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THE SERMONS Of Reve. HENNY WARD BRECHER and EDWIN H. OHAPIN are reported for us by the best Phonographers of New York, and published vorbatim every week in this paper. THIND PAGE-Rev. Dr. Ohapin's Hormon. BIGHTH PAGE-Rev. H. W. Bescher's Sermon

Written for the Banner of Light. Desyair and Morphine;

> -0R.---THE COQUETTE. A French Story.

When Lord L----- was appointed ambassador to the French, Court, he took for his secretary a young Englishman, named Stanloy. He had been turned out and his father's country-seat were all he know of life. never having so much as seen a single London season. Nevertheless ho was handsome and distingue, and he had not been three months in the French capital before he was in love.

to him, although according to the role of the coquette. she disguised her every word, and act, and look, and laughed, and danced, and chatted, seemingly, as heartlessly with him as with any of her other cavallers.

She was a queen in every respect, and she seemed determined that all should offer hor their homage submissively and like all monarcha; she folt herself privileged to jest as much as she chose at the expense of others, believing that it was as easy for her to heal with a mere smile as to wound with a more word.

Mademoiselle Paulet, therefore, to blind the aspiring of whom, from his attributes of character, personal jealous. He was so ridiculously vain and so stupid, that Rosa herself could not forbear laughing at him, yet she delighted in annoying Stanley.

For a time Stanley treated Rosa's firtation as a good, joke; but it was soon visible that unregulted to open his eyes, and at length succeeded; but loye was making rapid inroads upon the handsome he could see nothing-he was enveloped in darkness; young secretary, and the reverse from hope to despair. | and only when he had lain on his back for some time even during the carnival season of his aspirations, was did he know that there was a space of dark air above, too much for the constitution of the young English and that he was not shut in close. He strove to turn man, and he became possessed with but one idea; himself to burst the bonds that conflued him, and, one face only haunted him day and night. He never drawing his feet up with a convulsive three, he burst slept; he was never calm for a half hour at a time. the coffin lid, and in another moment was sitting up; His morning walks were all taken in that quarter while on every side of him were the inanimate bodies where he knew, (for love knows by instluct,) that she of youth and age: the young maiden and the grey-haired would be. His evenings were devoted to meeting her. man-some in bridel decorations, strewn with flow-Whether at ball or recoption, although she always kept ers, and adorned with jewels; yet all wore appalling to a place for him at her side, yet so much of her atten- behold. tion was bestowed upon the soldier rival, that Stanley Once more returned to some degree of consciousness. was desperately jealous. Stanley was in agony to be released from his uncom-Thus things went on for some time. Beside her, fortable quarters. , Stepping out of his comn, he fled like a spectre till he gained the portal: then, tearing Stanley lived; but when away from her a moment, a strange depression came over him, and the idea daily away the bandage that bound his throbbing temples, he grew upon him that he should sink under the exciteshook the iron door till it turned on its rusty hinges. ment of this unrequited love. He felt that a refusal and in a moment he stood in the open sir. would kill him, and he dreuded worso than death to Whilst he was on his way to the porter's lodge, Standisclose his passion. ley formed a scheme in his mind of keeping his resurrection a secret, save from the old sexton; and, by a cer-One evening, at one of the gayest receptions of Paris, Stapley mot Mademoiselle Paulet. He had tain disguise which he planned, appear at his own fungrown duily more excited, and still more dreaded a eral among his friends, and by so doing test the sincerity of their friendship. At length he reached the denouement. On this occasion, Mademoiselle P. was. as usual, atlended by M. Le Clere, the soldier lover: cabin of the sexton, in whose window burned the dim yet she was wonderfolly kind. She danced with Stan. light that had first greated the eyes of the awakened loy, and roamed through the gay apartments, talking lover. He seized the latch, but the door refused to rapidly and gaily about the world in which they were vield to his touch; he called, and in a moment the sexton made his appearance, pale with terror at the mixed, but which he bated, and above all, about Stanley's presentiment of approaching death. sight of the shrouded man, who but so lately had been At times she listened attentively --- Stanley almost deposited among the dead. imagined sadly; but when she had drawn him on to Stanley muttered a few incoherent words, and fell speak still more fervently, she laid her white hand on senseless into the arms of the aged man; and when he his arm, and laughingly called him a dreamer-told became again conscious, he felt a degree of pleasure, for he was warm and comfortable; and beside him, with him he was going mad and love-sick. At last, having drawn her into the shadow of a reinquiring eyes, sat the old sexton, who, laying his hand cessed window, he detained her, and exclaimed, as she upon the reanimated man, exclaimed, "For God's strove to fly from him: sake, are you spirit or flesh ?" Hercupon an explana-"You have laughed at me long enough; you must listion followed, and a promise was extorted from the ton to me for one moment, and then, when I am dead, sexton that he would keep his secret, and help him to corry out his scheme. Accordingly Stanley obtained you may laugh if you like; but I must speak now. I the latest Parisian dress, donned a huge nair of red love you 1 love you more than life i" "How very amusing ! How delightfully absurd !" whishers and a wig to correspond, persuaded the old she exclaimed; and then, calling to Le Clere, she consexton to put the shroud and bandages back into his tinued: "Do come to my rescue, monsieur. Here is coffin, replace the lid, re-cover it with its pall, and make all ready again for the funeral. M. Stanley making me an offer. Ha, ha i After these preliminaries, Stanley sallied forth to "Enough !" exclaimed Stanley, turning from her with anguish. "Laugh now-it is your last opportun- while away the time until the hour for the funeral serity 12 Baying this, he abruptly turned and left the vices should arrive: At the appointed hour, Stanley apartment, and was soon passing through the busy entered the chapel. The mourners were not very numerons. Lord L was there, with his two other streets of Paris toward his own lodgings. For a week Stabley tossed on his bed in a high fever, secretarics; and Stanley, as he placed himself among nursing his grief, rage and despair, and meditating the the mourners, felt a strange mixture of the ludicrous and the serious, when he contemplated the queer part wildest of sulcides. he was enacting. However, he justified it to himself, During this season of prostration, several friends called upon Blanley, and among the on dite that they | that it was necessary to his future happiness, and condisinterestedly detailed, was the latest engagement out tented himself with standing close and keeping his in Paris of Md'lle Rosa Paulet and the Chevalier Le cars open. ' Le Clerc was also among the mourners-Olero. This was a stanning blow for the young Eng. and, as the particular cause of his unhappiness. Stanlishman; he could not believe it; would listen to no ley could not but keep a keen lookout upon his movereason; and, in the heat of his excitement, determined. ments. When the services were concluded, Stanley took his to judge for himself. place among the rest in the mourning carriage; and as He rushed accordingly to the residence of Made. moiselle, and asked for Rosa. To his infinite chagrin, he sat vis a vis with three of his former friends, he had the porter (with a lie in his mouth) told him that Made. a fine opportunity to scan their real or affected sorrow. Lord L---- 's eyes were full of tears, and his face betokmoiselle was not at home. Stanley turned away with a burning obeck, and by enad a deep distress for the fate of his young protege. some fatality came directly upon Le Clerc. He bowed The two secretaries lounged listlessly in their scats, and stilly, and passed up the same steps that Stanley had showed a morbid indifference; while Le Clere was just left, and was admitted. This seemed to prove quiet and downcast.

moned his servant to replenish the fre, confided to his care his faithful dog, and then, tolling him he had an unusual heaviness, dismissed him for the time. Stanlish, with---ley then drew his lounge to the fire; placed on the

table beside him a bottle of wine-into which he poured a small bottle of morphine, which he had obtained from a n ight oring pharmacleu-and, stretching himself on his couch, he sipped draught after draught, until he became too weak to lift his glass. An awful sinking came over him, and eternity scemed opening to his view. How engerly he lock ad back to his past life t How thoughtless and wished sconed every action [How foolish every earthly consideration, even] Rosa, the idol of his heart, to which he had devoted his time and affection, was a triffe-a phantom-just glimmering amid the fading relies of his life.

He had become too weak to pray-he could now only dread |-until thought grew dimmer and dimmer. Memory passed, and he felt as if his spirit was leaving its tonement of clay. Terrible thought ! He struginto this post frosh from Eton, and the University gled, drew long breaths, strove to raise himself; his brain recled, his hand fell by his side, and he became unconscious.

Next morning, when the servant came as usual to attend his young master, he found the door closed; neither did the well-known rap bring any answer. Be-. The object of this attachment was a French belle of coming alarmed, he forced the lock, and found Stanley great intelligence and personal attractions, and the con- laying on his face, his hands clasped in his bair, and tre of a brilliant circle of admirers. Though Mademois- his features contorted and rigid. The wine bottle was elle Paulet was not valo, sho was a coquette, and by a empty on the table, and the morphine vial was on the common rule of the heart, when she became sware by. floor. He was, to all appearance, past assistance. His the silent devotion of Stanley that his was not merely servant soon gave the alarm, and in due time the diadmiration, she at once allowed her affection to clipg plomatist, Lord 1.----, a fellow secretary of the young Englishman, and other carlous friends, crowded to his apartment. The Ambassador eincerely deplored the

doath of his young friend; and, taking the faithful dog as a memento, he promised to send the distressing intelligence to Stanley's home in England.

In the course of time, Stanloy was arrayed in the garments of the tomb, and his hody was bestowed in the cemetery of Pere la Choise, to await the funeral at the chapel on the coming morrow. But while his friends were talking together about the strange and sudden manner of Stanley's death, a great transforms-(and, desperately in love) Stanley, resorted to artifice tion was taking place in his ontombed body, amid the to draw him into a deeper passion, and then into shades of Pere la Chaise. The stiffened members of jestionsy. To do this without repulsing him entirely, the shrouded man began to twitch with convulsive anito excite his fears without destroying his hopes, she mation; and the first sensation that the suicide-lover selected for her cavalier and favorite a young soldier. had of returning life was a feeling of intense coldness about his heart, a complete absense of warmth within appearance or manners, Stanley had little cause to be and without. His next sensation was that he was utterly powerless in mind and body. His heart beat, but he was not conscious of it. By degrees, however, his

feelings grow sharper; he feit the cold still more keenly, and it now amounted to frightful agony. He at-

of their immediate surroundings: and, casting a sharp glance at our hero, they addressed each other in Eng-

"How strikingly like poor Stanley !" "Yes; but he is a Frenchman, probably ! it can't be my relative, for there has been no time to send the intelligence to his friends in Eng and." "What a stupid thing a funeral is," said the second

spectator. "Do you think so ?" replied his friend. "For my part. I rather like it. A churchyard is a cheerful lace, and the present funeral is anything but unplease sant. You know," he continued, lowering his voice to a whisper, wit is not every day that one can have one's superior removed. "

"Ah, hal then you think to step into Stanley's shoes, ch? I wish you may get it, especially as I have surprise and superstition of Mademoiselle P. upon been promised the first sinecure for the past six months." At this conversation Le Olerc showed much indigua-

tion, and Stanley could have grasped him by the hand in gratitude. But the two fellows still ratiled on. "Stanley was a mighty proud fellow." said the first speaker.

"Yes, but very affectionate-a regular spooncy-alrays making one a bosom friend, willing or not." "Ah !" sighed Stanley to himself : "you will never

be troubled with my friendship again |" "Good fellow enough," was the reply ... "I wonder by the way, how the Paulets stood the intelligence of his death? But here's Le Clerc. He can tell us all

about it." Le Clere paid no attention to the conversation, until o was addressed point blanche with- 200. 1

"Have you seen Mademoiselle Paulet recently ?" "Alas, no I" was the soldier's roply. "She has shut herself up, and accuses herself of being the cause of our friend's death. She has gone almost mad, they neighborhood-consisted of himself, his nephew, Walsay, with grief and regret, and will not; even admit me, her old friend 12

"Old friend, ch I" exclaimed one of the former speak rs; "quite her accepted lover, I thought !"

"No, not that,!" replied Le Clero, instantly; "I imost believed her to be warmly attached to this

Oh, how happy was Stanley ! How he could have everlasting fidelity to his rival, but a monitor within be now pretty much past all hopes of marrying. He hade him heware lost all might be mistaken, and he lived in a very substantial looking house, where he resolved to await and judge for himself.

"But," rosumed the pertinacious secretary, "she always seemed to give you a decided preference, and I am astonished at what you tell me. However, I alvays thought a great deal of Stanley; fine fellow he

'Le Clerc made no immediate reply, but finally an wered

sincerely lamented his loss." 5 (9 - 40 × 5)

"You will i-and on the earth; but name the hour and he will come to you allve I" exclaimed he. "Alive 1" she screamed. "Leave me 1 Icave me 1

Why should you triffe with me thus?" "Lobey," returned the feigned mourner; "but let me assure you that to night you will see him alive !" Stanley bowed politely and hurried away. Rosa called after him, but he did not turn back, thinking it best to leave her to her own vague conjectures.

At an early hour of the morning, Stanley sought the residence of Madomoiselle Paulet-was ushered into the drawing-room by the porter, who was half dead with astonishment at the reappearance of a supposed dead man-and soon found himself visa-vis with the idol of his heart.

It is needless to prolong details of the credulity, seeing and conversing with one whom she had been mourning as dead. Enough, that after Stanley completed his explanation of the whole affair, a pair of the lovellest white arms were wound about his neck. the sweetest and rubicst lins were pressed to his, and the most bewitching eyes looked into his face !-- and that Stanley was soon installed as bridegroom, and Lord L- invited to the wedding of the repentant coquotte.

Written for the Banner of Light. TOO LATE BY A TRIFLE; 08. AN UNCOMMON AFFAIR,

. BY JERSMY LOUD.

The domestic arrangement of Mr. Joseph Strattonor "Uncle Joe," as he was known all through the ter Stratton, who was the son of his much lamented brother Simeon, and his housekeeper. These three made up the little household party; and a pleasanter view than they generally presented to the accidental visitor it is not easy to describe.

"Uncle Joe" had reached fifty; perhaps he was on young Englishman, and her grief since his death has the yonder slope of that rather autumnally-inclined confirmed it beyond doubt." figuro. Ho was hale and hearty, slways with a fine Oh, how happy was Stanley I How he could have now of animal spirites, a activity out or active many that moment thrown aside his disguise and sworn well off in point of pecualary affairs, and supposed to dispensed hospitalities on a scale exactly suited to his generous heart.

His nephew, Walter, had just completed his college course, and come home to reeline on the dignity of his new attainments. He had successively gone through the stages of Freshman, Sophomore, etc., and was now invested with the higher-sounding title of Alum. nus. Welter had always been a remarkably studious "He was fully aware of the merits of his friend, and boy, yet occasionally given, like most other lads of the best spirit and vitality, to impulsive freaks of frelic; About this time the procession drew toward the no worse than that, however. That much was to be

had tried. The English language was too meagre for his parpose, so he compromised the matter by going about the house and chuckling, rubbing his hands. occasionally taking a sort of skip-jig up and down the room-when not observed by his agreeable young guests-and by making up excursions, partles, rides, drives, and walks, anywhere and everywhere the two girls were willing to go. Bometimes Walter would go with them, and sometimes he would n't; for, fascinated as he manifestly was, at the first, with his cousin Ellen's friend, he had not yet lost all the old attachment he felt for his books, but hived himself up at the same rate almost, that was his hearty unclo's special aversion.

"Come, Walter," said he, as he burst in on him, one afternoon, finding the boy hived up with his books and papers as usual; "this is a little too bad; you'd aught to be ashamed of it. Now why don't you try to do something to make yourself at least usoful, if not agreeable? Here I've got a couple of as smart girls in my house as you over saw, or will see. in your life; they are worth a dozen of your hicharohoes, that you have been cracking your faws over, for four years back, and, I warrant you, they'll restore your spirits a thousand times culcker than any Latin or Greek that was over spoken. Come, now, boy ! just come out of this den of yours into the daylight; or else 1'll go to work and set all your trumpery of table and papers, bed and books, clear out into the pasture, and there you can muse and study to your beart's content !"

Walter was started by his uncle's impulsive speech. decidedly. He actually got up from his chair and began to manifest signs of life by walking the room. "I thought I note attentive, I'm sare," he plead. with a faltering accent.

"Attentive !" sneered his uncle. "Just about as much so as that table is attentive ! Why, my dog Snarly pays the girls a great deal more compliment than you do, and actually adds to their enjoyment more. Why, boy, I've been really ashamed of you ! What do you suppose that young Mag will think of us up here !'

"Think !" echoed Walter, opening mouth and eyes together. "Yes, think. You don't believe she's a fool, do

No, indeed: Walter had had the very best reason to know that she had eyes, and right sharp ones, too.

"And what do you conclude," continued Uncle Joc. .that she is going to make up hor mind to about you? You'll pass with her for a real ninny-a something, instead of a somebody !"

And more of the same sort.

"It all produced a proper effect. Walker, as soon as he was left to himself, determined to not upon his uncle's suggestions, and show the young ladies how. very agreeable he could be. He had been struck with Mag from the first ; it gave him little or no trouble, therefore, to follow up his original impressions, or rather his partiality."

beyond doubt the trath of the rumored engagement; and in despair Stanley hastoned to his lodgings, sum- Chaise, the two secretatics began to take more notice again, but-"

After the procession began to move toward Pere le

cemetery gate, and the mourners moved alowly onward through the avenues of Pere la Chaise. In a few mo ments more Stanley stood beside his open grave. How much now he felt like laughing at the mockery of ing heartfelt tears of regret into his empty grave, he life.

could not but sober into veneration and love. Soon orget him, and a few to weep and regret.

Stanley, still preserving his disguise, resolved to o test the grief and devotion of his lady love. He determined to seek her, explain oll, and again offer her his heart. Accordingly he bivouaced himself in a remote quarter, and when the shades of ovening began to steal over the gay promenades of Paris, he passed among the brilliant crowds, even to the door of his old apartments-where he found his servant in foll posses.

sion of his wardrobe and whee, supporing all the dignity of a parvenu-and then he passed on toward the 'City of the Silent."

On his first approach to Pere la Chaise, he saw two female figures moving about among the tombs; and, as he came nearer, he found it to be Mademoiselle Paulet and her servant. Who could she be mourning for at such an hour? Burning with curiosity, Stanley slipped from monument to monument until he was but a

few paces behind her. And what was his surprise and joy to see her kneeling beside his new-made grave and strowing it with flowers! Stanley hore up until he could contain himself no longer, and then approaching Rosa, he said-

"Pardon my intrusion, Madame; but this is the grave of my best friend, and you can guess why I came hither. You seem to be an acquaintance, and presume you are Mademoiselle Paules?" The kneeling figure bowed in assent, and Stanley

continued :

"When my amiable friend died, he charged me with message for you." Rosa pressed her hand upon her heart, and extaimed— "Is it true? Oh I tell me what he said."

"This message," continued Stanley, "I should have and I dared not introle. This morning, I learned by accident that the death of my friend was the cause of huch grief to you; and, let me add, that he was sinarely attached to you."

f that I . Alas ! but tell me his message quickly !" "It was a strange one," was the reply. "He believed that you were altached to another, and he hade me warn you for his sake that he should again be with you after death. Would you be happy to see him again ?" "Yes, yes !" she cried; "but oh, you so much resemble him | . Tell meif you are not his brother? At than was his wont, ten to one they were engaged in

least a fellow countrynan ('' Stanley assured her that he was a relative, and then continued...

"My friend felt that he should die, but believed he bould live again." "I know it." she replied; "and I shall see him

pardoned to his blood.

Having at length obtained his degree, and left college forever, his uncle determined to keep him with himself for awhile, to recreate him from his long and prayers over a mahogany box with a few brass nails in persistent application, and give him a chance to look it. Yet when he saw his good patron, Lord L---- weer- | around and decide what he would finally go upon for

It was just at the close of summer. The weather, the green sod was heaped above the grave, and the for the season, was delicious, rather than sultry, friends dispersed their several ways-some to quarrel seeming to intoxicate his uncle Joe with its subtle for preferment to his vacant secretaryship, some to influence. It called and kept him out of doors pretty much all the time. Walter, however, still delved at his books. He could not relinquish the habits to emain encog, until evening, and, if nothing prevented, | which he was wedded. This did not sait his uncle at all. So he resolved to draw him out of his seclusion. "This will never do for the boy !" he would matter to himself, as he strolled idly about his grounds, lost for some sort of a companion.

> Unon the thought, uncle Joe sat down to his desk and wrote a hasty note to his sister Mary's child. Ellen McMair.

"Dear Nell," it ran, "tell your mother to send you up here to me at once. If you happen to have any friends with you, bring them along too. I can never stand this in the world. Walter is as dead as hay. I can do nothing with him. He is books, books, books, all the time. Come straight up here, and help me drag him out of his holo. I will pay all expenses,

YOUR DVOLD !! Affectionately. This brief missive "did the business." Nell McMain was up at her affectionate uncle Joe's house in ne time at all, bag and baggage. What pleased the old gentleman still more, she brought along with her. according to request; as sprightly a little beauty, with black oyes and laughing lips, as ever made the house of an old bachelor brilliant. Walter was considerably taken aback when they arrived, and could hardly keep his amazement to himself; he wanted dreadfully to make a confidant of some one, to whom to impart the secret delight that had so unexpectedly taken hold of him. But whom could he go to? Not to his uncle, for then his whole heart was open. Not to his cousin Ellen, for how did he know but she would up and tell his secret to her friend Mag herself; and then the fat would certainly be in the fire.

There was no way for him but to live and learn what he could, and as fast as he could. And it is no lelivered before, but 1 learned you were in affliction, disparagement whatever to the young gentleman to say, that he had quite as much to learn as youth ordinarily have, at his age.

The house, from the day when the two beauties serived, was full of life and laughter. Echoes of the "Oh I" exclaimed Rosa, "if I could have been sure gayest sort peopled the entries, and thronged all the apartments. If there was anything going on, the girls were sure to be at the bottom of it. If fun was afoot, the girls could tell you, if they felt so inclined. all about it. They kept the gates flying, and the doors swinging. They waked up the cows and the chickens, and set the horses on the canter over in the pasture. If the old gander was heard blasing louder the work of unceiling his long neck by montingly pointing their fingers at him. There had seen nothing of the kind at Uncle Joe's mansion, since the days when the memory of Walter, at least, ron not to the contrary.

Uncle Joe, of course, was of all men most delighted. He never could have expressed his satisfaction, if he

"We'll have a little bit of a frolle in the woode morrow," proposed uncle Joe, at the breakfast-table, It was at once agreed to on all hands.

.So get together you girls and hoys as many of them as you have a mind to ; we 'll all turn out and make a time of it. There's my fine, shady camperdown woods,-we'll go down there, I guess, and if we do 'nt make the cohoes wake up, then it 's because we've none of us got voices. What say you Neil ?"

"I say it's a capital spot, uncle." answered his sprightly niece, full of the project for the morrow. It doesn't seem as if I could wait till the time came round "

"We 'll have a table set-"

"On the ground, uncle, 'on the ground," interupted Nell.

"Well, as you will. And there shall be a fiddle-"Oh. royal !" burst forth both girls at once.

"And if anybody can danco-"

"Hal ha! ha!" they all laughed in concert. "-then all is, they have got to show their heals." The old gentleman was manifestly as full of arcitenent about the matter as the girls were ; he could scarcely keep from rubbing his hands gleefully together, long enough to finish his breakfast.

Walter, too, was getting considerably warmed, up with the project, but he lagged quite a distance in his foelings behind the rest. Still, he could not keep his eves off of the fair face of Mag.

"Morrow came. It was bright and clear. No. sun ever dispensed more genial and kindly beams for any picnic, or other party, that was projected by old or young. The girls looked out from their chamber window early, and clapped their white bands with gleo to find what a beautiful day it was going to be.

Down stairs they ron, thumping noisily against the loor of the still sleeping Walter, on their way.

"Oh, uncle Joe 1 what a grand time we are going to make of it l??

That was Nell's honest opinion, and it was her ancle Joe's also, as he sufficiently proved by clasping her to his arms and imprinting a kiss-and a right hearty amack it was, too-on her rosy cheak.

Possibly uncle Joe would have been quite disposed to go through the same ceremony with Mag ; but being ; nothing but a bachelor, and not exactly knowing how. thesostrango young girls might interpret such libertics with their countenances, he thought he could remain on . the safe side. But he wished her a kiss in his beart, whother he gave it with his lips or not.

After breakfast, all was bustle and confusion. There . vas carrying out of dishes almost lanumerable, ... The cart path to the woods was well and industriously travelled. Whatever uncle Jac's well-supplied house was able to contribute towards the pleasures of the occasion, especially in the line of eating and drinking was bestowed without stint or calculation.

By and by the picnicers began to flock in ... They were all full of spirits and gleo. Mag was presented to this one and that by Ellen, and Walter really took some pains to see how very gallant and proper he could

Early after meridian, they commenced flooking over to the Camperdown Woods, of which, both for fuel and for shade, Uncle Joe made such great account. The spot was truly alive. Space would fail me to chumerato the belies and the beaux that came hurrying and scurrying over from the village, invited and uninvited. .

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Walter himself could scores believe that the village held so large and so varied a crowd of young people.

As for the college student, he was getting on remarkably well. Ills uncle had little need to nudge him for being in arrears in the matter of attention and general politeness. Some of the time he was waiting upon Miss Magulo, but rarely when his cousin Ellen was by. She seemed rather to frighten him away from her triend, than to encourage him-a fact whice she herself particufarly regretted, but could not very conveniently help. as the case stood.

For example: Walter had found Mag by herself, and wandered off with her into a pleasant little nook of solitude, where the shadows scomed just to answer his want. Ellen came searching about for her lost friend. and straightway Walter and she rose from their pleasant fele-a-tete and walked hastilly toward her. Still Ellen suspected nothing, in fact, could see nothing; was quite oblivious of the simple truth that for a minute even, her friend Mag and her cousin Walter had been together alone.

Such frolics as they all had when the cloth was laid on the fresh, dark moss, and the party sat up, some of them Turk fashion, to partake! Such scenes as the dancing afforded-tableaux whose vivid characteristics it would be quite impossible to copy | Buch times at singing-songesentimental and joyous! And running and chusing, swinging and shouting, laughing and making love ! Uncle Joe declared, over and over again, not morely to himself, but in the delighted hearing of others, that it did his heart more good than anything that had ever come over him.

1. And that same heart, too, was getting a little melted down. It was not just the same piece of property it had been. It let out a tuck here, and another tuck there. The laughter somehow got into his ribs, and tickled them. The smiling faces poured in sunshine, and warmed him. He grew young faster than he thought for. Though not decidedly old, in any true sense, he nevertheless found by this day's experience that he had been considerably further advanced than he was really sware of.

On the whole, it was a very famous afternoon, and much did Uncle Joe make of it, too. The shades of evening gave signs of their unwelcome return, long before he was prepared to receive them, and, in fact, just as they were about having the best time they had enjoyed through the day. So that when the signal was given to break up the pleasant little summer camp and migrate homewards, Uncle Joe's countenance exhibited symptoms of unmistakable sadness.

The party was broken up, and the girls had gone into the house again. Nell was in her chamber, arranging her toilet for the evening, after the hard service it had been put to in the woods-and Mag had thrown herself down for a little while in the parlor, and was sitting looking out from behind the thick folds of the window enriain. Walter was about the place somewhere, nobody knew where.

Buddenly Uncle Joe burst into the darkened parlor. and appeared to be surprised to find Mag sitting there alone, thus lost in thought. He would have retreated; but, baving already discovered himself, he thought it best to go on.

"Ab, Maggie |" he exclaimed, almost involuntarily, "what do I behold? Is this indeed you? I have wished for this hour to come ! Oh, how fondly I had thought of this very opportunity | Maggio, Hove you! I do love you, Maggie !"-and ho threw himself upon his knees before her.

She was so confused that she did not know what to eay.

"Mag-Maggie i" plead Uncle Joe, putting his right hand over his heart. "If ever I loved in this world." it is now-it is now ! Will you have me? Say-will you have mu; manggest in now I am asking this am as anywhere in the world ! Mag. I offer you my hand -my fortune-my home-everything I have get !"

"There's no use in that, uncle !" burst forth a youthful male voice, which it required no great skill to understand was the property of Walter, who had come upon his Uncle Joe in this most unlucky attitude. "There's no use in you doing so, uncle," said he, "for I went through the same ceremony myself, this very afternoon 1"

Maggie was wonderfully relieved, for this rendered It quite unnecessary that she should give Uncle Joe any answer to his fervid suit.

The bachelor rose to his feet, and slowly gazed all around him. Well might he wonder if he were indeed in his own house, and if he were still in possession of

LIGHT. BANNER OF

Written or the Danner of Light. THREE LITTLE VEROES,

DT COUSIN DENJA.

They are fitting up a bower In the beavenly fields above. Where the children of our Father Dwell in purity and love; There be darkoued superstition Mars the beauty of our Lord ; Each one sees his true condition-

Each receives his just reward. Ohl that children in the carth-life Woold but watch as well as pray-Live more truthful and more Christ-like, Growing stronger overy day. Would we feel the truth and beauty Angels picture in their song. Let us take the cross of duty "Daily, as we march along I Did not Christ, the gentle teacher, Tell ns, when a pilgrim here, That to know the loys of heaven, We must keep the conscience clear? Each should be to each a brother-In his life He told us so;

While we 're dwelters here below. Thatchwood Cottage, 1800.

Then, oh let us love each other

8. S. W. AND A. B. O.

can. My brother says :

"Since every manifestation of evil only tends to make its author more prone to sin, rendering blim loss able to resist temptation, dragging him down to a level with the crimes themselves, it follows that he who preaches whatever is, is right. lacks logic in his theory, and often meets a fiesh and blood proof of its inconsistency in practice." inconsistency in practice."

Such has not been my experience in life. My "evil" deeds, sooner or later I have found them cloyed and tality. satisfied, and I have turned away, and new desires have led me to seek that which we call good. The

from "evil" to "good." Desires are natural, and ance of temptation is just as natural, and is legiti- true effect of the cause that produced the effect. mate, in a certain condition of the soul's progress. Temptation is only a conscious desire of the soul; it

consequence are only effects of natural desires; they are the effects of the soul's life, the soul's activity;

orever. The soul produces desires, and these desires infinite power of God show them to us? produce the manifestations of life that our sensuous eyes behold in material human existence. It is with these sensuous eyes that we see evil, wrong, conflict, and innarmony, manifestea by the power of unseen life, in matter. These evils that we behold are only the natural effects of the soul, and fall from the soul like the leaves from the tree; the soul is the real life. The "logic" of matter is a feeble thing, for to matsoul have drawn it.

I do not deny that, to sensuous, limited vision the manifestations of human life appear wrong; it is right have it; the laws that govern his nature domand it. and necessary that they should so appear. It is this His fear demands the resistance of evil, and resistance natural consciousness of wrong that produces the ro. is right to his condition. elstance of temptation; the resistence of evil-to But let us go a little further. Suppose that this man which condition this resistence is good and necessary, was inclined to sensuality, and, in consequence of this not evil or wrong. But to the vision of the soul; to doctrine, did not, at first, care to what dopths he sank ta deepest, conscious convictions, I holdly declare that every manifestation of human life in matter, from the bright and the beautiful down to the dark you, before the fires of hell would drive him back? and the damned, are infinitely significant of good. I do not utter this from evidence gathered from flesh a life would satiate his desires, and nauseate his mateand blood, nor with the perishing logic that belongs rial life with disgust? As it was with the Prodigal to material intelligence: the evidence is intuition: the truth is eternal; a part of the soul's immortality. I would not say that the "soul's outreaching after he true, the beautiful and the good, and its energetic struggles to resist temptation; to know and do the right, and to avoid the wrong." and I do not say that this is "wrong;" I would rather say that this is emineatly right; but I am forced to the conclusion that this is an outreaching for the glories of the material world-for the reason that the glories of the spiritual are developed, unseen, by natural growth out of the oul, fed by an unseen influx from the spiritual world, independent of human will, and above human control; above the influence of matter. Some will say, in answer to this, then you would make man an automaton? No, I would not; I would human life and all life. It is in nature's works wo let man be just what he is. Man is just what he is, and he will be just what he will be, in defiance of all human preaching and all efforts at human restraint. fluman desires run out from a natural fountain through natural channels, to do the deeds of life, and no human fort can stay or alter them, no more than all human ty, with one combined effort, can stop the earth from revolving on its axis. This mighty unscen power of is against human suffering. The cup of bitterness the soul, that inevitably produces all the actions of men we have yet to recognize. We yield to it, in blindess, and think that we do not. My brother says :-

of being the first to accept this deciring, will, for a time, he its most bitler oppeners. Who, then, will first accept this doctrine ? The sould whose vigorous. natural growth has burst and broken the beauty of their material existence-the downcest and the outcast, the afflicted and the chastened, the tearful and the bleeding, the naked and the hungry, the tolling slave and the bonded criminal, the despised and the rejected - these humble flowers of God's own laws, whose love of earth is broken, are the first. Those who have reats and broken places in their garments of earthly love, who have naked spots upon their coulwhere the tendrils of angel-love can cling-such are the men and women who, by the power of intuition, shall first declars that God is right, and all that he has made is right. Buch are those who blame not, condemn not, and whose charity accepteth all things. Such are the first who shall see God in all things. Such as these shall be the first out of whose souls the flower of intuition shall earliest unfold; and the truth of these words shall be proved, viz., "The last shall be first." Intuition i-held for a time wisely in check by the logic and philosophy of matter-oh, glorions intuition | all hall your bright and heavenly advent [The mountain of material glory is barren to the flower of intuition. Out of the vallies of the earth, rich with the corruption and decay of matter, the flower sorings spontaneous, and blooms in vigorous beauty. My brother claims that this dectrine "is illogical

and improbable, because it robe man of all agency, and MESSRS. EDITORS-The vory handsome letter in your implicates the All-pure Father in the lowest and ast issue, headed A. B. C., and signed S. S. W., Mil. meanest manifestations of wickedness. It throws off ton, Wis., I read with much interest. Though the all restraint from those who fully believe it; for who, writer is somewhat opposed to my views, I cannot but of these inclined to sin and sensuality, would care to admire his manly treatment of the subject. His on what depths of pollution they sank, if they felt that jections to the doctrine, "Whatever is, is right," are they were impelled thereto by a wise and good Creator. the objections which I know a great many have—and for some of his heneficont purposes?. Even admitting for this reason I will answor those objections the best that it may be true, it is evident that the world is far from being ready for it."

phy and human logic shall be buried in the same grave

with earthly affections. I do not mean to say that deeds have been as large and as numerous as the logic and philosophy are not true and heautiful to their evil" deeds of any one. I cannot deny that the place and condition; but I do say they are things of ability to resist temptation after the commission of earth, and will some time come up to maturity and fall the first "evil" deed is lessened, and perhaps after the back to dissolution; they are effects of the soul; and it ccond, third, etc. But when I have followed and is the soul, only, the beautiful soul, that rises above obeyed my desires in the direction of so-called evil time and the decay of matter on the wings of immor-

This doctrine robs man of nothing; it certainly does not rob him of his free agency, or any agency; for it esistance of temptation has never changed my desires fully accopts human agencies as necessities of conditions out of which they spring. It accepts every exhiwill have their run; and I do not dony that the resist bition of human life as being perfectly and exactly the

It does not implicate ... the All-pure Father in meanness," for it recognizes the infinite goodness of God in is lawful and right, and the "crimes" committed in every manifestation of his life, in all creation. It sees God in everything.

In regard to this doctrino throwing off restraint for they are only the refuse matter of carthly love falling the commission of decds of evil. I holdly declare that of from the soul, and by them the soul cannot be in-Jured, any more than a tree is injured by the falling of or believe this doctrine. Restraint is necessary and Its leaves in Autumn. The tree still lives to again lawful in its place, and so long as it is necessary and send off the emanations of beauty peculiar to itself; it lawful, so long it will exist. This deciring accepts is not drugged down to a level with its decaying the legality of restraint, no less than it does the legalifoliage. Life never dies, but goes up, unseen, to live ty of crime. Both are necessary, or else why did the

That this doctrine throws off restraint, and gives unbridled license to crime, is a favorite and almost universal argument, that materialism brings against it. A man that needs the bridle of restraint, when he reads this doctrine, rises us with a burst of rage, and says, Good God, what an awful, damnable dectrine is this l Why, if I believed it, I should plunge headlong into all the crimes of licentiousness; I, would steal; lie, rob, ter alone it belongs. "Flesh and blood prost" is no murder, fight, and do everything that I have a desire abiding evidence of soul realities, for such proof, like to do. Why, the man who utters such awful doctrine, flesh and bloed itself, changes and falls, and again should be branded with infamy, and the papers that returns to the elements from which the powers of the publish such doctrine should be blotted out of existence l''

This man needs restraint a little longer, and heshell

Let him obey his desires, and go on n pollution.

ing, will come up to the "valley of decision," where you. You were solds to nough to domand conformity all things of earth must come up, for judgmoid, and of dpinton. That you had no right to. And what you fail back to decay as being no longer useful to the soul complain of your wife for, now, is that she is doing that has cast them off. ,

other doctrine, for doctrines are only effects of the are immoral and dangerous. You think here absurd. soul-are things of time-not properties of the coul's Now pray tell me why she has not just as good a right eternal life.

A. B. Cano.

JUDGE EDMONDS ON MAERIAGE. MESSES. EDITORS-As some professed Spiritualists If you agree with me, you may publish the accompany. posed separation? ing letter, written to a gentleman who asked my advice about his proposed separation from his wife because of this matter-this is a trial of your faith; and as in this their disagreements:

New York, Dec. 10, 1859. DEAR SIR-To answer your letter of the 21st Oct. as I desired to answer it, would take time, and for now

nearly two months I have been too much occupied to find that time. And I pray you attribute my silence so long to the pressing nature of my engagements, and not to my indifference to your condition. My notions in regard to the obligations we impose

may not sult you. But such as they are, I give them motive. The more I find my way about London, the o you, as you ask them.

off either here or hereafter. Those oblightions must be do it, and I can just bring you thirty who can swear performed, whatever the self sacrifice that the performnce may demand. When, in the presence of God, we promise to love and oberish till death, no earthly tribunal can absolve the promise, no mutual consent can release the obligation. It is not merely an engagement which we have made with another and which that other may release. It is not a contract merely with society, which society may loosen. It is an engagement made with our own soul, involving its happiness and that of turtle, the turbot, the roast pheasant, and the plum another, and I know of no power that can abrogate it. Human society does indeed interfero with it, as it theso-carly pens-so does Briggs. They were rare oce with other of our earthly rolations, and adopts, and few, oue dish comprehended at once the entire egulations aiming at its own welfare; but its power extends not beyond this life, while the marital obligations do; and, though you may get the consent of human laws to destroy the tie on carth, the obligation which you have voluntarily assumed does not end hero; but your own soul will ask you in the future, "How heeded you your promise to cherish your companion till death ?"

The answer will be, "I broke it;" and "Why?" vill be the responding interrogatory. Will you say, table to his plate, he saw the dish drawn away by My companion was unfaithful, and I cast her off and Briggs, who, while he detained it with his left hand. ook another?" Your soul will answer that you at thrust his right hand into a canacious pocket. from tached no such condition to your promise, and that which he drew a silver box, and then proceeded to lay your obligation to cherish till death, instead of being the peas under a coat of maccaboy. absolved by her fall, was increased in intensity by the peril in which that fall involved her, and from which eril it was your duty to save or reclaim her.

Will you say, "She was a drunkard, and I could not ndure her society? She was idle and extravagant, them as how you can't cat them." and I could not stem the torrent of her wastefulness? Bho was selfish, and I could not bear her disregard of of his misfortune. "They were the flower of the her duties to me and her offspring?" The answer will spring," said he; "but I am a wiser man; henceforth I still be, no such condition is to be found in your cn. pepper peas upon my plate." gagement as to absolve your promise to cherich and protect, and your own consciousness will toll you that where one may witness as fine a collection of plotness, t was your own selfishness that caused you to cast her off, and utterly to neglect the duty of attempting to oform and to save her.

your living together in peace? Your own consciousness will tell you that it took two tempors to produce such as is peculiar to the masters of to-day. Claudo that incompatibility, and one of them, at least, was and Turner were among the best and most striking I entirely under your control, and as to the other, you saw. In the landscapes of the former you could almost wed a duty of persevering efforts to reform.

Will you say that you formed the engagement for emporary purposes only as matter of convenience in a cord of silver around the cottage, and faded away in business or for worldly profit? Your answer will be distance. Turner was an imitator of Claude, and a that as you chose to enter into a high and solemn obli- very able one. Ho was renowned as the fairest colorist nation from selfish and unworthy motives, you sinued in the world. Four of his pictures he bequeathed galast a law of your own nature; and however God or himself to the Nation, in consideration that they eciety may forgive you for it, your own consciousness will tell you that such forgiveness does not and cannot emove the consequences upon yourself. If in a moment of thoughtless excitement you cut off

hat can over restore it to you?

precisely what you aro-thinking for heracit.

Do not fear, my brother, the influence of this or any Hor thinking brings her to the point that your ideas to her opinion as you have to yours? and what it is but selfishness in you to quarrel with and feet, as you do. at her opinions?

Bho has not, perhaps, the same vigor of intellect that you have, and cannot, therefore see things as you entortain a bellef, stigmatized as "Free Love," which do. What is it, I ask you, but selfishness, that nay contribute some to the imputations cast upon us, prompts you, for that cause, to cast her off? What do it may be well to show the other side of that question. you aim at, but your own gratification, in your pro-

Now believe me-for I have looked a good ways into trial you show patience, unselfishness and charity to others, so do you lay the foundation for that spiritual progress which can alone elevate you to the level of her who, in good or evil, on earth or hereafter, is a part and portion of yourself.

Yours, &c., J. W. EDMONDS.

LETTER FROM LONDON.

DEAR BANNER-I sit down to-day without anything upon ourselves by marriage, are perhaps peculiar, and particular to write about, and without any particular more I feel my inability to say aught regarding it, and I look upon the marriage the as the most sacred that am bewildered a good deal as the oriminal was at the re can form with a fellow mortal, and that it favolves old Balley, who, in his defence, said, "Why, my Lord," obligations to our companion which we cannot shake you 've got in three fellows here who swear they saw me they did n't see me do it. I do n't understand it."

What do you think of a good piece of coolness, such as is not met with overy day? Wilks is excessively fond of early peas, and so is Briggs. Wilks likes carly peas well battered, so does Briggs. Wilks likes them well peppered, Briggs does n't. Thus begins the tale. The Earl of Stafford, noted for dinners as are dinners. invites Wilks and Briggs to dine. Besides the green pudding, Wilks finds what he values more than all wealth of the Earl's hot-house. Wilks, with his mouth evidencing his anticipated taste by various cortortions. drew the prize toward his plate, and slowly proceeded to pepper them, until every pea was hidden beneath; the condiment. Briggs watched the proceeding with horror; at every shake of Wilks's destroying hand, he, trembling, and with a mastery that did him honor, kept his uncasy seat. Wilks finished; and, just as he was about to transfer a portion of the tempting vege-

"I say, sir," screamed Wilks, "what are you doing with those peas?"

"Ob, nothing." replied Briggs; "you have fixed them as how I can't cat them, and I think I've fixed

Wilks, like a broken-hearted man, told us next day

I found my way into the National Gallery yesterday, by the old masters, as in any other place in the world--perhaps a finer. But I am not overfond of the old studies-at least such as are hero displayed; and if you Will you say that incompatibility of temper forbade go much behind the fiftcenth centuary, one finds scarcely any beauty of outline, or poetry of symmetry, fancy you saw and heard the rustling of the leaf, blont with the murmur of the distant brook that wound like should be displayed between or surrounded by the, pictures of Claude. Here I saw the celebrated picture, by Vandyck, the "Beggar's Daughter." It is a glorious thing, which makes one feel how utterly impost your own hand, what is there of sorrow or forgiveness sible description is. It was presented to the Nation by Miss Jano Clarke, the famous laco seller of Regent

Walter persisted in his previous statement.

Uncle Joe looked around at Mag, to know if she really endorsed what the boy said. Finding by her silent assent that she was nowise disposed to contradiot it, he turned, and with outstretched hands addressed them :---

"Children, God bless both of you! Walter, I am glad to know that you have had the courage to set me the good example'l and as for you, Miss Maggie, if I can't have you for a wife, I'm determined to have you for a niece, and as such I welcome you with all my heart to my household I"

Unclo Joe surrendered in the most graceful way he could; thoroughly believing in the truth of the old proverb, that, come what might, it is always "better late than never !"

F PHILOSOPHY OF RAIN .- To understand the philoso, phy of this beautiful and often sublime phenomenon. so often witnessed since the creation of the world, and essential to the very existence of animals, a few facts derived from observation and a long train of experiments must be remembered :

I. Were the atmosphere, everywhere, at all times, at a phiform temperature, we should never have rain, or bail, or snow. The water absorbed by it in evaporation from the sea and the carth's surface, would descend in an imperceptible vapor, or cense to be absorbed by the air when once fully esturated.

2. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in cold than in warm air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high moun, tains in the hottest climates. Now, when from continual evaporation the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents of air rushing from above, or from a higher to a lower latitude, its capacity to retain moisture is diminished. clouds are formed, and the result is min. Air condenses as it cools, and like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold.

How singular, yet how simple, the philosophy of rain ! What but Omniscence could have devised such an admirable arrangement for watering the earth?-Scientific Journal.

TOBACCO FOR BOYS .- A strong writer administers a wholesome does to the boy chowers and smokers, assuring them that tobacco has spoiled and niterly mined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the spinal marrow, the brain, and the whole nervous fluid. A boy who carly and frequently smokes, or in any way , uses large quantities of tobacco, never is known to make a man of much energy of character, and genorally lacks physical and muscular, as well as mental energy. We would particularly warn boys who want to be any body in the world, to shun tobacco as a most) paneful poison.

"If the A. B. C. doctrine is correct let it be sounded forth; for truth is better than error at all times." never be accepted from the tongue of material philoso. pby; it can be accepted only by the development of positive intuition in the soul that accepts it. When It is accepted, the soul will ask for no school-house logic nor no material proof; this "doctrine," when developed, is developed in the soul, by its own growth, positive, abiding and cternal. It may, then, well be asked, for what do you write? I answer, for the same material reason that others write. All writing and reaching is the effect of life, not a thing that affects

he soul in any possible way. Who will be first to accept the trath of this doctrine? It will not be the souls whose material covering wears the highest polish made by earthly culture and earthly training. Men of science, men of philosophy, men of religion, men of morais, men of conservative principles, and habits of rectifude and justice, men of rich. .knows" that he is better than another man, who is conscious of self-excellence in this world's glories, who will be willing to recognize first the great level sea of uman beings, the common level of a human brotherhood-

such a course to his heart's content. How long, think How long, think you, before the filth and fotor of such Son, so it would be with him. His course was restrained by the laws of nature.

Human desires will always find vent, sometime or somewhere, sooner or later, in darkness or in light, whether in keeping with human law or against it. in obedience to natural laws-in spite of all prefence.

All the manifestations that we call ovil, have their payment "down," in pain and suffering, and it is nature that deals the "wages" out; and it is in wis dom and in justice that she measures the suffering for each ; the measure is never too large or too small, but exactly meets the demand. A true hand, and a nicely balanced hand too, is this hand of nature. A wise and beneficent hand also, is this hand of nature. With infinite skill her fingers work out all the deeds of see our God, and read his word.

No human being loves suffering. No human being aks for, or desires, pain. You tell a man, that suffering is soul progression, and let him believe what you tell him, and also possess an ardent longing for progress, even then he will not voluntarily suffer. No. body voluntarily plunges into pain. . Human volition humanity drinks from, but never by choice : not even did Christ do this. It is in the ordering of nature that we must suffer ; it is the will of God, and "thy will, oh God, be done, not mine." I know all is for cood.

Disease, accidents, earthly rents, breaks and tears ; This "doctrine" will be sounded forth, but it will revenge, hate, cracity and oppression ; poverty, ignorance and crime, with their endless retinue of miserics are the aningonizing and necessary elements to meet material reason; it is this conflict that keeps the works of nature balanced up; that stirs the sands of earth around the tender germs of clernal life that are planted in earth to bloom in heaven-the beautiful souls of women and men.

Suffering, by human volition is neither enhanced nor retarded. It will come in one way or another by the hand of God himself in nature. And what we call evil deeds are always rewarded by suffering. These

"evil" deeds are involuntary ; they come from natural desires. A deep examination of human life will prove this statement true. I think that "evil" deeds are owing to an early expansion of the soul in matter, that breaks earthly beauty and frees the soul from matter, sooner. This can never be voluntary, for pain es, popularity and honors, are not the men who first and soffering our volition turns from ever. We canwill seize this beavenly truth. 'T is not the man who not do more of "evil" than our inclinations lead as to; and we cannot do more of good than our inclinations lead us to do. There is an almighty power behind the curtain of material vision that moves humanity to do the deeds of life that humanity does do. the one great common household of God, every child And that day has come when this power begins to of which is equally loved, equally cared for, and has be recognized—this power of spirit reality. And in the And that day has come when this power begins to an equal claim upon the estate of his or her Father by recognition of this power, all doctrines and beliefs, You claimed the right to think as you pleased. This opinion, then accept it; if not, lay it one-side; t the will of that same Father. Such men, I say, instead all writing and preaching, lecturing and loud pray- was all right; but you wanted others to think with may determine what the present cannot unravel.

No matter what may be the external form of the coremony, the substance of the marriage tie is, that each buried in point lace to the value of £25,000-a small will cherish the other till death; and if this be so, what other view is there to take of it than what I have now given, and how can your own soul give any other answer to the questions?

Whether in any of these cases society will allow you o cast off an uncongonial companion and take another, is for you and society to settle between you. Only when you complain of society for the entanglement in said, will have Savoy, beyond a doubt.

which you are involved, 1, as one of that society, beg eave to say, we are in no wise responsible for the conequences of your hasty and ill judged undertakings. You chose to judge and act for yourself: and it is very like whipping the horse because the harness breaks. or you now to blame us for your own action.

But when you go a step further, and, in your impaience, say to me, "There is a cause for this free-love question," I must tell you that you are tempted by our adversity to the verge of sin. What! because yon chose a companion in marriage not from the true motive of affection, but from the selfish one of advance ing your temporal interest, and now flud it a bad bargain, you may rush headlong into the impurities of free love, and stain your soul with the contamination of a doctrine which finds its apology only in the predominance of the solfish and the animal propensities of our nature | I am alarmed for you, my friend, lest the evil which you have brought on yourself may be the parent of more and more serious ones.

Twice have you now taken upon yourself an obligation the most important and binding that man can as same. Once it was prompted by right motives, and you were rewarded by the undying affection of one who now hovers ever near you, to sustain and comfort you. Heaven, in its meroy to you, saw fit to remove her from you, that through that addiction you might be lifted out of the mire of infidelity into which your strong mind and forcible reasoning had sank you. fou now appreciate that. How few there are who ould have gone through that ordeal and come out as on âid !-

But the work with you was only half done. You vere at length persuaded of a God and of a future, but ou did not know nor understand how that future was o be met. That lesson is now coming to you; and in. tead of challng at the affliction, you have reason to be hankful to the beneficent spirit that thus teaches you. The great lesson that can alone bring you along side f your spirit-wife, is unselfishness and humility. Of what use would it bo to you-the knowledge of a atare-unless you were taught how to meet that fuure?

Confident in the strength of your own mental powrs, which had lifted you above the errors of the day. how were you to be taught humility? By showing you how like a child you could reason when guided by your passions. For who, but a child, would over ave supposed that a woman would be satisfied with the assurance that her hushand's affection was not with her, but with some one else, living or dead?

You were to be taught unselfishness. But how?

street, who, when she died, was, at her own request, fortune for life, a large one for death.

The poor Pope, no one can say how soon his time will be up; but it is runnored here that our progressive friend over the Channel is about to withdraw this troops from Rome. If he does so, there must be a

crash. For ourselves, we wish the Pope success and fortitude to bear any change of fortune. France, it is I see the New York Herald is at its extravagances

again. "There are many in England ready to lay down their money to aid the North against the South," says her London correspondent-which, by the way, is the sheerest nonsense over penned. England has just as much as sho cares to take care of st home, without mingling in a quarrel, which, if it ever comes, could do her no possible good. But such are the ways of the Herald. SQUIRE.

London, February 8th, 1860.

LIKE WHAT IS LIFEP

BY AZARIAN INMAN.

"T is like the carly, pearly dow ; 'T'is like the evening's golden hus; 'T is like the green and grawing grass; 'T is like the sand that's in the glass; 'T is like the flight of summer cloud; 'T is like the eche sounding loud ; 'T is like the clouds that ones the sub : Even such is life on earth begun.

Winged Messongers.

When we consider that the Spirits often move inanimate objects with surprising freedom and great ap parent case, we can readily believe that they may act with no less freedom on the nerves and muscles of men and animals. In our own experience we have facts illustrative of their capacity to influence and control. the movements of birds. It is guite likely that the fact recorded in the subjoined paragraph, which originally appeared in the Salisbury (N. C.) Watchman, is an instance of the kind. This is rendered the more probable by the old man's prophetic impression, so literally verified in his death;

REMARKABLE .- We leave that sometime in March last, an old gentleman, residing for many years in Davie, was sitting in his house, a few feet from an open window, when a dove flew in and alighted on his shoulder. Ho kept his seat, but called his daughter, who was in an adjoining room, to come quickly. She came in, and pointing to the hird, he told her to take it off and but it is a core out take road cam of it as came in, and pointing to the bird, he told her to take, it off and put it in a cage, and take good caro of it as long as it lived. She gently lifted the bird off and caged it as directed, hor father remarking to her at the same time, "My race is nearly over; I shall die in two weeks." He was then in ordinary health; but strange to say, he died that day two weeks. The bird is yet in its cage, and in the possession of the family, who regard it with feelings of peculiar sadness.

13 God has placed a judgment seat in every human heart; carry everything foreign there and let it b weighed; if it agrees with your own unprejudiced You claimed the right to think as you pleased. This opinion, then accept it; if not, lay it one-side; time

BANNER OF LIGHT.

EDWIN H. CHAPIN At Breadway Church, N. Y., Sunday Morning, March 4, 1860.

RESCATED FOR THE DANNER OF LIGHT BY DUDI AND LOED

"Tast -- "No man hath scen God at any time; the only begetten for, which is in the bosem of the Father, he hath declared him."-Jonn 1, 18.

Obristianity as being that revelation; and these are the points 1, propose to urge upon your consideration in the present discourse. I propose, in the first place, to refer to the grounds of revelation as a revelation of God to main, and, in the second place, to consider the statim of Christianity as being such a revelation. In the first place, then, let us refer to the grounds of a revelation of God to man—the reason why we might apped and believe such a revelation. I say a revela-tion of God to man, because this seems to me to evolve the inbiance of all revelation.

substance of all revolation. The knowledge of God is the source and the interpretation of all knowl. edge. To be in blind ignorance, in doubt and vascilorder. To be in blind ignorance, in doubt and vascil-tation, about this, is to be uncertain of everything. If we know anything at all, we know it only as we know God. The vast and the minute, the comprehensive and the limited, the mess fibre below, and the constellation above we know it in no true and accuconstellation above—we know it in no true and accu-rate sense only as we know God. And, on the other lind, if we truly know God, we have the clue by Which we may find out and know everything else. Those, therefore, who, elther from the basis of a spec-mative or of a religious philosophy, assert that we can have no actual or positive knowledge of God, do really imply that we can have no actual or positive knowledge of anything. The knowledge of God, the knowledge that God is, and what he is, is, I expect, the substance of all revealtan, the prior condition of **Records of all revelation, the prior condition of world of uncertainty and trial, the results and ends of all revelation.** I take it, therefore, as implying all which he does not know—where sorrows press upon that is meant by a revelation. Such a revelation is a **bird-where temptations assail him—endowed with desires that break the barriers of space and leap into an end-ridiuing revelation to them scenes a wright incredible. Leave the barriers of space and leap into an end-ridiuing revelation to them scenes a wright incredible.**

for a moment anything has ever interrupted the usual course of that splendid and austere mechanism-that under any conditions the yell of this material conomy under any conditions the veil of this material economy has over been drawn aside, and man has had some yrision, some assurance of God, they cannot credit. And, my friends, if you get down into the secret feel-ing of many hearts, and the real, substantial person-shon of many minds that rest in a respectable and formal basent to the truth of Christianity, I think you will -lime this harking incredulousness really there-not, portaps, taking in the steps of sottled, deflate convic-tion, but, lingering in the depths of their thoughts a this the order of nature cannot be broken, and that there have has been, and hover can be, for any man on this carth, any more clear or emphatic revalation than nature affords. Now to this kind of thought and feeling I urge, in the first place, the grounds of a revefeeling I urge, in the first place, the grounds of a reve-lation-of a revelation from God to man-which exists

In the reason of thinge. I all, the reason of thinge. I all, then, in the first place, if such a revelation might not be expected? Granting that there is a God, might we not expect that in some way be would make himself known to us, his intelligent dispring? Stand Ing upon the prior grounds of reason, which would be the most likely thing to be anticipated-that God. baying made man, and endowed him with the fuculties and capacities he possesses, would hide himself from him. or that he would in some way make himself palpably known to him? Is it likely that children solicitude for their welfare, ornaments of beauy, vehi-olea of blessing, continual expressions of the power that has placed them there and provided for them.... and yet, at no turn, no angle, no timo, he permitted .totsee the being who has thus provided for them? .Assured of his presence somowhere in the great man-sion, having unmistakable tokens of his goodness and of his care strewn all around them, and yet never of his care strewn all around them, and yet never seeing him, or in any way for a moment being made acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with him 1 Nay; with all these tokens of acquainted with great doubts and with terrible darkness to be set with great doubts and with terrible darkness their sight, would alternato with doubts, fears, terrors and all sorts of uncertainties and perplexilles. Now, my friends, take the same matter and carry it a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a great mistake in this matter. They conclude that a stream of the stream

Is it likely, then, that when you mount into this higher realon, this more important routin of nature, the fait, the fact becomes anomalous and contradictory, and that the deepest desire, the highest contractory, and four is fertile and filmory? I say, then, the desire of man in all ages for the tons the longing and seeking after Uod, is proof of the tons on blences of some kind of revelation of God to man.

begotten son, which is to the work and the sub-dictared bits."-Joins 1, 13. "These words proclaim the purposes and the sub-states of Christianity. They show us why Jeaus canno unter the world, and what he accomplished by his comprehend the infinite. Our limited faculties never can iske in the illimitable. That is meant by ' for divine health. In one word, they three open before us the idea of a divine revelation, and of Christianity as being that revelation; and these are the points 1 propose to urge upon your consideration to the propose to urge upon your consideration to the propose to urge upon your consideration to the propose to urge upon your considera know a friend, ps we know the character of one we come in contact with, so we may know and apprehend flod.

God. And in this faculty that man has of apprehending God, how is man distinguished and lifted above all other living creatures with which he is surrounded i Placed in this limited sphere of time and sense, a crea-ture of weakness, frailty and sinfalness, living to-lay, dying to-inerrow, still be inswithin him this grand faculty of apprehending God, of becoming acquainted with the infinite source of all this array and order of existence. What a grand distinction is is in a do do existence. What a grand distinction it is I And how can we when we look upon a creature endowed with such a capacity, argue for him simply a material exis-tence, or prophecy for him any such dark result as anihilation?

Here, then, are the capacity and desire to know more of God, and these go to make what may be termed the need of a revelation of God. If a man has a desire and a capacity to know God—if nature itself influences, but does not reycal God—suggests, but does not clearly make him known—man stands in the position of a being who by the fitness, completeness and analogy of things, needs such a revelation. Does he not need it ? Does he not require to know his father? Placed in a

A divide appear to be those who are so constructed that a divide rovelation to them scemes a priori incredible. They cannot at all admit the idea that dod has thus directly made himself, known to man. They believe ionly in that which they call the order of nature, and in that only as verified by human experiences. That and in his conscious ignorance require heavenly light? Suppose that there were no Christianity. Put aside the Sacred Books. Reject for the moment the idea of a revolution, and consider man as standing in the uni-verse face to face with nature. I say the reasonable-ness of revelation is made manifest. Instead of being ness of revelation is made manifest. Instead of being an unlikely thing, as some suppose—instead of being a thing that taxes our credulity to the utmost—it is quite the reverse; for can we suppose that God would endow man with such capacities, and kindle in him such desires, and place him in such a state or extistence, without making himself manifest to him 7 No, when you come to look at the matter you will find that this incredulity of man in regard to a revolution is thought-less, and that their convections about it are more less, and that their convections about it are mere concelts. The more we look around us and within us, the more reasonable such a revelation seems. It is strange upon what a little assumption men presume to bo wise, and with what a little amount of knowledge they pretend to set up standards of final judgment-

assuming that there can be be a verified of many hugh that it is positively absurd. What are your grounds for such an assumption? What is the extent of your know-ledge upon which you dare to base it? What do you know of what you call the harmonies of nature, except what the experience of a few brief generations has gathered? Know; out from the great soul of man, from his deepest wants and richest capacities, comes the proof of the reasonableness of a revelation of God to

Having then stated upon what grounds the divine revelation stands as a thing that might be expected, and that is reasonable in itself, let us in the next place proceed to consider the claims of Christianity to be such a covalation to be a revelation of God to man. And here it is, my friends, that the affirmation of the text comes out in all its force: "No man hath even God at any time; the only begotten Bon, which is in the basem of the Father, he hath declared him." Now, admitting the reasonableness of such a fact as a revela-Idon-admitting its possibility, and not only its possi-bility but its probability-which. I claim, upon every ground of fair reasoning, we must admitting the likelihood that God would in some way make him-self distinctly known to his children-then comes up the question, How could such a revelation be made? Suppose God should proceed, with a consideration of the capacities and faculties of man and the ends to be attained by such a revelation, to make it, how could

Now, my friends, take the same matter and carry it ap to our condition as human beings. Here, in this valverse, and I ask, is it unreasonable that man, placed in this great mansion of nature, in this many chambered universe, surrounded by such tokens of divise existence, conducts and care, but at the same time is liable to be beset by doubts and fears, so over-mandowed at times by the great mystery of life and insture, should be left entirely without any manifesta-tion of God? Dges not nature itself kindle an expec-tation of God? Dges not nature ?. The same which is a more adjudication and vordiet of the senses.

coul by the lane of Christianity. Just exactly—if I as a Father to the lowest and the vices. Oh, that you may use such a comparison respecting the most sacred might feel it and believe it i for the produced by the lens of a finings—as in a picture produced by the lens of a finings—as in a picture produced by the lens of a finings—as in a picture produced by the lens of a might feel it and believe it i for the properties of a great object world, is something to lean upon. Oh, how man works this central fact to stand upon in this world i tions, so the infinite nature, new to be comprehended. We are like passengers in a temperature gale. Every is you presented by Jesus Christ in the full properties before our cyces, and advantation and advantation in the full properties.

and that revelation is through the personality of Jeaus Christ. A revelation is probable is likely to be ex-pected, and the only conceivable way of making such a revolution is through a personality—not by sensu-ous displays, not by terms adapted to the intellect, but by a personality throwing the full blaze of God's be ing, the full expression of God's character, upon the sense, the mind, the heart, the soul of man. I repeat, then, that this is the revolution, or there can be none, and is none to be found anywhere.

That is a great truth-one that is confirmed by the very

placed him." Revealed" is the meaning of the Revealed the Father. Revealed not only a God, an infinito, almighty, supreme being, but revealed a Father. Oh, do we over weigh the heft of that great truth; do we ever take in its fullness as we ought-that Christ not only came to us to reveal God, but to reveal him as a Father?

reveal him as a Father? And let me urge upon you as a conclusion of this statement. that therist revealed 'or declared not only a fact, but an elernal fact. That is one great truth that we must remember and cling to: with which we must meet all errors, cure all needs, and do the great work of the gespel prior to conversion. There is no other thing than the conviction of the truth of the father-hood of God made known in Jesus Christ, as an eternal hock of God made known in Jesus Christ, as an eternal fact-there is nothing cles than this, is an eterniti auswor to the great aceds of man, or that will windl-cate the truth, power and glory of the Guajed: Christ has revealed the Father. He was not himself

Christ has revealed the Father. He was not himself the Father, in any sharp, definite, metaphysical or ab-locities ionse of think word." Read over the chapter that I rend to you this morning. (John xiv.) and see how, while Christ reveals himself as the splendor and glory of the Father made manifest, he still says, "My Father is greater than I." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Oh, I wish that wo could take in the magnitude of that thought I. It is dreadful to think how ecclesiastical dogmas have confounded the truths of the New Testament. The ecclestastical dootrine of the truthy instead of really showing us doctrine of the trinity, instead of really showing us what Christis, has dograded him, so to speak, in ono senso. It has divided the unity. The substantial truth of the gospel has been hidden by it. In the sub-tile attempt to prove a double nature in Jesus Christ, his real nature has been hidden from our eyes. I do not metand to say what the relations of Christ to the Father were. I cannot, and no man can tell. Take just what the New Tostament shows, in its plain lan-gunge, and not ecclesiastical statements and confes-sions of faith. That says that in Christ dweit all the fions of fails. That says that in Carist awet all the fullness of the Godhead bodily—that the Father was in bim, and spoke through him. I believe that without any sublife qualification at all. I believe that the Futher appeared through Christ, and I say the giver of the fact is, that it is an eternal fact, because the moment you arrive at the truth that the Father was in Christ, you get the fact that this relationship was not adopted at any particular time, but always existed, What was it the gospel enum to do for the world? Did it come to inake men acknowledge themseives to be guilty, and to come back to God, and then God would be a Factor to them? or did it come to make them feel, acknowledging their guilt and alienation from God, that they had wandered from one who always was a Father to them? Whint do some of the church formulas seem to profess? Why, that God is made a Father to us in the confession of certain articles of faith, or going through certain forms and coremonies. What does Christianity teach 7 That God is not made a Father to us by any form of faith or ceremony, but that he always way a Father to us. The great thing that is he always wave Father to us. The great thing that is needed is, for men to awaken to a recognition of that fuct-of God as a Father. That is what the world wanted to know. Poor, darkened, stambling, blinded humanity wanted to know this oneness of God, and that they were all children of one Father. And what Christ and his apostles camo to preach was this truth to all men-that they were sons of God by creation, and children of one infinito Father. And, my friends, that which was true of the gespel in that day, is true of the fatherhood of God, even now ! It is held by too many as a mero statement, a more ed is the doctrine of the fatherbood of God, even now i It is held by too many as a mero statement, a mere The is next by too binny as a next believed as an ab-poluton, rather than chorished and believed as an ab-solute reality. To how many is God a Father afar off --a vague, dim existence-an awful personage, bidden behind the vell of his infinity, while Christ alone is the only conception to which they turn for any light or help. How common is it, as I have urged upon you before, for people to feel that if God were only like Christ, they then could apprehend him. How many are ready to say, ...Oh, if I could see in God that tenlerness which consorted with our sorrows, that com-passion which pltied our weakness, that gentleness which distilled its mercy upon every wound, that sym-pathy with mankind which shared the joy of the mar-riage feast and the sorrow of the death chamber, that love for man that wandered from place to place, heal ing the sick, restoring the blind, and blessing the little children, that spirit that endured the awful struggle with temptation, and achieved the great victory over death 1 But, alas 1 God to me is a bidden power.' Oh that we all might see that God is just as near to u as Christ; that Christ shows him to us as he is; that al the love that was in Christ, is in God; all the sympo thy Christ manifested is God's sympathy, and all the caro Christ manifested to poor humanity is God's care i It was not to hide God, but to reveal bim, that Christ came; not to have dot, but of read off, have to fing him near. Again; how many who hold the fact that God the Father has been revealed through Jesus Christ, feel that it is not a fact for them? 'They feel that they are alignated, guilty, and afar off-that they have wan-dered away, like the prodigal, too far to claim him as dered away, like the prodigal, too is to claim him as their Father; that it may do for those who have walked in the way of his commandments, and striven to keep his word, to say, "Father in heaven;" but for them, loutenst, and burdened with the heavy weight of their iniquities, how shall they dare to say it? Oh, my friends, (he greatness of this unbellet how terrible it is in its effects) What is it we need to preach but this: friends, the greathess of this unbelief how terrible it is in its effects! What is it we need to preach but this: that for you, air off, cast away, alienated, bruised, acqui scarred, by your sins, God is a Father? For it is an eternal fact, not a shifting relation-not a relationship orcated by your, faith or obedience, but an eternal fact revealed through Jeens Christ, Here is the con-verting power of the gospel-that it makes known God live.

The yet presents and adapted to the full propertions object we trained is shifting before our oyes, and and expression, and adapted to the human soul's ap-prehension. In Jeans Christ we have the expression of something to eatch hold of that shall be fixed and Uod's being. In him we see God as he is. Christ fustifies the revelation of God to the intellect by exhilt. What is that but the assurance of this truth declared hold not acquire. Proof of the person-nitellect itself could not acquire. Proof of the person-ality of God comes to us through Jeans Christ. And he And new let me ask once more, is this conception and the person is a person in the person-ality of God comes to us through Jeans Christ. And he And new let me ask once more, is this conception

thing bins as a person ally work of the interfect of watter inclust of God comes to us through Jasus Christ. And ho ally of God comes to us through Jasus Christ. And ho fives us more than a mero sensual representation. While looking upon him in his embodied form, we see more than the mero sensual representation. While looking upon him in his embodied form, we see more than the mero embodied presentation of God, we see more than the mero embodied presentation of God as a Father merely a sentiment with yon-we have a morel authentication of God in our own souls no. swering to the father, after all? Have a morel authentication of God, and answer to the sec sensuous excilience of his character, and the har-ask again, meet our morel idea of God, and answer to the mero sensuous excilience of this presentation the mero sensuous excilience of the person. The sense of sense, the intellect, the heart? Is not he ask again, meet our morel idea of God, and answer to the mero sensuous excilience of this presented to the whole man -the eye of sense. the intellect, the heart? Is not he ask again, meet our morel idea of God, and answer to the mero sensuous excilience of this presented to the whole man -the eye of sense. the intellect, the heart? Is not he such as we might expect, and as we might require? Now man bath secen. God at any time; the oaly begod or could be God's revelation to man? If, as I have believed in the new heard and taked with him face to face, so could be God's revelation to man? If, as I have to shown, a revelation is reasonably to be expected, what could we have but such a servelation of the truth ? And but in no way that I know, more effective than in the for of dow as we might require? Now, my friends, this is a simple revision of the to see of the word, but is a far his to a simple present. How, my subtation is reasonably to be expected, what to see of the stat as a submitted to the stat which comes to see of the stat and any time; the oaly begod to see of the word,

the cross. And now, would you my friends, come near to him ? Would you realize this revelation which Christ has i made? Would you have semething more than a mere-intellectual conception of the truth he has revealed ? t Avail yourselves then of this opportunity to take the bread and the cup in commemoration of him. It is your table; you are all children of God. Christ died if or you. God loves you. Why turn away from any-thing that brings you nearer to bin? Why go afar off and say virtually. "We need no more interior and satisfactory proof of God's existence; we do not need to calculate this inward life to bring us near to God?" I eavy it is your table, and not mine. God forbid that I That is a great truth—one that is confirmed by the very featisfactory proof of God's existence; we do not need reason of things and the nature of the case. Taking, to calculate this inward life to bring as near to God?'s then, this great truth of Christ as a revelation of God. I say it is your table, and not mine. God forbid that I lat me urgo upon you, before I close, a few practical should make it a scotarian table—that I should limit it conclusions. In making GO known to us, see, in the first place, canopy of heaven, from the Pope down to the smallest what it is Jeaus had made known. I want not only Saint, really to exclude me from his table because I the fact of Christ's revelation to be impressed upon an a here the aclise me, nor can I exclude any man because ho differs from me. It is the Lord's table, you are his children, Christ died for you, and therefore I invite you all to partake, remembering that to know Christ and God is indeed life eternal.

ALFRED: AN EPIC POEM.

DRAR BANNER-I have come across an old book, in an old library, entitled "Alfred: an Epio Poem, in Twenty-four Books, by Joseph Cottle. First American from the last Eoglish edition. Nowburyport: published by W. B. Allen & Co. No. 13 Cornhill, 1614, (vol. I.)" in which are embodied many passages to my mind in perfect accordance with the princi ples of modern Solritualism-(this book was first published in 1800; the second edition in 1804.)-as a few extracts from the twenty-third book will prove. After his perfect conquest of the Danes, he (Alfred) had a vision of his guardian angel.

Whilst Alfred in his tent at midnight slept, Whilst Aired in his tent at midnight slept, He saw, or thought he saw, a spirit, tall, And of majestle port. His eye was midd, Yet one fixed look he had, as though he stood Immovable from ages infinite. That came not, but appeared like some hego crag Of marble toworing high, all white, whose head The winder storms have beaten, and the winds Wrathfully assailed; yet still it looks the same : The same stormal nearch, white and still. The same clorical aspect, white and still. The monarch trembled, as distinct he viewed The monarch trombled, as distinct he viewed "A searchite form, whise riment shares with sear Einigens, solicitude, distributed to or the tents Casting the darkness day, and o'er the tents Casting the darkness day, and o'er the tents Casting celestial splendars. Alfred long Endured the terrors expectation brings; When in a slow and solemn tone he cried, "Spirit! what sock'st thou?" Till the sound had ceased, And each wibration ended, that might check Communica, imanatorial, all was still; When thus the sort it answered; When thus the spirit answered :-

"I am one Of the innumerable host who throng This lower world—cummunicants of good : I am thy guardian angol I From the hour This work received thee I have been thy friend, And ever near; commissioned by high likewon To stree, near; owninssioned by high likewon To stree, of his woodrous ways, and namo Immorial truths such as shall about by mind Incatter is the green and the first scena "I am one Horcafter in the great and trying scenes That he befores the; • • • • •

CARNIVEROUS ANIMALS A NECESSITY. The author of "The Age of Virtue," in his search after truth, has struck a rich voin of thought, and dono much toward laying haro the sources of human misery. But, with all his sagacity he appears to be unable to solve one question. He does not understand the use of Carniverous Animals, and cannot make thom barmonize with the more general displays of orcative wisdom and goodness. But he thinks it the business of all who have brains for research, to probe this matter to the bottom. I do not profess to have studied very deeply fato the designs of the Creator. but I will endcavor to throw some light on this question.

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God gave to man, for his natural and proper food. every borb bearing seed which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed. In order that the earth should be capable of sustaining the dense human population which . has already occupied portions of its surface, and which may yet cover its whole surface, it was necessary that" it should possess very great productive power. But the human population, at first, and long afterwards. was so small that man alone could not subdue the vegetable luxuriance of the carth. It is true, that man was commanded to "increase and multiply, and replenish the earth, and subdue it ;" but this command has never yet been fully obeyed, and the greater part of the earth still remains a howling wilderness.

Even countries most thickly inhabited, do not contain half the population that the earth, with due cultivation, is capable of sustaining. If man alone had been left to subdue the rank luxuriance of the vegetable kingdom, the consequences, from the decay of vegetable matter, would have been most fatal to human life. To provent this, myriads of animals of every form and size were brought into existence, to be, as it were, pioneers of man, in subduing the earth and preventing the resources of life from becoming the means of death. But had only the vegetable-eating animals been created, and left to multiply and die. equally calamitous consequences would have resulted from the putrefaction of animal matter. And, therefore, to complete the beautiful scheme of creation, other animals were brought into existence, to subsist on animal matter. The carniverous quadrupeds and bipeds are necessarily few. compared with the more prolific animals, on which they feed ; but the insect tribes, in countless numbers, are found to congregate wherever putrescence renders their existence necessary for the salvation of human life. Yet many. if not most, of these several classes of animals may gradually give place to man, and disappear before him. as human beings become sufficiently numerous to subdue and cultivate the earth, and sufficiently correct in their habits, not to require the bed-bug and the bodylouse, and the magget. to be their scavengers in clearing away and consuming the filth, which would therwise generate disease and death.

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The venomous and predatory animals, especially those of the reptile and insect tribes, serve another important purpose. They stand as sentinels on the outposts of civilization, guarding the desoluto wilds from unnecessary encroachment, and admonishing the human species not to spread themselves over more territory than they can conveniently cultivate. That universallydetested insect, the mosquite, is one of our best friends ; it warns us of danger from miasmatia exhalations, helps to consume them, and gives us a gentle admonition to seek for purerair and saferquarters. Flics perform the same service, though in a less degree. Every animal, besides its minor and secondary uses, has an important mission in this world, which we should do well to find out and respect.

To beautify the earth and furnish snetonance for man and beast, the land was covered with a luxurinht vegelation. To crop this vegetation and prevent the destruction of human life, arising from the decomposition of vegetable matter, the herbiverous animals were created. To keep these in check, and to prevent their becoming so numerous as to press on the means of subsistence, and cause them to die of starvation, a fow carniverous animals were brought into being. Thus the forces of nature were made to counterbalance cach other.

But few of the lower animals live through the natural period of their existence ; they are liable to die prematurely from two causes, from violence, on the one hand, and starvation on the other. Of the two the former is far less painful and calamituous. Within he limited aphere of their capacity they are endowed with the freedom of will and of choice. In short, they are free agents, not free moral agents, however, for they are not furnished with moral and reasoning faculties, and. accordingly, in following the bent of their inclinations they would naturally out ron the means of subsistence. if their undue increase were not kindly kept in check by the carniverous propensities of a portion of them. But of all creatures, beasts of prey have the hardest lot ; they necessarily live in solitude ; they are peculiarly liable to die of starvation, and they naturally embrace every opportunity to kill and devour each other. GEORGE FILER.

tation of such a revelation? In the very glory which it makes manifest, does it not suggest a greater glory bohind the yell? In the nearness with which it seems at times to bring God to us, does it not awaken within The sum of the set of world, in its stupendous movements, and in its ordihary processed—and I romind those of the fact that nature itself is seen by us in a deeper light than that yphich it sheds. It is impossible for any man at the synthen it sheds. It is impossible for any man at the present day to go to the face of nature-to what he calls instural theology-unassisted entirely by the influences of the Christian revelation. In more sublile and secret ways than he may know, the persuasions of Christi-anty have taken possession of him, and the facts which he thinks he gets first-hand from nature, he which he thinks he gets unstrand from incure, he really gets subtilely interpreted by the influence of Christianity; and these very facts of Christianity, more or less believed or even formally rejected by him, help him to find facts in nature, which, othervise, he would not have discovered. For in all invest "Mich ne would not nive discovered. For it all inves-"lightions we know that there is a class of facts that help us to confirm, which would not, in the first place, help us to establish any doctrine or sentiment. And so I repeat, much that one might think he receives at first-band from nature, without the aid of Christian revelation, really comes to him through the sublide-ichorgh it may be to him unconscious—light of Christi-anity. He sees with a deeper light than nature sheds; he finds affinities which nature of itself would not reveal; and, therefore, he must remember to take this into the account when he says that nature is a suffi vient revelation.

Then, again, we must remind such that while nature of itself throws around us such light in regard to the existence of God, on the other hand, from its vast

an an an Araba

It is a more adjudication and verdict of the senses. Man has something within him deeper than the senses which demands, in a revelation, something that anthen-ticates itself to that deeper faculty within him; and therefore, strange sounds and sights, i repeat, would not be a satisfactory form or process of revelation. Then, again, a revelation made to the mere intellect would not be a satisfactory revelation. That would be a mere revelation of propositions, of statements of certain truths. Indeed, I may say, that God could not reveal bimself to the mere intellect of man, because the intel-lect is a knowing faculty—a faculty which takes hold of naked truths and facts—and it is impossible for the lect is a knowing faculty—a faculty which takes hold of naked truths and facts—and it is impossible for the flatte intellect to comprehend the infinite mind. There are no terms, no language, which could reveal God to man, set merely before the intellect to be interpreted. No man by any amount of propositions could state what God is, and convey to the intellect of another man, or oven convey to his own mind, a correct idea of God. After all, you find yourself limiting God, personifying bim, embedving him. It is the heat we can do. We him, embodying him. It is the best we can do. We cannot have an intellectual conception of him as he absolutely is; it is impossible. The infinite-how can you conceive it? If it were possible to conceive it, it would be no longer infinite. The moment you put it into a proposition, that proposition limits it, and it into a proposition, that proposition initia it, and it becomes no longer infinito. The perfloxities and con-tradictions are tremendous when we undertake simply to have an intellectual conception of God. The very propositions by which you would attempt to convey an idea to the intellect of what God is, are contradio-

an idea to the intellect of what Gou is, he contraint-tory to the things you predicate concerning God. A man using merely an intellectual conception of God, does one of two things: He either precipitates that conception in outward symbols, makes forms of God, and then idolatry exists, and the intellectual conceit of God becomes embodied in clay, brass, iron. stone or gold, so that he has a god fashioned by his own hands; or else, having merely a philosophical conception of God, without attempting to embody it in a palpable form, there remain visions or images of God in the mind, that are at best more representations

Then, again, we must remind such that while nature of itself throws around use such light in regard to the other hand, from its vast in a physic form. there remain visions or images of its procedure, from its gulfs of deepening mystery, it into mind, that are at best more representations in a physic form. there remain visions or images of the practice may find the more of the sum of the other hand, there are in the more into the proceedure and proceedure and the other solution of the solution of a solute region of the solution. This desire that be abould be used solution. This desire that be abould be used were and the solution of the solution with the solution of the solution of

Permitted to useums a character Clear to thine organs, to declare the ways Then hast been led in, that thy heart may learn More truly to could o in Heavon. When pouth

When routh Gave to theo roason, I with heightoned joy-Porceived iny heart implore that better guido Ak need, though fow require, and still romained Thy guardian spirit. Little doet thou know : What henefits and untoid blessings ppring. Prom such depondence. Spirits like myself Space cannot stop. And somatimes when ourged In should be low beannas "bid the choir.

And comotimes when ougaged In shouling loud heanons 'mid the choir Of angels and arobaugels. I have seen Perils await theo, and beside theo stood Dirocting! whils the sluggish sunboam bright, Tolida for mo-euch is an angel's speed i Nor deem it strange that one like me should bound lits narrow influence; for all the orders Of high intelligences progress make Toward Love a pure spring, obulliont with each good, Whose radiant waters all the holy splitts. Drivk ever, and delightfol visions foel-The heart expanding: making each ondure For all their lives divices a sympathy, And more intense benevelence. High Heaven All hath appointed, by gradations meet, To run this race, and by steps infinite, All hath appointed, by gradations meet, To run this race, and by steps infinite, More toward porfection. Thus material beings Love, first their friends, their country, the whole world, Preparing thus their minds for nobler views— Their wings for higher fighter; and last of all, Archangels, toiling still, and still to toil In this most glorious exercise, adors of all The group, the stream, and last of all approach Nearce, though over distant, the pure spring— The fountain of all love.

This poot lived in Bristol, England, in 1604, as it appears by his preface to his second edition. Will some one of your numerous renders inform us (Mr. Squire, now in London perhaps might ascertain.) whether Mr. Cottle has published any other poem. If so, what? Whether he is still living in Bristol ; and give a short biography of this excellent English poet, of whom it may be said there are few his superiors. Braintree, Mass.

ETEANITY .- Elernity has no gray hairs. The flowers ade, the heart withers, man grows old and dies ; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Elernity | Stopendous thought1 The everpresent, unborn, undecaying, and undying, the endless chain, compassing the life of God-the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave ; its honors are but the sunshine of an hour ; its palaces, they are but the glided sepulchres ; its possessions, they are toys of changing fortune ; its pleasures, they are but as bursting bubbles. Not so la the untried bourne. In the dwelling of the Almighty can come no footsteps of decay.

CAUSES OF FAILURES IN BUSINESS .- The leading cause is an ambition to be rich-by grasping too much it defeats itself. Another cause is aversion to labor. The third cause is an impatient desire to onjoy the luxuries of life before the right to them has been at all acquired. Another cause arises from the want of some teeper principle for distinguishing between right and wrong, than a reference merely to what is established as honomble in the society in which one happens to

The Sleep-Walkers.

"Invisible beings walk the earth . . . while we sleep." Since public attention has been directed to spiritual ena, by the modern developments, the idea is bhenoù entertained by certain careful observers, that Somnambuilats are media for Spirits, who avail themselves of the opportunity afforded by the passive, uncouselous condition of the sleeper, to subject him to their controlling influence. The following interesting case, which appeared some time since in the Stamford (Eng.) hercury, appears to favor this supposition : "" An extraordinary instance of somnambulism co-curred in Stamford, shortly after midnight, on Monday last. About one o'clock, Sergeant Harrison, while on duty at the lock-up, observed a person, elethed in while, walking toward St. Paul street. Supposing it while, walking toward St. Paul street. Supposing it to be some one who had assumed a disguise for the purpose of playing a joke, he walked up to the indi-vidual, when he found to be the wile of Mr. J. Oliver, cabinet-maker, having nothing on but her night-dress. She was walking about with her eyes wide open, ap-parently awake, but in reality in a state of perfect somnambulism. She was taken to her home, which was close at hand, and her hueband aronsed, by whom she was ulared in hed. It annears that she ord in was close at hand, and her husband aroused, by whan she was placed in bed. It appears that she got up, walked down stairs, unlocked the front door, and went into the street, without either distarbing her husband or arousing herself; nor was she conscious of what had taken place when sheawoke in the morning. But the most remarkable feature in the case is, that, although who her walk without encoded are nost remarkable leasure in the case is, that, although he had been unable to walk without crutches of as-istance for the last year or two, sho was, when discovred, walking as well as any other person, and without ither the support of the wall or a cratch.

THE MUSIC CHARM.

As an illustration of the mysterious influence of of Musicon the nervous circulation, and consequently on the functions of animals, we extract the following from one of Madame Bretano's letters to the great German poet. Gothe :---

This whater I had a spider in my room ; when I played upon the goitar it descended hastily into a web, which it spun lower down. I placed myself before it and drow my fingers across the atrings; it was clearly seen how is vibrated through its little limbs; whon,I seen now it viorated through its little limbs; whon, I changed the cord it changed its movements—they were involuntary; by each different arpeggie, the rbythm in its motions was also changed; it cannot be otherwise—this little being was joy-penetrated or spirit imbaed, as long as my music lasted; when they stopped, it retired. Another little play-fellow was a pourse, but he measures then by weas "music". mouse; but he was more taken by vocal music. He childly made his appearance when I song the gamet; the failer I swelled the tones, the nearer it came; in the indicit is whited the tones, the heater it cannot he the middle of the room it remained sitting. Hy master was much delighted with the little animal i he took great care not to disturb him. When I sung songs, and varying melodies, he scened to be afruid; he could not endure it and hastened away.

BANNER LIGHT \mathbf{OF}

The New Volume.

We will remind our friends whose terms of subscrintilon are about to expire, that prompt renewals will anaterially benefit us, now that we are expending large snins of money preparatory to the ENLARGEMENT

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POPULARITY.

To wish to be thought well of by others is commendable, but to think well of one's self is better. In no country on the face of the round globe is the desire for popularity so much a passion, taking hold of high and low alike, as in our own. There is manifest reason for it, too, since in no nation is there such freedom for thought, and such consequent mental and spiritual activity. What they wait for the rulers to do abroad we do for ourselves; and, though spiritual formalists and intellectual martinets protest, oficatimes with whines and lamentations, that we do not go to work in the right way, we seem to care but little for that so long as we follow the right aim, and dnally reach the right end. Where everything is obliged, as with us, to pass through the crucible of public discussionlaws, creeds, opinions, motives, institutions of all sorts, past and present-it is natural to expect that those who take parts do so, in a great many instances certainly, from ambitious motives; and where this is so likely to be the case, it must follow that they love to be talked about, to see that what they say tells on the public mind. In short, a desire to be known, read, talked of, thought of, sympathized with, and even loved, loads many a person to the expression and dream of giving publicity.

It is not for us to say that even a motive like this, so purely personal always, and not unfrequently so selfish, is a poor one, much less a vicious one; because it certainly does conduce to the very noblest end, lifting up even the individual thus infected to a standard of which he was not before aware. Any action is better for the human mind than a state of sleep, of perpetral quiescence. The soul of man has been kept shut down in the dark vaults of ignorance so long, there is no wonder that it breaks out in should and singing on first beholding the light of this new day of ours; and if, in the half-intellectual and half-physical ecsiacy of the hour, many crude, inexpressive and not thoroughly classical things are said, if joy testifies to its own existence with a rhotorio that sometimes tosses all the laws of Aristotle and the schools to the empyrean, shall complaint therefore be made by those who can do better, and who ought to testify their own delight in the measured phrases they prescribe? When a man has just run into the arms of his friends from having made a miraculous escape, and utters expressions of thanks that are faulty, here and there, in their construction, shall those friends therefore tell him to stop where he is and correct his grammar? It is a vidiculous thought. We cannot but question. when men sucer so coldly at the manifestations of the freed millions, because they are not always according to method and the received style, if they know for themselves what a serious matter it is to have a soul ? and, if so, then whether they ever felt the ecstasy of a new, and almost speechless experience? They certainly betray the distance, to say the least, that separates them from their kind. . Bot while we are prepared to recognize the stimulus which this desire for popularity furnishes to almost all men of our day, especially in the province of thought and culture, it is of prime consequence that those who run after the bubble and baubic, distinction, should understand where their goal lies, in what direction they run, and what are the objects and motives they present to their ambition, before starting. For no man exists as an individual yet who has neglected, in right good seaman phrase, to "take his bearing." If ; he surrenders bimself to the popular current, taking no cure before hand to put compass and rudder in their places, the chances are a hundred that he will either founder or be stranded, to one that he will sall into any sale haven at last. We know too well how many rush into the thick of the light, confident of their skill and ability to bring away a trophy with them, when as yet they scarcely know about what the fight is going on. and are not at all acquainted with the proper method of carrying forward the battle. The great popular want is want of duo reflection. But this lack cannot be supplied until there is first a furnishing of the popular mind with something to reflect upon. You cannot get meal out of the mill unless you pour in corn at the hopper. The ground does not produce fruits and grains, unless it is first prepared and furnished with the sped. We need, in the first place, therefore, to secure for the mind-every MILLER to the friends in New England who wish to one of us-proper furniture. How can a man expect to think as he ought, and so to talk as he ought, on any topic about which he has gathered no information ? There lies the fault with many of our all-assured reformers; they are all month, and not much reflection and experience. What is of any worth to another, if we are to give it to them, must first have belonged to ourselves: for how can we give to others what we have not yet got? or how can we have to instruct before we bave ourselves learned? An over-cagerness in these matters spoils all, for then ambition comes in to crowd everything else out. And if we will but wait till we are sure we know, the occasion will not fail to offer when we may give forth to others all that they can profitably receive. The need of this formishing of the mind and spirit is still more apparent, in order to give something like sobriety and stability to these desires for popularity which so sadly mislead many. A chase after noisy

fame is a wild goose chase indeed. As if a man were really more of an individual, more worthy or more

it is which holds us, like roots a tree, to the soil of imusiator is infinite. social life. No man was made to live within the

high walls may have been hung with the pictures he law is that which holds him constantly to his kind. There is no genuine life where one lives a solitary soul; as well might the frozen peaks of the Alps think themselves capable of producing the varieties of flowers and shrubs that grow on the warmer belts below. But the ulterior alm and end of this sympathy is marely to awaken the faculties of the soul, already in a state We are not to go forth of ourselves to show what we are and what we can do, but to produce a healthy re-

action upon our own natures, so that when we come to retire again within them, we shall be able to experience the happy improvement. It is to be kept continually in mind that the highest object of life is to live; not to chase bubbles, not to gence, but infailible minds as mediums of, communicafret ourselves in ascertaining if we are publicly thought well or fit of, but simply to live-to develop our facul-

ties, to grow in all conceivable directions, to throw out spiritual arms and lingers everywhere, to throw open all the chambers of the soul, and mope in the dusky chimney-corner of one apartment no longer. And so far as the love of our race helps this along-as it manifestly does, proving one of the strongest possible stimulants to that end-it deserves to be highly thought of, whether it be called a love of popularity, or something else. The desire for popularity-that is, of being loved and appreciated—is all right and neces ary: but it is the shain, the brassy, the hollow popularity against which we protest, and insist that it both belittles and disgraces the man. It may be taken for granted, that no public favor that is run after is worth much, for it is always won at a cost and a sacri-

fice on the part of the individual. We are often tempted to smile, and sometimes too derisively, when we listen to the proclaimed protonsions of this, that and the other person, respecting their individual value and consequence. They proceed to state their position like this : A man is of consequence, only as he manages to keep himself before the public eye, as talked about, discussed, bepraised, or even picked to pleces with the beak and alons of detraction. He is a man only as he is, for fample, a noted political character, with his name swinging on lags across the streets, or borne on hanners at the head of processions. or shouted by the thoughtless crowd, who would shout almost any other name as readily. lience, this is their logical sequitar, and their poverty of character is best attested by their confession to such a fact; they determined to avail they actually said. themselves of such cheap means of reaching renown and really believe, either by instinct or by the force of ensiom, that these are the only tokens of fame, because an_the surners, and are

rithal. so very easily had. It would delight us, more than any performance that has been undertaken, in the world of letters, in these times, to have some competent person task himself with writing a fit and truly appreciative history of the stands at the head of its own particular department of ives of the worthy unknown men-the men who pursue their destiny without all the time straining after some cheap public effect; who instinctively withdraw themselves from the glare of the public light, true individual character, and prefer to lead such lives as are fitted to their interior natures; the men often-

great criterion by which he is to be known, the only

rue standard by which his existence is to be finally

Leo Miller.

We take pleasure in bearing our testimony to the tal-

self and Prof. Grimes. We condially recommend Mn.

hear an able exponent of the new faith. No speaker

who has lately visited us has left so good an impression

An Outrageous Demand.

Most of the offences for which editors are imprisoned

er than they should be. A western member of the

rateralty assures us that he was thus persecuted for

elling the simple truth about a certain justice of the

insisted on his writing a gratuitous puff for the prison l

Eclodeon Services.

Sanday, 18th inst,

on the minds of Spiritualists as Mr. Miller,

trind.

WORSHIPING THE BOOK. On the occasion of the last anniversary of the substantial, because he has the popular applance on his American Bible Union, the subject of the Ravision eide. Let blue just do as ho likes once, trespective of of the Beriptures being under cousideration, the Presithis applause; and straightway all his provious merit dent of the Union, Roy. T. Armitage, D. D., made a shall go for nothing. This thing that goes by the speech, from which we extract the following :

shall go for nothing. This thing that goes by the name of popular favor, is only sounding brass and a tinkling cymbal; it will be raised against you as soon as for you, and with even less reason. So that it was a more profound saying of Enerson's than the erowd are aware of, that when the newspapers praised him he began to suspect he had somehow done wrong. It is a more difficult matter by far to maintain a steady popularity than to keep office under a series of political administrations; for the flux and reflux of the popular ides are not so frequent in polities as in the sufficience of every day. But, for all that, we need not cut ourselves off from popular sympathy, for that it is which holds us, like roots a tree, to the soil

It would be difficult to crowd more erroncous asisolated realms of his own soul, however skillfully its sumptions and absurdities into the same number of lines than are really contained in the above paragraph. has conjured out of history and poetry; the abiding Notwithstanding the whole Bible, itely, came through mortal hands-as every one believes and knows who is endowed with ordinary intelligence and common sense -yet we are gravely told, that the mere writing of its history is beyond the utmost canacity of mortals. The neople may certainly be pardoned for a diminished respect for the accuracy and authority of their clerical teachers, when a learned Doctor of Divinity promulof growth and maturity, to exertion and exercise. gates such preposterous notions on a special occasion. Again, according to the President of the Bible Union, the mysterions lines were not only "transferred to the minds of holy men," but a "mysterious movement of the Holy Spirit molded them into words with infallible accuracy." Such a result would not only demand Infinito Wisdom as the source of the intelli-

tion, a language of boundless comprehensiveness, and infinite understanding as receptacles of the truth reyealed. If such men could once realize how carnestly -and yet how vainly-they are striving to belittle God and his Word, we should hear no more about the several parts of speech as adequate to a free and full expression of the thoughts of the Infinite. Whether considered as channels or receptacles of inspired ideas, it appears to us that nouns, verbs and adjectives, afford rather narrow accommodations for the immeasurable fullness of the incomprehensible Mind, and but a small chance for anything like "infallible accuracy" in the interpretation of the Divine conceptions. There may be persons who still believe that the pens of Moses, David, Bolomon and Paul, moved in perfect docility after the Divine dictation;" also, that their pens were "absolutely free from the possibility of error." We aknowledge the amazing faith and childlike reverence of such people, while we

lamont the merelless crucifixion of their reason. Dr. Armitage annihilates, in one sentence, the inanite distance usually admitted to exist between God and even the most gifted of his inspired children-and he as readily interposes the same inconceivable distance between the ancient inspired Seers and their modern translators. In his judgment, it was an easy thing for the finite minds of those inspired Jews to embrace the truth of God with "infallible accuracy;" and it occurs to us, that the infinite space between these Jewish seem and the modern interpreters of their language, must render it extremely difficult if not impossible for the American Bible Union to afford us ony reliable conception of what they really meant by what

FOWLER AND WELLS' PUBLICATIONS. Messrs. Fowler & Wells are the well known publishers of three publications, namely, Life Illustrated, the Phreuological Journal, and the Water Cure Journal. These publications are widely circolated, and are valuable aids to individual growth and general progress. Each has peculiar characteristics, a distinct place, and

neriodical literature in this country. LIPE ILLUSTRATED is a weekly paper which aimsas its title may imply-to exhibit the several aspects and the different phases of life and thought. Its conwhich is never able to bring out the delicate shades of tents are, of course, agreeably diversified. A wide range of subjects-all suggestive of important practical tessons-is comprehended in this journal. All tonics times, of learning and deep wisdom, composing an are treated with becoming freedom and earnestness ; inner court of spirits, in truth, whose atmosphere is the contributions, for the most part, are brief, direct much too rare for the coarser natures outside on the and pointed; and the whole is intended to excite a surface, with names in the papers and on the banners, | natural interest and earnest thought. Its conductors to breath and live in. Such a testimony on behalf of aim to feed, clothe and educate the mind, rather than the solid qualities that underlie our social fabric, and to inflame the imagination, and to intoxicate all the of whose existence the mere popularity-hunters do not faculties. by those unwholsome mental stimulants. seem to be aware, is really due both to them and the that, in the end, relax the powers and lower the tone crazy times on which we have fullen; such a striking of the whole mental and moral nature. These who protest against the tumultuous, mobbish spirit of would have rational ideas of life, at much less cost ignorance and presumption, thus illustrated and than they can be obtained by experience, will be likely backed up, too, by noble examples, would do a needed to find them in such a vehicle of thought as LIFE ILLUS work in checking the spread of false notions, and the TRATED. desire for a hollow and resounding fame. In Phrenological science-it will not be denied-Mesars. Fowler and Wella, have been the leading inves-Sum it all up as we will, it amounts to nothing tigators and principal practical teachers, in this more nor less than this at last: if we can each day but acquit ourselves to ourselves, the great problem of country. Whether we regard the matter in its scientific or in its business aspects, they have occupied the human character is solved. This is the high end for which we are to live, and no mere shows of temporary ground so well, that they have had little or no occasion to apprehend anything like formidable rivalry, or sucequirement, whether intellectual, political, or pecucessful competition. The WATER CORE JOURNAL is niary, are sufficient to screen this deeply engraved an excellent paper, which will do more to promote thought from the once awakened spiritual vision. cleanliness than the strongest resolutions of the New Other things may be made helps, but they can never York Common Council; at the same time it must exert remain as ends. For let the man once gain his cheap purpose, is he content to rest there ? If he is diminutive a more sanitary influence on the public,-hody and mind,-than all the drug shops in the country. the public square does but make that mortifying fact The papers published by Fowler and Wells, are models more apparent, and straightway he gets the derision of typography, and faultless in their moral tone. The of all beholders. If he attains riches and is parsimonumerous books, issued from their press, have not only nions, even the town's paupers look down on him with been widely read but-together with their periodicalsspeechless, contempt., and rightfully insist that he is corer than they. There is nothing, absolutely nothing they have exerted a liberal and healthful influence on so large a portion of our people, that their effects are in the mere possession of popularity, unless it gravitates in the mind of the individual, to something else that plainly distinguishable in the currents of popular thought, and the aspects of the national character. is both better and higher, his state is worse than if he Their papers and books now and their way into every had consented to lay his head in the grave without little hamlet on the Continent. Their printed pages having his name spoken. Besides, the hurrah over the name is nought ; while the slient, sleady, spiritual are scattered like leaves of the forest; and like those which fall from "the tree of life," they are "for the influence of the act, the deed, the life, is everything, healing of the nations." and what a man at last accomplishes for himself, in a spirit of the bighest and most sacred selfness, is the

DISCUSSION OF SPIRITUALISM AT THE MELODEON, BOSTON, BETWEEN

LEO MILLER. ENO. AND PROF. J. STANLEY GRIMES. [Reported for the Banner of Light.]

Some little fime since, Dr. H. F. Gardner, of Boston ublicly challenged Prof. J. Stanley Grimes, a wellknown anti-Spiritualist, to meet him. or some person when he might substitute, in an oral discussion of better of an argument against the truth of the theory the subject of Modern Spiritualism. Prof. Grimes no- than there which have been trotted out into the arena cepted the challenge, and, Dr. Gardner having chosen, as his own substitute, Leo Miller, Esq., of New York, the debate proceeded, at the New Melodeon, opening stand, not strong enough to fall, and so have been on Monday evening. March 5th.

The following questions were agreed upon, between he parties, as the basis of the discussion:

1. Do Spirite of departed human beings hold intercourse with men on earth, as claimed by Modern Spiritualists f LEO MILLER, Affirmative.

J. STANLEY GRIMES, Negative, 2. Can the various phenomena known as Spirit Manifes-ations be satisfactorily and philosophically accounted for without admitting the agency of departed human beings f J. STANLEY GHILES, Affirmative, LEO MILLEB, Negative.

more than twenty minutes at one time, and that the debate should continue about two hours each evening. We have secured a verbailm phonographic report of the entire discussion, which will be published in paramhlet form. At the present we submit to our readers but an abstract of the first evening of this very interesting and important controversy, which is still in progress as our sheet goes to press.

Dr. Gardner having made a statement to the audience, of the circumstance of the challenge and its acceptance, and the rules of debate, the disputants proceeded to argue the first question agreed upon.

Mr. Miller onened the discussion, with an argument for the antecedent probability of spiritual manifestations. Taking the immortality of the soul, and the consequent existence of the spirit-world, as a motter conceded, he remarked upon the universal inter-dopendence and affinity observed throughout nature. Not a star in all the universe that does not affect, or is not in turn affected by, every other. Not an atom but holds relations of influence with every other atom in space. In physics, this is acknowledged. And so, too, is it in the realm of the soul. It is, a priori, impossible that spirits should exist in the universe, totally isolated from any other spirit. In nature there is no isolation. The course of history equally vouches the probability of spirit-intercourse. The Bible shows that during the first four thousand years of the six thousand during which man has existed, he was in habitual communion with the inhabitants of another world. The universal belief of mankind, as well in favorable notice of the work in the St. Louis Republimodern as in ancient times, in communications from the spirits of the departed, amounted to the strongest does not, in the "Footfalls," treat of modern Spiriteprobability in favor of the speaker's doctrine.

To this, Prof. Grimes replied, substantially-for we to not attempt to follow the exact course of the debate, but only to afford a sketch of the leading features-by lenying Mr. Miller's position in regard to the fionisolation of spirits from each other in the universe. If this dogma were well founded, how happened it that for so many thousands of years the Indians of America lived unknown to the remainder of mankind ? The communications of spirits recorded in the Bible, Prof. Grimes hold-and this was a point upon which he has much dwelt throughout the argument-were miracles, and not produced under, but in exception to the laws of nature, and, therefore, afforded no source of inforence in the premises. The universal superstition of man, in regard to the appearance of entirity, is. he cluimed, the result of ignorance, bearing the same relation to truth, in that respect, as popular functes in ancellightened countries, with regard to the operations f physical nature.

Mr. Miller then proceeded a stop further with his argument from sacred history, quoting the language of Christ, which promised to his apostles the power, on condition of belief in him, of doing the same wonderful deeds with himself. He then clied authority to show that, in the early history of the Church, and, indeed. until the fourth century, the power of working miraWhat if he Has !

The "religious papers," so called, are up to their chows in bliss of the reported gympastic performance of liev. T. L. Harris in London. The long article from an English paper, sotting forth, the recantation of that gentleman from Spiritualism, is published in nearly all of them, and in papers, too, whose readers. probably, long ago concluded Spiritualism to bo dead and burled, since no mention has been made of its existence, in their columns. Now we would nek the presiding elders of these veritable journals, what if Mr. Harris hos recanted ? We do not see that it is any of theologic combat, every now and then, for the past ten years-arguments that have been too weak to blown away by the wind.

What if Mr. H. has recanted, does that alter the truth ? What if ten thousand Mr. H.'s recant, shall such recontation weaken the faith of all Spiritualists whose faith is not founded on Mr. Harris, or any other man or men? These "religious papers" are very anxious to inform their readers of the recantation of persons known as Spiritualists; but it may possibly be that their readers have enough common-sense left-at least we are charitable enough to suppose they haveto know that their recantation does not affect the It was arranged that neither speaker should accury trath, or make the doctrine any the less true to any greater degree than the recontation of one Judas shook the faith of the early Christmans, or lessoned the truth of the doctrines of love to one another promulgated by Jesus of Nazareth.

It seems a very hard lesson for our opponents to learn, especially the class alluded to, that the hopes and faiths of every true Spiritualist do not rest on any being this side of God, nor on any revelation or book other than the revelation which that infinite Being has written upon the pages of that great Bible-the human soul-the leaves of which his hand turns for us as rapidly as we comprehend the meaning of that which is before us. When will they learn this? When they do, they will understand us when, in view of their pharisaical boast, "Mr. Harris has recanted," we remark. "What if he has?" J. S. A.

Mr. Owen's "Footfalls."

The Independent thinks the clergy ought carefully. to study Mr. Owen's book, but doubts whether the laity can be safely trusted with the "fascinating volume." The following is the editor's notice of it:

"We have read enough of this inscinating volume to say just here, that every minister who would know what theo-logical questions are discussed outside of the pulpit, and how these are handled, oug it to study it with care, and to refrain from asping, as yet, one word that would favor the indisorim-inate circulation of the book among these who know not how to meet its subtlic errors."

We suspect the true explanation of this is to be found in an opinion which we observed in a long and can, in which the editor says, that, though Mr. Owen alism, yet ... bis work is really one of the most powerful defences of Spiritualism which has yet appeared." Its circulation has reached six thousand in about seven weeke

Powders for Hemorrhage.

The Vegetable Powders advertised in this paper are epresented-by those who have tested their virtuesas eminently efficacious. We have the assurance of a distinguished lawyer of this city that they saved his life and restored him to health, when his physicians could do nothing to arrest the frightful loss of blood, which, for three days and nights, continued-at brief intervalsto be discharged by vomiting. If we may credit one half that is said of their surprising effects, prodence would dictate the propriety of having a box of the Powders in every family medicine chest.

Reported for the Banner of Light. BROMFIELD STREET CONFERENCE.

Wednesday Evening, March 7th.

QUESTION .- What is the Philosophy of the Soul's Progress ?. Dr. CHILD .- The subject of the soul's progress is, and has been, the great subject of all recognized religions throughout the world.

The aim of all religious is to make the actions of the soul cles, as it was then considered-the gifts of tongues, of good and excellent while it inhabits this tenoment of clayhealing, of prophecying-remained in the Church. At believing that by so doing the soul is made better-is better renared for its existence after death. The ground has always been taken, that the soul has been influenced for good or for evil by contact with men and things; that by had influences it is degraded and retarded in its progress, and by good influences it is advanced and elevated. Such is the octring of all desires that bear the name of "religion." All doctrinos I fully accept as being necessary effects of the soul's progress, no doctrino or belief being wrong to the cause that produced it. But all doctrines being manifested through matter, and, like all matter, being the effects of soul, are changeable and perishing; things by which the soul is not, and cannot bo influenced. We have housely and necessarily thought that the soul has been influenced by doctrines, and can be. But we claim at the same time, that the soul is a thing of eternity, which imo cannot chiliterato or destroy. If it is, how can it be infuenced by that which changes and perishes? I cannot see, if the soul is immortal, new things that are not immortal can have any influence upon it. How its effects, which are flocting and perishing, can in any possible way influence its progress, which is ciernal. The soul is unseen and eternal, we believe; then that which is unseen and eteral, alone must influence it, and be the cause of its progress. If the soul can be influenced by doctrines and beliefs; by wrong and cvil;" by human actions ; by the manifestations of human life in matter, all of which are ephemeral, "passpublication of the debate will create a wide spread in. ing away, passing away," then like that which influences it, t must be ephemeral, not immortal. By no human action is the soul made better or worse; by no human voice, or human hand, is the soul advanced or renal is the soul, to be influenced by things of time; by dectrines, beliefs, preaching or writing; by the friction of matter, its rise or fall, its riches or poverties, its glory or its degradation. The human soul | the immortal, beautiful soul f Triumphant over death and hell, it must tise-and surely over all the flecting things of carth also, it must rise, tri-

Cassell's Illustrated Family Bible.

We have received Part One of this elegant serial. We say elegant, because it is faultiess in style and exe. cution-unsurpassed, we may safely say, as a specimen of "the art preservative of all arts." The work is to be published in forty-eight parts, monthly, at the extremely low price of fifteen cents a part, of thirty-two ents of this gentleman, who has won great favor with illustrated pages. Two hundred thousand copies have all our friends in Boston. by his presentation of the already been disposed of in London. Mesars, Cassell. claims of Spiritualism, during the debate between him-Petter & Galpin, the publishers, have opened an office

The Spiritualist Lovee.

American edition of this work.

The dance at Minot Hall on the 29th ult. was one of the most harmonious gatherings we have ever attended. The next party of the course will be held at the same ousist of telling the truth about people who are no bet. Hall on Thursday evening, the 22d.

Geo. A. Bedman in New Orleans.

Lotters and printed slips have been received by us peace: and his incarceration was by no means the from New Orleans, containing an expose of Mr. Redmost trying part of his painful experience. To fill up man in that city, too late for us to examine and comthe measure of his wrongs, the presumptuous jollor ment upon this week.

nr The Discussion between Messre. Grimes and Miller at the Melodeon. during the last week, has Miss Do Force will lecture at the Melodcon next been extended to Monday and Tuesday evenings. March 12th and 13th. #

luat period, the Church became corrupt, and these powers were lost. He therefore held it incumbent ipon his opponent to show why, the same conditions being observed, the same results should not follow. low, as then. To this argument, Prof. Grimes answered, again deny-

ng that the miracles recorded in the Scriptures were the result of the operation of the laws of nature. To the question of his antagonist, why the laws in accordance with which the power of working miracles once existed should have been changed or revoked by the Almighty. he answered that he did not know why it was: he knew merely the fact; that he was not in the counsels of the Almighty. To say that God had not power over his own laws was a covert Atheism. He ridiculed the assumption that the power of working miracles, which had ceased in the Church from its corruption, should have been manifested to our own time through the persons by whom Modern Spiritualism was first made known. Such was the sum of the first stages of this interesting debate. Our space prevents us from following them further. Both the disputants displayed much acuteness and ability, and we do not doubt that the terest. Certainly, a more spicy public discussion has not often been elicited upon any subject.

Prof. Grimes is the ablest opponent in the lecture field; and it is presumed he has exerted himself to the larded in its ciernal progress; no deed of human life can atmost to present all the objections which can be raised stay its upward march, or help it on. Too mighty, too eferto Modern Spiritualism. In our pamphlet edition of the report, both sides will be given in full-every word snoken will be given-without the slightest alteration, and hence this book will be the most valuable textbook for both opponents and disciples of the now faith. Mr. Miller's argument is replete with well authenti umphanti Seed of sternal life, planted by the finger of God cated and startling facts. The copy is in the hands of in his own garden, to bloom in unfailing freshness forever I. the printer, and the work will be pushed forward with all the dispatch possible, as per aunouncement in another column. Our friends will please order at once. Single copies, twenty-five cents; sent by mail, postpaid, on receipt of this sum.

Light, more Light.

If the new light mentioned by some of the French Journals does not belong to the genus ignes fatui, it will be available for other purposes as well as for photographic operations. It will be of essential service in microscopic investigations and exhibitions, whichin the absence of the unclouded solar ray-now require the hydro oxygen light, the production of which is attended with considerable trouble, and, in unskillful hands, with no little danger.

A NEW DISCOVERY. -- The French journals announce a great invention. It is an artificial light, so wonder-fully luminous and steady as to supply the effect of the most brilliant noontide son in all photographic operations. The light being contained in a portable appara-tus, portraits can be taken at private residences, even in the darkest room, wholly independent of the state of the atmosphere; and those parts of the cathedrals, or other picturesque architectural monuments, where the light of the sun never penetrates, and which, in consequence, have been, until now, wholly shut out from the photographer, will be as accessible to the artist as any part of the exterior.

Mrs. Conent's Beances. For particulars see advertisement.

Grant us, oh God! thy peace.

- That we may live, and smile, and die : With outward things be satisfied;
- Learn that spirit only is reality
- That parseth not away;
- Remembering that all begins and ends in heaven, Our birth-place and our everlasting home.

Mr. Enson.-Dr. Child is not sufficiently clear in what he says. His position needs explanation. Man is a trinne being, consisting of soul, spirit and body. That part of a man which lives after death is his soul, his intelligence The spirit of man is the divine influx which is made manifest through the soul. This comes from God.

I do not agree with Dr. Ohlid, that nothing external can advance or relard the soul's progress. My experience has been to the contrary. I think that all things around us may affuence the soul to a greater or less extent.

Mr. Edson related some instances to show wherein he thought that the soul had been progressed by outside infu-CDCCS.

Mn. Sroongn .-- I think that the mind constitutes the scul. Our intelligence, our feelings, our affections, make up our souls. It is the increasing of these powers that we may call the growth of the soul. Dr. Child says that the soul is not affected in its growth by things around it. I think it does grow by external influences. The body, by proper culture and exercise, is improved in its growth; and as it is with the body, so I believe it is with the soul-external influences improve its growth. Everything that the mind takes cognizance of influences its growth.

I believe that the chief ovidence that we have of the immortality of the soul, is in the argument that matter is indestructible, and if matter is, it is claimed the soul must be. An

at No. 37 Park Row, New York, for bringing out the

BANNER OF LIGHT.

woold seem vary small and insignificant without it.

Ma. RICHARDSON .--- I have been tanght that the soul is the I think there is a great difference between the mind and the soul; the infant is born with a cout, and by education and life never dies, but grows in quality forever. I believe that the good soul has the worst exterior, and the

bad soul the best. REV. MR. THATER .- I fully agree with the last speaker,

agree with Mr. Edson, which is also in perfect agreement with the teachings of Paul, that man has a soul, body and spirit,

The soul is the life of a man, and from the soul comes first the body, then comes the mind. A seed cannot produce anything unless it has in it the germ of life. The soul is the seed of stornal life. I nover heard of a child being born with a mind. I agree with Dr. Ohlid, that the mind is the effect of the soul. Precisely how this effect is produced, no one can say. There could be no mind without the soul. The soul is the base of the whole superstructure of intelligence, Yet, notwitbstanding the mind is the effect of the soul, it is my impression that the mind does influence the soul. I be-Heve that the mind will exist with the soul forover,

. Mr. LEONIRD.-We want study and experience on this subject as much as we do about material operations.

In my daily and almost hourly communion with spirits, I learn that there exists a great diversity of opinions, and I attribute this is different experiences. The journey of life is long, and we have many experiences to pass through.

I bolleve that every particle of matter has life and significance in it. Where, we ask, did this life come from? From God, who is unseen, but whose works are full of wisdom. Life is latent in the minoral kingdom; it becomes visible in the vegetable kingdom; it is manifusted still bigher in the animal kingdom: and then a still higher development of life is manifested in man. This we call the soul; and this soul we have evidence lives after death. When we come to a conscious recognition of the immortality of the sout, our spiritual up ture is constantly becoming larger, and our material nature growing loss. I have positive evidence that my soul can live out of my physical body, and I will tell you what this evi dence is. Not long since, in the slience of the night, my spirit brother came to me, and by his aid and my own will lingness, my spirit left my body and was completely separated from my body-so far as my consciousness could discern-the same as if death had taken place. What I saw and experionced was unuiterably beautiful: I conversed with my brothe rosly, tangibly; I caught glim; see of the spirit-world, that seemed more real and far more beautiful than anything of earth. I never saw a spirit when in my body, but here I saw spirits and spiritual things, really and positively. I was told by my brother that this separation of my spirit from my body was only temporary ; it was given ma only as positive evidence of the continued existence of the soul after it goes out of the body; that I must return to my body for a little while, and faithfully finish my carthly mission. Words cannot express the regret I fult at being obliged to resume my earthly existence. A sense of duty only made no resigned.

In this unaccountable separation of soul and body. I have positive evidence that the soul still lives, and lives in a better world, without the physical body.

Ma. DEAN road a short poens, which evinced stirring thoughts of Reformation, and sont forth solid facts.

The Court of Death,

. Ay

67

It was some forty years ago that the great American artist, RENEMAND PEALS, on casually taking up Bishop Portous's descriptive Pealm-wherein Death is represented as enthrough amidat the gloom of his subterranean empire-conceived the idea of his chef d'œuvre, The Count or DEATH. Our first examination of the original nicture, and the great moral lesson involved in its allegorical significance, served to awaken a peculiar interest. We regarded it as a deoply impressive sormon, and its author as an eloquent and foreible preacher, speaking from the shoul canvas, and through the ere, to the understanding and the conscience. Benjamin West's monstrong conception of Beath, as a grim and finshings skeleton seated on a palo horse, is clothed with unnatural and unreal terrors, that must at once offend the judgment of the philosophic mind, while it excites the fours of the ignorant and shocks the nerves of childhood. The percented imagination of the heathen world never conceived of a more frightful plo-Wra and so far as woknow-no Pagan's hand has yet fashioned-on canvas or in sculptured forms-a more repulsive Ideal with such terrible intensity and power. But the feeling of disgust inspired by West's "King of Terrors," is never excited by Peale's Magistrate of the Shadow Land, and the figures so graphically portrayed at the bar of his Supreme Court. The artist teaches his great moral lesson by pictorial illustrations which at once excite our surprise and admiration. Our purpose will be best subserved by a descriptive

rathor than a critical notice.

other argument of the soul's immortality is, that this life is festilance. The general expression is indicative of fearand one hand is over the mouth soif inlended to keep out the pestionial vapors. Famino and Postilence are approlife of the individual, and this scents to no very reasonable. priatily represented in this connection, since they usually follow in the train of War.

On the extreme left is Configration, hearing aloft in either built willow acquires the mild. The growth of the mind is hand a flaming torch. The action of this figure is remarks, the cultivation of the soul. This cultivation, I think, the soul bly fine. There is something so exceedingly lifelike in the does not loso at death. Acquired knowledgo, I believe, is at form and attitude, that wo are almost persuaded that it is oternal property of the soul. The soul of creation is the life ustuated by human passions. Bits gets before the warrier to of creation; the soul of a man is the life of a wan, and this light his path as he rushes on to the deadly strife. In this group the spirit of War and the terrible colls' that follow in its train are vividly and powerfully represented.

The volaries of pleasure-when they commence to reap the harvest of ruln-ratire and are but dimly seen. While these that the sout is not the mind, as claimed by Mr. Speener. I who occupy the dark part of the picture are obscurely represented, Old Age, supported by Virtue, Faith and Hope-all expressed by the same angelic figure-appear in a clear and

cautiful light. But it was not merely to improve the gencial effect of the whole composition, that the strong lights and deep shadows were thus distributed. Independent of any consideration of this nature, there is a manifest propriety in this arrangement. It may indicate their diverse disposttions and characteristics, and the lives they respectively lead. The lawless, victous and abandoned, dwell in a land of shadows. Olouds and thick darkness are round about them; while "the pure in heart" are at peace, dwelling in "the light that shineth brighter and brighter unto the perfect day." Our attention is called to this illustration of Amorican Genlus, at this particular time, by the publication of Dr. G. Q. Colton's fine chromo-lithographic print, which not only

represents Mr. Peale's great picture in the number, outlines and grouping of the figures, but also in color, expression, and general artistic effect; in all of which the fidelity to the original is so romarkable as to have sceured the unqualified approbation of Mr. Peale himself, who pronounces it " an accurate and admirable copy of the original Painting."

The print-which is sold at the low price of one dollarmay be securely forwarded to any part of the country. When ordered to be sent through the mail, the price-including postage, which should be prepaid-is one dollar and twelve cents. Address G. O. Colton St Park Row : or. If more convenient, it may be ordered at our New York office.

ALL SORTS OF PARAGRAPHS.

227 We shall publish in our next (saue an original story, from the pon of Opholia Marguerito Gloutman, entitled, "TOFMANIA; a Tale of France and Italy,"

237 A letter from Bro. N. Frank White, dated Plymouth March 7th, we shall print in our next.

"Ancient Glimpses of the Spirit Land," No. 7, next week. DEA. WILLIAM CAREDTHERS, for many years a resident and rominent citizen of Balisbury, Mass., committed suicide by hanging bimself in his slore on Tuesday afternoon last, at bout 2 1-2 o'clock. He was fifty-six-years of age.

From a communication in the Villager from John G. Whit-iter, we learn that Mr. O. was a native of Scotland-his grandfather and father having been ministers of the Gospel in his pative town. The former had at one time as publis, two boys, who afterwards became famous the world over-Thomas Carlyle and Edward Irving. His elder brother, John J. Carrothers, D. D., is a minister in Portland, Mo.

Ho had an extremely sonsitive organization ; enjoyed keenly, and as keenly suffered; the least word of repreach or censure painfully affected him; he was ill-fitted for the trials of his allutment. As Lockhart says of Scott's friend Erskine. he had the heart of a woman, her enthusiasm, and some thing of her weakness." To those who knew him most intimately, it is not strange that a complication of trials, (promient among which was a distressing family affliction,) disturbed at last the balance of his mind, and left him, who had done so much to console others in their suffering, the helpiess victim of his own.

There is great excitement in Westford, caused by the vaccination of persons with impure vaccine matter, which has caused the death of several oltizens of that town. The matter was obtained of Dr. Clark, Boston city physician, and applied by Dr. Buttrick, of Westford. The question under con-sideration by the Medical Faculty is-" Did Dr. Clark send inferior matter from this city, or did Dr. Buttrick keep it in a dissolved state until it became putrid before he applied it, and thus poleon his patiens?"

DISTINGUISHED VISITORS .- It is stated that a suite of twenty noblemen and distinguished gentiemen will accom-pany the Privoe of Walce on his visit to Cauada this Spring. it is said further, that the Duke of Cambridge, the Duke of Newcastle, and Major General Bruce, will be among the notabilities on that occapion.

This reminds us of a bit of fun perpetrated by a comio actor, who whilom stopped at the old Exchange Coffee House. One morning, meeting M'Gill, the landlord, in the office, he said, abruptly-"Make out my bill, sir ; I shall remain here no longer."

"What is the trouble ?" inquired the landlord, who in his turn became excited. "Ob, nothing," replied the actor, "only I wish it distinct-

ly understood that when I pay for a room for myself exclu-

vestel and the bodies of her passengers and crew. The Halifax Journal says: "From what we can loarn in regard to the position of the wrecked vessel when last seen, she must have struck about infinight, when all but the watch on deck were in their beds, and thus, probably, they perished." A PLEASANTRY FOR THE POPE -A distinguished foreign ersonoge, being asked by an Englishman if he intended to ake away the Pope's possession's, replied, with pleasant nalvelo, "I cannot tell, mon ami ; mais I may take Vol-I-can!" Punch.

OLD LADIES AT & HOME .- There are fifty-seven old ladies in the "home" of the association for the relief of aged ladigant famales in Boston, whose average age is seventy-four HGTI.

Know yourself, and you know everything that is worth nowing.

England is a country upon which the sun never sols. America is a country that grows so fast that no surveyor can keep up with its growth and give a correct map of its outlines. Young ladies should remember that oranges are not very apt to be prized after being squeezed a number of times. Lies are billiess swords, which cut the hands that wiel

NATURAL HISTORY .- Messry, A. Williams & Co., have re cived from Routledge & Co., Londov, part XI of "Wood's Ilustrated Natural History."

The Prusalan government wishing to change the marriage aw, lately brought forward a project to accomplish its end. The "first chamber" has rejected the project, and resolved that there shall be no civil marriages in the kingdom, by which is meant, not that matrimony is an uncivil thing, bu hat its obligations shall be of a strictly religious character. This would not suit countries where divorce is an institution

- I know a maiden-locks of floasy gold Upon a breast of snow descend and part;
- But, ah! like snow, that swelling breast is cold. And bides within an adamantine heart,

From whence no tendor sympatics can start-A barren rock-no words, po tears can movol Like some divine, soul-trancing work of art.

She is-so fair, and yet unknown to love.

The Committee of the friends of Homes Mann, to whom was entrusted the procurement of a statue, to be placed in Boston, have decided to give the work to Ball Haubes. Bater Dialogue .-. "Bam, why is your head like the

moon ?" askee Digby. "Can't say. Why is it?" "Bocause the moon is supposed to be inhabited!"

"Now allow me to ask you a question, Digby," said Sam omewhat agliated. "Certainly, Sam." .

" Are you a skillful mechanic?"

"Yes, sir," ' "What can you make ?""

"Oh, almost anything in my line."

"Can you make a devil?"

"Cortainly; fust put up your foot, and I will split it in ass alteration," [Exit Sam, in a rage.] The English papers mention a dinner and dessert service belonging to a right reverend bishop, which cost \$60,000. Such a "zervice" would have astonished these primitive

bishops who lived on locusts and wild honey, and fed the multitude on few loaves and fewer fishes. There were nine deaths in Boston fast week by small pox.

TASTS. For what is taste, but the heart's carnest striving After the beautiful in form and thought? From the puro past a nicer some deriving. And ever by fair nature taught.---Mas. Alexanden.

A NARROW ESCAPE.-At Louisville, last week, a man took audanum by accident, which induced a state of come, and his friends supposing him dead, made all the arrangements for his funeral. The sermon had been preached, and the coffin lid was being screwed down, when Mr. Morris "came to," and by vigorous kicklog denoted his desire for release.

Why is a wicked old man like frivelous conversation? B auso he's bad-in-age.

It is doing some service to humanity to amuse innocently and they know very little of society, who think we can beer o be employed either in duties or medilations without any relaxation.

"Father," said a young lisper, of some three or four suc "Oh, my son," replied the parent, "that happened a long

time ago.' "Wath we alive then ?" persisted the anxious inquirer.

"No, dear," was the reply; "the flood we read of in the Bible, happened many thousand years ago." "Well, now," rejoined the boy, in great disgust, "thath too had! I thought Tom Madigan (another youngster of the same ago,) wath fiblin. He theid to me thith morals' that

o wath there then, and waded through." FAST DAT .- Thursday, April 5th, is the day appointed by Governor Banks for the annual Fast in Massachusetts.

SYMPATHY, eart that bloods The heart th

New York Matters.

The Committee have made angegements for speakers at Dodworth Hall, until May, as follows: Jason P. Walker, of Gloup's Valls, will speak March 16th and 20th ; Mrs. Urish Clark, of Auborn, April 1st and 8th ;

G. B. Etchlins, of Rechestor, April 16th; N. Frank White, of Troy, April 22d and 20th. Audrow Jackson Davis has drawn crowds to hear him.

Many are walling with impallence to again hear Brother Walker. The theological church last one of their brightest luminaties when they slienced Mr. Walker on account of his spiritual convictions. He had many admirers and friends. who endeavored to dissuade him from preaching Spiritualtent to his congregation. He was with us on the ninth and sixteenth of October; and no speaker at Dedworth Hall for the past year has been more carnestly called for, by these who eard his cloquent address, " The Movement of Faith which Follows its Suspense."

The spring promises an additional lecture room for Spiritual discourses. It is wanted; for frequently we have been obliged to fose the presence of many of our friends, whom we would have warmly welcomed, for want of accommolations.

Yours truly, A. E. LAINO. New York, March 8, 1860.

PUBLIC CIRCLES

SPIRIT MANIFESTATIONS, AT THE BANNER OF LIGHT

Drawing-Rooms.

Raving fitted up spacious rooms on the second floor of the building No. 3 1-2 Bratile street, for public spirit manifestations, we announce that circles for

TEST MANIFESTATIONS brough the mediumship of

ADA L. HOYT.

will be given at the above rooms ON TUESDAY AND FRIDAY EVENINGS,

until further notice, commencing Friday Evening, March 16th, at 7 1-2 oclock, P. M.

Admission 25 Cents.

MISS HOTT will give private sittings at the same place, svery day, from 9 A. M. to 6 P. M. TRENS 50 CENTS FEE HOUR YOR MACH PERSON PRESENT.

MRS. CONANT'S OIBCLES.

Our usual circles for the reception of measures from anirits, for publication in the MESSENGER DEPARTMENT of the Banner of Light, through Mas. J. H. CONANT, will commence on Tuesday afternoon, March 18th, and be continued every following Tuesday, Wednesday, Friday and Saturday after hree seconds. I never saw a chap in my life who required noons, at 9 1-8 r. x. Doors closed precisely at this time, and no admissions after.

Afternoon Circles Free.

THURSDAY EVENING OIROLES. At the urgent solicitation of persons who cannot attend our afternoon circles and who are desirons of witnessing this phase of the phenomens, we hope to be able to give a circle on Thursday avoning of each week, instead of the afternoon circle heretolore given.

Admittance 25 Cents. Notice will be given in our next paper definitely on this

point

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street. He will also answer calls to lecture. 41 Mch 17, IN PRESS,

AND WILL SHORTLY BE PUBLISHED,

THE GREAT DISCUSSION

OP - S SAME MODERN SPIRITUALISM, BETWEEN Prof. J. STANLEY GRIMES AND LEO MILLER, ESQ.,

WHEELER & WILSON'S

SEWING MACHINES.

63

Marine and Aring aring and Aring ari ently recommond. Having seen so favorable regula from their use, in our

when and the households of our friends, we are desirous that helr benefits should be shared by all our brethren, and hence have interested ourselves in their behalf.

with deat wience, your produten,		
ABEL STEVENS,		THOMAS CABLTON,
JANKS FLOT.		J. PORTER.
DANIEL WISE.		J. BENJ, EDWARDS,
DAVID TRARY.		WH. A. COL.
March 17.	297	

HOLLOWATS OINTMENT SHOULD BE AT HAND for instant use in every family, as it promptly relieves the pain and throbbing of cuis and brukes, subdues the in-flammation consequent upon fractures and dislocations, and is safe and infailible application for sores and eropitons. Sold at the manufactory, No. 80 Malden Lane, New York, and by all druggists, at 25c, 35c, and \$1 per pot. 1 p. March 17.

PROF. NOYES WHEELER, PHOF. NOVES WHEELER, SOIENTIFIC AND GLAILUVYANT PHRENOLOGIST, 00 Court street, corner of Hanover, Boston. Phrano-ogical examinations; written delineations of character, with barte; adeptation to business, and the sick healed. March 17.

JUST PUBLISHED, JUST PUBLISHED, PLATO'S WORKS.—THE DIVING AND MORAL WORKS or PLATO, translated from the original Greek: with In-troductory Notes and Dissortations. First American, from the sixth London edition; revised and corrected from Syden-ham and Taylor. Largo 12mo, cloth, \$1.28. Nailod, from of postago, by C. BLANCHAED, publisher, 70 Masau street, New York. Iw March 17.

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March 17. If I. GREEN, OF CORTLAND VILLAGE, N. Y., WILL forward, freedpostage, on the receipt of the publisher price, any one of the published works of Emerson, Parker, Lydia Maria Child, Andrew Jackson Daris, E. H. Ohapin, Henry Ward Beecher, and George W. Curtis; also, Footfalls upon the Boundaries of Anothor World, by Robort Dale Owen; and the Life of John Brown, by Rodpath. Guzen keeps for eale a general assortment of liberal re-ligion books, Unitarian, Spiritual, Universalist, etc., etc., March 17. Ibw

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NAVIGATION, BOOK-KEEPING, WRITING, A.Nil 24 the hranobas of a comulcic commercial educa-A. (1) 24 the hranobas of a comulcic commercial educa-tors, 90 Premont street, where Catalogues of reforences, terms, 20, may be obtained. Open day and evening to atu-dents of both soxes. Stationery free. Remember the No., 90 Tremont street, and that this institute has no connection with any other of a similar name in Boston. M. P. SPEAR, A. M., GEO, A. SAWYER, Principals. Dec, 17.

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Dec. 17.

In the contro of a largo cavorn DEATH is sealed as the ely. I don't wish you to locate any of your ants then

chief magisirate of the under world. The figure is in shadow, and there is an indefiniteness in the outline that may represent our imperfect conceptions of the subject. Every feature in the face of Death is 'expressive of atoraness of di position and the inflexibility of purpose that daternines his irrovocable ducrees. His right arm is extended in token of his authority; and, to indicate his dominion over the race the right foot is placed on the manly form of a Youth, who has just fallen while clothed with the strongth and beauty of his early manhood.

In the center of the foreground, and directly in front of Death, are the sluggish waters of Oblivion, surrounding a parrow spot of ground that Bily represents the brief period of circumscribed sphero of mortal existence. The body of Youth -the earthly form of his being-is confined to this narrow space, while the head and the feet touch the lethean waters on either side, to indicate the mysterious origin and uncertain destiny of man.

At the right, and partially in front of Death, Pleasure represented by the figure of a young female, whose surpassing beauty rondors her influence irresistible. She is the youthful Venus of the picture-corrupt at heart, yet in exter nal appearance, in form, feature and expression, beautiful beyond comparison. Bue is in a kneeling posture, and in the act of dipping wine from a vase. The smoke of hor incense is according in a direction to conceal the dusky form and the grim visage of Death. Thus the artist suggests the idea that shoso who drink from the cup of Pleasure, who are allured and enplicated by her soft blandishmonts, do not see the destruction that is before them.

"At the right of Piensure the next figure is that of an elegant yould, who already feels the power of the Enchantress." He has taken the contents of her glass, and the offents are plainly perceptible. His countenance is yacant his eyolids have fallen, and the whole muscular system appears to be reinxed. The next figures are Suicide, in the act of drawing a dagger from his heart, and Remorse with her face buried in her hands. Still further to the right of Death are figures representing the various forms of Disease conse quent on a life of intemperance and sensuality.

On the left of the imperial Magletrate, the first figures represent Old Ago supported by Faith. A venerable Manwho has been temperate and rightcous in all things-is bonding under the weight of many years. The faded purple -the emblem of worldly power-is falling from his shoulders, and he is just ready to step from the brink into the oblivious stream. He is not alarmed, and sees nothing terrible in the presence of Death. His hour has come, but he is not dis quieted. There is a serono and benignant expression on the face of that Old Man; his hands are extended as if he would express a cordial welcome, and a heavenly radiance encircles his brow. Failb-in the form of his virgin daughter-is by his alde to sustain him in his last moments. Sho is angell in form and feature, while the expression is sad yet exquisitely beautiful. The elight shade arises from the con solousness that she must part with her sire. In this trying moment her over are turned to heaven with an expression of plous resignation, and she is supposed to be saying, "Thy will ba dona " 🕈

14

Farther to the left the attributes of War are personified, in the figure of a tall and graceful chief. His lofty mion and bis firm and resolute step, no less than the deep impress on ; every feature, indicate the presence of an unsanctified am- Texas; they will leave on the 15th of March in vessels direct billon and the dominion of a revengeful spirit. In one hand to the mouth of the Misslesippi. Captain Palmer takes comhe holds a shield to protect his own person, while with the i mand. other he grasps the sword still wet with the blood of his last THE BOSTON EVENING TRAVELLER is rapidly increasing in victim. He has just shaln a soldier, and the helpless widew circulation -- as it should. It is edited with remarkable abitand orphan are prestrate inneath his fron iread. Behind ity, and is consequently on the high read to fame and fortune. the Warrier is Bamine, a ghestiy figure, with parched lips Tin Loss or THE HUNGARIAN.-Halifax papers of March , and the skin shrivelod on the bones. The next that follows Ed, state that a pumerous corps of divers had reached the

Oh, narrow heart, that holds the blighting areed, "That God is just and human nature vile!" Ignoring in thy thought the vital seed, Untouched by kindly sunshine all the while-What though the garments consecrate to faith,

Sweep in humility the altar stair, And lowly prayers the meak believer saith, Rise with thy mock'ry on the perfumed air ; Oh, wear in mem'ry of thy own deep need The charm of faith that will not be o'erthrown And lot the beautiful, in thought and deed,

Evoked by good, shall spring to meet thine own. Pure eyes once lifted to a sinless heaven, Bond nevermore unto the grosser sod.

And through the light in spirit-haptism given, See in each human soul a trace of God I

NAUTICAL SCHOOL .- The work of preparing the ship Massa chusotts for a Nantical School is going on. She lies near the People's Ferry at East Boston, where she is having the proper barths put in, and all things needed for the purpose

The RESPERIAN, published in San Francisco, we have often had occasion to allude to as one of the most enterprising and ontertaining monthlies published in America. As an induced ment to clubs, the publisher offers a superb sewing machine, with mahogany case, for one hundred new subscribers: for seventy-five new subscribers, one of Wheeler & Wilson's best sewing machines one plain table; for fifty now subscribers, a splondid gold watch. Address Mrs. F. H. Day, Editor Hes orian, Ban Francisco, Cal.

The city of Beston has just lost a case in the Superior Court, and will have \$1000 to pay to Mr. Henry W. Morse, whose wife fell on a slippory sidewalk, in Harrison avenue, a year ago, and was pormanontly injured.

The overland mail from California brings news of great excitement regarding rich silver mines that have been discovered in that State. Much activity prevalls among the miners.

Mrs. Lucy Hill complains in an Arkansas paper that her hephow has trampled upon her rights and feelings. The receless reacal should n't be allowed to trample upon his preceless rascal show unt-Hill,—Prentice.

Roy. Dr. Huntington, formerly Plumer Professor of Theology at Harvard College, has become ovangelized, and taken orders in the Episcopal Church. President Folton has neminated for his successor Rev. Dr. Peabody, of Portsmouth, N. H., chief editor of the North American Raview

The U. S. House of Representatives have got a Chaplain at st. We hope to see the effect of Dr. Stockton's ministra tions on the life, walk, and conversation of every Represenlative. There are some members who are so affected, at limes, that they can't walk uprightly. So says the Traveler. We were visited in our sanctum, recently, by an editor of a country newspaper, who was much surprised on beholding the vast amount of original matter in our "pigcon-holes." But-(we must say itl)-shortly after his withdrawal, we missed our only pair of selesors | However, it was all right-Lwas his condition / He probably needed them-we did n't. Maine folks, financially, are in a Dek of trouble.

General Scatt has issued orders for the movement of five hundred troops from the northern stations to the frontier of

• The father and the daughter of the artist were the living wreck of the Hungarlan, whose investigatious may lead to forms from which Old Age and Fath were painted. some important discoveries in regard to the loss of that From any stroke of fate, or human wrongs, Loves to disclose itself, that listening pity May drop a healing tear upon the wonnd,--[Mason;

NEWSPAPER INFLUENCE.-The newspaper wields an enou ous influence for good or evil, and wee to the man at the head of the influential press who abuses his trust, by dissent justing that which is baneful to the common mind, instead of that which is clevating and pure. West not rightly directed, is permissions; for as it makes a good cause better, so it makes a bad cause worse.

Daspise nothing because it seems weak. How far does a man go when he goes to hell? Why, what lways somebody else that goes there.

Take I, my, me and mins out of language, and language would signify but little. Take you and your, thes and think ont and with the exception of epithets of condemation, i would alter it but little.

"A thousand years scarce serve to form a State

A thousand yours could be to the or the states, An hour may lay it in the dust: and when Oan man its shattered splenders renoves. Recall its virtues back, and vanquist time and fate?"

Lot your wit be your friend, your mind your companies ad your tongue your servant.

NEW CENTS .- (NOISANCE I) -Last month nearly one millio nd a half of now cents were leaved from the Philadelphin MIDL

Lotter from Mr. Mansfield.

DEAR BARNER-I have long neglected to write you for easons I have meatly depended on these with whom I have con laboring to furnish you accounts of my usefulness (i

my) among them, rather than write you myself. I will say I left BL Louis Monday last, in which place I feel good work has been wrought through my foeble instruientality. I came to this place two days since, by invitation of the progressive minds of Memphis-not only by these who profess to be Spiritualists, but these who are in high church

tanding.' There are many, I learn, in this place, as well as heir Sabbath gatherings; yet they dare to openly avow

their full belief in the communion of the spirits of their do parted. I am now stopping with Dr. Samuel Gilbert, the forld renowned and most successful physician in curing

he Cancer. He is a bold, featless advocate of what he terms to be truth, though an active, and, I may well add, a very zealous advocate of the Methodist Episcopal mode of orchip; he manly proclaims to whoever interrogales him on the subject of Spiritualism, his full and undoubted beller

in spirit communion. The doctor came to me immediately fter my landing from the steamboat and out of the abur lant goodness of his heart pronounced mo his guest while I remained in Memphis. He took me into his carriage, and w care soon at his princely mansion, just at the borders of th sity. Though I have met with kludly greetings from these n other places whom I have been called to labor among, and or which I over hope to be grateful, yet I have not, in all my travels, met such hospitality as was tondered mo by Dr. libert and his lady. How long I may remain under his pospitable roof, I am unable to say at present, but dare say I may remain one week longer hero and among the friends in demphis before I proceed to New Orleans. The good work a swoeping all before it that is in the least calculated or inended to retard its progress.

Fraternally yours, Memphis, Tenn., Peb, 11th.

Answers to Correspondents.

Our correspondents must have patience. By-and-by, when ro enlarge the folds of our BANNER, all will have a hearing, ro hope.

J C. H., BUFFALO,-Your communication is on file.

AT THE MELODEON, BOSTON, Every evening during the second week in March, 1860.

Questions: Contractions

1. Do Spirite of departed human beings hold intercourse with men on earth, as claimed by Modern Spiritualinte t

2. Can the various phenomena known as Spirit Manifestations be satisfactorily and philosophically accounted foolish question! A man nover goes to hell himself-it's for without admitting the agency of departed human beings ?

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ENLARGEMENT OF THE BANNER

March 17.

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In order to make room for all out friends who have long desired to be heard relative to their own experiences in the columns of the BANNER OF LIGHT, and to furnish a still greater variety of reading matter for our tons of thousands of subscribers in all quarters of the country, we have determined, on the Sist of March, and with the commencement of the NEW VOLUME, to

ENLARGE OUR PAPER

by Two Columns on each page! We shall add one column most others I visit, who do not meet with the Spiritualists in to its width, and lengthen the whole page three inches, thus giving

TWO NEW COLUMNS TO EACH PAGE, er, in all

SIXTEEN COLUMNS MORE: Wo shall, by this arrangement, be freed from the necessity of using the small type which has troubled so many of our readers, and hence

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Vol. XII of the Present Year. Will contain series of articles on the following subjects:

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rops, as substitutes for grass corps in the South. MANIPULATION OF SUGAR, its growth and manufacture. ADVANTAGES OF DEEP OULTURE, including Underdrain.

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Now York Clify. Bpecimen numbers sent free of expense. The WORKING FARMER and BANNER OF LIGHT will both the furnished to new subscribers for \$2.25 per annum. Jan. 21.

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March 17.

J. V. MARSFIELD.

Without key or key-hole.

The Messenger.

Hach mussaroin this feyariment of the HANNEN wools in was spoken by the spirit whose name it bears, through Mrs. J. H. GONANT, while in a state called the Trance Blate. They are not published to a scount of literry morit, but as seels of spirit semmunion to these friends to whom they are ad-

of spiriteominumon to those tricting to whom they mean dressed. We hope to show that spirits carry the characteristics of their earth-life to that boyond, and do a way with the errono-ous idea that they are more than since the spiritworld as itis-should loarn that there is earlies wellss good in it, and not specifies public should know of the spiritworld as itis-they be public should know of the spiritworld as itis-should loarn that there is earlies wellss good in it, and not specifies public should how from spirits to morials. We ask the reader to receive no destrine put forth by spirits, in these columns, that does not compert with his reason. Each expresses so much of truth as he perceives-no more. Each can speak of his own condition with truth, while be gives opinions merely, relative to things bet ex-perienced.

Answering of Lotters.—As one medium would in no way suffice to answer, the letters we should have sent to us, did we undertake this branch of the spiritual phenome-na, we cannot attempt to pay alloution to letters addressed is spirits. They may be equit as a means to draw, the spirit to our circles, however.

Visitors Admitted.-Our sittings are free to any one who may dosire to attond. They are held at our office, No. 5 1-3 Bratile strokt, Boston, every Tuesday, Wednesday, Thursday, Friday and Baturday afternoon, commencing at gata-rase raw o'clock; after which itme there will be no admittance. They are closed usually at half-past four, and visitors are expected to romain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false? From No. 1861 to No. 1871.

Wednesday, Jan. 4 .-. "What is Magnetlem?" Lucy Leo, toughton; Harriet Nichols, Taunton; Samuel Richardson,

Boston. Thurddy, Jan. 5.-" How do we know that God dwells svorgsheref" Mary Castle, Doston; Robert Banderson, Phil-adelphia; Julia Bruce, Cambridge. Friday, Jan. 0.-"Is God the Aulhor of Evil?" E----n Copple; Corelli.

Was Jesus Perfect ?

When we speak of Jeaus Christ as being a perfect man, are we to understand he had attained the highest state of per-fection it is possible for man or spirit to attain?

This question is before us this afternoon. Josus was doubliess perfect in the natural and perfect in the spiritual. He was a glass through which Divibity shone; a reflector of the will of God. He brought down power from the celestial spheres to grace this material aphere; to give humanity a knowledge of a higher condition of life. He lived, we are told, in strict accordance with the iswenatural and spiritual. Power was given to him so

Had Jesus attained to the highest degree of perfection it is possible for man to attain ? We answer no; though Jesus was perfect, progression had not ceased with bim. Ho was subject to the same laws you are subject to; he lived by that power, was made porfect by that power, and was progressing by that power. God our Father is a progressive intelligence. Mon and women of olden time could hardly recognize such & God as that; nevertheless our God is a progressive Intelligence. He is constantly bringing out some new design, and yet his laws are immutable and unchangeable. Jesus was the light of his time and the light of to-day also. The power that abone with brilliant lustre in the days of his mortality, shines to-day. Time ner change "have not obliterated it. The religion of Jesus was a perfect religion, as he was a perfect man. But beheld how are greasive in his nature; never standing still, never satisfied with the food of to-day, but wanting something more for the morrow. The spirit is constantly chaoging and needs change of spiritual food. In infancy you cannot enjoy the food that manhood requires. So with the spirit; in its infancy it can receive so much and no more. But as it grows from its infancy, it requires a change of food, a change of life.

Man, whether in the natural or spiritual, is a perfect type of God the Father. Perfect, we say, Our Divine Father hath created all perfect. Everything in nature is perfect. and if you trample not upon her laws, she will ever give you a perfection manifestation. And yet, though perfection is marked upon all things, progression stands at the right hand, and is ever pointing onward.

Thou art perfect, oh man, yet then hast much more to attain. Jesus was also perfect, yet he had not ceased to progress, .: Nature called him highor. If he ceased to progress, he would have relained the natural form throughout eternity. As you change in the natural, you change in the spiritual. You can bear so much in childhood, so much in manhood, and more when you change the form. As you go on from one stage of intolicoi to another, you require more. Jesus could only do the same. He was God manifest in the ficah-so are you-every one of you are Gods manifest in the fiesh. Do you suppose, our questioner, that you will sland an hundred years hence where you now stand? Or, had you lived in the time of Jesus and had formed acquaintance with him in natural, and should now see him, would you recogmize the same Jesus ? Hardly; he progresses through

LIGHT. BANNER \mathbf{OF}

I heard a good deal said about to so coming over put think for admittance. ing, but I naver new any chance before here. I don't think for admittance. there are many chances to get across, do you? I have a . Oh, my son, it is my wish that you seek first the Hingdom ather, sister, and other friends. My mother went aloft years of licaven, and all elso will be yours. But let your first care go. Give my love to all, and just give shem a hint to give be for the spirit and spiritual things, for it is the will of Ood. as a chance to come a little pearor.

I'm going.

Samuel Billings. I prayed for many years for strongth to roturn to speak.

ngs, and I used to live in Ohartor street, in Baston, Mass i, how strange to come in this way i I have children and grandchildron in Dosten, and I feel very desirous of speaking with them. It is not to bench: myself I come, but to benefit my children. I have been dead

nincioen years. Nincteen years I have been dead, and nineteen years I have prayed to come back. There was some litgreat deal; and I had belier come to-day and do what I can to make things right, though so much time has elapsed, than ostay away. I was seventy-six years old, and my body was buried in the

place close by where I lived. The place licaven is good enough-too good for some Although it is altogether different from what I thought it would be, yet it is too good for the people of earth.

I ask for a privilege or opportunity of communing with my have not seen God any more than I saw him here. I expect better off, as the slave, than he could be as the free man. to be required to my body on the morping of the resurce. Buclety gives ample proof of this, have not seen God any more than I saw him here. I expect. tion. I do n't want to look at any new doctrine. The old but belonged to no church. I am not certain, by any means, of salvation, but I hope for it.

have done with earth. If that morning had come and passed, of the Bible; but if it were possible for me to come in this brother at the South. way after the resurrection, I should believe the Bible. I think I a m mortal yet, else how can I come hero? Dec. 27.

Hannah Eldridge.

You tell me I am ready, but I soo no one here whem vish to speak with.

I have been in spirit; but one of my friends told me I could come here and speak to thom. aid. I have one sister somewhere in the State of California

She married one William Davis. Our mother is still living. My father was lost at son some years before I died. I have to come here I might meet him. I was too happy with the word of the past, or the word of to-day. knowledge I could speak with my friends-the joy was too masient. How shall I reach my friends through you? the, so far from here? My mother's name is Elizabeth El-

dridge. Oh, how happy I would be could I speak with her I speak to you i It would be heaven. You are a stranger; but will you be just with mo? Do ou trifie with mo? Bhall I speak to my friends? Shall I

omo here again † Doc. 27. Is Man Affected by Death ?

Is the spirit of man in any way affected by passing through be change called death?

This quostion is before us to-day. While the spirit holds positive and entire control of the

uman form, a material temple fitted to that spirit, the spirit is for the time being subject to laws, physical, pertaining is for the time body. But after it has passed through the ton, and my mother has been much worried about my broth-change of death it has done with these laws, and in no other or. Bhe thinks he is dead; but he is not. If you do n't obway is it affected. It is subject now to the laws pertaining to jeck, I want to tell her so. I was nineteen years old when I spirit life. Yet the spirit relains its own position in life-its died. I died of fever, in Bolfast, Maine. My brother's name awn resultarities. In a word, it is precisely the same after is James Smith. There is no occasion for any fear about death as before. The evil man is an ovil man still, the him-he is not dead. At any rate, he is not on the side I am ighteous man a righteous man silli.

ome-by no means unpleasant to those who have made Smith. I can't talk very fast. I do h't know why, but I seem themselves acquainted with the second life; but to these to have pretty hard work. who have wandered upon the plane of bigetry and error, it is gir months ago, my bro to draw a line between spirit and mortal. Thus the spirit can no longer hold control of a mortal form unless it conform to the physical laws of the mortal it controls. Then, for a time, it is in a material life again. Death changes not the spirit. He who leaves your sphere

with a curve upon his lips enters ours with the same curze have come here for the purpose of communicating to him. I on his lips, . What causes the ourse? is it the body or the have heard much said about the philosophy of right and spirit? Surely it is the spirit; and doath cannot make a wrong. A great many spirits who dwell in spheres close to rest the subject of evil, and clothe it in a garment of right the wishom God has given me, as an individual. I must differ n the spiritual. To many, death is the messenger of glad from Good, or God, as darkness is distinct from light; and tidings; for whon once it touches the subject with the hand of his love, the subject is free from physical pain, and serrow. and all fils fiesh is hoir to. Why, then, fear him? Why fear that you will become something inferior to yourself? Why expect to become a dovil or an angel? Death has no powe over the spirit-the body, the material form, death can only ciaim. And yot, as he marks his name upon the malerial orm, life is at work even there. Jehovah is at work upon a now design, scattering scode of life, that now flowers of beauty ay come forth, and his name be glorifled. Our questioner need not fear a spiritual change when death tells him. And as we now speak through this form death may have clasped him in his loy embrace, he need not fear, for a light is at his feet, bright stars guide him homoward. Why, then, fear death ? why look for so mighty a shange ? Go back to the temples of old theology, and we find a cause for this. She hath stained his spirit before God. She hath aught him to foar death. Death is God's ministering angel, Rast, our brother, rest in peace; for while death is hover. ng near thee, know him to be a blessing in disguiso-an angel, with fair robes of purity, comes but to set you freemore but to give you a reality for a fable. Bbe changes your garments in material; your spirit she setteth free, and . gives you to know that God is love. Bo lear not. Thy spirit hall return, bearing its own identity, speaking its own thoughts, ultimating its own designs, speaking of its own God, and finding its own heavon; and behold it shall live for Dec, 28. ever more.

I beard a good deal said about folks coming back and talk- but heaven is oven at your door, and I am knocking taking

Bly dear son, live always at pence with your God, and you I satled in the "Admirat" before the last voyage; that will thus tay up for yourself a treasure in the home of the name keeps running through my licad. Vale wind to you, spirit. I, your mollier, am often with you, and try to mani-I'm going. Dec. 27. feet to you. Dieseed by the name of God; he has given me the way, and soo to it, my son, that you profit thereby. You

have much to do in earth-life. Oh, do every duty well, that your licavenly Father may through his angels see and flod My prayer has just been answered. My name was Bernuel Bil- pleasure iu so doing. Many Moons, to her son John. Dec. 28.

Slavery and the Bible.

The following question we have received from one who seems to be at camity with himself and all about him, and with his God. We will here say that our answer will be short, partly on account of the condition of the medium, and tie misunderstanding in the family that has troubled me a parily owing to the inharmonious influences which our ques-great deal; and I had better come to-day and do what I can tioner and his question have called to us this afternoon. The question is :----

Since our invisible antagentats have been kind enough to inform us that the system of sinvery is bolk right and proper, and that we can find enough to prove this by searching liely Yrit, will the same preside aningcontest inform us where we can obtain proof of what they hold up before us?

We know of no time wherein we have stated that slavery was both right and proper-that there was nothing wrong family in a more private way than this. Tak about Religion attached to it-that the element by which it is controlled is not being good 1 I verily believe if I had died without 15 I right and not wrong. But we have said, and still do affirm, should have been more miserable than I am. I believe the that the system of slavery as controlled by present conditions. Bible; I don't see anything to make me disbelleve it. 1 present existences, is both right and proper. The slave is far

The desire to tyrannize, to rule, is so far in power over you, was good enough for me, and it is good yet. I was a Baptist, that again we say the slave is better off in the control of one master than the many. True, if given his freedom, he may choose his own master; but how much better to be a slave I believe, after the morning of the resurrection, we shall to one master in Ohrist, than to wander among the vast throng that are constantly pulling down each other? Belf-I should not be permitted to come to earth. I am not surprised interest, self-aggrandizement is too toud in its voice, at the at being able to come in this way, when I consider the sayings North, for the Northern man to raise his hand ugainst his

Where in the Holy Writ is slavery sanctioned? asks our brother. We answer, Hath not the God of the olden time commanded slavery, and does not the Word say, Thus saith the Lord, rule, oh man, over thy brother; hold the bandman so long a time, and then, according to my law, set him free? If our questioner places confidence in one part of this

Word, he must in all parts; for doth not the same Word say, I have never been able to see even one of my friends since the taketh one jot therefrom, is in danger of hell? have been in spirit; but one of my friends told me I could So, then, our brother, clasp to thy besom the whole, and

not a portion ; for, as thou art a follower of the olden time, My name was Hannah Eldridgo. I was born in Bangor, and eschewoth the new, hear the voice of God, telling his State of Maine, in the year 1632. I died of consumption, they children to enslave their brethren-yea, commanding fitters to be forged-fellers of bondage.

Look and find proof of our words in the 21st chapter of the Book of Exodus. We is spirit life have not wandered so far one brother; he follows the sea. I thought which I was told from parts, that we have become unacquainted with the

We would not hold rule over our brother; but when two evils hold over us, prudence counsels that we lay hold of the John, my brother, may see this, perhaps. My sister, will smaller. So, then, we do here affirm, that slavery is both right and proper under present conditions.

When man shall yield obedienco to his God, and shall seek to worship him in spirit and truth, then shall liberty rolga over your land. But while so many of you seek for selfaggrandizement, it must have a door whereby to go out, Many thousands find a gate to heavon through the system of slavery. Oh, our brother, rescue the slave of the North. He may be your neighbor, and you may be free. Go, then, and unloose his bonds, and wander not to the Bouthern land to fron the slave. Jau. 9.

Francis Smith.

I have been trying to come here about six months, and have just got here. I have got a father and mother in Boson. I should speak with my mother if I could ; but I cannot, The change called death is by no means unpleasant to I don't know why, but I cannot. My Dante was Francis

Bix months ago, my brother made up his mind to come an enemy. To those who are closely allied to material home, but changed it chortly after. He wont to California; things, gross fabrics, ill-conditioned laws, Doath is the King and as the friends did n't bear anything from him, they supof Terrors. It comes to separate them from all materiality, posed he was dead. If it will be any consolation to them to know he is not doad, then I shall not have come in vain. Jan. 9.

William Gay.

My name was William Gay. I have a son in Boston, and I

we find ain and goodness to close together that we can hardly of the town, of Dizon, fifty miles distant by railroad figm the difference:

I was known as Capt. Deorgo W. Knights. I died at Ohacome in communion with them by coming here.

iavo a private interview with my wife and daughter, or either of them,

Before I came here, some weeks ago, I was in doubt as to whether it was best for me to come or not-as to whether I should be doing right to approach my family in this way. I true, I am doing wrong. I do not mean to do wrong, and I am inclined to think that the Supreme Intelligence controls all things, and that his children cannot understand him, which ing off a part of my sinful naturo, and shall the sconer see have left behind.". God.

I died, leaving some of my affairs in an unsettled state; and oint, and if they happen to be, their anxiety will be likely o draw us together.

I was forty-pine years of ege ; was wedded to no churchconflued to no creed ; believed it was best for man to do the best he knew how; had no positive idea of God; did not exect to meet a personal intelligence when I changed worlds; out I said, if God is wise and good enough to create all the beauty I see about mo in this state of existence. I will trust that goodness will do well for me, and will not deal unjustly with me. So.I died, and so I return-perfectly content with my present position. I should not be content to remain here for ages. Oh, no; if there are any new forms of life that

anybody can soo, I wish' to see them-I wish to progress When I beard of the mode of communing with my earth riends, I said, I wish to know something of it, and I public en in a natural way until I met those who directed mo to this place. When I found I had to come publicly, I had some oubis; but I do not think I am doing wrong, for I am not sur what wrong is, even if I move by the old man's theory.] hope my family will not stand so much in fear of the church, or personal friends, as to refuse me an interview. I shall however, wait until I see how to take the next step; and blo Jag. 8. you good afternoon.

Clara Percival.

My name is Clara Percival; I was born in Oswego, New York State; I died at Fort Leavenworth in 1854; I was twenty-two years of age. I have a mother and a sister, and a husband and a child. I have been told there is hope of com nuulou with them. On, how happy I would be, could I but speak a few words to thom as I do to you. They are awaynot here; but good friends and true, tell me my words will reach them, one and all, and I shall yet have the pleasure, the joy, of enjoying perfect communion with them before they me to me.

I did not have the privilege of sceing my mether or sleter efore I passed on, and so I have many blessings to send them-much to tell them of the shadowy life they have no conception of. It is a place, they say, where the spirit goes to receive sentence for deeds done in mortal. It is a home, I say, where life is enjoyed in all departments, where peace olgus, and the spirit is free to ream where it will to enjoy ts Father's works.

I have passed through many scenes since I left them detail of which will please them. This I will give when I can speak with them. It is hard to wander from the home we love, to reach our loved ones. But when we consider that this natural world is strown with thorns as turors who occasionally came among us. By the way, the well as flowers, we must not always expect to feel the sun inhabitants of Obenange Valley are not prose to make tee.

My mollier I soon, very soon, I expect her to join mo; but am told she will believe my coming before she comes, and will bring this as a lamp to guide her to me. Ob. loy of joys ! what offering of love shall I render unto God for thus blearing me to-day!

And my husband-I would tell him I have watched his footsteps with an anxiety more intense, than ever is known by mortals. I have known of his oulgoings and incomings it times I have beard his voice, and have communed with his spirit, though he knows it not.

Tell my mother that I have met and held eacred com munion with my fathor. Ho is at peace; the elements of war that raged around him in mortal are at rest. The spirit is quict, and joy is about him. He is constantly drinklog new joys from the Father, and walling, englously waiting, to hold communion with those he loves, still dearly loves, on earth.

Oh, Soul of Divine Wisdom, will thou bless my coming to lay? Wilt thou incline the hearts of those I so dearly love to the light that is shining about them? Bo direct my apiritual footstops, that I shall offer the light at the right time to those who know thee not, and understand not thy voice, with whom the dector was well acquainted, was produced. And to thee, oh Boul of Light, be evoriating praises, to day The medium's oyes were closed, and part of the time bandand forever more,

here, have lately caloyed & very interesting sensor, the audiences ranging from tworto eight hundred-some riding from gres, in 1850, of fover, induced by exposure. I have a wife ten to twonly infice from the country. Brother Solster has and daughter in this vicinity. I cannot tell you where, ex- labored in lit. Louis avery Bunday during Vebruary. Dra actly; I wish I could. I have been told, however, that I may sudden attack of indisposition he was obliged to disappoint them on the first Bablath. Itie mediumistic powers are My wife's name is Elizabeth, and my daughter's, Mary. I certainly of a high order. God bless him in the right, is the nave a great deal to offer in this way, but should prefer to prayer of overy true Spiritualist who has the pleasure of his acquaintance.

A. B. PUTHAM, SCOTH BEND, INDIANA .- We had with us. some time since, brother Benjamin Todd, and I can truly iny we were well eatlefied with his teachings. The friends of proam some in doubt now; and if the old gondeman's theory is gress in this place will long remember him as one that has dono much for the cause of truth.

OLIVER LIBER, OSHROSH, WIS., Writes :- "A good test meis the reason why they see no good in what is called ovil. I dlum is much needed here. A great many are walling and bellova that God controls all things, both good and avil; and hoping, and longing for the evidence that their departed if I commit a sin, either in word or thought, I am but throw- friends yet live, and can hold communion with these they

AZARIAH JEMAN.-I read your welcome DARNER; every ome portions are still unsettled. It may not be wrong for week it pours out fresh thoughts from the founials of troth. my wife or daughter to seek as interview with me, that I may Your paper bas many departments, and all ard interesting. et them right about some things. I am anxious on this No one can weekly road your paper of universal liberality without being expanded thereby.

> BENIS, BOSTON .- Messrs: Editors, I think that the smarlest paper printed in this country, is the Buffalo Renablicant course, as others do, I except present company, the BANNER or Liour. The editor of that paper does present everything in such a fasteful, readable manner, that it is a luxuity to read all, from the floor up to the celling. No man can posibly know what he knows, unless he be a Spiritualist, and a medium, too. I am certain, from what he writes that he has no opposition to Spiritualism. He has given Robert Dale Owon's book the best notice that has yet been written.

> > Written for the Banner of Light, VESPER DREAMING.

BY HELEN MABION WALTON.

Hands that are weak and elondor, Have opened the azure gate Where angels clad in splendor Like the flashing sunbeams wait.

Volces still, meek and saintly, Have saddened the twilight dim.

Whispering and murmuring faintly-Mingle in the evening hymn.

Eyes that have closed forever On sadness and anguish hero-On straggie, strife, endeavor-The gloom, the toll, the tear,

Brighten my dreaming fancies. With the joy of cheerful days-The youth of warm romances With their loving, holy gaze.

Boraphim, still let me borrew The joy of your golden lands, To lift my soul from sorrow Until I shall touch your hands.

Smyrns, Chenango County, N. Y.

DRAN BANKER-By your permission I will inform (four readers of the prograss which Spiritualism is making through our Valley, particularly in this place. We have maintained regular weekly funday meetings for

fivo years, bosides numerous irregular ones, by which I mean those got up on short notice, and those called by leoturors rich in the "mammon of unrighteousness," (sliver and gold,) consequently they do not call many from a distance whom we should be delighted to hear; but we depend mostly on home-made preaching, a domostic article which your humble servent, through the power of general and par-ticular inspiration, occasionally dispenses to the inhabitants of the Valley, and regularly at our Sunday meetings.

We have recently had a "sprinkling of divine grace" from Brether J. Bentley, of Utler. He gave us a stirring discourse on "The Phenomena of Death," applied to the decaying nature of old institutions, and the gradual dissolution of all. acotarian denominations, illustrating forcibly the necessity of clearing the field before a crop of grain could be realized, and removing the subbish of an old building before another could be erected in its pince. Suffice It to say, the audience were pleased and instructed with this timely lecture.

At the close of the lecture, Dr. Convis exhibited a beaultof partrait of a young lady who had been in the spirit land bout thiricon years. The doctor said it was drawn by Wella Anderson, of Lazallo, Ill. Mr. Anderson was influenced to take a pencil and a sheet of drawing-paper, and, in one hour and fifty five minutes a perfect likeness of the young lady, Jan. 3. aged, during the drawing. Not being an artist, I can only say it is the most lifelike picture I ever saw drawn with a ponoil. It is the first he ever drew. He has since taken more than three hundred spirit pertraits, and, so far as I have heard, they are true to those whom they represent. The next day and evening Dr. Convis held circles at my house, where several persons were examined and prescribed. for, to their onlire satisfaction. Many tosts were given, mong which are the following : Ho described my little spirit son, who was about five years of ago when he left the earth form, which was about seven cars since. He oven described a peculiar mark on his face, and wrote his full name with his finger on the carpot. He also wrote the names of my father and mother. Now the stonishing power of his mediumship consists in the fact that he is a stranger here, and know nothing of the persons he described. Another received an examination and test. The sister of the patient presented herself from the spirit-land, gave a particular description, which was correct of her person and the employment she followed in the form; also the number of her children in the spirit land and these left behind, fogother with the name of the one with her.

eternity.

The wheel is ever revolving, and the religion that satisfies the people of to-day, will hardly satisfy the people of the future, for God is constantly marching on before, calling his family after him. The progressive spirit, through Jesus, calls upon all to come forth, to onjoy something more beauliful, somelhing more divine. If our God were not a progressive being, and the creature was progressive, at some time the creature would go far boyond the Creator. So we contend that our God is a progressive being, and as we progress, so does God progress.

Man has but a poor understanding of the term Perfection. To you, perfection means that you have attained the highest degree of life. This is not right. You may be perfect in the natural, in the spiritual, and yet as naturo is constantly giving forth something now, you receive of her bounties and progress to higher perfectness,

Thoology tells her subjects to sit constantly at the foot of the cross, offering prayers and proise to Josus. Day after day, your after year, old theology is found grasping the fost of the cross, while the progressive Jesus is constantly beckoning them on. The darkness is so dense they see not the way, and for want of a better staff they eling to the cross of the past falling to cling to the Jesus of to-day.

Oh, how foolish to cling to the Jesus of the past, when the Jesus of to-day is beckoning you to a higher life. The same power that commanded the manifestations of ancient time, is producing these manifestations of to-day. Our Jesus is constauly marching on ; and should his followers sit constantly In the shadows of the past? Dec. 27.

William Barnard.

How are you, akipper? It was my fault, I reckon, that person did n'i spoak. (The medium was partially controlled by a spirit, who did

not speak.]

You see they were very aprious to, but my time had come. and I had somehow or other got so much of my power here, they could not take care of it. I did n't know anything about it; if I had, I should have hanled off, and given them a chance to run in.

My name was William Barnard; I belonged in Now Bedford, Mass.

Well, skipper, what will you do for me to day? I have an old man down here, somewhere, and half a dozen friends. Have you got a trumpet you can lend, so I can speak to them?

I was twenty-six years old, and I 've been aloft three years. Pretty good fellow in my day-had some faults, and some virines, I suppose. There are a good many things I'd like to say, but I am sorry to flud your mode is a little los public for

The last voyage I made was with Capt. Charles Holmer. 1 wonder if he will recollect mo? You see things are changed. I used to be where I could speak, so my friends could hear me, but now I am somewhere else. I am just the same in some respocts as I over was, yet I suppose my friends thick I've gone so far aloft, or so far below, that they can't hear ma. But I guess I'll lot them know I can speak. If I could see them, I should know what to say. Went you give them a knowledge of my coming into port here, and say I'd like to drop anchor a little nearer home? It's a hard way to do things-this running into a foreign port to send letters home. If I was in New Bedford, I'd travel for some parts pretty gulck.

I was n't sick long-did n't suffer much. I died at sea, and got on the other shore protty easy,

Can't you speak for a chance for me to get a little nearer home? I was taken sick a week or ten days out from New Bedford. I got the faver, I think, in New Orleans, before I went to New Bedford to ship,

Joseph Loring, (to Mary Elizabeth Loring.)

My wife, my own dear wife; many times have I tried to mmune with you, but could not till this hour. It is now The world tells you so, yet I live to come to this strange

dace, that you may at once come into rapport with me. You will ask me, no doubt, why I do not come to you at home. I cannot do so. Gladly would I, if it were possible. Little George is with me, and wishes me to tell you he has Your mother also is with me; she is in company with her

on, your half-brother, and all send much love. I have seen nuch since I left you, and when I speak I will tell you all. You will wish for some proof of my spirit coming, so I

lisonse was chills-called congestive chills-and that my were born in Rochestor, New York, and I in Albany. Now look well to his course. Good day.

you will comember all'I have given. ' Could I speak, I would tell you about the case of James Leavilt, who, you know, gave mo so much trouble. It is all over now, yet it may not be amiss to give you some knowledge of him, which I will do when I can speak. I cannot control any longer, so I will toll you to meet me

at any place where I can control, and I will be very glad to meet yon. JOSEPH LOBING to Mary Elizabeth Loring. [The above was written.] Dec. 28.

Mary Moore.

"Many are called, but few are chosen." My dear son; ualism, but few are chosen to onloy fis holy privileges. I grain may spring forth. Sin, to me, is a spiritual spade, and [told you, when I left you, that I would meet you in heaven; just as necessary as the principle called God. At any rate,

with them. I believe that Evil, or Wrong, is just as distinct until I receive positive evidence that I am wrong, I shall beliovo thus.

When men and women-either out of the body or in itare continually doing that their own consciences do not anprove of, I argue they are saying and doing that which is not ight in any sense.

If mon and womon really believe they are serving God by oing and saying what would be evil to me, then they are not committing any sin; but when they are saying and doing that which their consciences do not approve of, I argue they are sinning; and I am inclined to doubt the sanity of these spirits who are helding up that destrine that is so fatal to many.

I don't wish to be too hard upon that class of individuals who really believe there is nothing wrong. If they have no computetions of conscience in the matter. I have no right to judge them; but if their conscience says to them they are not doing right, it opens the door for anybody to judge them and express an opinion, too. That is my opinion, and I don't want anybody to believe it unless they are a mind to. Just as though God would induce or countenance a man in sinning. Whatevor my conscience does not approve of is to me evil. What conscience does not approve of is wrong, and you can't make right of it.

My son is not doing what I think is right, and ho does not think so. Conscience is continually saying to him, "Are you right upon this point?" And he passes it over without makng any sottlement on the point. This is wrong, and the voice of God says it is wroug, through every thing he has croted.

Nature tells man that he should be at neace with himself and all his surroundings. Now if he is not at peace with himself, how can be be at peace with others? If conscionce loven years since I left you, and do you suppose me dead? is all the time questioning whether a man is doing right, he may be pretty sure he is not doing right.

This doctrine of "All right" is a damable doctrine to me. I know that in time all will be saved from sin; but what is the use of sinning all your life, when you can avoid it? There is a principle that is anlagonistic to RIGHT, and that ot been suffored to forget you in his school in the spirit-land. Is Wnown, and I care not who says all wrong is right. It is not so 40 me, nor can I see it so from anything I behold in my aphore or yours.

If my son is not sure he is right, I am sure he is wrong; and if there is no perfect peace within, he may be sure there nust and will give it. You will recollect I passed away in Is war without; and the source he makes peace within, the April, the second day, in the City of New York; and that my scener he will be happy.

Do n't think I am harsh ; I am a straightforward man ; I net gift was a small, plain gold ring, which was the gift of I have my reasons for stating what I have, and I always my sister ; and that my last words to you were these: "Mary, make short work of what I say. I don't want my son to don't cry-I shall see you sgain." We had two children in change his course if he blacks he is right-not for me; but I mortal and one in spirit-Mary, Stephen and George. You do want him to know my opinion of him, and to have him change his course if he thinks he is right-not for ma; but I Jan S.

Capt. George W. Knights.

I don't desire to wage war with the old genticman who has just left; but, as he begs leave to differ from the class of spirits who are near him, I beg leave to differ from him. It is very sure he does not place much confidence in the Bible. The Biblo used to tell me that all men were born in sin. Now If this is true, they must all for a time live under simil conditions; and as the individual did not have to do with bringing himself into existence, of course God will not blame the individual for scoing what comes into the intellectual world. Now I believe that overy sinful act has the same effect that many are called to see the new and glorious light of Spirit- the spade has, as you put it into the ground, that flowers and

CORRESPONDENCE,

WALTER WILFORD, NAPERVILLE, ILL -- It is the silent hour f night, and, in the solitude and silence of my chamber, my mind is led, as it were, involuntarily to contemplate the imost incomprehensible subject of our spiritual nature, and he great truths which are daily being promulgated throughut the world, from which spring happiness, joy and peace. Man is no longer made to tremblo and grow sick at heart to feels the approach of death, but with calmness and mposure he awalts the signal which shall summen him into his "Bather's house." where there are "many mansions" prepared for all his cuildren. And if perchance be walteth long, and friends pass on before, there still remains the sweet and cheering thought that they are still hevering bout our pathway, watching over our footstepts, guarding us from danger templation and vice and above all filling our minds with pure and elevating thoughts, which shall fit us to enjoy the beauties of that land to which we are all asstaning,

Who could wish for sweeter reflection, or more ennobling alth, than that those whom we have loved with perhaps the strongest, deepest and purest love of which the human heart s capable, are hovering around, watching with a loving eye ver our welfare, and gently admonishing us when we are rong?

What greater incentive could there be to virtue? and where more effectual check to vice? Who, that has lost a kind ad loying mother, who has, since his carliest remembrance watched over him with a solicitude whom none save a nother can feel, would not say in the hour of his bereaveuent Alasi my descest friend is gone, and earth contains low no tio which might blnd me to har basem? Yet, when to can realize that that mother is still near him, keeping o aving watch over his life, where is the man who would the lare be guilty of an unjust act? Who that has parted with kind and loving wife, at the portal of the spirit-world, hose thoughts and feelings have over throbbed in unison with his own, (did he feel her presence) would over mar her appiness by one impure thought—one unboly word. Then et us norsevers in the glorious cause in which we have en isted, fearing not but that the result will be good; and while our friends beyond are laboring for us, lot us with heart and hand labor for one another, striving to raise others rom the depths of despair, and lead them to a hely, pure, nd spotless faith.

N. R. MILLER, CUDA, N. Y .- Corn L. V. Halch sometimes ovisits this, her birthplace, and favors us with her souluspiring, cloquent and poculeal discourses, which give satisaction to both Jew and Genillo Miss Washburn, of Bradord, Penn., has also been here. Her lectures no one can to the destruction of the object. But I think that lore is iston to without feelings of emotion. Indeed, it seems after istening to one of her discourses, that one had received a portion of the same inspiration with which she is endowed. Mrs. H. M. Miller, of Ashtabula, Ohio, has also spoken here, and her philosophy and sound reasoning none could galasay Mrs. Miller is a ready advocate of the truth, uncompromising with error-drawing her conclusions from nature and natural law-giving no quarter to fogyism, but demolishing the astles of superstition and bigotry, and in their place rearing he habitation of truth and harmony. Mrs. Miller uses no anmeaning, highflown words, but speaks fluently, elequently, nd to the point. Lastly, we have been favored by two lee ture: from a Mr. Howe, who was beautiful and logical. The BANKER is read and highly appreciated in this place.

PRUDENCE C. PHILLEO, MENDOTA, ILL .-- The labors of our talented brother, Thomas Gales Forster, have been highly appreciated, not only in this place, but in all the towns and citics he has visited during the past year. The inhabitants growing weaker, or falling Into ruine.

We nover had before such a succession of test facts in favor of Spiritualism in so short a time.

The liberality, charity and common benevelence which Spiritualism teaches, is nowhere more apparent than in this part of the great vineward. JAS. O. RANSON.

Letter from Mrs. Townsend.

DEAR BANNER-I notico a call for my address in your last paper. I did not intend to have any in these two months, (Fobruary and March.) as I have come to the valley home of my fathors, to make practical my preaching by siding my own dear mother in her many cares and toils. I hall remain here until April 1st, when I go to Taunion, Mass, where I may be addressed for the remainder of the year. I am to occupy one half the time in that place. April 22d and 20th I am to be at Quincy; May 13th, Taunton; 20th and 27th, Flymouth ; June 17th and 24th, Cambridgeport ; July 1st and 8th, at Foxboro', and so on until October, when go to Philadelphis to spend the month.

Don't you think Spiritualism is running down? I do . in the same way that I heard a young Universalist minister say that Universalism was, a number of years ago-that is, from the head into the heart. 1 think when it once gets settled In the heart, we shall have a better state of things than at present. I am very fond of intelligence and deep thought, but really I think it would be cool stuff, if not warmed by the heart-fires of true and pure affection. That which has assumed the name of love has been a calculating element in man's naturo; a something that sought to gratify self, even altogether another kind of principle. It does not come from solfish colculation, but cozes out of the heart upon its surroundings, just as the pure, sweet water from a little spring gashes out on all the leaves and flowers that blossom around t; not to dostroy, but to nourish into newness of life; not o cover with filth and imperfections, but to wash off all dust that the winds and elements around may have senttered on their innocent bosoms. The love, therefore, that I want, to give and to receive is such as will make me better and nobler in all the departments of my being, and God grant that such, and such only, may I give. I think no paper ever made a more therough mark in the

world than the BANNES; and I say, Wave on I wave on I ... Yours for the highest trath, Bridgewater, 17., Feb. 23d, 1800. M. S. TOWNSERD,

The best oridonce in the world that liberality is advancing, is found in the fact that the walls between the sects are

BANNER OF LIGHT.

Reported for the Bannar of Light. 7

Miss Lizzio Doton and Miss L. E. A. De Force at the New Melodeon, Boston. đ

The press of matter in our columns for a fow weeks pas has been so great that we have been twice forced to defor the reports of the Hunday exercises at the Meldeen, Besten, Until we gain time to recover from this delay, we have thought it must inforesting to our readers to keep up with the current course, without losing anything of the past, by giving each week a report of at least one of the latest dis courses. We secondingly publish below a Poem on Love, given a fortpight since, through the mediumship of Miss Lizzle Doten, by a spirit purporting to be that of William Shakepeare, and an abstract of the morning lecture of Miss L. E. A. De Force, on Sunday, the fourth of March.

LOVE.

Oh, world ! somewhat I have to say to thes. Ob, sin-sick, heart-sick, soul-sick, love-sick world ! So alling art thou, both in part and particle, That solid truth thy stomach ill digests. Yet, since thou art my mothor, I will love then, And, fearless of thy frowns, will "speak right on."

That which belongs to all mon is least prized; The thing most common is least understood. That which is deep and shout is divine : And there is nought on earth so craved, so common, Be minunderstood, or so divine, as love. When moted in proportion to man's need. Measure for measure, it doth clarify, Exalt, and make him equal of the geds. He feeds upon ambrosis, and his drink. Is noctor; high Olympus cannot yield Delights more grateful to his soul and sense. Parnassus falls his repture to express, And Helicon hath less of insniration. But, prither, should be chance to drink too deen Of the exhilarating draught-Bhould plange him, head and care, Into the middle of this weltering flood .---Mark, then, what marvellous diversions from The contre of his gravity ensue. Judgment is scouted, sober common-sense Yields to imagination's airy flights: Upon swift-winged hippogriffs he mounts, To seek the fair Arcadia of his dreams. He builds him castles, basks in moonshine, "feeds Among the lilles," pours his passion forth In amorous canticles and burning sighs. Makes him a bed of reaca, and lies down To revel in the rainbow-colored dreams,-Until some turn, some ill-begetten chance Most unexpectedly invades his peace, And quatles, moonshine, roses, rainbows, fly, And leave him to the stern realities of life. Alas i poor human nature ! Even foels Must learn through and experience to grow wise.

Loye is the highest attribute of Delty ; And he who loves divinely is most blest. It purgeth passion from the soul and sense, And makes the man a unit in himself ; Head, eyes, hands, heart, all work in unison ; And beasts, and savages, and radest hinds, All feel, alike, its exercise of power.

.Ambition cannot walk with it: For he who learns to love bimself aright, loves all, And finds proferment in the general weal. Though, Proteus-like, it take a thousand forma It doth o'ercome the ovil with its good, Casteth out devils, sensuality, and sin, And green-eyed jealousy, and hate; and like Chrysostom, golden-mouthed, it doth attune The words of common speech to sweet accord, And gives significance to simplest things."

It buddeth out in infaney. Like fresh-blown violets in the early Spring, And giveth form and fashion to all life. For, by its character, it doth decide What elements and essences the soul Shall draw from contact with nisterial things, As roses draw their blushes, lilles whiteness. Violets their szure, from the same dull earth, So love extracts the sweetnesses of life, And doth so mingle all within her crocible That she creates the difference between Immortal souls. The flory heart of youth, Full of high aims and generous purposes of good, Swells like the ocean-waves beneath the moon. And brooketh no restraint, until it find Its living counternart, and morgeth all It both of manliness and might Into a second and a doaver solf.

Be goes the world ; and strong necessity Greates the law of action, whose results Join issue with the love of God himself. jealous, wanton, lil-cond How little dust thou understand the deep Rightleanes of love. Thou hast defiled threelf with gross perversions, Until the purity of love is but a jest, And standeth with the funtacy of fools.

Y

Test through Miss Noyt. MESSAS. EDITORS-The following communication was made through like Hoyt, from a spirit-wife to her husband in the form, the question being unknown to the medium.

EROUISTR. Question .- Will you teach me to progress as fast as possible, that I may be prepared to meet you; and love me now and forever?

Answer .--- Yes, for I want you to be with me. I do tailuonce you, and perhaps it is as well that you are not aware of 14; but you are progressing spiritually, and you will progress still more, through mo.

And now, my dearest companion and best friend, I do not bid you farewell. I want to encourage you in all your undortakings. You need spiritual courage and strength, which will all be given you in time. You will find Spiritualism, if properly applied, will be a torch in your hand to light you lirough the valley of death which you have so often dreaded; but think, ch think, of the bright and happy band of relatives and friends to meet you! We shall all welcome you. You cannot be lonely, for we will strow your path with flowers, and you will be able to look back upon your earthly trials as necessary for your spiritual good ; and as you have sown, you shall reap ; for every good act you shall be fully repaid.

Live, then, my dear, for the benefit of others-live to make others happy, and peace and happiness will attend you in your spirit homo; and as the last rays of your earthly lamp shall slowly flicker, angels will gontly fan out the flame, and KATT. you will then be restored to your own dailing,

Friends in the West.

Living near the Mississippi River, above St. Louis, who wish to see or hear me in the month of July next, must write me in April at Oswego, N. Y. I spend June in Bt. Louis, and the romainder of the year in the West, returning East in the winter.

Now and old subscribers for the BANNER can have the advaniage of my agency wherever I am: and I shall be ready to supply many of the books on our philosophy to the western friends. Write early, and state plainly your wants. WARDEN CRASE,

OBITUARY,

VARDEN CRASE,
OBITUARY.
Died, on Sunday, Fob. 10th, our sitter, Mrs. Phonbo More.
For many years a bollevor in spirit-communion, and a realphent of its biessed privilegos, she gave the fulless itsuimoury, by her biamelees life and posecful death, of the saving truthes and upholding power of Spiritalism. Pearless and triumphant, her spirit passed the immorial galeway; and a seen earth, her mission from the angle-home will be to bloss, to soothe, and teach, in lowa and goutiences. Bbo was unsellah and forgiring lore. Endowed with new powers, and inspired by higher love and wisdom, sho will return to blass those of her own household, and the friends who held ber dear.
Our sister, Fanulo B. Feltion, was sent for to conduct the fourtal servicer. Yesterday afterneou, the friends from Northampton, Cummingios and other place, as well as the fore dearwing to the provide service of the organized and the private set of the gapated, and to listen to the undring the fladley, assembled to loke ones more upon the carth form of the departed, and to listen to the inspired mesanges of consolution give to lift, but the finale and the different of the good and true medium theses. This was the different of the south state of the same sent the consolution and watchfulness; that the links between the belawed of aurth and the dwoller of the angle home were universe and heavillui; and the onfranchiese and and centrality, shower upon lit for the loyed and attended within a week. One had been that of a child, which the parents gave up to the same for the consolation, we sent of a consolation, we sent of accession the based of a sinkes between the based of a sinkes between the second burn give of the sinkes between the based of a sinkes between the based and heaved of another sink and the dupor of the angle home were university, shower or of the communion the offer and and the different sink and the different sink and the dupor sink

A TRIBUTE TO THE MEMORY OF MRS. MORE. I do triumphant in the faith that gives A loving Father unto all that lives; Upon this bed of pala, with soul resigned, With joyous aspiration, peaceful mind, I wait, until the Augus shall uncleas

The blischil portal of my heart's repose, I will return, to love, to southe and bless My earthly children: of the fond earess Of mother love shall touch the wears hears, And to your fainting souls the truth impart Of Life Eternal—of that upper sphere, To which in joy expectant I am near."

THE BANNER OF LIGHT MAY DE PURCHARED OF THE POLLOWING

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to keep the BANNER OF LIGHT ON his counter. PHILADILLFHIA--BANUEL BARST, Southwest cor. of Chest-But and Fourth streets; F. A. DROVIN, 107 South Third street. POUGHEEEPSHE-ERNWORTH'S NEWS-ROOM. BUFFALO, N. Y.-T. B. HAWERS. OSWEGO, N. Y.-J. L. POOL; GEORGE H. HEZS. SARATOGA SPRINGS, N. Y.-A. S. HUNLING, (opposite American Hotol.) OINOINNATI, O.-B. W. PEASE & CO., 28 West 6th street. MICHIGAN-ADDIAN-JOIL HANDT; IONIA-S. L. WELCH; COLDWATER-N. T. WATERMAN. ILLINOIS-OBIAGO-HONALT & OO.; ROCKFORD-H. H. WALDO; PEORIA-STRIGER & BOOTERS. INDIANA-RICHMAND-S. ELDER. MISSOUR-ST. LOUIS-GRAY & CHAWYORD. 54 Fourth street, WEST 6ido.

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MOVEMENTS OF LECTURERS.

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

MRS. AMANDA M. BERNER will lociure in Marvich, 4 Sundays of March, Golchestor, March 1301, — Moodus, March 14, 15. Willimantic, 2 Sundays of April. - Boston, 3 Sundays of April, N. Brookfield, April 10, 11; 12.— Wooneocked, April 17, 18, 10, 20. Newport, April 24, 25, 20, 27.— Philad's, 4 Sandays of May, Gambridgoport, 2 do. of Juno.— Ball River, June 12, 13, 14, 15. Taonton, 2 Sundays of Juny.— Providence, 4 do of Aug. Address, the above places, or Station A, New York Oity. Mars Eness T. Augers will locium in Tamaton March 18th Mars Eness T. Augers will locium in Tamaton March 18th

Address, the above pieces, or Station A, New York Oity, Muss Rosa T, AMBDET will locture in Taunton, March 18th and 25th; Cincinnati, Ohio, April 1st and 8th; Terre Habta Ind., April 16th, 22d and 20th; Claicego, III., the month of May; Milwaukie, Wis., the month of June. She will rotorn East, locturing in New York State during July and August; Sept. in Oswego, and will their roturn to Massachusetts to make Fall and Winter arrangements.

Mas. SUSAN BLEIGHT, trance speaker, Portland, Maine.

Jonn Marnzw's address for the next four weeks will be adlauapolis, Ind.

Adiacapone, inc. Mrs. Arkins, a trance medium, who has heretefore with-add advertising or receiving pay for her labors, now informe Alls, arkins, a trained all, who has adreading with held advertising or receiving pay for hor labors, now informa the public generally, that she will, by having her exponses paid, answer any calls that may tend to the public good. Address Mrs. B. M. Atklus, Cedar Avenue, Jamaica Flain,

DHEAM INTERPRETING. A LL PERSONS DESIROUS OF KNOWING OF COMING A covents, can do so by inclosing \$1.00, with particulars of their dream, and forwarding them to mo, as I shall held mysolf in cradiness to answor through split-segment all dreams that I can come or rapport with. All others will be returned after thirty days, including money at my expense. Please give the State, town, name and age, plainly written, and direct, March 10. In Uter BLISS; Mass M. MUNBON, who is in California, intends to visit the nining towns in the Spring. Bhe is authorized to receiv abscriptions for the DANNER. Address her at San Francisco miali

MISS ENMA HANDINGE will lecture, during March, in Philadolphia: in Providence, Portland, Plymonth, Oswego, &c., &c., during the Bpring months. Blue desires to lecture in Generations and adjacent places, week even longe. Address No. 8 Fourth Avenue, New York.

MRS. A. P. THOMPSON will answer calls to fecture in the surrounding towns, addressed to her at Lowell, Mass., iiil further notice. Bie will speak at Foxbore', Mass., March 25th; also April 8th.

DR. P. B. RANDOLPH's address, till further notice, will be Boston, care of Banner of Light. Enclose stamp for return otter.

CHARLES H. CROWELL, Irance speaker, Boston, Mass. Adfrees, BANNER OF LIGHT office,

Mns. FANNIE DUBIANE BELTON Will lecture in Chloopeo, Mass. Jour Bundays, commeasing March 11th; in Cambridge-port, April 6th and 15th; and in Roxboro', April 23d and 29th; Address, until April 1st, Chlcopeo, Mass.

Address, until April 1st, Chloopco, Muss. Dn. L. K. Goonkay, one of the most successful clairwayant physicians in the country, (assisted by Mrs. S. A. Openley,) having determined to make bis residence in New Orleans for the winter, has taken rooms at 195 Triton Walk sireet, and will curs many discasses without medicine. The Dector is also a spirit-seer, trance speaker, and reader of character by interior colors. Office hours, 0 A. M. to 5 p. x. Exam²re-tions astisfactory, or no chargo. Terms within the reach of all. He will lecture, every Sunday, and at other times, at such time and place as local notice will be given.

MB. H. MELVILLE FAY, tranco speaking and writing medi-un, will receive invitations for lecturing the coming spring and summer. Address, Akron, Sammit Co., Ohio.

Mass A. W. Spnaous will speak at Milwapkie, Wis, the our Bundays of March; at Lyons, Mish., the first and second sundays of April; probably at Toleto, Ohio, the third, and a Develand, Ohio, the fourth and fifth Sundays of April.

Miss Erizanzrii Low, irunesspeakor, of Loon, Cattaraugus Co., Now York, lectures at Ellington and Rugg's Corners, (Cattaraugus Co., N. Y..) every fourth Sabbath. Bhe will answer calls to lecture in Chautauque and Cattaraugus Coun-ties.

MRS. E. M. TIPPLE, THYBIO-MEDICAL AND CLAIRVOYANT PHYSICIAN LINDLEY M. ANDREWS, superior lectorer, will visit the Bouth and West this winter. Address him, either at Yellow Bprings, Ohlo, or at Mendota, IL. LEO MILLER will speak in Portland, Me., March 18th and 25th; Quincy, Mass., Aprilash and 18th; Willimantic, Comn., May 6th and 13th; Providence, R. I., June 17th and 2th, M. M. will answer calls to lecture week evenings. Address, Hartford, Conn., or as above. Sxaminatic Jan. 14. . WILLIAM HOLLAND.

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DEXYER DANA, EASt Boston, Mass. Joins G. Clube, No. 5 Bay stroct, Boston. J. J. Loors, Greenwood, Mass. Ama M. Mindersoor, Box 423 Bridgeport, Conn. Miss Busan M. Johnson, irance speaker, may be addressed at Olinton stroct, Brooklyn, N. Y. Mins. H. F. M. Baown, "Agilator " office, Cleveland, Ohio. Jaard D. Gade, Oncida, N. Y. Mas, Banan M. Thompson, Toledo, Ohio. A. B. FREMON, Clyde, Bandusky Co., Ohio.

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While in a state of trance, Miss B, will examine in-valids, and correctly locate and describe their diseases, giving a full description of the condition of their physical and mental organism, and prescribe remedies for their cure, and hental organism.

if carable, At the caract solicitation of persons who have been bene-fited by hor instrumentality, she has been induced to open a room at 10 Green street, and devote herseif to this great object. On and after March 5th Miss D, may be found as above, where all who are suffering from discase, or have fitends inflicted, are caractly invited to call and ece what Spiritual-ism can do for them. To pay exponses for examinations and prescriptions, a small fee of \$1.00 will hereafter be charged. Sm March 10.

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rz

TERMONE BLOCK IN THE OF DET DET, DECOMPT WILL COAINS Symptoms. TERME-Wor craminations, including prescriptions, S5, If the patient be present: and S10 when sheend. All subco-quent examinations \$2. Delineations of character, \$2, Torms strictly in advance. Address, Da. J. E. METTLER, Hartford, Conn. Oct. 1.

MATRIMONIAL-WANTED-A companion in life, with dark eyes, agrecable person and disposition, Ecform ideas, and under 80 years of age, Please address B. R., Coventry, R. I.

-Good references given and correspondence confi-2p March 10. March 10. DR. CHARLES TOBIN.

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DR. H. E. SCHOONMAKER, DENTIST, No. 16 E ast 19th street, New York. D. S. respectfully laforns those who need the services of a dentist, that they may consolt him with the fullest confidence of his prefeasional ability. During a practice of fifteen years in the city of New York, he has established a reputation for professional skill, which is not only acknow-ledged by the New York public, but showd. Two of his patients, during a recent visit to Paris-both of whom wore artificial tech inserted by him-had occasion to call on Dr. Evane-who stands at the head of the profession in Europe, and is dentist to the Emperer of the French, Emperor of Russia, and the nobility generally-pronounced his work to be equal to any he had seen in artificial doubletry. Dr. Beheonmaker is familiar with overy mode of inserting? Artificial Teeth; and for adaptation, artificial finite, and na-tural appearance, he challenges competition. He would par-ticulate the set of the artificial doubletry. Dr. Beheonmaker is familiar with overy mode of inserting? Artificial Teeth; and for adaptation, artificial finite, and na-tural appearance, he challenges competition. He would par-ticulation to his Youranice base for whole sets of Artificial Teeth; and set the artificial doubletry. It is more comfortable than gold-perfectly clean (a great derid-eratum, and can be so nicely filted to the guras as to render adhesine perfect, thereby consummating the desired objects -mastication and articulation. The skillfully performs every either operation pertaining to his profession, and gurantices onlive antisfaction. N. B.-Sherimens of artificial work propared for different persone-eiways on hand-will be exhibited with pleasure. Jan. 14.

Jan. 14. U.

ORTENTAL BATHS, A T NO. 8 FOURTH AVENUE, N. Y.-Elegani Suits of A Roome, open daily, from 7 A. M. until 10 F. M. (Sundays excepted.) Ladles' Department under the special charge of

fat, Fackon. Portable Oriental Baths (a vory complete article) for sale.

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And all diseases treated by Magnetism, Electricity and Water.

Dec. 31. HORACIC IF. DAY, O'FFICE AND PRINCIPAL DEPOT, 23 CORTLANDT-BTREET, NEW YORK, manuhctürer and importer and exclusive ownor of Goodycar's Velcamized Rubber; in its application to all shirred Elastic, Comented, Bowed or: Woren Babrics, Blocklockt Elastic or other Fabrics, Block Clothe and Fabrics, Elastic Clothe of every kind, Braided Fab-ries, Knit Babrics of every kind, Threads and Bhoets of Rub-ber by the Found, and Combined with Cloth. All these goods for salo, and licenses granted to make, use and sell, Terms modernic. All these Articles apd Goods not having the Biamp and Fao Bimile of my name are infringementa, Oct, 29 on DR. I. G. ATWOOD, MENTAL, AND MAGENETIC PHYSICIAN.

MENTAL AND MAGNETIC PHYSICIAN, W ILL receive or visit patients, as formerly, after the first of March next. Residence 106 East 14th street, New Cork. St March 3, York.

York. 54 March 3, March 3, M. ICINES.-Restorative Syrap, quarta, \$2 00, pints \$1,00; Fulmonaria, \$1,00 per bottle; Noutralizing Mixturo, 50 cts.; Dysoutery Cordial, 50 cts.; Elixir for Oholora, 50 cts.; Lint-ment, \$1,00; Healing Ohntment, 25 cts.; For sale by B. T. MUNSON, Agont, 143 Fulton street, New York. 11 Dec. 24.

CLAIRVOYANCE AND MEDICINE. MIS. E. O. DORMAN, MAGNETO-DOTANIQ PHYSICIAN. Ily long practice and eminont success—in the applica-tion of Clairvoyance to the discovery and cure of discusc-has become so wholy and favorably known, that it may suc-fice to notify the ubile that she may be consulted dafly—on vory reasonable terms—at her refidence, No. 12 Orchard street, Newsrk, N. J. Nov. 23. street, Newark, N. J Nov. 28.

SEBING AND TRANCE MEDULA, 140 Court street, Bos-bat on. Torms per sitting, not exceeding one hour, \$1; bat ou hour, or loss, 50 conts. Office hours from 0 to 18 A. M., and from 1 to 8 P. M. Office ho Feb. 25, MISS JENNIE WATERMAN,

MRS. C. A. RIRKHAM,

Im

March 10.

TRANCE SPEAKING AND TEST MEDIUM, at No. 1 Oliver place, from Essex street, Boston. Terms mode rata. Smp Feb. 25.

BY NUTRIFICNI - NUTRIFICN (IN the Vital Forces) without medicine. Are you Scrothlous, Consumptive, Dyspeptic, or Nerr-ous? Have you skin disease, sore or weak Eyes? Any affection of the Lungs, Biomach, Liver, Bowels, Blood, or any disease whaver? Read my

(Sont to you for one dime,) which asplatons how tha Invalid may become his own best doctor, and banish forever all "pille" and "powders," as uterly unworthy of any conf-dence at a all. Address, LAROY SUNDERLAND, Feb. 11. Om Boston, Mass. Boston, Mass

DR. L. L. FARNSWORTH.

DR. L. L. FARNSWORTH, MEDIOAL CLAIRVOYANT, AND PSYCHOMETRIBY. M. Ollco at Dr. Main's Institutio, No. 7 Davis etrect, Eoston. For delineations of character, written out \$2; oral state-mont, \$1--tho name of the person must be sent, written by horself or himself with *ink*. For medical examination and preceription, when the patient is present, \$2; when absent, by a lock of hair, \$3. Im Murch 3.

"Book of Information."

But I would take thes, dear humanity, And got thee face to face with perfect Love. Bhe is thy mother. Love and wiedom met. United by strong power. The world sprang forth from chaos: and the love Which brought thee into being, doth austain thee still. The monad and the angel rest alike Within its all-embracing arms; and life, And doath, and all the changes of this mortal state. Are cradled at the footstool of this power. Then, sweet humanity, then favored child, Look up I an overlasting chain Doth bind thes to the mighty heart of all, Love's labor never can be lost. That which created shall perfect and save : And that which bath such poor expression here, Shall find fruition in a higher sphere.

The dear at the New Melodeon, Boston, on Sunday, the 4th

development. The hampering conditions of projudice, social distinctions, and, above all, of that narrow and narrowing theology which induces indolence and helplossness, in the bollef that all the evils of life are the judgments of an angry Doity, must be removed, before humanity can expand into its full proportions. The whole tendency of our theology is to make its disciples deepondent of this world, and to fix all their hepes for the coming of the kingdom of God, to the future life. But a true philosophy must lead us to bring the kingdom of heavon to the cartily sphere.

Not profession, then, but action, free, uncramped, true ac tion, can alone achieve, for the individual and the race, the great object of existence-happiness. Not petitions to the Doity for the removal of His curse, but earnest, practical labor, is the cure for human suffering. The thorough comprehension of this lesson is the great need of the age. The whole tendency of the life of profession, as distinguished from that of action, is degrading to the individual. The man who, in his prayers, tells the Omniscient that the petitioner knows he is altogether wicked and corrupt, and that God has placed him in a world of sin, temptation, and evil, and then thanks that God for his boing and his surroundings, does n't believe a word he says, and degrades his own nature. If man is, indeed, deprived of overy principle of goodness, he is not a responsible being, and owes no allegiance to God nor man. What is the result of such teachings, but to make him approach, as near as may be, to this fearful ideal of his naturo? Teach him, on the other hand, its essential nobility, and to the height of that great, and true ideal he will raise the aspiration and achievement of bis being.

While we profess and pray, the world stands still; when Franklin and Fulton and Morso make their great prayers, the race starts forth upon the path of progress, which leads it to the goal of human existence, that complete and universal happiness which shall be the true millenium of earth, and who subscribe under this strangement. If preferred, ordert blond in harmony the life which is and that which is to may be en for both papers to the office of the Wouning **Bue e**____ A la constante A la cons come.

ta kaj se el

. . . .

She saw the radiant ministoring band— The host commissioned from the spirit-land; Bhe heard the solemn, sweet, and low refrain Or choirs celestini d'er her bed of pain; And reptured glingses of the worlds abore, Boul revelations from the Fount of Love, Thrilled with the biles of Immertality, The willing spirit longing to be free.

This whiting spint tonging to be rice. She pursed the blessed portal with a smile; Gleaning obtained knowledge all the while, Hor flets were pressing onward to the geal. Unfearing obbed entth's life-waves from the soul That met the summoning anged with calin brow, And lips that said. "Lord 1 1 am ready now." A lesson we have learnt, of trust and fulth, Of love triumphant o'er the call of death. From thy calm farewell, Stator 1 and we yearn For tkings from the near and heavenly bourne, Knowing thou canst, and loveus, wilk, return. Knowing thou canst, and loyous wilt, return. Hadley, Mait. CORA WILDURN.

VERMONT QUARTERLY CONVENTION

The dest at the New Meledeen, Boston, on Sunday, the 4th of March, was occupied by Miss L. E. A. DeForce. Every nature, she said, hus an ideal, to which it is naturally attracted, and by striving toward which it can alone fulfill its itrie desting. The world is inharmonicus and unsuccessful, follow his ideal is net followed. But that man may follow his ideal, he must comprehend what that ideal is. Wa have, in anciety, little of natural development, the furned and performents and the furned and the furned much of mere professional, artificial life. The first step in the true doclements of society is the destruction of all arti-ficial distinctions between persons. Then only can the indi-ridual nature have its full, free, unrestrained, harmonicus development. The hampering conditions of projudice social distinctions have the full, free the true way and sunday, bare by development. The hampering conditions of projudice social distinctions have the full, free the true way be allowed by work the Rutiand and Washington Railroads, to carry these development. The hampering conditions of projudice social distinctions have the full, free the projudice social distinctions have the full, free the projudice social development. The hampering conditions of projudice social distinctions have been and the streament of the two performents of the fully and performents of the fully free the true way. Certificates social barry because the social of the two performed and the projudice social development. The hampering conditions of projudice social development. The hampering conditions of projudice social development.

S. B. NICHOLS, A. E. SIMMONS, Committee. CHARLES WALKER. D. P. WILDEI CHARLES G. TOWNBEND.

NOTICES OF MEETINGS.

A Cinuts for trance speaking, de. is hold overy Sunday morning at 101-2 o'clock, at No. 14 Bromfold street. Ad-mission 5 conts.

Cannerson & conts: Cannerson aroor. -- Meetings in Cambridgeport are held overy Sunday afternoon and evening, at 3 and 7 1-3 o'clock, r. M., at Washington Hall, Main street. Scats free. Lawnersca.--The Bpiritualists of Lawronce hold freqular meetings on the Sabbath, forencen and afternoon, at Law-rence Hall. Foxuono'.--The Spiritualists of Norboro' hold free meet-ings in the town hall every Sunday, at half-past one, and half-past six o'clock, P. M. Lowarts.--The Spiritualists of this city hold regular meet-ings on Bundays, forencen and afternoon, in Wells's Hall Speaking, by mediums and others. Satzar.--Meedings are held at the Spiritualists' Church, Sewall street. Circles in the morning; speaking, afternoon and evening. Woncesten.--The Spiritualists of Worcester hold regular Sunday meetings in Washburn Hall. CAMPRIDATIONT. - Meetings in Cambridgeport are held

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

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-Subscriptions may be sent to this office, when the names will be forwarded to the office of the WORKING FARMER, from whence that naper will be malled. A saving of of seventy-rive cents will be made to these

PARNER. - 1 *

South and West this winter. Address him, either at Yellew Brings, Ohio, or at Mendota, Ill. perior lecturer: will visit the

Hariford, Conn., or as above.

H. P. FAINFIELD, tranco-speaking medium, may be ad-dressed at Greenwich Village, Mass.

ALONZO B. HALL, East Now Sharon, Mo., will answer calls in his victority.

in his victority. E. V. Witzon, Cholsen, Mass., will receive calls to locture in the West up to the first of May. J. H. RANDALL. Friends in the States of Massachusetts and Connecticut, desirous of entering into engagements with Mr. R. for the coning Summer, may address him, until fur-ther notice, at Upper Liele, Broome Gounty, N. Y.

Mrs. E. D. Sizons, trace speaker, will answer calls to ectaro, after the month of January, through Coan. and Mass. Address her at Bristol, Conn.

Mns. J. W. Connitan will lockure in Oswogo, N. Y., four Bundays of March ; Portland, Me., the three first Sundays of April ; Bangor, April 22d; Marthlehead, April 20th and May 6th. Address Box 616, Lowell, Mass.

oun, Augures Don Dio, Lowett, Alass. Pr. YMODTH.—Miss Naunio Davis speaks at Plymouth, March 16th, 25th, and April 1st; Mrs. Mary M. Macombor, April 8th, 16th, 22d and 20th; Miss L. E. A. DeForco, May 6th and 13th; Mrs. Townsend, May 20th and 27th; Miss Emma Hardinge, June 7th april 20th. June 7th and 29th.

June 7th and 20th, WARREN CHASE lectures in West Winfield, N. Y., March, 18th; in Byracuco, March 25th; and in Oswego, the fivo Bundays of April. Address, Philadelphia, illi March 11th, Briends living near the Misslesippi River, abovo 5t. Louis, who wish to see or hear him in the month of July next, must write him in April at Oswego, N. Y. He spends Jenie in Bt. Louis, and the remainder of the year in the West, returning Kastin the winite ast in the winter.

East in the winter. MRS. MANY MANYA MACOMDER will speak, March 18th and 25th, at Putnam; April 8th, 16th, 22d, and 29th, at Plymouth; May 6th and 18th, at Foxboro'. Bhe will not receive calls after May 31st without further notice, as the thinks of visit-ing California the coming Bummer; if she should remain, due totico will be given.

Mrss L. E. A. DE Fonce, trance speaker, of La Gresse, Wis, will respond to calls to lecture in New England until April. Will lecture week-day evenings and Bundays; also, to atond funorals. Address her, care of J. S. Holton, Northampton, Masa.

J. H. OURRIRE, Lawronce, Mass. Mr. C. will speak at Charlestown, Mass., March 16th and 25th.

N.S. GREEKLEAP, of Lowell, will speak at Portsmouth N. L., March 181h, and April 1st, Mark M. E. B. Sawren will answor calls to lecture in any portion of the New England States; will also attend funerals. Address Enkiwioville, Mass.

F. L. WADSWORTH SPOAKS, March 18th, 26th, at Lyone, Mich : thence East.

E. B. WINELER will answer calls to speak from Utica, N.

A B. WHITING MAY be addressed at Brooklyn, Mich., till

N. FRANK WRITE lectures March 18th and 25th at Quincy MRS. FRANCES BOND, CATO OF Mrs. Thomas O. Lovo, Box 2213, Buifalo, N. Y.

Mile ELLA E. GIBSON, BATTO, Mass. DR. JAMES COOPER, Bollefontaino, Obio. CHARLES W. BURGESS, Inspirational Speaker. Box 22, West

(Illingiy, Coon. REV. JOHN PIEEPONT, West Modford, Mass. MISS RARAH A. MAGOUR, No. 33 Winter street, East Cam-

ridge, Mass. Miss Lizzib Dorzw, Plymouth, Mass. R. L. Bowker, Natick, Mass., or 7 Davis street, Boston.

H. L. BOWER, Natick, Mass., or 7 Davis street, Boston, BERJ, DANFORTH, Boston, Mass. ELIYAR WOODWORTH, Leslie, Mich. G. T., IRIER, TAUNIOL, Mass., Caro of John Eddy, Esq. Mas. BERTHA B. GHARN, West Harwich, Mass. E. R. YOUNG, box 85, Quincy, Masa. LOFIL BERER, North Ridgovillo, Obio. Mass. J. B. SHITH, Marchestor, N. H. Dr. C. O. YOER, Eoston, Mass. Miss A. F. Trans's midrees will be Now York City, till fur-ber patien.

ther notion, J. G. Harr, Boffalo, N. Y. CRANARS P. RICKER, LOWOR, MOSE, A. O. ROMERSON, Fall River, Mass, Mas. S. Masua Buses, Springfield, Mass,

WILLIAM HOLLAND, CLAIRVOYANT AND ELECTROPATHIC PHYSICIAN, Caroful and thorough examinations made in every case, and the most efficient means adopted to remove disease, References given, if desired, Examinations \$1.00. 121 Hud-son struct, near Curro struct, Boston. If Jan. 7.

MRS. B. K. LITTLE MRS. B. K. LITTLE HAS POSTPONED GOING SOUTH THIS WINTER, ow-ing to the carnest solicitatons of her numerous friends and patrons. Mrs. L. will centinue to occupy the same rooms-35 Beach street. Hours-from 0 to 18 A. M., 2 to 6, and 8 to 10 p. H. Terms, per hour, for one or two persons. clairvoyant examinations, \$1.00; examination hair, \$1.00. Dec. 24

DR. E. ACKER.

HEALING MEDIUM ON CONSUMPTION. Late of Poughkcepsic, N. Y.,

HAS opened rooms at No. 157 Grand street, New York. Office hours from 8 A. M. 10 6 F. M. March 10.

4p MRS. GRACE L. BEAN

WRITING, TRANCE AND TEST MEDIUM, No. 80 Eliot street, Boston. Also, Clairvoyant Examinations for dis-cases. if Dec. 3.

DR. C. MAIN SPIRIT AND MAGNETIC PHYSICIAN,

No. 7 Davis street, Boston. 20 Brecial attention paid to the cure of Cancers of all escriptions, Deformity of Limbs, Deafness, &c. Patients accommodated with board at this Institute. Bopt., 10. tf

W. H. NUTTER. HEALING MEDIUM.

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654 WABITINGTON STREET, has always on hand overy variety of pure and fresh Eclocito and Bo-tanic Drugs and Medicines, which ho will sell at wholesato or ratall as low as can be purchased at any Store in Boston, Dec. Sl. cop.6m^o

MRS. M. S. KENNASTQN TRANCE, TEST AND CLAINVOYANT MEDIUM, No. 10 Lyndborough sirect, Charlostown. Exaministions and prescriptions for diseases. Hours from 9 to 12 A. M.; from 2 to 5 o'clock, p. M., (Mondays and Saturdays sate), icd.) Im⁹ Marth 3,

SECRETS DISCLOSED.

SECRETS DISCLOSED. THE subscriber offors for sale a Recipe Boak which con-contains a recipe for making every compound that is manufactured in the country in the line of Scope, Hatr Pro-parations, Cologne, Essences and Perfumeries of all kinds, Bears, Syrups, Wash Fluid and Mineral Water, Paints, Black-ings, Inks, Varnishez, &c., and recipes for making every other sricken manufactured; one for making lonery which canuot be recognized from that made by Bees, either in looks, taste, or quality; snother for making Burning Fluid and Washing Fluid for family use, which can be made with but little trouble, and at a cost not exceeding 5 conts per gal-lon, and by the use of which all scrubbing of clothing is un-necessary, which Book will be sent to any one that require by necessary, which Book will be sent to any one that remits by mail 50 cents, either in money or postage stamps, to F. GOR-DON, East Cambridge, Mass. 104 Fob. 18.

**Seek and ye shall find." The seek and ye shall find." DERSONS who believe that spirit communion and its men-tal developments can ald them in the difficulties of life, can have my sorvices in their behalf. For my time and ef-fort in writing out a chill caminuation of a porean from their bair, or handwriting, I am compelled to charge \$3,00; for attention to a single subject, or question, \$1,00. Office No. 7 Davis street, Deston, on Saturdays, from 9 to 4 o'clock. Full oral eramination at the effice, \$1,00; Address H. L. BOWRER, Natick, Mais Nov. 19.

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Established by Bipotial Endowment. COMBINING THE MOST AULE OF THE ECLECTIO FAC-ULTY AND MODERN SCHOOLS OF MEDICINE. This superior model health Institution possesses, if is consec-entiously betieved, superior claims to public confidence to any other in the United States. Th this Important particular, viz :--H has been the earnest endeavor of the faculty to investigate, and thoroughly un-derstand the numerous modern Maladles, which have be-come as very prevalent and fatal, especially to the young, known as nervous dehilly. The external manifestations of this class of discases are isolaration and Exhaustion; Maras-mus or a wasting and consumption of the vital fluids and the muscular and nerve tissues; sallow countenance; pale lips; dizziness of the heart; great resileasness; despondency of spirits; dreamy and resiless sleep; field or had break; ritiated or morbid appolito; indigestion; liver complaint; disones of the kines; supersed function of the sking; spinal irritation; cold extremelies; muscular debility or has-slinds; brouchtils; storeness of the heard particle breaking; pitalion of tweight and fultness at the pit of the sking; spinal irritation; cold extremelies; muscular debility or ma-slinds; brouchtils; storeness of the heard; require bowche; tongue white; storen hastomath; pitee divide and irritable; duth heavy aching pain across the loims; excessive depression of spirits; despondency so intenanch; pitee quick and irritable; duth, heavy aching pain across the loims; excessive depression of spirits; despondency so intenanch; pitee quick and irritable; duth, heavy aching pain across the loims; excessive depression of spirits; despondency so intenes as of ton to excite the most painful idens; hence this class of dis-sordure invariably indicate impaired anatrition, encervation in the ergans of digestion and assimilation, so that had and ub-assimilated chyle geus into the blood. It should never be forgotion, therefore, that sense of the works and most fatal disease

discasse to which firsh is hich, commance with indigestion. Among others, it develops consumption in these predisposed to fubercular depositions in the lungs. The Directors and Faculty of this Institution purpose to cure all of the foregoing discasses, by the judicious combina-tion of natural and scientific remedies, selected with great discrimination and judgment that directly ald nature in her recuperative energies to build up, threw off, and resist morbid, action. They discard all drugs and poiseneus remedies— mercury, calomel, and all the old school remedies are most scruppiously discarded, both from convictions of judgment at this hastitution. et this Institution.

A Word of Solemn, Conscientions Advice to those. who will reflect !

A Word of Selemn, Conscientions Advice to those. who will reflect ! Blatistics now show the solema truth, that over 100,000 die in the United States annually, with some one of the forego-ing discases, developing consumption, prostration of the vital forces and promature decay. There cannot be an effect without its adequate canso: Thousands of the young, of both serve, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the victims themselves. In rise of the sould destruction of human life, caused by such dobittating diseases, such as Spormatorrhera, Sominal weatness, the vice of solf abuse, Bpinal Consumption, Epit (hogy, nervous spains and discases of the heart—and in view of the grass deception practiced upon the community by hase protostiers—the Directors and Facility of the institution, can scientiously, assure the Instald and the Community that their resources and facilities for successfully ireating this that or the source to be uprased. Tationts, for the most part, can be troated at home: On spitication by fotter they will be furnished with printed in-torrogatories, which will enable us to send them treatment by Mail or Express. All communications are regarded with sacred and conscionations fidelly. The institution gives the most unarceptionable reference, to men of standing in all parts of the country, who have been successfully cured.

to men of standing in all parts of the carly decay of Ameri-successfully cured. 227 A Trestise on the causes of the early decay of Ameri-can Youth, just published by the Institution, will be sent in a staide avelop, to all parts of the Union, on rocer of all cents for posiage. It is a thrilling work, and should be read by every person, both male and female. 237 The attending Thysician will be book. 237 The attending Thysician will be found at the Institu-dion for consultation, from 9.4. M. to 9. M. of each day, Sun-day, in the foremeon.

DR. ANDREW STONE.

Pearls.

And quoted odes, and jowels from words long, That on the strotched fore-flager of all time, Bparkle forever."

The Robin slage in the elm, The cattle stand beneatly, Bedato and grave, with great brown eyes, And fragrant mendow-breath. They listen to the flattered bird, The wise-looklog, stupid things I And they never understand a word Of all the Robin sings .- [ATLANTIC.

Happiness and unhappiness are qualifies of mind--not of piace or position, and the cause of one's happinoss may be the occasion of another's want of it.

> There's a new grave in the old churchyard, Another mound in the snow; And a maid where soul was whiter far. Sleeps in her shroud below. The winds of March are piping lood, And the snow comes down for hours: But by-and-by the April rains Will bring the sweet May-flowers. The sweet May-flowers will cover her grave,

Made green by the April rain ; Bot blight will lie on our momories,

And our tears will fail in vain [

Small faults indulged, are little thieven that let in greater. Guard, therefore, egalast these first inroads of the templer.

> Go, wing thy flight from star to star. From world to luminous world, as far As the universe spreads its faming wall; Take all the pleasures of all the spheres, And multiply each through endless years, One minute of heaven is worth them all (MOONE.

Good education is the mundation of happiness.

HENRY WARD BEECHER **▲T**

PLYMOUTH OHURCH, BROOKLYN, N. Y.

Sunday Evening, March 4, 1860.

DEPOSTED FOR THE BARNER OF LIGHT BY T. J. ELLINWOOD. I shall speak this evening from the bistory contained in the lighth chapter of the second book of Kings, be-ginning with the seventh verse.

It was the custom of the East to bear a present on every auch occasion. It always was a present that had some proportion to the dignity, both of the person giving, and the person receiving; and in this instance the benefactor was a king, and the beneficiary was to have been the chiefest prophet of his times. "So Hazzel went to meet him, and took a present with him, even of every good thing of Damascus, forty

and stood before him, and said. Thy son, Benhadda, Jory and stood before him, and said. Thy son, Benhadad, king of Syria, hath sent me to theo, saying, Shall I re-cover of this disease? And Elisha said unto him, Go, Say unto him, Thou mayest certainly recover: how beit the Lord hath showed me that he shall surely dis"-as if he had said. There is nothing in his sickness that is fatal; nevertheless he is appointed unto death." And he settled his countenance steadfastly, until he was ashamed"-that is to say, he settled his face, and put his look upon Hazael until he was confused and changed countenance: he looked him out of countenance and the man of God wept. And Hazeel said, Why weepeth my Lord? And he answered, Because it know the swil that then will do unto the children of Israel: their strong bolds wilt thou so to a fire, and their young men. Wilt thou shy with the sword, and wilt dash their chiland, and rip up their women with child. And Hezael said, But what! is thy servent a dog, that he should do this great thing? And Elisha answered. The Lord bath showed me that thou shalt be king over Syria. So he departed from Elisha, and cante to his master, who said unto him. What said Elisha to thee? And he who can unto him, what that a build bind to the? And he answered, He told me that then shoulds surely recov-er." He told him no such thing. "And it came to pass, on the morrow, that he took a thick cloth, and dipped it in water, and sprend it on his face, so that

he died; and Hazzel relyned in his stend." The result of Hazzel's reigned in his stead. The result of Hazzel's reign fulfilled every fear that the prophet had. He mode Judah and Ismel wretched by a forty years' continuous warfare upon them. He took all their territory that hay easi of the Jordan abso-batter territory that hay easi of the Jordan abso-

LIGHT. BANNER OF

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going still further.

be surprised if it did not; we expect that if one point of fruit decay, the whole, in regular progression, will decay—we should be surprised if it did not. It is the nature of rust and canker and rot to go on. We expect that mothe will cat in and on upon fabrics; for other as almost intimate relations and inevitable that version will overrun the house or the farm; that insects will breed innumerable; that disease will work its way toward disorganization and death. We believe all these things of physical mischlefs, but we do not recognize that there is a dark moral analogy; that there is a counterpart in human thoughts and imagi-nations and conduct; that when men take the first step in evil, there is a probability that they will take the second, a greater probability that they will take the third, and a still greater probability that they will take others; that as a man goes down in a moral scale the pressure increases, and the further he goes, the more terrible becomes the danger that he will sink to the very bottom. There may be interjected circum-stances, causes, reasons of repentance, after a man has become involved in wickedness, which shall check him is bit downward accurs and actors bin it without n his downward course, and restore him to virtue; but f the natural law of causation is permitted to work it.

elf out, it will have a downward tendency from the beginning to the very end. Men, in entering, then, upon an evil way, never perceive, or seidom perceive, this connection between the different stages of evil and of degradation. Indeed,

this particular thing." are not not not used to use wrong except in gate of the peritentiary is a jar, waiting to receive him. Take, for instance, a course of lying. Lying usually begins in self-defence. It is the coward's shield. It is an alternative of greater evil. Where a child has done wrong, it would say, "I have done wrong." if it were not for the fear it has of parental indignation or of punishment. Where a child is sensitive, and approbative, and approbative, and timid, the threat of the rod, and sometimes tive, and timid, the threat of the rod, and sometimes even more, the sense of degradation under the parent's reven more, the sense of degradation under the parent's the next, they are sure to go on to the end of the rebuke, is such that to him a lie seems the less, and dreadful course on which they have set out. hat he may escape, he takes it as the less of two Lying is very corrupting even in this mildest form. Lying is very corrupting even in this mildest form. But usually the beginning of falsehood is small, self defensory. Lying, however, for the sake of escaping from exposure in wrong, or from panishment, prepares men to lie for something better--better. I menn, on the side of evil; for they next employ it with less pressure of molive. They are more free to use it then, At last they begin to choose it as a deliberatio means should explode?" If a man tampers with natural law, of procuring ends. At first lying is a shield: after a while it becomes sword and spear. At first it is meant by men to guard them against the fulls or results of wrong-doing. And when a man lies deliberately for the purpose of ends, you may be sure that his con-stand how a man thrust into the corner may defend himself by a lio. I do not mean that I would wink at such a course, or that I would exament that is not cover by a lio. I do not mean that I would wink at the man who adopted it; but I can understand how avils. Lying is very corrupting even in this mildest form. he man who adopted it; but I can understand how the man who adopted 1; but I can understand how human weakness may lead one to provaricate under such circumstances. When, however, a men spins lies deliberately; when, contrary to what he knows to be the truth, he says, "There is the thing I mean," when he uses a string of lies as a lass to throw around whether he uses a string of lies as a lass to throw around whatever he wishes to ensuare; when he hunts with lies -then he is given over to corruption of conscience. Then, having lost all moral virtue, he is indifferent. and is scarcely cognizant of the difference between and is scattery cognizate of the difference between itruths and its. Now in the beginning no man ever meant to become a habitual liar. No man ever said, "J will pat myself through all the phases of the babit of lying, from the beginning to the end." The first lie is thoughtless, usually. No man, when he sowed the first lie seed, usually. No man, when he sowed the first lie seed, usually. No man, when he sowed the first lie seed, is anot his purpose to reap pring up from it. It was not his purpose to reap from it a vast harvest of the beginning to gass: nevertheless, it did come to beginning to pass: nevertheless, it did come to pass; and it comes a man's bed-fellow, that with which at last be-comes a man's bed-fellow, that with which he consorts, that foul wickedness in whose boson he hesitates not to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; and when they have taken the first to take a step in it; is quilte in valin for them to be surprised man has sown Canada thistle seed, it is too late for truth and lie.

when he broods that, thero is a law which tends to move bim onward toward action; and when he takes on ostep in evil, there is a law which tends him to the next. They furnan actions are neither accidental nor the result of lock upon the first step of such a course as safe, al-luman actions are neither accidental nor the result of circumstances, except in a secondary manner. Cir-guark, blowing would kindle nothing. And, in evil, if there was no state of heart rendy and ripe, tempta-itions—or, as men more softly call it, "circumstancess always kill the men that are prepared to be killed by them. But at each step of thought, or feeling, or wrong do-ing, it is a part of the nature of the process, that the man should be prepared for the next step, and tempta-to it. And men are on a march. They are training

Intent suburg be prepared for the next step, and tempted intend to be lost; but there is such a bafural confic-to it. And men are on a march. They are training it between one step and another here, that when and drilling; and they are pushed along by the very they had once committed themselves to this stream, insture of the discipline to which they have submitted themselves. So that, if they once begin, there is a latent reason or law that is perpetually operating to press them forward another step, and yet another step. At each successive stage, there is a reason or law for and wretked. No man, I supress-certainly no young man_aver

At each successive stage, there is a reason or law for going still further. As a rolling stone that starts at the top of the clift began to gamble with the expectation of being a gam-rolls slowly at first, but with each foot or yard of its descent gathers momentum, and plunges irresistably to the bottom, so wrong doing begins moderately, but gathers momentum at every step in its progress. The changes of chemistry are not more in the line of absolute causation, than are the changes that take place toward wickedness in men who tend to be cor-rupted. The juice of the grape is first sweet, or in a saccharize state: then it undergoes the vinous fermen-tition; then follows the ascelite fermentation; and logical sequence of the one preceding it. None of the later ones could exist without the former. Each is a starting-point for the next. And not only do evil men wax worre and worse, but evil in men, any shade of wickedness, any trait of baseness, has a natural, an inovitable tendency which, when unchecked, goes on, ranges through a regular unfolding, passes all the stoges of growth from seed through blossom and fruit, back to seed again, thus completing the circle—revolving the whole round. We know these things to be true of outward things. We expect rust to ent in deeper and deeper—we should be surrified if it did not: we expect canker to more a gambler that there was not in the survised if it did not: we expect canker to a mere toward confirmation in this progress toward confirmation in this progress toward confirmation in this is the toward things. No man, I suppose-certainly no young mancompleting the circle—revolving the whole round. We know these things to be true of outward things. We expect rust to eat in deeper and deeper—we should be surprised if it did not; we expect that if one point for the branch, and consume its health—we should be surprised if it did not; we expect that if one point of four did not; we expect that if one point of the four did not set we did not se

friends. And so, as playing for nothing is a very in friends. And so, as playing for nothing is a very in-sipld process, men scon get to playing, not for money, but for the drink, for some little token, for nuts, for the supper, or something of the sort. They play for small amounts—just enough to keep their mind, just enough to have the devil inoculate them with a pas-sion for sambling. But the moment they have once get the virus in them, then it is no longer at their option

the virus in them, then it is no longer at their option how far they shall go. Buppose a man should go to his physician, and say to him, "Be kind enough to inoculate me with the small pox, so that I shall have the small pox a little !" Suppose a man should ask to be inoculated with the

Suppose a man should ask to be incculated with the plague, so that its might have just a taske of the plague. When ence the discase is in your blood, it is no longer you that shall eav how much or how little you shall have of it. It has a work of its own, which it will carry out irrespective of your wishes. And that which is true of gambling, is true of tam-pering with illicit pleasures—with this exception: that gambling works with slowness, while licentious-ness works like a conflagration. The spark rarely smoulders long. When a man has caught the infec-tion, it is as it he were set on fire of heil. There may be outward guises which for a time concent his real the different stigges of evil and of degradation. Indeed, men never choose to think much about that which they know to be wrong, and which they mean never-the states to have. Men are apt to resist reflection. They hide their eyes on purpose. There seems to grow up a kind of fever in the termited heart, and men are delirfous, often, for things which they know to be wrong. They blind themselves, as if they were not naturally blinded enough under the pressure of temp-tation. They deliver themselves and they for the hope where there is no ground for hope. But even where men cannot help having painful in-tlimations—as often they cannot; where their con-science will protest, and their fears will prophecy; where, now and then, somo circumstance, breaking those, as it were, suddenly arreats them; where their ten then wated, meant anything more than hope where now and then, somo circumstance, breaking those, as it were, suddenly arreats them; where ther then; where there moral nature revolts, they are accugtomed to fortify

loose, as it were, suddenly arrests them; where their moral nature revolts, they are accustomed to fortify themselves by a choice of that part of the whole course that is next to them, a protest against these parts that is next to them, a protest against these parts they mean to go no further. They commence at once to say to themselves, "it is not the whole course of to say to themselves, "it is not the whole course of to say to themselves, "it is not the whole course of they mean to go no further. They commence at once to say to themselves, "it is not the whole course of to say to themselves, "it is not wickedness--that I pro-sest to them---the purpose they have formed--the they have in view. They aim at that, saying to them-selves, "That is the extent to which I shall go. I do not propose to be wicked, and to go through a long to course of evil. I do not intend to do wrong except in this particular thing."

with and cherislics a discase which earifes in it bis for the total bold of positive good. The way for a mot classe is your are safe. If you are not conscientions in respect to your grant of cleans his work is to withdraw word; if you are not conscientions in respect to your and not cleans his work. The way for a man to be wrote, if you are not conscientions in respect to your and not cleans his work. The way for a man to be wrote, if you are not conscientions in respect to your and not cleans his work. The way for a man to be wrote, if you are not conscientions in respect to your and not consciention in the total discover the second and the cleans of guardiants of guardiants of guardiants of guardiants in your trans, and so untrustworthy; if there is the first spark kindied in you of saledous desires—then no amogunt of they begin! Oh, that is could they ours and the yours and the years and so withen that the paths in the babet in the totage and show them that the paths in the babet in the second before of a big terce, is like a man in a casel built of rock with a precipice a thousand in the top of a high rock, with a precipice a thousand they go the second they who are in the insuction of the dwar, and marked by crime for execution?
To to those who are in the insult and of the dwar, and marked by crime for exection of the grant and the ereit be and the ereit but and the ereit with a swarm in the Towhs there is one that set out of a high rock, with a precipice a thousand in the second of the dwarm and marked by crime for execution?
To to those who are in the insult and of the dwarm and marked by crime for exection of the grant and the ereit be and the ereit work and a career, who are now and the wretched miscreans that the wood swarms with wolves ready to rung the second precipies that the around about you. And marked by crime for exercention?
To the those who are in the insult as that to which the second precipies in the conoils and the merities and the wore the dwarm and th with and cherishes a disease which carries in it his cell is to take hold of positive good. The way for a

the phad just enough purity to make them say, "I spark remaine: for if you have taken one step in the phad just enough purity to make them say, "I spark remaine: for if you have taken and go to bed. To make them feel that they could not be overcome by wickedness; and so they went on in their evil course. be sufficient during the force, and ent into the timber, and col-lect warmth, and you will be burnt to death, or will wickedness; and so they went on in their evil course. be sufficient during the force the strength of the force the strength work. wickedness; and so they went on in their evil course. until, at last, futal disaster befeil them. And thou-sands of mon there are that have not conscience wickedness; and so they went on in their evil course. Do sulcoafted with the smoke. Make therough work, until, at last, futal disaster befeil them. And thou. Put your whole strength in God. Live for the eternal sands of men there are that have not conscience world. Live in this world as men should live. Purify enough to keep them hack from sin, but that have your hearts. Establish yourselves in virtue. Take chough to make them believe that they shall not go through the whole course of sin, who end in atter selves like men, for Christ's sake. And when we are

pive the history of the cierks that they have bud in take care of themselves. Let every man feel that he their employ-some having had two, others five, others is neighbor to every other man, not merely in essel-others fifty 1 Suppose there had been kept a record of what has become of all the young men that have been in boarding-houses, both small and large 1 Suppose bide a multitude of sins. For he that saves a soul shall we were to have a day of judgment, in which should be shue as the stare of the firmement. Oh, what an army of aminable young men 1 Oh, what a rathering of these that stand as the enshrinement of a gathering of those that stand as the enshrinement of mothers' tears and anxious prayers! Oh, what an Esemblage of much-loved, much taught candidates for damnation ! Oh, what a terrific decimation ! Is one in ten lost? You might double and quadruple the number, and then have scarcely enough for the count!

number, and then have scarcely enough for the count) It is a torrible thing! And of those that apparently stand, how many are riddled? How many linp inwardly, if not outwardly? How many have wounds that, though they may beal, will leave scars on them as long as they live? How many are beginning to do right, feeling the infernal grip of wickedness, still? How many that are perhaps cured of scurvy are weak from having had it? How many are so disabled by rhéumatism or cramps, or gouls that they will never walk straight again? And how many are wested and destroyed? The pit has not been without fuel. It has been fed by nothing less than without fucl. It has been fed by nothing less than men, men gradled, and rocked, and nourished, and brought up by sainily mothers, for destruction I. They come bither all hoping, all expectant, all eager, all silly, all fools I. Hero and there, by some overshadowing providence, some seem to be protected. Some are early turned back from evil, and reformed absolutely, and saved. Many more advance for in the path of wickedness, and then, becoming apprised of their dan-ger, turn back; but it is only by climbing and climb-ing that they can ascend the steep down which they so easily slid. And many more than all these go on Solution of the steep down which they are a construction follows, the trust of the steep down which they are shown and crime becomes destruction; and before half their days are ended the trendle drama is enacted and the curtain falls, and Hell known the state of the state of the terrible drama is enacted and the curtain falls, and Hell known the state of th

chongh to make them believe that they shall not go through the whole course of sin, who end in utter destruction. It is a terrible thing 1 If there is one thing in this great city that is shaken off like flour from a cosk's dredging-box, or like pepper from a caster—if there is one thing there that is blown through the air and blasted, it is young men. They come from their homes to this vast slaughter-house city, as the old heeatombs come forth for the slaughter. For I cannot eay, but I think that if of every hundred flexing. There is nothing that is so wasted, so remorse-lessly used up, as the young men that have heer to urillies, you go out into life, and meet with children. Dray for you and yours. They see the paths which have led others to ruin; they behold dangers on every side of them; they are warned by parental advice, by early teaching, by their of evell; and yet they go on, and on, and are destroyed. What an experience meeting it would be if all the old business men of this city were to come together, and their employ—some having had two, others five, others fory, and others fifty I. Suppose there had two, others five, others fory, and others fifty I. Suppose there had two, others five, others fory, and others fifty I. Suppose there had heen kept a record of what has become of all the young men that have been is neighbor to every other man, not merely in cohere-tion, but in peril. Be not afraid to be bold for the ware filty I. Suppose there had been kept a record of what has become of all the young men that have been in mereling the of the city of the city and two, others five, others fory, and others fifty I. Suppose there had been kept a record of what has become of all the young men that have been in heighbor to every other man, not merely in cohere-scies of saving men. For the that saves a soul shall in heighbor to every other man, not merely in cohere-tions, but in peril. Be not afraid to be bold for the state of saving men. For the that saves a soul shall in hearting the provide the supply i

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lutely from them. He burned towns and cities, with all the stitute that the barred of an age which thought no more of taking a man's life than of spilling a cup of water. He marched through the land of Palestine to the Philistines. Thence he besieged Jerusalem, and returned to bis own land only when bought off by enormons contributions of money. Everything seen by the prophet, and more, came to pass. It may seem as if Hazael had been tempted by the

It may seem as if Hazael had been tempted by the prophet, and had received the leaven of his cruci pur-pose from the prophet's prediction. But there is noth-ing in the narrative to instify any such supposition. Elista did not tell Hazael that he foresaw that the king would die by his hands. He did not even mention, and still leas did he suggest by prediction, the fact that the king's death should be compassed by his servant's cruci treachery. For aught that the prophet said, Hazael had no evidence that the king was not to die by the force of his disense.

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had no evidence that the king was not to die by the force of his disease. When the prophet declared that the king would die, he settled his eyes upon Mazael, and looked steadily upon him until the guilty men's face was confased or "ashamed." But why? If he had been an innecent man, why should he have been troubled by the prophet's eye? He had something which he did not wish the prophet to see. He braved it as long as he could; but whon at last the prophet's gaze seemed to pierce and "ashamed" and troubled. Because he had evidently a guilty purpose, he was "ashamed." Before he came on the king's errand, this cruei, crafty, energetic man had a purpose; and, though it, dwelt only in thought. bad a purpose; and, though it dwelt only in thought, when the prophet gazed upon him, it scened as if he naw and would reveal his secret: therefore he changed conntenance.

But, even then, though he had in his soul a purpose But, even then, though he had in his soul a purpose of murder and of supplanting, he was shocked at the idea of a cruel use of that which he meant by a had method to gain—the kingdom and its power. And when Elisha wept, and told the vision which he saw, and which affected him so deeply, this man involun-tarily shrank from the picture, and exclaimed, ...'s thy servant a dog, that he should do this great thing?" He had a cheriabed eccret purpose of one crime, but the long retinue of crimes which would follow in the train of that one, he had not yet divested of their terror by thinking of them, by pondering them; and these thinking of them, by pondering them; and these

Although Hazael was carrying in his heart a murder. he had yet committed no overt act; but he was a mur-derer and a usurper, because he had permitted himsel deliberately to determine upon murder and usurpation Ho had opened his mind to full desires and purposes, and therefore was already corrupted. For not when disease breaks ont npon the skin is a man sick, but when it beats in his blood without exhibiting a sign on the surface.

And, in general, wickedness begins in the silence of thought and imagination. Sometimes men sin by ab-rupt provocation; sometimes they are led away by anforeen ecductions. But these are not the most com propared themselves for being surprised. They have propared themselves for being surprised. They have complied the parity of their imagination: they have heated their feelings by plotness of coveted evil; they have taken from evil its repulsiveness by various famil-larity of thought with it; they have corrupted the sim-plicity and integrity of their conscience by secret cassistries, by spin excuses, and by woren garments of lies, by which the hideomeness of evil has been cov-ered up to their thought. And so, even when such men fall, though their fall scems sudden, though it Seems Dupprovided though it sperms undern, though it scens unprovoked, though it scens unaccompanied by sby gradualism or cause, set the preparation for it has been long, and secret, and inward.

It was not the storm that threw down that tree that fell in the night; it was the rot at the core that had been going on through years and years, and had left it bata shell. The storm only completed what inward compution had been

but a shell. The storm only complete that the corruption had began. There is in evil doing, as in well doing, a reg-ular development. So that, when a man begins in imagination, he will go on to brooding a purpose; and

from such a temptation, the temptation which impels them to do it is the pleasure of society, the fear of taying "no," and being thought eingular, the inability sort of criterion of his safety. For many and many a to bear raillery. But they never begin a course of man is on the road to an evil for which he has the drinking with the expectation of going to the end. It greatest horror. Many and many a man is infected

In all these cases the man wishes the cause, but not the effect. But here is a law that he is tampering with-a law as cogent as fire, as water, as the seasons.

Let it be laid down as an axiom, that he that chooses a causo, chooses its known effect. If a man chooses in-dolence, it is in vain for him to say, "I do not choose poverty," he does choose poverty. If a man chooses vice, it is in vain for him to say, "I do not choose degradation:" he does choose degradation. If a man chooses the first steps of vice, he chooses the subse-quent steps, although he may not want them. He cer-tainly knows the connection of things, and what are "the liabilities to which he subjects himself; and, taking the first step with this knowledge, he is responsible for all the sequences. Nowhere, in the whole calendar of all the sequences. Nowhere, la the whole calendar of iniquity, can any man say, as a result of sober judg-ment, "I choose the seed, but not the harvest." If a man shands under a tree laden with drops, and he strikes the tree, and a whole shower comes down upon

to take a step in it; and when they have taken the first step in it, it is quite in vala for them to be surprised that they are beginning to reap its results. When a man has sown Canada thistle seed, it is too late for that foul wickedness in whose besom he hesitates not to neatle, is that which in the beginning was a mon-ster so hateful and repulsive to him that he said, "Is thy servant a dog that he should yield to its power?" Oh, how does familiarity with wickedness, and some practices of it. dispossess us of the fear and repulsion with which it inspires as when first we behold it Mon begin a course of drinking under precisely the same influences. Now and then, in the midst of great iroable. a man is taken by a kind of insanity which leads him to resort to the cup for the parpose of break-ing down life and deadening sensibility. But such instances are rare. Men are insane before they take in stances are rare. Men are insane before they take

instances are raw. Men are insame before they take to drinking, under such circumstances. But, ordina-rily speaking, men who drink do not begin in this rily speaking, men who drink do not begin in this rily speaking, men who drink do not begin in this rily speaking, men who drink do not begin in this ittle fuel to their energies, to raise a little steam for the purposes of business. They can only work twenty-four hours out of twenty-four, and they want to work four hours out of twenty-four, and they want to work thirty-six i so they drink that they may be able to do it. They cannot each do two men's work, and they are determined that they will, because, as they say, accommisto the necessary strength—not heeding the fact that such a course is in reality a great waste of strength. On the other hand, if men do not begin to drink fom such a temptation, the temptation which impels

Christian brethren, is not this appalling? and is it not true, most literally? When, therefore, we warn in the family and from the desk, on this subject, nothing, it seems to me, but the greatest presumption and infatuation, can lead the young to say, "It is an alarm without an adequate cause," My dear friends, alarm without an adequate cause," My dear friends, there is an adequate cause, there is a sufficient reason for this warning. Are there not those in this congre-gation that feel that they have need of it? How many of you dare sit down to night, when you go home, and take a pencil or pen and do two things; first write down all you know about yourselves that is wicked, and secondly, write it down in the names that belong to it? How many men dare put to their overy vice its true name, and set down all the circumstances of its guilt, in simple, straightforward Saxon English, as the scripture is interpreted? There is great power in a name. And the moment a man is corrupted, you

ns the scripture is interpreted ? There is great power in a name. And the moment a man is corrupted, you will find him resorting to pariphrases, smooth words, and not plain language. Plain language is not refined enough for him. To such a man nothing secons refined that tends to disclose his true character. And where a man is perverted by dishonesty in all its multiplied forms, where a man is debased by solidsiness in all its hideous varieties, where a man is full of all manner of lusts, where a man is given way to exil tendencies in lusts, where a man is giving way to evil tendencies in every direction, yon never find blm a straight, plain talker. He makes use of smooth round about expressions. And there are symptoms and sculy tokens of leprosy in a man. Now, how many of you, dare, to-night, when you go home, to slt down and examine your sions. night, when you go home, to sit down and examine your nature? Do you dare see what you are accustomed to imagination? Do you dare follow the course of your illicit imagination? Do you dare put down a state-ment of all those things that defile your imagination and prepare the fael for positive lusts? Do you dare meditate those plans which you brood over, and which if carried out will destroy your life? Are you willing to give the names to all these things, and write them God, and say. "Here is my portrait?" Oh, is there not a need of heart-searching, to prevent heart-breaking? The time is coming when your sins will make themselves known by their own disclosures. Study are not known at first, they scon germinate, so

will make themselves known by their own disclosures. If they are not known at first, they soon germinate, so that everybody knows them. You think that you are biding your faults, so that nobody knows them; but men are busy with your character. Whispers are circu-lated concerningit. It is well known. The very persons over whose eyes you think you have drawn a vali over whose eyes you think you have drawn a vell, see through your vell. What is known of you is enough to over whose eyes you think you nave urawn a vell, see through your vell. What is known of you is enough to be your destruction, if it were not for mer's kindness and charitableness, and their hope that you will mend. Is it not time that men should begin to look into the theorem the theorem theorem theorem theorem. Is the total that the should begin to toos tuto their own nature and character, and see where they are going, what they are doing that they ought not to do, and what they are not doing that they ought to do 1 If men would betake themselves timely to such a course as this, is it not probable that hundreds would clore, where now but tens and scores do?

All should make this heart scarching. There are All should make this nears scarching. Increase in none too good to do it. I am not. Every Christian f ought to do it. Every man and child should do it. You should examine yourselves thoroughly—not as to the evidences of your plety, but as to the whole it course of your thoughts and feelings, and your nature, as God sees them.

God sees them. Next, and finally, let me say this: I do not believe Next, and finally, let me say this: I do not believe that once in ten thousand times, there is any such potency in a man's will as to enable him to tarn back from evil unhelped of God; and your second step of selfknowledge abould be the establishment of your inward and outward life in true plety. I think exter. Init reformation is better than nothing; but why should a man havo a superfield infinence, where it is in his power to have one as deep as his own nature? when all the resources of God's nature are offered to him for his assistance, and when God will throw about A gent to the superfield. In the resources of God's nature are offered to him for his assistance, and when God will throw about A gent to the superfield. It is assistance, and when God will throw about A gent to the superfield. It is assistance and when God will throw about A gent the metabolic terms are offered to him for his assistance. A gent the metabolic terms are offered to him for his assistance. A gent throw about

a mannavo a superiorial induction, where it is in his power to have one one deep as his own nature? Why should a man stand painfully trying to help himself, when all the resources of God's nature are offered to him for his assistance, and when God will throw about him the arm of his strength, and shield him with ever lasting goodness? The way for a young man to escape

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