defend. Would that oracle at Del phi have over been so celebrated and illustrious, and so loaded with such splendld gifts from all nations and kings, if all ages had not had experience of the truth of its predictions / • • • Only let this fact remain -which cannot be denied, unless we will overthrow all history-that that oracle told the trath for many nges.

Cicero, after much of the same import, passes to the consideration of presentiments and dreams, and quotes the poets, prophets, or diviners, as saying: "Dream are, in general, reflex images of things that men, in waking hours, have known; but sometimes dreams of loftier character rise in the tranced soul, inspired by Jove, prophetic of the fature."

The Eastern Magi are cited as being true predictors of future events; and, continues Cicero, "Among all

#### C. B. P. Written for the Banner of Light, EFFIE GALE. BT MARY B. W. DAVIS Her heart was as light as the air, For sorrow had ne'er tarried there, Our sweet Effe Galo. for brow was fair as the morning. For virtue sat there adorning. The pride of our date. Her voice with its music would thrift Every car, and hearts would stand atin 1 To eatch the rapt song; The birds sang sweet at her coming-The boos gave welcome with humming; But now she has gone, Bright angels from you beauteons land Sought "our darling" for one of their band; And smilling the wont To her home; and though we're weepleg. We know that to our fond keeping. She only was lonk, We know that at eve's hallowed hour, As we meet within yon sweet bower. Hor Eden on carth, Bhe'll come, her loved ones caressing; Then let us breathe God a blessing, For Effe's new birth. Her purity there, like a crown O'er her brow, will shed light adown On those that still walt

For the hour when angels shall come And lovingly shelter thom home To you bright, blissful state, Providence, R. L. Jan. 1st, 1860.

#### BANNER LIGHT. OF

#### RALPH WALDO EMERSON AT THE MUSIC HALL.

#### December 25th, 1860. [Reported for the Danner of Light.]

"The Philosopher of Concord" lectured before the Twenty-eighth Congregational Boclety, in Boston, on Christmas day. His theme was Conversation.

This day, he said, is kept, all over the world, by nations holding the Christian faith, as the birth-day of their founder-a day of joy. What is the object of this cosmopolian remembrance? They celebrate the upon the bighest mysteries. Swedenborg threw a forbirth-day of a lovely, inspired youth, who was born and who died ninetcen hundred years ago; whose in a society of souls, from which come to him all his career on earth had no hint of this remarkable jublico. It is remarkable to what manner of person this world thoughts run back through all the thinkers of time. of mon has given its largest fame, A world of son. Not less large, not less exact than the circulations of qualists and triflers, it has given that fame not to a consualist or trifler, but to the deep wisdom of the moralist and to an enthusiastic plety. It is stronge that a creature of elernity should date our time-tables and almanacs. It is a proof that we are wiser than we know. We have an after thought, which is sane, and sets us right. In like manner, all our cetimates of life are at first widely wrong; but are corrected by this deeper oracle, following after. In the narrow walls of the human heart, the whole world of morals, the tribunal by which the world is judged, finds room to exist. The worthiest celebration of this birth-day, is not the sacerdotal magnificence, nor the thunder of oratorios; but the private joy of families. The purest joy of life is not the career of success, nor the crown of distinc-tion, political nor social, nor woalth-no, nor the com. The worthiest celebration of this birth-day, is not the tion, political nor social, nor would -- no, nor the comtion, political nor social, nor woalth—no, nor the com-forta that perish in the using; but conversation, the profound communion of one mind with another. The plergyman walks from house to house, to give people the comfort of good talk. The physician helps them, the comfort of good talk. The physician helps them, mainly, in the same way. The dinner, the club, the walk, the fireside, all have that for their main end. The days of life are those of some choice conversations with choice friends. Thought is the native air of the mind, but pure, it soon burns away our organization; it must be tempered with coarse elements in the material world. Of all the cordials known to us, the best and safest and most exhilarating, with the least-harm. is society. And every healthful mind passes a large part of life in the company most easy to bim.

The staple of conversation is widely unlike in different circles. Sometimes it is facts; sometimes thought, as from a person who is a mind, only; sometimes a as from a person who is a mind, only; sometimes a be intellectually defined in any human language. I singing; sometimes experience; sometimes love. Some thereby imply that it cannot be comprehended by man, spikers excet in the precision with which they formulate thoughts. Some-women especially-use words that are not words, but reproduce the genius of that which they speak of. With some mon, conversation is debate. And how often we go to people to say nothing; as the child longs for its companions, but among them plays by itself: it is only presence that we want.

The beginning of our sympathy is the conviction that all men are, in spits of seeming, of one pattern. The only sin we never forgive, is difference of opinion. This is at once the logic of persecution and of love. But, at all events, we must have society. We lose our thoughts, for want of some person to talk with. The understanding can no more empty itself, of its own ac-

they are so vulgar, that you shall have no Academy. The course of things makes scholars either egotists, or wordly and jocose. In the scientific association, each seven shows that he, and he only, knows anything about the subject in discussion. Poor nature, and the sublime law which is all we care for, is lost in this egotistical argumentation. Was there ever prophet who did not confound private folly with public wisdom ? This egotism can be escaped by going into society. Here they ipley the game of conversation, as they play billiardsfor pastime and credit. But here, conversation is low. By fantastic tricks, by being something else than they s, are, men of inlent, in their society, kill conversation at once. It is only upon natural grounds that converat once. It is only upon natural grounds that conver. sation can be rich. A gentlemon undertook the ex-periment of attempting a true and profitable system of conversation, among some people of cultivation in stinctive faculties, it knows the character and disposi-tion of the system of the syst the large city where he resided. He induced a scien- tion of its mother. But does it comprehend that tific gontleman to open his honse for the purpose of an assembling there a circle of literary persons, to consult upon the best manner of carrying out the scheme. But, just as they were met, a door was thrown open, and in the adjoining room was disclosed a table covered with bivalves; the whole company sat down to supper, the object of the meeting was forgotten, and thus ended the attempt to establish a profitable conversation, in a city of one bundred and sixty thousand inhabitants. city of one hundred and sixty thousand inhabitants. In conversation there must be reception, as well as giving. How delightful, after vain, showy talkers, is some way involved in the mystery of his inserutable the man of genuine good nature and humor. Our for- b tunes in the world are as our mental equipment for conversation. What is a match at billiards or chess. comversation. What is a match at billiards or chess, com-pared with a match at wit? Social rank and spiritual power it is, that are compared in a true conversation. Intellect, that God is love; and whatever intellectual pared with a match at wit? Social rank and spiritual The cloquent man cannot be stopped or managed. The man whose birth, said the speaker, is this day commemorated, was a man who spent his life in discourse. memorated, was a man who spent his life in discourse. ever deep it sinks below us in our sense of its g Luther, Johnson, Coleridge, and, to some extent. mystery, there is no alteration in its character Goethe, are best known by their conversation. In the northern mythology, the Gods went to each other to try conversation, with their heads as forfeits for failure. Btill best is he who gives the answer which cannot be strikes wide from mere speculation and hits the primary answered again. When great men have met, now, it is still the same as with the Northern Gods. The use of London is, opportunity of conversation. In all civilized countries attempts have been made to cultivate conversation, by bringing cultivated prople together under the most favorable conditions. It requires people who are not surprised or shocked, peoplo who take a great deal for granted-which is the test of cultivation. They must be men of loyalty and character. In the history of conversation, it is a perlod marked, when, in France, houses were for the first time built with rooms for society, instead of, in the feudal manner, with open courts for horses. The history of modern clubs and coteries always goes back to that period. The Mermald, Harrington's Club, Bentley's, and Johnson's, are famous instances of these associations. Conversation is a game to which a man goes, not only to play upon others, but to be played upon him self. For it is a capital benefit of society, that, in the effort 'o unfold our thought to our friend, our thought. While this rise may be very pleasing to the poet is feel-hitberto only wrapt in our consciousness, detaches it. Conversation is a game to which a man goes, not hitherto only wrapt in our consciousness, detaches itself wholly, and allows itself to be seen as a thought. and is thus as entertaining to us as to our companion. Money does not more burn in a boy's pocket, than a piece of news burns in his memory until he can tell it. There are difficulties in this attempt, as well as in that Unhappily, on trial, this bubble broke. It was found that what we gain of the other's mind is obtained at the expense of so much experience of our own. The old Spartan rule of one to one, is usually enforced. Discourse, when it rises to its highest pitch, is he. tween two. In Jeremy Bentham's room, where he received his guests, there were but two chairs. To such conversations we have ewed the best hours of life. It is the best thing we have in our life. In such con-

truth, and dip our hands in its waves; we are sure of eternity: we are apprised that we belong to better circles than we have yet beheld-that a mental power is awaiting us, whose decisions are more worth for loy and bouefit, than anything, now, in philosophy and literature. We have perceptions of immense power, native to the soul; we are not the men we were; we are made partakers of a heavenly gift. The use of conversation is, the light that it throws

midable theory into the world, that each person lives thoughts. We think in an awful antiquity. Our the blood, are the circulations in this limitless system. Each thought passes through all, hastens to incorporate itself in action, and builds cities, and nations, and all the history of the race.

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, January 8, 1860.

ESPORTED FOR THE BANNER OF LIGHT, BY BURE AND LORD. TEXT .- "And we have known and believed the love that God bath to us."-I Jonn iv, 10.

vital religion, the great truth that composes, so to speak, the very heart of Christianity itself. The state-ment with which the words of the text are involved. that God is lovo, is not a more incidental expression, a mere digure of speech. It is the solid premise of a great argument. It is the expression of a truth that cannot be too literally rendered. The apostle John rises hero beyond the region of mere

speculation, and of mere theological distinctions. He declares what God ia. He proclaims what is the moral substance of the divine nature. Of course he does not give us an intellectual fictinition of God, which could not be expressed in any terms of human speech, and if it could, the faculties of man could not comprehend it. Indeed, when I say the one thing, I virtually say the other. When I say that the nature of God could not Declause language is the measure of fluman comprehen-sion. What man can in any true sense say, man can understand; and what he cannot understand, he cannot in any true sense say. But while the necessities of the case forbid an intellectual definition of God's nature, that is, a definition of the infinite and the absolute, an explanation of the coexistence of unlimited attributes, while certainly the human mind cannot comprehend these, and while I think I may say that it does not need to comprehend these, the writer of this epistle sets be-fore us the moral substance of God, that which the fore us the moral substance of God, that which the heart of man does need to know, and which he process described in this chapter it may know, even

In this statement the aposte percentates beyond the region of mero speculation, and lifts us above all these riddles, and quibbles, and cloudy perplexities, which the intellect generates in its endeavor to find out God; tion, than a deal box. In youth, we are impatient of interruption in our studies of books; but in later years, convorsation restores the thoughts which we be-gin to lose. Nothing seems so cheap as the benefit of conversa-tion: nothing is more rare. Seek the literary circle: will it yield satisfaction? No city is large enough to farmiah the mest desirable of all society. Bring the best wils together; they are so impatient of each other, they are so vulgar, that you shall have no Academy. ed within it to blossom in unlimited expansion, to reach out to endless attaibments. It is startling to think of a child's mind, of an infant's mind, encased within a feeble casket of fical, filchering dimly through these windows of sense, but by and by becoming a Newton's mind, a Humboldt's mind; a mind expansive enough to grasp the forms of the external universe, and to penetrate its tremendous laws. It is far more wonder-tul to think what Newton's mind, or what Humboldt's ining will become when disentangled from the en-thrallments of the flesh, it shall sweep through the re-gions of eigenal splendor, and gather the trophies of immortal endezvor. But, my heavers, the human mind in no development, no created mind, can comprehend the uncreated essence. Only the infinite can ander-stand the infinite Who, by searching, can find out God? But the ham-

mother's nature, or know the mysteries of her existbeing. But we may know what God is, although we cannot comprehend him. The apostic tells us in language that definition we see fit to superadd, whatever intellectual perplexities we may think best to start, however wide the extent of the divine nature in our thoughts, how its great change in its essence. It is this, and nothing but this; God is love. And whatever intellectual puzzles we may start to ward off presumptuous folly, and baffle intellectual acuteness. In these words of the apostle he Not only does this statement of the anostle remove the incubits of these puzzling intellecting invoteres, by letting us into the essential truth which lies back of them all, but it also refutes all pantheinite abstractions; because, as you well know, there is a form of believing in God which is sometimes confounded with Atheism, but which is the exact antipodes of Atheism. the other pole of falsebood or truth as one may choose to put it, that, instead of denying any God at all in the universe, affirms that everything is God, that all is God, that we are emanations from God, that God continually reproduces himself in nature, continually becomes conscious in human intelligence; in fact, that all history is but the ripple of the great sea, every generation but the culminating wave of the infinite ocean, overy soul but a spark of the divine fire, flickering a little while in its individuality, and then re-absorbed in it. It is a statement consistent with very devout feeling, certainly consistent with a highly poetic state of mind, in some respects very beautiful and very different from the bleak, parten negation of Atheism, which places us in the horrible sensation which comes over us at the thought of no God at all, it virtually, so far as the individual mercly is concerned, amounts to the same thing, be-cause, if we are annihilated and absorbed in that esence, we might as well be annihilated and absorbed in matter as in mind. In the fundamental instincts of our nature-call it of obtaining the knowledge which others possess. We sellshness or what you will—we have a desire to be; we know not the key by which to get at the views which imperisbable tenacity. We cannot bear the idea of another parpose than his. To give this, was the promise which Mesmerism made to the hopes of mankind. Solution is concerned, Panthelsm is a cold and bleak as Unhapply, on trial, this bubble broke. It was found solution is concerned. Panthelsm is as cold and bleak as Athelsm. To think of those we love vanishing from us into the boundless ether of God, becoming undistin-guished parts of God, is no consolution to us. The thought of getting nearer God, in a moral sense, of rising to a higher perception of his nature, of becoming more like him, is the crowning glory of the Christian faith; but the thought of becoming absorbed, even in him, does not give that consolation which we desire, does not answer the proper selfshness with which we regard ourselves individually. Moreover this is rather an artistic conception of God

versations, we go down to the shore of the ocean of than a moral conception. It does not give a foundation for the maral sense to rest upon. It gives us that which cultivates the beautiful, but we want a faith like that of for the morel sense to rest upon. It gives us that willch is gality many it to be a more force a giving piece and indignant to every sold that the more the beautifue subscription as they can comprehend and loce to every form the theorem of the sense of

by how and holieved his hard of the work and holieved his hard of the work and holieved his hard and the home have a solution which be were yet alloced the base for the salars and not for all. Right or wrong, salar or sinner, here it stands, that God is love. While how were yet alloners, Christ died for us. God so loved the world this man or that? No; "God so loved the world this man or that? No; "God so loved the world that ho gave his only begottem solutions of God Almighty's grace. While solute the world all human recognition or acceptance of the solute the world all human recognition or acceptance of the solute the work and mystic im. The primary fact is love, and it is not ware and mystic im. The primary fact is love, and it is not the solute the work and mystic im. The primary fact is love, and it is not the solute the more have the true ground of human recemption.

must be appeared; that God is offended for the viola tion of his laws by human creatures, because that law has not been fulfilled, and requires that some being should come is an atonement between God and man. to ward off his wrath by fulfilling the law and reconciling God is man. Whatever modifications this doctrine may have had in recent theologies, whatever subtlo explanations it may have received, that is the essence of it, that God's wrath. God's offence at his violated The purpose is the primary motive of Christ is the case in Core and incluster in the sense of the Divine love, came to the intervent and the core and indispensable essence of religion in every in knowing and bellowing the love that God has to us. Christ die upon the came is even. I recognize the heart of religion in every in knowing and bellowing the love that God has to us. Oh, man, when that Curistian truth blazes in upon the aroth to glacate that wrath and reconcile God to man. The aposite, in this verse before us, shatters that theore logical doctrine in one word; for not the wrath of God was the primary motive of Christ's death, but the love of God. Not to reconcile God to man was the grand good to accomplish, but to reconcile man to God. Says, ... Bo ye reconciled to God, not God to you." God loved us before we loved him, and out of the bosom of that love came Christ upon the earth to assure allenated, guilty man of God's love for him; and in the fourt that that love might have its most vivid expression of God's love for him; and divine expression of God? By becoming like God; by loving, ourfice of God. That is the opaspiort to the came upon earth; he lived and died upon the cross, laid down his life for heaven, and the cessence of your religion. That is the odotrine of human redomption, plain and comprehend; and that chrow it until you love it. Sometimes a child in a family, do what you will, you the term in the accomprehend; and that chrow in the theore are more in the theorem and the comprehend; and the compreh

That is the destrine of human redemption, plain and

It is very true that God may oppear in wrath to for the ineral sense to rest upon. It gives us that which gality mon; terrible and indignant to every soul that cultivates the heautiful, but we want a faith like that of deeth evil, Jaw or Gentijo. It is very true that man, the old Hebrews, through a final and floreb rock, in in his own consciousness of evil, feels, so to speak, his

He beam not only the relation of divine control and general law, but of providential care. But man alone has a conception of God as a spiritual being. His spirit depths, claims his communion; and therefore man, having this possibility in his nature, being thus exalted in his being, gets nearer to God than any exalted in his being, gets nearer to God than any exalted in his being, gets nearer to God than any exalted in his being, gets nearer to God than any exalted in his being, for flod is love. But the importance of this fact with which the text is involved, that God si love, appears also in this; that here the apostle goes beyond all mere theological dis-tinctions, and declares here, as I said in the commence-ment, an eternal fact. Of course it is not a fact limited by human conditions. It is not a fact for saints, but no there a man becomes a saint, and does not extat as a hity, led estray by evil passions, has formed gods from the saint, and the saint, and does not extat as a hity, led estray by evil passions, has formed gods from

of religions life. You may believe what intellectual conceptions you will, you may enroll yourself in what conceptions you will, you may enton yourcan in white church answers best your sympathies; for Gol forbid that I should say that one kind of church or creed is necessary for all men. I devoutly recognize many sided human nature, which seeks a many-sided expression in religious forms and coromonies, and intellectual state-

prehend; and that child in a large family clear. That is the doctrine of binshin redomption, plan and climat comprehend; and that that the the true statement, fod sending Christ as the expression grained disposition, and to be unlitted for its place, of his love to man. The apostle, therefore, when he makes this statement states an unalterable fact, and that family and find out the cord of affection that lies makes this statement states an unaiterable fact, and that family and find out the cord of affection that fies not a fact which varies with the conditions or affect tions of men. Christianity was a revelation—not a springs of love which surely exterior, and that per-revolution. Christ came to show as what eternally son will understand that inexplicable child. Love was, not to make an alteration in God's economy. He came to show as an eternal fact, which man did not comprehend, not to alter the nature of God's givern-ment, or the aspect of God toward man. Man may not realize this love of God. It may be said that it is a great truth that God is love, and love to all; but the converted and is love, and love to all; but the revel is, that man, as a sinner, does not comprehend antore. You will never know God until you love sees the that man, as a sinner, does not comprehend antore. You will never know God until you loves great train that up is here, and hove to hi; but the clover had and greatening in every air, and you possess it; and it is all the more to his condemnation that he does not. That may be a true statement; but that is which he has kindled within us. not the point at present. The simple fact is, that God loves man, and loved him from the foundation of the coming can we find him out. Not by intellectual not the point at present. The simple fact is, that God hoves man, and hoved him from the foundation of the world, and that out of the springs of this love came forth all the phenomena of Christianity and all the ve-hieles of his grace; and in no way in this world can world the grand assertion in the message before us you twist the grand assertion in the passage before us. finite depths, not by our microscopes scanning the to say that God loves the good and not the bad-that minutest forms of being, not by all these can we find God loves the saints, these that love him, but does not out God. They are only the vestibule of the great God loves the snints, those that love him, but does not love the sinners. There may be, indeed, a peculiar complacency with which God looks upon those who try to serve him— who, in their own feeble way, are in some sense good. There may be a wrath which God manifests, an indig-nation toward evil. But he loves all men. It is not to the good alone that the divine love is allmited. If so, the gospel would lose all is peculiarity, the grand distinctiveness between it and all other systems which ever came upon the world. If the gospel was solely the announcement of God's love to the good, his care for the good, his merey to the good, wherein would it the more do we comprehend God's love, the more do the informer of the good, is beref to the good, in state the more do we comprehend God's love the more do bave differed from the other announcements before that of the good God's love for the good ? Wherein would it have differed radically from the doctrine of loving them that love us? "Even the publicans do come sure of. Oh, what efficacy, what power, in every the same," says Christ, in the fifth chapter of Matthew, department of life, in every incident of hanan experi-tion that have differed radically from the publicans do come sure of. Oh, what efficacy, what power, in every the same," says Christ, in the fifth chapter of Matthew, department of life, in every incident of hanan experithe rame," says Christ, in the fifth chapter of Matthew, department of life, in every incident of human experi-"If ye love them that love you, what thank have ye?" ence when once this takes possession of us. How This is what Christ condemns as a limited statement of the extent of God's love. What is that announcement of love which shines in the gospel? Oh, it is the ex-pression of God's love for the sinful, his care for the cast a-way, his reaching out for the far-off, his pleading with the obdurate, his calling the prodigat to come to his arms. It is the proclamation of God's sympathy with ati that is human, his care and love for it, his earching for it flowing for the schemerd. It is the matter we all heave and love for it, his non we all because of the matter we that non we all because of the matter we the prost of the human and believed by us. The moment we see that around all the dark need and moment we see that around this dark, lowering, his arms. It is the proclamation of God's sympathy with all that is human, his care and love for it, his prove a all becaused human. It is the matter key to have an end how and her his the analytic we for the moment we are the human. It is the matter key to have an end how for it, his matter key to have an end how and her his the human. It is the matter key to have a set becaused. It is the matter key to have a set becaused. with all that is human, his care and love for it, his searching for it through Christ Jesus, lik the shepherd for his lost sheep, or the woman for the lost picco of silver; it is the consorting of Christ with the poor and deprayed outcast, while he turned away from the formal, and self-righteous, and respectable, his going these that were far away from the right and the fisith and promise to the heart. In sorrow to be as-truth—it is this which is its divine power. It is all gospei. It is this which is its divine power. It is all confirmed and all explained in the apostle's declarm that God hath to them. But, my friends, what is involved in the love that But, my friends, what is involved in the love that the to the the the show and believe the love that for us the second state of the love that is the grant and nuclear when we know that that is love infinite and juezhansti-be, that is the great central principle in sorrow. Teams. that God hath to them. But, my friends, what is involved in the love that God has for us? Some people may have an idea of a when we know that that is love initiate and auxanauxi-But, my friends, what is involved in the love that ble, that is the great central principle in corrow. Tears God has for us? Some people may have an idea of a may fall. The heart may heave, but the tears full very wagne and very weak centiment floating before light, and the heart rests upon the axis of eternal them when the statement comes up, God is love. Holl-peace. them when the statement comes up, God is love. Holf ness is involved in it. Justice is involved in it. Puri. And. There can be no love without purity, that is a man to often foels as an outcast. The conscious-instance of the show that the trait of genuine love can. Not is a wrong, and that alone in its hopeless the mafesty, purity and justice of love. How cansy suggestion is an incentive to further will, and that alone the show that the trait of genuine love can. Not ensy that be to show that the trait of genuine love can. Strue, There can be no love without purity, that is a show the show that the trait of genuine love can. Strue, There can be no love without purity, that is a show the show that the trait of genuine love can. Strue, There can be no love without purity, that is a show the show that the trait of genuine love can. Strue, There can be no love without purity, that is a same to the the show that the show that purity without purity without the strue and that all these the mater and that all these that we do despite the infinite grace, and sing the show are no adding new And, in sin, what do we need but to know and be true. There can be no love without justice, that is sins, that we do despite the founite grace, and sin true. There can be no love without justice, that is genuine. There can be no love without rectitude. All the qualities which make out what little we can comprehend of God, his majesty and power, are in-volved and contained in this fundamental, crowning quality of love.

3

If we are not sure of God's love, we are sure of nothing. If this infinite God has not been presented to us in the chapter I read this merning, where has he been present-ed to us? How can we know anything about him? It has sometimes said that this is very flattering for man's casual nature and wicked will. No matter what you do, if you know and believe the love of God. But God's love is not thus flattering when you know how mean your sin is, how vile you are; is is not flattering when you know that the great condemnation of sin is to be away from God's love. But, be it flatter-ing or not, it is the trath, to be taken as true and re-ceived as such. If it is not the truth, we come at once to simple Atheism. If this is not the central irmth in God's universe, we know nothing of God or the im-mense realities which surround as. If this is not true, we come any theory, any creed, any form of faith. But if it is true, all things fall into their proper order, and nature has its interpretation, which we are encouraged it pursue to the unset limits. History has its explan-ation; and in the darkest crisis, when the hearts of mon fail for fear, when untionalities crack, when conflicts arise, when the orth and and the heaven a driven when the means of the mon fail for fear, when the hearts of mon fail for fear, when the orth crush when the heaven of the surface arise, when the courth and and the heaven of the surface we fail or foar, when nationalities crack, when conflicts arise, when the earth rends and the heavens darken, wo have no fear of him who sends over all the arching bow of promise and guides the nations in the working of his unfailing jove.

No, my friends, to hold to this doctrine, that God is ove, is no weak sentimentalism. I have sold that is love, is no weak sentimentalism. I have said that it is the grand promise of a grand argument; not a figure of speech; and I say that the reception of it is not mere sentiment, and the denial of it is not more sentiment, it is the marrow, the spring of true religious life, to know and believe God's love to us. If you, after all its effects, are still sinful, still unbelieving, the only reme-dy is more and more to know and believe the love God has for us. If men will persist in sin, more and more imust we make them feel that truth. If they persist in doubt and skepticism, more and more must the light of that truth blaze upon them. It is said that it is necessary to true Christianity, not only to love goodness, but to hate evil. Therefore it is supposed that when men couse to the knowledge of the love of God, and when they render that love to all men, that is not enough; but they must hat this love of God is not the love of mere sentiment; it is the love of the

is not the love of mere sentiment: it is the love of the person in whom all truth and rightcousness are centered; and therefore it must involve hatred of evil. How can you hate evil unless you love God truly? How do you know what evil is—how does any meanness appear meaaness unless you do hato it? How does oppression gameer as used updit you contract it with the appear as such until you contrast it with the meroy and love of God? How does the willful wichedness of plunging into iniquity look base until you feel that field loves that soul dealing so hardly with itself? Only by the love of God do you get true light to see evil and to hate evil as you should.

evil as you should. Then, again, only by the love of God do you see the true distinction between principles and men. Some people tell us there is no distinction. There is; for you may hate the sin and not the sinner, although the sin-ner is steeped with sin; because he is not the sin after They have the statute in the rest in the state in the site cool with sin; because he is not the sin after all. That soul is the creation of God. For every soul Christ died, and every soul God loves! If you take God's point of view you may distinguish between the sin and the sinner. You may hate libertinism, cruelty, falsehood; but you must not, and cannot. If you have God's love, hate the man. As the river rolls, mingled with tarbidness, dark mire. Alth and slime, in abomin-able aspect, yet is not all fillth, is not all slime, yet has something of the pure, gushing, mountain spring, as it rolls out to the infinite occan, so the soul of man is not all filthiness. As you rise into contact and communion with the love of God, your hatred of evil is coupled with the love of God, your hatred of evil is coupled with the love of the good, and you make a distinction between the sin and the sinner. You pity the infirm-ities, have a concern for the weaknesses, have a care for poor, frail, and it may be guilty humanity; but you excuse no sin, you excuse no sinner. You pity the sinner, while you condemn the sin.

sinner, while you condemn the sin. Borrow for us if God did not make that distinction. Sorrow for us if he did not distinguish between our sins and ourselves, our weaknesses and ourselves. If in hating the sin, he did not love the sinner, serrow for us. If we have his love, we can love all souls. guilty as they are, for while yet sinners he loved us, and sent his only begotten son to die for us. It is the privilege of true souls to believe and know the love God has to them. It is the sadness of sinful, guilty souls, that they do not know, and do not believe, the love God has to them. Oh. my friends, it is not merely to say God is love,

Oh. my friends, it is not merely to say God is love, to make it a vain sentiment, but to know it so poorly that it shall encourage as in our sins and cuddle us ap in our infautty, and to sky, as God is love, we may do what we please. Not as God is love, you cannot do as you please. As God is love, death comes after sin, and retribution follows. As God is love, red-edged wrath must follow every transgression of the divino law. God is love, and it is not therefore wrapping bimself up in flace sentimentality. Do you know and believe the love of God? Have you ever, in your sin, stopped to consider it? If you had, sin would not have been a steadfast parsuit of your life. It may be an occasion; it may be with us all. It may be a alip; it may be a fall; it will not be the color of your life, if you know and believe the love God has to you. In trouble and trial, when doubt hangs like a pall over you, when you are inclined to back down from princi-ple, to surrender the right, to de anything that is de-gradiug, if you will think how God has cared for your soul, think how over the darkness lis light spreade, and you are the clowe the darkness lis light spreade,

al think how over the derkness his light spreads and over the gloom his beneficence surely exists, it becomes to you a bealing and a restoration. Have you over taken up this truth into your hearts? Are you able to say, with the graud, conclusive emphasis with which the aposite said it, "We have known and believed the love God bath to us?"

#### COBRESPONDENCE.

A CORDETIAN PRIME, NEWPORT, KY. - I subscribed for your paper solely for the purpose of listening to the words of such men as Beechor and Chaple, but I and myself both entoriained and instructed by the oditorials and miscellancous articles that fill its columns. Permit me, a Presbytorian, to thank you for that editorial on "Human Nature," Tho nanner in which it ireats the fall of Dr. Pemrey comm it to all Obristian minds ; the spirit of our Redeemer breathes h overy line,

Without any sympathy with the doctrino of Spiritualism my notions of it, however, are crude.) I can but thank you again and again, not only for the publication of these serone but for the beauty of diction and purity of tone which characterizes a few of the articles which it has been my pleasure to read.

Remnathizing with all efforts which look to the moral, in effectual and apiritual elevation. of the races, I bid you Godpeed in that direction.

[We thank our brother for the above note. It is friend-, peacoful and kind; it shows a true Christian spirit, We do n't care what denomination he belongs to, or whether e belongs to any; his note is the breathings of Christianity.]

MISS FANNIE M., DOROHESTER .- ATO YOU COnscious, dear lawkes, of the numerous benefits which you confer upon he many souls who seek and flud comfort outside of the churches and their creeds? You are indeed a light and a cleasing to budding souls who are ready to receive freeb. penutiful truths: to souls that can appreciate them the morebecause they have been denied the blessed privilege of freetom of the spirit. Yes, I say such souls know better how to ratue them, having suffered from bondage.

"Tis liberty alone that gives the flower Of flocting life its lustre and perfume, And we are weeds without it."

I await with impatient delight your weekly visits, for you tave truly become an indispensible visitor, and I gather much spiritual food from your beautiful truths-among the brightest and most beautiful of which are those contained in the dews of Dr. Child. And could they be read with an unprejudiced and liberal mind, I think your readors would perive to them as much truth and beauty as I do.

Ask your kind readers to mark his language, his conversaion, and see if there be any attempt to assort a balter for others, or even to judge others. No, far from it. I think if people would exercise more magnanimity of soul, more liberality; if they, would consider and weigh well his beautiful theory, they would not condemn but admire its beauty. I dmire his liberality, his progressive soul, his divine love for all and I trust there will be a time when the whole world will look upon humanity with the same loving and progresalve spirit

R. L. HAMINTON, M. D., gives services and medicino free f charge to all who are afflicted with disease. His office is als Congress street, Lanalaburgh, N. Y. This generosity onthe part of Dr. Hamilaton will perhaps surprise some. We cannot doubt that there is a better way to live than the way of buying and selling overything; and this way must be first ened by bold and enterprising individual movement.

A. M. E., BLAUKSTONE, MASS, Writes that Mr. C. T. Irish, f Taunton, Mass., has lectured in Taunton, to good hauses, and has given excellent satisfaction. He speaks with power and eloquence, from subjects chosen by the audience, in both proze and postry

#### BANNER LIGHT OF

#### THE

# Arcana of Nature.

We are able to announce the publication of this work by HUDSON TUTTLE.

On Monday, Jan. 23, 1800.

Price El. Sent by mail, postage paid, on receipt of the price. Berry, Colby & Co., 8 1-2 Brattle street, Boston.

BANNER OF LIGHT IN ENGLAND. This paper will be mailed from London to any part of Burope, one year for £0.12s.; elx months. £0.0s.; three months, £0.3s. Address J. ROLLIN M. Squisz, London, until further notico.

#### Working Farmer and Banner of Light for \$2,25 per Year.

Persons who may wish to take a first class Agricultural paper with the BANNER, will do well to subscribe for the Wonz-ING FARMER, & monthly paper, edited by PROP. J. J. MAPRS, which we can cheerfully recommend.

Subscriptions may be sent to this office, when the names will be forwarded to the office of the WORKING BARKER, from whence that paper will be mailed.

A saving of of SEVENTY-FIVE CENTS will be made to those who subscribe under this arrangement. If preferred, orders may be sent for both papers to the office of the Wonking PARMER.

Banner of Light. BATURDAY, JANUARY 21, 1860. Berry, Colby & Co., Publishers, VILLIAM BERBY, LUTHER COLDY, J. BOLLIN M. SOUTHE PUBLICATION OFFICES: 8 1-9 Brattle St., Boston : 143 Fulton St., New York. EDITORS: WILLIAM BERRY, BOSTON. | S. B. BRITTAN, NEW YORK, LUTHER COLEY, " J. R. M. SQUIRE, LONDON. TERMS OF BUBBORIPTION: Single copies per year, six months, three months, three months, When malled from London to any part of Europe: £0, 122,

The discontinued at the expiration of the time paid for, of the discontinued at the expiration of the time paid for, of rill be disc which due notice will be given. OLUB RATES-Olubs of four and upwards will be furnished

ULUS INTER-VIOLOS OF FOUR AND OF WARDS WHEN DO FURTHERING as the following rates: Dao year, Six months, Persons souding us clube, may add to the club at any sub-sequent simo, names of the rin their town, or any other place. Moneys sont at our risk ; but whore drafts on New York can be procured, wa profer to have them sont, to avoid loss. Pro-cure drafts on New York, if possible.

the Bubscribers wishing the direction of their paper changed from one town to another, must always size the name of the town to which it has been sent.

All letters must be addressed.

BANNER OF LIGHT, Boston, Mass. Berry, Colby & Co.

NAPOLEON AND THE POPE.

A pamphlet has lately been published in Paris, that calls forth most decided expressions of applause from the liberal English press. The title of it is-"The Congress and the Pope." Inasmuch as the European Congress was to assemble in Paris on the 20th inst., it is an unavoidable inference that this pamphlet, like the previous one on Italian affairs, was dictated substantially by the Emperor Napoleon, and, of course, represents his peculiar views respecting the Pope and his present position. What causes this pamphlet to attract such wide attention, and call out such general spprobation, is the very significant fact that the French Emperor has, in its pages, taken a stop in advance of his formor position, and declared in so many words that the spiritual authority of the Pope is not compatible with his extended temporal power / Thus does Napoleon heed the signs of the times. If he maintaine this position, as he has hitherto maintained all he has obosen and taken, he will have introduced reform into the political affairs of Europe indeed.

The pamphlot asserts, in the first place, that it is essential to the spiritual dignity and independence of the Pope that he should be an independent sovereign: "If the Pope were not an independent sovereign, he

would be either French. Spanish, Austrian or Jinlian, and the title of his nationality would deprive him of

Another very important point is, that the Catholia eligion does not remain exclusively at the charge of the subjects of the Pontifical government. The Pope s the spiritual sovereign of all his flock; it would not the splendor which appertains to the majesty of the Head of the Church should be supported by the populations of his States. It is for the Catholic powers to provide the means which concern them all by a large tribute paid to the Holy Father. His budget will thus not be exclusively Roman, and will be international, like his authority, which, in a religious point of view.

is recognized and respected overywhere where the dogma which he represents is the law of consciences. In this manner a double result, equally precious, will e maintained. On the one hand, the Pope will find In the tribute of the Catholic powers a new proof of the universality and unity of the moral power which he

In short, there will be a people in Europe, who will be ruled less by a king than by a father, and whose rights will be guaranteed rather by the heart of the Sovereign than by the authority of the laws and institutions. This people will have no national representation, no army, no press, no magistracy. The whole of its po-litical existence will be limited to its municipal organi-tation. Beyond that narrow circle it will have no other resources than contemplation, the arts, the study of rules and proyer. Ho will be forever disinherited of that noble portion of activity which in overy coun-try is the stimulus of patriotism and the legitimate that does and prover. The will do superior charac.

of politics will not trespass, and which will only have mind to entertain contemporancously two sets of ideas the sweet and calm contemplations of a spiritual absolutely contrary to each other—arbitrary, unyielding and exclusive as regards spiritual things, and liberal to the spiritual the spiri

The sum and substance of the reflections and ideas tending his territory, and of diminishing rather than increasing the number of his subjects: Necessity of giving to the population of these States, thus deprived of political existence, compensations by a paternal and conomical administration.

The writer adds, that Rome evidently is in a situa tion quite exceptionable, which traces her destiny. She is destined by her past greatness to the position she occupies since the establishment of the Papacy. She canthat which is necessary for Rome also possible for the other cities of the Roman States? We do not think so. for the inconvenience of that intervention, already so considerable as regards the metropolis of Catholicism. considerable as regards the metropolis of Catholicism. would be far more serious if it became necessary to lay slege to every town of the Legations. It would be the moral ruin of the authority of the Sovereign Pontif. Instead of reigning by acknowledged right, and by the respect he inspires, he would have to reign by force. And on this point, we quote, for the benefit of our readers, the following eloquent and significant passage

an interest, it is fully permitted to withdraw some hundred thousand souls from the life of nations, with out, however, sacrificing them, and giving them guar-antees of weithre and solid protection. The govern-ment of the lope must be paternal in its administra-as an exceptial principle of European order the neces-tion, as it is by its nature. Ho who calls bimself the Holy Father ought to be a father for all his subjects. If his institutions are boyond the principle witch guarantee the rights of government in a political so-ciety, his acts ought to be only the more irreprach-able, and when he cannot be initiated by any one, he will be the eavy of all mea. We look, therefore, upon not a dictatorship. The large development of his sphere far above the management of affins. A ment-ber of the Italian Confederation, he is protected by the Federal army. A Ponifical army ought not to bree the loging to be not in the sort of the source of heave the transult release the boe or the source of the loss of the Pederal army, should easure the transult of Divine mercy, which a considerable revenue, the the fourth to draw the sword. Bloed abed in biess, and not to strike." Another very important point is, that the Catholia

No political measure has been advanced in this ago, so fraught with influence on the destinies of the European peoples, if not finally involving the sentiments of s the spiritual sovereign of all his flock; it would not be equitable that the necessary expenses to maintain like Napoleon, and beirays at once his slient, thoughtful sagacity, and his brave boldness when the hour comes in which to speak and act. The present posttion of the French government, therefore, relative to the affairs of Italy, and especially of the Pope, will give a fresh and remarkably wide significance to the discussions of the present European Congress, and lead men to speculate on the results it will be likely to arrive at, with much more than the ordinary interest of mere politicans. Concerning this pamphlet, the London Times remarks in the following highly candid manner:---

"Government, it is now proclaimed, must, if it is to the universality and unity of the noral power which he exercises; and, on the other, he will not be obliged to press upon the people by taxes which would not fill press upon the people by taxes which would not fill is treasury except by throwing discredit on his name. In short, there will be a people in Europe, who will be ruled less by a king than ya father, and whose rights try is the stimulus of patriotism and the legitimate exercise of the faculties of the mind of superior charac. There can be no aspiration either to the glory of the soldier, or the triumples of the orator or of the states. man. It will be the government of peace and reflec, tion—a sort of casis—where the passfors and interests of noitics will not treemas, and which will only have

and tolerant as regards temporal matters. It is im-possible for the same man to extend bis condition to thus brought forward, therefore, in the pamphlet, are possible for the same man to extend his conductor to as follows.—The necessity of maintaining the temporal oted churchmen, the other public-spirited, and enlight power of the Pope. Necessity of divesting it as much as much as a mu power of the Pope: Necessity of diversing it as innor an possible of all the responsibilities incumbent upon a government, and of placing the head of the Church in a sphere where his spiritual authority can neither be shackled nor compromised by his political authority: Necessity to achieve this, of restricting instead of exconsidered as a temporal prince. It may, indeed, be said that the same principles that are good for the State are also suitable for the Church; and that assum-State are also authole for the Church; and that assum-ing, as we are bound to do, the religion taught to he true, it has nothing to fear, but everything to gain, from the freest discussion and nost ample toleration. This may be nay, we believe it is, substantially cor-rect; but these are not the maxims on which the Church of Rome relies for success, and it is far too late for her to change them now. Her maxims are drawn from ages when men knew of no power but that ouples since the establishment of the Papacy. She can of brate force; and from whatever progress society not escape from it; her fale is settled. It is the decree has made since that period. Rome has effectually cut of civilization, of history, and of God himself. But is kerself off by the leftiness of her claims, and the assumption of intallibility, which leaves no room for the recantation of the most obvious errors. From these considerations, confirmed as they are by the historical ovidence of a thousand years, it would ecom to follow that the very nature, the very perfection, as some would

position of a subject? The paniphlet, which repre-sents, as we are told, the opinions of the first Roman

#### LETTER FROM LONDON.

Burgeon's Baures of Power-The Iterival Haula-A new work upon it-The Sydenham Grystal Palaco-The Great Fastern-She will could to America-An Evening with Charles Dickens.

DEAR DANNER-ID my last I took your readers to him as inferior to the prolific and postical Beecher, or him, filling me with wonder to comprehend wherein to his teachings. His theology, by the better classes, or. I should say, the more intelligent class, is slamped as of the very lowest order; and so I found him, not a step in advance of the terrible dectrines of Calvin and his cotomporatics. Thus one is relieved of his amazement, and finds his answer to "whence his power ?" in the great majority being the undeveloped and ignorant who flock to hear him. It would be a great era now for a tour for either of our prominent pulpit orators to build up a foreign fame, and leave behind thom thousands who would remember them with praise.

The Immense success of the revival in Ireland, and the constant increase of wonderful tales connected with proof that as a reader he stands prominently in his it. I imagine, is having its effect, though perhaps slowly, in England, and one is not surprised to meet, at from letters taken at random from a pile, being absoevery corner, a poster, informing the passer-by of a rovival to be held here or there.

I saw a few advance sheets of a book, shortly to appear, under the head of "The Revival, its Physical, Sychical, and Religious Aspects," by W. M. Willkinturned. son, who treats the subject, I judge, quite ably and from a Spiritualistic point of view. From what little know of the work as yet. I imagine there will be uch of value in it, and that a fow of its chapters laid before our readers will be quite acceptable; therefore you may depend upon receiving it immediately on its atives lost their lives, and a great number were mutippearance here.

since, and, although I found it but half filled, still I would not be necessary at this time, as onr readers have was complotely bewildered by everything about me. probably ere this perused them in the daily prints. A Doubtless every one who reads, has pored over the recapitulation in a Lawrence paper fixes the number of countless descriptions of this gigantic palace, and its dead bodies recovered at 99; of missing 107; a total of vast collection of everything comprehended in Nature, Art and Science. Here you meet with models descrip. slightly do., 109. The building and its contents was ive of the scenery and life peculiar to our own far valued at about a million of dollars. West, with life-size figures of the Indian and his game. Again, you are carried to the extreme north of Europe, to the south, and to the isles of the different seas, in a the exact model of some crypt, crowded with tombs, town of Mexico, Oswego County, and gave one of their England. Here the Egyptian Court, with all its quently such for trespass by one of the trustrees. On incient splendors, where sit, in gigantic model, the then to the Albambra, which has been pronounced one appealed to the County Court, where the judgment was of the most costly models ever made, as well as the roversed. This throws the whole costs upon the prosenost bewilderingly beautiful. It gives one a new conception of Oriental splendor, and of that luxury which you walk through gardens crowded with the rare ex-

otics of every olime; and you could stand for hours. and never tire of the beauties peculiar to the flowers of the tropics. Among the things which pleased me most were the letters and autographs of the distinguished men of the world. Among them I read letters written the ovening. Miss D. is the young lady who, some by Napolcon 1st. Nelson, Wellington, and our own Washington; Blielley, Spencer, Shakspeare, Chaucer; Byron, Moore, and others, and one by that frail but cautiful Ellen Gwynn. I spent four hours there, and She is now twenty years old, and is said to possess a left the palace half unseen. There is little useful to striking resemblance to Mrs. Hatch. man but what is to be seen and comprehended at Sydenham; and the scheme of the Crystal Palace may be regarded as grand and courageous—of which no better proof is needed than that both France and ourselves have followed.

Last Monday, in company with Mr. W. T. Partridge. of New York, I visited the Great Eastern at her moor ings in the Solent off Southampton. We approached her in the Royal steam yacht Gem, of her bows, and I the conclusion that it can never secure one loyal subwas struck to notice that she appeared no larger than ject. our common ocean steamors: but when we rounded her sides she loomed up above us like a mountain. We steamed close up to her, to the staging erected for visitors; and the Gem looked like a jolly-boat beside her, about the size, say, of Union Hall, in Washington ase to as since the sur has risen. street; Boston-and then up two by no means short lights of stairs, to her upper deck, which alone is over

two acres in extent. I visited the engine rooms, both the immer no description ever read conveys anything like a satis factory idea. The ship must be seen to realize in the slightest degree its gigantic proportions, especially by those who know but little about the usual size of ves els. But the entire workmanship, as far as the wood work is concerned, is little better than fit for a tow The upper deck, which is to be entirely rebuilt, at a vast expénse, is laid with plank, not one of which, l un safe in saying, is free from knot holes and other defects. To a great extent it has splintered very badly, and would make to-day about as good a percolator as a held the office of Commissioner of Patents, has, we sponge. So with the work below; it is gaudy, and loubtless very costily gilded, but is hadly put together, combining neither strength nor endurance. Mr. J Scott Russell, to whose suprome knowledge regarding ngineering is laid her late accident, after having won the ship's company over to withhold certain very important testimony, which would, it is asserted, have made his case savor very strongly of man's slaughter. turns King's-ovidence, and in a base attempt to clean his own skirts, is now hopelessly ruined—as much so. it is stated, as though he had been convicted of manslaughter. The game now is to get up a third company, as purchasers; and we are quite often entertained by reports of the "Great Ship's Company's Meeting. held last night." Ac., the nerusal of which gives one no very exalted idea of any brotherly feeling existing between the stockholders. The last meeting ended, according to the reports, in a grand dispute, arising out of the denial of a statement of one party by another, who stated the wine bill for the different celebrations to have amounted to upwards of £20,000 (\$100,000.) Yet there is little doubt but what, by the ist of May next, the Great Eastern will guit England for Portland: for the Board of Trade bave agreed to has her after the completion of certain specified renaira. I passed an evening, not long since, with Charles Dickens, who, I believe, stands quite prominently as an opponent of Spiritualism, and delights, if one may udge by his last Christmas tale -... The Haunted flome"-to castigate the believers in its philosophy. That his pen is powerful none will question, but that he puts it to a very poor use when he attempts to ridicale the adherents to a faith of which he is supremely ignorant, is quite as apparent. However, I found him very affuble and courteous, and evincing, as I thought, a desire to inquire into the subject quite out of keeping with his more public demonstrations. It is current here that he proposes to occupy a noted haunted house, on the outskirts of London, mention of which will be found in Robert Dale Owen's forthcoming book. I wish him success, and firmness to fathom its mysteries. I shall favor your readers, as early as possible, with me extracts and articles from the new magazine to appear in January, 1860. Its pages are furnished by writers whose names, many of them, have long been familiar to the most of them. Squing, London, Dec. 17. 1859.

P. B. Daudolph,

Mr. Randolph is doing a great work while journeying hero in the East-Indeed, the reports which reach us from every place without exception where he has

lectured, unanimously speak of him and his speeches Spurgeon's with me, and did my best not to picture in the mest glowing terms. The douth, force, and. character of the thoughts uttered by his lips, and the the polished and elequent Chapin, but just as I found beauty, clearness and vigor of their expression , have charmed his hearers and extorted praise even from lay his power over the multitude congregated to listen these who pretend to disbelieve our beautiful faith. The eloquence of this remarkable man is universally represented as something wonderful, forcing many to bolleve that spirits do communicate, else conclude to accept a theory regarding this phase of Spiritualism, repugnant at once to both common sense and reason.

Owing to the very many applications made to Mr. R. for psychometric portraits, or delincations of character from a lotter, or other writing, he has concluded to devote a portion of his time to that object. His fee will be from three dollars to fige, according to whetherthe portrait be in outline, or full and complete. In our office he has given abundant and unmistakable profession; several readings which he recently gave,

lutely true in all respects, and evincing the mysterious faculty of psychometrism in its highest perfection. He may be addressed as usual, and the portraits will be sent; or, if sickness prevents, the fees will be re-

The Lawrence Catastrophe.

The terrible disaster of the falling of the Pemberton Mills in Lawrence on Tuesday, the 10th inst., about five o'clock in the afternoon, by which so many operlated for life, is sad to contemplate. We have not room I visited the renowned Crystal Palace, a few days to give the heart-rending details; and, if we had, it 206. The same paper fixes the badly injured at 109:

#### Tablos Turned.

Last summer, says the Buffalo Republic, the Davenimilar manner. Here you enter a large apartment, port boys, of this city, with Luke P. Rand, went to the armounted by the effigies of the Kings and Queens of exhibitions at a school-house there. They were subsethe trial at Mexico, before a Justice, the jury found them leven Ramesis; from this to the Assyrian Court, and guilty, and they were fined \$25 and costs of \$6. Rand cutors, and puts the spirits decidedly ahead.

It will be remembered that the Davenport boys were saus all the vitality and activity of a nation. Here imprisoned for a time, because they refused to pay this unjuat demand.

- Miss Fannio Davis at the Molodeon.

Miss Davis will speak at the Melodeon on Sunday maxt, at 234 o'clock in the afternoon, and at 714 in five years ago, was entranced and remained so for forty-five days without food. She was not then 's Spiritualist, and knew nothing of the phenomena.

Fear.

Constanting to a second

1.1.1.1

The raven locks of the terror-stricken may become white in a moment. Fear may overthrow the empire of Reason and leave the temple of the Mind in ruins; but it can make no one wiser, better, or happier," It is the influence by which tyrants rule, and the nature of man, no less than the experience of the past, warrant

Conservatism.

The real conservative of the old, school, is the man who prefers a little light because he has tried a little her funnel barely extending to the water-mark of the one, and found it to answer his limited purpose. If gigantic ship. We passed in at the extreme aft; we were surrounded by midnight darkness, we might through the side, to a large apartment, nicely floored be obliged to him for his small taper; but it is of no

#### The Right Feeling.

Dr. Farnsworth had his cloak stolen from Dr. Main's for the paddle wheels and the screw, and stood in per- entry, last week. He says, if the thief comes back he nd give him his can also. owns no hat-if he did, he would give him that.

deprive him of o o o The his character as universal Pontifit. 9 0 0 The opiritual power, the seat of which is at Rome, cannot be displaced without shaking the political power, not only in the Catholic States, but in all Christian States. It is equally important for England. Russia and Prussia, as it is for France and Austria, that the august repre-sentative of Catholic unity should be neither constrained, nor humiliated, nor subordinate."

This is sensible and sound, and a good basis upon which to proceed. Yet the writer freely admits the great difficulties of the case. The problem manifestly -How can the Pope be at the same time pontiff and king? How can the man of the gospel who forgives, be the man of the law who punishes? How can the head of the Church, who excommunicates hereites, be the head of the State, who protects freedom of conscience? If we were to seek for the solution of this problem in the customary forms of the government of peoples, we should not find it. There does not exist in the world a constitution of a nature to conciliate exigencies so divorse. It is neither by monarchy nor by liberty that this end can be obtained. The power of the Pope can only be a paternal power: he must rather resemble a family than a State. Thus, not only is it not necessary that his territory should be of large extent, but we think that it is even essential that it should be limited. The smaller the territory, the greater will be the sovereign. A great Stale would wish to follow up the politics of the day, but the Pontiff cannot do this. ... Ilis laws will be shackled by dogmas; his authority will be paralyzed by traditions." Either the people will submit, and nothing of public life will remain, or else the "noble aspirations of nationality" will break forth, and the Pope will base to rely on Austrian or French military occupation. A painful resource, for every power that does not exist upon its national strength and public con adence is simply an institution-is but an expedient. The church, far from finding therein a condition of independence, would only find a cause of discredit and incapacity. This is not what France can wish. This Is not what truly religious men can desire.

The writer, from this point, goes on very truly to observe:-

"Thus, then, the temporal power of the Popo is nocessary and legitimate; but it is incompatible with a State of any extent. It is only possible if exempt from all the ordinary conditions of power-that is from all the oralizity conditions of power-that is to ,say, from overything that constitutes its activity, its development, its progress. It must exist without an army, without a parliament, so to say-without a code (of hws or a court of justice. It is a distinct system, and which approaches nearer to family authority than and which approaches hearer to family autority than to the government of a people. The city of Rome is the natural coatre of such a government. In losing her political domination she has acquired a domination of a more elevated character in the spiritual order, and she styles herself. The Eternal City i? Religion, souvenirs, and the arts also form a nationality. The , who live at Rome, under the authority of the Read of the Church, are doubtless subject to peculiar conditions of social and civil life-but they are still the citizens of a glorious metropolis, which extends its influence wherever fulth is maintained and spreads. History. roligion, politics, justify then, completely, a deroga-tion from the regalar and normal conditions of the life of peoples. Nothing more simple, more legitimate, and more essential than the Pope throning at Rome and possessing a limited territory. To satisfy so high

readers, the following cloquent and significant passage from the pumphlet itself:--

"Let us go still further, and ask who will be charged with this restoration by force? Would it be France Would it be Austria? France ! But she cannot do it. A Catholic nation, she would never concent to strike so serious a blow at the moral power of Catholisim. A liberal nation, she could not compel a peo-ple to a govornment which their will rejects. Catho-ics who seek such a triumph for the Church, appear to us as dangerous for it as would be for the monarchy the royalists who would dream of re-establishing the ancient legitimacy by the aid of a new invasion. As . **A**s egards compelling peoples, France is not used to such vork. When she meddled in their affairs, it was to work. When she include in their analys, it was to enfanchics them, and not to oppress them. Under Louis XVI, we went to the New World, to help it to achieve its nationality. Belgium and the Danubian Principalities are indebicd to us for their political ex-istence. It is not the Emperor who could prove un-faithful to these generous traditions. In Italy, more so than any other country, France is bound to which it so than any other country, France is bound to uphold the principles of her liberal policy. France has care-fully avoided encouraging and recognizing the govern-ments de facto in Central italy—sho has exhausted her diplomatic efforts to reconcile the princes with the popu ation; but she cannot forget the indices with the hold ation; but she cannot forget those governments sprung nto life the day Austria retreated. They arose from a egitimate reaction against foreign occupation, and rom a noble outburst of nationality toward France, which came to save the independence of the Peninsula. but, if France cannot intervene, let her allow Austria o have her way. to have her way. This is what the partizans of foreign intervention in Italy say. And should we have run the risk of a great war, gained four victories, lost 60,000 men, spent 500 millions, and shaken Europe, that Aus-tria might, on the morrow of peace, resume in the Peninula the domination she exercised on the eva of her de shift the domination she exercised on the trop of the de-feat? Magenta and Solferiae should be simply trophics of contemporaneous history! Shall our soldiers have shed their blood for vain glory? French heroism be sherile? No. no: French policy loss not harbors such inconsistencies and degradations. The domination of Austria in Italy is at an cnd. This is the grand result of our campaign, consecrated by the peace of Villafranca. For Austria to return to Florence, to Parma, or to Bo-

For Austria to return to Florence, to Parma, or to Bo-logna, it would be necessary to admit that it was sho who vanguished us. Let us render justice to her hon-esty and common scines. Bhe does not pretend it, and those who in France make the pretence, forget at the same time what our principles impose upon us, and what our honor probibits us. Our principles bid<sup>-</sup>us leave Italy to herself, and respect the sovereighty we have restored to her, on the condition that she will know how to conciliate its rights with the equilibrium of Europe. Our honor prohibits us from recognizing the right of Austria to armed intervention, which we do not admit for ourselves. France, then, cannot in-tervene for the re establishment of the temporal power of the Pope in the Romagna, and she cannot allow of the Pope in the Romagna, and the cannot allow Austria to have recourse to force to compel the popu fations when she rejects its employment on her own

It is then shown that the King of Naples cannot in tervene. "By provoking a struggle, he would run the

risk of a revolution at home." There is only one in-We all know something of that lassifiade or exhaus-tion which is induced by confinned physical or mental tervention that can be regular, officacious, and legitimate-it is that of the whole of Europe, united in a action. After protracted toll and incessant activity, Congress to decide all the questions that affect the we become weary, and then a season of rest is required modifications of territory or the revision of treaties. to restore the exhausted energies of nature. Then the The Congress of Paris has fell power to alter what was discordant sounds of day give place to a hallowed stillsettled by the Congress of Vienna. Europe, combined ness, and the basy world quietly slumbers through the at Vienna in 1815, gave the Romagna to the Pope; slient watches, till the light appears, and man comes Europe, combined at Paris in 1860, may decide other- forth with new vigor, and the earth is clothed with a wise in regard to it.

more vivid beauty.

Catholic power in the world, makes not the least difficalty in deciding this question in the negative. It seems that the same power which preserves the Popo In spiritual matters from those errors which so fre quently dog the footsteps of all other human beings, does not extend to preserve bini intact from the meaner external influences, and that though, of course, ho would always do right, there would, semenon or other, he a colucidence between that right and the real or supposed inforcests of the vertice in the vertice of a superceding the vertice of the ve once."

## A Golden Token.

Mrs. C. E. Dorman, of Newark, N. J., whose card will be found in our advortising columns—has for many years employed her clairvoyant powers in the examintion and treatment of the sick; and during this time she has supported the justice of her claims by such incontrovertible evidence, as is alone to be found in uniform success. Her patrons have not all been anmindful of her merits, or disposed to undervatuo her services. One of Mrs. Dorman's patrons, who resides in the vicinity of New York, made the commencement of the New Year the occasion for the presentation of a timely and golden testimonial of his gratitude-for the blog sing of renewed health-in the form of a fine gold lever watch, full jeweled with rubles. It is not often that the real and unpretending benefactors of mankind are remembered in this way, and for this reason the present instance merits our special attention.

#### Still Voices.

The springs of the overlasting life are within. There are clear streams gushing up from the denths of the soul, and flowing out to enliven the sphere of outward existence. But like the waters of Siloah, they "go softly." You must listen to catch the silver tones of the little rill as it glides along. You may not witness its silent march; but its course will be seen in the fresh verdure and the opening flowers: its presence will be known by the forms of life and beauty that gather around it. It is thus with the gentle spirit and with the pure in heart. You may not hear the "still, small voice." or heed the allent aspiration: but they have a moral influence and a redeeming power that will be widely and, deeply felt. The wilderness will smile in their presence, and flowers of new life and beauty spring up and flourish forever.

Night.

UFJ. V. Mansfield, we learn, left Cincinnati for St. Louis, the first of this month, at which latter place he is to remain some time.

#### Lebturers wanted in Wisconsin.

Our correspondents in Wisconsin tell us that mediums and lecturers on Spiritualism are in great domand in that part of our country. Any of our good castern speakers would be gladly welcomed there.

ng Hon. Judge Mason, of Iowa, who made himself o popular with the inventors of the country while he learn, associated himself with Munn & Co., at the Scientific American office, New York.

#### New Publications.

Gorrnoun's Embigue; or, Invisible Things understood by things that are made. By Christian Scriver, minister of Magdeberg in 1671. Translated by Rev. Robert Ménzies, Roston: Gould & Lincoln, 69 Washington street, 1860.

This is a book made up of short articles, meditations on the hings seen and felt by the ordinary senses in the world bout us. They are over one hundred in number, and are charactorized by a rare chastity and simplicity of etyle. It is hard to distinguish, by the work, whether the author was a Protestant or Catholic minister, and the publishers give us a cluo to it-perhaps wisely; but the picty which characterizes the book can make it objectionable to none; white, on the other hand, all Christians can flad it a source of conglation, and may, through its pages, learn to praise God through his humblest creations.

THE LIFE OF THOMAS PAINE, BUILOR OF "Common Senae" "Ago of Reason," etc., with critical and explanatory obser-vations on his writings, why G. Valo. Esston: J. P. Men-dum, Investigator office.

No man, probably, in our country over received from the ands of the religious community more unjust, inhoman and brutal treatment than the author of the "Age of Reason." Bigots have not scrupled to misinterpret his noblest doeds, in order to desirey his influence over the popular mind. Prob-

ably the man had his faults, but they were such as the times he lived in warranted, or, at least, extenuated. But no man's neceadillocs can be so mean that that disposition of nosing up man's faults, for the sake of it, is not tenfold meaner.

This book is written by one who sympathizes with Mr. Paine, and he takes pride in scraping off the foul calumnies that have been thrown against his character, and showing to the world that "here was a man."

Bin ROHAN'S GHOST. A Romance. Boston : J. E. Tilion & Co., 161 Washington street. 1860.

No book has for a long time appeared, anonymously, which has excited more surmisings than the nearly printed volume before us. It has been attributed to more than a dozon difforent authors; but the gener al opinion is that it is the proluction of some mind not yet widely known in the world of letters. Albeit the work is one of the most vigorous and absorbing we have ever read, and its merits alone wilPmake it one of the standard romances of the ninetconth century.

APELLES AND HIS COTENFORABLES. By the author of "Erness Carroll." Boston: T. O. H. P. Durnham, 143 Washington street.

A series of Greeisn anendoles, or a " web of Greelan yarna," as the author says, quite well told. A very presty present for one of humble protensions.

STORIES OF HENET AND HENDIETTA. Translated from the French of Abel Dufresnar. Boston: T. O. H. P. Burnham, 143 Washington street.

This is a collection of charming French stories for children. written in the peculiarly light and attractive style of French literature, A charming present for shildren.

#### BANNER LIGHT. OF

#### Reported for the Dannor of Light. BROMFIELD STREET CONFERENCE.

# Wednesday Evoning, Jan. 11th.

QUESTION-" What offect does the destrine, +1Fhalever is, is right,' have upon men and society ?"

Dr. Outen-What effect does the dectrine, whatever it, it right, have upon men and society? It has no effect. What effect does the soul have upon mon and society that has a there is nothing that does not produce greater good than condition developed which can see the hand of God in overything; that can see beauty in all life; that can, from its we call good and evil. deepost convictions, unreservedly declare that whatever is, is right; that ovil is good ; that both ovil and good are God made manifest? The effect of such a toul upon overy body and every thing that comes within the sphere of its influence, is to produce beaven. Buch a soul has light in which it can see the machination of natural darkness; it can discorn the hidden springs of physical laws; it can read the human heart, its intents, designs and purposes; it can see the God power beneath, that produces all the manifestations of human life. It has grasped what sages and philosophers, posts and divince, have reached for with life struggles and have longed to grasp; it has found the koy to the mysterics of life; it sees God in overything. Such a soul, too, has a power that transcends all the powers of matter combined and concentraled to a single point. It is conscious of a power that matter caunot influence, oppose, injure, break, or desirey. It realizes a power of its own that rises triumphant above all the antagonlem of carth and the philosophies that belong to it. It is free as the air of heaven. It is as penceful as an infant child. Combat such a soul with the war of unkind words, and they have no more effect than the firing of cannon balls would have, made of sonp bubbles; such a soul is not hit or hurt by the religious warriors of time: Prison bondage has no effect upon such a sout, for the sout dannot be confined. Disease has no effect; every pang is but the breaking of a material thread that hold it in the earthly body. To such a sou death is a trivial affair; death is but an incident that con-os hotween the pulsations of the human soul; a quicker breach, a little damp upon the brow, and the garments of the first minute of life (viz., time) are dropped, are changed for these of the next minute, which time we have supposed was the be gluning of our solution existence. Such a soul has learne that the material body has only been a garmont of spiritual childhood, and that the thorns of life, as we journey on, were made to scratch it off, and give place to new garments adapt od to its advanced condition. The thorns and the thistics of 110 we thought were evil, while in the light of truth we see that they are useful instruments-shears, scissors and rip ping kuives, that cut the earthly garments away, the affect tions of the soul that bind it to matter and make it scones free, and the affections of the soul for things above are soone developed ; which affections make the new garments of spiritaal existence far more levely, far more beautiful than the germents of the earth, the physical body.

. The whole idea, that the world is all wrong, that all things things are not as they should be, fales out of the soul's conpuenoss, and, like the illusion of phantoms, are gone, leav life comes up clothed in new beauty; for the soul has breader conceptions: worlds of new truths open to its deeper percer tions: stars shine with a new lustre; planets revolve in th order of a now croation, and new perceptions of the sterna God go out in the light of undimmed reality. The horizon of human love is as broad as the conceptions of the soul; and beauty is seen emanating from the heart of life through overything that has existence-through deformity no less than through symmetry-through ovil no less than through good -and the poul has come to see God by its natural growth through the avenues of the love of Christ, the Jesus of Naza

Ju the light in which no evil is seen, every human soul appears immortal; and the real racegnition of the property of immortality in a human soul is enough ; the beauty is too great-it staggers our fcoble powers of endurance to behold it-it stifles our uttorance, if we attempt to describe it-it is too mighty for our consciousness to weigh. And it is here we cease to weigh the merits and the demorits of another soul ; here we cease to judge. The possession of the properties of stornal life and eternal progress which belongs to every soul, with no exceptions, if it belongs to one-this simple truth, when realized, is brighter than the material sun that shines upon us at neon-day, in the light of which no shadows of the pight of ovil can be seen. In the light of these truths the novi aces and values the real thing-not the effect, which to but darkness, and it pussets away-or the soul comes up through it.

In every day practical life, these views, if reached fully, anblonde. On the same day, little Mary Muhoney, in a dirty, nihilate hell and open heaven. The camily of the soul ceases ; ragged callco dress, an old rag for a shaw), hugged close over hitler feelings cease: seeming faults, in others disappear: her shoulders, with an old pair of cast-off shoos twice as elander and columny are no more; a war of words is ended; large as her little feet-holes in them, through which her gotting mad, and being contentious is dono with ; war is , anded, murder is ended, both legal and illegal; robbery, both naked, freezing toes could be seen, without drawers and warm under clothes, shivering with the winter's cold, asked legal and illegal, is onded; the curses of prostitution, both aims, because her father and mother wore hungry; her legni and illegni, are onded; bondage is onded, and freedom father was poor and helpless with disease, and her mother has commonced. Justice and injustice fall into the arms of on. With shrinking rolu was dying with consum montancons love, lust og she said, "Pleme give me a cent to buy some bread!" opment will make men always kind and friendly to one an Jeanette had every earthly comfort in her possession, and other : it will make men religious, by being spontaneous and she had a great deal more than was necessary-while little netural in all their actions, true to the dictates of reason and Mary was destitute of almost every necessary earthly comcommon sense; it opens the book of nature for our Bible fort. Jeancite was smiled upon, bowed to, praised and flatand we shall read with understanding, and learn by nature tered. Mary was frowned upon, sent away, ohifted and aldevelopment. most frozen for want of human sympathy and human com-passion. Is Jeanette letter than Mary? No; each one is a A soul that can see no avil, no wrong, sees some good an dmirable qualities in every one, even in the most repulsive ; lawful child of God. If Jeancito claims more of the good and these apparently small, dim developments of goodness things of this world than is accessary for her, there must be when gazed at intently, become so luminous as to make the a deficiency somewhere-and by fate it has fallon on Mary. darkest soul look bright and beautiful; and it is this light Mary only needs that which Jeanotic does not need for how of goodness that we may, in every one, always eee, when comfort. Give to Mary what Jeanette does not need for we have the capacity to do so, that destroys repulsion, and her comfort and happiness, and Mary, and her father, and burns away all the shadows and darkness of what night othmother, tee, would be made confortable. A. B. Curt.n. erwise be counted ain or cvil.

virtuous nigh is one who surrenders to temptation for the moment, without regard to the pain that comes in the end. Virtue and vice we know only by coulrast. Beauty and deformity, light and darkness, heat and cold, we know only by contrast. We know nothing, except by contrast. It is pecessary that these contrasts should be perpetually occurring in the natural order of things. It scene to no that it is no-

contary for us to grow in the knowledge of good and ovil. As a whole, nothing should be set down as ovil, because

ovil, in the ond. I think that God caused overything that 'As to the effect of this belief on man in his actions. I think it is harmonizing; it takes away blame; it makes all feelings of revenge cease; it makes mon see that it is no fault of the wolf that he is a wolf, nor no virtue of the lamb that he is a

Mn. EDSON was highly pleased with Mr. Spooner's views; he thought that in such deciring was a poneeful flow of humility which was heavenly; he thought that all who took the ground of Mr. Spooner, and adopted his views, would become more peaceful, harmonious and heavenly in consequence. He said when he was in the church he was a hard shell Dapitst, had an iron, unyfolding will; but, as he had gradually grown out of the church to the adaption of these more liberal views, he found himself more forgiving, more peaceful, and more kind in his manifestations to every one I like the man that can take the hand of the wickedest coul. and feel that he cannot get to heaven without him.

Mn. PLACE-Those who take the ground that there is no ovil, assume that sin is as storpal as goodness, this I cannot accept. I cannot believe that ain will exist forever, for if h does we shall suffer forever. When we cease similar, we cease suffering. I believe that the mission of suffering is to teach us that a law has been violated, and lead us to obey the laws of our nature. Mr. Place closed his remarks by repeating an original peen appropriate to the occasion!

## Nature Balances Extremes by Extremes. "Mountain tall and ocean deep. Trembling balance duly keep.

In changing moon, in fidat wave, Glows the feud of Want and Have."

Whenever we see excess in life, then we may be sure there is somewhere a want, corresponding to the amount of excoss. If there is extravagance and waste of pecessary and useful things, there must be somewhere in humanity a corresoonding need unanswored. When the tide runs high in one place, it is correspondingly low in another,

A woman in Chicago recently bought a shawl for which she paid one thousand dollars; and a set of lace for which che paid five hundred dollars. Another woman in New York was recently arrested for stoaling a turkey. The officer who arrested her and "redcemed" the stoton turkey, reported to the judge who was to try her case, that there was not a

restigs of food in her attic room, which room was destitute of every comfort; and that her three children, before he made are wrong, that men are what they ought not to be, and the arrest, were so hungry that they had torn the raw meat off from the turkey's legs and wings, and had ate it. The judge thought that the Bible justified stealing to satisfy huning no roal traces of the existence of evil behind. And all ger, and let the poor woman go. And I fear she is hungry still, to balanco some excess.

Pitteen hundred dollars, the amount paid for the shawl and cos, if judiciously expended on the soil of some of the millions of uncultivated acres of land in our country, would produce one thousand bushels of wheat and five hundred turkeys, or an amount of produce large enough to feed a great many poor widows, with their starving familier, for the whole winter.

Anna West 1 ad a Christmas present sent to her, a box of oweiry worth cloven hundred dollars. Mary Jones did not have a present; and was so poor that she could not go to church, because she had not even the plainest clothes to wear. Mary worked hard for a dollar and a half a wook, and with all that she carned she could hardly make her aged

father and mother comfortable. A woman in Olucinnull came so near starvation, that she sold her baby for five dollars, whereby she was enabled to procure food to sustain life. A gentleman on Colonado Row, n Boston, had served on his Chrismas dinner table fourteen luxuriant courses, with sloven servants in attendance.

Jeanette Fellet, at New Year's evening ball, were a dress made of white tarieton, with twenty-four flounces edged with a full rache of tulle illusion, and the ruche itself edged with very narrow black inco. Over this, she were a borthe to match the flounces, composed of four chrysapthomnuspink, paie, like, while and light cerese without leaves. Bouquets to match the skirl, six on each side, arranged on idblier, from the bettern of the skirt to the walst. Her hair was

drossed with chrysanthomums, and Blac, and black and white

ALL SOBTS OF PARAGRAPHS.

The Jananese Embassy, numbering screnty persons, viz., two chief amhassadors, eighteen officers of various ranks, and

fifty attendants, will embark for the United States Feb, 22d.

Petersen's Philadelphia Counterfeit Delector and Bank

Under date of New Orleans, Dec. Sist, Bro, L. K. Coonley | postage paid. For sale by Mrs. H. F. M. Brown, 268 Buperior writes-"Miss Hardingo has done much good here, aud is to street, Cloveland, Ohio, dose her lectures Jan. 1st. ,She then goes to Massen, Cleorgia,"

BRINITUAL OLINION .- The present number of this paper, ublished at Auburn, N. Y., opens to us as fresh, fragrant and cautiful, as a new blown roso. It is filled with interesting intelligence about spiritual things in this material world. It | Measurs, Joseph Bunnzrr & Co.;

huperlor Court, admitted to practice as attorney and couneffor-at-law, in all the courts in the Commonwealth.

J. C. CLUER and his daughter will be at Putnam, CL, the we last Sundays of the present month.

A FRION CORED BY MANIPULATION .--- A friend of ours informs us that he had a felon coming on his right thumb recently, and was told that Dr. Charles Main, of this city,

outd allay the pain, at least, by manipulation. If is faith in the new remedy was extrainely small, but his curiosity was not, consequently he engaged the Dr.'s services. In less than a wook the swelling abated, the pain ceased, and he was cured. We are informed that Dr. M. has had many ases of this description under treatment, and that he has seen successful in every one. This method of cure is vastly upartor to the poultice or lance, in our opinion.

NEW FLANNEL MILL IN BALISDURT .--- Wo are informed that the capital for the building of a new Flannel Mill to be located at Ballsbury Point has been subscribed, and that the Company will commence the crection of their building in the Spring.-Amerbury Villager.

#### Matrimonial.

In this city, 10th inst., in Grace Church, by the Rev. Dr. Charles Mason, Mr. Henry A. Gore, of New York, to Miss Harriet Sabine, of this city.

Gone to the Reevenly Home.

JOSEFILINE, daughter of George and Bophia Clark, departed his life, from the residence of her parents, in Newark, N J., Jec. 18, 1859, aged 17 years, 8 months and 26 days.

"Botwaen two worlds she hovered like a star "Twixt night and morn, on the horizon's verge."

"Botween two worlds she hovered like a star "I'wixt night and morn, on the horizon's verge." The night of earthly trial and sorrow departed—the Morn-ing came, and that fair star disappeared from the mortal con-stellation, only to rise more gloriously in the heaven of theaven, to be obscured no more forevor. It is true that this could shadway on the sorrowing hear, and concealing their cold shadway on the sorrowing hear, and concealing their cold shadway on the sorrowing hear, and concealing their cold shadway on the sorrowing hear, and concealing their cold shadway on the sorrowing hear, and concealing their cold shadway on the sorrowing hear, and concealing the rison object of their deep and deathloss affection, even as dark vapors from the resiless sea hide the stars from the gazo of the harious matriner. But, far a how as thoo and boyond the olouds of earth, the stars of heaven, and the immortal loved somes—whose cheering presence was the light of home and it the joy of the beart—still shine with undiminished epiondar. Jeseritarn was an only child, a pure, carnest and noble givit, as gaulto and beautiful in spirit as sho was firm and brave in action. Her discass was consumption, fibe was never startled nor dismayed at the thought of dying; but she combined strong, secone and hopeful in the most trying moments of the merial conflict. Even als the day of her de jarture also seemed all unmindful of herself, and ervo, while she could spenk, to comfort her afflicted Mother, or to sup-port her Fakher, whose stout heart and resolute will site boom of eighteen summers—reflected from the fair brow, or blended on the delecate check—thus fade way I. But its a consoling poffection that, as the check grew pale, and the blended on the delecate check—thus fade way I. But its a consoling rolfection that, as the check grew pale, and the bloom of cighteen summers--reflected from the fair brow, or blended on the delicate check-- thus fade away! But it is a consoling reflection that, as the check grow pale, and the powers of life, to the trail, atteaunted bady, sincet uncon-solonely and imperceptibly declined, the soil second to ab-sorb the light, and, from day to day, became more luminous and beautiful, until the indwelling divinity--arrayed in the yobes of the resurrection life--secret from the polished and beautiful, until the indwelling divinity--arrayed in the yobes, of the resurrection life-secret from the polished and beautiful runs of its earthly templo--tein (in some qual-ified sense,) the home consecrated by film affection, and the associations of childhood--that it might seek an imperishable ohrine and a final home is the "house not made with hands." As the prospect of continued life on earth--such are the "discolving views" of our poor mortality--gradually faded away, light from the upper world appeared to dawn on the soul, and the ahndowy forms of the new life were outbile that he ahndowy forms of the new life were outbile to hose who wept as her bedide, and cal speech was no the those who wept as her bedide, and cal speech was no that due as adale expression on carth. Hor eyes were torad to ward the celling--hor pass fixed in a particular alraye, deep, spiritual eyes were cloquent with thoughts that four a sequence on outcarth. Hor eyes were torad toward the celling--hor pass fixed in a particular direction, apparently on objects that were invisible to others --hor lips nioved as fielto were convorting with super-terree-trial beinga, whose bright images were alfocated in ber own transfigured expression. And thus she passed away. "How wonderful is Death.

\* How wonderful is Death. The wakenor of the soull His eyes are full of sleep, His heart is full of pace. Config the heart is full of pace.

Gontly the languid motion

Of every pulse subsides, Gliding from out the body we have worn,

The mystic strain of harmony, that winds.

rr, we cannot express any total on of their iccinres; but, as far as outside public notice great the Spiritualists certainly have the best ensored to their failt, if not their character, was availed at the source. And while that enhance the intrinsition of the 2d of December, are printed in book form. The pamplais contains the speeches of flow, J. C. White, C. M. availed at the source that an interface of the speeches of flow, J. C. White, C. M. we can't see why one seet is to be blance, for calling have the panner, inter than another and if one denounces a brother plurch, and crite "homburg," why so lender when the com-plined is returned T-Fortamouth Chronicie.

case of

Burnott's Cocoaino.

The following testimonial is conclusive of its effeacy in the

Loss of Hair.

Bosrow, July 10, 1857.

intelligence about spiritual things in this material works. It Meess, Joseph Bungarr & Co.; is enterprising, energetic, and eminently successful, in beings a paper richtly worth the price of its subscription, which is one dollar a year. Apurtrep ro rus DAR.—Ou motion of Thes. W. Olark, Esq., James C. Squire was, on the 17th of December, in the Supprior Court, admitted to practice as atterney and court

use of various advertised hair washes, which I have since been fold contain comphene spirit, By the advice of my physician, to whost you had shown your process of purylying the Gil. I commenced its use the last week in June. The first application altayed the liching and fritation; in three or four days the reduces and tender-ness disspected-which hair eccased to full, and I have now a blick growth of new hair. I trust that others similarly afflicted, will be induced to try the same remedy. Jan. 21. Ip SUSAN R. POPE.

ADVERTISEMENTS.

TERMS.-A limited number of advertisements will be in seried in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements.

JOB PRINTING. OF EVERY DESCRIPTION NEATLY AND PROMPTLY EXECUTED

At this Office. NOW READY.

THIRTY THOUSAND COPIES

SOLD IN ADVANCE OF PUBLICATION.

The only Genuine and Reliable Biography, authorized by, and for the Benefit of the Family.

# Life of CAPTAIN JOHN BROWN.

## BY JAMES REDPATH.

WITH AN AUTOBIOGRAPHY OF HIS CHILDHOOD AND YOUTH. In one elegant 12mo. volume of 408 pages, printed on superfine paper, and handsomely bound in git cloth, fully illustrated, and embellished with a

MAGNIFICENT STEEL ENGRAVED FORTRAIT,

appeared. All at the Extremely Low Price of One Bollor.

Comprising an account of his carly life in youth and man-bood up to the period of his going to Kanens; together with an intensuly interesting narrative of his carcer in that Ter-ritors, giving authonite accounts of his famous battles, with all the details of his hast attempt to Thorute the slaves at Barper's Ferry, Va., including his onlire prison correspond-ence, and the PHIVATE LETITER TO HIS FAMILY, NOT HITHER TO PURLIEUES. Also an

A LARGE PER GENTAGE ON EVERY COPY BOLD IS SECUR ED BY CONTRACT TO THE FAMILY OF CAFT. BROW AND THIS WORK IS PUBLISHED UNDER TREIR

BANCTION AND APPROVAL, AB MAY DE SEEN BY THE FOLLOWING LETTERS.

Extract from a Letter of Mary A. Brown, Widow of Capt. ohn Bro

John Brauen, Mcasera, THATER & ELDEIDOR: North Elba, Dec., 1850, Dear Friends—I am satisfied that Mr. Redpath is THE man to write the M-q of my beleved husband, as he was personally acquainted with him, and I think will do him justice,  $\mathbf{0} = \mathbf{0}$ acqualitied with nim, and a think with worth adverted I think that the Portrafi is a rery good one. • • • • • Yours respectfully. MARY A. BROWN Letter from Salmon Brown. Son of Capt John Brown. MARY A. BROWN.

Meeter, Tharme & Reinnie Brown, Son & Cup, Shan Brown. Meeter, Tharme & Eliparbes: North Elba, Dee, 1689. Dear Birz--I was somewhat acqualated with James Red-path in Kaness. I am also familiar with his writiggs and I consider him an able biographer, and Tate MAA SNOVE ALL corneges to write the bifs of my beloved father. I bolleye him to be a map of underbided variation soil collis telleve her with

A NEW FORM BY REV. T. L. HARRIS. JUST PUBLISHED. By the New Oburch Publishing Association, 42 Bleeker

Street, New York,

REGINA, A SONG OF MANY DAYS.

Being the most finished and artistic Lyrie that has fallen from the lips of this gifted man. Frice, gilt, \$1.00. 'Postage 19 conts.

13 conts. The sacond edition of the "Arcana of Ohristianity," price. \$1,25-postage 30 conts; the "Wisdom of Angels," price 60 conte-postage 31 conts; with all the other works of Mr. II., and also the "Lieraid of Light," may be had as above. Jan. 14. FOOTFALLS UPON THE BOUNDARLES OF ANOTHER WORLD. " THIS highly interesting volume from the pen of Hobert Date Owers, is one of the most valuable contributions yet offered to the literature of Bpiritualism, being a record of facta and ex-periences carefully gathered by him during his into residence in Europo. Price \$1.25. Eend to B. T. MUNBON, General Book Agent, Jan. 7. 61 13 Fullon street, New York. NEW ENGLISH SPIRITUAL, PERIODUCAL.

NEW ENGLISH SPIRITUAL PERIODICAL

On January 1st, 1860, will be Published, Price Sico-pence, degantly Printed in 600., 48 pages, in neat wrapper, Part I. of a New Series of

"The Spiritual Magazine," A GENERAL RECORD OF BUIRITUAL PHENOMENA,

A GENETAL RECORD OF BUILTUAL FRENOMENA, In continuation of that Published at Keighley. Articles will appear from Mr. W. Howner, Mr. E. Bren, JUNGE EDNORDS, Dr. ASIDUMER, Dr., DINON, Hon, ROURNY DALE OWEN, MR. CROWE, Mr. D. D. HUMF, Rev. T. L. HAR-nts, and olior able Contributors. A Gopy of each number for the year will be forwarded (post free,) to Eubscribers of 8., paid in advance. Communications and Book's for Review may be sent to the Editor, cars of Mr. T. J. ALLMAN, 5 Gamden Road, N., who will likewiso receive subscribers' names.

LONDON

Published by F. PITMAN, 20 Paternoster Row. HOLLOWAY'S OINTMENT AND FILLS.-THE APPROY. CLOWAYBOINTMENTAND FILLS.-THE APPROV-aupposed to have received the best advice of the most learned in their respective kingdoms; and for this reason, the adop-tion of *Holloway's Fills and Ointment* by all the Royal Yamiltes of Europe is a significant sign, as it represents the opinion of the Europe and Colleges. Solid at the manufactory, No. 60 Maiden Lane, New York, and 'by all druggists, at 250., 63c., and \$1 per pol. 10

PIARBLE AND GRANFTE MONUMENTS, Composite Monuments, Plain and Ornamental

Shafts, Tablets, &o. E. D. SANFORD & CO.

MANUBACTURE superior Marble and Granite Monu-monts, Plain and Uroamenial Tomb-Biones, and every kind of Monumental Work, to order, and in the test manner, WERSTER, MASS., AND DANIELSONVILLE, CONN.

Onlors are respectfully solicited from all parts of the con-ry. All work will be executed in the best manner, carefully An Wolt will be executed in the one manner, caronan, acked, and promptly forwarded.
 II. D. BANFORD,
 Webster, Mass. Danielsonville, Conn.

227 We are permitted to refer to the New York Editor of De Bannen. Sta Dec. 10. DO HANNER.

CLAIRVOYANCE AND MEDICINE. MRS. E. G. DORMAN, MAGNETO-BOTANIO PHYSICIAN, MRS. E. G. DORMAN, MAGNETO-BOTANIO PHYSICIAN, By long practice and eminent success—in the applica-tion of Olairvoyance to the discovery and curve of discaseo-has become so widely and favorably known, that it may aur-face to solify the public that she may be consolided daily—on very reasonable torms—at her residence, No. 12 Orchard street, Newark, N. J. Nov. 26.

COUGHS, COLDS, HOANSENESS and INTLU-RNEA, INDITATION, BORENESS, or any affec-tion of the Threat OURED, the HACKING COUGH IN CONSUMPTION, BENORULTS, WHON-ING COUGH, ASTRAMA, CATADUT, RELIEVED by BROWN'S BRONOMIAL TROCHES, or COUGH LOZENDES. BRONCHIAL

"A simple and elegant combination for Covaus," &c. Dr. G. F. Dioriow, Deston.

" Have proved extremely serviceable for HOARSENESS." Roy. HENRY WARD BECOMER.

" I recommend their use to PUBLIG SPERKERS." Roy. E. H. CHAPIN, NOW York. " Most salutary relief in BRONCHITIS." Llov. S. BEIGENIED, Norristown, Ohio,

" Beneficial when compelled to speak, suffering from ColD." Nev. S. J. P. ANDERSON, St. Louis.

Illey, B., J. P. ANDERSON, SL. LOUIS. "Effectual in removing Hoarseness and Irritation of the Throat, so common with SPARENO and SINGRES." Prof. M. STACY JOHNBON, LaGrange, Ga. Teachog of Music, Southern Homato College. "Great densifi under taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me." Lay. E. Rowyry, A. M. anlage to me. Rev. E. RowLEY, A. M., President Athens College, T

logo, Teng. Bold by all Druggists, at 95 cents per bor. Aleo, BROWN'S LAXANIVE TROCHES, OF Cathartic Lorenges, for Dyspepsia, Indigestion, Constipation, Headache, Billous Affections, da. 8m Nov. &

DRALER IN

by the best artist in America, from a degeorrootype, entifely different from the photographs, and being the only sothentic likeness of the Philamineers and Parsier which has yet

Account of His Early Life, by Capt. Brown Himself. This important document has not not will not, appear in this important document has not not will not, appear in the public press, as it is the desire of the friends whe contri-bute it that it should appear exclusively in our Publication, rear THE BEREFIT OF HIS FAMILY, and any re-printing of it will be prosecuted an an infringument of Copyright. Of this Autobiography it is sufficient to tay that nothing of the kind, since the AUTOBIOGRAPHY OF FILANKLIN, has been published, which is at once so characteristiv and so interes-ing.

A soul that sees no ovil, sees goodness and beauty every where, in everything. It has no fault to find, no opposition to make, no war to sustain, no hell to combat-all is peace This wEER's BANNER.-In the present number we con all is charlty, all is love. You ask what influence a man ha clude the story of "Adolph." On the second page our read-ers will find the escenth paper of "Man and his Relations," and the third chapter of "Aucient Olimpses of the Spiritupon society, whose soul is developed so as to see that all God's works are right? Why, I cannot but repeat-that heav on is wherever he goes. His faith in God is without limits Land ;" also, two ploces of poetry. On the third page, dis-courses from Emerson and Chapin. The Messenger Departhis charity for others is as broad as the household of human ity, and the kingdom of heaven is within his becom.

ment is latorcating; and on the same page are two pleasant Is such a man as this a bad man in society? Arow Is such a man as this a bad man in society? Arowo when to account out of a such a man by page are two phenamic afraid of such a man as this? Henry Ward Doochor says articles from Dr. Hitchcock, of Torto Haulo, and Warron that he is afraid of such a man as this, or of a man that says (bhase; also, "A Bong of the Moustain," a poem. On the that he is not wrong to sten!. And many others are a marked, seventh page, the miscellaneous matter is interesting; and that it is not wrong to stenl. And many others are alraid on the eighth page, Beecher's sermon is unusually interestwhen they hear the truth declared in unqualified words-" There is no cuil." The fear of the Lord is the beginning o PLYNOUTH .-- Wa have received a letter from B. H. Cranwiedom; this foar is right and in its right place. But we on, who spenks in the highest terms of Mrs. Macomber's shall all sometime see, as we grow in spirit and in truth, that lectures in that place. He says :--there is no coll-then there is no fear. Perfect love castell "We are constantly having now converts to our faith; the inforced is so great here that on stormy Sundays oven, when the different churches have only from fifteen to twenty is attendance, the congregation of Spiritualists have numbered two hundred; and is picesant weather, with a good speaker, from five to six hundred." out all fear ; a growth of soul that is capable of seeing God hand in sin, does not, cannot fear it.

A man who soes no evil is a guardian anget to human suffering; he walks with the lowly and talks with them; be is an rapport with the most degraded couls-sould most in fantile in spiritual growth. Infant children have the guardi an enro of angels and scraphs. And so it is with the souls of men-infants in spirit-buried deepest in the darkness of the material world; they have the love of God, through his abgels and scraphs, to hold, nurse, protect, guide and direct Note List for January is for sale by the Periodical Dealers them, unseen, in darkness, through all the childish, or as everywhere. we may say, ovil, manifestations of early existence.

FRANKLIN'S BIRTHDAY will be colobrated in this city by the A man who sees no evil, does not, cannot wrong another Franklin Typographical Society, on the 17th inst. Edward He needs no government of human law to make him do to voratt will deliver the midross others as he would that others should do to him; he neve Whon, you hear a man severely condomning the acts of uses human law to protect solf potsessions. He needs no nother, you may be positively sure that man is worse than locks, no guns, no prison walls ; no human legislation, no the one he condemns, says a correspondent. And we may executive, no human tribuncis, no courts of justice, no hu man judges. He carns his bread by the sweat of his brow He does the work of life peacefully, honestly, truly, humbly.

Mp. CUSHMAN repeated what he had before said in oppos tion to the views of Dr. Child. He said that Dr. C. had not uttered a new thought; that Onlyin and Luther taught the same doctrino precisely, that he believes in. fils basis is the same as theirs. He talks about forgiveness. I would nek what there is to forgive, if overything is right? Forgiveness implies that sin exists. If there is no sin, there can be no forgivencas.

Meaning that there was a great growd around the house. Mn. Broomen-Our ideas of good and ovil seem to have had A head properly constituted can accommodate itself to their origin in pleasure and pain. Those actions that make us happy we call good, and those that make us unhappy we whatever pillows the vicissitudes of fortune may place call ovil. We say of things, also-those that give us pleasure unde**r I**L

are good, those that give us pain are cvil. We speak of the weather, and call it good weather or bad weather; of an enterprise, we say it is good or had, according an its results ing when it comes up to-morrow.

give us pleasure or pain. From childhood we have learned the canses of pleasure and pain, and have thus distinguished between good and ovil. In maturer life we have often found that what produces pain, at first, produces pleasure in the end, and vice verse. A viriuous man is one who does not participate in present pleasures when they lead to pain. A give us pleasure or pain. From childhood we have learned

we are at liberty." Fond friends may deplore their less; but the generous coul

will find its compensation in the sweet relief and the great gain which must be realized by the enfranchised spirit. The amittee and tender heart may almost sink beneath the waves of present anguish—as water lilles droop and disop-pear in the angry floods—but the illuminated spirit will pene-trate the senter clouds that darken the mental heurens, and alo the sombre clauds that daract nd living Joys and a lasting repose. It is Wardsworth who says :

"Tug agon dlo first, While they whose bearis are dry as summer dust, Barn to the sector."

Darn to the nockets." The pool's idea is sometimes true, at least. Jessenner, loft us in her virgin inneconce. Thus had traced no furrow on her youthful brow, and there was nother spot nor cloud on the orystal parity of her name and life. She same to in-spire bright hopes, and in her early departure has loft a precious treasure of sweet and getten memories. While Obristine charity, and a true pithesophy of human nature and practicel referm, unust prompt the wise man to drep the roll on the imperfections of our poor flumanity, we all owe it to sursolves and to each other to preserve the memory of all that is heautiful and noble in human nature, and praise-worthy in the lives of the departed. Away from the rules winds and killing frosts of this bleak white firms—up in the sume ima size of the bleak white firms—up in the sume ima size of the bleak

"Oh, far within the soul-Amidet the rushing of the busy world-liow many a score thought shall linger still Around that image!" B. B. B.

TT MISS ROSA T. AMEDET will lecture in Chicago and Milwankie during the month of May and June; friends on the route desiring her services for Babbaibs or week evenings in April, will please address her na soon as possible during the present month, care of J. L. Pool, Oswego Postfilco ; address generally, 92 Allon street, Doston, Masa: Jan. 21,

MRS. A. P. THOMPSON WIll speak in Lawrence, Mass., Jan. 2d. She will answer calls to fecture in the surrounding owns, addressed to her at Lowell, Mass., till further notice

#### Paine Celebration in Boston.

Paine Colebration in Hoston. The 123d Anniversary of the Dirth-Day of that much abused Patriet and Statesman, Thomas Parns, where pen, during the American Revolution, so effectually seconded the sword of Washington in the achievement of our Independ-ence, will be heid at Union ithil, 400 Washington street, cor-ner of Essex street, on Monear Eventure, Jan. 30, 1660. The exercises of the occasion will consist of Speeches, Bongs, Tonsis, Supper, and Ball. Tickets, admitting a Gentieman and Ladles, \$1,50. Sup-per, extra.

Musio-Savage's Quadrillo Band. Dancing to commence at 8 o'clock

hill, and of either member of the Committee of Artange P. MERDUR,

£р

to be a man of unavaged association of the work he has undertaken. do justice to the work he has undertaken. Nover respectivity, BALKON DROWN. i veracity, and fully believe he wil

7237 Copies of this work will be malled to any address, postage paid, on remittance of \$1, and 21 cents in postage stamps.

#### THAYER & ELDRIDGE. PUBLISHERS.

114 & 116 Washington Street, . . . Boston, Mass.

NOW IS THE TIME TO SUBSORIBE TO THE

WORKING FARMER. A LARGE AGRICULTURAL MONTHLY JOURNAL. One Doltar Per Annum.

BOITED BE PROFESSOR JAMES J. MAPES,

ABBIBTED BY GEO. E. WARING, HENRY G. VAIL, J. PAYNE LOWE AND HENRY S. OLCOTT.

Vol. XII of the Present Year,

Will contain series of articles on the following subjects: YEIGETADLE GARDEN, Alphabetically arranged, MANURES, THEIR USES AND ABUSES. FRUITS AND FRUIT TREES OF AMERICA. IMPROVED IMPLEMENTS AND MACHINERY. NEW PROCESSES OF GULTIVATION, with a view

greater perfectness and economy, CULTURE OF COTTON, CORN, TOBACCO, and green

 OULTURE OF COTTON, CORN, TOBACCO, and groen erops, as substitutes for grass crops in the South.

 MAXIPULATION OF BUOAR, is growth and manufacture, ADVANTAUES OF DEEF CULTURE, including Underdrain-ing and Sub-soil Flowing.

 Full Reports of GRAIN and PRODUOF. MARKETS, THEATMENT AND OARLE OF STOCK. THE WORKING FAILMER contains more original matter than any Agricultural paper published in this country. All the Editors of this journal are practically engaged in con-ducting the several departments upon which they write EXTRAOT FROM PREMIMENTS.

EXTRACT FROM PREMIUM LIST. For six now subscribers, TWO EXTRA COPIES of the WORKING BARMER, or TWO back volumes, as may be elected. Por three new subscribers, one EXTRA COPY, or one back

volumő. This will insure a premium to each subscriber who may

Volumo. This will insure a promium to each subscriber who may exert himself to extend our circulation. Those obtaining subscribers will please forward their name as seen as received, and their final list should be re-ceived at the New York Office before the Brst of April. Every NEW SUBSCRIBER may receive four or five small papers of seed, (raised by J. J. Mapes,) kinds to be named by simself previded the encloses an envelop, properly directed and stamped, with the necessary amount of postage stamps to pay the postage on the seeds to be returned him by mall. When pera, beaus, or other beavy seeds are ordered, double the number of postage stamps will be required. This back volumes, bound in paper, from Vol. 2 to Vol. 12, will be fornished at GRE DelLAR AND TWENT-FIVE CENTS ench, including postage. These volumes will form a complete work on the progress of Agriculturo since the year 1817. All subscriptions must be paid in udvance. Remittances exceeding Ton Dollars should be in the form of drafts. Bills current in any State will be received at par value. Address the Publisher, CHARETENEN, TARPES, NAR YWES, 120 and 123 Nassau and 11 Deckman sireots, New York Olty.

Brecimen numbers sent free of expense. The WORKING FARMER and BANNER OF LIGHT will oth be furnished to new subscribers for \$225 per annum.

If **A BARE CHANCE-\$4,000. FOR BALE**—The outire interest, numerical and good-will of one of the most flourishing Weekly REFUBLIOAN PA-PERS in the Northwest, possessing a large State and County-patronage, with commercial advertising momenting to over \$4,000 por annum. The material is nestly new, and com-prises all the requisites for an extensive job business. The establishment one be carried on for less than \$1,500 a year. To a young man of literary taskes this is a chance rarely to be met with. Buildedary means there for all

be met with, Bails netory rescore given for sale. Address W. T., Lodi, Bergen Co., New Jensey. 6p Dec. 24



TIONS OF THE SEIN, CONSUMPTIVE

2

4

Contraction of

TENDENCIES, BRONCHITIS, DIS-BASES FECULIAR TO FEMALES,

And all Complaints accompanied by General Debility, and requiring a Topic and Alterative Medicine,

requiring a Tonic and Alterativo Mediciae, Norz.-The failure of IRON as a remedy for Dyapapasia, a bad state of the blood, and the numerous discasses resized, thereby, has arisen from the want of each a preparation of its as shall enter the Biomach in a PRODUCE state, and assimi-late at once with the blood. This want the PERUVIAN SYRUP supplies, containing, as it does, from in the only form in which it is possible for it to onter the offen failed at discases in which other preparations of Iron and other modi-cines have been found to be of no avail. The following continents.

The following cortificate is from well-known citizens of

The undersigned, having experienced the beneficial effects the PEBUVIAN SYRUP, do not besitato to recommend its the attention of the public. Nov, John Dierpont, Teter Harrey,

Thomas A. Doxtor, B. H. Kondall, M. D. Rownel May, Thomas C. Amory N. B.—Pamphicts giving further information of the Byrop an bo had on application to the sgents or to

N. L. CLARKE & Co., Proprietors, Codman Buildings, 76 Sudbury Street, Boston.

Sold by Druggists generally in the United States. Dec. 31.

J. T. GILMAN PIKE, ECLECTIC PHYSICIAN AND MEDICAL ELECTRICIAN No. 17 Tranoat street, (opposito Mussum) Boston. 250° He will give opecial attention to the cure of all forms of Acute and Chronic Diseases.

of Acuta and Coronic Diseases. **MEDICAL TREATMENT--NUTRITIVE PRINCIPLE** D.R. ALFRED G. HALL, M. D., PROFESSOR OF PRIMOLOGY, author of the New Theory of Medical Practice on the Nutrative Principle, may be consulted on the treatment of every form of humor, weakness shad disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicines used are purely vegetable. No. 18 Temple Place, Boaton, Mars. Oct. 1. 1553

Oct. 1. 1953 NAVIGATION, BOOK-EKEPING, WEITING, NU all the branches of a complete commercial educa-tion, predically taught at PREME's MERCANTILE INST-TOTE, 06 Trement street, where Catalogues of referencet, ternia, &c., may be obtained. Open day and erebies to stre-dents of both serve. Stationary free, Remember the No. 04 Trement street, and that this Institute has up connecticgs with any other of a similar name to Boston. M. P. BFRAR, A.M., Dec. 17. Im

BANNER BOOKSTORE.

143 Fulton Street, New York. C. T. MUNSON, formerly at No. 8 Great Jones street, bea-C. tablished himself at our New York office, where he will supply orders for any book published in the United States. Address E. T. MUNSON, Oct. 15, 143 Fullon street, New York.

Јасов Бенти,

Tickets to be had at the office of the Investigator, 45 Corn-

per, extra

Doston, Jan. 14, 1860,

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is weav-

Bome Chiunmen were arrested in Ban Francisco for fighting in a drinking-house. One man who could speak English, was called in testify. "John, where were you?" "Me up stairs." "How did you get there?" "Him got up a steps." wOrent crowd in the house?" "Yes; two, three, aftern," "Yes the house full inside?" "No; houseful outside."---

add, it is folly for men of morit to think of eccaping censure and a weakness to be affected by it. Fablus Maximus said. He was a greater coward that was afraid of repreach, than he that fled from his enomice."

#### BANNER LIGHT. $\mathbf{OF}$

此的時代的理論的提供自己的思想。這些是是是是認識的意思。

# The Messenger.

Each message in this department of the Rayman we daim was apoken by the apirit where harme it bears, through Mrs. 5. II. Consart, while in a state called the Trance Sinte. They are not published on account of literary norit, but as tosis of spirit communion to these felends to whom they are ad-

To hope to show that spirits carry the characteristics of We hope to show that spirits carry the characteristics of their carth-life to that beyond, and do away with the errons-cons idea that they are more than prints beings. We be-lieve the public should know of the spirit world as its-should learn that there is evilas well as good in it, and not expect that purity along shall flow from spirits to mortais. We ask the render to receive no decirine put forth by spirits, is these columns, that does not compert with bis reason. Each expresses so much of truth as he perceives.

reason. Each expresses so much of truth as he perceives-no more. Each can speak of his own condition with truth, while he twee opinions morely, relative to things not ex-perionced.

perionced. As one medium would in no way suffice to answer the Jottors we should have sent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay sutestion to jettors addressed to spirits. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted.-Our sittings are free to any one who may desire to attend. They are hold at our office, No. 812 Brattie street, Beston, every Tuesday, Wednesday, Thursday, Friday and Baturday attersoon, commencing at mats-past Two o'cleck; after which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

a spirit they recognize, write us whether true or false? From No. 1763 to N . 1871. Thursday, Dzc. 1.-- "Are there animals in Epirit-Life?" Bimeon Kilson, Gaiveston; Alfred Allen, Albany. Saturday, Dzc. 3.-- "When and how shall there be a new Heaven and a new Earth ?" William Oscod. Decton; Sarat Elizabeth Tilden, Boston; Patrick O'Brien, Boston; A Prayer. Thereday, Dcc. 0.-- "16 it right for men to buy and soil and hold in beendage their follow-mien?" Daniel M. Wilson, Sac-ramento, Cal.; Mary Aun Tilden, Boston. Thursday, Dcc. .-- "Whili e slu, and how are wo in morial to avoid it?" Esmuel H. Sponcer, Thomaston, Mo.; Joseph Ganiner; Lucy Hmith; Francis H. Smith. "Friday, Dcc. 0.-- "Are spheres in spirit-life localities?" Biephen Carroll, Jons; Lizzle Cordin, Richmond; A prayer. Saturday, Dcc. 0.-- Joy H. Karcehide; Clark Mason, Roch-pater. Thursday, Dcc. 0.-- Joy H. Karcehide; Day Boston, Coll.

A STATE OF A

日本の時間の

, î

Allward, Dec. 15.—"Faith:" Thomas Bell, Boston; George James Harwich, Loudon; Charlotte Maria Fostor, New York.
 Friday, Dec. 16.—"Is it possible for mortals to understand fod?" William Pope, Ssiem; Jack Soward, New York; Ellen Frazer, Georgetown, D. C.
 Saturday, Dec. 17.—"What is the condition of the Drunkard fod Death?" Josh. Hunston, Boston; To John Kerris,

prisoner. Tuesday, Dec. 20.—"How are we to know when we serve food" To Kahgegahgahhow; Anne Maria Fostor, Buffalo; George Walker, Buffalo; Jonny Wilson; Horneo Atwood. Wednedday, Dec. 21.—"Evil Spirits;" William Cooper; Praver; Nathaniol Morton. Thursday, Dec. 22.—"Why are ovil spirits permitted to commune" Edward Ferkins, East Boston; Louisa Herbert, ta Beiney Colton.

Woodard; John Barrow, Lowell; Bophy Lindeay, Droome,

In C. Thereday, Dec. 27.— "Had Josus attained the highest pos-able state of perfection T. William Barnard, New Dedford; Samuel Billings, Boston; Hannah Ekiriggo, Bangor, Mednerday, Dec. 23.— "Is the epirit of man affected in any way by death "John Loring, to Mary Elizabeth Loring;

Mary Moore, to hor son John Mary Moore, to nor son Julia Juccia, Jan. 3, ---- Slavory and the Bible;" Francis Smith, Belfast; William Gay, Boston; Capt. George W. Kuighta;

Otara Porelval. iara l'orolval. Wednesday, Jan. 4.—"What is Magnetium?" Lucy Leo, oughton; Harriot Nichola, Thuuton; Samuel Richardson,

Hoeton, Thursday, Jan. 5.—" How do we know that God dwells everywhere?" Mary Casile, Boston; Robert Sanderton, Phil-adelphis; Julia Bruce, Cambridge. Friday, Jan. 6.—"Is God the Author of Bril?" E----n Goppie; Corolli.

#### Invocation,

Oh, then God of Nations, we offer thanks unto thee for the blessings we daily receive from thee. We praise thee in he half of the great family thou hast on earth, that by so doing we may draw to our ald such high and holy intelligences at are so much needed on this dark earth-plane.

Our Rather, as the earth yields up her hidden treasures to the embrace of yonder sun, so we will yield up overy gift thou hast given no, when thou callest for them. Then hast taught us to occupy all then hast given us, and to return theo more at thy bidding, thus fulfilling the law of our nature, and worshiping theo, thou God of Nations.

Ob, our Bether and King, we view some before us to-day who have recently been called upon to part with those near and dear to them. Then hast called in wisdom, and they have reluctantly yielded up the treasure. But, oh, our God, we know thou will send a comforter; then wilt not sunder material ties unless they hast power to restore that harmony that appears lost. We praise these in their behalf, knowing that in thy wisdom thou hast drawn them another step from earth. And, oh God, may they profit by the call; OVERY BYOR 10 OL their souls vield to t God, thou hast called, and we give, thee."

they went to the sepolchre, and no Jeans was found there. In the upper sphere of spirit realm there are no shadows, so they say ; but when the Mather sous no are fit to Fory true; but the spirit of Jesus did not remove that body. To one of his doubling once, the record tells you that Jesus dwell in this bright realm, he will call us there: but while said, "A spirit bath not blood and bones, as I have." The we dwell where corrows are, it is well to receive them joyrecord says so, and possibly is is true; but we doubt if. Yet, fully, for the lather sends them. Court the angel Peace; for in order to appeal to their external scuees, and give them the if Peace to with you, you shall pass through the cloud of faith they regulred, he drew to himself a curtain amount of sorrow with thankfulness. Nov. 29.

materiality, to rendor himself visible, precisely the same as we disembodied ones of to-day draw to ourselves materiality to render ourselves visible to our mediums. But this is no our material bodies, nor any part of them. But the question prises, What became of the body of

leaus? We answer, the friends of Jesus stele away the body, for it was dear to them. The same power that acts upon mediums of to-day acted upon the watchers, causing hom to slumber awhile, that the friends of Jesus might not to mourning all their days, because his body was not when his friends could control It.

The Record tells you that Jesus was the son of God; that feborah, in his case, trampted upon his law, and bespoke another God. Lot we tell you Johovah never disoboys his laws. Though he may take on various forms, yot he never

disobeys any of his laws. Your Record will teach you a great many things that will ead you to darkness rather than light, unless you read understandingly. Bring the knowledge of to-day to bear upon the Record, and you will read more understandingly;

what appears to be mystery will be bright as the noon-day sun. Go not back to gather the light of olden time-you have nothing to do with that, unless you bring it in contact with the light of to-day. Nature hall developed you to a higher law, yet this law is the same. Bring your law of toay to bear upon the law of yesterday, and you will not charge your God with being unjust to his creatures. You ill see he is divine, and must be a subject to his law-for livisity is but the offspring of asture under favorable and

perfect conditions, While our friend and questioner seeks to understand the leave of ancient (Imer he should not fail to make himself acquainted with the Jesus of modern time; they are appa ently different, but bring the same light of to-day to bea inon him, and you will see the likeness. The same power that guides us to-day guided Josus of the other days. He stands not upon inw, but walks by it; and how grand the example Johovah sets! Law is light; and he or she who graspe at law shall grasp and hold the sunlight, and shall inderstand their own surroundings and those of others, whether of Jesus or the mutdeter, for the law is the same is one as in the other. So, then, we will eav the natural body of Jasua Christ was nover reanimated after the crucifizion All nature, our God, tells us so; for overything in nature h against it. When our questioner shall lay aside his hody, he vill know we have given him trath. Truth is the child o law; oh, that all would understand it, instead of running into the dark mazes of the past to gather feed for to-day.

## that shines upon the past, it is no longer mysterious and Andrew J. Gavitt.

dark.

Nov. 20.

Oh, that they would grasp at the light of to-day, for where

Really, the position I occupy seems more novel than I avai hought it would. I used to have an idea that all spirits who ontrol mediums to speak, felt precisely the same as they did in their old bodies, and did not recognize a change.

It may be so to some, but it is not to me. It is a strange poition to me, notwithstanding I was acquainted with Spiritunium before I died.

I find a mixed feeling of pleasure and pain. I feel none of my old aufforing. I was slok but a short time, yet the imression was as deep upon my spirit as though I had been stak longer. The last time I was in this room I controlled my own body.

was a Spiritualist then, yet, I confess, had I then been told should so soon have lost my mortal body, I should have been artied. Yet it is gone, and I am glad of it. I have a great many dear friends on earth, and I wish I

could speak to them all-yet it is impossible, except in a genmal way.

To those who were dear to mo, I will say, I am happy if I nes those who knew me happy. If I cos tours, they cast a gloom over me; they make me feel that I can do something o make them happier, and I am discontented. I am told I shall get along fast hore; my acquaintance with these things vill help on my advancement. Scoing I am done with mor tailty. I am going to sot myself at work in real earnest to som what I can do for those I love on carth. They may rest as-sured I shall not wander far from them, and if a shadow falls pror them, I chall do all I can to lift it. It seems to me that true Spiritualists should not suffer shadows to ito long in their path. But nature-so the old gentleman said, who spoke sero-is over true to herself, and sorrow makes the spirit oright. One old gentleman says serrow to the spirit is like Bristol brick to steel, but you have to rab it often. I four rou will all ace come shadows, even after you are here. \_ But, as you konw, you will be theroughly purged from all evil. In me, they will be lighter.

I have met with some of my connections here; but strange o say, some are deeper in dorkness than J. Thanks to God. filled my lamp with oll before I left earlh, and I am neither obliged to beg, borrow nor buy. They are going to earth to buy oil. niter death was one of languar. I fol

From Irone to her friends. Joromiah Mason.

Say that he who closes your circle would have spoken this day, but did not think it best. He will do so soon. Officio Nov. 29. losed by Joronitah Mason.

Shall the Jews return to Jorusalom? The following question we find before us for our discussion ible afternoon

We perceive it was given by one of that class of moriale who are yet looking for their king-or, in other words, who are looking for the first advent of Jeaus Christ.

The question is this..... "Bhall we as a people ever return to ar native land ; shall we over see our beloved city reinstated in its former beauty and glory?"

Our questioner refers, no doubt, to the City of Jerusalem. inclent Record tells up that one of old forshadowed the ownfull of Jerusalem. Her people were to be scattered, her palaces overthrown, and those who ant in high places were o be brought low. Be said the Prophet. We find also that the same Intelligence, speaking further of this city, said there should be a time when the Jews should return to Jerusalem; when they should alt under their own vines and fig trees, refolding of home.

If the prophet was true in one case, why may he not be in he other? Jorusalem is laid waste. Her high places are no longer so. Behold, desolation refens there, thus clearly proving the truth of the prophecy. As we wander among he great variety of children dwelling on earth, our attention is often called to that nortion of men called Jaws. We find no class of Individuals so closely wedded to their opinions as tro they-so theroughly wrapped up in that which belongs to oldon time. That which their fathers received, they receive, and are wholly unwilling to receive the light which shines to-day. The light of 1800 years ago is all they are willing to besr.

Now, if our questioner seeks in honesty of spirit, he will o well; but if he calls upon us from curtosity, he will obtain othing, or that which shall be as nothing to him.

Everything connected with this people to-day proves, ore will be a time when they shall return to Jerusalem; when they shall up langer dwell among Contiles. But behold, they shall return by the light of Modern Spiritualism. Though hey do not receive it to-day, the time shall come when they shall see their King riding in the chariet of Modern Spiritunitam; and behold, he shall command them to go up to ferücatem, and they phall go. Thus and thus enys the same Intelligence which enoke so many years age.

Go forth, oh questioner, and inform thy people that their King is here, and will bid his people roturn to the Hely City. And they shall do his bidding. They who could not own Jesus of Nazaroth, of 1800 years ago, shall bow before the Christ of to-day. Yes, the light shall shine upon them cro this generation shall pass away.

True, our questioner says, "We mourn among strangers. We sit with enemies; we have no home, no sure abidingplace. Tell us, ye invisible once, shall we as a people return o Jerusalom ?"

Verily they do as a people walk in a strange land. That which is good to the Gentiles is will to the Jews. They cannot receive it as yet. The Gontile received the bread in the past, the Jew will receive his in the eleventh hour.

Hear us, oh, ye questioner, and believe us. By repudinting is, vo shall sit longer in darknose.

Home! How beautiful the word. Yes, ye shall go home. and delight in the pleasures of home. And light shall shine there and not darkness, for Jesus shall be in your midet. The power you rejected 1600 years ago, you shall receive tolay—you cannot, you will not, you shall not deny him again. Nov. 30.

#### Hannah Moore.

I want to know what you expect of mor My name was Iannah Moore. I was forty-six years old. I died of conumption, in the year 1849, in Rexbury, Mass. I have one ion and two daughters. 'I wish to speak with them. Oan 1? My son is not here, nor near here. Oh, I would counsel him against his course of life. It will bring him a moral death. Ob, I would speak with him as I cannot here ; but oh

tell him, for God's sake, for his own sake, to turn and live. One of my daughters has married since my death, and has moved to the westorn country. I would commune with her in private. I have one daughter still living in Boston-my ngest child. I hope to reach my son and eldout daughter through her. I wish her to forward it to her elster, and my son, as soon as she receives H. The course he is pursuing not only renders him miserable, but me unhappy, too. Oh,

tell him I am often with him; I want him to know I am, and 1 am sure if I can impress him with my presence, he will turn. Oh, my son, turn and live, for you will die if you do not. Ob. I know the power of temptation is mighty, but, oh.

turn, and many holy ones will gather about you and give you

I lived in Now York city; that fau's here, to \$47 My eccential logredicat in the literature and religion of our agent is a Bydritualist; slig's my mother's sister, and her time and country. Bright promises are hanging over us for the future, when

mo to como horo. My mother do n'a bellero liko hor elster locat but I want to go there. Wont you say so?

1859-Jonuary. Do you want to know just how old I was? I was not over ten, but 1 was over nine. 1 like to have you acomy mother. I lived in Chambers street. By father le year, and the best wishes for the future, from lead. Oh, yes, he died before I did. I don't remember him : ho knew me when I not here.

Aint it near New Year's? I thought so. Aint you going o give me something for coming? Wont my sunt? I want omothing for New Year's. J'd like a new cled. If I could spend money, I'd like that. My sunt always used to give no comothing, when I did anything to please ber.

I'm all squeezed up here, and my head aches. Bha' n't I go now? I wish you'd fix things so I can walk around when I como liere again. Bho wont get no to come liere again, unless she given me something. I'd like a piece o mince-ple. How 'll got Wish hard to go somewhere? ] with I'd got something for coming. Oh, dear, I'm tight; I ton't like to be dreased up so. If I had my own clothes l chould not feel so. Wont you fix things better when I come bero again ? Tell aunt I aba' n't come again, 'less she gives me something for coming. Her husband goes to sea. Moth or bas a't got so many things. Mother used to buy her things of Brown. ' The boys call him Kit; you must n't write this, for ho'll be mad. I know what the boys call him Ki -something about the cate; I guess he knows, and that 's what makes him mad.

Give me some tea, will you ? Aint you got nothing? I'd ike some vinegar-I drinked some once. Good-by Nov. 80.

Ghusts, otc., in Terre Haute, Ind.

MESSAS. EDITORS-To-day a family is making preparations a move out of a house on Third street in this city, because o -obnuos disturbances-marvelous sights and soundswhich have alarmed the present occupants from time to time, as they have those persons who have dwell - n it before They say "the house is haunted." It is an "old lavern" c no thirty years' standing-a two-story frame-none the botter for its antiquity.

Lest I trespass too far upon your patience, I propose to give out briefly a few of the facts according to the statements of soveral individunis. About fifteen years ago Mr. II. occupied the house in question, and, as an instance of his experience therein, he states that at night, on one eccasion, he heard ofsos in a room adjoining his stoeping apartment; and, whilst he was listening to determine, if possible, their pa ture and cause, his wife was awakened and (supposing he vas elcoping) called to bim, and asked what that noise could bo. Thinking of burghers, etc., he felt uncasy, but get up ud onened the door, to the room where the noises were when ho saw three men standing near the middle of the floor It was a bright moonlight night, and sufficient light was admitted into the room by flires large windows on the south and west sides. The men were engaged in carnest conversa tion, and he heard their voices, but could not distinguish what was said. Bupposing, very naturally, that illoy wore there for no good purpose, and, of course, fully prepared for offence or defined. Mr. H. falt that his situation was suything bu agrocable; howovar, before he lind renolved what to eav of , the three figures failed away, and he neither saw no heard thom again. The windows were well scoured, the toors locked, and nothing in the room had been disturbed. Since the time above mentioned, the old house was occu pled by another family, several members of which, with their poardors, being at one time seated at mid-day about the inner table, when they were startled by the ery of murder thrice repeated. The voice appeared to come from the cellar ensath them, yet, after excited search and much inquiry, hey could flud nothing to account for the unusual outory; and, other mysterious occurrences-sights and sounds-ro lering them disentisted and their abodo uncomfortable, they uitted the premises.

But recently the old "Engle Tavorn" has been tonauted ly a family keeping boarders, whose experiences have not only renewed the old stories of ghosts, etc., in connection with said house, but have excited more than common inter est, and an inclination to invostigate the causes and the acts, if facts exist in the matter.

Within a few days, it is said, a woman living in the family, oming into the house from the yard, was followed by a child who look its position by her side. At first, she did n't think there was anything strange in the occurrence; but noting things more closely, she became excited, and called to other In the house, who came and eaw the child, that, while they were looking at it, slid away toward a corner and disap peared.

Mr. S. had his attention called to unaccountable noises in the back part of the house, and going thither to look to the matter, he saw a man come out of the cellar-way, and stood cing him within a fow feet. Before he had recovered from his surprise, the appartition molied away.

Frequedily, of late, strange figures have been seen, and unusual nelses heard; the clothes have been pulled off from eleoping persons, and the annoyances have become so comid so great about the house that they are conmendurable, hence the preparations for removal mentioped

Written for the Banner of Light. A SONG OF THE FOUNTAINS, FOR THE BOYS. There once fired, long ngo, On Hampehiro's high mountains, A good yeoman called Jo, Whose straams was Bountains; Though high rose his home there, Yet Bountains rose higher, As alt who might roam there, Could but see mon admiroi Ho lived so beautiful, Joseyh, the dutiful, The way when you saw it, You saused not to flaw it, But took it? But took it? This Fourtains, that rose high Above the bigh mountains, As all caw that past by, Und troops of young Fountains; The loved them must truly, "And they were all truthfol— For he was no Thula, But heart-warm and youthfoll Youth was so beautiful To him, the dutiful, Its Joys ho did reap them, By virtue did keep them, 1 10 By virtuo did keep them, Ever green l 1.6.2 36 Ever green ! His troop of young Bountains Worn romping and lusty: They played on the mountains lu fair days and gusty: They were Jountains of fun, And sometimes of disaster: They were Jountains to run-No foontains could fusier! Ob, they were beantiful, Healthy and dutiful, And prompily for greeting, They were clocks! They were clocks! 9.455 1.1.1 1.1.1  $\sin^2 \theta$ 91,12,23  $(1, \dots, n)$ -2h + 4Their mether, dear creature f Up there in the mountains, Was called sweet of feature, And "Mother of Feantains," And "Mulher of Founding," Her young brood was so larged Bho surpassed all her hand In the cars of her charge, And the mother's true fame 1 Oh, she was beautiful, Loving and duilful; And had you once met her, You could not forget her, Nor wish to? 118.53 5.59 1.1.1 199**9** 1990 - 1990 in the store is Thus lived the good Fountains With their girls and their boys, High up on the mountains, Far removed from the noise, 1.1.14 The strife and commotion. 1. A Quite The vices and folly, Of life's troubled occar, n contra Contented and jolly i Ob, it was brantiful, They were to dutifu 10,0024 \* 640. Ye They were so dutiful, To witness the measure, Of innocent pleasure, That crowned them t ्ट<sup>ा</sup>ल्ड्रांग्स् 1.146 That crowned them ( Their dear cottage threshold Was untrolden by Denth) Of their band, young or ald, Ho had plueked nut a broath ( And over, when sickness Up the mountailes would roam, Came faitness and weakness, Bro it reached their sweet homo ( Thun Ured as hour that ವರ ಶ್ರವಾಗಿ-1.000,000 1516 They lived so beautiful, To laws so dutiful, In the best of all wealth, They good conscience and health, Thoy were rich j . Ч  $\phi_{ij}(x)$ Andy were rear Inggard Want, "the armed man," And the sheriff, for dues, With the long-visaged clan Of the Hypes and Illues, Up there in the mountains, Wore all a dark myst'ry, And known to the Fountains. Date to bilatory 1.12 1.1119 mly in bistory! Their storys were all ample, Of each kind and sample; And always held plenty For twelve mure, or twenty, And welcome ( Only in history ( والمراجعة المحار 3361 and late 1.1.8 To was the fair Fountains 14

To woo the fair Fountains Came the home-spun and gay; For elimbing the mountains The first smile did topny! The fich merchant or bard, Whe came there for a bride, Only found the way hard When his suit was desired! The dameels were youthful. A(A)The damaels were youthful, Kind, blooming, and trathfulf And the wooling that fulled Was most endly bewailed,

An | know f Buch beaux as young Foundaing Though firm as their mountains 10.000 They were gentle and kind— Rising cnimly above The vile babit and low,  $c \log \mu$ e fir The vile halit and low, then they whispered of love, Not a charmer said, no ! Buch lovers were prizes, Of Furlian sizes; And sho that secured one, At least but insured one an cal s Section of - 5 ( J. ( J. ( Паррінсаві 6.00 Oh, the days were so bright, Up there in the mountains, And enchanting the sight Of each smilling Fountains t  $i \in [0,m]$ e de la c uin ca In fond recollection . The heart lingers, to view, As kind retrospection The loved scenes doth renew! STRAME. · · · · · · The loved sectles doth renews Are they not beautiful? Wore they not dutiful? As the pulse wildly beat, Comes the thought that we greek Them no more i ele la com ing setti ≱ Setti setti ≯ i jir Berings up in the mountains Know less of defiling; Our pure-hearted Bountains Baw only a rolling When the wild tempests blawf And then, on their bordern, Lei the white lilles grow In the mire of disorderni 112 20 6. ST In the mire of disorders! There blossomed so sweetly, They thought it was meatly To bless flim who orders 1 . - A The mire of life's borders, For Illigs1 Old Time, the strange creature1 Changed andly the mountains: Changed snilly the mountains; But changed in no feature The lives of the Sountains! Living on like the just I'u their horme on the sod, Giving "dust unlo dust," They ascended to Golf Oh, there may we most them, Together there greet them, And drink from the Bountains That flow from the mountains Of Zien i 1.1336.16 1. 6. 11.14 Of 2001 Now and then the sweet springs From the bill side that jet. Are seen fielded with dark wings By the jew-lands they've mot; And thus souls are begulled. That once spoiles and been, Ad quire garments defiled. By the world and its sin i - 110, 14 1.16.1 1.16 The the world and its sin i The theo less benutiful, Less true and dutiful; The deer Feuntine flow co, Thit their billows have won The occan i . . . 1.00.00  $\sim 10^{-10}$  mpc s What ocean ? Give thino car ĥ; To the voice of the soul-"The Great Father was near, Their wild ways to control; And this truth is firm-cast  $\phi^{(1)}(t) = 0$ 124 And deep anchored in Love, That all Fountains, at last, A . . . "hat all Fourisins, at last, Bwell the Fourtain abovel" A faith so beautiful, Makes pure and dutiful The souls that receive it, And lovingly live it More and mere i 12 1 2 A dry song we have sung-Nor worth smile or a tear-Nor worth smills or a toar-Of the Fennlains ameng The hills of Old Hampshiro----In your homes, my good boys, On valleys or mountains, With your sports and your holso, Remember the Fountains; Like them, so beautiful, Bo pure and duulful, Max your lives follow on 12.0 May your lives follow on, Till of Love they have won The Fountain! · . . . New London, Cl.

name is Wildes ; she is married. I guess it's her that likes the ego of harmony and love shall take the place of the ego of strife and struggles-when man shall learn to love his

I're been dead ever to long; you want to know the year follow-man, and --the month ? I can give its I dled in January; it was in it each in each. follow-man, and see the God in man, and respect and protect A happy new year to you, dear BANNER, and to all your ronders. A thousand thanks for your many favors of the past

Hartford, Cl., Jan. 1st, 1850.

WABEEN OUASE.

(-1)

\_ 11 F

3.4

-11

1.01

101

1. . . .

54.

 $r \sim 1$ 

1.20

1.24

1

. .

10.00

at Oh, Baylour of couls, look superially upon thy children who are here to-day. While they come for gems of wiedom from spirit spheros, oh, do thou sond mighty messongers, that the seed sown may spring up to thy honor and thy glory,

Bend ne, oh Spirit of Power and Wisdom, the Angel of Peace; may he whisper in his own language to every coul here; and while he whispers, may each spirit be in a coudition to hear and to receive; for peace may find an abiding place, even on earth. The whiriwind may sweep over us on earth, yet the Angel of Perce may find a pince to dwell in. Oh, bless all thy children, ofther in upper spheres or lower halls. Bless those who call not upon thee for blessings. We are strong, and thou biddet us to strongthen these who are work. If they call not upon thee, we will call for them. knowing that thou will hear and answor, to-day or in the fu ture. Nov. 29,

#### Did Christ appear, after the Crucifixion, in a Natural or Spiritual Body P

One in morial asky that we, according to our knowledge, solve the following problem. He cays: "Did Christ appear to his disciples, after the crucifizion, in a natural or spiritual body ?"

The whole theological world are contending in reference to this subject. From our standpoint, we find scarcely two thinking alike upon it. All differ-cach one bas his or her Christ; each worships & different God, a different Christ One says, "I cannot receive salvation by your Obriet." " My God is not such a God, and I capnot worship at such a shripe," mys another,

Yet the whole human family, in the interior, are at harmo ny with themselves and their God. Notwithstanding each has a pecultar God, all these Gods belong to the Godhead, and Jehovah will not reject any of them.

True, the Record says, "Theu shalt have no other Gods be fore me, and to me, and me only, chalt then render hamage." But may not the same God opeak to each of his children in a different manner? May be not appeal to the exterior and interior, through the flower. the sun, or through the Record you call the Bible? Barely ho may; and ho would be a feelish God to appeal to his children in a way that they could not understand him.

If God is a God of wisdom, he will appeal to his children in lifferent forms; and if his children would be true to nature, they would see that the God of one may not be the God of another. You may each worship at a peculiar shrine, and yet be recognized by the God of all. But we wander from our subject.

Bid Christ appear to his disciples, after the crucifizion, in a natural or a spiritual body ?

Our God always manifests to bis children in accordance with natural law. He never trespasses upon that law; he could not be God if he did thin.

Now, after passing through what the natural form of Jesus was called upon to pass, the connection between spirit and mortal was severed forever. The body of Jesus was like unto any and every other body of the subjects of God, subject to the same grand law; and the Greater of that law would not step aside from the law at that time, any more than now or any other time. And if Jeans Christ was perfect in spirit and rial, he must of noccessity be subject to that law. Therefore the body was dead after the crucifixion-the connection was entirely severed between the spirit and mortal. The s; irit had no power over that body-no matter if it was the body of a Jeans. It was subject to haw, and if perfect, must obey that law. So, then, the spirit could not hold control over that body; nature provented it-nothing in nature could countonance it. And thus, we contend, Jesus appeared in spirit form. True, the two Marys went forth early in the morning, and beheld Jesus apparently in a material form; had passed through a hard struggle, and that my spirit needed rost. I wished no one to trouble me. But, after a few hours, that passed away, and then I saw what seemed to be the sky. It was mild and clear, yet it seemed to be like an evening sky. I seemed to be resting on what appeared to be earth to mo. The scenory was beautiful, yot it seemed to be twilight, an of earth. After a few hours' rest, I felt that ] manied some one to speak to me. I felt that I was in spirit life, yet I was anxious, and that desire drew to me cortain friends, who congratulated me upon the change. They told me I was far better off than some of their company, for I had studied of spirit life before I died. I then desired to go back to earth, and when I saw my body dressed for the grave, ] must say I felt uncasy, like one who had lost a dear friend. I felt the form was dear to mo, yet I had nothing to do with it; still it was dear, and while the friends were taking it to its reating-place. I watched with intense anxiety. I wished to neo it well cared for, yet I desired to have it taken from the eight of my friends, for I should be happier for it; for I know that while the friends of a spirit are in sorrow, that spirit partakes of it.

After my body was taken care of, I began to look around to estisfy myself as far as possible to see if what I had learned opearth of spirit life was true. I found that many of the ideas ntertained by Boiritualiate are mero fancy; but the Theo ry of Spiritualism, it sound to mo, stands upon one founda ion, and that is Nature. All those ideas of man which are unded upon nature are gepuine, and it is an easy matter t royo which are genuine and which false,

I suppose you hardly thought you would be obliged to serve me in this way since I last saw you. You cannot recognize a, but I know you. I have changed my exterior, but I am myself. Bay to my friends I am coming to them with some nanifestations that will be both instructive and gratifying. When I am able to control some of the subtle elements as

wish, I shall do something; but I cannot do so now. It is very strange wolcol the sensations we do when we re nen to earth : yet, when vlowed in the light of nature, io not find it so strange,

I of course was thinking very strongly upon the sufferings f my old form, and, if I was not acquainted with these things, I could hardly satisfy myself that the form I now conrel was not afflicted with the same disease. But I know if s but the action of my spirit upon the organism which make no feel **as 1** do.

I shall be obliged to introduce myself as Andrew J. Gavili will call upon you again in a short time, perhaps, Nov. 29.

#### Irene.

Bhadows and sunbcame are fleating together over earth and it would not be strange if the children of the Father are pmotimes found in the shadow. But the giver of the sun cam is the giver of the shadow; they both come as bless ngs, and the child should receive both with thankfulness, I have doar friends on carth, and they have said, "Come

me, and bring us a sunbeam that shall dispel the shadow that linger around us." No, this cannot be ; the Great Spirit, in his love and wis om, hath given the darkness that is may begot light--hath

given the midnight sky that the day may be more brilliant. Fear not, weary wanderers on earth. There is peace, Joy. and a blissful reality in the spheres beyond earth. 'T is but a step, the patting off the natural body, and putting on the epiritos),

'T is vain to wish to die, thinking that you will be at once free from sorrow; for there are spiritual sorrows. The spirit sometimes alts in sorrow's cloud, and prays to be delivered. Even the bright ones sigh for more light. Bo, then, do not sigh to break these mortal bonds; for I tell you there are shadows in spirit-life yot not like these of carib, but pecultar to the spirit alone.

coive the aid you so much need. Do not say the way is marked out, and I must walk in it. It is not so; temptation has marked out the path you pursue. But there is another, all strewn with roses, and your feet shall walk therein, if you resolve to turn and live.

Olars, my ohlid, my daughter, you will receive this first, )h, cond to your brother, your slater. I cannot speak longer. Good day. Nov. 30,

## Francis Stearns.

One of my friends in morial wishes to know how he shall provo Spiritualism true. To my conception, there are a great nany ways how this can be done. My friends require facts -something that will give positive evidence to their external sonses. This is woll; I do not blame them for wanting to be positive-it is right they should know as well as delive. But I will here say the question does not come from a believer o Spiritualism, but one who says. "I would like to believe." Now that dear friend was alone when he gave birth to the thought, and directed it to mp. He never clothed it in mrds; but strange to say. I have get it and I have comhere to answer it: "How shall I know that Spiritualism is

truo?" Trath points the way, and virtue waiks therein, Everything is true in nature; and if you would prove Seirit. pallem true, you must do it by natural law, for the Instant you try to prove it by any other way, you are in the fog. First, find out, satisfy yourself, if you can, if it is possible for spirits to commune with mortals under any canditions.

I think the most correct way to go to work is the way you invo reamed to take. Call in a natural way, by natural law, and if you receive a natural response, which could come in other way than that it purported to come from, then it come to me Spiritualism is true. Do sure there are no cars bout, no eyes to see; then send forth your unclothed thoughts to some spirit you know. Then be sure you look for an answer from some place where all spirits can commune.

Your mode of procedure is true to nature, and the repense must come in a natural way; for do you not ace you ave cut off all chance of deception in the beginning ? You have builded a wall so high that nothing but Truth can nencirale it. Nothing can go over it.

Now, then, I have seen your wall, I take the sword of truth and penotrato that wall, and answer your question in a natural way. If you are still dissatisfied, I will say, seek on. There are many forms you many take in accordance with nature, and if one has power to come, he will do so,

I would give the name of the person who sent the question, but it is not necessary nor politic for me to do so. I wait for a response from the individual. I caution him to build his wall higher, if possible, that nothing can overleap it but troth.

You may say you received this from Francis Sicarns. Good Nov. 30. day, eir,

## Charles Robertson.

I want to say a good many things. In the first place, I want e say I come here; then I want to go home; then I want to talk there like as I talk here. My name was Charloy Rob inson. You have not spelt that right, sir. If you had printed it that way, they would have said I forgot how to spell my name. I saw you spell it wrong. It is Robertson not Robinson,

I died of headache, and got broke out all over-was sick all over. No. it wa' n't measles; I had them when I was litile, and didn't die then; I had scarlet fever, too. But this time I was itchy all over. Oh, dear, what made you ask no what I was sick with ? it makes no feel bad, Whore did I go to school? Do you want to know the schoolmarm's name? You need a't write to her, for I do h't like her very well. Her name was Barclay.

We propose to investigate this matter in the way that mema most fit, and if our efforts lead to any important dis overios we will report to you. Could you suggest anything hat may aid our search ofter the spirits? I cannot finish this basty and epitomized notice of inter

esting phenomena without adding to it an expression of our most crailfication in having had the pleasure, last week, o istening to divine discourses from the lins of that engelic oman, Miss Emma Hardinge. She came hither from Bt. onis, and gave us three lectures, which I have not languag to justly characterize, except, in saying, as above, that the ero divine. May good angels ever attend and inapire her. J. W. HITCHCOCK. M. D.

#### November 5, 1869.

[We would suggest to our friend, Dr. H., to take one of ore cool mediums to the "old tavorn," and fearlessly and almly awalt for whatever manifestations piny there take dace. Let the mediums, if possible, be en rapport with un progressed spirits; be friends of spirits denominated svi and free from self-rightconsnoss.]

#### The Old Year and its Lessons.

Bo the old year has gone ! I heard the clock toll its knell s it expired, last night, and bade him a hearty adieu as the ast sound died on my wakeful ear,

Soon the last dying ochors of the tempol-temposis which ave disturbed us will fade in faintness, and the little com notions created at Franklin Square in Washington, at Ober in, Ohio, and Harper's Ferry, Va., and a thousand losse mmotions, of greater and smaller places, will excite us no nore, and be laid away in the history of 1859, to be recalled nly as we read or talk of them; they will only be known as neldents of history, of far less importance to our children han what they shall cat and drink.

We are making up here for the long time; and it would be oll to sum up and foot the accounts occasionally, and see vhat we have done to become better, and to make others applor, in the here and hereafter; whether we are using our powers to the best advantage, and laying a foundation or happiness in the next life, of which we can only have broken fragments in this; whether we are harmonizing our ives, fraternizing our feelings, affectionizing our spirits.

"What hast they done to be saved-to save?---what no sived-what given?" I have asked myself these questions t the close of each year for several years past, and have tried a make each succeeding one more useful to myself and thers. I have tried to increase the happiness of these l have met, and if I have falled, it is my less and regret; an if I have wronged or injured any, I am sorry, and ask for iveness, and will try to make amende, and do bottor. To those who love me I am thankful. These who hate me forgive and pily. I would not injure or wrong them, but as a blessing on these, and a blessing on those. I have often erred in life, and over been trying to amond. How far I have ucceded, the future must decide.

My last year's labors are scattered over the country, and coorded on my boing, and will go to make up the me of r uture life. I have devoted the year to lecturing, and have raveled and lectured in fifteen States of our nation, and given two hundred and thirty-three discourses in the time; nave been well roceived, well paid, well treated, in every since, and have left my thanks and blessing everywhere specially at the many kind homes that have been so freely pened to me. I have nover been disturbed in my meetings nd have over found candid and attentive heavers, and have during the last seven years that I have been engaged in spreading the harmonial philosophy, soon it grow into popularity, power and influence, in hundreds of places, and strengthen, each year and month, until it has become an

J. O. W.

#### BANNER OF LIGHT.

#### Letter from Oswego, H. Y.

out of place to send the BANNER & lotier, rehearsing, as it were, our progress during the past year, with some reference to the future prospects of Spiritualiam in this place. We commenced holding regular mostings in September, 1858, and up to January let, 1850, depended on an admission fee to pay the expenses of the same. But there being many eljectionable features in this plan, we resolved to try the experiment of holding regular free Bunday meetings, and depend, as we knew we should have to, on collections and the liberality of these who ly started a subscription paper, and, receiving favorable resometimes to overflowing, and our success has been more than we could have expected. We have had during the past year the following speakers :

Ira S. Hitchcock, H. B. Storor, J. H. W. Tochoy, Mrs. F. O. Hyzor, H. P. Pairfield, N. P. White, F. L. Wadsworth, Mrs. F. D. Felton, Mgs. A. M. Henderson, Leo Miller, R. P. Amblor, Miss Emma Hardinge, Miss A. W. Sprague, Rov. J. Plorpont, J. S. Loveland and J. M. Poobles, all of whom have given satisfaction, and all are well calculated to present the truths of the spiritual philosophy in a clear, convincing and rational manner.

Mr. J. M. Peebles, who has spoken here during the month of December, fermerly held a three years' pasteral office in this city, and, boing without any peculiar denominational proclivitios, was universally estgemed, not only by his church and congregation, but by refermors and liberalisis generally. He is now pastor of the First Independent Congregation, (after the Theodore Parker style,) at Battle Crock, Mich.

In fact, without particularizing, all have done most pobly for the gospel of spiritual freedom. And we know they have been appreciated ; we know there has been a keen and sensidive thirst for the waters of truth, and none have been left the same in their proper time and season, and stand in fear unsatisfied. Some of the teachings have sparkled with the finast funcies of postic genius-have lifted the soul in grandour and meledious thanksgiving to the Author of Humanity -have weven around each hears a garland of gems plucked from the ideal world of beauty-transporting, as it were, for the time, each listener away among and boyond the flecoy highlands and golden-bucd landscapes of the skies. Some have glistened like diamonds with the enunciations of, and treatises on, practical reform—reform in all departments of life-recommondations of cheerfulness and harmony in our homes, when these elements are needed to insure happiness sympathy and humanity, not only toward our families and friends, but toward everything and everybody on this beautiful world of ours-recognizing the great principle of love as the lever of human hone and human good, and all humanity as one brotherhood, irrespective of color or nationality; o one God, the Father of all, in all, and the Guardian of all. Some have reached forth the arm of science, and grappled with the mysteries of nature-have peered into the depins catalogues of truth that have lain dormant from time's first morning, the pages of which are being studied by millions of attentive students, and all the civilized nations of the globo. Some have gazed into the steller regions, among the stars and planets, and beheld nower and diviner evidences of the workings of the glorious and unlimited universe-have studied the architectural structure of the human spirit, and out the fear of man. beheld in its wondorful organization an infinite mechanism. transconding, in its minuteness of detail, the koonest resonrohes of past ages. Its criticisms, uncoolined by theologi. there to be foar, and not love; therefore we see the necessity cal limitations or biblical statutes, have taken hold of the levers of thought, and are upbeaving the errors of the past, and regenerating with new life and new action the presentthe over-living present.

steam-plows and telographs, but has ponotrated the beavens duty first-that is, to fulfil the Commandment, "Bo yo perfect and called to its aid the unwrition records of the angelworld. It has asked whence its origin and whither its destiny, and behold, the answer comes, gentle as the summer breezes and touchingly beautiful, that man lives forever, an immortalized and over progressive personality. The future

Then, with this most cheering light to guide us, may we spired thoughts. Therefore he could speak the truth, for it most soar like the white-winged dors of peace, above the petty sonflicts of earthly existence, cast from us the impediments all—that is, Divine. to progress, and look above and beyond the annoyances of As seekers of Divine truth, ready to receive it from what-our mundane pligrimage, to our spirit homes-, whence we over source it may be given, --whether through the lowly may return to administer consolution to those who need it Jesus, or through these who were once thought to be wiser-In the earth? And are such teachings valueless? Are there we are the necessity of a more practical religion. We think not mines of wealth concosled in such instruction? Truly, our souls should be God's throug, and he should sit chemi-there has been joy unspeakable in the ministrations of the cally in judgment there seven days in a week, allowing twenakors who have been with us during the past year: at tr-four hours in a day, that he may judge righteously the food least, I feel it to be so. And is not Spiritualism liberalizing which is nourishment for the soul, that it may not partake of urtis, box 20. and equalizing in its philosophy? Where do we find woman anything that is not adapted to its nature. We conceive that the co-worker and equal of man, as in the ministry of Spirit. God's laws are progressive, therefore all matter subject to onlism ? And, speaking of our own city, where have we list- these laws must be the same. It is evident to us that the oned to more elequent appeals than have come from woman ? nearer we live in accordance to these Divine inwa, so much Where has been presented a more searching analysis of more is somer shall we learn of the Divine mind. We believe the al standard than at Mond's Hall, during the past year from time will come when our spiritual natures will become so woman? And yet, we are told by assumed authority, that penetrable to angel light, that its intelligences will flow into Bpiritualism debases woman as well as man. 'Tis falee! our inner astarce as abundantly and as naturally as the water Never was prosented to the world a better or more perfect flows down the mountain side. Then will our progressive code of morality, than is to be found in the teachings of nature blend with that truth that angels have taken from Solritualism? and when found different, an investigationfinte | God's great crucible; then can our souls be fed without the characteristics of the individuals would reveal them, not moticy and without price. We think we see one great mistake which tends to retard Spiritualism, defective. But, like all new discoverios, it must underge the ordeals erected by bigetry, prejudice, and mis- our progression: The religious world has been against the advancement of Science, or any new thing that would in time representation ; and most nobly has it proved itself superior to them all, and at the same time worthy of our acceptance. | tend to enlighten the human family. However true it might Like some shooting metcer it days athwart the horizon of be, they would not accept it, unless it was manifested through Christ, until they were forced to do so by popular opinionmind, and carves for itself a passage to the world of intellect, without the aid of cardinals or bayonets, and still more, like they finding by laws that all are recipients of some truth, a huge and giguatic steamer, as it parts the waters in its on- and perhaps to that extent that in time our souls may be deward course, it gontly, yot determinedly, throws askie the pendent upon the truths of its own inspiring, that we may spray of opposition, and the floating chips of superstition, not be bound down to a poor, dead Christ, for Divine knowlthat try to impede its progress. It cannot be stopped. The edge. He has done his duty and gone to the Father. There unseen forces of the angel world are back of it, and it must has been but little advancement in the religious world since prosper. It will prosper. Its course is onward, over onward, the death of his form. They have been walking for a dead without esthedrals or bishops ; its temple is the world of hu- Christ to speak. It cannot be realized. Ho has done his manity, its domo the arching heavons. Its ministry, the liv- duty, and cannot do yours. But lot us have a living Christ, a ing inspirational manhood of the age. Its lessons are lessons principle that is eternally with us. Let us have a living sacof life, and life practice. And though we have no velvet rifice, and not a dead one. We know it is said that he was a cushioned powe on which to roullus, -do we need them as Baviour to the worki. Ho was, so far as his love, mercy and auxiliaries to instruction to the botter land? Though we truth were made to penetrate to the souls that were penetrahave no draperiod altars, or elaborately furnished churches bio by his knowledge of truth. If you did not conceive of is not truth just as beautiful without all this paraphernalia ? that truth of him, it was because the eccel had not germinated that truth of him, it was because the seed had not germinated enough in your nature to burst asunder the shell, that it Truly it is; and what better ovidence of this fact, than the deep and ever increasing interest of thinking men and we- might go out from its little temple and grasp the knowledge men, as the utiorances of its life-inspiring sentiments are that was hold before it. Therefore, to such he was not a given to the world. And now, in closing this rather lengthly Saviour; but, in after time, when the germ had become se lotter, I wish to say a few words for the benefit of places | animated by God's rays it burst forth from its dark temple, where loctures are not regularly sustained. Basing my sug-and then grasped the truths that it once could not get the gestions on the presperity, and hence attributable to the shadow of; then the due season has come for your undergestions on the prosperity, and hence attributable to the management attending the regular Sunday meetings of this standing of the Divine Dature, which is the knowledge of truth. Such a one has become your Baviour. The pricets of phoe. old could not believe one great truth that Ohrist was the Son And first. I would say that a business organization is indisof God. It was because their antures were not in a condition pensable to the maintenance of regular meetings, for the very good reason that what is everybedy's business is nobedy's to believe such a truth; but since then their time has come to bolieve. The little germ has been receiving rays of God's business. We found, in our experiments, that an admission fee would not answer, as it kent out many whom we desired light, and has become animated by it, and it has burst forth should listen and reflect upon the merits of inspirational from its little temple and grasped the great truth that was aco so despised. Therefore we see the necessity of breaking thought, se given by trance and impressional speakers. away from the narrow citcle of thought, that we may grasp a Thorefore this pinn was set aside. So we adopted the fullowhigher truth, and add one thought to our little circle, and ing system : First, to engage our lecturers for a month each, alternating mais and female speakers, and adopted the felontinuo adding until it shall encircle all matter. And may this circle draw closer and closer, until the dress shall say lowing organization : A President, who should act as chair-"Truth, we know thou art victorious."

an admission fee, there will be many and very worthy people. Massaa. Entrons-As it is a long time since Oswege has who, out of curiosity, are attracted toward it, and the literal-been represented in your columns, I thought is would not be minded bearers find themselves, ere long, associated with or embracing it-honce, willing to assist in its support.

The first fow months it may be hard work for a Committee to most all the expenses; but with good speakers, its beautiful sentiments will irresistibly force themselves upon a community, and ere long a self-sustaining audience is gathered together.

It is to be regretted that there is such a lack of enterprise on the part of Spiritualists in many places, as to be unable to hold regular meetings; and I have no doubt that if each a should attond our meetings, to sustain thom. We according. | plan as the Spiritualists of Oswego have adopted to sustain meetings were to become general in all cities where even but sponse to our calls, we opened a correspondence with several few Bpiritualists reside, it would be found to be of great benespeakers, and made engagements with them, from time to fit; and where Spiritualists are numerous, there certainly time, sufficiently in advance to insure some good speaker on can be pathing more desirable than to have their meetings every occasion. Our audiences have invariably been large, free to all who wish to attend them. In the presentation of these views. I trust many of the

good and true hearts of the nation may be awakened to a trial of this system, knowing as I do that they will be able to conduct their meetings profitably and harmoniously to the glorious and that inspiration and spirit communion may become the prevailing religious contiment of our country and the world.

With countless good wishes for the prosperity of the DAR-NER, and the cause it advocates, I am, very truly, yours, J. L. POOL

## Oswego, N. Y., Dec. 80th, 1859.

#### A Spirit Message Correborated, &c.

MESSES. EDITORS-I noticed in the BANNER of Dec. 24th a mmunication purporting to be from James D. Farnsworth, of spirit-life; also a request to those who may recognize those aritit-intelligences to respond to its truth, if they could do so without injury to themselves. I feel myself bound to speak the truth at all times. In order to carry out the duty which God has assigned me, and can speak the truth without injury to myself, and feel the assurance that all will be able to do of themselves and not man. What must be the condition of that man who knows the truth, and jot will bend to his neighbor and become his slave-mentally saving to his master, "What would you that I should say ?" Buch a man lacks manhood and overything that constitutes a man; he has oradicated from his nature that brightest jewel that God has given that makes him in advance of the bruie, and therefore ocomes the same.

This spirit proves to be a spirit of truth. I was personally acquainted with him in his carifi-life; in my infancy he gave mo toy name. (as you will see. I bear his name,) and in my -of honor and integrity in all our business relations-of younger years I often listened to his teachings, as he was an Orthodox Divine. Since he has passed to spirit-life, he has often visited me, and has controlled my organism, as I am susceptible to spirit influence.

We have had communications from him in various ways, and have requested him to communicate through the columns of your BANNER, and he has responded to the same. He has often soared with wings of light from our circles of truth into God's great garden of Love, and there caught the fruit as it of the parth and over its surfaces, and made the discovery of fell riponed from the tree of knowledge. Daily and hearly mighty and sublime revelations-have brought forth new he sooks our good, and may there are many fruits he cannel he sooks our good, and save there are many fruits he cannot bring, for, as one of old has said, "You cannot boar them now." He is not only a spirit of communication, but a guardian spirit, as some are gifted with the power of discorning spirit forms ; and may the time soon come when we shall all be fed from that fountain of troth-when we can all cay, We will speak the truth, from whatever source it may come, with-

> It is said that love casts out all fear; but, as we look into the religious world, we find the greatest element existing of a higher conception of God. Then lot our conceptions 1 higher, and higher, and still higher; lot our conceptions be sublimated, until we can come in a perfect conception of lave,

for the less fear we have, the more God-loving and God-like Mind, in its restless and unceasing yearnings for new light we become Let us, before limiting our laws and blading and intelligence, has not been confined to locomotives and ourselves to any creed or dogma of the past or present, do our as your Father in Heaven is perfect." And when you have done this, you have cast out all fear, and have become one in the Bathor

It is said that Christ was a recipiont of Divine Love, a menument of God. . Was it because he acknowledged the authoris no longer the dark, unknown, undefined something of the liv of the wisest of the day? No. Was it because he propast; but, like a perfect transparency, it reveals to our gaze freesed to love his brethron, and then caused destruction to a most sublime reality. And through the instrumentally of come upon them? No. Was it because he served God ene mossengers from the spirit-land, we are made acquainted day in a week, devoting the remaining six to the opposite with its most hidden mysteries, which, when understood, are intelligence? No. But because he manifested the spirit of truth. He spoke from no author; but from his own soul-in-

#### Rejolador to Mr. Howton.

Blassas, Epirons-It scoms to mu that the sense in which Mr. Nawton uses the form "consclousness," is much more limited and confined than is warranted by general use and upported by actual truth.

It is considered an axiom, that there is no effect without a cause; and action of the mind is an effect, the cause of which may be either constitional or omotional impression. We are not only conscious of the workings of the mind, but also of the constitional and emotional impression of which it is the ffect.

Mr. Newton is conscious of having read my first communi cation ; ho is conscious of a consequent action of the mind, and he is also conscious of having written a realy. Now I would ask, Is his consciousness any more reliable in either of these cases than in the other? And if not, what becomes of his assortion that "the only things we really know, are these that exist or transpire within us?" Are we not as truly conscious of sensation as of emotion ? And what proof is there that emotional impression, from which arises moral con ousness, is more reliable than consuitonal impression? What proof have we that our perception of what passes in the mind is more reliable than our perception of externalllies? Is the internal life so easily comprehended, and so devoid of complication and mystery, that we can accept its seemings," without the acquiescence of the intellect?

Should I adopt his manner of statement, I might perhaps my that the "bellef" that coll is a positive and absolute in iury "is a mistaken conclusion of the intellect, based upo lacious testimony of the emotions."

That moral evil exists, no one will dony. Experience proves that its immediate consequences agitate human an ure with a terrible and convulsive energy, which I believe will yet prove an efficient agent in revolutionizing and im proving a world.

I will conclude by thanking Mr. Newton for the friendly and uncontroversial spirit in which his reply is evidently written and will subscribe myself, also, a seeker for truth.

N.ºOsooop.

## Portsmouth, N. H.

MESSAS. EDITORS-The cause is by no means in a state of guiescence here. Father Oluer has visited us, and excited an nterest among friends and foes. Rov. Mr. Buckley, of Dover, ectured with the vain attempt to demolish the faith of the believers, many of whom heard him. Bro. Cluor was there and took notes, and on a subsequent evening replied, to the satisfaction of all candid minds. Buckley's discourse was a re-hash of the old stuff, commonding with a notice that he hould not discuss the subject. These lectures do us more good than harm; for the free men and women are sure to come to our Hall, to hear the other side, and he henefited by Spiritual discourses. The truth is in the hearts of energetic nen and women, and cannot slumber. Bro. Cluer has done good work here, and the fruits of his labors will be seen and felt in this life as well as in the other life. There is no such thing as stognation where he is. No is an carnest ercible speaker, and people will go to hear him. Yours. Ibritemouth, N. H., Jan. 2, 1860. BERTRAM.

#### MOVEMENTS OF LECTURERS.

Two lines, under this head, will be inserted free of charge, All over two lines must be paid for at the rate of siz cents per line for each insertion wanted.

MRS. AMANDA M. SPENCE will locture in Foxboro', 3 Bundays of Jan.—Franklin, Jan. 17, 18, 19. Blocklonville, Jan. 24, 25, 26.—Providence, 4 Bundays of Fob. Nerwich, 4 Bundays of March.—Putnam, March 6, 7, 8.

Willmantic, 2 Bundays of April.—Boston, 8 Bundays of April. Philad's, 4 Sundays of May. Address, the above places, or Station A, New York City. Address, the newspinets, we station at Aren to a Gra-Wannen Gilase loctures January 23d, in Dodworth's Aca-Jomy, Now York; Jan. 20th, Nowark, N. J.; four Sundars of Feb. in Philadelphia. Address for January at our offloe, 143 ulton street, New York.

folion succe, new zola. Muss Exaka Handinon, in January and Pebruary, speaka in Momphis and Ginetanati, and in March in Philadelphia and the East. Postolice address generally 8 Fourth Avenue, Now York City.

JOHN MATTIEW, M. D., from the middle of January to March let, will labor in ludiana, and from theace, to April 30th, in Illinois, and the castern part of Jowa. Lotters from the three lest named Entics may be directed to the care of S. Brotherton, Pontino, Mich.

B. L. WADAWONTH Speaks Jan. 22d, in Adrian, Mich. Re an be addressed as above,

Dn. P. B. RANDOLFU's address, till further notice, will be Boston, care of Banner of Light. Baclose stamp for return

Mns. CHARLOTTE M. TUTTLE's address will be at West Wined, OL, during the winter.

Miss EtizAbarn Low, trancospeakor, of Loon, Gattaraugus Oo, Now York, lociures at Ellingion and Rugg's Corners, (Cattaraugus Co., N. Y.,) every fourth Sabbath. She will answer calls to lociure in Chautauque and Gattaraugus Cou-

LINDLEY M. ANDREWS, superior lecturer, will visit the outh and West this winter. Address him, either at Yellow prings, Ohlo, or at Mendots, Ill.

oprings, Unic, or at McGotts, III. MRS. MARY MACOMDER, Carpentor street, Grant Mill, enro of Z. R. Macombor, Providence, R. J. She will epeak at Ply-mouth. April 22d and 20th. Mrs. Macombor contomplates visiting California in the Boring.

Gronos M. Jackson will spenk at Utica, N. Y., Sunday, Jan. 20th. Friends in Central New York wishing his ser-vices will address him at the above time and place, care P.

Mite Busan M. Jonnson, trance speaker, may be addressed at Clinton street, Brooklyn, N. Y. Mar, H. & M. Baown, "Apilator" office, Cleveland, Obio, Janep D. Gaos, Gueida, N. Y. Miss M. Monson, Ean Francisco, Cal. Mas, Banari M. Theomeson, Toledo, Obio. A. B. Pitertor, Olyto, Gandusky Co., Ghio. F. T. LANE, LAWFENCE, Mass. CHARLES II. CROWELL, Waterlown, Mass. Address, Dan-WILLIAM B. RICE, 4 WILLIAM B. RICE, 142 HINTISON ATENUC, BOSION. J. U. CURRIER, LAWFORCC, Mass.

## Baok Numbers of the Banner of Light,

Containing HENEY WARD BECOMEN'S and EDWIN II, CHA-PIR's Sensions, may be procured at this office. Mail orders promptly attended to.

# Boston Adbertisements.

MRS. E. M. TIPPLE, PHYSIO-MEDIOAL AND CLAIRVOYANT PHYSICIAN AND HEALING MEDIUM, has taken rooms at No. 143 Court street, Boston, where she will give examinations and prescriptions for all diseases, particularly these of females. Unless a true disgnosis of the disease is given, na fee will be required. Reliable references given, if required, Office hours, 0 to 12 A. M., and 2 to 4 F. M. Terms.—Clairvoyant Examinations and Prescriptions, \$1.00 each. Jan. 14. Sta Jan. 14.

#### WILLIAM. HOLLAND,

WALLIAM. HOLLAND, CLAINVOYANT AND ELEOTROPATHIC PHYSICIAN. Caroful and thorough examinations made in every case, and the most efficient means adopted to remove disease. References given, it desired. Examinations \$1.00. 121 liud-son street, near Unive street, Boston. tf Jan. 7.

son street, hear Uarve street, Boston. If Jan. 7. MUSICAL CIECLES. MISS MARCANET L. KNIGHTS, of Lynn, a remarkable Modum for the production of rapping and musical manifestations, will be at the rooms of Ozenne ATKING, No. 3 Winter street, to give sittings during the day; and on Mon-day, Tuesday, and Baturday evenings of this week, for musical manifestations, and on Wednesday evening for communica-tions. The guitar is played in open daylight without contact, bells are rung, &c. Provate sittings, \$1.00. Admission to the orening circles, 25 cents. The number of fickets to each circle is limited to twenty-five; to be obtained at No. 3 Winter street, Boston. If Jan. 7.

### MRS. MARY A. RICKER,

TRANCE MEDIUM. Rooms 145 Hanover street, Boston. Olleo hours from 0 a. M., to 0 F. M. Torms, for private stitlegs, \$t per hour. 2m Jan. 7. BEL 3. J., FARNEWORTH, MEDICAL OLARVOYANT, PSYCHOMETRIST, AND MROTUM FOR THE ANSWERING OF BEALED LETTERS. Office at Dr. Main's Instituto, No. 7 Davis street, Boston. Torms-For answering Boaled Inters, \$1, and two postago Torms—For answering scaled rotters, \$1, and two posingo stamps, for an effort to give catisfaction; for \$3 an answer will be *guaranteed*, or the money and lottor will be returned within thirty days. For defineations of character, written out, \$3; oral statement, \$1—the name of the person must be sent, written with *ink*. For medical examination and pre-scription, when the patient is present, \$2; when absent, by a lock of hair, \$3. Medicines sont on reasonable terms. Jan. 7. Im

**CHARLES H. UNOWELL, TRANCE MEDIUM, No. 31-2 Dratio street, Boston, (office I in Banner of Light Building.) Medical examinations and prescriptions, \$1.00; general manifestations, \$1.00. Office hours, from 0 to 13 octoock A. M.; and from 2 to 5 P. M. Patients risticd at their residences, when required. Dec. 81. tf** 

#### MRS. B. K. LITTLE

MRS. B. K. LITTLE MRS. B. K. LITTLE In to the carnest solicitons of her numerous friends and patrons. Mrs. L. will continue to occupy the same rooms—55 Beach street. Hours—from 0 to 12 A. M. 2 to 6, and 8 to 10 F. M. Terms, per hour, for one or two persons, \$1.00; clairvoyaut examinations, \$1.00; examinations by hair, \$1.00. tf Dec. 24.

MBS. A. W. DELAFOLIE, TEST AND TRANCE MEDIUM. czamines and prescribes for disenses. Also, Clairroyant Exuminations on busi-ness. Hours from 0 A. M. to 2 p. M. and from 4 till 9p. M. No. 11 Lagrange Place, Boston, Mass. 3m<sup>o</sup> Dec. 10 WRS. GRACE L. BEAN, WRITING, TRANCE AND TEST MEDIUM, No. 30 Eliot street, Baston, Alas Chivanan Barton

RITING, TRANCE AND TEST MEDIUM, AN. OD S.... strat, Baston. Also, Clairvoyaut Examinations for dis-uf Dec. 8,

## J. PORTER HODGDON, M. D.,

ECLECTIC PHYSICIAN, 658 WASHINGTON STREET, (in Pine Street Church, Astitud by Miss Gar, the colebrated Psychometric Chair-

oyant. Psychometrical delineations of character, and Olairvoyant examinations of disease, daily, from 9 A. M. to 5 F. M. Torms, when present, \$1,00; by a lock of hair, when absent, \$1,00; N. B.—No notice taken of letters unless they contain the fee for examination. Sm Nov. 20.

GEORGE ATKINS, CLAIRVOTANT PRVSIOLAN, HEALING TAND WRITING MEDIUM, No. 8 Winter stroot, Boston, at the rooms of J. V. Mansfield. Examination, when the pa-tion is present, \$1,00; by a lock of hair, when absent, \$3,00. Also, Healing by the laying on of hands. 6m Aug. 27.

DR. C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN,

No. 7 Davis street, Boston. 2007 Special attention paid to the cure of Gancers of all incriptions, Deformity of Limba, Deafores, &c. Patients accommodated with board at this Institute.

Sept. 10.

ADA L. COAN,

New York Adbertisements.

JUN JOIN JOYAN DI LYGENISICALISS.
THOY LUNG AND HYGENISICAL PROVIDER.
Established by Special Endowment.
COMBINING SILVE MORT AULT OF THE ECLEDITO FAO
ULTY AND MODELIN FOHOLOG OF MEDICINE.
This superior model hadth Institution porsistes, if is contenting believed, superior claims to public considences to any
other in the United State.
The addravor of the faculty to investigate, and theoroughly understand the numerous modern Mindeles, which have been overy provident spritches and theoroughly understand the numerous modern Mindeles, which have been overy provident spritches and theoroughly understand the numerous modern Mindeles, which have been overy provident spritches and theoroughly understand the numerous modern Mindeles, which have been overy provident spritches and theoroughly understand the numerous modern Mindeles, which have been overy provident spritches and theoroughly to investigate the state state and the second the state and the state states and the states and th

active institution.
 A Word of Bolemn, Conscientions Advice to those who will reflect ?
 Binistics now show the selens truth, that over 100,000 flo in the United States annually, with some one of the foregoing discases, developing consumption, prostration of the vital forces and premature decay.
 Thore cannot be an effect without its adequate cases. Theore cannot be an effect without its adequate cases. Theore and be a self abuse, by arcut or guardians, and effect his joing, of both aczes, go down to an early grave from causes hitle suspected by the victims themselves.
 In view of the swill destruction of human life, caused by such doblitating discases, such as Spermatorrhea, Sonital weakness, be vice of self abuse, Spinal Consumption, Epileps, nervous spasma and discases of the lost and the fractive fulls institution; consections of human life. Consecting this the state and the fractive of this lastitution; consections of numericity of the state of the fractive of this lastitution; consections of the state and the discust of the state and the fractive of the state of the state of the state of the fractive of this lastitution; consections of human life, caused by an econtious as some and discases of the Community by base pretenders—the Directors and Faculty of this lastitution; consections of the state and the low of the state of the fractive of the state of the discase of the community that the bit restores and facilities for successfully treating this class of maladics cannot be surpassed.
 Patients, for the most part, can be treated at home: On application by letter they will be furnished with printed integratories, which will enable us to send them treatments by Mail or Express.

Mail or Express. All communications are regarded with sacred and

WET All commanded with the source of the country, who have been to give a the unit of the country, who have been

The instruction gives the noise of the country, who have been successfully cured. **EXP** A Treatise on the causes of the country, who have been a dealed envelop, to all parts of the country, who have been a dealed envelop, to all parts of the Union, on receipt of six obtas for postage. It is a thrilling work, and should be read by every person, both mais and female. **23D** The attending Physician will be found at the Institu-tion for consultation, from 0 a. M. to 9 r. M. of each day, Sun-days, in the forencen. Thysician for Diseases of the Beart, Throat and Lungs, Bec. 17. **1** y So Fighter, N. X.

# THE ONLY PREPARATION

WORTHY OF Universal Confidence and Patronage.

Universal Confidence and Patronage. For Statesmen, Judges, Clorgymon, LADIES and GENTLEMEN, in all parts of the world tes-tive, and gentlemen of the Frees are unanimous in its praise. A few testimonials only can be here given : see circular for more, and it will be impossible for you to doubt. A few testimonials only can be here given : see circular for more, and it will be impossible for you to doubt. A few testimonials only can be here given : see circular for more, and it will be impossible for you to doubt. A few testimonials only can be here given : see circular for more, and it will be impossible for you to doubt. A few testimonials only can be here given : see circular for more, and it will be impossible for you to doubt. A few testimonials only can be here given : see circular for more, and it will be impossible for you to doubt. I award it to you cheerhully, because I think it due. My age is about 60 years : the color of my hair auburn, and in-clined to eurl. Some five or all years alone it began to term gray, and the scalp on the crown of my head to less its sen-albility and dandruft to form upon it. Each of these dia-greenbilities increased with time, and about four months since a fourth was added to therm, by hair failing off tho top of my had and threatening to make me bald. In this unpleasant predicament, I was induced to try Wood's flair Restorative, mainty to arrest the failing off cf my hair, for I had really no expectation that gray hair could vor be restored to its original color except from dyes. I was, however, greatly surprised to find, after the use of two bob-lies only, that not only was the failing off arrested, but the color was restored to the gray hairs and sensibility to the scalp, and dandruff ceased to form on my head, very much to the graitfication of my wife, at whose cellecitation I was in-duced to the field.

CHARLES H. CROWELL,

man of all business meetings, introduce new speakers to the audience, &c.; a Vico President, to act in the absence of the President, a Corresponding Secretary, a Treasurer, Executivo and Reception Committees. These officers embrace and form all the organization we have; nor do we want any other, There are no written articles or agreements, but it is voluntary in every particular. The labor is mainly performed by the Executive Committee, who volunteer to circulate a subscription paper, and collect their respective subscriptions. Our city is divided into four wards. The Executive Com mittee is compassed of one from each ward, and each operates only in his own ward. And every month, as the engagements draw to a close, the Committee, with a couple of hours' labor for each in collecting, provide funds for the Treasurer to settle with the speakers, and all works along harmobiously and with little trouble. Of course, we take up collections every Bunday, and obtain therefrom somewhat more than enough to pay for the Hall. The fact is, that where Spiritualism is presented to the people, without their being required to pay enaked out !

#### JAMSS D. FARNSWORTH LYONS. West Randolph, Mass., Dec. 20, 1839.

"Oh, weary hearts) Oh, slumbering eyes, Ob, drooping souls, whose destriles Are fraught with four and pain, Ye shall be loved again 1 No one is so accursed by fite-No one so utterly desolate-But some heast, though unknown, Responds unto his own. Responds—us if with unseen wings. A breath from heaven had fouched his strings, And whispors in its song: "Where inst thou stayed so long ""

Those are the biggest humbogs who say that others are humbugs,

How were Adam and Eve driven from Eden? They were

Du. L. K. COONLET, one of the most successful clairroyant hysiclaus in the country, (assisted by Mrs. B. A. Coonley,) aving delermined to make his restionce in New Orleans or the winter, has taken rooms at 191 Triton Walk street, For the white, the taken boins at 19 Arton white great, and will ourse many discusses without incidence, The Dector is also a spirit-secr. irance speaker, and reader of character by interior colors. Office hours, 0 + M, to 5 + M. Examina-tions satisfactory, or no charge. Turms within the reach of all. He will locture, every Bonday, and at other times, at such time and place as local notice will be given.

LEO MILLER will answor calls to lecture in any part of New England, on "The Facts and Philosophy of Spiritual-ism." Address, Hartford, Conn. 10-101 10-1019

non, AUDITION, HARLING, COND. 16-1019 J. H. RANDALL blonds to travel through the contral and Western part of New York, duiling the months of January and Pobruary, 1860, and will answer calls to fedures, to the fielends of thuth, during those months, through that section. Address Northfield, Muss. 11-60° Mns. II. M. Marizes is to fecture at Conneaut, O., Jan. 21et, 2d and 23d; Girard, Fa., 24th to 20th.

Mas. E. D. Sikoss, trance speaker, will answer calls to reture, after the month of January, through Conn. and lass. Until that time she is engaged West. Address her at iristel, Coun. -

Mas. R. H. Buny will give lectures on every thing pertain nue, a. H. Boat Practical life, Religion and Motaphysics, nder the influence of spirits. Address the above at No. 2 columbia street, Boston, Mass. Sm Dec. 8. Miss A. W. SPRAGUE will speak at Cincipati, the third unday in January; at Torre Haulo, Ind., fourth and fifth undays; and at Ubicago through February.

II. P. FAIRFIELD will speak in Willimautic, Conn., the two ast Soundays in January; four Sundays in Feb. at Bridgeort. Conn.

Mas. A. P. Thongson, trance speaker on Bible subjects Waterbury, VL

N. FRANK WHITE WIll lecture in Taunton, Mass., Jan. 16th.

MRS. FRANCES BOND, caro of Mrs. Thomas C. Love, Box

A D. WHITING may be addressed at Brooklyn, Mich., till arthor notice.

farther notice. May be assuressed at Brookiyn, Mich., till Mas. J W. CURNIER will lecture in Chicopes, Mass., Jan. 224 and 29th; In Potnam, Ck., Seb. 6th; in Forbore, 18th and 19th; in Marbichead, 20th. Applications for the Spring should be sent in as carly as possible. Address Box 816, Lowell, Mass.

MILS ELLA E. GIESON, BATTO, Mass. DR. JAMES COOPER, Bellefontaine, Obio. CHARLES W. BURGZES, Inspirational Speaker. Box 22, West

CHARLES W. BURDERS, Inspirational Speaker. Box 22, West Rillingly, Conn. Rey, John Pierporr, West Medford, Mass, Miss Saran A. Magoyn, No. 33 Wintor stroot, East Cam-orlidge, Mass. Miss Lizzte Dorre, Plymouth, Mass. H. L. Bowsen, Natick, Mass., or 7 Davis street, Boston, BrNJ, DANFORTH, Boston, Mass. ELIZAH WOODWORTH, Losllo, Mich. C. T. Istan, Taution, Mass., caro of John Eddy, Esq. Mas. BERTIA B. CHARE, West Harwich, Mass. E. B. Youwa, box 35, Ouhney, Mass.

B.R. Youxo, box 85, Quincy, Mass. Loyett. Acras, North Ridgeville, Obio, Mas. B. Marta Buses, Epringheid, Mass. Paor, J. R. Onunaniti, No. 203 Franklin street, near Race

Mas. J. B. Sutra. Manchester, N. II. I. C. C. YORK, ROSION, Mass

N. B. GREENLEAT, LOWOII, MARS. MRS. FRANCES O. HYZER, Montpeller, Vt. MRS. M. II. COLES, CATO OF Bola Marsh, 14 Dromheid street, Ston. H. A. TUCKER, Foxboro', Mass.

II. A. TUCKER, FORDORO, MARS. GRONGE ATKINS, BOSTON, MARS. DR. H. B. GANDNER, 40 Essen strock, Doston, Mass, LEWIS B. MONDOR, NO, 14 Bromfield streat, Doston, DANEL W. SNELL, NO. 8 Prince st., Providence, R. J. CHRISTIAN LENDT, CARG of Benj, Teasdale, box 221, Alton

linole. DENTER DANA, East Boston, Mass. Jonn C. CLUER. Residence, No. 5 Bay street, Boston, J. J. Loons, Greenwood, Mass. ANNA M. MIDDLESDOR, Box 423 Bridgeport, Conn.

AJA L. COAN, PAPPING AND WRITING TEST MEDIUM, is giving sit-tings daily, for the investigation of Solritualism, at 13 Tremont Row, nearly opposite lianovor street. Room No. 4. Oct. 20.

A WONDERFUL CLAIRVOYANT DISCOVERY.

Attsinve Rikar Princemarin. Attsinve Rikar Princemarin. A N instant relief and permanent core for Consumption, Asthma, Coughs, Colds, Bleeding at the Lungs, Bron-chills, or any Discuss of the Throat or Lungs, and Norrous Debility. For Whooping Cough, Group, etc., it is a complete

epocure. Bor sala, wholesalo and retail, by GEORGE ATEINE, No. 8 Winter effect, Boston, and for salo by all Druggists. Prico 50 cents and \$1 00 per bottlo. Im Dec. 31.

W. H. NUTTER, HEALING MEDIUM. THE SICK ARE HEALED BY THE LAYING ON OF hands at 105 Picasant street, Boston. Torms moderate. Dec. 17.

C. LEWIS GEORGE, M. D., ECLECTIC PHYSICIAN; HAT-C. TIE P. GEORGE, CLAINVOYANT PHYSICIAN, NO. 37 Bow streed, Charleslown, Mass., near Oily Square. Ladice preferring ic consult one of their own seex. will find in Mrs. GEORGE a superior Chairvoyant and sympathizing

Terms for Clairvoyant examination \$1.00. To insure at-

tention, those sending locks of hair will enclose \$1.00 and

opitago slamp. P. 8.—All Clairvoyant examinations warmated satisfactory. Office hours, 10 to 12 A. M.; 2 to 5 P. M. Sm Dec, 31.

JUST PUBLASHED:

THE JOHN BROWN INVASION: AN AUTHENTIC DISTORY

-OF THE-

HARPER'S FERRY TRAGEDY. WITH FULL DETAILS OF THE

Capture. Trial and Execution of the Invaders. and of all the incidents connected therewith, with a LITH-OGRAPH PORTRAIT of Capiain John Brown,

from a Photograph by Whipple.

Price 25 cents. Published by JAMES OAMPBELL, 62 and 64 Conwittle, BOSTON, and for sale by Portodical Dealers. Bout by mail, postage paid, on receipt of the above.

AGENTS WANTED.

Good inducements offered. / Jan. 7. 400 OCTAVIUS KING,

MR. & MRS. J. B. METTLER

Paveho-Magnotic Physicians. CLAIRVOYANT EXAMINATIONS, with all the diagnostic and therapoutle suggestions required by the patient,

carefully written out. Man. METTLER also gives Psychometrical defineations of character by having a letter from the person whose qualities

character by barning a fetter from the person whose qualities able is required to disclose. It is much preferred that the person to be examined for discose should be present, but when this is impossible or im-convertient, the patient may be examined at any distance by forwarding a lock of his or ber hair, together with leading armathemetics.

aymptome. TERES-For examinations, including prescriptions, \$5, if the patient bo preson; and \$10 when alsent. All subse-quent examinations \$2. Defineations of character, \$2. Torms strictly in advance. Address, DR. J. R. MEPTLER, Hartford, Conn. Oct. 1. Sm

Oct. 1. 5m "Scek and ye shall find." PERSONS who believe that spirit communion and its men-tal developments can aid them in the difficulties of life, can have my services in their behalf. For my time and ef-fort in writing out a foll examination of a person from their hair, or handwriting. I am compelled to charge \$3,00; for attention to a single subject, or question, \$1,00. Office No. 7 Davis street, Boston, on Baturdays, from 9 to 4 o'clock. Full oral examination at the affice, \$1,00. Addirees HL L BOWEER, Natick, Mars Nov. 19. if

scalp, and dandruff ceased to form on my head, very much to the graitfication of my wife, at whose solicitation I was induced to try 16.
 For this, among the many obligations I owe to her sex, I strongly recommend all husbands who value the admiration of their wives, to profit by my example, and use it, if growing gray or getting bald. Very respectfully, DEN. A. LAVENDEB.
 To O. J. Wood & Co., 444 Broadway, Now York. My family are absent from the city, and I am no longer at No. 11 Carrol Pince.

Siamasion, Ala., July 20th, 1850. To PROF. O. J. WOOD: Dear Sir-Your " Hair Restorative" has done my hair so much good since I commonced the use of it, that I wish to make known to the FUBLIC of its effects

afflicted such a treasure. FINLEY JOHNSON. The Restorative is put up in bettles of three sizes, viz: herge, medlum, and small; the small holds 1.2 a plnt, and re-tails for one dollar per bottle; the medium holds at least twenty per cent, more in proportion than the small, and retails. for two dollars per bottle; the large holds a quart, 40 per cont, more in proportion, and retails for \$3.

O. J. WOOD & CO., Proprietors, 444 Broadway, New York, and 114 Markot Street, 84, Louis, Me.

And sold by all good Drugginia and Fancy Goods Dealers. Dec. 8. cowSm

#### ORIENTAL DATHS.

A T NO. 8 FOURTH AVENUE, N. Y.-Elogant Suits of Roome, open daily, from 7 A. M. until 10 P. M. (Sundays excepted) Ladies' Department under the special charge of

M25, FRENOR. Portable Oriental Baths (a very complete article) for sale.

NITR. E. J. French, CLAIRVOYANT PHYSICIAN, Examinations made daily. Absent persons examined by the aid of a lock of hair. Also all Mrs. French's Medicines carefully propared and for sale at No. 8 Fourth Avenue, N. Y. T. OULBERTSON. Oct. 23. Jy

CIRCLES FOR SPIRITUAL INVESTIGATION,

At Metropolitan Hall, 93 and 95 Sixth Acenue; New York, MIBON A. F. PEABE, TRANCE Speaking, Psychometric, and Healing Modium, holds scances overy day from 1 till 5 P. M. and ovenlogs through the week. Also, trance speaking overy Buddy as 3 F. M. U. Dec. 31.

MRS. METTLER'S OELEBRATED GLAIRVOYANT MED-Tolmonaria ShOo per bothe; Neutralizing Mixturo, 50 ets.; Dysentery Cordial, 50 ets.; Elixir for Cholera, 50 eta.; Lini-nent, \$1.00; Healing Ointment, 25 ets. For salo by B. T. MUNBON, Agent, 143 Bulton street, New York. 11 Dec. 24.

No. 65 EAST SIST STREET, NEW YORK.

No. 98 Christopher Street, New York., Botreen Rudéon and Dioceker streets, Back Room, No. 10, Third Floor, 'In from 9 o'clock, A. M., to 9 o'clock, F. M., Oct. 15.

T UST PUBLISHED, REPAIRS OF JOHN BROWN. UST PUBLISHED, REPAIRS LITE, OF JOHN BROWN-Ust solly rollable history of the lloro of Harper's Ferry. An clegant 12mo volume, contailing upwards of 400 pages, with a splendid ifkeness of OAPTAIN BROWN. Frice \$1.00 Bend to Jan. 6; 143 Fullon alrest

# MISS JULIA E. LOUNSBURY.

# CLAIRVOYANT EXAMINATIONS

# MRS. P. A. FERGUSON TOWER.

# and all diseases treated by Magnetism, Electricity and Water.

# HENRY WARD BEECHER

## PLYMOUTH CHURCH, BROOKLYN, N. Y. Sunday Evoning, Jan. 8th, 1860.

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

8

Taxy.—"For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in trending. And my speech and my preaching was not with enticing works of nam's wiedom, but in demonstration of the Byirit and of pow-er; that your faith should not stand in the wiedom of men, but in the power of God."—I Con. B, 2-5.

From this passage we are perpetually worried with false interpretations of duty. A minister's business is said to be to preach nothing but Christ; that is, to preach upon no other topic. But if we were looking foria text from which to advocate a wider radge of preaching and are paper in avanative with the averform text from which to helperiod with the every preaching, and one more in sympathy with the every day wants and experiences of men, we should select this, in connection with the rest of the epistle; for there seems to have been scarcely a subject in civil so-cluty, or a social life, which had any direct or indirect influence upon man, that is not handled in the Corinthisn letters of the apostle. You get, perhaps, a bet-ter insight into the whole civilization of Corinth, its ter insignt into the whole civilization of Corinth, its morals, and its social state, through these lotters, than through any secular history whatever. A singular commentary is this fact upon the bellef of these who suppose that it is wrong to preach anything except the doctrine of Christ in the pulpit. If a minister of the pulpit may have a liberty of tople as wide as the nos-ile took, then there is not an influence in human life Built may nave in here is not an influence in human ille that may not form a basis for his sermons. But the standard from which sabjects are discussed, and the moral power which belongs to their discussion, are a great deal more important than the particular name

moral power which belongs to their discussion, and a great deal more important than the particular name and nature of those subjects. The apostle was disclosing the nature of that power by which he boped to affect men in his journey to Cor-iath; not at all the topics which he meant to speak about. He meant to speak about everything that was presented to his mind. He expected to meet universal human life. He expected to have the mind of every man that should hear him as a teacher. brought into conflict with his own. He expected to address different men from different standpoints; some from the side of rhet-oric, some from the side of att, and some from the side of philosophy, some from the side of rhet-oric, some from the side of art, and some from the side of luxury. The topics upon which he meant to speak were in the minds and lives of men. He was speaking of the power which he meant to exert upon men in the discussion of these topics. The text is one that tells, not what subjects he intended to treat of, but what was the power which should animute every of, but what was the power which should animate every subject of which he felt inclined to treat. He declared subject of which he felt inclined to treat. He declared that this power was Christ.—Christ crucified—the life, and death, and teaching of Christ. No matter what topic he spoke about, he intended to discuss it from a heart perfectly inspired by Christ; from the standpoint of the truths revealed by Christ. He determined that every topic which he touched upon, should be Christianly discussed.

Corinth was a city, I need not say, that for splendor. Corintn was a city, i need not say, that for spiendor, wealth, pleasure, intelligence, luxury, and the utmost license, slood second to none in the age in which Paul lived. It was a grand thoroughfare. It was the cen-tral point between Greece and Asia on the East, and Rome and Italy and the whole Western world in the othor direction. Streams of mon. actualed by motives of pleasure. or business, or curiosity, were constantly passing both ways, tarrying for a time at this central point, which may therefore be said to have been cosmopolitan.

The entrance into Corinth of one mono Jew, alone, without any personal appearance of distinction; with out any circumstances of attraction; without heraids without the sympathy of even his own countrymen-for he had receded from the Jewish faith, or rather, had fulfilled it in Christ, and acceded to it in his spiritual teaching; wholly opposed to the reigning religion of Corinth; without wealth; without any one element of human power; a poor foreigner, and a mechanic at that sustained himself by manufacturing tent-cloth -for he sustained himself by manufacturing tent-cioin and fashioning tents; neither eloquent, nor, as we shoud judge from many circumstances recited in his own epistics, even fluent—the entrance of such a man into Corinth, was seemingly a matter of very little oon. hato corinto, was seemingly a matter of very into oon-sequence. How insignificant that history to this old magnificent city—the incoming of one small man, dusty from travel on foot, putting up at the house of a poor man, and beginning to teach doctrines entirely at variance with all the religions of Jews and Centiles! And yet, Paul's entrance proved to be the most mem-orable accet that ware accepted in the history of Comorable event that ever occurred in the history of Corinth I

And now, entering thus, and proposing to himself the revolution of Corinth, how should be produce any impression? He must needs have thought of that as he needs the the the the state of t he neared the city. He doubliess said to bimself, How shall I gain the car and the beart, and influence the lives, of this great people? Many ways, it may be presumed, presented themselves to his mind. He could not but have perceived-for he had already traveled in for both mive perceived - for he had already traveled in Greelan clies-that there was an element of influence very much in vogue, by which men gathered to them: selves a great train of followers, great personal influ-ence, great wealth, and great consideration. It was this element that he called ...excellency of speech'.-The strategions and persuasions of an orator who wins men's administron by his exquisite periods and dainty devices of language, who makes thought, and feeling, and utterance, but a varied strain of inwite. But such an influence as this, although normal in certain relations, would not strike deep enough to do the work which he desired to accomplish; for it was not admira-tion for himself, but character in them that he sought. Eloquence had no power to produce that. It might dazzle, it might for the moment excite and give pleas ure: but it would produce no lasting effect. For mere cloquence is like the light of shavings, which burn with a sudden flash, blazing for an instant, and then going out, without leaving either coals or heat behind. There were thousands, every day, in the various schools of philosophy, who yielded themselves to the attractive displays of the sophists. The higher think-ors, such as Socrates, and Plato, and their schools, had dich out, and there was a degenerate set called sophists. who had substituted ingenious casuistries and line word-reasoning, for moral thinking. But although these things had some power, and these teachers had in their schools many disciples, and exercised a certain public influence, they could not do what Paul desired to do-namely, reform the life, and save the souls of men. He alludes to them in the most explicit terms, in the first chapter of this epistic: "After that in the wisdom of God the world by wis-"After that in the wisdom of God the world by wis-dom knew not God, it pleased God by the foollshness of preaching to save them that believe. For the Jews require a sign?"—the intervention of the divine power in such a way as to be manifest to the senses—"and the Greeks seek after wisdom?"—philosophy. "But we preach Carist crucified, unto the Jews a stumbling-block, and unto the Greeks foolk-bness; but unto the which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." That was the thing that he was seen to God." That was the thing that he was seeking -- the salva-tion of men; and he was asking himself, "Where shall there be found a power that is adequate to cope with men's dispositions? Where is there a power that shall reach down to the very centre of feeling? Where is there a power that shall take hold of men's will? Where is there a power that shall permanently change the currents of men's feelings? Where is there a pow-er that shall be more to men than the sight of their eyes or the solicitation of their senses? Here are men thrailed in wealth, and periled by ten thousand potent influences; where shall I find a power that can be successfally brought into antagonism with these things that are binding men in the bundles of damnation? Where shall it be found?" He declares that it shall he found in Christ crucified, as the manifestation of God. This, therefore, I remark, must be the source and soand, therefore, i remarks, must be the source and to orest of all power for the regeneration of men as indi-viduals, and of human society. It is Christ failhfully preached and rightly understood, that has power to do I desire, then, to affirm this grand fact, that the traibs revealed in the life and leachings of Christ, are of sovereign power, and are the most inflaential upon the motives and the conduct of buman life. It is the the motives and the conduct of human life. It is the truths of Christ that go to the very root of moral con-sciouaness. These truths reveal human character by applying to it a standard higher than any that was ever before applied to it. They define and mark the nature of sin in human conduct. They establish obligations upon immutable grounds, leaving them not to the shift-ing ingennity of human reason, but imposing them according to divine principles. They reveal the infinite reach of moral conduct, and its eternal consequences. Thus, they reveal to man the nature of himself, the nature of God, and the nature of himself, the nature of God, and the nature of himselfity. These truths of Christ carry with them, in signal and nature of God, and the nature of immortality. These truths of Christ carry with them, in signal and eminont degree, the Spirit of God, which gives them an energy and an efficacy that does not belong to any ordinary and natural truths. There is a power in all truth. There is a natural adaptation between a thing believed and the faculty which receives it. Natural believed and philosophic truths, have, a certain power. traths, and philosophic traths, have a certain power; but the traths of Christ carry with them a speelal. di.

The Participant of the

#### LIGHT. BANNER $\mathbf{OF}$

vine illumination, and divino power, which no other furths do. The scene of all real divance in this world, since the days of Christ, has been the truths of Christ prenched in their simplicity, and set homo by the Splitt of God upon the conscience and upon the heart. Organiza-tions, and systems, and forms of faith, and modes of you, to make you helrs of substitue, the distribution effects, have done something; but, after all, the treal ad-yeares, has been wrought by the blessing of God's Bellit upon the praching of Christ, the manifestation of God, and the Saviour of mankind. Nor has the truth of Christ yet lost its power. The ternal youth of God belongs to this most precious furth. It can never grow fields. And today, just as much as at the Pentecest, it has a direct and efficacions relation to the conscience, the character, and the life of man. Today, Christ being fulfufulty preached, will be the wisdom of God and the character, and the life of man. Today, Christ being fulfufulty preached, will be the wisdom of God and the character, and the life of man. Today, Christ being fulfufulty preached, will be the wisdom of God and the character, and when we side on the conscience, the fulfufulty preached, will be the wisdom of God and the character, and the life of man. Today, Christ being fulfufulty preached, will be the wisdom of God and the comment of dod head will be the wisdom of God and the character, and the life of man. Today, Christ being fulfufulty preached, will be the wisdom of God and the comment for the will be the wisdom of God and the comment of dod head will be the wisdom of God and the comment of dod head will be the wisdom of God and the comment of dod head will be the wisdom of God and the comment of the dow will be the wisdom of God and the comment of the dow will be the wisdom of God and the comment of the will be the wisdom of God and the comment of the will be the wisdom of God and the comment of all will be the wisdom of God and the comment of the will will be the wisdom of God and the

(ruth. It can never grow old; if can never grow feeble. And today, just as much as at the Pentcoost, it has a direct and efficacious relation to the concelence, the character, and the life of man. Today, Christ being fulfilfully preached, will be the wisdom of God and the power of God; and will be for the salvation of every man that believes. And today, after all the civiliza-tion that has issued from the boson of Christianity, after all the advances that have been made in social life and cluit affulra-today, inclusion on Christianity. and civil affairs-to-day, just as much as when Christ came, men need a Saviour, an illuminator, a guide, a God revealed and manifested in the flesh.

and wrong, good and evil, expectations and disappoint-monts, hopes and fears—to lift themselves up superior to their circumstances, so that they will be neither puffed up by prosperity nor cast down by adversity, and so that they will be content with either extreme. J know of no other influence that can do this beside the living truth of the living Cheist, the Belavner of year from their f the living Christ, the Redeemer of men from their

I am new laboring among you, my dear people, in the hirteenth year of my ministry. I have endeavored to nake Christ both the theme and the secret of power, in make Christ both the theme and the secret of power, in my preaching to you. And i desire, to-night, with your permission, to speak somewhat of myself and my own preaching. It would seen proper, at the beginning of an-other year, that one should make a declaration of faith. If there is any time when one may be indulged, without an imputation of vanity, in speaking of himself, it is when a pastor, for purposes of future co-operation and good understanding among the people of his charge, tells, as laul told in wfiting to the Corinthians, what have been the secret thoughts that have animated his procedure among them.

ils procedure among them. Let me say, then, that I have looked upon men as, in Let me say, then, that I have looked upon men as, in y variably and without any exception, so spiritually dead, so shift and carnal, as to need a change of heart wrought by Divine power. I believe that men univer-sally, just as much where the Gospel is preached as where it never has been heard, are in a state which, if they are not redeemed out of it by God's Spirit, will be fatal to them. I believe there is a character to be built up by the truths of Christ, and by the influence of God's Saliti is men. ipirit, in mea. The conversion of men from their sins, and their edification in the Christian life, therefore, I

means of salvation and the means of sancillication.

means of extration and the means of sanchicarion. I have allied my life, as I have said, to the welfare of living men; and I have continually eudeavored to make the work of my unless the preduction of both remote and immediate effects upon the life and charac-ter of men. Leaving to others the liberty of employing

The first has been from the based of childramity, make the derived in the first of the first

1 Think that it any loady wants to find sambar, no that had better look somewhere elso than in the church. It will do for children to worship father and mother, but any other man-worship I do not believe in. I make no special claims to sancity of living. Many of you have lived a better life than 1 have. But I can say that I have in sincerity and truthfulness endeavored to inspire you with the highest thoughts and the most encluded of the lord Jesus Christ, for his glory, and your salvation. So far I have been faithful. I have been weak and imperfect, but to this great purpose of ny life I have adhered. If at any time I have seemed to you or to others to run with undue severity upon men, or churches, or orders of men, or institutions, it has never been from any personal bitterness. I do not think I feel personal bitterness toward nu man. Nor do I ever feel agry, can tago of a weaker one, I do feel an Indignation which has a little mucor in it; but I try to pray that down.

has a little mucor in it; but I try to pray that down. Nor has it ever been from any partizon zeal. I have

refused to ally myself to any party, any further that to take sides with all good men. But my zeal for the wel-fare of men, as being so dear to Christ that his love for them is represented only in the extreme act of dying, my earnestness that nothing should internose between God's purposes and men's good, my opposition to any-thing that tends to separate mailkind from Christ, have led me to indulgo in demunciations at times.

I have led me to indulge to demunciations at times. I think I would give my own life, if called to do so, for the enuse of Christ and the welfare of men. Why, then, should I bestate to denounce anything that stands opposed to the cause of Christ? Why should I besitate to inveigh against anything, however sacred it may be to other men, which is injurious to the welfare of men? I will not fear to condemn any organization. or any frowning institution, that seems to me to stand in the way of field's play or man's redeemption. If it ind their edification is the very aim of my second avery proposed to myself as the very aim of my second avery proposed to myself as the very aim of my life among you. To that I have given the burden of my life among you. To that I have given the burden of my life among you. Although, that I might not weary you with endless rep-of nen? I will not fear to condemn may second of men? I will not fear to condemn may second of nen? I will not fear to condemn may second of men? I will not fear to condemn may second of nen? I will not fear to condemn may second of men? I will not fear to condemn may second of the second to the way of dod's glory or man's redemption. It is position of this great congregation, I have sought to not, as I said, personal bitterness that leads me to use come at these substantial things from many different sides—sometimes from the side of fact, sometimes from the side of sympathy, sometimes from the side of rea-the side of sympathy, sometimes from the side of rea-the side of sympathy. Sometimes from the side of rea-the side of sympathy with the side of imagination—yet. the been

sides—sometimes from the side of fact, sometimes from the side of sympathy, sometimes from the side of rea-son, and sometimes from the side of imagination—yet, the target at which I have thought and aimed has been the redemption of men from their sins, and their salva-tion, through faith in Jesus Christ. Now there is more in this than the mere general state-ment. When I say that I have proposed to myself the salvation of men, 1 mean that I have had—as 1 do still have—a living and distinct thought, in my preaching, of men, not merely in masses, but as individunts. There is a remote way of affecting men. A man may say, "I propose to preach a system of theology, which, although no one sermon may scem to have any pertica. although no one sermon may seem to have any partica-lar relation to anybody, and although I may think of nobody while speaking of this or that truth; will infla-ence men little by little, and so do them good." I bopet such preaching will do those good who sit under it, cer-tainly. And some good may result from that remote them, without regard to color, or nationality, or any-way of presenting the truth but it is a way which has tion, in the view of that age, that he was God upon And just in proportion as men are ignorant, and out-cast, and despised, and oppressed, my soul goes out for them, without regard to color, or nationality, or any-thing except the fact that they are children of God and bein of themestilly. tainly. And some good may result from that remote way of presenting the truth; but it le a way which has not been consistent with my ideas of preaching, and which I have not, therefore, adopted. I have felt as though preaching was a direct work, bringing living thought and soul immediately in connection with men's heirs of inimortality. Bear me witness whether this is not the right side for a Chustian minister to take. Would you want a gos-pel that made ministers to be only friends and parasitors of these in power? Would you respect a teacher who was always seeing which way the currents of respecta-bility went, and avoiding all doctrines except those which run safely along in these currents? Are they not true ministers of the Gospel who count not their thoughts and souls. aim among you, then, has been to preach right to men, rousing them to a sense of their sinful state, and beinging them into Christian dispositions. And, to this end, it has been a part of my purpose to study you, as well as my Bible; to make myself acquainted with your wants, your hablts, your occupations, and your feelings; to bring myself into commerce with human life dear, who fear not to advocate what is right though it be unpopular, and who speak in behalf of the weak, the ignorant, and the sinful? In this work, then, of the salvation of men, and their of the salvation of men, and their calification in the Christian life, I have sought the ut-most liberty of this pulpit in your midst. I revere the nature, and into sympathy with every possible phase of men's lives, that I might understand you, and know how to preach a truth that would reach the case of every individual. I have sought, as far as I knew how, to go around and touch human nature on every single side; Sabbath day; I love the church; I have no objection to church organizations, and believe they must exist for around and touch human nature on every single side; and always with one object in view-namely, the re-demption of men, and their justification before God. J have attempted to gain this by the presentation of Christ in all bis life and all his teachings. I have sought, first-I would that I had met with better suc-cess-to be myself under the full power of Christ, that unknown centuries yet. But, on the other hand, I have control everything in this world as a mere instru-ment to be used for the benefit of the human goal. There is not a thing, therefore, that I can make influ-ential on the understanding, the affections and the conscience, that is not good enough to use on Sunday. The use canctifies the instrument under such circum-Langht speak with the unction that belongs to experi-ence. Brethren, I count this the weakest place in my ministry. I should have been a better minister if I had been a better man. I have never attempted to preach God, that I have not feit the leanness of my own soul. tances. Many men seem to feet-and I am bound not to ridicole their convictions-that the Sabbath day is so sa-ered, in and of itself, that there are topics which, though they may properly be discussed in the newspapers, and talked of on week days, ought not to be preached about on Sunday, in the church, and from the pulpit. Now I take the scoul of man, and say that that soul is of more value than the Sabbath, the church, the pulpit, or any-I have never attempted to set before you the glory of Christ, that I have not felt how little of Christ there was in me-for no man can preach any more of Christ than he has in him. And there has been my conscious weakness. I have felt that I was not enough like my Value than the submain, the church, the pulpit, or any-thing else on earth. I stood on that passing of my Saviour, which says, "The Sabbath was made for man?—that is, to be his servant—"and not man for the Sabbath." And I say that the Bible was made for man, that the church was made for man, that the pul-pit was made for man, and that I have a right to bring, and the Subbath due to the schuch and on the sub-Master to preach him successfully. But I can say that I nover attempted to preach anything which I did not believe. as my own existence. I have most scrapulously let alone everything that did not seem to me to be true. I have never sought to mislead you in any degree, that I have never sought to mislead you in any degree, that I might stand well with my own brethren. I have sought you, and the glory of God in you, by the most faithful teaching of Christ that I knew how to utter. And I have tried to have the spirit of Christ as a prep-south of this mode on the Sabbath day, into this church, and on this plat-form, any instrument that God may place within my reach, which I can make contribute to the awakening And a have tried to have the spirit of Christ as a preparation for this work.
I have set this end before me with a determination to use any and all proper means that experience has shown would affect the human soul, and with a determination to reject, at all hazards, whatever things seemed to me to stand in the way of man's good. I have studiously would dhe being drawn aside by parties, or entering into any such affiliations while bit means abound make me a preacher in sympathy with you. I have studiously would dhe the things which threatened to take amy from mo the power of Christ as my instrument, and hundreds have been allving word. Blessed be his name, the Spirit of God has not forsaken the old appointed channels, and the truth of God as in Christ Jesus has been ally on mong you! How many that now would have been dead, and going down to perdition, have been in your midat. How many that now would have been dead, and going down to perdition, have been in your midat. How many that how would have been for each your lines in the prover of God has not forsaken the power of God has not forsaken the power of God have to perdition, have been in your midat. How many that how would have been dead, and going down to perdition, have been in your midat. How many that, blind. ration for this work. of men, and their salvation. wrought among you! How many that now would have been dead, and going down to perdition, have been earced by the truth of Christ! How many that, blind-fold, were getting forther and further into the marzs of infidelity, have been bronght in faith to the Lord Jesue Christ! Oh that I condu read the bistories which laco. and express the thoughts which flow in my soul, as 1 stand looking, squetimes, in those moments of inspira-tion that God gives men, when they see all things at a glance! There is a history. How voluminous it is, renning bask through many years! There is a soul that was resoned from dauger that threatened in one direc-that threatened in another direction. Before me lices a

er, if I had forbore to speak upon any subject which had a material bearing upon your welfare. In our time a successful minister must be different from a successful innister of a bundred years ago; for a minister, to be successful, noust adapt binself to the wants of the age In which he lives. A mau that was fit to preach in the days of Augustine, would not be fit to preach no wr, would not he fit to preach a hundred years hence. God raises up men, and qualifies them for the work to be done in their age. This work to be done in their have done what I was ret to do. I shall labor among you hereafter with bodily and mental imperfections, and with limitations—those limitations which come from the want of grace and the want of sufficient plety. I know my own estate and my own weaknesses, I shall habor among you with these weaknesses in time to some. But the grace which hese appendies the more the work to be done in their habor among you with these weaknesses in time to some. But the struct mere which hese appendies the more the work to be done in their habor among you with these weaknesses in time to age. The work to be done in different ages varies-not in kind, but in specialities.

In kind, but in specialities. The work of summer is one; bat March, and April, and May, and Juno, and July, and Angust, each have and shay, and Juno, and July, and Angust, each have their separate work in the one great harvest work of the year. So each age has its particular work in the great work of time; and every man must adupt himself to the work of the ago-in which he lives, or else he cannot successfully apply bimself to that work. And in the times in which have fived, and you have lived J have not only separate to preced their to prece

And in the times in which I have fived, and you have lived. I have not only sought to preach Christ to you in respect to your personal relations to God, and God's claims upon you, but, having read in the New Testa-ment, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," I have attempted to tell you how to obey this command in the family, in socie-ty, in your business, in your social relationships, in your civil duties, and especially in the emergencies that come upon you in life. And I do not apologize for it. I only wish I had dono it more faithfully. I have not regarded it as a thing to be excused or even explained. I have spoken about the organization of society; I have spoken about your relations and duties in the spoken about your social pleasures and omusements; i have spoken about your relations and duttes in the family and in the community; I have brought physio-logical questions into my preaching whenever I thought they would enable mo to throw the least light upon the trating of your children and your own tratiging; and, i have all have some out incom these subjects which above all. I have gone out upon those subjects which have agitated the whole American community, and athave agitated the whole American community, and at-tempted to tell you what was the law of the (sospel re-specting them. And in doing these things 1 did right. When I hear men say that they are orduned to preach the Gospel, and that they are consequently not to med-idle with public questions, which disturb peace, I al. ways ask myself what gospel it is that man is orddined to preach, which forbids blin to meddle with public questions that disturb peace. For it is explicitly de-clared that the Gospel of Christ should cause disturb-ance. It is true that the angel, looking over the whole for disturb questions at the whole peace and good-will toward men should reign upon the earth; but that is to be the harvest-period of the world. Christ says, "I came not to bring first peace, but to bring first the sword. I shall set at variance every maa that stands for a moral principle with every man that will not stand for it. Every man that is for purity I shall set at variance with every man that will be the the tar toward. I shall set at vari-ance with every man that is gospinst truth I shall set at vari-tance with every man that is gospinst truth. Every man

rive. Every man that is for truth I shall set at vari-ance with every man that is for truth I shall set at vari-ance with every man that is against truth. Every man that is for God I shall set at variance with every man that is against God." And if there was anything plainly taught by Christ, it was that his Gospel should cause disturbances and revolutions atmong men. Peace is to come by-and-by. We are to look for peace after victory, but not before battle. Therefore, when I hear men say that it is the busi-ness of a minister of the Gospel to preach trulems and platitudes, and to read eld usalms and old epistles, reading them so as not to disturb anybody, so as to send his hearers away in a peace-when I hear men say this, I say. "Those may be your views, but they do not accord with my conception of the Gospel." If I am true to my convictions, I can never mensure my daty as a minister by such views. I am bound, however, to If AGES. It specify man that is gamest full. By every man that is or God I shall set at variance with every man that is against God." And if there was anything plainly tanght by Christ, it was that his Gospel should for the Longe Stomach, etc. 'It has never fulled to rediter, and to cure when seasonably epiled. In all Threat and Lange Cause disturbances and revolutions at nong men. Peace Stote as BIIONCHITES, OROUP, ASTINA, PHTHI-cure to redite the Gospel to preach trulems and plattudes, and to read eld pashme and eld epistics, send his hearers away in a peaceful state of mindment from the Longe Stowards are caused by meaning sonnoleary by peace—when I hear men say that y is a a minister by such views. I an bound, however, to capeet the man who holds them, if he is consistent. When a man holder sthat the preaching of the Gospel.'' If J and this doctrines, and never wanders in his preaching of the Gospel, with an ound holds that he has no right to preach anything but the genealogy of Christ, his lif digment. When a man holders that the hear in his preaching of the Gospel, and yct, stops aside and preaches historical sermons, geographical contines, hand his doctrines, and never wanders in his preaching of the Gospel, and yct, stops aside and preaches historical sermons, geographical contends, bistorical sermons, geographical to preach anything but the Gospel, and yct, stops aside and preaches historical sermons, geographical series and preaches historical sermons with the hear and preaches historical sermons with and bis doctrines, and preaches historical sermons, geographical series and error." But when a man professes to hold that he has no right to preach anything but the Gospel, and yet, steps aside and preaches historical sermons, geograph-ical sermons, sermons on travels, and the like, till it somes to some critical question, the discussion of which would produce excitement, and then throws himself ack, and eavy he is ordaned to preach nothing but the Sospei of peace, I both dissent from the man and his Jochines. I do not say that he is a willful deceiver, just I say that he is under a delusion. I hold that it is a Christian minister's duty not only to preach the Gospel of the New Testament without reservation, but to apply its truths to every question which relates to the welfare of men. And as far as I an concerned, I am willing to do this, and take the consequences, whatever they may be. Moreover, I hold that in preaching of secular things, for the good of men. I am preaching the Gospel. of men. I am preaching the Gospel. Do you not know that a man may be preached to lit. rgically, and doctrinally, and never he touched by the ruth, or understand that to which he listens? Suppose were to preach to you in Hebrew, how much would you understand? Suppose I were to preach to you in Greek, how much would you understand? Suppose I were to preach to you in any foreign tongue, how much rould you understand? Now, when I preach so that a banker, who has all along been sliting under doctinal preaching, but has never felt its application to his particular business, feels, the next day, when counting his coin, a twinge of conscience, and says. "I wish I could ofther prac-tice that sermon or lorget it." I have preached the Gospiel to him in such a way that he has understood it. I have applied it to the sphere of life in which he lives, When the Gospel is preached so that a man feels that it applies to his own life, he has it translated to him. And it needs to be translated to merchants, and lawyers, and mechanics, and every other class in society, in order that all may receive their portion in due sensor This I have not attempted to do in a split of wanton, ness. In my ministrations among you, I have not at tempted to do anything wantonly or recklessly, but have in all things guided myself by this one thought; "What js best for men, and what is most honorable for Christ?" Christ?<sup>7</sup> In doing this I have had, to a very great extent, I believe, the sympathy, the prayers, and the co-opera-tion of the people of my charge. I could almost say that I know that every Sabbath you watch in prayer for me, that I may be able to utter the trath of Christ with power and with success. I have not been wont to ask much in that regard. I have scarcely felt that any-thing was left me to ask. I have felt as though I had beforehand whatever I neededof sympathy and prayer-fof heln. al help. My Christian brethren. I have just entered upon mother year. The results of my teaching may vary, but the principle upon which I teach will be the same. but the principle upon which I teach will be the same. I shall exercise the same liberty of speech. 1 shall ex-ercise the same likerty of discoursing upon any toples, the discussion of which seem to me to be demanded by the times or the weifare of men. \*I shall exercise the same zeal. I shall pour out my focilings with just as much freedom. I shall pluy upon the different faculties of your scal, according as I feel moved. By the help of God, I shall labor for the awakening of your children and you, I shall attempt to make you more just. mean the discussion of which seem to me to be demanded by the times or the welfare of men. I shall exercise the same zeal. I shall pour out my focilings with just as much freedom. I shall play upon the different faculties of God, I shall labor for the awakening of your children and yoa. I shall attempt to make you more just, more honest, more simple, more homble, more conscientions, more affectionate—in every respect more like Christ Jesus. I have already learned that my fidelity to you will not provoke your anger. will not provoke your anger. Ged has been gracious to you, and he has been gra-cious to me in you. It is not often. I think, that, in the

boldly, without any care as to whether mirth would be rested in my hearers or not-and 1 will do it again the rest is to part of man's nature that is not au open the rest is not au open the rest of the profound sleep of the sanctuary. How here is no part of man's nature that is not au open the profound sleep of the sanctuary. I must know that a so the profound sleep of the sanctuary, is not there is to or the sanctuary is the sentem or by inputsly with sleeping of the sanctuary. I must know that a so the sanctuary is the sentem of the profound sleep of the sanctuary. I must know that a so the sanctuary is the sentem of the profound sleep of the sanctuary. I must know that a so the sanctuary is the sentem of the profound sleep of the sanctuary. I must have sentem that that the sentem of the profound sleep of the sanctuary. I must have sentem that the sentem of the profound sleep of the sanctuary. I must have sentem the sentem sentem that the sentem of the sanctuary is the sentem of the profound sleep of the sanctuary. I must have sentem to be sented to me best that it should be three nore. There and the profound sleep of the sanctuary is the sentem of the profound sleep of the sanctuary is the sentem of the profound sleep of the sanctuary is the sentem of the profound sleep of the sanctuary is not be stat it should be the sentem of the profound sentem sentem of the profound sentem sentem in the sentem of the profound sentem in the sentem of the sentem of the profound sentem sentem in the sentem of the sentem of the profound sentem in the sentem of the sentem of the sentem of the sentem sentem

from the want of grace and the want of sufficient piety. I know my own estate and my own weaknesses. I shall labor among you with these weaknesses in time to come. But that grace which has appointed may yot appoint so that weaknesses shall be mighty through God to the pulling down of strongholds. Bear, thea, with me, co-operate with me, strive in prayer with me. Let this one thing be before us all— the glory of God in the salvation of men. You do your part in the family, and help me by your prayers to do my part in the congregation, and all of us will do our part is in the great community in which we dwell. And before long, when that impurpled sun which for most of us has gone past the meridian, and is slanting its light upon us, shall well the West, we shall bave heid of the moraling of that eternal, nover-ending day which awalts us. And then how sweet will be the re-counting of the labors we have performed, and the trials we have borne. In the hope of that day, let us begin the year working for God and for man. begin the year working for God and for man.

DR. H. E. SCHOONMAKER, DENTIST,

DR. H. E. SCHOONMAKER, DENTIST, No. 16 Enst 18th stroct, New York. D. & Genst 18th stroct, New York. D. & denils, that they may consult binn with the follest confidence of his professional ability. During a practice of fifteen years in the city of New York, he has established a reputation for professional ability, which is not only acknow-ledged by the New York public, but abroad. Two of his patients, during a recent visit to Paris-both of whom wore artificial teeth inserted by him-had occasion to call on Dr. Evans-who stands at the head of the profession in Europe, and is dentist to the Employer of the Franch, Emperor of Ruessia, and the nobility generally-pronounced his, and na-tural appearance, he challenges conjection. He words a na-ticulal Teeth; and for andpiation, artistic finith, and na-tural appearance, he challenges conjection for whole set of Artificial Teeth; which is particularly adopted to this purpose -postcesses every requisite desired, and is the bidest and most important improvement in artificial denilstry. Dr. Behoonmaker is familiar with other does for whole set of Artificial Teeth; und for andpiation, artistic function, and na-tural appearance, he challenges conjectified to this purpose -postcesses every requisite desired, and is the bidest and most important improvement in artificial denilstry. It is more comfortable than gold-perfectly clean (a great desid-eratum), and can be so nicely litted to the gums as to render adhesion perfect, thereby consummating the desired objects -mastication and articulation. Dr. B. skillfully performs every other operation periating to his profession, and guarantees entire satisfies for different persons-always on hand-will be exhibilited with pleasure. Jan. 14. VEGETABLE POWDERS.

**VEGETABLE POWDERS.** THIS MEDICINE has been proved in be the local remedy in use for the relief of persons suffering from HEMORE-HAGES. It speedly arrests SPITTING OF JILOOD, whether from the Lungs, Stemach, etc. 'Li has never fulled to reliere,

MORACE H. DAY,

**EFORACE H. DAY,** OFFICE AND PRINCIPAL DEPCT, 23 CORTLANDT Exclusive owner of Goodyenr's Vulcaurized Rubbery, In the application to all shirred Elastic, Comented, Sowed or Woven Fabrics, Stockinett Elastic or Other Fathers, Flork Cloths and Fatrics, Elastic Cloths of every kind, Braided Fab-rics, Katt Fabrics of every kind, Threads and Bheets of Rub-bor by the Found, and Combined with Cloth. All these goods for sale, and heeness granted to make, use and sell. Torms moderate. All these Articles and Goods not having the Shamp and Fac Simile of my name are influgements. Oct. 29 Gu

# Pianos, Melodeons, and Organs.

THE HORACE WATERS FIANOS AND MELODEONS, OF depth, purity of tone, and durability, are unsurpassed. \$25 to \$150. Flonos and Meladeone to roll. Monthly pay-ments received for Planos. HORACE WATERS, Agent, No. 833 Broadway, New York.

"The Horace Waters Planes are known as among the very best."-Evangelist.

"We can speak of their merils from personal knowledge." - Christian Intelligencer.

"Waters's Planes and Mcledeons challenge comparison with the finest made anywhere in the country."-Home Jour-Oct 22.

DR. J. BOVEE DODS

IMPERIAL WINE BITTERS, WILL OURE INCIPIENT CONSUMPTION.

WILL OURE WEAK LUNGS AND STOMACH,

WILL CORE GENERAL DEBILITY.

A ND for purifying and enriching the blood are unsurpass-ed. They are put up in quart bottles with the Dector's

031 Drogenson, Sm by all Drogeists, Sm THE THENKER, FIFTH VOLUME OF THE HARMONIA.

ORDERS SUPPLIED BY

S. T. MUNSON, Banner Bookstore. 143 Fulton street, New York.

Price. SI. · Dec. 17.

BOORSELLERS' AND NEWS-VENDERS' AGENCY.

ROSS & TOUSEY. 121 Nassau Street, New York, General Agents for the

121 Nassau Sirčet, Ačio York, General Agenti for the BANNER OF LIGHT, Would respectfully invite the attention of Booksellers, Deal-ors in Gheap Publications, and Periodicals, to their nnequal-led facilities for packing and forwarding everything in their line to all parts of the Union, with the utmost promptitude and dispatch. Orders solicited.

West Acton, Mass. A. B. CHILD, M. D., DENTIST, EQ. 15 TREMONT STREET, BOSTON, MASE,