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#### THE SERMONS Of Roya RENEY WARD DECORER and EDWIN H. ful, captain. And if my good mother were here sho OHAPIN are reported for us by the best Phonographers of would sanction my resolve. You can return in peace, New York, and published verbatim every wook in this paper. THEO PAGE-Roy. Dr. Chapin's Sermon. EIGHTH PAGE-Roy. H. W. Doochor's Sormon.

For the Banner of Light. ADOLPH: THE POWER OF CONSCIENCE

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

> CUAPTER V. THE SILVER MINES OF FREU.

The Fortuna passed swiftly on her course, sailing safely by Cano Horn, and arriving without delay or accident at Valnaraiso. There Adolph continued his business transactions for his employers; and he applied blussolf with such true zeal to the furtherance of their interests, that Capiain Renger became more and more stiached to him. He also added to his own fund. denying himself any participation in the merry and extravagant modes of life that Valparaise so temptingly presented. The thought of his mother, and the saorifice she had made for his sake, was his safeguard. They remained in Valparaise fourteen days, then continued their voyage along the coast of Peru, making a short stay at overy business town; and Adolph, at every stopping place, showed the same industrious application, the same willing energy, with which he had begun. The result of this mode of action was to gain for him the almost fatherly love of the good captain, who promised him a lasting and compensating sitution on their return to Hamburg. At last the object of the voyage was fully accomplished, and he spoke hopefully of their return home.

"God be thanked 1" he said; "our voyage has been a prosperous one; my owners, I doubt not, will be very well pleased, and give a glad reception to old Ronger. We sail new for Valparaise, take in our return freight, and then, please God, without dolay we turn homoward."

This was glad nows to Adolph. Although his carnings by no means amounted to a sum sufficient to rescue his mother and sister from toil, yet he hoped are | Journey? where is the mine I must seek?" long to be enabled to support them, and restore them honestly-acquired treasure in her lap, and while his fatiguing one;" sistor's arms were around him, he would tell them how "Very well, captain," said the undauated Adolph: his mother's blessing had been his safeguard and his shield; how he had partly atoned for the evil past, and that hope and anccess beckoned to him from the future. And then he would feel his mother's kisses on his brow, her tears upon his face, all the renewal of her first love; and as it once had been, happiness, peace, love and unity would pervade the quict household. so mighty grew his desire to behold his loved ones, he secretary, and prepared to take his leave. would have breathed into the sails to haston the ship's speed. But all these dreams were dreampt in vain; for their fulfilment was not so soon to come as ho do 'we shall see each other again; and I trust when we slred. On arrival at Valparaiso, the capitain went on meet you will have made your fortune, and have no shore, and when he returned, after a few hours' stay. his countenance betokened anxiety and care.

your mother. I offer you my services, and will deliver them personally." "Thanks, thanks, for the kind offer," cried Adolph, cagerly; I shall be truly obliged, if you will carry my carnings to my mother." "Most willingly; and I will tell her what good

friends we have been. Bring me the money; I will take it safely." He brought his guarded treasure, amounting to

nearly eight hundred dollars, and handed it to the captain. "But, my dear young friend," he cried in astonish

will obey the voice. You shall never find me ungrate-

assured that I will leave nothing undone to give satis

"You are a brave soul !" said the Captain, much

moved by the disinterested spirit of his young charge,

as he pressed his hand in acknowledgment. "Now

then," he continued; "since 1 am compelled to accept

your encrifice, let me tell you that it is a situation

worthy of acceptance, but I am sorry that it denies

you the return home for a year. In the first place, you

will receive a fixed salary of a thousand dollars, and

besides, a portion of the returns of the mine. Here

is the letter-read for yourself ; two per cent., as upon

the slik bales and other goods. If the mine is pro-

ductive, and you are fortunate, you can be a rich man

in a year; if not, you receive at least your salary, and

are no loser by it. And I shall not forget that you

have delivered me out of a weighty embarassment: I

chall remember you, rely upon that | And now to

something else. If you have any messages to send to

faction to your and my employers."

ment, ... this is almost all you have carned. Will you not retain a portion for yourself?"

"No, sir (" replied Adolph; "in sending this money to my mother, I pay only a portion of a sacred debt; for the entire payment of which I shall continue to use every offort. Please give it to my my mother, with

my loving remombrance; and tell her her son has not forgotten her tears or her blessing. She will understand what I mean."

"I will do as you require, and will not loso a moment about it." said the good scaman. "My first visit on shore must be to the owners; my second one is to your mother. Have you no further commissions for me, my friend ?"

"None." said Adolph; "and when must I begin my

The name of the mine is Vomeros, and it is near to their accustomed comforts. He foit that he had Pasco, it is said; you need not be troubled about findbeen true to his good resolutions, and that Captain ing the way; in the Inn of the Silver Cross, in Val-Benger could testify to his continued good conduct paraise, there are ten laborers and a guide, awaiting and unremitting efforts. With quiet joy Adolph your coming; and you will find a mule ready for you. thought of his return; how silently, at evening time. All you have to do is to go on shore with me, and I he would steal to the house his mother lived in, how will present you to the people as their leader, whose quictly he would open the door, then, suddenly falling orders they are bound to obey. To-morrow morning. at his mother's feet, call out, "Here I am, mother I as early as possible, you can begin your journoy. dearest mother, here I am I'' And he would pour his which, I am sorry to say, is a somewhat tedious and

these persons have a share in the proceeds of the mines. When you become more acqualated with the circumstances, you will cease to be surprised to see persons of the humblest standing throwing away heaps of gold. It is a usual occurrence hore. Peru is rich in silver voins that extend like a network beneath her soil; chance, and such chances often occur, causes the laborer to find one of these places; he lacks the means to search for the treasure; he sells his right to the first wealthy man; and with the large sum thus obtained he beholds himself raised from the wretchedness of his poverty to the possession of wealth. A sensible man would thank God for his good fortune, and would spend the remainder of his days in peace and comfort; but no, that is not what this people do; as it is won, so it goes; and their wealth flees from them as quickly as it comes."

"That is truly a pity," said Adolph. "Yes, the love of play is a terrible passion, and brings anything but blessings to its vicilm."

"Si, si, senor, so it in," replied the stranger. "And with us, unfortunately, this passion rules; rich and poor, the highest and the lowest, give themselves up to its dominion. The wealthiest owners of mines somelimes ruin themselves in one night at the gaming table; they play for all they passons; depriving themselves of thoughtlessly risk their all, relying upon the discovery of new treasures, that, with a silver wand of magio, shall restore all their losses." "And are these hopes often realized ?" inquired

Adolph.

"Oh, certainly; there is no doubt of it," teplied his agreeable instructor. "But it is not always reliable; and I have known persons, who, in the days of their prosperity, played with millions, dying in rags upon a

bed of straw. Changes come here with surprising swiftness; one may be rich enough to day to throw handfulls of gold out of the window, and to morrow be deprived of every copper, " Luck is all that is needed in this country."

"But these treasures in the earth, they will some future?"

"They do not think of it; they live only in the presant. And to exhaust the treasures of Peru-young man, you and I shall not live to see the day ! The wealth of this land is exhaustless. Look at yonder

young Indian who has just come in; he does no work; he wanders idly around the streets and in the hotels; he spends thousands in an hour, and yet his pockets are always supplied with money, though his dress is in tatters. Where does he come from ?-from a silver mine that no one knows anything about but himself. When he has spent all the money he has with him in gambling. drinking, or by simply throwing it away, he steals by night to his treasure room, and cuts off a few bars of the precious metal, exchanging them for one-third of their value into ready money; then he cats and drinks and spends again, until the last coin is gone, when he returns for a fresh supply to his reservoir."

"But, if the source of his wealth is known, how is it

"Ah. you think it could be done by force ?" said the stranger. . "That has been tried, but without success. An Indian will suffer forture and death ere he will reveal a secret. Yes, some of them were known to be in possession of the mines, and they have been tortured. their limbs disjointed, their flesh torn by glowing iron pincers, and molice lead poured in the seething wounds; the thumb-screws applied; they have been roasted before a slow fire; in short, all the dreadful punisliments of the Inquisition tried upon them, all with out the effect desired. They were silent; not a word, scarcely a sigh of pain, passed their lips. They died, and their secret perished with them. It is impossible. either by entreaty or by force, to obtain that kind of information from an Indian. But see, there comes our Signor Alonzo. While we have been talking, he has swallowed a couple of bottles of wine, and now he is staggering about in order to lose his money at play. Pay attention over there, and you will see some strange SCCDCS."

Adolph fixed his eyes upon the Indian, and saw that he was quite a young man, clad in costly apparel. which, however, hung solled and tattered upon his person; costly rings sparkled upon his fingers, around his neck whs a heavy gold chain, and a watch and various all their ready monoy, of house and lands, oven of the ornaments were attached to it; a diamond breast-pin very mines from which they draw their means. They of great value sparkled on his bosom; his black and smooth hair hung wildly around his bronze hued countenance, and his eyes gleamed with the fires of intexication and gambling. With unsteady steps he neared the table of the players. They quickly made room for him.

"Ab. It is you. Alonzo," said the one who presided at the gaming table. "Do you want to make up for yesterday's losses? You are welcome to try your luck."

"I believe it," soid the Indian, with a heavy utterance; and he felt in his pockets and drew forth a handful of shining gold pieces, which he threw so carelessly upon the table, that several of them rolled off and fell upon the floor. Ten hands were outstretched to catch the golden shower: but the Indian never moved a fintime be exhausted. Do the people never think of the gor, and laughed successically as he beheld the scram-

> "Put back the gold I" cried the one who held the chief post at the table. Give the Senor Alonzo his money. Fair play, senors ?"

"Pah 1 I do n't want it," said the Indian scornfully. The conors need the plunder more than I do. . Cards, senors, cards." With unsteady hand, he chose a card, and placed it upon a large pile of gold. In ten seconds he had lost it, and the bank holder had taken it. The Indian mattered a curse, and in the same mennerateled upon another card. In a short time he had not a solitary gold piece left, and he raved against his evil for. tune. He took off his rings, his chain, his breast-pin, all his ornaments, and threw them upon the table. What do you value those, demon that you are ?" he cried. The presiding domon calmly valued the costly things:

again a card was chosen as before; again, in a few seconds, the Indian had lost all.

"Who knows that it is a human oreature? It may

dian against their white brother. Thank you, senor, and at least, accept this breast pin in remembrance of

NO. 16

(TWO DOLLARS PER YEAR, ]

Payable in Advance.

Alonzo." It was a costly pin, richly set with diamonds, worth at least five hundred dollars, and Adolph declined recoiving such a present. But the Indian was determined. and his young friend was compelled to yield. They exchanged a few words of friendliness together, and then Adolph sought his chamber. In a quarter of an

hour afterward, he had forgotten the exciting scenes of the evening, the play, the Indian, and all that surrounded him. All was forgotten in sweetest slumbor, ad he dreamt of home, of his mother and eleter, the weetest dream of return and reunion.

#### CHAPTER VI.

TUS GRATITUDE OF THE INDIAN.

The distance from Pasco to the mines of Vomeras was bont five good miles, [German miles are here meant,] and the way, as the golde had declared, was rough and difficult, so that it was necessary to set out betimes in order to reach it in season. With the first rays of the sun, therefore, Adolph called to his followers, and their mules were saduled, their bill paid, and the little caravan was in motion. Leaving the town, they soon found themselves in a rough, solitary and mountanous country, that presented few charms and no variety. Up and down hill, over great rocks and stony paths, they pursued their journey, seldom cheered oven by the aspect of a solitary tree or a thorny hedge; the mules could pick their way only step by step.

They had traveled thus about two hours, and the guide spoke of halting a short time that the animals might rest. Adolph was listening intently, for he thought he heard a faint mean from amid the rocks before him.

"What is that ?" he inquired of the guide. "Do you ot hear? Listen, good people, listen !" All were silent; even the mules raised their cars, and

all listened intently for several moments.

"It is nothing," at last said the guide: "perhaps is was some animal that uttered a cry at our approach, and then fied."

Adolph raised his hand to enjoin allence. "Be still !" he whispered. "Just now I heard it again. Not sorely it is no animal; it must be a human being in distress."

The sound was now distinctly heard by all. Deep moanings, as of one in pain, scened to arise from the clefts of the rock. Adolph sprang from the saddle and hastened to the spot.

"Hold, senor I" cried the guide; "these places are not the safest in the world. Do not trouble yourself about the groaning, but let us continue our journey. You may run willfully into danger and lose your life."

"How can I run willfully into danger in seeking to aid an unfortunate being ?" said Adolph. "Come with me, some of you; we may perhaps render help. You shrink back? Well, I will go alone. It would be shameful to leave one wounded or dying without an effort to give assistance.'

"I have troublesome business in hand." said he, as he called the young man into his state-room. "The owners. Messicurs Bach & Company, have written to him to the boat, once more pressed his hand, then gazed me that they have bought a mine in the neighborhood of Paseo, that promises a good return; and they call upon me to send a person there capable of keeping and soon the Fortuna sped swiftly toward the open sea. accounts and otherwise attending to the business. I have done all I could to find such a person in Valparalso. It is uscless; good and trustworthy people are and longed intensely for re-union with the loved ones as rare here as they are at home, and I do n't know But it could not be; the duty of gratitude forbade, and what to say or to do, unless-"

"Well, sir ?" interrogated Adolph, as the captain bositated, and scaned him with a doubting yet imploring look.

"Well, then, I must say it-if you would only take the place," replied the captain, quickly. "I know I ought not to ask you, for you are so loyfully expecting solution to me." He stood there until darkness veiled the return to Hamburg. But the owners write so the surrounding objects, and hid from sight the glimcornestly-their interests are so much at stake-that I

feel troubled not to fulfill their orders. Dear Adolph." be entreated, wif for my sake you could decide to take the office, only for one year, you would bestow a very toward the interior. The read was often wild and sol great favor upon me."

home, and now the happy vision was about to be dis rived, one evening. In Pasco, their last station. Adolph pelled 1 In place of the expected welcome, the resting took care that his people and their mules were provided place upon his mother's bosom, he was to seek the distant and wildest solitudes of Perul It was a cruel choice; but could he refuse Captain Renger-the man who had shown him so much confidence, kindness and esteem? could he be ungrateful toward this friend? thest corner playing cards. No one took notice of He could not-duty and conscience remonstrated. Ills resolution was formed; nobly and manfally he a look at the players; for he was astonished to see such overcame the promptings of selfishness. He took the large sums of gold se carclessly thrown upon the table captain's hand. "I will remain, sir !" he said: "you as if they were so many pennies. The dress, too, of may command me."

the captain.

"Yes; I remain willingly and gladly, because I can the shining ore. thereby give you a proof of my gratitude and love," ho renlied.

"But your mother? you were anticipating so much observing the game. pleasure on your return to ber."

God will permit my beautiful dream to be realized." "Poor boy !" said the captain, "you love your than their judgment." mother very much !"

or | But in this matter, duty dictates to me, and 1 "Ab, you do not know," said the stranger, "that all

Captain Renger ordered the boat; the young man's luggage was put in it, and ton minutes afterward they were on shore. In the hotel of the Silver Cross Adolph was presented to the people who were to accompany him; some of the men were. German laborors, which rendered the prospect of their companionship more Buch dreams strengthened and delighted him; and pleasing. The capitain gave a sum of money to his

> "God bless you, dear young friend," he said, giving him a hearty embrace. "In a year's time, please God I occasion to repent of your willingness to oblige me. God bless you !"

A thousand greetings to mother and sister were con fided to the captain's keeping. Adolph accompanied after him with a beavy heart. Immediately upon the captain's arrival on board, the anchor was weighed, A tear glistened in the wanderer's eye, as he gazed upon the receding ship; his whole heart followed her,

Adolph wiped away the rising tears, and summened courage and endurance to his soul. "Farewell !" he said, softly; "farewell, good ship; and may God guide thee safely. One joy you will carry to my mother's

heart, with many tender greetings; she will hear of my reformation, of my welfare. And this is a sweet conmering of the ship's white salls.

The next morning, at break of day, Adolph and his followers left Valparaiso and commenced their journey itary, and their day's ride very fatiguing; but no accl.

Adolph turned pale; he had dreampt so sweetly of dent befell the little caravan, that at length safely arfor, and then he took his seat in the sitting room of the hotel and patiently awaited the coming of his supper. The room was filled with guests; some were smoking. others callng and drinking, and others sat in the fur-Adolph, who, having finished his supper, arose to take

those engaged was of the coarsest kind; they were "But do you remain willingly, Adolph ?" demanded | nearly all laborers in the mines, who thus stuked large sums of gold, and carelessly lost or won hage piles of

> "Is it really gold they are playing for?" inquired Adolph of an elderly man, who like himself was merely

"Si, senor, it is so," replied the man. "Does that "Yes, sir," said Adolph, frankly; "the thought of astonish you? We inhabitants of Paseo are used to it. soon again beholding my mother was the sweetest The people you see here, most of them laborers, carn dream of my life. But a year will soon pass away, and great sums during the week, and could lead a life free from care, if their passions for play were not stronger

"But such enormous sums !" said Adolph. "How is "Lovo her I". cried Adolph, with deep emotion. It possible that the most industrious and skillful labor "indeed I do, sir\_she is the best, the tenderest moth- er can carn so much morely by the labor of his hands?"

saible that the man can keep is secret ?'' anestion Adolph.

"Oh, there is no danger that he will reveal it to any one," was the reply. "Even when most deeply intoxpoint he is as silent as the grave."

"But they will watch his movements, and scoretly follow bim."

"It is impossible to watch an Indian, without incur ring danger. You do not know this people, or you

would not entertain such a thought. It is impossible for a white man to overcome their cunning. It has been attempted, but envy, curlosity and avarice have been severely punished by these Indians. Only a short time ago, an incident occurred by which a young man fell a snortfice."

"Please tell me the circumstance," said Adolph. "With pleasure. There lived in the neighborhood of this town an old indian, with his only daughter: and he had plenty wherewith to purchase all he need-

ed. From time to time he would come to the city and bring for sale a bar of solid silver. Whenever he was asked where he had found the metal, his reply invariably was, that he had found it in his wanderings through the country. That no credit was given to this tale, you may believe. A young man, hold and courageous, andertook the adventure. He was determined to discover the hidden treasure. For this purpose, he sought the acquaintance of the old Indian; but he was as ellent as the tomb. But he was more fortunate in gaining the confidence of the daughter. He promised to make her his wife if she would reveal to him the secret of the mine: and he vowed nover to betray it to a third. The Indian girl believed his words: and one dark night.

when she deemed her father was away, she led the tempter to the apot. 'There it is.' she said, pointing oried: to a moss covered stone. Roll away that rock, and

the silver will meet your eyes."

The young man, impelled by hope and avarico, exeried his utmost strength and rolled away the stone, which left an aperture, into which be sprang without delay. Ile carried a lantery, and its feeble light reand friendly air, and said, politely-

vealed to him the countless treasures with which that place was lined. He was in the act of stretching forth his hands to grasp some of the costly ore, when a sudto mo the manner of his deceptions.' den cry from his companion caused him to start with

terror. He had no time left to spring from his concealment, for, like a thunder bolt, a heavy stroke fell unon marked the cards with pins, and before turning a card him and threw him senseless to the ground. When he he knew it by those marks. It was easy for him to recovered his consciousness, he found himself in a 'disturn the card without being noticed, and so to cause his own to win. There, senor, you see the marks of tant part, lying in on open field. He had scarcely the pies. You can scarcely see them, but the touch strength enough to crawl away; but he succeeded in reaching a house, where he obtained help and good

nursing. - Before his death, -- for ho had received a mor tal blow-he told of the casy beginning and unfortu nato ending of his enterprise.

The old Indian was sought for, but could not be found anywhere. He had burnt his hut to the ground, and with his daughter had left the neighborhood.

Many attempts were made to discover the silver mine; they were all in vain. Like its owner, it was nowhere to be met with." "That is a strange history, indeed," said Adolph;

"and yet it seems to me that the avarice of men would find some means of compelling the Indians to reveal are a bueno hombre, a good man. There are not many their secret."

no crica, and with his clenched flats; "somothing is wrong here. Either I nu bewitched, or you, senor, are a swindler."

The Indian had scarcely uttered the last word, when fonted, he nover has given the least indication that he who was thus addressed, sprang with a sudden would lead to the discovery of the treasure. On this bound from his chair, and drawing a knife from his girdle, he seized the drunken Indian, and was about to plunce the weapon in his bosom, when Adolph as anddenly sprang forward, and, with a well directed blow. threw back the hand intent upon the murderons design.

"Hold, there I" he cried. "Do not attack an lann cent man ! even if the Indian was in the wrong, you should make allowance for his excited condition, and allow him to go in peace. But the Indian is not wrong; he has told the truth, and you, sir, are a deceiver !"

The Indian, who appeared almost sobered by alarm looked upon Adolph with sparkling eyes. "Is that true, senor?" he said, cagerly," "Is that so?"

"As sure as the cards that man bolds are marked with pin points," replied the young man.

A scene of confusion ensued. The accused, pale and trembling, leaped over the card table and sought refuge in flight from the twenty or thirty clenched fists that threatened him; hastily gathering up the gold nearest to him, he escaped by a back door. Soveral men followed, but the door was bolied on the outside and before the front door was reached and the vicinity of the house searched, the villain had made good his escape. The Indian made no attempt at parsuit; but he fell like a tiger upon the cards, and placed them in his pocket. The rest fell upon the remaining beans of gold, and the Indian watched them with a mocking smile, making not the least attempt to binder them un til they placed their hands upon his rince and chain: then be stretched out his arm commandingly, and

"Hold, senoral these things no one will dispute with me, for every one knows they belong to me. Away with your hands I" The covetous fingers were with drawn, and the Indian coolly collected his ornaments. He turned to Adolph, saluted him with a certain proud

"I thank you, senor, for discovering that thief: for Adolph. a long time I doubled him, but I had no proofs to con demn him; now. I beg you, do me the favor to explain

"It is quite simple," replied Adolph. "He has discovers them easily."

"Yes, yes, I see you are right, senor," said the Indian. convinced of the truth of his remarks. "The fellow is a great villain, and has often cheated us all. But he will be dealt with if he comes here again. Thank rou, senor, and if Alonzo can serve you in any way, please command him."

Adolph smilingly put back bis thanks. "I have only done what the simplest duty of an honest man demands," said he. "I have unveiled a traitor, and that is not worth so many words."

"Very good | very good I" cried the Indian. "You here, and very few would sustain a poor, scorned in-

a cyll apirits seeking to ensuare you.'' said the guide. who, like most of the natives, was extremely superstitious.

"Pooh 1 I am not afraid of ghosts or cvil spirits," said Adolph, and he resolutely pursued his way; climbing the rock, ho saw beneath him, on the other alde, a dark figure, lying with its face toward the ground, the hands convulsively clutching the stony soil. This sight redoubled his sympathics; he sprang to the other aide. and approached the prestrate form. Adolub lost no time in making inquiries; he lifted up the wounded man, and attered an exclamation of terror and surprise as he saw a deep wound in his left side !-

"Great God 1 you are mortally wounded I"he cried. Help, there, help-quick l Perhaps he may yet be saved."

À

"Agua-water ! I am dying of thirst I" whispered the wounded man.

Adolph put him gently down and hastened to fulfill him request. With flying footsteps he hastened to his companions, and told them of the discovery he had made: and pulling one of the water skins from its place, called on the people to follow him.

"But who is the wounded man. senor ?" asked the zuido.

"How should I know? Ask him yourself." replied Adolph. "Enough, It is a human being, and we should render him all the assistance in our power."

"A white man or an Indian ?" further queried the onide.

"I tell you, a human being—a poor, wounded man; is not that enough ?" said Adolph, impatiently. "Why ask the color of the skin, when a human life is in peril? Follow me instantly, and hasten as much as possible." Without another word, he returned to his charge and offered him the cooling draught. It seemed to do him good, for the painful rigidity of his features relaxed, heopened his eves and fixed them upon his benefactor. He attered a faint exclamation; and Adolph, gazing intently upon him, recognized the Indian. Alonzo.

"Ah, senor-is it you?" he said, faintly. "See. to what condition the villain has brought me ["

"What villain-who was it?" eagerly inquired

"Don Guerrera, the gambler, whose deceptions you discovered last night." he replied. "He lay in walt for me, for he knew I would come alone to seek my hat. It was moonlight; the rascal hid himself behind the rocks youder, and shot at me. I sank to the ground senseless, and then be dragged me bither and left me for dead. I know nothing of what occurred from that time to this: I must have lain senseless here all night. But this burning thirst that consumes mot Have meroy, senor 1 give me some more water !"

"Drink, poor Alonzo; take all you need," said the pitying Adolph. "And now how do you feel ?"

"Badly, scuor," roplied the Indian, with a choking voice. "The wretch has gained his object; I am nearing my end. This terrible night, lying here without help-the loss of blood-I shall not live to see the evening of this day 1"

"Take courage; do not despond," said Adolph, consolingly. ""We will bind up your wound and carry you to your home. Is it far from here?'

."No, senor; only a walk of a quarter of an hour. If you can take me there. I shall know how to be grateful."

#### LIGET ΟF BANNER

## MAN AND HIS RELATIONS. DY 8. B. DELTFAH. SECOND SERIES.

CHAPTER VI. INPORTANON OF MANNETISM IN SUBGERY.

Not only are the magnetle processes of the utmost inportance in the freatment of all neuralgic affections. very phase of inflammation, chilacosis, anchyloris and paralysis, and likewise in removing encoun and augearca, together with all abnormal obstructions and morbid sceretions, by increasing the electro-anastomothe action; but it may also be employed, with most beneficient results, in the practice of Surgery. The centration in the subject; and hence the most difficult. protracted and painful surgleal operations may be performed without pain. Moreover, that the danger from hemorrhage, and from subsequent inflammation, s greatly diminished by magnetism—when a complete state of coma has been induced-will scarcely admit of rational doubt in the mind of any one who has wit-

essed the results of its application. It is now more than a quarter of a century since M. Cloquet, an, eminent surgeon, removed a cancerous breast from a woman while she was in a magactic trance, and whose insensibility to pain during the oporation was demonstrated to his entire satisfaction. Indeed, the use of magnetism was, for a time, opposed in Europe on account of the pain-destroying power-opposed by certain doctors, who probably loved to see their patients shrink from the knife, or writhe under the process of cauterization. It is said that the Royal Medical and Chirurgical Society of London received, with implied approbation, the absurd assumption of Dr. Copeland, that "patients ought to suffer while their surgeon is operating." He appears to have regarded

min not only as a wise and necessary provision of Naluto, but also as an agreeable pastime for those who are duly commissioned by the authorities of science and law to inflict it on their hapless victims. The science of Dr. Copeland was about as remarkable as the plety of a studid old Scotch divine, who, not long since, opposed the use of chloroform, in obstetric cases, as a profune attempt to subvert the Divine law, woman having been visited with a speelal curse because she

took the initiation in the transgression.9 Isolated cases, illustrating the use of the magnetic processes in the alleviation of haman suffering, have occurred in the experience of many practitioners, both

In this country and in Europe; but the application of this beneficient agent, in the practice of Dr. James Esdnile, as surgeon in the service of the British East India Company, perhaps affords the clearest experimental demonstrations of its paramount importance He found the natives of Bengal extremely impressible. and a few trials, by bimself or bis assistants, generally aubdued their natural powers of resistance, leaving them in a state of profound coma, and Insensible of pain. In the abort period of eight months he per, formed, at Hoogly, no loss than seventy-three painless operations in surgery, embracing among others the dissection and amputation of different members of the body, operations for scrotocele and hydracele, removal of scrotal and other tumors; actual and potential

causteries, etc., otc. In these operations the subjects were entirely deprived of physical censation; with rare exceptions, they were altogether unconscious, and often expressed the greatest surprise on learning what

had been done to them during the laterval of oblivlous repose. The operations were seldom followed by much pain or inflammation, and the process of olentrization generally occurred by the first intention. In order to give the reader-who may not have access to Dr. Esdailo's book ... some idea of the difficult and painful nature of some of his surgical operations, and also of the benign influence and salutary results of Magnetism in such cases. I will here refer, in a more explicit

manner, to two cases. Tecncowrie Paulit, of the age of forty years, had been "suffering for two years from a tumor in the antrum maxillare," which, in the lan gange of the doctor, had "pushed up the orbit of the eye, filled the nose, passed into the throat, and caused an enlargement of the glands of the neck." Respiration was rendered so difficult that he had slept but very little for five months. After repeated and fruitless trials on the part of Dr. Esdaile's assistants, the doctor himself at last made the effort, and succeeded, in about

803'8:

theplicism on a subject of this nature was excusable In the time of Hesser, but at this late day it is only compatible with a most incomigible indifference and a moundal destitution of all knowledge on a subject of great moment. The domain of accredited acience com prehends no phenomena more teal, or more succeptible

of a clear and triumphant authentication and defence, than these developed by the magnette processest and we shall look in valu for any that more deeply concern the vital interests of mankind. To say nothing of the psychological phases of the phenomena, the physiologleal effects are such as can aclther be counterfelted nor mistaken. Sometion and voluntary motion are often wholly suspended; the limbs become rigid, preserving any position in which they may be placed by the operator; and sometimes the thoracle movement is comelectricity, enable the skillful operator to control pletely arrested. These who are suffering from a seriquence experience extreme pain, or a partial suspension of the power of voluntary motion, in certain por tions of the system, often and that the magnetic sleep results in an equilibration of the vital motive power, and hence of the ontire circulation. The arterial action and the respiration are invariably diminished by the magnetic processes, and the temperature of the

body falls in the same proportion. Hence the efficacy of magnetic manipulations and the consequent state of come in subduing fever and inflammation. Under the mysterious spell, the eyes roll wildly about the orbit as the magnetic needlo oscillates when suddenly acted on; the tris loses its contractibility under the strongest hydro-oxygen light; neither muthalic acid nor the hol iron applied to the flesh occasion the alightest pain; the strongest powers of liquid animonia make no impression on the olfactory surfaces; and the discharge of heavily loaded firearms close to the ear, will not in the least disturb the unconscious sleeper. It will be in vain to look for the experimentum crucis cleewhere, if it is not found in these various and wonderful phenomena. That all the effects produced, on and through the motive and sensational medium of the living body, are occasioned by the irregular distribution and consequent action of vital electricity, we have no room to doubt. While Dr. Esdalle does not attempt to furnish philosophy of the facts, developed in his interesting experience, he drops occasional observations from which it appears, that he more than suspected that all the magnetic phenomena depended on the capacity of the operator to give a new direction to the nervous circulation, and thus to either increase or diminish the action at the centers of nervous energy. On this point he thus suggests the view he is luclined to entertain:

all seems to me that irregularity in the distribution of the nervous energy is at the bottom of all the mes-meric symptoms, however produced, whether naturally or artificially; and I suspect that the same effects may follow a state of exhaustion or repletion of the nervous system." o

When the pallent is conscious during the perform ince of a surgical operation, and the voluntary faculties of the mind are fully aroused and painfully excited, the mental forces will inevitably be concentrated at the point where the injury is inflicted. The electrical currents are thus increased in that particular direction. and their action greatly intensified; and as the distribution of this agent graduates the measure and the motion of the blood and all the animal fluids, it follows of necessity that the arterial tide is augmented in the same direction, and in a corresponding degree, producing excessive hemorrhage, while this concentrated electrical action, at the seat of the injury, in creases the subsequent tendency to inflammation. But the loss of blood, and the danger of inflammation in all surgical operations, must be greatly diminished by the magnetic sleep. No careful observer of the facts in the case will be disposed to question this, and whoever discerns the laws that regulate the vital action, and the circulation of the fluids in animal and human bodice, will be able to comprehend, at least in part, the philosophy of these effects. When the patient is asensible of pain, and unconscious of the injury inlected, the general circulation is undisturbed by any excited action of the mind. There is no sudden aglia tion of the fountains of life; the arterial currents move through their channels with a steady, rhythmical flow under the normal play of the electric forces on the vital organs. All this is confirmed by the following observations of Dr. Esdaile, founded on the results of his numerous experiments. Having in view the importance of Magnetism in the practice of Surgery, he

benefits are not confined to the extin pain during the operation, but are of the greatest gen catalensy, when he at once proceeded to remove the lerni and particular advantage in the after treatment of tumor-the operation being one of the most protracted surgical diseases. The nerves and brain have not been chattered by bodily and mental angulash, which general-ly oxcites an irritative fever in the system, wasting the ly oxcites an irritative fever in the system, wasting the powers of life, and rousing local inflammation in the injured part; thereby often destroying all the hopes and precautions of the surgeon. In the mesmorio sleep, only the necessary local injury has been in-flicted; and on awaking, the patient sometimes feels no pain teleview, and generally only a slight smarting in the wound; and the constitution sets about repairing the breach of substance quietly, and onder the best possible circumstances. If local pains follow, they can be easible removed by topical maniputations, t e easily removed by topical manipulations, t Of necessity the writer's own opportunities to will. ness the application of Magnetism in practical surgery. have been very limited; and yet I am not without a small experience even in this department. On one occasion-some years since-I magnetized the wife of a clergyman, who had nine decayed teeth extracted with out once breaking the spoll. On the restoration of sensation and consciousness, she was most agreeably surprised to find that the cause of long and severe suffering had been completely removed, without inflicting upon her censitivo nature a single pang. Some nine years since, while the writer was living in Stamford, Conn., Mr. C. P. Price, who llved in an adjoining tenement, accidentally cut off the end of the ndex finger of his left hand, while employed in cutting hay for his horse. Mr. P. walked directly to the house, leaving the dissevered portion of his finger in the bay at the barn. One after another, the physicians, to the number of three, were sent for; but they were all absent. In this emergency the writer was called inwhen some twenty minutes had elapsed after the accident-and the separated portion of the linger was quite cold. But I conceived the idea that if it were properly adjusted to the stump, and the electro-vital action could be restored by magnetic manipulations, it might be pos sible to save it. Accordingly, I procured the end of the finger and adjusted it as accurately as possible, with the aid of the needle and several narrow strips of adhesivo plaster. When this was properly done, I commenced the magneto electric action, making the passes from above the third joint to the end of the finger. This was continued until the natural temperature was restored to the dissevered portion, when it was carefully bound up in brown sugar and splifts. At evening, when the doctors returned, they were disposed to amuse themselves at the expense of the writer and his patient. Of course the village authorities in medical science all concurred In the opinion, that it was impossible to save the finger, and that it would inevitably mortify. However, it united completely by the first intention, and in three weeks it was entirily well, except that the sensation was not quite as acute as before. If the doctors never put on limbs when amputation has occurred accidentally, it must be contessed that they make up for every such deficiency by the cheerful grace with which they out them off I "They laugh at scars who never folt a wound."

#### Anoisit glimpsed of the brint LAND. HUMBER TWO.

Rewlinson, in his "Civilization of the Assyrians," which did not aim at progress, but was satisfied to hand on the traditions of former ages."

But is not this true of every pricat-class that has over been ? Look at oven our medern Unitarians, pro. paring to take the back track to the dark ages, with Bellows, Buntington, and many others. The priest. class, with exceptions so few and far between, as hardly to be noted, are ever the representatives of logydom, in which they live, move, and have their being: and almost the same may be said of medical fogydom, and the profession of law, the three, forming a fossilized trinity of such huge dimensions of the grosser dead past, as to constitute a burden grievous to be borne.

The old Assyrian religion pursued heretics with as much holy fory as the scarlet lady of Rome, or the sectarian brood of narrow Protestantism. The late unfolding of Assyrian inscriptions, enables us to read the turies ago. On the monument of a pricet-king of that day, is now read-"I established true religious worship and holy rites throughout the land of Trukhi. As far as the land of Cardoniash, I extended the true religion of my empire. The people of Chaldea, who were contemners and revilers of my religion, I crucifled and slew them." Senaccrib says, "The men of old had refused to submit to my authority. I put to of marched with my army against the people of Disiya and Yaribbi-rebla, impious heretics."

The great God of Assyria was Aeshur, the tutelary God of Babylon, on the same wire as Jebovah was the tutelary God of Jerusatom, after his wandering about in the curlier Ark. The litles of Asshur are "the great Lord," "the king of all the Gods," and sometime The Father of the Gods." Lords, Gods, Kings, and word king," says Jones, "was applied by the Persians to every governor of a prevince, and the lofty title of king of kinge, was no moto than raler of rulere, or chief several chiefs." Another Assayrian God Arm had he title of "the Lord of spirits and demons," equivalent to "the Father of all spirits." Bel-Nimrod had among his titles, "the Lord, King of all spirits." He had four arks or "tabernacles." Another God had the title of "Lord of the Earth." and "Prince of Heaven." Another, "the Lord of the Air," equivaent to St. Paul's "prince of the powers of the air," and another has the title of "Lord of the temple, and God of Gods. He who dwells in the great heavens," equivalent to the God of Gods whom the heaven of heavens could not contain, though he dwelt between the cherubim in the ark of the covenant.

Herodotus, in speaking of the Egyptian priestbood, says, "They observe, so to speak, thousands of ceremonies. They enjoy, however, not a few advantages. They consume none of their own property, and are at no expense for anything; but every day bread is baked for them of the sacred corn, and a plentiful supply of beef and of goose's ficab is resigned to each, and also a portion of wine made from the grape." How apt is all this to the Jewish theorracy in the name of their God-the saored corn of the Egyptian priesthood, like he holy show bread, lawful only to the Jewish priests, with libetions also of wine, flour tempered with oil and other "fixins," as the food of God. With what longing must Dr. Bellows look back to the ceremonial lesh pole of Egypt. How "those thousands of coremonics" would have refreshed his plous soul, through all of that exoteric growth that marks the tom fooler ies of an ignorant and superstitions people.

Wilkinson, in a foot-note to this passage of Herodotus, says, "the groatest of these (advantages) was the paramount influence they (the privats) exercised over the spiritual, and consequently over the temporal concerns of the whole community, which was secured to

of hor famillar uplet, with a "Thus saith the Lord God of Inrael,<sup>11</sup>

While the informed is clear that transmundane sonis, or familiar spirits of early Palestino, spoke in the names of Lord. God, and other titles, as was the one. tom of surrounding nations, the immertality of the

ays, .\*The heavy incubus of a learned language lay coul is nowhere directly taught in any authentic scripupon all those who desired to devote themselves to sel- ture of the Old Testament. Wathurton's Legation of entific sursults, and, owing to this, knowledge tended Moses has very well settled this matter. Jowish Spir. to become the exclusive possession of a priest-class, itualism, in this respect, is darker than any of cotemporary times. Xonophon, in his Cyropedia, representa Oyrus as saying to his children and friends, when he is

about to pass from this to another sphere of being, "That you eaght not to imagine, after I have closed this period of human life, I shall no longer exist; for netther do you now see my soul, but you conclude from its operations it does exist. And have you not observed what terrors and appreliensions murderers are Inspired with ? What racks and tortures do they convey to the guilty? Or how do you think honora should have continued to have been paid to the discased, if their souls were destitute of all power and virtual No, children. I can never be persuaded that the soul lives no longer than it dwells in this mortal body, and that it

dies on its separation; for I see that the soul communicates vigor and motion to mortal bodies, during its continuance in them; neither can I be persuaded that the soul is divested of intelligence on its separation religious character of that people, twenty five cen from this gross, senseless body; but it is probable that when the soul is separated, it becomes pure and entire, and is the more intelligent."

Two thousand years before the advent of Jesus, the most beautiful spirit we can find among the ages, there was belief in miraculous conceptions, or that spirits could beget to life from incarnate spheres. This, too, is intimated in that early Hebrew scripture, where it the oity of Khiemi, impious heretics, who from days of Is said that the sons of God saw the daughters of mon that they were fair, and so chose their wives from death according to my religious laws." And again, these. This furnished the text for Moore's "Loves of the Angels." Cotton Mather has inklings in his works of spirits who sometimes came into rather close rapport

with mortals. According to Diodorns, an Egyptian Goddess "found out many medicines for the recovery of men's health, being very expert in the art of physic, and contrived many romedles for that purpose; and, therefore, even now, when she is advanced to an immortal estate, she Chiefs, are interchangable titles, as in the Jewish takes pleasure in curing men's bodies; and to those scriptures, and in the Persian scriptures as well. "The that desire her assistance, in their sleep she clearly manifests her presence, and affords ready and effectual relief to them that stand in need of it."

"For clear proof of all this" the Egyptians claim "the undoubted evidence of fact to confirm it; that many who have been given up by the physicians as incutable, have been restored by her; and that many who have been blind and lame, who have sought to her for help, have been perfectly restored to their former sight, and soundness of body." It was also claimed for her that she could "raise the dead to life." Thus we see in these magnetic and spiritual modes of being, the clue to the mysteries of all ages; and that the earliest Heathen Goddesses could perform miracles equal to any of the Romish Saints. Hero, too, is the cluo to the mode of being of American and Irish revivals. A physician present at this latter, and writing

thereon, admits a physical agency for which he cannot account. Had he been acquainted with the meamerie or spiritual operations of the imponderable world, as amenable to laws as any other phase of being, he would not have remained in his present darkness, which binds him in superstition and not in light.

From Diodorus we learn that dreams and visions among the ancient Egyptians were as much an authori. tative mode of spiritual telegraphing from the other world as a "thus saith the Lord" in the Hebrew word of God.

Dunlap, in his "Vestiges of Spirit History," anys that who Scraphim in Genesis are a portable house. hold Gods or penates, such as the Greeks and Romans possessed, and cites Jacob as setting up a stone statue and offering it libations." This author says that "the adoption of the human form in images is a more ad-

vanced conception, and that God is represented in the legends of Genesis with the human shape. The Egyptian and Hindoo sacred writings often exhibit the same conception of the deities."

Cicero, on "the nature of the Gods," leaves us in doubt as to his own belief.; but in his work on Divingthem through their superior knowledge, by the de- tion, he is clearly a Spiritualist. In his treatise on pendence of all classes on them for the instruction they the Gods, there are cases related which are explainable chose to impart, and by their exclusive right of pos- only upon the clairvoyant or spiritual plano of being; and in his own language, "Deitles have appeared in

#### In the meantime, a kind of litter had been arranged between two mules, and A dolph lastened to bandage the gaping wound: but when they lifted the wounded man from the ground, he fainted from excess of pale. Bill phoonscions, he was carefully placed between two mules. and they started in the direction the Indian had fudicated with the motion of his hand.

"But why are you going in that direction, senor?" familted the guide. "Our road is to the left."

"I know it," said Adolph; "but behind yonder bill Hes the hut of this poor man. He must not be descried, and I will not leave him until I know he is cared for and is placed in security."

"What a fuss for a poor, miserable Indian !" grumbled the guido. "The fellow is beyond the reach of help. Let him its here, senor, or we shall not reach Yomeras to day."

"What matters it if we do not reach it until to morrow?" said Adolph, somewhat indignantly, vexed at the utter heartlessness of the guide, who, like most of the Spaniards, looked upon the Indians as upon mere animale.

.....What matters it?" the surly guide replied. "Why we have no provisions, either for ourselves or beasts, for to morrow. If you want to starve, you may starve alone | I have no desire to fast twenty four hours for the sake of a beggarly Indian, who is almost dead, anyhow."

"Very well," said the young man, now quite calm and resolute. "I cannot persude myrelf to be as cruch to a fellow-creature as you can be. You can go on your way with the rest of the people; I shall follow you to-morrow or next day. Vomeras is not far from here, and I hope to find it without any trouble."

"But you have taken possession of two mules;" said the still surly guide, for he felt abashed by the nobio conduct and the calm of Adolph. "We have no spare animals, and you will not demand one of the men to go to Vomoras on foot?"

"I shall not." he rapiled; "but the Indian's hat is not far distant; the rider of the mule I have taken can accompany me, and return with it, when we have assisted the wounded man. Before you have done breakfasting he will return with the animal.

"Well, do as you please, senor," said the vexed fellow. "But I can tell you, you are committing a great Imprudence. The fellow is not worth so much trouble: ho is not even a Christian, he is a miserable heathen." "Christian or Heathen, Jew or Turk-it matters not, he is a human being; a wounded, suffering, almost dying fellow creature ! And I shall not leave him to his fate, uncared for; I shall take charge of him, and you may go, in God's name, on your way."

"All right, senor !" was the reply of the abashed and mortified guide. . But I wish you would remember that if you travel alone, the ball of the murderer may reach you also; there is no more safety in these parts for a white skin than for a brown."

"That may be," said the youth; "but even this fear wahall not prevail to keep me from doing my duty. And i now, a good journey to you, guide. Tell your employer , in Vomeras that I shall be there in a day or two. Farewell; the man who owns the second mule may accompany mo."

man; "and if you will permit me, I will remain with you, so that you can have company on your way. You and I need not be afraid of half a dozen assassing, and I have not one particle of fear about me."

"That is well, my dear Gottfried, and I gladly accept your offer," said Adolph, cheerfully. "God will surely aid us in the fulfillment of our duty."

The males were urged forward, and the direction indicated by Alonzo pursued, and the hut was soon reached; it stood in a pleasant valley, surrounded by hills :: Gottfried and Adolph gently lifted the poor croa ture and placed him upon his bed of mose and skins. His eyes were open, and expressed the deepest gratitude for the concorn and tenderness with which he was treated.

"How do you feel now ?" inquired Adolph.

The Indian shook his head mournfully: "Aqua--water i" he murmured. He appeared to be consumed by thirst.

> In one corner of the hut, Adolph found a barrel of water, and, filling a glass he had brought with him, he applied it to the sick man's lips; he drank as cagerly as before.

what is there I can do for you? Is there any one in the neighborhood that can take charge of you?

"It belongs to mo, sir," said Gottfried, a young Ger-

I would willingly remain, but pressi g business colls me away. But do not be troubled. I shall not leave yon until I see that you are cared for; and then, I could leave Gottfried with you. Tell mo, my friend, is there any one you would like to have called ?"

"No, senor, no one," replied the Indian in a faint voice. "It is not necessary. My wound is mortal. I shall not svrvive it; before night my spirit will be released."

"Do not say so; there may yet be help. Gottfried shall return to Pasco, and bring a physician. That is a good idea; quick, Gottfried, husten 1"

The good fellow, busied about the mules, heard the call, and entered the hut. He was quite willing to return to Pasco, but he shrugged his shoulders, and thought the fourney was a useless one. "Believe me. sir," ho said, "the poor Indian is a dead man, and I wonder he reached his place alive. See, the mark of death is on his forehead and in his eves. There is no help for him. sir."

"We must do our duty." said Adolph; "perhaps, after all, he may be saved, and if you do not wish to return, I will."

"Senor," said the Indian, "I implore you do not leave me 1 I would rather die without help than have you go."

"Well, we must do all that lies in our power. How is it, Goitfried? Will you oblige me by going for a physician ?''

"Yes, sir, certainly, sir," sold Gottfried. "I don't care for a few hours' travel. Shall I find you here, sir, when I return 2"

"Yes: I shall awalt you. Gottfried."

"Adien then, I go at onco." said the trusty German, and he was seen upon his way.

TO DE CONCLUDED IN OUR NEXT.

Written for the Banner of Light. NIGHT.

DY V. W. ORGOOD.

The day has gathered up her skirts of gold, And quickly on her trait the twilight files; The shepherd stor just issuing from his fold, Calls his bright flocks into the open skien

One by one they mark their slivery way Among the golden lifter of the west; With their long, purple stems they seem to play, Or conchant 'neath them, sweetly shine and real.

Boffly and sweetly falls upon my car The winter music of the immorial pines: As proudly they their clargreen steeples rear Boneath the winter's snows, as summer's vines

My soul is full of thy calm beauty, Night1 The stars that gleam within thy misty reli Scom the soul's pathway for an upward flight-The beacon lights of that immortal pale,

Wherein our Father's holy angels stand, And keep their watch o'er all the sons of earth. Batil they guide them safely to the strand, Whereon the soul has its diviner birth.

Ob, beautiful, gals Night! not o'en the gorgeous day Can fill the soul with such sublime delight Thou call'at the spirit from its beaten way, Juto the higher realms of life and light.

forty-five minutes, in producing the state of pagnetic and painful in surgory-and the patient being all the while in a complete and unconscious state. The following extract is from Dr. Esdaile's description of the

operation: "I put a long knife in at the corner of his month. and brought the point out over the check-bone, divid-ing the parts between; from this I pushed it through the skin at the buser corner of the eye, and dissected the check back to the nose. The presence of the tumor had caused the absorption of the anterior wall of the natrem, and on pressing my fingers between it and the bones, it burst, and a shocking gush of blood and brain like master followed. The sumor extended as

for as my fingers could reach under the orbit and check bone, and passed into the gallet, having destroyed the bones and partition of the usec. No one touched the man, and I turned his head into any position I desired, without resistance, and there it remained untit I wished to move it again. When the blood accumulated, I bent his bead forward, and it ran from his mouth as from a leaden spout. The man never moved, nor showed any signs of life, except au occasional indistinct mount but when I threw back bis head, and passed my fingers into his threat to de-tach the mass in that direction, the stream of blood was life ded into his wind-pipe, and some instinctive effort became necessary for existence; he therefore coughed, because because y for existence; he indictore coupled, and leance forward, to get tid of the blood; and I sup-posed that he then awoke. The operation was by this time finished, and he was laid on the floor to have his face seven up; and while this was being done, he for the first time opened his eyes."

The man subsequently declared, in the most une-

quivocal manner, and with peculiar emphasis, that be experienced no pain during the operation; and it appeared that not only the coughing, but even the forward movement, to prevent sufficiation by discharging the blood, was involuntarily and unconsciously performed. When the wounds were dressed-on the third day after the operation-it was found that the parts were united throughout by the first intention, and the man could both breathe freely and speak plainly. The case of Gooroochuan Shah, a native shop keeper. is perhaps the most extraordinary of its class on rec. ord. He had a tumor of almost incredible dimensions.

For years it had served him as 11a veriting-desk." This chormous mass, weighing eighty pounds, was removed by Dr. Esdaile while the man was in a death-like sleep that suspended all the powers of sensation. When the patient was restored to complete consciousness, he affirmed that "nothing had disturbed him." Had the tumor been removed while the man was awake, and the voluntary powers of his mind actively employed. it is not probable that he could have survived the operation. On this point Dr. Esdaile expresses his opin

ion as follows: ton as tonows; "I think it extremely likely that, if the circulation had been hurried by pain and struggling; or. if the shock to the system had been increased by bodity and mental an-guish, the may would have bled to death; or never have initied from the effects of the operation. But the sud-den loss of blood was all be had to contend against; and thench in secural a condition, he has surmounted and, though in so weak a condition, he has surmounted

this, and gone on very well." In five weeks Gooroochuan Shah was so far recovered that he was permitted to leave the hospital and return home.

9 See Genesis, chap. III, 16th verso. † American edition of Mesmerican in India, fibid, pp. 221, 223.

Mesmerium in India, p. 134.
 † Dr. Esdatio's Journal, chap. vii, pp. 160, 190.

Wherever there is authority, there is a natural inclination to disobedience. It was so with our first parents, and it has ever been so with all their deeccudants.

sessing all the secrets of religion, which were thought to place them for above the rest of mankind. They thus usurped the power and place of the Gods whose will they affected to be commissioned to pronounce.

for their will, and not their own office for the benefit of the community. Priosteraft indeed is always odious, but especially when people are taught what the priceis themsolves know to be mere fable; and the remark of Cato, 4t appears strange that one priest can retrain from laughing when he looks at another,' might well apply to those of Egypt." But no more to those of Egynt than to all other hierarchies who have beforded the people from that day to this, with their exoteric

ceremonial absurdities. It is only the weak of soul who thus want proping by artificial stays. The free onigrowths and proportions of the mind are thus cramped and distorted, the same as the muscular system by staying and disose.

It is for the behoof of these rickety souls which have grown zig zag in the shade, under the pressure of dead ormulas, that it is proposed to adjust to this lower es tate the more vigorous religious outbirth of the nineeenth century Christendom; and there are those, from vhom we should expect better things, who are not ashamed of their impotent growth, but ask that it be perpetuated in rites and symbols as the normal status of religious life, thus making imbeelfity pions and interesting in the manner of those who account bodily reaknesses as the physical status of beauty.

To have health of body and of soul, there must be free play of all their energies in conformity to the temperate laws of their being. Ignorance in action, or lisuse of physiological laws, casts the body in diserder; and ignorance of a brave, true, spiritual unfold.

ing, distorts the soul and leaves It to wander in dark. tess, feeling for the outward props, not opening to the clairvoyant powers of the southsayors as past dislight of day. Yet we are invited to build a obroad puts, as they could readily tell of things beyond church," upon the debris of pastages, where the pricetclass may continue to find their sanctuary, and prethrough Balaam, the Hebrew soothsayer. It also apsent us, as the bread of life, their sentimental fungus. But not on such is the coming church to be built. The trance, and having visions of the Almighty.

true Broad Church must come in fullness of physical We have all read of the good Demon of Socrates. and spiritual life, instinct of the Almighty; must en-Xenophon, his pupil, was also a Spiritualist, as appears In all his works. This author finds the belief in holy ance every realm of science, and show the direct rela tons of this, with the future world, and rid us of pigeons, common in Syria, as related in his Anabasis. those baubles of a fessilized theology. He was a believer in divination, and a divine himself

Of the carliest Greeian oracle, that of Dodono, which -a scrupulous observer of the indications of the sacritood at the base of Mount Tomarus, on the borders of ficial victims. By taking beed of them, he prospered Resprotla. Herodolus is not quite clear as to the orlin his movements, as may be seen all along his Anabagin of the "prophetic fount, and oracle divine." sis. He sacrificed to "Jupiter, the King," the Lord Though ho talked with the medium-priestesses of this God of Greece, equivalent to the JAO pater of the Hesacred abode. Set what he learnt would seem to be brews, as set forth by Diodorus.

rather of the nature of parable, or allegory, than of the According to Grote, "A divine inspiration prompted letter that killeth. One account is that of a dove Syloson" in his reply to a request of Darins; and alighting on an oak, speaking with a human voice, Clemens Alexandrinus, an early Christian writer, in and announcing that "there should thenceforth be an speaking of the miracles performed by the guardian oracle of Jore." This would rather remind one of angels, or goils of Greece, reproves his Bagan oppothat wholy ghost that descended in a bodily shape like nents for accepting these and rejecting these of Moses a dove." The other account is, that the Pheniclans and the prophets; while in this nineteenth century the carried off two holy women, and sold them into Spiritualism of Moses and the prophets is accepted. slavery. These boly damsals, proving to be mediums, and present Spiritualism derided, as was Christian prophecied under the Dodonean osks, as Nebrew De Spiritaalism in its earlier days; though Jesus, bimself, borab under the paim trees, where "the children of Jers. had promised that greater things should come than he el came up to her for judgment." and as Huldah, at could perform. the college of Jerusalem, where ehe uttered the oracles | "In the most ancient times," says Donlap, "Gode

forms so visible, that they have compelled every one who is not senseless or hardened in implety to confess the presence of the Gods." and they acted as though the community had been made He also speaks of Attius Navius's stall, by which be

Jacob had a staff which be worshiped, and which carried him over the Jordan. Moses had one which he called the "rod of God." Elisha wrought wonderous" Infracies with his staff, and the London Quarterly Re-

view declares the divining rod to be a fact, explain it how you can. Ciecro makes one of his speakers on the nature of

the Gods declare that "there never was a great man without divine inspiration, and that we are likewise forewarned of many things by the entraits of victims, presages, and many other means, which have been

long observed with such exactitude, as to produce an act of divination."

It will be recollected that Joseph in Egypt was an interpreter of dreams, as well as a diviner by his favorite silver cup. Cicero, through another of his speakers, seems as much graveled as to the peculiar way of some of the manifestations of early times as many superficialists and skeptical non-seekers of the present day. They do not understand how the lofty assumptions of superior wisdom can be confounded by

the humbler simplicities of the more inner truths, Hence, the modern stumbling block that these things should be hidden from the wise and prodent in their vain concepts, and he revealed unto babes and sucklings, who would thence find the way to all past mys-

teries and handwritings on the wall. In his work on Divination, Cicero maintains the their natural vision. Jehovah is said to have spoken pears that he was a trance-modium, by going into a

divined where his now could be tound. Somewhat akin to this is Saul seeking his father's asses by inuniring of God, through Samuel, the Hebrew Scer.

#### BANNER LIGHT. ΟF

became men or angula. This is seen in Persia, India, discovery," and tens of thousands of dollars were until Arabla, Palestine, Asia Miner, Greece, Italy, Phoneela by people who knew no better, for the "secret." which had Egypt."

could wish. He has much carlous information to bu- over been heard of. And I have new before mea paper, parti and we refer all to his work, "The Vestiges of issued in Mississippi, giving an account of an indictthe Bpirit History of Man," He says, wilt was the mont and of the arrest of one of these lecturers, for usual opinion of the ancients that the God of the Jows | obtaining money under the false pretence of teaching was Baturn; and, since this last was, from his bad for ten dollars each member of his class, a pretended point of view, regarded in Typhen in Egypt, the idea secret, which he had taken from one of my books on became general among the Egyptians that the Jews Patheltan I LA ROY SUNDERLAND.

worshiped the ovil demon Baturnus.Typhon." It was in honor of this God that Saturday (Saturn's Day.) became shored to the Hobrews as their Sabballi. Ba turn's day-the Bun's day, or Sunday, are of the same origin; and apart from its excellence as a civil insti-i tution in its rest from labor and for kindly offices, has no truthful basis in the claims which its priesthoods not up, and which they are so strongly interested to maintain. Hence the ignorance and superstition of the people concerning it. A learned English work, entitled "Time and Faith," in 650 8vo. pages, has discussed the origin of Subbath days more fully than

mummeries and boring sermons, which have only super ficial surface where the head grows sick and the whole heart faint on this lowest minimum of spiritual food. U. P. B.

Written for the Banner of Light, ISABEL. DY LOSERNE. Isabel has often met me, Since from carth she passed away. In my dreamings I have heard her Bummon mo to come away. I have heard her voice in day-time, Floating softly on the air-I have heard hor gentle footsteps Ball upon the parlor state. And when night-shades fast were gathering, And my heart grew and with grief, And I heard hor singing swootly, My soul would quickly find relief. 1.11 Almost over when I'm dreaming. And everything is slient sceming, 49% I can truce her angel fingers. 1.00 From whose tins a radiance lingers:  $-5\mu$ I can see her o'er me darting, Augel like, and then departing. Would that I might often hear her

Binging like a heavonly singer. In my chamber, large and dim, 44.5 Where is hushed the evening hymn, 可能 Whore the durkness is the same, 214 As it is out on the bill, 640 Thave sat and called the name 154 Of my dearest Isabel. .... Her bright spirit I could see, 0.5 Rising in her majosty-And I could distinctly trace, All around her lighted faco, Other spirits, who were there, As bright, as beautiful and fair ; And they all appeared to shed "A golden light around the head Of my denrest isabel; Thus revealing every foature, Not of mino, but of the creature On whose beauty poels dwell. (i - ) Scarce a momont, and my view Was encompassed with a ray;  $\{a_{i},a_{i}\}$ and A cloud my loabel passed through ... And to Houven was on hor way. . LL

For a moment she did linger, Looking down with speaking over. いだ Then she rulsed her snowy finger, And pointed upward to the skies, She had left me, and a newer "Made me weep, that selema hour-

And I fold like one foreakon. · Bbe had only gone to dwell With the Father. In his mausion : . Bright and lovely leabel l Langinburgh, Dec. 1859.

A NEW DISCOVERY. DEAR BANNER-Hero is an account of a new discovery,, The following paragraph, as you may have nois going the rounds of the papers: ALLPORD SELECTIVES DISCOVERY. A Paris correspondent of the Boston Traveler, says that. Volpean, the eminent surgeon, has announced an extraordinary discovery of a surgeon between the eminent surgeon and the eminent surgeon and the emine of the discovery of a new system of anosthesia, said to have been made by a physician named Brocca or Rocca. The latter person is said to have placed before the subjects' cyes a somewhat brilliant object, at a distance of fificen or twenty centimetres, and to have made the subject look fixedly at it. After a few moments he is said to

I had freely disclosed in my feetures and my publica-We have not room to cite this nuther as much as we then, some six years before these new discoveries had

Doctor, Jan. 2, 1860.

NEW YEAR'S DAY.

#### EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, January 1, 1860.

## REFORTED FOR THE DANNER OF LIDHT, BY BURR AND LORD.

TEXT .-- "But one thing is needfal, and Mary haih chosen that good part which shall not be taken away from her. "--huke x: 49.

discussed the origin of Subbath days more fully than preceding writers on the same tople, and quite effect tually takes the day from the protensions of the prices hood, and gives it to the people. May they use it well by doing good when they have escaped from excepted mummeries and boring sermons, which have only super churacter of the entire passage obliges us to deep that be meant something more than that. The scope and character of the entire passage impart to it at once a deeper and a spiritual significance, and will lead us in the present discourse to consider the one thing needful as an haward and internal element of the scul. I suphas an inward and internal element of the soul. I sup-pose, too, that the original text does not require us to read it as it appears in the English version, as though only one thing were needful. Nevertheless we may so receive our Saviour's declaration; and in the course of my remarks I shall endeavor to show that, in the great field of human life and experience, for each of us one thing is needful, and when we come to the profoundest estimate only one thing is needful.

I shall then proceed to urge that we do need this one thing, and in the last analysis only this-first, as a motive power; record, as a principle of action; and third, if man were a more animal, the motive power of his

If man were a user animal, the motive power of his being would be his appetites; his principle of action would be his instincts; and the substance of his life would be only that material good, which, like himself, would perish with the using. But created as he is, and placed upon a higher plane than the brute torms around him, appointed to a higher destiny, he ought to be im-pelled by a different principle or ideal of action; he should be conscious of a different life. I wish you to note this fact, that, just in proportion as,a man does live, merely upon the impulses of the appetites, and move in the lead of solid instincts, and act merely for earthly ends, just in proportion as he does this, however refined his method may be, and however, extensive his powers, he is an animal, and nothing more. For what is to redeem man from being confounded with the great mass of unimal life? What lifts him above the brute level into a higher grade of

lifts him above the brate level into a higher grade of existence? It is very difficult to determine this, if you take a mere physical standard, and try to find a dis-crimination there; if you take man merely in his bodily appearance and features; for somotimes the line of di-vision is very slight between him and those which con-stitute what we call peculiarly the animal classes. You will find that somothing more than mere prace and re-finement of manner, something more than mere here. finement of manner, something more than mere keen ness and brilliance of intelfect, is necessary to distinguish man from the animal masses around him; for more grace and relucatent of manner may surely be display-oi by the greyhound or the leopard. There are some oi by the greyhound or the leopard. There are some men in society like the leopard or some other beast of proy, splendid animals in broadcloath and fine linen, polished, graceful, admired of overy man in the conven-tional atmosphere around them, but who lie in well for their prey, who in their own propared time fasten with a terrible spring upon the spoils of innocence, whose fungs are erimsened with blood; men with leopard-na-tures, beautiful and cruch, at the gaming-table, in the billing saleon, crouching and the social festivities of the scaeen and in a thousand homes. Nor is it mere intellect which elevates man above the brute level. It is a great assumption to maintain that

Nor is it mere intellect which elevates man above the brute level. It is a great assumption to maintain that the dog, or the horse, or the elephant, has not reason. If he has, then the profound reason of the philosopher and the inventor is only a matter of degree, not a differ-once in kind from the intellectuality of the animals. There are plenty of the scheming wolves who are acute enough to put on sheep's clothing, political foxes who are on both sides of the fence before you can tell on which side. The keen, bright intellect joined to the groasest motive power, the stag of the least nature is uncommon union of qualities. It is something else that causes man to rise above the mere brute level. It is something else that redeems

mere brute level. It is something else that redeems our human nature from the charge of being merely ani-mal. My friends, it is man's moral life. It is in that region we are to look for the peculiar distinctiveness of man. Man's capability of moral effections, man's appreciation of moral ideal, this it is which truly marks and distinguishes him. Great intellect and selfish Im-pulses—that is devil unturo. The capability of sweet, enerous, self-sacrificing love-that is the peculiarity of aumon nature; that shows it to be not mere brut ture, not more devil nature, as some try to make it out to be. We almost always mark that grand peculiarly of humanity, that it is not allied to the lower and inser levels. Some would make man to be half brute, half demon, spotled with total depravity, without an ento look fixedly at it. After a few moments be is said to have begun to squint, (as was natural.) and then to thave fallen into a state of complete insensibility. The experiment is said to have been prepated several times with success, and in one case a surgical operation was porformed, the patient remaining unconscious. When I saw this account in the Boston Traveler, I when I saw this account in the Boston Traveler, I possibility of a moral affection, of self-sacrificing, generous, exhaustless love. This one thing, this deep, con-eccated love for God, for Christ, for humanity, for all

thia. therefore, is the one thing medium a the molive power of our life. Every must have one motive power, and is driven by it: too many, clus, by the appellie, trunning like locometives constitues in the fuliness of power, and then teligious. A man must be religious before be is moral. Morality is carved out of religion, a precipited like this, steaming under their appellies, and then religious. A man must be religious before be is moral. Morality is carved out of religion, a precipited like this, steaming under their appellies, and then religious. A man must be religious before be is moral. Morality is carved out of religion, a precipited like this, steaming under their appellies, and then religious first, in contact with an appetited like this, steaming under their appellies, and edusing the threshold of the New Year with value is not that mean concells, and closing the day by an inter function of that which is the highest and man.
 Boine men are driven by self. A power almost at mighty, When a man packes the index on selfishing the selfable achievements. There is no there rease, to bury it in the Huly fand, he was interes organist the observe the indices of selfable, and looked upon the image of God in Jeaus Christ, until his whole woul is inspired and lifted up by its at truction, and he move under the infinet core of the tower, have ever done, and indicad power. When a man thes contemplated God, and fooked upon the image of God in Jeaus Christ, until his whole woul is inspired and iffed up by its at tructions, and below we can be one the indice or that buy.
 Mean development of the drawet with a true motive is registion of the work goodness, who love, in the thigh sear of the consect with a true development is the one of the interesting of the the search is the ore the infinet or of the there the infinet or the search is a soft at the interesting of the there is the ore of the interesting of the there is the the interesting and infinet or the search is a soft at the in

not need one resolution for this kind of action, and an other resolution for that. Look at a man who is simply nature. And if occasionally such a man does break out, here and there, in a fault or in a folly, he has within him that which callies him to act and overcome t. Every man has his besetting sins. All of us have what Paul called the thorn within us. No man can ook into the chambers of his own heart, and not see

what Paul called the thorn within us. No man can generous, wasteful, it may be, but, after all, narrow look into the chambers of his own heart, and not see the other. These or types of too many vain passions preguant there. But, after all, two different clusses, not only in the workly but of realing in the induspring of our action is the contral principle of the soul. If a pure and holy affection is the mathspring of our action holp us to conquor it at last. This, as a motive power, is the one thing needful, and, in the last analysis, the only thing that is needful.
In the next place, I observe that one thing is needful to man as a principle of action. The animal is moved by appetite. He acts from instinet. He who truly lives as a man, is moved by divine affection. He acts from a moral ideal. His principle of action is love of call a good affection, and may be driven by good impleses, but, after all, there must be discrimination in the set is publes, it after all, there must be discrimination in the set promose that there for being basy, but because of the method. She was "troubled" about many things. Evidently there impulses, to make them truly effective. It may be taken truly affective. It may be was the onther right way of doing things. It do not there give in set is as a motive power. The true plinciple of action is the love of goodness for the sake of good-lines for the set of goodness for the sake of good-lines. We must know what it is that we love, what it is that we love, what it is the two is place in the index were heave the arid the result and thinking. But I presume entities the areal there are the arider the result and the in que principle of action is the love of goodness for the sake of good-lines for the form considerations of prewer and not merely as a motive power. The true plinciple of action is the love of goodness for the sake of good-lines for the sake of good-lines for the sake of good-lines for the form considerations of prewerd and number in the sake of good-lines for controls us. We must have it as a principle of action, and not merely as a motive power. The true principle of action is the love of goodness for the sake of good-ness, free from considerations of reward and punish-ment, or any outward sanction, loving that which is that which is right, and good, and true, because it is sternally right, and good, and true. This is the principle of all genu-ine morality, all that rises above conventionality or cus-

ine morality, all that rises above conventionality or cus-tom, and especially above mere self regard. It is strange to see what differents another of morall-ty there are provaling in this world, upon what differ-ent bases of morality men proceed. You will not find any man ready to admit that he acts from the cvil'as evil. You will not find a man so low suck down in moral character as to admit that he does evil because he likes the cvil, and because he thinks It is evil. He will find some excuse for it. There never was a pirate upon the high seas, a thief, or a murderer, or a plua-derer, who did not endeavor, however falsely, however derer, who did not endeavor, however falsely, however mlasrably, in some way to justify his conduct. It is wonderful to see this acknowledgment of a moni ideal in every breast. It is a characteristic of humanity. A man cannot be so utterly disheveled in his humanity.

man cannot be so utterly dishereded in his humanity, as not to confess some haw which controls him, some moral ideal which ought to be his guide. But the truth is, that the sanctions of our morality are very diverse and various—the morality of custom, of conventionality, that kind of morality of custom, spectable, which leads a man to transgress nothing which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in which would cause him to lose gaste in the society in the avery simple question perhaps, to ask; and yet if we which he moves, to do nothing which would impeach him outwardly, such a morality of that of the Scribes and Pharisces, who made long prayers, and wore broad phylacteries, and who were very respectable until one came along whose piercing eye looked ctear through them, and saw that, with all their respectability, they were whited sepulchres, full of dead men's bones, and all uncleanness, the morality of business, the morality of party, the different kinds of morality to which men in some curlous and inexplicable way adjust thom-selves, and a different kind of morality for each sphere of life Meet a man in social intercourse, and you will find hin generally plumb to the ordinary rules of honesty, fair dealing and friendship; but he goes into business, s you there is no friendship in trade, and l and he te am afraid there is no mercy in trade, either, such a skulking, scrambling, tumahawking competition-all justified by the idea that we must get allving, any way. The morality which at home is broader, more generous The morality which at home is broader, hore generous, becomes here a birrow morality, squaring with the idea of getting a living, honestly if you can, but getting a living. Then, ngain, the morality of polities, of party, will be different in a quiet year from what it is in the year of a Presidential campaign. Mon will have a very different idea of what is right, and expedient, of what ought to be done, in the year of the election of a Presi-dent, from what they will have when all is quietly sunk Oh, my friends, what is our standard of morality ? What is your standard, by which you gage your success as a business man, as you anxiously compate upon which side of the ledger you stand? You have lost, have you? How? Have you lost integrity of soul, honesty of purpose, determined rectifude, the brave of nonesty of purpose, determinen rectifuite, the brave ef-fort to be true Y Have you, in maintaining these, lost money, lost credit? You have not lest anything in God's sight, by his scale of absolute morality. Or have you made money, accumulated property, been success-ful in business, but done this with a damaged con-science, an injured moral integrity, a sense that you have done what it will not do to expose, what you would nut like to have futhermal and called at more ould not like to have fathomed and called out unon his New Year's day, and judged with a true verdict? Oh, nuy friends, conventional moralities, customary moralities, are not moralities, brond, deep, eternal,

We call wait one thing set a principle of action; but appetites can. This is the one thing needful to the true development of the character and the working out of a high destiny; and it is all that is needful. It will control everything else; because with a true motive power, from the affection of a pure love, all things are possible. Give mea man who loves goodness, who loves what is right and just and true, and I fear not but he will do all things that are right. All courage, all noble achievements, all right performances, flow out of this one driving and central motive power—a pute and righteous love. Ubrist, tempted by Satan, had his answer ready: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That was all that it was necessary to say. He had a spiring to refish and bedity uses, was defeated by this powers to refish and bedity uses, was defeated by this powers to refish and bedity uses, was defeated by this one to refish and bedity uses, was defeated by this one to refish and bedity uses, was defeated by this one to refish and bedity uses, was defeated by this one to refish and bedity uses, was defeated by this one to neffsh and bedity uses, was defeated by this one to refish and bedity uses, was man is under the influences and impulses of this affection, then he does not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this kind of action, and are not need one resolution for this affection, then he does not need one resolution for this kind of action, and are not need one resolution for this affection, and are now was attained by the oreal the presolution for this kind of action, and are not

places. Mary and Martha, in this passage, present two differ-ent types—two common types of character; one all bustle and activity—you see that in the world all around you—the other, silent, meditative. Now the bustling and active character is not always the most effective. It is not the people who make the most noise, who conduct the most uncompanies in life, who generally other resolution for that. Look at a man who is simply bustle and activity—you see that in the world atl around living by what we call a system of good habits, a great package of them; a habit of temperance, a habit of and active character is not always the most efficiency chastity, a habit of economy, a habit of prudence, one habit upon another, and he has to steady them every conduct the most prominently in life, who generally time be goes down hill, for fear they will fall off, and push them every time he goes up hill. But when a much has a love of God, and Christ, and goodness, there than of a man's organism failing to pieces. It becomes a vital element of his organism; it becomes a central spring, compact and consistent with the whole of his patter. And if occasionally such a man dees break (which from its dentise effects the lights and had so the she and she with from the mountain summits, perhaps, are, the one like the reservoir in which the silent springs are contained, upon the mountain summits, perhaps, which from its depths reflects the lights and shades of leaven, and which takes in the dews and rains, pure and sacred things, which is ready for action when the time of action comes; the other, like a dashing stream, generous, wasteful, it may be, but, after all, narrow and not so effective as the other. These are types of two different classes, not only in the world, but of re-ligious character. Sometimes religion all rous out lato works, reforms, results, endeavors to send Christ's cause alead. All very right. Other mea's religion is quiet, devout, in the depths of their nature; they have no religion perhaps to speak about, and yet you may recognize it in the almosphere of their being, in overy utterance and every word.

> Ing any noise about it; everything wis fulfilled, moving like a planet, with its cain light amid the splendld orbs all around it. It was the method of doing, not the doing, which Christ censured in Martha; it was the method of doing which he praised in Mary, because in her method of action she had initiated the diving ideal her method of action she had initiated the divine ideal presented in Jesus, and sat at his feet. Oh how many distructions in this world, because when we look at the central moral principle, active and unchangeable, and say, How shall i do this thing or that thing—we mean, How shall i do it to my own selfish advantage? Do the right thing. There is nothing caster in the world that to do that, in one sense; but it is hard in another for it requires courage. But when you have the cour-age nothing is easier than to do the right thing, wheth-er you loss ten thousand dollars or fifty cents, whether you make or break, suffer or rejoice. There is just one i thing for you to do, and that is to do the right thing, to go straight ahead, right up the bill, on over the bar-ricade, to follow the heart of your Master into the thick of the fight. There is one thing needful, amoral ideal, aut thing only is needful.

Its convoys lost and gone, out into the darkness of a bleak world, how lonely it isl. And how many lost back upon the part year, having felt this chariness. How many have felt that life was gone, when those they loved have such down in the dim, mynterfores sea. But even that is not absolutely needful. The beart that is anchored upon God, the heart that elfings is Christ, the heart that knows the pleasures and bliss of divine truth, and divine thankfalless, and divine love, has the one thing needfal, and all that is needfal. It is the high function of the minit to feet that it is

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divine truth, and divine thankfainess, and divine love, has the one thing needfal, and all that is needfal. It is the high function of the pulpit to feel that it is not the utterance of mere expediency, the teaching of mere policy, that it gives forth. The humblest proach-er who stands upon New Year's day with all the marked symbols of time and decay around him, to preach to a congregation of immortal human beings, has this grand warrant, that faith in God, and that living communion with Christ is the one thing need-fal. It overtops the coronets of pomp and fachion, of grades and conditions, and says to the rich and poor, to the high and low, One thing is needfal, and that one thing is the conscious communion of the sout, with God and with Christ. All else may be taken; all else, must be; but this will be taken never. And now what shall bring us to this state of conscious spiritual life? The sharple answer is, communion with God through Jesus Christ. A very simple and yot a very pregnant answer. That gives the true life of the soul, and nowhere else can you find it. I know that when the spirit comes into a concloue belief in God and of love for him, through the presentation of the staken away. Now, my friends, there is that love im-perishable, which survives and blesses us when all else is taken away. Now, my friends, there is that love im-perishable, which survives and blesses us when all else is the symbols of that communion, and not the symbols merely, but the agent and vehicle of that communion with Jesus Christ. How commune with him? Would ind all it was the spiritual Jesus Christ which Mary found, but which Martha appears not to have found. It is this with which it is necessary to com-mune, that comes in all times and in all ages to overy sinking heart. It is not the words of Christ, but the lound. It is this with which it is necessary to com-mune, that comes in all times and in all ages to every sinking heart. It is not the words of Christ, but the spirit of Christ, the spirit testified to by deeds giving us the full measure of the spirit of Christ. He presents to us the love of God within him, in the self-sacrificing The broken bread and the shed wine. That is the sacred The broken bread and the sheet wind. That is the sacred symbol of the love of him who lived for us and did for us upon the cross. It is a simple thing, and all that is needful, to take in spirit the cup and the bread. Then you have the spirit of God in Christ Jesus, coming into communion with which you have that conscious life of . the soul which is the one thing needful. And so I in-vite all to come to It, the children of a common father, the loved of a common Saviour. I do not invite the raints, and say to the sinners, "Go out the door." Who rare the saints? Who are the sinners? All of us. I do not say to ono im n. You are good enough to come here, and to another, You are not. Who is to judge? I give stress especially to those who are weak; to those that are needy; to those that are conscious of the great strong of an within them; to chose that feel that there must be some other love than this dying love which have that consciousness of communion with God and have that consciousness of communion with God and have that consciousness of communion with God and with Christ victorious aver evil, over time, and over death. To every heart that feels this need I say, Come into communion, on this New Year's day, through these symbols of the broken body and the shed blood.

More and more do we need that communion as the More and more do we need that communion as the years pass away. A happy new year; I wish it to all; but it can be happy only as the true spirit is in your-hearts in every experience of life. And for that true spirit I invite you to start where Mary started; to start upon this New Year's day from the point where she set, ... even at her Saviour's feet. And then in all changes you will be blest and strong, as Mary was. That is the one thing needful. When everything close goes, this remains. I look before me on this New Year's day, and I see before me a great caravan of humanity. I bits for how meny target they have been masting on think for how many years they have been passing on I see the early fathers of the world, the long array of bink for now many set the world, the long array of i see the early fathers of the world, the long array of patriarchs, of apostles, of those that have gone, age-after age, and passed out into the great communion of souls. What is left? All is left of them except tha mand beyond the gates of death. Their souls. What is left? All is left of them except the spirit that passed beyond the gates of death. Their works, the scene of their hopes, the results of their la-bors, are all taken away from them. And we, in that swift carravan, are moving too. What will be left of us? Plunderers come among us—Thue and Decay come and take beauty from the fairest woman. Al, though and take beauty from the fairest woman. All, though you paint au inch thick, to that complexion you must come at last. They exhale the dew of youth, break down one hope after another. By and by, Death comes and lays its hand upon the passing years of this mortal fabric. But there is ease thing which the cannot touch. There is one thing which God says, which Christ says, is mine, and you, oh Death, havo no power over that.<sup>1</sup> It is the soul that lives in my love and in my commun-ion. All cleo goes, but that shall not be taken away from us.

supposed it designed as a pleasant joke on some "Monsieur Tonson," who had recently turned up in Paris. The announcement is made with a wonderful flourish of trampets, and what Monsieur Velneau calls his voratorical precautions," The correspondent of the Traveler says:---

"The experiments mentioned by Mons. Velpeau may be easily repeated by anybody. Their importance in politi of economy, and money, and life, is serious. Chloroform and ether are both costly articles, and their use is attended with danger. They have desirey-ed more than one life, and medical men are still unable investigations of the body they may be to vaticinate in what sintes of the body they may be used innocenously, and when they will extinguish life. Besides, their use in the lesser surgical operations, such as the extraction of teeth, is generally considered, out of the city of Boston, to be eminently injudicious.

Well, now, there is one other, and a still more imand that is, that this process of inducing the mesmer-York in 1842, and, since then in different books and pamphlets I have published on the subject of Pathetism. One of the characteristic ideas of my theory of Pathetism, announced in 1812, was this:--

... That the phenomena common to the old process of Mesmorism, and the results peculiar to Dr. J. R. Buchanna's theory of Neuralogy, are self-induced, simply by securing the patient's altention, and associating in his thoughts the desired result, with any process adopted for producing it."

"object" held in the hand, or gazed at from a dismy," "Electrical Psychology," and "Electro-Biology," I discarded the practice of "gazing" at objects altogether.

Of course, I smile when I find one of my old ideas sent from Paris, for publication in a Boston paper, as a Onew discovery," made by Mons, Roccal It is now, I suppose, well known that the experiments performed about the country some ten years since under the name of "Electro-Biology," "Electrical Psychology," Mental Alchemy," etc., were borrowed from Pathetism, although they were presented at the time, as a "new lowerd the right, evil has lost all power over you. And

sectated love for God, for Christ, for dumanity, for all that is good and pure and true, fhis is needlal, as un-folding the true character, as working out the highest-and the proper destiny of man. This lifts him above he world of mere appetite, above mere sellish impulses, into the current of spiritual affections and self-denying

action. But lot us not entertain any ascetic views of the appetites, what some may call the lower promptings of human nature. There are two ways of converting these into moral or spiritual hindrances. We may be these into moral or spiritual hindrances. either subservient to them, far beyond all lawful limits. or we may so intensely depreciate them as to make them all the more vivid and active in our conscious ness. The energy with when we are at war, is as prominent in our minds as the friend whom we love. ness. What a blessing, this new discovery will prove, if time and experiment avouch all its present advantages." "When a blessing, this new discovery will prove, if time and experiment avouch all its present advantages." Well, now, there is one other, and a still more im- though the one is doing his best to serve them, and the portant discovery for this Monsieur Tonson to make, other his best to extirpate them. I believe the tree method is simply to let them alone, to leave them in the orbit God has ordained for them, to guard against to trance, and insensibility to pain, has been practiced their encroachment upon any broader region of life in America for some twenty years or more, although I and duty, any element of virtue, but guarding against believe it is now obsoleto and out of date. It was first them not by arbitrary restrictions or fixed embank announced in the Magnet, which I published in New ments, but by positive life and pure affections, by keeping every power vigilant at its post. The great precept that underlies the Saviour's metaphor of pluck-ing out the right eye or cutting off the right arm, applies to the appellies when they become despotic and usurping powers, and not when acting within their lawiul apheres.

There is only one true method of controlling that which is evil in any form in man's nature; there is only one method of inking the driving power from evil impulses and evil desires, and putting that power in its rightful place. This cannot be done by any arbi-trary restriction. It cannot be done by standing mere-

Adopted for producing it." When I commenced my public experimental lectures in IB48, I occasionally required my andiences to "fix their eyes" on some object, and in this manner I op-erated on all who complied with my conditions at the time. But I always explained fully and explicitly to my andiences, that there was no virtue whatever in any endiedt" held in the hand, or gazed at from a dis-solution. It cannot be done by standing mere-tray restriction. It cannot be done by standing mere-bilit the Kew Year a good time for good resolutions. So it is, when these resolutions are supported by the true spirit, by impulses that will produce something better. But for a man, by the mere force of will, to impulse there was no virtue whatever in any solution. The form a dis-solution the form the fo "object" held in the hand, or gazed at from a dis-tance. And when, in 1819, I found my experiments initiated under the cabalistic name of "Menial Alche-initiated under the cabalistic name of "Menial Alcherising higher, by rising into the atmosphere of pure affect tion, by taking in the inspiration of a holler and a loftier love. The way to overcome evil, is to love comething that is good. No man in this world ever conquered evil morely by butting against it with his will, but by getting into positive love for goodness, by which this ovil becomes hateful.

comes hateful. Bo long as you are conscions enough of evil propensities, of bad passions, to think of them even as an anagonist, so long as they loom up here and there, suggosting evil, so long have they some sort of victory over

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Godlike. There is a morality of selfregard which leads men to take up that which will serve self, and to shink from that which will serve self, which supposes it to be a final argument against all abstractions, against all the claims of human conscience, with regard to any course down Jacob's godlen ladder, for the angels to go up the angels the ange Godlike, You have been fretting and troubled, perhaps, at los claims of homan conscience, with regard to any cours of action, that any other course would disturb his case and come down. It is wonderful through what a small af action, une day show as that to overcome an inese aperture to be and bliss in lite. We pray you can Everything lends to show as that to overcome an inese aperture to be and bliss in lite. We pray you can have and baser experiences, these shifting kinds of and know true joy and bliss in lite. We pray you can morality, we need some higher sanction than our own we may be confortable; that we may have temporal we may be confortable; that we may have temporal we may be confortable; that is all right enough, if we have the overlasting argument against Athe-good, if he will; and that is all right enough, if we have be will and that is all right enough if on the solution of the overlasting argument against and the solution of th 

"Thou shalt do this, and thou shalt not do that," is kept for so many years, hardly knowing what a pain not the highest standard of morality. God says. Then shalt do this, because it is right; and be says. Then shalt not do that, because it is wrobg. The highest standard of morality is absolute morality, blessing like that of health. You should thank him which, however, only exists, and only is possible, as no God, there would be just as many moralities as there are implies in the human breast—the morality of balty of the interskies, or of the sweet, there are implies in the human breast—the morality of balty apring; to let nature flow head he received and a chard and be received and be and be received and balt. The morality of the mark is a balt of the moral the blood head here when and be human breast—the morality of balty spring; to let nature flow head he received and a chard and be received and and be received and balty of balty spring; to let nature flow head here exceed is a more worked and a state of the moral the moral the balty of the human be received a state of the balty spring; to let nature flow head and here exceed is a more worked and be spring in the morality of the mark where the moral the balty of the human breast. no God, there would be just as many motalities as there are impulses in the human breast—the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality of the home, the little scrimped-up motality of the motality miscrable, tawdry, tinsel motality of fashion—alieorts of motality. But the love of God creates a motality whore sanctions are in your home, in business, in poli-tles, in religion—because there is just as much moral basis required there as anywhere. It says, Do right; low the dright. The one thing needful, therefore, is the conception of the elemanter, and embodied and porsonified in the life of Jesus Christ.

may have that which is needful. The comfort of social life—is this needful? Very comfortable, very blessed, is it? We hardly truly live-unless we live with those we love. Oh, when the lonely heart goes staggering like a deserted ship, all personified in the life of Jesus Christ.

do stop and ask is, we shall be led lato a great deal of reflection, and into trains of thought deeper and fur-ther than I can follow out now. We have been living, existing, for twenty, thirty, forty, fifty years, or more. What is it to live? We stand by God's grace upon the threshold of the New Year. We have been brought so far along by invisible powers of tenderness, exhaust-less bounties inlinistering to us; a vigilanca which nev-er tires has watched over our sleep, a ministration nev-er exhausted has here the guard of our waking hours. Here still in this tabernacio of fiesh, still in the round and compass of time, we stand and live. What is it to live? Is it to live as the plant or the flower live? is it simply to enjoy the circulation of life? Is it sim ply to exist and grow? Is it to live as an animal lives? Is that all that the years are rapidly bringing away, a ife that will be taken down when death takes down this house of clay, and dismisses this nortal tenement? Is this our life? Perhaps It is. It certainly would seem so, to those who superficially and narrowly exist. It will seem incredible to them that there should be anything else of life than merely to breaths, to ent. to sleep, to dle. But with this conscious communion with the imperisbuble, with this conscious communion with Christ and with God with everlasting truth and goodness, that is not the whole of life. It is only the mere film, the mere outside of life. To live, is to have a conscious communion with God. a conscious com munion with influito and spiritual realities. To livits to have the soul awakened to a sense of its true de iny, of its true powers; to enjoy those powers and to use them to the highest ends, to be as God is. That is life; that is human life. The plant may grow and wither. The nummi may whine, and back, and prowi, and die. The man is to become like God, to be conscience of himself, to be conscious as God is conscious of immortal powers and an infinite destiny. That consciousness, awakened, sustained, neurished by per-petual communion with God-that is true life; that is needful, and only that is needfal. What clse do we need? We stand up here upon this

New Year's day, perhaps, and are looking forward to new plans and new estimates. What is needful to your life, oh man? No doubt much may be needful to car comfort; much may be needful to our temporary convenience; but is it, after all, absolutely needful

well, draw a crowd of simple commoners-"Touch their rapt souls and chain them listening there."

'T is the post that opens the cells of the heart with is melody. It is his harp that leaps and sparkles with the vibrations of the soul. It is the poet's pen that telleth of these holy things, that the profane ones. know not of. It is as far above the comprehension of gross natures as is Erebus from Elysium.

> "The mald's rale shade who walls her lot. That love, true love, should be forget, From rose and hawthorn shakes the tear Upon the gentle poet's bler."

Never did the immortal bard of Avon write a frace

"In peace, lave tunes the shepherd's reed, In war he mounts the flery steed; In halls in guy utilre is seen; In hamiets dances on the green. Love rules the court, the camp, the grove, And men below and saints above ; For love is beaven and heaven is love."

A OHAPTER ON LOVE.

BY CYNON,

St. And S

Thus song the Soottish bard-and most truthful are is matchless lines. Can a rich man love more ferently than the plebelan? There is where the poor tand on a level with the opulent. "Monarchs and kings dance in the same ring with their subjects," in here affairs. What has gold or power, princedom's leminations or thrones to do with this divine attrioute, this most sacred treasure of the heart?

"Can gold gain friendshill? Impudence of bono; As well mere man an angel might beget! Love, and love only, is the lean for love."

Indeed, with this sweet influence, the swain is hapier than the monarch who has never felt its newer. The humblest cot gloweth in the divine light of the presence of his rustic wife like a gilded palace. His darling's hamble habiliments are purple and fine linen. in his eyes:—

"Sweet is the butter on the pewter plate, And her checked apron is a rate of state."

Let all the world attempt to turn the tide of love; in vain they may toil. It cannot be moved aside from its parpose. It would be as easy to alter the course of the lighty Magara. When once this attribute is seated in the citadel of the heart, there will it remain in all its power and glory, leading the owner whithersoover it listeth. No one can dethrone it, try they never so hard. But mark you, genial reader: when we speak of love, we mean the true, pute and undefiled; the legitimate offering of the gods, uncontaminated and .unmixed with baser matter." We cannot help our likes or dislikes, no more than we can help our bellof or unbelief; and to our Creator, and none other, are we accountable, for it was he that made us, and not we ourselves. When we meet with a genial spirit, we are drawn toward it; if It is the opposite character that we come in contact with, the result is, a repulsive feeling comes upon us in splite of our philosophy. We all know that there are plants which, set beside each other, will either come together or shoot off in opposite directions. Even so throughout nature, especially among us morials. Every heart has its consitive part; but it takes as many different influences to effect it and bring out its deep and gushing feelings, as there are different people. Who would think of reading the rich, deep and glowing text of Virgil, Homer, Dante, Milton, or Shakspeare, to a party of boors? No; it is the simple ballad that touches their sympathies. How often have we heard a rustic ditty sung indifferently

#### LIGHT. BANNER OF

sentence than this, which he has put into the mouth of the Prince of Denmark :----

"For avery one hath business and desire, Buch as it is."

Bome gross minds find pleasure in boxing; some in war and carnage, in the din of battle. All have their fancles. Some take to horses and hounds; others to cats, dogs, birds, and other pets; whilst the more refined and exaited minds are affected with the divinest attribute given under heaven to mankind, which lifts them from the earth to sublimer things, their natures become purged of grosser matter, and their souls are "Warmed, made light, and to bearen exhaled !"

What would beaven be without love? As a celebrated and satirical writer once said, "The grim, wrathfal God of Calvin is not the God of our adoration; and did we know of none other, we would refuse to how down and worship at all risks." Even so. We verily believe that, could we be transported to that place where we read that "the spirits of the just men are made perfect," and did not find one genial soul there,

"We would fling our bright robes repiningly down. And dash from our forehead the beautiful crowb,"

and return to earth again.

Oh, love, what a leveler thou art I Influenced by thee the mighty Samson knelt before Delilah. Softened by thy power, the warrior leaves the tented field. and is made a willing captivo. By thy sweet influence.

"Blood Dhio with a willow in her hand Upon the with sea banks, and waved her love To come again to Carthage,"

Ten thousand pages could we fill upon this subject; we could quote both prose and verse from the rising to the setting sun, touching this exhaustless theme, but we have neither time nor patience for the task; so we will e'en close this rhapsody of ours with the commandment which him of Nazareth gave unto his disciples, and which, in our opinion, is ten times more good and heautiful than the whole ten that Moses wrote,-Love ONE ANOTHER.



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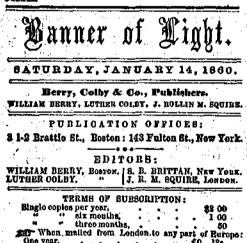
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all receive what may be termed a primany education, disenced. It was always to be so delightful, with nothor instruction in the rudiments.

But there is another, and a still greater; unscen, so much furgiteness. But how soon was not all this soul interprets them such; and eternity makes no pro- to prevent his labor and destroy his usefulness.

found appeals, unless to and through the same soul's undying faculties.

and, by the material eyo, undiscovered; making no changed | The return of better prospects for business external sign of its existence, never yet circumnavi- killed out this beautiful spiritual reverie, blow fits gated by the frail back of peril-dating adventurers, cloudy sides away, and revealed the stubborn old fight whose ocean was never yet sounded with line and of a material-loving human nature again. He that plummat, viewless, choreless, profound, and deep with now, during the winter that is now passing, we bear mystery. This world is the interior world, or that of of no "revivals." and no religious "awakenings" anythe spirit. There is no life for us except on its surface. where of an unusual character. These have been for-Those of us who are convelous at all, are, made so be. gotten, because the human soul happens to be engaged cause we refer our existence to that luward and silent about more material things. Even here in Boston, and sphere. Outward nature has no meaning, till it has even now, a well-known and widely-trumpeted revival wen duly studied and interpreted within and here. preacher of former days fails utterly to draw his olden Sunfets and sunfielngs are no pictures, except they crowds of eager and excited listeners, consoling himreceive their glorious colors from the excited imagin. self for empty benches by charging that the devil is in ings of the spirit. Time has no wonders, save as the league with we know not how many people in Boston

> All events, all circumstances, all things combine to show what we know of life comes only from our con-

Thus there are two existences for us, nominally; sciousness - from what is reported to the faculties though in fact, and absolutely, but one. Each is, within. It is moral death for any one to say that he while we dwell here on earth, the natural half of the will ignore this interior existence, for that is all he other. The life of the senses may be a life of itself; has: he may succeed in getting along with but a but it is doubled, when it is reached through the per-limited degree of it, but by so much will he find at ceptions and silent experiences of the spirit. And length that he has wronged himself out of his existpercin consists the wisdom of the man who knows ence. A man may manage to live in a very low spirithow to unite these two halves, and thus live two lives and estate, but he cannot do entirely without, until he in one; that he suffers nothing to be lost to the enjoy- sinks the immortal in the animal principle forever. ment of any of his senses or faculties, but possesses Here is the bint of the great mistake we are all apt to the skill to harmonize the external and the internal make, in our theory of life and living; we forget that ontinually. It is no art, or knack, that he has learned, the outer is no more than the expression of the inner, either; nothing more than how to live through the even as Plato himself so beautifully taught; and that whole range of his being, keeping each faculty in its they who would rest content with having secured what appropriate place and sphero, and giving to all free appertains to a material and external life, are uttorly play in the healthy and harmonious development of deluded in thinking that there can be such a life, his nature. It is genuine life, when this state of ex. separate and distinct from that of the soul within. istence is once reached, for there is nothing without Let us look closer at these things. Let us refuse that does not feed and nonrish the immortal principle longer to be deceived about them. It may seem a little within, and nothing within that is not necessary, and matter to-day, but it tells with a terrific emphasis when ever at hand, to give meaning and substance to what we come to make up the accounts and adjust the final is continually transpiring without. Happy is he-all balances. If we know aught of our own selves, we men must in their hearts exclaim-who has come to shall do what we can to develop the rich resources that that period of spiritual development where he can are heaped up in such profusion within us.

draw all enjoyment from such unfailing sources ( GOD IN HIS PROVIDENCE. Reformation-that is, progress-is certainly some-We have before us Mr. Fernald's new work on the

thing elso unless it commences from within. This overtalk about reforming the world, as if it were some. Divine Providence, a 12mo volume of 487 pages, wherein thing to be done outside of one's own self entirely, is the author has given free, lucid and forcible expression idle, from beginning to end. We may, it is true, to his views of a great subject. We feel assured that marshal ourselves in moral armies, march under ban. no truly religious mind can rise from a careful perusal ners emblazoned with the loftiest moral sentiments of the book without a deeper sense of the magnitude and purposes, and defaulty resolve to redeem the and importance of the theme, while he can scarcely world from sin and error, or bravely die in the at overlook the genuine ability of the writer. Mr. Fertempt; but this, we presume to say, is not the spirit nald has long been favorably known by a select class of with which genuine reform is over undertaken, nor is appreciative minds, through his occasional contribusuch a spirit, so thoroughly external as it is, likely to tions to the periodical press. These have usually been lead either to happy or permanent results. As all life characterized by great earnestness of purpose, clearness lies in the interior, so must all its healthy movements of conception, and by the nervous energy of the style, proceed thence; whatever is otherwise, can claim but which doubtless derives guite as much of its spirit and

a feeble and uncertain hold on the surface of the being. power from the author's love of good and truth, as from It is thoughtless, in fact, to speak of an outer and an the peculiar blending of the mental and sanguinous inner; it must be all inner, or it is nothing. If we temperaments in his constitution. live, it is because of consciousness: and that is within. The senses merely report to the soul of outer objects. leaving it to soul to interpret and fix their meaning. his present place and performed his chief work. We What we agree to call beauty, and grandeur, and bril- have had some knowledge of the operations of his mind liant, is so only because that the faculties of the soul. have decreed; and thus have they decreed, because with him when he came out of Egypt; and if-since they find them to be really so in nature-that is, in their own nature. The oak is not noble, from some have still been able to discern from our own small emirbitrary cause, no matter how ancient may be the nences the general course and the more important posiustom of so styling it; but because thus the soul's tions occupied by our old friend. After Mr. Fernald scoret faculties, studying it, and comparing it, and relieft a sectarian ministry, and was denounced by the forring it to their own high standard, have resolved it very persons who should have esteemed and commended shall be--and for no other reason possible. And all the sincerity that prompted him to follow the deepest the meaning life has is given it in this identical way. conviction of the hour, he manifested a strong inclina-

It is not for us to say we will live out of ourselves; we tion to a natural, rational and spiritual theology. But must live within, or from the moment we attempt self. his Naturalism Bid not take on the materialistic form; delusion all genuine life is gone. How easy it is to tell a man, who has this happy in any proper sense of the term: and his Spiritualism

interior sense of his own existence, from one who never has degenerated into anything at all resembling simply scrambles along through the several brief the idelatrous corruptions of the pagan Polytheism. epochs and eras of an earthly existence, vegetating With a combination of mental, social and moral faculbecause that he cannot help, knowing only as much as ties, affections and qualities, and temperamental condihe is nuable to avoid knowing, and alive only when tions, inseparable from a natural impulsiveness, he lashed and goaded up to an unscasonable sort of ac. gives abundant evidence in the work before us of having tion, from the lowest motives of self-protection, and a preserved his intellectual and moral equipoiso amid all desire to preserve unbroken the line of his present ex- the conflicts of mind, while time and a comowhat varied istence. It is just this, too, that signalizes the differ- experience have increased his intellectual capabilities, ence between men; this, that calls the attention of the matured his thoughts, given him a more perfect self.

ing but fore in the world; and to much charity, too-

effcent uso. Such a view is alike compatible with the ceased to call them to Christ. Philosopher's reason and the Christian's reverence. In the mind of the author, this view has all the force of direct, and although he might have been conscientiously a deep and unwavering conviction, which is thus ex- laboring to save the souls of his listeners, still he was pressed on the page 291:-

"Enough that the Great Father loves all his children with an undying, inexhaustible affection, which many waters cannot quench, nor floods drown, and which sin itself has no power to diminish. Enough that all is providences tend invariably to some kind and de his people. I regard it as an unworthy out, and could ree of good, forever and ever. Our soul is made giad only look upon that man as most sincere who, despite gree of good, forever and over. Our soul is made glad within us, and shouts with an interior joy for what un-known mercies must eternally be measured out, and what more than pony human thoughts are in the GREAT EVERTABTING LOVE." Mr. Fernald conceives that God exists by a Divine

ecessity, and the freedom of the Infinite Will is as much a necessity as its existence. Hence free-will and ecessity are regarded as strictly compatible. Natural laws are expressions of Divine volitions; all the necessities of Nature and Human Nature are only a Divine necessity, more or less distinctly manifested on earth. and the freedom of the human will is one illustration of that necessity. With these views of God. Nature and Man. the author proceeds to discuss the nature and methods of the Divine Providence, as illustrated in the various relations, duties and experiences of human life on earth. The present crowded state of our columns ers; if so, I am repaid. will not permit even a brief analysis of the contents of the several chapters. However, this may not be neceseary, as our readers will doubtless peruse the volume for themselves. In the treatment of the narticular themes, the author's intellectual vigor and discrimina tion are everywhere apparent. Without accepting any man as an absolute authority or unerring guide, Mr. Fernald quotes very fully from Swedenborg, with an expressed or implied indorsement of his philosophy, which is generally carnest and unqualified. We are not ready to accept all of Mr. Fernald's views, precisey as he expresses them; but his manifest seriousness, is reverent and carnest spirit, and his undeniable ability as a writer, all command our respectful considcration, where we are compelled to dissent from his conclusions. Whether the reader may, or may not, be prepared to sympathize with the author's ideas on all the questions comprehended in his great theme, he may yet be able to derive no less advantage from an attentive perusal of his excellent book. We extract the concluding paragraph of the volume :--

all things:-of the subline philosophy of such a reli-giou;-of all general and all special providences;-of the angelic ministry so active and efficient everywhere; who are to see in the lasting work types of their an-angelic ministry so active and efficient everywhere; who are to see in the lasting work types of their an-Ine angelie ministry so active and efficient overywhere; —defigns and permissions;—the great heaven for which all is done;—the eternal memory of the human soul, and the whole course of the regrearting life—tis strug-gles, triumphs, fluctuations, final rest;—when we think of the wonderful treatment and moderation of the hu. man will:—the control of human prodence;—the infi-nite divine foresight;—the admirable regulation of earthly and heavenly riches;—of the subline economy in record to taions of sorrew;—of the subline economy in record to earce to see in the lasting work types of their an-cestors' minds. Ah, me t the great lessons to be reap-eating work types of their an-testors' minds. Ah, me t the great lessons to be reap-ind in the world of ours t I have met with a number of our Spiritualist friends in London, and must acknowledge my gratification to of classes in society whose opinions are treated with respect and consideration. I find the same system of secretsy extant here as at home, and many who are betaione of sorrow;—of the sublime cconomy in regard to little children:—of the sublime cconomy in regard to little children:—of the divine heauty of Marriage and its accompaniments;—and then see how the whole train make its appearance in January, and J am happy to be of this grand arrangement rolls onward with unerring wisdom through all this life, to the hour and moment of the haman being's death, and with equal precision to eternity biyond it,—what remains but to receive most fully the spirit of the whole Truth, and by a life freverent Trust and active doing in all good works. It and prepare ourselves for what still life by out? Side of Nature has led us for what still life by out? We would not seek presumptionsly to life the velocity of the set of the second reason of the second dence which the Lord Messiah is endeavoring to act hrough us."

#### LONDON CORRESPONDENCE.

Our Junior" in London ; Goes to hear Spurgeon ; Visits the Docks and Vaults of the Metropolis ; An immense Wine vault: The Spiritualists of London; The New Spiritual Monthly; Personal.

DEAR BANNER-I am doubtless put down by your numerous readers as quite dilatory in keeping them in formed of what is going on in this far realm; and Iformed of what is going on in the terms why I the BANNER OF LIGHT moves on the development, it is submit that I am, but with some good reasons why I of the world at this epoch of its development, it is days ago, it has rained just enough to confine one ca tirely to the house, and thus I have had nothing new to nen. I arose vesterday morning and found London entirely lost, so to speak, in one of those terrible foge peculiar to England. In fact, you could scarcely see across the street, and felt the need of a light in the house as much as though it were midnight. Neveribeless, as our plans had been made for the morning, in company with a friend I started for Surry Garden to hear the far famed Spurgeon. On arriving at the Gar den we found an immense gathering outside the gates auxiously waiting to be admitted. With such a crowd before us, our chances for a sight began to look some what elim, when we were astounded to hear the cry-A ticket sirl a ticket sirl this way I" However, we ecovered ourselves, made our way to the speaker, and or the small sum of fifty cents were allowed to enter. By this means we found ourselves inside a few moments efore the stampede of the crowd at the gate, and just is we had secured a not over comfortable seat, in came the tide with a noise not very different from a near peal of thunder. In a short time the gigantic building was one mass of life, crowded from top to bottom, with he tween four and five thousand souls. At cloven o'clock Spurgeon stood up in the pulpit. I found him very limerent from the ideal had formed of him, from his fame and reputation. Instead of a nervous, spiritual tooking man, I found him fully as lymphatic as either our Chapin or Beecher, a low, peaked forchead, with quite a prepossessing profile, but ordinary front face. His voice is quite musical and impressive, and he fills the entire building with the utmost case. His perfect ease and self-possession in the pulpit is manifested by numerous expressions, such as the following, to which he gave vent after having read a hymn-...Now give us, real old Lutheran shout, to manifest our faith in lod." The singing was at once grand and stirring: never before have I heard so many volces mingling in armony, as on this occasion. Mr. Spurgeon chose for his text, Acts xx, 26-27: "Wherefore I take you to record this day; that I am pure of the blood of all men, for I have not shunned to declare unto you all the ounsel of God," He founded his text upon the principle that any one of the counsels of God, taught to the exclusion or disregard of the other, was pernicious, and generally led course of publication. to the most deplorable bigotry, and assured his heavers that it had constantly been his aim to preach, not only that part of God's word which was pleasing and beautifal, but the whole, even to the terrible warnings to the unrighteous and the sinner. He assured us that Hall, Monday, Jan. 8th, at 7 1.2 o'clack P. M. The what he knew of God's truth had been gathered from the vast resources of the Holy Word, and that as a man of honor, and a faithful teacher, he could do not less than to preach the word. The sermon was destined. he said, as a farewell sermon, as they were about to us the hall for God in the morning and the devil at night. have spoken to you in this place for three years, and luring that time have been able to keep this hall free from public balls on the Lord's day, but my wishes have ceased to be of any value, and to-day I can only name would cease to be Spurgeon; and so, by the grace of God, we worship on Sunday next in Exeter Hall, sented upon its ample folds.

anknown seas—to some dark, undiscovered shore. On In dolog this to begged of the people, whatever befet the contrary, all things exist in accordance with a wise them beceafter, not to iny any fault to him I if they purpose, and all things, in some way, subserve a be- were not saved, it will not be because he had even

Hissermon was far from being open and manly, or doing so much after the solfish fashion, save yourselves that I may be justified as a faithful teacher, and one who has not shunned to declare unto you all the counsels of God. If such was l'aul's idea of being justified by his people, I regard it as an unworthy one, and could the testimony of his people, can say, Not these, but then oh God, art my judge. But Mr. Spurgeon seemed dependent upon the testimony of his congregation. As to his choice of language, it was nothing above the common average of our pulpit orators. He manifested none of that beauty which is so common in Chapin, and none of that point and power of simile peculiar to Beccher.

Last week I wandered among the docks and vaults of London, and these places, I believe, afford a man a better idea of the vast resources, commerce, and incalcutable wealth of England, than any other.

Possibly I can say nothing of the sights of London which has not already been said. Yet my descriptions may be read by some who have not fallen in with oth-

I visited one of the largest Wine Vaults, known as the East Vault. On entering I was furnished with a torch and a guide, and spent very nearly an hour in wandering through the vault. It is said to cover very uearly ten acres of ground, running for some distance immediately under the city, and entirely under the immense warehouses of the docks. The outer walls of the vault are nearly six feet through, and this immense weight of masonry is supported by arches having four equi-distant pillars to every square of eight feet. These massive arches are hung all over with funereal festoons, a sort of fungus, formed by the fumes of the wine. These lend a peculiar, though a solemn beauty, to the place. Thousands, upon thousands of casks are piled here, some of which have lain for a quarter of a century.

No pen can describe the sensation which visits one when he attempts to fathom how great and powerful must be the human intellect to plan and carry out such almost fabulous work. Englishmen lack much that activity and surightliness peculiar to the American, and "Finally, what remains but calmly to review the whole subject; and when we think of its mighty sweep, its stupendous heights and depths, and its all-embrac-ing nature;—when we think of the eternal uccessity for the Divine Providence, and still its connection with servicency to the ultimate good;—of the absolutences of the Divine Sovereignty;—of the intimate connection of God with Nature, in the inmosts and in the ultimates of all things;—of the subline philosophy of such a reliafall far short of us as regards the rapidity of consumma-

> able to say, that it will be well worthy the perusal of all bur American friends. Among its correspondents Side of Nature has led us far back through scenes prolific with spiritual evidences. This Magazine, consisting of forty-eight pages, is to appear once each month, subscription \$1.50. Address Mr T. J. Allman, 5 Camden Road, N. London.

Rev. T. L. Harris, I hear, is in Manchester, having in his tour to the kenthens, brought up in England, instead of Asia. I hear his success is not very remarkable. Bournes.

London, Dec. 12, 1859.

TO OUR FRIENDS. We romind those of our subscribers whose terms of subscription are about to expire, that, if they feel that wi the BANNER OF LIGHT meets the wants and necessities

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ouro draits on Now York, if possible.

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All letters must be addressed,

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

#### WITHOUT AND WITHIN.

To live to the world's eye is a thing comparatively basy; but to live truly to one's own, that is the fulfilling of the entire law. There are those who deem it a sin to violato, much less to repudiate, any external observance or ceremony, especially if it has any relation to the religiousness of their lives; for them it would be ain, if they gave themselves up recklessly to any such violation. But while they thus insist on their forms and ceremonies, they are not at liberty to assert that others, who seek to live on another plane, or with a more interior meaning to their lives, shall accept as final, or even as essential, the same observances at exactly the same spiritual value. Nor again, have they the right to find fault if those others characterize their lives as spiritually external and superficial, albeit there may be manifest need that they should continue to lead them till they have exhausted all they have to bestow. He who sees great benefit in form, whether of days or of worship, is conscientiously bound to regard it just so long as it holds out any meaning to him; but he errs in declaring that another shall, perforce, see in it what he sees, and extract the spiritual advantage from it that accrnes to him. There is just the mistake-that any one should try to make a harness for the living soul of another. It cannot be done; and when people say it is done, because they know it to be true in their own cases, they do but testify to the little free development with which their lives have thus far been characterized.

To all, there are constantly two worlds, and so two lives; an outer and an inner. The one is external, and of the senses; the world of life, and motion, and colors, and sounds; the world of the senses and the passions, of taste and touch; that which we know through the finger, the eye, the ear, and the smell; what we come in contact with every day, and furnishes us with hints without end for the active exercise of the faculties that lie within; what siles us to thought as well as to exertion; reports momently to the awful soul all that seems to be going on without, and leaves the latter to work over again into the shape of reflection and sentiment; the great world, in fact, wherein men move and we behold them-hung about with the carteins of many-haed clouds, lighted by those divine famps called san and moon, and made to laugh and grow glad by the ceaseless progression of the seasons. "This is the outer, or external world; and from it do we

crowd to the superiority of the individual; that forever posseggiou. gives one the advantage over another, and stamps pre. devotion, and a serener confidence in the wise adminis. eminence on the brow of him who has received and tration of the world's affairs.

cultivated his noble spiritual gift. Here, then, we can see for ourselves, and see it because it is brought home unseen, and that mere materialism is the most eranescent and changeful thing in the world. Cities, and wealth, and houses, and lands are altogether un real and fleeting, and thoughts, and noble purposes and sentiments are the realities, and nothing but these are. So we shall all come to learn, sooner or later.

So a great many of us, in fact, did learn, at the tim the late commercial revulsion overtook the world. Before the coming of that great financial storm, men could borrow almost without limit, traded beyond the necessity of calculation, paid little or no regard to the reall the calls of their senses, rioted in the fictitious wealth with which the flood tides of commerce and speculation had overwhelmed them. They could see no end to this "shower of gold," or paper promises. Life was nothing but a quick succession of flush sunisings, dazzling the eyes that tried to gaze upon them. some extremely material, for they found all they thought they should want in the abundance that ma terial wealth brought to their band, and no further thought or trouble would they consent to take. Oh, if they could only live in this way forever! if there was never to be an end to all this I And they lived on as if they did not dream there could be, lost to everything

out the external and the present. By and by came "an untimely nipping frost," niping their enjoyments in a single night, as it were. Not expecting the revulsion of affairs, they who had ancied wealth now took deep alarm. They concluded heads. Nothing of the sort was over known in their high winds that cause the very steeples of our towns and villages to topple, were nought in comparison. But gradually they were led back to reflection again, made to look away from the external, which they had come to regard as the eternal, and explore the rich and

long-neglected resources of the interior. On a sudden, the spirit of materialism fell below par a great ways. and another and a better spirit rose to take its place and do its offices. Finding that money was not always to be relied upon, men bestowed their attention upor thought. And thus did they confess, though very much against their will, that nothing is real but what belongs to the soul, and that money alone is nothing. The confession was made by the sudden rise and rapid progress of the revival that made such march over the land, a year ago. People then found time to think; and as they had lost the strength of their hold earth is not doomed to perish on material things, it was the casicst matter to ap proach them with spiritual truths most effectively, One would have thought, from beholding the direction of the current, that people were never going to give a serious thought to the allurements of "filthy

facre" again, and that the reign of "peace on earth" - the genuine and long looked for millenium - had

im with a dear

We have never been an inattentive observer of the

mental struggle through which Mr. Fernald has reached

for more than fifteen years. The writer of this was

that time-our paths have diverged in some degree, we

his Rationalism did not assume a pantheistic character.

Mr. Fernald's illustrations of the Divine Providence constitute his most extended and elaborate effort as an to our very doors, that the true reality is, in fact, the author. The work was evidently wrought out at a cost of much carnest thought, from the results of a deep religious experience. The writer has seriously compared the practical life of the world, and its present imperfect institutions, with his own iridescent ideal of the true life, through which he looks hopefully and reverently forward to the realization of the heavenly harmonics on earth. The contrast was startling, and must have been painful to a nature that combines with great mental activity a truly womanly delicacy of sen sation and affection. Fow persons are more exquisitely alive in their relations to the moral harmonies of being. pulrements of prodence, lived without stint, gratified and very few are so acutely conscious of, and painfally sensitive to, every moral and social discord. But instend of turning away from the picture of life as it is, with that feeling of disgust that so often begets impatienco, distrust and resentment. Mr. Fernald contemplates the imperfections, infirmities and corruptions of poor human nature in a more amiable and philosophical Vanity followed vanity at a quick pace. Men had be applit. It is survey of the present unhappy state of society, instead of discouraging rational hopes and earn. est efforts, has only furnished stronger incentives to action, and led him to seek for the time grounds of imperisbable hope and spiritual rest in a reverent yet rational submission to the ways of the Divine Providence. . Mr. Fernald does not believe in the capacity of blind material forces to create or to govern the world. His

God is not a mere principle; ho is not a young inventor. experimenting either for amusement or instruction: he was not gradually developed along with the forms of the material world; and as the common Father was not been rioting without thought or reflection in their a child at the beginning, he is not adolescent now. As our author's Deity is not a subtile principle like elechat the very heavens must bo falling about their tricity, the philosophy of the book does not regard the several kingdoms of Nature as forming a huge galvanie history before. Earthquakes, and inundations, and pile, and nothing more. Mr. Fernald rather conceives of Deity as comprehending all principles, all laws, all processes, and all results; and of the Divine Providence as universal only because it includes all particulars. to the soher exercise of their inner cense. They were On this point his views are comprehensively expressed. on the sixteenth page, as follows:-

• All attractions, affinities, and furces, of whatever kind, exist originally in the Divine Spirit, and thence in the ulti-mates of material nature. And when we speak of gravita-tion, chemical affinity, etc., in material nature, we must renember that there is a like and correspondent necessity in the Divine Will."

In his judgment, the elightest movement of matter, the feeblest revelation of life, and the boldest reach of thought, are all the varied expressions of the Divine Love, in forms chosen by the Divine Wisdom. As our author finds the infinite Love and Wisdom everywhere displayed-animating and directing all-he has no feverish apprehensions for the safety of the world. The

"Like a worm on Destruction's path." Nor will it he left to drift-like an abandoned ship in

•QOD IN HIS PROVIDENCE: A Comprehensive View of the Principles and Particulars of an Activa and Divine Provi-dence over Man-his fortubes, changes, Irisis, entire disci-pline on a Spirinal Being, from birth to eternity. By Wood-bury M. Fernald. Second Edition. Boston: Oils Clapp, No. Beacon sireet, 1859.

proper that they should be prompt in contributing their mite toward its support. It is now an acknow). edged fact that it stands far ahead of any journal in the country which presents the truths of the new dispense. tion; yet it is our desire to progress, and we have many improvements to make, as increased patronage shall warrant us in doing so.

We desire, at the close of the present volume, to add another column to each page of our paper, increasing the pages in length, to preserve its present proportions. This will add at least three pages of our present size to the BANNER, and enable us to dispense altogether with the smaller size of type which we have been obliged to ase, in order to meet the demands upon us for the pub. lication of communications from our friends. This will make the BANNER unobjectionable in every feature.

Our friends must remember that their cordial support in the matter of subscriptions, is absolutely necessary to enable us to effect this. To be spiritually great, any enterprise must be placed upon a subtantial material basis, and it really appears to us that the three millions of Spiritualists in the United States should afford us a circulationp-rovided our course pleased themsecond to no journal in our country.

The price of our subscription is low, and our terms sufficiently accommodating to all, so that it is not a hurden to the poorest of our friends to take the BAN. NRR into his family. And we trust that they will make increased effort, and give the necessary support to enable us to carry forward our enterprise to the point of perfection we aim at.

Be prompt in your remittances, and lot all who can afford it, purchase or subscribe for the BANNER, and we shall soon circulate fifly thousand copies weekly, and have ample means to make it the very best paper in America.

"Bertha Leo."

In answer to a correspondent, we have to say that Bortha Lee" may be published in book form, but at present we cannot promise it. We have many inquiries for it, and if those who wish it will forward their names as subscribers at one dellar per copy, and sufficient encouragement is offered, we will place it in

#### Electro-Phronopathy.

Mrs. C. M. ROLLINS will lecture on Electro-Phrenop. athy (a cure of disease without medicine.) at Music carnest and investigating are invited.

We have received from the State Printer, Wm White, Esq., a copy of the Governor's Address to the Legislature, Jan. 6th, 1860. Besido the more inaugaral address, this pamphlet contains several important documents, and much valuable statistical information.

IF We have a large amount of correspondence on file to print; but this description of matter accumulates say, in the words of Scripture. "Let us arise and go so fast that we are unable to do justice to our numerous hence." Were I to continue here, my beloved, my friends in this respect. When we expand our BANNER -as we shall in due time-then ALL shall be repre-

## BANNER OF LIGHT.

#### [Reported for the Banner of Light.] BEV. J. S. LOVELAND At Ordway Hall, Sunday, January 1st, 1860.

APTERROOM. Rov. J. B. Loveland, known as the "Reference Methodist." featured at Ordway Ifall, Lioston, on the first of January.

lie Wome, in the morning, was, the Chief End of Man. He began by defining as the three great ends of human existence-self comprehension, self expression, and self-or. guage. But, in the Bast-in Judis-on the banks of the Ganpansion. The first step, in the attainment of the true and of ges, in times more ancient than history, lived a nation with our being, must necessarily ho a compliance with the maxim areligion substantially that of the present day. This religion, of the sneled (hillosopher,-Know Thyself. Without this working castward, became the foundation whence Judatem knowledge of our own nature, we can never express it in and Obristianity drew all their ideas. In Palestine, the speech or action; nor shall we unconsciously expand that highest type of that religion cutminated. Here is one phase sature, of which we do not know the essence or the manifes- of human progress. Cuming down to the age of Jesus, we tations. It is only when we know ourselves, that we are enabled to appreciate our own standpoint in the universe, to mination. The apostles of Jesus Christ went forth to preach comprehend anything of the ends of our existence, or to his religion, regardless of their comfort or their lives. They advance in the paths which will lead us to its normal fulfil. fold themselves in rapport with the spiritual universe. We ment. But there cannot be self-comprohension without self. shall never got beyond that spiritual elevation of theirs. No expression. It is not until we come to give utienauce, by more sublime spectacle can ever be presented, than was speech or by action, to our own nature, that we learn, ourelver, what that nature is. The lecturer warmly enforced has since been equaled, but never has it been exceeded. But the nocessity, is any genuine growth or true happiness, of a li is said there has been retrogression; that the original full expression of ourselves. This alone it is which can socure to us that sympathy of our fellow-beings, indispensable to our progress as well as to the social demands of our being. We must have expression. The soul must go out and reveal fiself objectively to others, or it can never attain the true end of its existence. From a sense of necessity, or native inclinstion, we may cover up ourselves until the covering is so dense that we do not soo ourselves. Yot, to shield ourselves from the plying eyes of others, thus, is no way to grow. As the history of the Christian religion. Aristotle perfected the well might we take the bud of spring, and cover it up from intellect of man, as regards the exercise of reason. His sylleall the genial influences of the atmosphere, and suppose it would bloom in beauty; as to imagine that the human coul. eramped and concented from others, will expand. We oftentimes full to express ourselves, because of an unwise shame. Our hearts become ley and frozen, instead of warm and glowing and tropical as the sun itself, which should be the condi-Non of humanity. Our social structure tends to make us more and more hypocritical. False to ourselves, we are not what we seem, and seem what we are not.

But there must be not only self-expression, but, in the third place, the great and of existence is self-expansion, or growth. As there can be no comprehension without expression, so there can be no expansion williout expression. Give expression to the thought, and there comes a negative condi-Non to the soul, and the result is, that there flows in upon the soul still more; and that inflowing expands us. All these three are linked together, as a sort of divine trinity, in the progress of the human boing, acting and reacting upon each sthor, the one alding the other; for, as we expand, there is room for a still more profound comprohension, and then an expression, and then an expansion, and then another step coward-and so on and on we may go, in growth and progress and happiness, forever. This truth was alluded to by the Man of Nazaroth, when he said, "It is more blessed to give than to receive;" because, in the very act of giving, we de receive, and roceive more than we give. Immediately upon the acquisition of any spiritual goods, we set curselves to be stowing thom ; and the return is greater and better than that which we seem to give.

The final result is universal happiness. From the life o him who fully preaches and practices this, radiates an influmes which goes out to other lives. From such a standpoint, we appreciate existence in altogether a different light from that in which we could otherwise view it. The end of existence is represented to be that mind should become individ- is no faculty left unemployed. Our circumstances call out ualized, should get off from others, and got apart by itself; doctrine as the only true one. Stauding in the very focus of nature, where centre and whence radiate influences from all Deings and all thoughts, we, of course, individually expandand become, in all the powers of our existence, rounded out and fully grown. There is within us a greater potency of life, , not only in each, but in the whole, as composing one grandspecifive unity. There is a greater potency and newer to operate upon ourselves; not in the sense of desiring or wilting this, but by the same great processes of nature by which the sun sheds upon the celestial bodies around it these influences which return to it, negatively, and feed again the fountain from whence they flow. So from each of these living contres of spiritual truth, spiritual influence and spiritual power will of necessity flow forth, and shed an influence sum total of life and of joy, in every other individuality ex. tiny, but to be the potency by which the world itself is to be inting in the universe ; and again to us returns from these a greater and better influence, and our life and our joy are preportionately increased. And thus the end of individual ex- schlere a universal excellence. istonce is seen to be, in the last result, universal happiness, or the loy of the outire race.

ruce is so intimately blended in oro grand community, that, tre, a new influence of life and of power. Greece succumbed of necessity, there must be a want of perfectness in each to barbarian Rome. Rome became sivilized and Christian, one, until all have reached a certain condition; and that it but full before the northern barbarians. That was the era of

old as lifetory; and most of them go back into the ages of tradition. This, however, is no ovidence that ours to not a progressive age. We are progressive, if it shall be found that we make new applications and combinations of truths. It will be found that the new sublication of old truths in the distinguishing characteristic of this age, and constitutes its progrets.

We cannot trace the earlier history of the race, when there existed the nation which spoke and wrote the Banscrit lanand the spiritual nature of man had reached the bighest culgiven in the spirit of the martyre of early Christianity. It the Catholic Church, in the third or fourth century, and has shone out but soldem in the Protestant Church. True, but it has shone out. We have lost nothing, but we have gained

nothing. We must turn our eyes to another line of progress. Turn to Greece. There was religion, but there was something more; the intellect was there. In Greece, we do not find the monkish devotion of man to religion, exhibited in gism, made a thousand years ago, never has been and never can be improved. But there was, also, the culmination of artistic progress. The chisel of Greeco attained perfection. The statue of Juplier, as a work of art, has never been excelled, and never can be. Demosthenes stands the peerless one in elequence. In this age, to be able successfully to imitate the Art of Greece and Italy, is the highest perfection of the artist. But Greece did not remain Reme furnished another

phase of progress. In Reme, we see pairiolism such as has never existed in any other nationality. But the northern nations overran Rome, and the ancient civilization despaired. These northern nations, however, had another phase of progress. In Rome and Greece, woman was degraded. But among the northern nations, the women were worshiped, So has it always been in history. Bach notion has had its departments of progress. Germany, now, is the land of profound thought. France is the acute, crifical mind, seeing and stating overything with a precision unrivaled, and not to

be rivaled by any other nation or any other language. But we have reached a new period. Nationalities seemed o he growing old. Kingeraft and priesterals were sitting heavily upon the neck of the race, until the end of the last century. Then a new nationality, the last born of the nations of earth, arose. Here is a peculiar phase of progress, It is thought by the old world that there is no progress here; that there is but a sort of seething cauldron, in which all the dements of human nature are poured and mixed together, and from which nothing but confusion is produced. In part,

this is true. Here is the combining and mixing together of all the nations of the earth. We are a complex race. Europo, Asia and Africa have united to form the American people. We share the peculiarities, in part, of all the nations which have gone to make up our existence. With us, there every one of the faculties of human nature. And as in the but the true philosophy rovenis to us the very opposite of this dawn of ancient religion, there were spiritual manifestations, presenting an idea which has been kept allve in all the changes of the world: so, now, there comes from the invisible life a new series of manifestations, to the last born nation of time. Human nature always repeats itself. The same and ifestations which come to the childhood of the race, come to our manhood; but in such a new form as to make them seem Itogother different from its carliest development.

It must take ages for this progress to perfect itself. Men are doubting whether the Union will be preserved. Men say that ages ago there existed a freedom something like ours and our "experiment" may perish like theirs. It may as likely perish as that the sun, which has sunk, will in a few nts re-appear in the western horizon, and retrace its steps. Be sure humanity will work out its desiloy. This which modifies to a greater or less extent, and adds to the Dationality will live, and live not only to accomplish its desregenerated. Other nations have attained perfection in some single department; it is reserved for America to

We are still in the state of transition. This process is to go on for years; and when it is completed, there will begin Granting this to be true, then it follows that the entire to work back and out in every direction, from this great con must so remain, perchance, forever. Bound together with brute force. But brute force is no longer the power that rules chains more durable than steel, by a destiny more inexerable; the world; and these reverses in the progress of the race can no longer occur. the battles of the world. We shall be the focal centre to which the desire of all na tions shall tend, and from which this light shall expand, Asin, receiving back its sons and daughters incontated with the new blood of a new nation, shall begin to feel its sloggish life stimulated; and its ancient glory shall return to it again. The Brahmin, as he walks the plains of illudostan begins to doubt the truth of the religion which has ruled his of the Obristian religion, and he says, "All this my ancestors know before Jesus was been, and before Israel fled from his old doctrinos brought back to him in a new form. But when he shall be shown that all these dectrines have a common origin away back in the distance of time, and that that origin was real spiritual demonstration of immortality and s future state, the antions of the East will begin to listen, and perverted to all the forms of idelsity in which it has been abused. Thus will come on the great progress of the race in the years to come. In the revelation to our ago of the truthe of immortality, by means of spiritual manifestations, the race shall see a new and fullor development of those intimations of religious truth, which, in the infancy of the race, gave

#### DROMFIELD STREET CONFERENCE.

#### Wodnosday Evoning, Jan. 4th.

## Qualition-"Is there any aviif"

ald-if I voluntarily separate iny arm from my body, I have did fall, and we trust that all who have the good of Spiritualfono an injery to my physical heing-I have produced an ism at heart, will second the efforts of Dr. Gardner, by filling ovil. My physical body was intended by its Greator to grow the house every Habbath. Mr. Loveland is a talented speaker, in perfectness; and I contend that to thwart the divine and on this particular occasion he is expected to surpass intention, in any way, is a positive evil; the act would be oven himself if that be possible. overywhere around us in all its hideous forms, and there is comething from within us that rises up to rebuke these palnable wronges there is a power in every one that moves them to oppose evil. To say that a degraded drunkard is as good as an archangel, it spoms to me would exert an influonce to open the gate wider for ovil influences to come into the soul. Dr. Child takes the idea of a Godhood that is perfection, and in this embedies all things ; he ignores human consciousness, moral responsibility, individuality, and freeagency. This is a wrong position, and tends to the support ud increase of evil.

Dn. CHILD-I do not ignore anything, even the perfection God. I accept individual sovereignty, free moral agency, and moral responsibility, and what is called ovil, as the necessary officet of a degree of human growth. The journoy of life, in the material world, runs through a large number of gardens, whose products send forth flowers of various porfumes, and fruits of various flavors; all these gardens in our journey of progress we must pass. When we pass each, we breathe in the atmosphere peculiar to each, and we broatheout the same; we expire what we insidre. We cat the fruit of each, and we send forth emanations posuliar to the product of each, and our material manifestations of life are in keeping with the fruit that nourishes and supports thom. We pass the garden of vindictive justice; it is darkness in this gorden, save the lurid flames of hell-fire that shine through the imagination ; and this is a dismal light, but it must be passed. We pass to the garden of justice, ruled by love : entration for all. We come to the garden of free moral agency and individual responsibility; we must pass it. Bo we go through all the various gardens of religious beliefs -through all the various creeds in material reality, but not accessarily, to tangible perception; and when we pass each. certain positive convictions possess us, partsking of the naturn of the products of the garden through which we are passing ; to that these manifestations of different beliefs are

the nocessary effects of our journey of life. All the various roligious beliefs are in a less or greater degree antagonistic one to the other; so in passing one belief we oppose every other belief. Thus one is accepted, and all others ignored In the same way we pass the gardens of all the various "sins" incident to life, and all the gardens of fraternal goodness, too. Later, and further on the journey of human pro

gress, we come to the garden of infidelity, in the atmosphere f which all gardens previously passed appear terribly had; and condemnation censes not hore. We come to the garden alled destiny, where the soul falls to rest to the arms of influito trust, and from this rest it rises again, with new perception, and the undeflued power of Intuition unfolded. nd it reviews the gardens of the past; the darkness has one, and in the light of God's wisdom every plant in every ardon is seen to be beautiful and useful; in time and in place absolutely necessary to the domands of the soul in its regression ; and every stop that every soul has taken in the ardens of material, has been lowful and perfectly right.

MR. Outuman-Those who believe that there is no evil ay that they predicate their boller in philosophy, while their belief is destitute of all philosophy. A man is a philosopher no further than he backs up his belief by philosophy. Dr. Dhild cannot show a single fact on which to predicate his heory; it is imagination entire, from contro to circum erence.

MR. Enson-Daylight and darkness are represented to llustrate good and ovil. Darkness is only the absonce o the light; the night is not opposed to the day. Day and night are both in place; so are good and svil. Evil is a sides of this question. ' A pain whigh I suffer, when I could afty miles from Buenes Ayros. Gon. Mitro was defeated have avoided it, becomes, to me, an avit. I agree that most to right, we commit no evil. Light enlarges our capacity for toing good and also for doing wrong. ... there

REV. MR. THAYER-Dr. Ohild admits Svil, for he ignores nothing, "That holy book, the Bible, says that a good tree an article headed, "An Houset Raseni." Will some one de-bringeth forth good fruit, and an evil tree evil fruit. Look fine this term? Forhaps some of our debating clubs will take at the svil life of the prodigal son and see the fruits of, svil; and then at his brother who was good, and son the fruits of Oxs or Joint's "Buzza"-A good joke is told of the Grand goodness. [Question-Which of these two sons would you Trank Raliroad managers, who, desiring a large number of hard knocks of misfortune had tearned forgiveness? Mr. had a hole in it. Digby thinks these axes must have been In point.]

Dn. GARDNEN-I take the ground that there is positive

The Spiritualists' Regular Sunday Mostings in Boston,

Will hereafter bo held in the "New Meladson," on Washington street. Hoy, J. B. Lovatann will lecture there on Bunday next, Jan. 16th, at 2:45 and 7:18 o'clock, P. M. We con-Bin. Plann look ground that there was positive ovil. If atalulate our friends on the acquisition of this new and splen-

## New Publications.

HINTS AT ARBEIGAN WHINS, AND, HINTS FOR HOUR USB By Frederic W. Sawyer, author of a "Plea for Amuso-ments," Boston: Walker, Wise & Oo., No. 245 Washington street.

The patrons of the Transcript have read with pleasure, and profit too, we trust, the articles which are here collected in a siyle for preservation. And we are confident that, with most of them, this volume will be bailed with delight; for there are many rare goms of thought in its contents, pointing the way to a more rational life and natural religion than mankind n general enjoy. Its tone is not dictatorial, nor is the spirit of harsh censure to be met with in its pages. The writer simply presents a picture of what may be gained by modifying the old mode of passing life, by softoning our customs our manners and our religious theories, which make many a nature hard, cruel and repulsivo. We had occasion some months since to copy one of the articles in this volume, entitled, "Religious Orceds of New England," and to commond it to our readers. The other subjects treated upon are handled in a manner equally deserving of praise. The genial good nature of a coul is harmony with all that is good, and beautiful, and useful, coming from what source it may, is brought to bear upon the svils be discusses; and a light sceme to glow in his suggestions that wins the heart of the reader. It is a practical, common-sonso book, which all may bo benefitted by reading. Among the contents we find the following captions: Whim sgainst Dancing ; Education sans Morals; The late Capt, Fume; Illuts for promoting Juvenile Depravity: Elevating tendency of Soap and Water: Parks and Promenades; Jury Trials, and Trials of the Jury; the Drams; Two-fifths Educated ; Precopt and Practice ; Physies) Culture: Mr. Blot gored by Bulls; Hints to Stringent Law makers; Jonathah's revetonce for the Past, &c., &c.

AN OVERLAND JOURNEY from New York to Bin Francisco, in the summer of 1859 By Horace Greeley. New York: C. M. Baxton, Barker & Co.

The letters written by Horace Greeley to his paper, the New York Tribune, are here collected in book form, convenient for the general render. They contain much valuable information, narraled in an entertaining style, and will doubiless command a wide circulation. Brown, Taggard & Chase, Boston, have the work for sale.

#### ALL SORTS OF PARAGRAPHS.

CONTRATE OF THE BANNER .- First Page-"Adolob." con-

Second Page-" Man and his Relations." chapter 0: "Anbient Glimpson of the Spirit-Land," chapter 2. Aird Figs-"isabel," poetry; "A New Discovery," by La Roy Bunderland; Rev. Dr. Chapla's New Year's sermon; A Chapter on Love," by Oymon."

Sixth Page-Pour columns of Spirit-messages; "Life's Work," poetry; Correspondence. Seventh Page-Mrs. Sponce's last two loctures at Ordway

Hall; Letter from Mr. Ruggies; Movements of Lecturers, &c. Eighth Page-A Familiar Lociore by Mr. Beecher.

The Northern Light of Dec. 28th, published at Mondola Ill., says : "Last Bunday evening we attended a lecture by Thes. Gales Forster, at the brick school house on East side. It was a masterly effort, every sentence was packed with ideas; evidencing deep thought upon the subject of the dis-COUTED.14

THE WAR IN SOUTH AMERICA .- BUCHOS Ayres letters of Nov. 8, have been received. On the 23d of October, the anifestation of the soul's growth as much as good is. I Buenes Ayrean army, 10,000 strong, under Gen. Mitre, was after a hard fight losing all his cannon and heavy provisions. wils are necessary for good. "Why travel around to got to wils are necessary for good. "Why travel around to got to beaven, when we can go dirite in the do what we know to ing his wounded with him. That div was to be prepared for a slege, and a vigorous defence would be made.

On taking up the Saratoga County News, Dec. 30, we saw the matter in hand.

go to for charity the sconer-the one who stayed at home axos, and having no faith in Yankee skill, sont out a pattern and unfolded his bigotry and justicuty, or the one who went to England for the requisite article. In due time twenty-dvo abroad, and was prodigal without collabors, and who by the hundred were "sent over," but net one of the whole number Theyor declined answering this question, because it was not sold by weight, and that the purchasers had to mail some time before using them.

Paws in Ray, H. W. BREOMER'S CHURON.-The regular an-

\$668, with premiums thereon, \$31 25, thus resulting in the

At the annual mosting of the N. E. Historic Genealogical

Society, held in Boston, Jan. 4, a very interesting paper was

read by Rev. Honry A. Niles, D. D., on William Blackstone,

he first English inhabitant of Boston, and the former owner

of Boston Common. Dr. Niles was presented with the thanks

of the Society, and a copy of his paper was requested for its

There has been horrid fighting of late among the Moors

and Buaplards. The knife, in a haud-to hand fight, did awful

Philip Lynch, the man who murdered Coulton at Barden

town, N. Y., about three months ago, has been tried, found

"There's no such thing as death ;"

'T is but the blossom spray,

Sinking before the coming fruit,

As comes the perfact flower:

NATIONAL HOUSE, BOBTON .-- This hold, under the manage-

ment of Oliver Biscopole, an experienced landlord, is doing a flourishing business. It is controlly located, nearly opposite

the lorminus of the Boston and Maine Raliroad, and hence

very convolient for eastern travelors. These who patronize

this hotel once, are sure to call again, as the office register

PEG(E) VLATION .- The Pertland Argus states that the sure-

les upon the defaulting State Treasurer's bonds have put

their property out of their hands. The amount of the State

money used by Peck is supposed to be from \$60,000 to

If every husband would copy into his memorandum book

"Women must be constituted very differently from men. A word said, a line written, and we are happy; omitted, our poarts ache as if for a groat misfortune. Men cannot feel it, n guess at it; if they did, the mest careless of them would be slow to wound us so."

THE DIFFERENCE .- They are playing "The Three Fast

Men " upon the National stage, Boston, with great success.

They are playing many more fast men upon the "National "

boards at Washington, with ill success. The first a burlesque,

the latter a farce; the first making menoy, the latter spend-

ictured of the heavenly kingdom, comes to us as doubly

the following, from a recoutly published work, there would

be more harmony in the family circlo-in our opinion ;-

Tis fulth exchanged for sight.

And weariness for power

That seeks the Summer's ray;

guilty, and sentenced to be hanged on the 23d of March.

'T is but the bud displaced.

execution. The details are too horrible to relate.

the amount realized last year.

archives.

fully tostifies.

\$70,000.

log it.

on firs, "God be prateed." he exclatmed, "that it is not the dwolling of come poor man !" This is the true spirit of cultinteston-one of the most beautiful traits that can possess the human heart.

#### Paine Celebration in Boston.

Paint Colabration in Hoston. The 123d Anniversary of the Birth-Day of that much abuard Pairles and Stateman. Thoras Parns, whose pen-during the American Estwinion, so effectually ecconded the award of Washington in the achievement of our Independ-ence, will be held at Union Hall, 450 Washington street, cor-ber of Essex street, on Monnay Exprise, Jan. 80, 1860. The exercises of the occasion will consta of Speeches, Songs, Tuasts, Supper, and Hall. Tickets, admitting a Gontleman and Ladles, \$1,60. Sup-ner, extra

er, extra. Musio-Bavago's Quadrillo Dand. Dancing to commence

at 8 o'cluck Tickets to be had at the office of the Investigator, 45 Corntill, and of either member of the Committee of GALEN COFFIN, J. P. MENDUR, nonte, Boston, Jan. 14, 1860. JACOB SCHUN

## 2p

#### Burnett's Cocoaine. The following testimonial is conclusive of its effected in the

Baldness.

Bestulions Bostown, Nov. 24, 1850. Gentiemen: When I frat used your Cocoalno, I had been bald seven years. In the mean time I had tried a dozen dif-ferent preparations, escelaily recommended for baldness, (and all claiming to be isfaultible,) without any beneficial effect. The ladies of my bousehold urged me to try your Cocoalne, which I did, to please them, not having, myself, any faith in the power of man to restore my hair. I have used the con-tents of one bottle, and my hald pate is covered all over with young hair, about three-eighths of an inch long, which ap-pears strong and healthy, and detormined to grow. In a word, your Cocoalne is excellent—the best prepara-tion for the hair I have over known, and the only one which accompiles more than its promises. ROSTON, NOT. 24, 1850.

a be

mplishes more than it promises. Very truly your obliged and obedient servant.

Messers, Josern Burnerr & Co., Rosion. 1p Jan. 14.

### ADVERTISEMENTS.

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

## JOB PRINTING. OF EVENY DESCRIPTION, NEATLY AND PROMPTLY EXECUTED

At this Office.

MRS. E. M. TIPPLE, MRS. E. M. TIPPLE, PUYSIO-MEDIOAL, AND OLATRVOYANT PUYBIOIAN COURT street, Boston, where she will give examinations and prescriptions for all diseasce, particularly those of familes. Unless a true diagnosis of the disease is given, no fee will be required. Reliable references given, if required. Office licens, 0 to 12 A. M., and 2 to 4 F. M. Terms.—Chirvoyans Examinations and Prescriptions, \$1.00 each. Jau, 14. Sm Jan, 14.

A NEW FOEM BY REV. T. L. HABBIS. JUST. PUBLISHED,

By the New Church Publishing Association, 42 Bleeker Street, New York,

# REGINA,

A BONG OF MANY DAYS. Boing the most finished and artistic Lyrio that has fallen from the lips of this gifted man. Price, gilt, \$1.00. Posiage -

19 conta. 19 conts. The second edition of the "Arcana of Christianity," price §1,25--postage 30 conts; the "Hindow of Angels," price 50 conts--postage 12 conts; with all the other works of Mr. II., and also the "Herald of Light," may be had as above. Jan. 14. 47

Jan. 14. WILLIAM HOLLAND,

WILLIAM HOLLAND, CLAIRVOYANT AND ELECTROPATHIC PHYSICIAN. Careful and thorough examinations made in every case, and the most efficient means adopted to remove disease. References given, if desired. Examinations \$1.00. 131 Hud-son struct, near Curvo street, Buston. tf Jan. 7.

References given, if desired. Examinations \$1.00. 191 Hud-son struct, near Curve street, Baston. if Jan 7. HOLLOWAY'S OINTSIENT CIVES IMMEDIATE EASE information of the kidneys, and all external irritation, whother produced by disease or resulting from isjury. Ap-plied with a due degrass of friction, it soon accomplishes a curve. Sold at the monufactory, No. 30 Maiden Lane, New York, and by all druggists, at 250, 650, and \$1 per pot. Jan. 14. 1p

Jan. 14. 1p MUSICAL OIRCIES. MISS MARCARET E. KNIGHTS, of Lynn, a remarkable manifestations, will be at the reduction of rapping and musical winter street, to give slitings during the day; and on Mon-day, Tuesday, and Baturday evenings of this week, for musical manifestations, and on Wednesday evening for communica-tions. The guilar is played in open dayights without contact, bolls are rung, &c. Privato slitings, \$1.00. Admission to the avening effects, 25 cents. The number of tickots to each elrefe is limited to twenty-five; to be obtained at No. 8 Winter street, loston. If Jan. 7. FOOTFALLS UPON THE BOUNDABLES OF ANOTHER WORLD. THIS bighty intersecting volume from the pen of **HODERT DRIED WORLD.** For the most valuable contributions yet offered to the intersecting of Buddingian Decent of forced and etc.

than any heathen philosopher over dreamed of into is the human race; and the progress of one is, relatively, as the progress of the whole. We move on at the same relative distance, and at the same relative speed, in the great pathway of progress. 'Tugether we approach the goal of univerand hampiness, which is the dream of these who talk of the Now Jeruentems and the Millentums. This is is which, in our ideal conceptions, niways seems bright; and when it bines within us, darkness gives place to light, certainty takes possession of our couls, and, for the time, we forget land so many ages. The missionary unfolds to him the scheme that we are indeed human, and fancy surselves to be even than among the immortais. Standing on the plains of the golden Elysium of our ideal conceptions, we listen to its Egypt." He does want something new, but he does not wish songs, behold its glories, rejoice in its prospects, and hope that all shall share its ineffable blies,

And so they shall; and so, in a measure, they do to-day. For, put your car close down to any heart that beats in a osom, and there is immortality, there is the spiritual man, that gives utterance to itself, in some measure, oven to see that, while they have kept alive this idea, it has been in the excesses of crime. There is nothing animal in man, but is baptized and bathed in the spiritual. There is a force, a detrific scope and aweon, in the crimes of the human mind, that simps them other than the bestful passions which they seem to imitate. At the terrible results of the unscrupulous ambition of a Bonaparte, or an Alexander, or a Cæsar, we birth to that ancient religion which has been the foundation may tremble; but we must also how down and adore. There and the essence of all the theologies of the world's hisfory; is in that vaulting and insatiate ambition, not only the fero and seeing, in this clearer light, the truths of our spiritual city of the beast; but there is there, giving itself expression in that way, the immortality of the spirit; and we venerate and action in which may be attained the final ends of human that, even though it goes forth clud in the terrible insignia of destruction and blood. In all the forms of vice we see immortality; and we know that, although it may now be misled, it will one day perceive the trath, and be led to hollneis and happiness. We are all one, all parts of the same great community of the human race. The nature of us all is esschilally the same, and we must perforce obey the command of Jesus of Nuzareth, to weep with these who weep

and to rejoice with those who rejoice. The lecturer closed with an ardent anticipation of the reign of that universal joy, which he predicted as the end of human existence. In contemplating that glorious vision, said he, I stand beneath the beamings of a light which is almost darkness because of its intensity, and see from out

that blazing sun a ray of truth and power that reaches each human spirit which has been, or which is to be, not calling, with audible voice, humanity into existence, but calling, by the very exercise of its omnific power, the human race into being, and carrying them on, with eternal potency, through these sternal changes, unfelding, unfolding, unfolding, for ever and forover,

EYBNING.

In the evening, Mr Loveland treated of Progress, which he viewed in a different light from that of most Buildualists The ancients had a fablo, that the universe sprang forth from harmony. From this idea has come our phrase, "The music of the spheres." In the shence of the heavenly bodies, we have heard this celestial music. The interpre tation of this portical idea is no other than Progression. By

progression, we mean the change from a less to a more per ect condition. If we correctly listen to the hymn of the ages, it sings forth progress. The lecturer proposed to refor to some of the principles of progress, and to illustrate then

by the history of the race.

Ð

Looking over the condition of humanity, it is a question with many thinking minds, whether there has been any rea

progress or indeed, whether there has not been retrogres sion in the history of the human race. The speaker would

has been no real progress. This age, as a progressive age, is

thoughts and theories of to day are almost, if not quite, as ber, of apoplery,

Answers to Correspondents.

being, the world shall be led into that higher plane of thought

exisionee.

M. B., NEWEVERIE-There is but one person here who answers scaled letters. We advise you to write your letters in such a way, that whether energy or unopened, no medium could answer it independent of spirit aid. Then, if answered, and any test is given, you can have no room for doubt. In a matter of so great importance, we do not trust too much to others; we want knowledge, not bellef, in the matter of anirit communion.

J. S. B., EAST STRONG, MR .--- We regret that it is not in our power to pay special attention to letters addressed to spirits. It will be seen at once, that if we commenced such a work one medium, nor ten, would suffice to answer our calls, nor would one paper a week by sufficient to publish responses. Wo do not govern our manifestations-not even by "calling" upon any particular spirit to communo. But letters sont to ne are retained, and occasionally examined. Your faiher probably knows that it is hore, and will answer it as soon as he can. It often happens that a letter must remain here months before the spirit can obtain an opportunity to an-

swer It. JULIA A. D., NEW OBBOON .--- We cannot send the BANNER ne year for less than \$1.50. Send \$3 mero for the six suberibers. We will send eight months to your club, that being the proportion of time, at club rates, to which six dollars entities you.

B. M. R., WASHINGTON .- Manafield's address is at Pittaburg it this time

J. V. MANSFIELD .- Send us your address to be inserted among the Movements of Lecturers, &c.

#### Levee for the Bonefit of the Poor.

A social loves will be held at Amory Hall, on Wednesday evening, Jan. 18th. All above the expenses will be blaced in the hands of the ladies for disbursement among the needy of sion in the history of the human race. The speaker would Deston. Our readers would do a double good by responding inquire the truth of this matter. Certainly, the progress of to the call-onjoy themseives, and assist others. The tickets the race has not been over. There has been a seeming co are one dollar each, to be had at this office, at Bels Marsh's contricity in it; and the conclusion of many is, that there the principal hotels, and as the door.

not so because we have much that is absolutely new. All Ex-President Lamar, of Texas, died on the 19th of Decem-

vil in the world. Man is the highest-manifestation of God's work on earth. Goodness consists in a man's living perfect

externally and internally-in every respect-and the oppo- highest premium was \$169, and the lowest 25 cents. The ite of this is ovil. Men have no control over their birth ; me are well hern : some are bert with imperfect developients, and every birth of this nature is positively an evil. pows, the sum of \$10.000 25, the assessed value of the chairs. Question-Does not the cause of imperfect human developents lie in nature as much as the cause of perfect develop net sum of \$29,429 40, being about 40 per cent, increase upon nonts does?] Yes. [Question-Thon are natural causes vrong?] No; but they are wrongly applied. It is hard to lraw the line and say where evil bogins and good ends. Yet to me there is positive evil. All violations of natural laws re evijs.

Dr. Swirm-Dorkness is a part of nature as much as light is; both are necessary to the growth of vegetation. Evil and good are natural productions, one no less than the other; and ovil is as necessary to the growth of the soul, as night is to the growth of the vegetable ; darkness is as necessary to the soul as light is. Many of us can say that the greatest mictions which we have not in life, (which are the froit of in,) have proved our greatest blessings.

#### Cure through Spirit Agency.

MESSAS, EDITORS-I wish to say a few words through your ellant paper in reference to a cure performed apon mysel v the spirit of Dr. Rufus Kittredge, through the modlumshir of Mr. Charles H. Growell. I had been for three years sufferng from a disease which seemed to baffle the efforts of all the octors which I employed. The attacks were periodical, and ach one left me weaker than the last, and consequently I came so feeble as to have no hope of recovery. About two cars ago Mr. Growell moved to our lown, when a friend adsized me to consult Dr. K. through him. Although no belever in this thing, for the sake of my children, I was willing to hear what he had to say. I accordingly sent for the medi am. He came, and was controlled, as I believe, by a physi cian, who understands the human body. He (the spirit) gave me much useful information, and said that by complying with certain directions I could be cured, and I promised to do so, and he left. He subsequently visited me, and can tinued to give me advice until I was cured. I am now well,

and have perfect confidence in his skill as a physician. Conequantly I feel it my duty to make known these facts to the public. Others have been cured in a similar manner, the ruth of which I am willing to rouch for, if required

Yours truly, **Ü. P. Firlds**. Watertown, Mass., Jan. 1st, 1660.

fWe are compliant of several cures made through the in trumontality of Mr. Crowell. One a case of typhoid fover, in this city. The patient was dangerously sick, and was so far estored as to leave her bed in three weeks from the time the pirit-doctor first attended her. The best of reference in this ase can be given on application to us.-ED.]

#### Lecturers.

MRS. FANNIE BURDARK FELTON will speak in Lamaritor Hall, corner 6th avenue and 20th street, New York, on Bunday, the 15th Inst.,-afterneon and ovening.

II. P. PAINFIELD desires us to say that he will sneak the four Sabbaths of February in Bridgeport, CL, Instead of simply the fourth Banday, as printed cloewhore,

GRORDS M. JACKSON will speak at Utica, N. Y., Bunday Jan. 29th. Friends in Central New York wishing his serrices will address him at the above time and place, care I Curtis, box 20.

Oswado, N. Y .- Spiritual moetings are hold in Oswego Y., overy Sunday afternoon and evening, at Mead's Hall Soat's free. Time 2 and 7 1-2 r. M. Speakers ongaged thus far for 1860-Miss R. T. Amedey, 5 Bundays in January; Mr. I. B. Loveland, 4 Bundays in February ; Mrs. J. W. Currier.

the of every event is fir better than a thousand pounds a Bundays in March; Mr. Warren Chase, S Sundays in April; year. Dishop Hall quaintly remarks, "Por overy had there Miss Lizzie Doton, 4 Sundays in May; Mr. N. P. White, 4 might be a worse; and when one breaks a leg, let him be Sundays in June; Miss Emma Hardingo, 5 Sundays in July. | shankful it was not his neck !" When Fenelon's library was

sone of the most variance being a record of facts and car-literature of Spiritualism, being a record of facts and car periences curefully gonitored by bin during his late residence in Europe. Price \$1.25. Send to B. T. MUNSON, General Book Agent, Tan 7. Ot 143 Fullon street, Jew York. nual sale of the news in Roy. Henry Ward Beccher's church in Brooklyn, took place on Tuesday evening week. The assessed value of the powe was set down at \$19,050, being the same as last year. To this was added, for premiums upon

REDPATINS LIFE OF JOHN BROWN. T UST FUBLISHED, REDEATH'S LIEB OF JOIN BROWN-He only wilable history of the Hero of Harper's Kerry, Ar clegant 12m volume, containing inwards of 400 pages, with a sptendid likenices of CAPTAIN BROWN. Price \$1.00 B. T. MUNSON, 6t 143 Fulion street, Agent for New Fork. Jan.

MERS. MARY A. RUCKER.

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AGENTS WANTED.

Good inducements offered. Jan. 7. 497

Good inducements offered. 4W Jan. 7. **DR:** I. E., FARINSWOYSTH, MEDICAL CLAIRVOYANT, PSYCHOMETRIBT, AND MEDIUM FOR THE ANSWERING OF SEALED LETTERS. Office at Dr. Muhr's Institute, No. 7 Davis attrock, Hoston. Terms-For answering scaled letters, \$1, and two postage stamps, for an effort to give suitshattion; for \$3 at neaver will be guaranteed, or the noney and letter will be returned will be first railed to the rail of the returned be sent, written with rick. For medical examination and pro-scription, when the patient is present, \$2; when absent, by a lock of holir, \$2. Medicines sort on reuseabable terms. Jau. 7. Im

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Washington street, locton, colom Dec. 31. MAVIGATION, BOOK-REEPING, WRITING, A ND all the branches of a complete commercial educa-tion, practically taught at PARKET's MERCANTLE INST-ruts, 30 Tremant street, where Catalogues of references, terms, &c., may be obtained. Open day and overlag to stu-Jents of both ecres. Bationery free. Remember the No. 06 fremont street, and that this Institute has no connection with any other of a similar name in Boston, M. P. STEAR, A. M., Arineipalz. Dec. 17. Sm

LITTLE CHILDREN IN HEAVEN,-The glory that is so often

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beautiful, because it is to be composed of little children: "Of such is the kingdom of Heaven." This was the emphatic eaching of him who "wont about doing good." The beauty, simplicity, and sincerity, so manifest in little children, before they are corrupted by the workl, is the type of Heaven, when man, purified from sin, shall return to the "bosom of God."

Dr. Johnson used to say that a habit of looking at the best

"Who is the happy bushand? He, Who, scanning his nuwedded 110, Thanks Heaven, with a conscience free, "Twas fuithful to his future wife,"- PATMORE,

#### BANNER LIGHT. OF

rould suffer. And they suffer by constantly thinking they board ship John Bertram whom t fell. I was belying unload have dono wrong, not right-by constantly drawing to them. her. I got a dollar a day.

elves shadows. Oh, that each man would obey the law that governe him, nd then he would draw to himself pence, not sorrow. Now, then, our questioner, etle yourself and bo at work. Arise, and give your spirit the food it craves, and satisfy it, Withhold II, and lof it cries out against you constantly.

Nov. 19. Rufus Long, Portsmouth, Eng.

Do you settle accounts for anybody? I're got a good nany folks on ourth, and they do n't know that I can come nd I have got money hero, and they might have it if they enew it. They do not know about it.

Bly name was linfus Long. I 're got money here. This h what places, Boston, New England ? My folks are near iere, some of them. I died at sea two years before heanio, prietaried to come, here: my two sons came, and they are omewhere here now, and I want them-I want to see them. was coming, and the brig was lost; I was drowned. My ions do n't go home-do n't do anything they should about it. I want to talk to them about it. Their names are David and John. I belonged at Portsmoulh, England. My sons

are in this country, near here somewhere. A hundred thousand pounds I had. I've been dead twenty-soren years. Tell my sons I camo hore, and want to see hem. I picked up things and sold them. I did not pick up all my money so, but I got il; no consequence how-the Grown is good for it; they may go home and get it.

Write the place which I lived in? "Well-to-do" Alley was mine. Oo home, prove themselves my sons, and they 'll get it, and more. "T is hell to live so; settle the account-settle it-you can

Think I think of it 1 I'm always thinking of it. If they come here, call me; will you call me? Nov. 12.

#### Mary White.

I want to speak, but not to you. Tell my dear mother that camo here. My name was Mary White; I lived in Conord, N. H., and I said I'd come, but I am so weak I caunot apeak any louder. Ob, overything is so beautiful here, I would n't come back if I was the richest person on earth. I can go home whenever I please, and I do not fear I shall ever e unwelcome.

This place do n't look as I imagined, it would; I thought ou had a larger place.

Tell my dear mother I came here and did the best I could. have been dead since October, 1850-the first of the month. Tell mother everything in the spirit-land is almost as I though t, and that I am coming home to tell her all about what I ave scen, as soon as I am strong enough. Nov. 12.

#### Olive Hedge.

My name is Olive Hedge. I have a son in Boaten, and : ish to commune with him. Will not some kind spirit in the form against me in coming near to him? Will not some clud friend, who may receive my name in print, forward the I cannot give you what I can him. I have two sons; but Nov. 12.

## Joseph Winship.

John, there is only one way to obtain what you wish ; and hat is, to lot go all fear, and you will soon got much. Joseph Nov. 19. Winship, to his son John.

Thou Shalt Not Kill.

"Did the first of our fathers have reference to a physical or total death, when he said, "Then shalt not kill?"

The childron of the past and present understand him to cfor particularly to the physical form, "Thou shall not take the natural life of thy brother or thy elster." But we undertand the commandment to refer to both classes or degrees of leath. "Then shalt not kill-theu shalt not bear fulse wit ness against thy neighbor," saith the holy intelligence, speaking through the commandment. The two are, in meaning, ne. He who trespasses upon the law moral, is quite as ac countable to that law an those who trespass upon the law hysical or spiritual.

Every department of life is governed by its own law. God, sneaking through the law morel sayeth, "They shalt not been The same God, speaking through the physialso witness." al, says, "Thou shalt not kill." And ho who trespasseth scalpat the law moral, bearing falso witness against his peich or, or his enemy, is quite as guilty as he who trespasseth ou ho other.

Look you to one howed down by the wings of standor. What s the life morel to him, or the life physical? It is as nothing. 'oo many foul winds have passed over them, and they are as the doudly breath of the Upas to such as the foul vapor falls

with justice to themselves. When manahall have laid off the forgave him. My spirit often soared to the Giver of all goodshalt not treepass upon law. Wherever you find law mahi-fested, tresspass not upon it, for by obedience you become happiness-it is perfect. Bo, then, look not with score upon material shall cease to be subject to material temptations ness in his behalf. Yes, I often prayed that God would send the evil picture which rises before your vision; but look at and conditions, then he may with safety gaze upon this decsome angel to guide his factstops in the right path. But litthe opposite picture, and see how bright and benuiful! bappy. Who can give life to the piece of human mechanism? trine our friend hath called Fatalism; then he may yield up tledid I think I should be the first to return, pointing to a Who, but the Great Author of Life? Who unlied that spirit What would be the picture without a shade? . What a sun ath of windom, a way of truth and love ; for them I dwalt in to the form? Who, but Jobovah? Burdy then it belongs to mortal, and but poorly understood the ways of my Crentor. him to sover the connection. Laws, divine, moral, physical, And my children, my dear children, who are floating upon miritual laws, in him are united, and to him belongs the the rough ecosy of ills, without a father or mother's love to ower to divide or unite. The old Mosaic law, that which guide and blors, I would enraestly beseech of them to oftimes was a result of material darkness, whispers of strange things; raise their spirits in invocation to the God of the orphan; t tells the children of flud that they must recompense ther and in answor to their call, he will be sure to soud guides o dyes by doing ovil for svil received. Should thy brother wisdom, who shall guard their faotstops ; and then shall the leprive thee of an eye, claim the same from him. Should be angels that have been seat by prayer provo guidos to them. leprive theo of natural life, his own blood shall be spilled. As they pray, I would have them recognize the answer in Used for blood-eve for eve. This is no law divine, no law the prayer. As the mother has forgiven, so would I have atural, no law spiritual; but a law gross, material and thorthem forgive. Their souls have been nurlared in hatred to oghty evil in itself. the parent, yot the spirit crice, peace, he still-it bids the The God of Progress came forward with a new law, a new war fiend to stand aside. Oh, forgive the father, for he knew ede, and one of its articles is given us to speak upon. New not what he did; and should the Great Bather bid him cross I that portion of the commandment had reference to one, it your footstops, hear film kindly, and point him the way to and reference to all-yes, for individual, State and Nation. heaven, for he knows it not. There are genis of brighiness Thou shalt not kill"-not oven if thy brother's blood hath glistening beneath overy dark garment, and the Creator hath cen spilled ; you have no right to call for blood in roturn, to blessed all he bath made, and called it hely and good. and the murderer's sulfit unbidden to another world. If you Come, come, weary wanderer I your steps are plow, and take that right, you usurp a right belonging only to God, your spirit is heavy laden; liston to the voice that comes nd aconer or later you must account for it. wer the waters you call Death. Come and lay down your One who would willingly sow the seeds of a meral death beavy burden at the feet of Duly, for she slands at your right rould knowingly and willingly sover the cord that binds soul nd body together. The sin is the same; beheld, the punish hand, pointing the way. My children, my dear children, forget not that your good nent is the same. There is a law transgressed, and here c Father in heaven has seen fit, in mercy and love, to permit aw broken—one a moral, the other a physical. Each demande your mother to watch over you. Praise him constantly for recomponent-something due them, and the sinner must pay his goodness, bless him for his love; and, should you meet ho heavy cost. rour earthly parent, do not fall to extend to him the same The laws of man should harmonize with the laws of God blessing, for God bids it. Ob, forget not the voice of Godad nature; and if they do not harmonize with them-beforget not the volce of duty-for if you obey, it will bring you hold, the creater in the natural must at some time account out. enco, and the mother in spirit shall rejoice, and the father to the Great Creator. Yes, they who make your laws must shall be rectained, and there shall be foy in heaven. ccount to God for many evils done thereby. For every spirit From Juliet Herzey, of Boston, to her husband and chilthat comes here by virtue of your svil laws-emanations of cerverted humanity---yes, every one who comes to the spirit-Nov. 15. dren. reare.

Ask mother to come hero-they said I taight speak to her. We could. Do you treat higgers as well as white folks here ? Bond their letters same as white folks? Well, that is sli, ılı, Nov. 15.

## Cornelius Coolidgo.

What do you require of mot No If 1 wish to communicate nt all I must give all this? Well, I shall take my own way and time, I apppose. To begin with, I in in hell; how does that suit you? It

den't suit me-if it did, ] should not come here to-day. 1 ditn't do right when 1 was here, and they say there's chance of making amounts-if so, I want to know what the chances are. I was not huppy some time before I died, and I was not happy when I died, and I have not been happy since. I have not been settled-constantly hopdag for sun

thing. A short time ago I heard of spirits being able to return and right things they did wrong. Bay that I camo here, and that there is a great deal 1 wish to give, but wish to give it in a private way. I had some differences with people here, and I want them settled. I don't know which was to blamo-want to find out.

I can't see into things; am afraid I shall be more unhappy. My name was Cornelius Goolidge, of Boston. If I go to estering into any business, I shall go too far-do h't caro to discuss it here.

(To a visitor.)-Yes, sir, I did deal in real estate. Yes, I lived at the West End. Do you know mo? Well, did you over know any good of mo? Do you know my brother Semuel 7

Well, say there are no some persons on earth that I don't eel right toward, and I presume they don't feel right to me. I want to meet them, and if I am erring, 1'll put mysulf in the way of asking their forgiveness, and if they are wrong, expect them to do the same. These mortal difficulties rouble me. I want to have them settled, but I do not care to talk them over in this public way. I with to communo with my friends-any who will consent to shake hands with mu as a spirit.

They may be interested to hear something of my entrance here; its a good story. I was afraid to die-could not seem to throw off the form that clung to me; but when I found myself an inhabitant of the spirit-world, I could searcely realizo that I had changed. When I was invited back to look at my body, it did n't scent to belong to mo; I could not feel that it had been mine. For about forty days after viewing my body, I remained in a sort of dreamy condition. I seemed to be surrounded by a vapor, and every once in a while I could see friends who had died long ago. All this time I supposed I was passing through the changes of death. and could not speak to tell my friends so, for I could not belleve that the body I was brought to view was mine.

Finally, a friend who had been dear to me on earth, and whom I know to be dead, told mo that I had passed through the change of death, and he told me that I had brought too nuch of earth with me. He then took me to what seemed to bon clear stream of water, and in that, as in a mirror, he showed mo different scones in my earth-life. He asked me how I liked the pictures-if I was satisfied with the part I had played. I answered that I was not-yet I recognized the cenes as these I had passed through. And so I saw scene after scene, until I became perfectly disgusted with myself as a spirit.

"In mercy's name," cried I "what shall I do to change these scanes?"

"Wait patiently," said he, " until you can return to earth, and undo the work you have deno!"

"Oh, that is folly-delusion I I am here, and cannot reorn." I saki. With that, the spirit loft me, and I saw no more of him for long time. But after a time he came to me again, and tald me that I had got to return to earth, and go over every scone of my carth-life, and make every act straight, if I would be happy. I had performed the note materially, but had not dereloped them apiritually, and that I must do if I would be content with myself. Time, he told me, was mine, and I could take as much of it as I pleased to perform the work in, but it must be done. So this is my first stop toward righting the wrong which was; sprinkled all through my earth-life, and you have my story. I shall bring you truth, sir, and hope it will not bring you

kicks or curses. Nov. 15.

## Juliet Hersey.

I would not come in the form of an avenging augol. Al though I come in part to sponk to one who cruelly desorted me on earth ; yet I would not sit in Judgment on his acts, for God hath given him a law, and by it he must be judged. The time has now come when I will knock for admittance to the sanctuary of his spirit, when I will ask him to arise from the lethargy he has been in, and to seek for better joys than he has beretofure found. I have watched over him with intense anglety during the fow years I have been in spirit-life, and I have forgiven him. Yes, loog era I yielded up the form I

entable of producing imposited insulfactations by virtue of They told me to be several what kind of a spirit 2 maniperversion. Bludy, if you glesse, its faw that governs the feetod; but I can't be anything but myself, I shall be happy highty monatch of the forest. Debold, it springs up from in time, they fell mot but it would be this year. the ground in perfection, in beauly. God inth set his seal I can tell you as straight as can be, how all I was. Thirtythere and pronounced it good. Now if the law that governe seven, most; not hardly up to it. I've been deal just seven.

speak of true manifestations of law.

Every spielt inhabiting a material or spiritual state, is

So, then, do not wander from your ophere to find porfec-

tion, for it comes forth, bads and blossoms with you. Our

im-in the free, the flower, the beast-and, last of all, in

department of life. The same law that formed the flower

thus governe him-the same can chines upon both-the

same atmosphere is for both-the same dew falls for

both; and yet each has a department of law peculiar

ferent manifestation, and yet if you obey that law, it will

to a perfect one. How beautiful the hitman organism

beckons you on, he moves onward, and says "Come, for I an

Now mun is as neccessary for the existence of God, as God

s for the existence of man. They hold the same relation to

each other as the natural and spiritual spheres. Man, in the

natural, is always in perfect rapport with flod, in the spiritu-

at. Ho is held in his sphero by you, and you by him. Whe

is there that dare dony it? Not one who understands him

By speaking as we do, we do not wish you to understan

o would limit the power of our God. His power is unlimit,

ed, but always within the circle of his law; he cannot ge be-

Oh, that the children of earth better understood their God.

They would not cry out, " Where shall we find perfection ?"

when God has given us so many samples of perfection, all

perfect, so far as law lue been obeyed. He our questioner,

travel not afar off in a trit spheres to flud perfection. But

look to thy child. Behold a perfect manifestation of God. Say not ho is born in ain. No, ho is born in perfection, truth

and lovo. The groat Lawgiver of nature bath thus manifest-

ed to you; and surely you will not babe unkind as to charge

him with giving an imperfect manifestation. The law of that

child hath been studied well, and oboyed, and behold a

most perfect development. Go not out to find a more per-

feet bud. Take up a handful of your curth-It is perfect. No

master what its condition a thousand years hence---it is per-

feet now. Be with thy chill; none the lass perfect now, be-

Truth is a bright morning star, coming like bright beam

of joy, telling all that they are children of one Bather, not hat they are children of an opposite-the devil. This is

only an oppusite element to good. Life would not be life if

you were not blessed with evil. Blessed, we say, for evil acta

upon you as a rollner; It makes the beautiful more beauti

ful; it forms the shadow, that you may appeciate the sum

beam. The Great Giver of every gift will do away with the

dement when you have no need of it. While men and

omen are in material life, they must be in constant mypert

with evil-it is necessary for their progress. Behold, it is a

highly ladder that leadeth to hoaven. So, then, every evil

mulfestation is also perfect, and progress is also marked

won that. Law is the great wheel that moves all life, and

ife is the wheel that moves all inw. Now, then, overy mani-

estation of evil is perfect; this can be readily proved by law

tunsmuch as it come from our fiel, who is law, it is noticed

Our God to not capable of giving forth an imperfection. By

auto more benutiful in the future.

youd it and still exist in his proper sphere, any more than yo

ours and you are mine."

eelf or his law,

norials can.

the monarch of the forest is permitted to hold perfect away iteen yours and some months. or guidance over the tree, it will continue to grow in wisdom Do you want to know how I looked? I was little over five

and in power; ses, in wisdom, for thore is wiedow in the fost, stooped a little, was protty thick, lastr rather dark enk-far mote then man can comprehend. Beheld, is con- brown, did n't have any whickers, eyes blue, and my comtimes to expand, whill it becomes beautiful to look upon, until plexion pretty ref. mun cries out, "Oh, how wonderful the power of field" But I nint been away from here much. I keep thine earns as

If mun, or the heast, or the winds, or the atmosphere peryou do. verteth that law, you get imperfection ; there is a want o I do n't feel very good-do n't know what is alread for me.

symmetry which the eye of man will dotest quickly. Bo There aint any light where I and a kind of a misty darkness, tith the human form. If the law of the nature is not per- Yes, teachers come round once in awhite; but what's the verted or disobesed, you belind perfection. And behold use of wanting to know anything?-the more you know, the she marks progress upob all. "Come forth," she cays to all more unhappy you are. I don't want to know anything, I her creations, and yet all her creations are perfect. We tell you. If I know what was going on in some other place I should be more unhappy than I am. Some of us are leav-

ing-get strange ideas, and all at ance they leave. I don't perfect in likelf. All solvit is perfect, for there is the want to leave and have to come tack. They were here after likeprinciple, and that is God; and enterly he is perfect. I come, but did n't used to keep our company much. God f come, but did n't used to keep our company much. Got' talking strange ideas I did n't care to know about, and then they loft. I would n't advise anybody to come here 'less' God is a God of progress; our God is a perfect being, and yet they 're 'bliged to. Most all of them here used to drink, and by virtue of his own law he must progress. He is constantly protty hard, too.

Somebody once came along here and undertook to tell moving ouward; and however rapid may be your flight in why I was here, and said something about clouding my spirit the intellectual sphere, you cannot reach him. Buill onby living while here. At any rate, they had a bit at my gotting ward, ouward, he as the Mighty Guide will over be before you, and yet by his nighty manifestations you may know drunk, and I told them It was my business, not theirs, and they left.

man, his greatest work. Behold, he hath planted in man I might as well come here and tell the people that I don's the divine, a portion of everything he bath made, and, therelike them, as to stay here thinking about it. Got down all I said-a righteous letter that 'll be to send. ore, mut is subject to the same law that governs in every

They told me I'd feel stronger when I left here. Buppose wanted to go to some place to frighten sensebody, could I do M? Some folks used to be frightened before they will do better. Good-by to you. Do n't forget my letter, will you?". to fiself. Each department of the law gives you a diffine is of just as much consequence as anybody's cise. Nov. 18.

+1

#### Charles M. Thorndike.

Surely a wise Being spoke it into existence. But what control It? The epirit, you say. And what is that? A higher manif A entrit who luft earth in the year 1633," desires to hold festation of that law. As you leave this state and stand as communion with his parents. His days on carth numbered en. The earth name of this spirit would have been Charles spirit, you are progressed; and as you pass on from sphere Nov. 10. sphere, you pass on in glory, nearing the great fountale M. Thorndike. head, as it were, but nover reaching it; for us fast as he

<u> </u>	
Written for the Danner of Light.	n in
LIFE'S WORK.	្រាត់ ស្រុក សមត្ថភាពមក្
BT PROP. J. EDWIN CHURCHILL.	
BI TRUP, J, EDWIR CHURCHTER.	「「「」」」」」 「」」 「」」 「」」 「」」 「」」 「」」
Ob, benulcous, charming theme,	na an tan ga <b>kte</b> National tan tang se
All full of joyous peace,	an an ann an
It is no fancy's dream,	
The spirit's bright release.	Sec. 6 Sec. 6
Light from the world above	
Comes streaming down to you,	
	nin pritani Nin ya 10 mata
	a cost of paral
With bands of use and duty:	Sale and states
Lot natura's vales resound With W	in the set
With songs of love and healty:	
Prepare a joyous authem,	
A charal rich and lavely	S. Andrewith
Then let your voices chant them	et,
To join with those above thue.	consult we
Live out thy highest thinking,	despised to be
	្រាប់ដែរតំ សូមសង្កង
Nor from thy duty shiluking	
When comes the trying hour.	Sum trues
Guard well thy lauer being,	1. 11. 16. Seless Farat
The real spirit man ; Prepare thy soul for seeing	As a low maintain
	the state of State
Go on; and live the right,	
In thought, in word, in deal :	(4) 17 DV 11 POL
Prepare thy inner sight 1943	1. 10 at 1 40 10
	մ հետ է հարաքեն հետանն
To compromend thy need, Bo all thy mind one know, Do what the spirits teach, In purity thou it grow,	the local distances of the second
Do what the spirits teach,	للمربع الروم ( المربع المربع المربع الروم ( المربع المربع
In purity thou 'll grow,	1.15 W 4522834
Toward other spheres to reach,	ના છેલ્લા તામુજાન
Live not for solf alone, the state to	- C2   - A <b>F, @ 4</b> 4 <b>[%</b>
For gain, for fame or glory, "F.	0.000000000000000000000000000000000000
Nor die till then art heary.	
Be what then canst so truly,	
the line is seens and the	Sec. Comple
To know and feel so surely,	1 fer (200 och <b>15</b> 7
Content bas no alloy.	n i servenin kara Nationalista
energy in the state of the stat	and the second a her
	1977 - 1997 - 1997 1977 - 1997 - 197 <b>9</b>
From bigot's bondage freeing,	and the second street
	1 10. 10. 10. 10

# uma to bim? o the one here I desire to commune.

The question we flad before us to da is this :---

have as little to do with the doctrine of Falalism as they can "They shalt not kill," says the voice of the Hely One. They ery pervoratop of law is perfect; if it is essential to man's

The Messenger.

Each measure in thisdepartment of the DANNER wo claim was spoken by the spirit whose mane it bears, through firs. J. H. GORANY, while in a stude called the Tronee State. They are not published an account of literary hard, but as tots of spirit communion to those friends to whom they are addressed.

energia de la companya de la company

 $\mathbf{G}$ 

We hope to show that spirits carry the characteristics of We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the errone-ous idea that they are more than yuara beings. We how have the public should know of the spirit world as its-should learn that there is ovil as well as good in it, and not expect that purity alone shall flow from spirits to mortals. We ask the reader to receive no decrime put forth by spirits, in these celumns, that does not compet with this Foasen. Each can speak of his own condition with truth, while he gives opinions morely, relative to things not ex-perionced.

Visitors Admitted.—Our sittings are free to any one who may desire to sitered. They are held at our office, No. 014 Brattle street, Busion, every Tuesday, Wedneeday, Thursday, Friday and Saturday afternoon, commencing at HALF-FAST zwo of lock; allor which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

## MESSAGES TO BE PUBLISHED.

The communications given by the following 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. 1764 4/ No. 1855. Tucsiday, Nov. 20.—"Was the fatural body of Christ Res-urrected?" Audrew J. Garltt, Boston: Irone; Joreminh Mason. Wednesday, Nos. 80.—"Bhall the Jows return to Jerusa-

Weinesday, Nov. 30.- "Bhall the Jawa return to Jerusa-lem ?" (Haunah Moore, Rozbury; Francis Stearns; Charley Robertson, Now York. "Thursday, Dec. 1.--" Are there animals in Spirit-Life?" Simoon Kilcon, Gaiveston; Altred Allen, Albany. Saturday, Dec. 3.--" When and how shull there be a new Meavon and a new Earth ?" William Osgood, Boston; Sarah Elizabeth Tilden, Boston; Patrick O'lifein, Boston; A Prayer, Tucaday, Dec. 0.--" is it right for men to buy and sell and hold in bondage their fellow-men?" Busiet M. Wilson, Bad-ramento, Cal.; Mary Ann Tilden, Boston. "Thursday, Dec. 9.--" What is sin, and how are we in mortal to avoid it?" Samuel H. Sponcer, Thomaston, Me.; Joseph

Thursday, Dec. 9.—" What is sin, and how are we in mortal to dveid it?" Samuel H. Sponcer, Themaston, Me.; Joseph Gardner; Lucy Smith; Francis II. Smith. Friday, Dec. 9.—" Are sphere in spirit-life localities ?" Biophen Carroll, Jewa; Lizzle Cordin, luchmond; A prayer, Saturday, Dec. 10.—Joy II. Fairchilds; Clark Mason, Roch-sater.

ester. Thursday, Dec. 15.—" Faith;" Thomas Bell, Doston; George James Harwich, London; Charlotte Maria Foster, Now York, Friday, Dec. 10.—"Is it possible for mortals to winderstand God?" William Pope, Baleon; Jack Seward, Now York; Ellen Brazer, Georgetown, D. C. Katurday, Dec. 17.—" What is the condition of the Drunk-ard after Doath?" Josh. Houston, Buston; To John Ferris, princes.

Turiday, Dec. 20.—"How are we to know when we serve Cody" To Kalegeahgehbow; Anne Marin Kusler, Buffalo;
 Cody" To Kalegeahgehbow; Anne Marin Kusler, Buffalo;
 George Walker, Duffalo; Jonny Wilson; Horace Atwood, Wedneeday, Dec. 21.—"Evil Spirits;" William Cooper;
 Prayer; Nathanloi Morton, Zhurzday, Dec. 23.—"Why are evil spirits permitted to"
 Communo?" Edward Perklus, East Boston; Louisa Herbert, to Batage Colton.

communo?" Edward Forkins, East Doston; Louise Herser to Batsoy Colton. Friday, Bec, 23...."What is the roligion of modern Spirit-ualism, and who can understand it?" Goorgo Williams, Tounton; Daniet, to John 8. Collins. Saturday, Dec, 24...."In not modern Spiritualism ancient witcheraft rovired and rovised?" Bilva Brown, Dostou; Cal-vin Woodard; John Barrow, Lowell; Sophy Lindsay, Broomo,

. C. Tuesday, Dec. 27.—" Had Jesus nithined the highest pos We state of perfection ?" William Harmard, New Bedford ;

Banuel Billings, Busterton ; Tannah Ektindu, New Bedolu; Banuel Billings, Buston; Hannah Ektings, Banger, Wedreeday, Dec. 23.... Is the apirts of man affected in any way, by death ?! John Loring, to Mary Elizabeth Loring; Mary Moore, to her zon John

spiritual standpoint, it not only assists him to rotain that

gift, but it draws to him other gifts, other lights, other

sources of liberty and life. When considered from a spiritual

standpoint, it is true-nothing can be more so. Every intel-

ligent atom dwelling in the universe of life, has a certain

place assigned it in the spirit-world, and it must eventually

fill that place or position. No matter how far it may wander from thence, such a position in spirit-life hath been assigned

it by its Creator, and so surely will it attain that position.

The doctrine of Fatalism, when considered materially,

makes man an unintelligent being; it deprives him of that

gift which you are to understand as God. It entirely sovers

your cannoction or relation to God. It deprives you of all

Divine Law, and casts you upon the ocean of life without a

Now, then, the inhabitants of this lower sphere should

guido. It denies your relation to your God.

#### Fatalism, "The doctrine of Fatalism—le it true or false ?" This is the question we have received for discussion to day. When considered from a material standpoint, we find it deprives man of that gift of free agency which is bestowed upon him by his Creator. But when considered from a

man in the natural is a more alom, incapable of controlling itself, why, we ask, did Jehovah give this guide? Why compose the spirit of two principles of life? Why draw the line between the two? Why tell man to understand himself and his God, and by so doing seek obedience to the law of his God ?

stion of that we shall call service

If the doctrine of Fataliam will do for mortals to live by. where is the need of subjection to God ? Why seek to live in accordance with your highest ideas of God and right? You are then more bubbles: you fleat upon the ocean of Time for a while; you have no guide, no perception of right and wrong. No; while man dwells in the natoral, the doctrine Is false to him as a material being-irue to him as a spiritual being.

Among all the Creations of the Creator, we flud a certain law guiding and directing all. But during the first state of Intellectual life, man, as we understand bim, is, to a certain extent, reaponsible for the acts of that life. Here are two highways; the light within teaches the individual that one is right and the other wrong. One will take him a long way from heaven, the other will take him directly to it. If that Individual will travel, willfully false to that light, on the high road to misory, he is pervorting the law of his naturo-else why does he receive punishment, if he sin not? Punishment Is the reward of sin. If you sin, you suffer in consequence. If the light tells you, so you can comprehend it fully, that one road is the right and the other is the wrong, and you choose the latter, then you pervert the law of your anturo.

And yet, notwithstanding mon is a free ogent, and flod has given him certain liberty, set Jehovah demands certain things of man, and of overy atom that he makes. These requiremonts it must apswer-if not to day. It must to-morrow-and that is perfect subjection to him. Bo, then, when considered in this light, man's free agency is obliterated ; but when coneldored from a material standpoint, it is true.

The Balalist might as well be a mero machine, moved by some unseen will, coverned by some mysterious power, he knows not what. This doctrine of Fatallam is a dangerous on's for mortals, but a beautiful one when once the spirit benomes diverted of the material casket.

We would advise our questioner to arouse from the lethargy that bath been creeping upon him ; to stand up before his God as an individual, rendering bimself perfect justice, and to his neighbor that which belongs to him, and rendering homage to God-or to that Principle within which teaches him right from wrong.

Now, if you sover the connection between the spirit and natural form, you place yourself in a more spiritual condition. But he who enters the spirit world by such dissoverment. stands in so near connection with the material, that one can hardly tell ho is not a mortal; and his suffering is oftlimes far more intense than morial man can conceive of. If he was right in doing as he did, why this suffering? I care not where you find suffering; there also you will find disobedience to some law of natural life which occasious it, or some sin which causes it,

Ho who believes in the doctrine of Fatalism is too ant to mass his own duty to another ; too apt to cast off that which belongs to him; too apt to say in the external, God will care for me whether I care for myself or no. Now, if he would prove his doctrine true or false, let him use a rager upon his threat, and see if his God will interpose; see if he will hold the con. nection between the spirit and form; see if he will trample upon the laws he hath made, to serve the sinner. No ; he caunot do it.

Now what would be sin to one individual, spiritually speaking, will not be to another. One consciontiously believes it is right for him to observe certain religious laws. That, then, is a law unto him, and if he does not obey it, he sins and suffers. Now, then, do not blame professing Christians because they do not come and stand upon a platform of your creeting. With the light they have gathered to themselves, they would tin against the law they have made for themselves, and they

vorid, all unclud for it, is at this very time standing before on, demanding his duo, and calling for it by order of the Divine Creater, the Divine Originator. So, then, the decree, "Thou shalt not kill," appeals in thun

ter tenes to all-to the State and Nation, and to that pertion

of humanity who are constantly sowing seeds of evil, that will surely spring up bearing fruit of murder to those who at of it.

Bee to it that you treepase not upon law, spiritual, moral, or natural. Render homage to the laws of man, so far as they armonize with the laws of fled. Jeboyah calls for the first fruits, the morning eacrifice—ye shalt not bow down to laws of men 11.<sup>25</sup>, harmonizo not with Hislaws. So stay thy hand, executioner, for thou art transgressing the laws of God. Rehold, your cry hath reached us, and we bid you see to ! that your soul bears no more black marks upon its surfacerield obedience to the inws of God, and how not to the idels of

aterial life. Then peace shall dwell with thee, and thy spirit find less to many; bright visions of the future shall greet thes at times-Now clouds of mysiory and blackness gather round thee

Then gather the sunbcams that come to thee, bldding the sk the question, "Is it right to sland where I now stand doing my Master's bidding as I stand to usher an nucleo spirit to another world, uncalled by its Greator?

You have asked for our views-you have them. Come forth, then, slave of the law of Evil. Berve it no lunger, but worship at the shrine of thy God's law, and the worship will Nov. 15. bo acceptable.

#### George Talbot.

I'm changed now, changed; I'm white, now. I've got a tother in Roston; I want to speak to her. My name was Icorge Talkot. I did most anything-worked all the time; as eighteen years old. I died up here; my mother lived then on Bouthas street-nine years ago. I didn't die at behold the spirit organism, you would pronounce that perbome. In the first place, I hart myself by a fall, then I took feet. Burely you would, if you understood the laws of God. to romiting blood, and I died in a little while. I was on 1 Now all haw is expande of being perverted, and thus it is

William Good.

Foar not; all is well with the lost one. You will very soon hear from him : he is not dead, nor asleep, as you in mortal may suppose,

Once again we will say we would tell you of his whereabouts if it were well to do to. WILLIAN GOOD. . Nov. 15.

#### What is Perfection ?. May we look for and find it on Earth ?"

Every genuine manifestation of law is a perfect manifestaion. It matters not what is its form, nor under what could tions it exists ; every genuine manifestation of law is perfect in liself.

Bo, then, we may look for it, and find it, also, upon earth, We need not wander in the spiritual opheres to find perfection. We have only to consult the attributes of our God which are but manifestations of law.

As we look abroad through palure's tast kingdom, we find bat law in this respect bath given us a great variety, and where her law has not been pervorted, there she hath given us must beautiful and perfect gifts. Look you through the floral kingdom-how beautiful, how perfect every leaf There is nothing wanting. Look at the bud-it is perfect, just as perfect in the beginning as in the end; just as perfect whon shedding its leaves upon the busom of its mothor earth, as when putting forth its leaves for the warm on to shine upon. Men and women of this sphere seem to have curious ideas of perfection. To be perfect in their esteem, these things should cease to progress. This is a

mistake, and should be done away with. Behold, the human being in infancy." If the law of nature bath not been perverted, there is a perfect manifostation of law; and could you be permitted to look at the internal and beam without a shadow? Think of it, ye morials, when a shadow passes before you, and the sun refuses to shine for a

The sindow shall not always be before you; but when your senses are such that you shall not be dependent upor materiality, you shall welcome the shedow as joyfully as the ענוטיאנוויו

How true | how true | Our God is perfect everywhere. Be worship him wherever you find him. If he has given you a erfect munifestation in your external world, oh, oharge him not with giving you an avil one, but praise him for what he is, and what he ever will be-a perfect God. Nov. 16.

#### George Washington,

You must n't take me, massa, for more than I 'so worthou may be chented. What am 1, massa? I 'speet I'se myself. My name was George Washington-massa Bowman's boy. I lived in Portsmouth, Virginny. No, etr, I'ne not elling you a lie. Yes, sir, I know blygers will lie. I know bout deso tings fore 1 come, massa.

I wants you to tell 'em I como. I was twolve years, most black yer bools, brush yer cont, light eigens, and do most invibled massa wants no to.

Massa Bowniau writes at home; he's cross semotimesot a sick foot. He kicked me over once; gets mad some times. It wasn't my foot; he kicked me over anco. was n't right black. Massa Bowman bave two alggers be side mo-Susy and Jee.

Will I take that letter? Yes, massa, I carry a good man etters. Niggers do n't have to work here; they 're span

I'd like to catch Bue here. Don't know, massa-'apec the 's older dan the moon. She got me cut up, sometimes I'll walt for her down here; I've been walting most two

Will I take that letter? Massa wont take it unless you de t op in good shapo-put seal on it. Nov, 10,

#### Nathaniel Hill.

Well, this is a strange place. My name used to be Na thaniel Bill; but I dop't know what it is now, for I am as wonderfully changed I may well ask for another name. I one bern in Thofford, Vt., but I proved from there when I was little. After moving from there, my folks came to that place a little out from here .-- Charlestown. I lived there w years, and my mother died, and that kind of broke un things. My father used to drink a good deal, and got a good leal brokon up. There were four children-Nancy, Mary and William, and mo. Then when I got-I guess I might have been nine years old, I went in Vermont Blate with an nels of mine-no matter, but I do n't want to see him, hear rem him, or know about him-always makes me mad to think of him. Well, I lived with him-almost died-and hen came to Boston and went to sea.

I wasn't started right-1 did a't got the right kind of shipping in this world-no, I didn't; but I am back here, and not for nothing, neither. I should like to have my folks know I can talk. I know I have got something to say. I and a little monoy when I dled, and I can tell my folks when o go to get it; and if he do n't give up the identical money. e will some that's just as good.

I want to got out of the world, and they told me I could come here. But they told me I must not speak too bard about one person. I wish I had n't promised, for I have n't forget the beating he gave me in the barn. That was what

ent me away. You can't dio if you want to, and ha'll see the time ho'l want to die and can't; and he'll con the time he'll wish he had n't seen me. It will do no good praying; he may prav

이는 것이 같이 있는 것이 없는 것이 없다.

till he gets here, and pray till he is here, and twon't de him any good; ho'll have it to go through, any way. I've seen -well, no matter.

「キャンガン」に見るまで: And when the hour comes sadly, And parting friends are weeping, Look up, look up to gladly -7" 14ABA 3 In heaven's bright transures keeping, Acres

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An hour of sweet rounion, A house with hands not made. 🖉 From whence in awaet communion ; 11. A. A. MAN A. Oansi come a spirit-shado. 1.6 200.04

Por in that land of boauty. Where fragrant flowers bloom, There's all of love and duty-No sorrowing, andness, gloom. When our life's span is ended,

And we look far nway, And every thought expended Of this dull world of clay l

We have a sure foundation To know that wo're not "dead," But "live" on through "creation," Part of the "Fountain ficad." Dec. 16th, 1859.

CORRESPONDENCE.

A. U. HOUSE, PARSUMPRIC, VT.-I have taken the BANNER OF Liour for six months, and find that it really meets a want I an find in no other paper. I am a Spluitualist only in thought. I never beard a Spirituallet fecture-I never with cessed a manifestation-I have preached even against modrn Buiritualism, and was so bigated at one time as to refuse to hear Miss Sprague. I have always been considered liberal, and I think I am so. I am a poor, so-called, evangelical dergyman; but believe truth is to be gathered from all OUTCES.

EDWARD M. PALNER, FIVE CORNERS, N. Y.-I CANNOL do lthout the BANNEE, for it is one of the two comforts of my life. The other comfort is the sweet and heavenly music on our metodeon, produced by the spirits through the medium-ship of my daughter. I cannot tell you what a blessing these be two comforts are to my soul.

Mas. A. P. Tuoxreon-Since October I have delivered in . Raleigh, N. O., twenty seven loctures to large and attentive concregations, that plways expressed a wish to hear more on the subject of Spiritualism. During my stay there, which was up to the 18th of December, much interest was manifeated by large numbers, to hear from the "dear departed." It was hard to leave these dear friends. Rev. J. P. Norill is. liberal and generous to Spiritualists. I was received at his tones, and remained there while in the place, and was treated with every kinduces.

> LEVI KINKE, FIBHERVILLE, Cr.-I bave road with thrilling derest, thus far, the etery of "BEBTHA LEE;" and wish to know if it is to be published in any other form; if so, when and where? I should very much like a copy in book-form, and have heard others caures the same wish.

[We shall not print the story in book-form at present; but. o can supply these who desire with the back numbers of the

Lamarlino says of Mary Stuart ; "All that was not love in. ter soul was poetry; hor verses possess a Greek softness combined with a quaint simplicity; they are written with lears, and oven-offier the lapse of so many years retain something of the warmth of hor sight."

An Oncas Dell.-Bella Bason, a young woman of cousiderable notoriety in St. Louis, and weighing upwards of three him praying on his knees, when helf an hour before he was hundred pounds, was fined in one of the courts of that only net wook for being drunk.

# DANNER IN which it appeared.]

#### BANNER LIGHT. OF

#### [Reported for the Danner of Light.] MRS. SPENCE AT ORDWAY HALL, Bunday, Deo. 24th, 1059.

#### AVTERNOOM,

day, Dec. 24th, were conducted by Mrs. Amanda M. Spance. Her subject, in the afternoon, was Prayer,

The lecturer began by slluding to the practice of prayer, all the benefits which man desires, he implores a superior being. But these prayers have been found to be in vain. The answers to those politions have not come to the devotes. What is prayor? It is said to be the desire of the heart. of life? It signifies, when used in a figurative sense, the life, or our affection, which is our life. Man has learned that he must pray physically. When he desires that the hungry shall be fed, he must give them, binnelf, the bread

they want. If he wants bread, it is the desire of the life; conscouently, ho must go out and sow the seed, and gather the harvest into his garners. The desire produces action, prayer has been taught, it is a burden; yet everybedy feel a disposition to abolish everything pertaining to the ology, prayer-Diblo-overything. This is right. These things lead the mind into error, and defeat spiritual progress. Having removed these chains, you turn around and work up these very chains into new forms for use and banefit. Much abused as prayer has been, it is right, and its

mode is right. Hon, having been taught to pray, suppose that of course there must be something to pray to-a God. The Protestant | certain laws of custom and of enactment, which, to us, are sneers at the Romanist for praying to saints. But children intelerable. We are taxed for war, for government, for must play with toys before they can use tools. These forms are fitled to the juvenile condition of the human mind. The up, by theology, in total depravity. We are told that the missionary exherts the heathen not to worship his idels, but culture of humanity is hopoless. But the horticulturist to turn to the true and living and invisible God. But, so far as changes the crab-apple into a refined and beautiful froit, the response to prayer goes, we might as well pray to a stick The angel world has the same power to change us. It is the of wood as to God. For who knows that God has a phrenological head, to address? Yet prayers are always addressed to a phrenological head. When we commence our proyers shoulder-braces they sell in the shops, tend, indeed, to keep by the praise of the goodness and morey of God, that is to us up in the present, but render us incapable of true inde stimulato his bonevolence and approbativeness. Then, to pendence and strength. It is the business of spirits so to intell him that he can gut us down to the ground is to stimulate his self-esteem, to make him think he is better than anybody elso. In order to know a man's idea of God, it is of the world. Many will be alarmed at such independence; only neverary to hour his prayor; and an artist can draw but it is because we are speaking and noting from a different a ploture of our God, from heating our prayer. Suppose there were a God, and he answered all the prayers uttered; we, as parents, look upon their juvenile condition, and strive what would be the consenuence? But since this custom of prayer exists, it is right, because it does exist. It is just as cannot be slopped, or provenied from renovaling humanity. , we are in irouble, at once there is a disposition to pray to of the past have brought us, in our social relations, to me Ord to got us out of it. What, then, is prayer, and why negamy, and into logalized libertiulem. A higher standard "should people pray? Religious people say that Spiritualists pray to spirits. Well, that is a litule more rational. Do not legal, instead of spiritual. We have to become individual children pray to parents? The term prayer come from olden times; and it has come to us with an altered, and couse quently fulse, idea attached to it. The same accountion as is made against Spiritualists, that they do not pray, was brought against the early apo, ties of Christianity, because they did not make long prayers and practice the Jowish forms. The lecturor had been urged to open her meetings with proyer. She could not do It without being a hypocrite, and a hypocrite she could not be. Pray with all your might, but all the The words of what is called the Lord's prayer, have nothing inconsistent in them. "Shul is thy door, and pray in secret," means to shut out all outward things, and not oven to open the lies, but to let the soul years for life and liberty. For prayer is only the language of the heart, and it is as well to be dono for us, pray to a flower as to God. As for horself, the locturer would rather pray to a Hly than to the Mesale God, who is addressed the helploseness and dependence of an undercloped state. It simillos that wo are not in ourselves powerful and independ out, but appeal to something to make us independent Prayer renovates us. It is the great renovator. .

Ladies and themselves very much annoyed by the little troubles of their dully cares. These abhoyances are over thing to be able to recall the rash words he used. But he

providence, and his friend, to whom he relates his expetience, and who has bimself had no such experiences, supposes the first person is superstitious, and treats the whole idea as vagary and nonsense. Learn the bistory of the mediums of the United States,

and what do no hear? We hear famontations uttered forth The Befeltualist services at Ordway Hall, Boston, on Bun- by spirits who, when on carth, called themselves Obristisus: "Ob, I am in darkness! Can's you do something to help mo out!" What is this dark ness? When Jebus was preaching his doctrines, he was said to be preaching to spirits in as it has always existed, and now exists, in the world. For prison. These are spirits in prison, whose complaints of darknoss we hear in these communications,

Mrs. Spence digressed, at some length, to remark upon the cowardion with which many believers in solvitual intercourse shun the edium attaching to the name of Spiritualists, and What is the heart? It is an organ supposed to be the seat exherted them to be more true to themselves and to their belief; saying that, in the early days of Christianity, to be a Ubristian exposed the prosclyto to far more opposition and ridicule than is now cast upon the followers of the now light,

What is the mission of spirits? What is the object of having guardiane? Guardians are to protect the infantile nature. We are invenile, spiritually, and hence the need of and the action brings the supply. By the same principle, he guardian care. This guardianship is not an institution medosires spiritually; and, in some manner, he is supplied. As chanically provided, but provided in the great economy of the universe. We need these trials which come to us in prays. Prayer is natural, and therefore none can avoid its daily life. The oak needs to wrestle with the wind, that the practice. True, many sourh the forms of prayer. Many roots may have room to move and grow. All the elements agitate, in order to produce growth. This is the meaning of the parable of the losven. Humanity must be agitated, made over, and refined, thus making the soul of immortal and divine quality. Spirits, then, are soul cultivators to humanily. Now, the agriculturist has to study botany, and the science of agriculture, in order properly to develop the fults

which he would raise with skill. Just so the nagel-world learns what to do for us. Society blads us together under churches. And the solace for all these wrongs is summed business of spirits to watch us, to guard us, to move us about, to make us leave off the supporters, which, like the pregnate our minds with truth that we shall agonize, that we shall be moved and agliated, and grow out of the oustoms standpoint than theirs. They are in the juvenile state: but for their agitation and growth. This great spiritual power well as if there were a God, and he did answer prayer. When The human family must have a higher standard. The ideas of morals will lead us to true virtue. Marriage has been fzed, and to come out of all custom and come into truth This has no reference to any action against our laws, for, were we all unmarried to-night, we should marry just as badly to-morrow morning. The angel-world is going, not to inter fore, particularly, with our marriago relations, but to individualize us, to enlighten our souls. The question of marringe very much agilated the Christians, in the days of the apostles. In these days, many people seem to suppose Spiritualism comes to unmarry us all. But we need supporters; while analyze what prayer is, and you will seen come out of let us have them. When we are grown up to true individual the sphore in which you will find it true to yourself to pray. Ism, we realize the onences of the sexes, and shall find that Let the bud be a bud, the flower a flower, the fruit a fruit, mais and female are alike, utill the soul flude its mate, whether in this world or the next. Our laws are right, for every man that is under the laws needs them,

Be baptized, said the speaker, in the living truth, and wash away all corruption. Baptism is the symbol of what must

Now, these spirits called cultivators have assigned to them the mission of doing this for humanity. They do this beas the source of all the evils of the world. Prayer signifies cause, they love to do it. Spirits, in the language of their communications, always imply that they are under a higher authority. There are two grand classes of human life in the spirit-life. There is one occupying the position in spirit-life. which by Jesus was called Juradise. There is another, com

posed of those who have come forth and have become law unto themselves who constitute the angel-world. Among come again and again and again, but their repetition finally the first of these classes are found the workers. To realize accumulates discordant feelings to the individual. Endness the state of things in spirit-life, we must imagine ourselves is produced. The woman takes "a good cry," and all is iransforrer to it just as wo are, only without the necessity of cured. For this is a mode of giving vent to discordant feel- food and other physical wants, and in a place where this lugs. Men, in the same manner, become annoyed in their position, and wealth are of no avail. These spirits are not daily business by petty cares. By and by, a servant, wife, gross, only they are not grown to the highest plane of spiritchild-it may be, an inanimate thing-touches the match to ual development. These are the workers. They work upon this combustible matter, and it is poured forth like red-hot the natural and true plan. They see you must be elevated ; lava. When the burst of passion is over, he would give any- they see under what circumstances you must be placed, in order that your interior uniors may be renovated. Now, here are persons all over the land, who want some mulated. After this working out of passion, we are in a one to love, and to be loved by-the want of sympathy. You heavenly state of mind. All is beautiful, and we are wholly may beled by a spirit to that person for whom your spirit kind. Now, here is the beauty of prayer. Prayer, in these longs. Suppose, for instance, such a person reside in Provi-Hulo dally cares, keeps the soul active, and thus keeps us dones. Now, you say, "What would the world think, iff should free from those petty devils of discord which perpetually go to Providence to meet that person-a stranger to me, and, annoy our hearts. The demand for strength causes us to perhaps, of the other sex ?" The spirits see that you will receive it at once. For every want has it supply, and in the make these evictions, and they tell you there is a person sick aystom of vature there is a great cloment of life, which is there, whem you should visit. You go there, and there find one, of no matter what sex, and there find a perfect sympathy words, however, has no virtue in it. It is then but a thing. Thus they lead you about; they feel your wants, and, by the Interchange of feeling, they bring you up higher. Because of such things, Spiritualists are accused of violating the customs pollher case hear us; the prayer, equally in both, bursts in and laws of society for coarse outs. But they have left them only because, themselves pure in intention, they think of no harm where they mean none. The person who is influenced all the discord from their souls; by their agitation they have by a low spirit, is so influenced because he needs it. If he has virtue, he will resist that influence, and gains by the realstance. If he has it not, he will be taught, by it, hib own towness. Ho will thus he taught the need of reportion. This renovation we should seek by prayer-that is, by the desire of the heart. This regeneration can take place; and the little davils of discord ennuet onter the heart. It is no the destrine of regeneration is as true new, as when it was preached eighteen hundred years ago. Thus mankind bocomes individualized. This is the plane to which freedom is

tion, is destined to make a great work. If the world is not too bichead, 26th. Appliestions for the Spring should be sent in obtain to feel its power. It almaa deadly blow at much that as early as possible. Address has 810, Lowell, Mass. is faise, in Belence and Philosophy-not so much by attaching | trot as by unfolding Trath.

I am soon to publich a small work on "Berefula and the Uses of the Electro-Magnetic Olidie," &c., being simply a Monual of Treatmont for the System, which I am now unfolding. Mfr. If, and myself do hope soon to establish a House for Ours, somewhere, where I can have the advantage of her rich and ripe experience, and selentific knowlflee in nerfecting and multing into treatical operation the Medical Laws which are revealed to me,

I trust, goutlemen, that you will give this an early interton for the reatons I have named. Mrs. Hall has nothing o do at present with the business relations in which I am With sincere regard, yours truly, ngaged. Frovidence, Jan. 1, 1860. VALNCES II. GREEN.

## Letter from Mr. Ruggles,

DEAR BANNER-I admire the spirit and teachings of Dr Child. Will you allow me, through your paper, the priviege of asking him a few questions, not for the purpose of rgumentation, but solely for truth?

In your lecture at Norwlob you speak of "Christian affection," and refer to Christ as possessing that "spiritual lovo" accessive to pure "soul affinities," and instance his affinity with angels after being tempted by the devil. But was Christ, in his conversation with the dovil, so very "passive" under his teaching and extremely liberal offers, as you seem to represent such a loving soul should be? Did not Christ nualfost some of the opposition you speak of as being opposed to this lovo? Did he not resist, at every step, the idvancement of the davil in these three successive temptations? Did he manifest the mother's love for her darling infont, when he said. "Get thes hence, Salan ?" What true mother would drive her child from her bosom ? Again; what are we to understand by "Christian affection?" Isl the affliction manifested by Christ, when he cays, "Scribes Pharisces, hypocrites," "blind guides," "fools and blind," children of hell," "whited sepulchres," "serponts, genera tion of vipers?" or that manifested in driving the moneychangers from the temple? Will you point me to a single individual soul that has ever attained that spiritual love you speak of? Is it possible to do so in this earthly animal ephere, where

#### "Passions are the elements of life?"

Is it not manifestly true that such mon as Garrison and Parker, laboring as they do for olliers, poisess a "more perfect development of love's government" than do these who sit passively by, waiting for God to accomplish the work? Is not spiritual progression the reward for such unselfish evotion to suffering humanity? L. L. RUGGLES, Toledo, O., Dec. 16th, 1859.

#### DR CHILD'S REPLY.

My DEAR SIN-I like the spirit of your very sensible letter but I doubt my ability to give you satisfactory answers. have no light to throw upon the teachings of Christ by way of "experition." I know that I have yet in my spiritual gam monts tinges of past religious teachings. When these pasanges were written to which you refer, I felt these questions you now ask. And I cannot harmoulze the truths of the present with those of the past without the aid of that great truth which harmonizes all the existing differences of opinion, viz., every manifestation of life is the lawful effect of the existing condition that produces it.

Obrist was passive, or the devil could not have tempted him. He was pure, or angels could not have talked with him. The opposition he manifested might have been necessary for the darkness of the age in which he lived. It is ecessary in a low degree of human growth to say, "Ost theo hence, Satan." For the bonefit of others Christ said this, not for himself. Obrist was a friend of the whole human family-of harlots, courtozane, publicane, and sinners-and all the company of hell-for he said, "Como unte me

all ye that labor and are heavy laden, and I will give you

i protone or sacred history; and more like the reality of

This power of love is so nearly allied to entrius

Mess floran M. Jourson, trance speaker, may be addressed

Mits HCTAN H. Jonkson, tranes specker, may be sufficient at Chicken street, Droking, N. Y.
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 WILLIAM E. Rice, 142 Harrison Avonuo, Boston.
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#### MRS. B. K. LITTLE

HAS POSTFONED GOING SOUTH THIS WINTER, aw-ing to the carnest solicitatons of her numerous friends and pairons. Mrs. L. will continue to occupy the same rooms-35 Beach street. Hours-from 6 to 12 A. M. 2406, not sto bench street. Hours-from b to 12 A. H., 240 6, and 8 to 10 P. M. Tarms, por hour, for one or two porsons, \$1.00; chairvoyant examinations, \$1.00; examinations by hafr, \$1.00. ť Dec. 24.

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and all the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said mediant of hell the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for he said, "Come under mediant of the company of hell-for her said, "Come under mediant of the company of hell-for her said, "Come under mediant of the company of hell-for her said "Company of hell-for her said, "Come under mediant of the company of hell-for her said, "Company of hell-for her said "Company of hell-for her said, "Company of hell-for her said "Company of hell-for her said, "Company of hell-for her said, "Company of hell-for her said the said thell the said the said the said the said the said the said the s

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 A fow testimonate solv can be here given : see circular for more, and it will be impossible for you to doubt.
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 GEFTERMEN - Your note of the If inst., has been received, saying that you had heard that 1 had been benefiled by the use or Wood's Hair Restorative, and requesting my certification of the If it lad no objection to give it.
 I award it to you cheerinily, because 1 think it due. My mg is about 50 years; the color of my head to loss its sensible to cort. Bonn five or six years shoo it began to term gray, and the actif it had no while the fulling of the top distribution of the last if them, by hair failing off the top of my head and the crown of my head to loss its sensibility and duadroif to form upon it. Each of these distributions of our hybraid dual for my head and the terming and about four months since a fourth was added to them, by hair failing off the top of my head and the terming to arrest the failing off the top of my head and the terming to arrest the failing off the top of my head and the terming to arrest the bailing off arrest only into any into a strength and color they wood's Hair feeling the top the sent from the sent from the sent from the sent form the cold for my head, wery much to the graviting commend all invested to form on my head, very much to the the many obligations I owe to her sex. T strongly recommend all invested to form on my head, very much to the graviting commend all invested works where the the many stranger and was induced to try it.
 For this among the many obligations I owe to her sex. T strongly recommend all nucleands whe value the administion of their wives, to profit by my essengible. Just 1 and long rate works my form the aready and theactiffered refe

thus gives off the elements of discord which he had accu-Instantaneously received as we demand it. Prayer without of forms and sounds; the great megnet within us does not call for supply; consequently no supply comes. The gods in the air; but, in the first instance, the desire draws that for which it calls. Through this process, many have drawn out been brought down into a susceptible state, have at once become subject to another will, and thus have imagined that they have experienced a chapge of heart. There is no supernaturalism in the answer to prayer against these little annoyances. The soul, by its strong desire, becomes positive; and credit to us to be good, when we have no temptations to Subt. Man is surrounded by Irlais and temptations and adversity, and yet if true to the higher elements of his nature; bringing ut. bo is truly on the path to the highest spiritual clovation,

EVENING,

In the ovening: Mrs. Spence continued her discourse, in a losturo upon the Mission of Spirits, or Special Providences. All who have been conversant with spirits are aware that they have had a universal motto; and that is Individualityurging upon all with whom they have had to do, to become individualized; and not only has this been urged upon man by spirits, but it is the promoting of his own nature to rise up above all authorities, and become an authority to himself. This was the course of Jesus of Nazareth. He came forth from Judaiam, and made himself free.

This maxim secons to be almost impossible to practice. mind may recognize a truth, and yet the individual may not be able to put in practice the idea, the soundness of which he himself perceives. This does not, indeed, lessen the truth of the idea. A great mind has told us, that a truth, let down from Beaven into Hell, becomes a lie. The speaker might wher some trathe which, to some minds, might seem to be falsohood. Bhe would after the truth, and if it was wrong to any, the fault was not in the truth.

There is an experience outside of Spiritualists and Spirit doctrine of these providential agencies, suppose that Sphilualista repudiate them. This is not so. We receive them but assign to them a divine origin.

Humanity has been led by a Providential hand. These providences have been supposed to come in answer to prover have saved us from violent deaths, or from starvation, and have aided us in our business affairs. These statements have produced skeptlelam in the minds of many; for these guardians are, often, utter strangers to us, and this is no

skeptics say, the way of the world; why should not our intimate departed friends come, as our guardians, instead of these? This reasoning is correct, from its premises: but the premises are wrong. . The objectors do not know that all troths and al influences cannot come through the sam medium, and that, consequently, our friends in the sphitland, whom we know when on earth, may not be fitted to act for us the part of guardians. The same mistake is very often made in regard to apiritual mediums, in the earthly

The meaker added to her discourse a sketch of her own erreflence as a medium-the first revelation to her of the miths of snirit-intercourse-her recention of it-the loss of her child, which induced her to refuse over again to receive the ministrations of the spirits, who, she believed, had robbed her of her offspring-the sudden peace with which her mind was filled-the message that she must go forth as a public speaker on Spiritualisme-the apparently insuperable objections to such a plan-the providences, as religiouists would call them, by which a friend was placed in such a situation as to be able to take the charge of her children for her-the message of the spirits, which sent to her nuother medium. for

what purpose he know not, and directed him to fornish her with the means which had been wanting to the opening of her career as a public teacher-the reluctance with which she left her family and went to Chicinnall, as directed by the spirits-the third spiritual measure, directing a friend to wajt at the hotel to which her heavenly guides had directed her, for what purpose, he, too, knew not-her journey to Cleveland-her experiences at the Convention where she began her career as a speaker-her recention, upon her return to Cleveland, of letters informing her that her hus-

hand, in consequence of her continued absence, and from unlish, called Special Providences. Those who receive the other causes, had broken up house-keeping-her grief at being thus estranged from domestic ties-the imputations cast upon her character by the cnemles of Spiritualism-the st-

tempt of the religionists to "convert" her to orthodoxy, they saying that if such a woman would turn her talents to the Lord, she would convert nations, regarding her, as she said We find the solution to the phenomena, without a Special as the chief of sinners, the chief among ten thousand, but not Providence, and therefore are condemned as heretics. All one attogether lovely-how the world became her home, and who are famillar with spiritual manifestations, know they all mankind her brethren-and of the spiritual experiences have been told that they have guardians, and often not one through which she had been led into the higher life, and the gaardian slove, but many. These guardians tell us they trust with which she proceeded in her mission, under the care, as the fully believed, of the bigh and pure intelligence

of the angel-world.

#### A Note from Mrs. Green,

MESSES. EDITORS-There is a misapprehension in regard to the particular relations between Mrs. R. J. Hall, M. D. ind myself, caused by an expression in Mr. Chase's letter in the paper of last week. It is inferred that Mrs. If, has some connection with the business department, which seems to infringe on the rights of these who are interested in its mercantile relations. I trust that you will permit me to allay this unpleasant feeling, by a word of explanation. I have also another reason for writing. It has got abroad, in some sphere. One person is cared of discase by one med um, and way, that Mrs. Hall's book, "Attraction the Bundamenta sends his or her friend to the same individual, and the friend frinciple of the Universe," belongs is not. It is by na means is not cared. So, one is relieved of disease by some special so. The able and original work, of which I have seen a per-

ever done. affinity spoken of in the lectare you refer to, that it cannot be separated from ft.

Mr. Garrison is good, and Mr. Parker is good; they are bright and shining lights. Every man and every woman is good, each and every one is doing the work of life legitimatey, procisely as God has ordained. A. B. CRILD.

#### MOVEMENTS OF LEUTURERS.

Two lines, under this head, will be inserted free of charge. All over two lines must be paid for at this calo of size cents er line for each insertion wanted.

MRS. AMANDA M. Brence will lecture in roxboro", S Sundays of Jan.—Franklin, Jan. 17, 18, 19. Sheldonville, Jan. 24, 25, 20.—Providence, 4 Sundays of Feb. Norwich, 4 Sundays of March.—Putnam, March 6, 7, 8. Willmantic, 2 Sundays of April.—Deston, 3 Suddays of April. Philaira, 4 Sundays of May. Address, the above places, or Station A. New York City.

WAREEN CITASE lectures January 15th, and 22d, in Dodworth's Academy, New York; Jan. 20th, Newark, N, J.; four Sundays of Feb. in Philadelphia, Address for Janu-; four Sundays of Feb. in Philadelphia. Address for Janu y at our office, 143 Fulton street, New York.

Miss EMMA HARDINGS in January and Pohraary, speaks o Menghis and Cincinnati, and in March in Philadelphia and the East. Postolles uddress generally 8 Fourth Avenue, for York City,

"Seek and ye shall find." **PERSONS** who believe that girlt communion and its men-tal developments can aid them in the difficulties of life, can have my services in their behalt. For my time and ef-fort in writing cut a full examination of a person from their hair, or handwriting, I am compelled to charge \$3,00; for attention to a single subject, or question, \$1,00. Office No. 7 Davis street, Bostou, on Saturdays, from 9 to 4 o'clock. Full oral examination at the office, \$1,00. Nov. 19. 11 JOHN MATHEW, M. D., from the inliddle of January to March even address, at. C. arom the minine of January to March ist, will labor in Indiana, and from thence, to April Soth, in Illinols, and the eastern part of lowa. Letters from tho three last named States may be directed, if before the end of the year, to the care of S. Bretherton, Pontlac, Mich.

F. L. WADSWORTH Speaks Jan. 15th, in Blurgis, Mich ; 22d, in Adrian. Ho can be addressed as above.

Dn. P. B. RANDOLTI'S address, Illi further notice, will be Boston, caro of Bauner of Light. Enclose stamp for return ellor.

Mas. CHARLOTTE M. TUTTLE's address will be at West Win-ted, CL, during the whiter.

Mass Elizabern Low, trancosposkor, of Leon, Caltaraugus (a., New York, lectures at Ellington and Rugg's Corners, Caltaraugus Co., N. Y.,) crety fourth Sabbath. She will uswer calls to lecture in Chautangue and Caltaraugus Coun-

LINDLEY M. ANDREWS, superior lecturer, will visit flio outh and West this fail and winter. Address him, ofther at fellow Springs, Ohio, or at Mendota, Ill.

VEGETABLE FOWDERS. THIS MEDICINE has been proved to us the best remedy in use for the relief of persons suffering from HEMORY. HAGES. It speedly arrests SPITTING OF LOOD, whether from the Lungs, Biomach, etc. It has bever fulled to referee. MRS. MARY MACOMBER, Carpenter street, Grant. Mill, care of Z. R. Macomber, Providence, R. I. She will speak at Ply-mouth, April 15th, 22d, and 29th. Mrs. Macomber contemlates visiting California in the Spring.

Leo Mittler will namer calls to lecture in any part of ew England, on "The facts and Philosophy of Spiritual-mt." Address, Hartford, Canu. 10-1019

from the Lunge, Biomach, etc. It has bever failed to refere, and to cure when seasonally applied, in all Throat and Lung Diseases, such as BIONCHITH, GROUP, ASTIIMA, PITHI-SIS, etc. Taken as a snoff, it has cured GATARRH, OPH-THALMIA, POLYPUS, etc., It is equally cortain in the cure of DIARRHGA, DYSENTERY, and all Bowel Diseases of Hile class. It has been successfully used in cases of DROF-SY and DYSFFERSA. If limitly taken, it is sure to make PARTORITION easy, and provent PLOODING. It rectifies all excessive Mentruation. These Funders are equally efficacions in external applica-tions. They should be BLEEDING of Wounds caused by Irnises, Cuts, etc., and some load them. They have bealed Gamerenous BOHES, ULCERS, and some of the worst cases of WHITE SWELLING and NECROSIE. J. H. RANDALL Intends to travel through the central and western part of New York, during the months of January and February, 1800, and will answer culls to becture, to the friends of truth, during those months, through that section. Address Northfield, Mass. Al-Gp<sup>0</sup>

Audress Northfield, Atass. Mus. II. M. MILIER is to lecture at Goneva, O., Jan. 18th; Connoaut. O., 21st, 22d and 23d; Girard, Pa., 24th to 20th. Mus. E. D. Bixors, trance speaker, will answer calls to lecture, after the mouth of January, through Conn. and Mass. Until that time sho is engaged West. Address her at bristol, Conn.

Mas. R. H. Boar will give lectures on every thing pertain ing to Bidritual and Practical life, Religion and Metaphysics, under the influence of spirits. Address the above at No. 2 Columbia street, Boston, Masa. 3m Dec. 3, Miss A. W. Srnaguz will speak at Chicinnall, second and third Sundays in January; at Terro Hauta, Ind., Jourth and Alth Sundays; and at Chicago through February.

II. P. FAIDFIELD will speak in Portland, Mo., the second not in Williamutle, Conn., the two lust Bundays in January; ourth Sunday in February at Bridgeport, Conn.

MRS. A. P. THORPSON, tranco speaker on Bible subjects, erbory, YL

J. H. CORRIER, Lawrence, Mass. Mr. C. will speak, Sun-bay, Jan. 15th, at Concord, N. H.

N. FRANK WRITE Will lecture in Taunton, Mass., Jan. 15th,

MRS. FRANCES HOND, care of Mrs. Thomas O. Love, Box 2213, Huffalo, N. Y.

141 rudstall Sireet, Acto Fort, United Agents for the A. B. WHITING may be addressed at Brooklyp, Mich., till further notice. Max'J. W. CURRIER will lecture in Modus, Conn., evenings led facilities for packing and forwarding everything in their of the 10th and 18th; in Chicopeo, 15th 22d and 29th; in 'line to all parts of the Union, with the utmost promptitude and Futnam, CL, Fob. 5th; in Forboro', 12th and 18th; in Mar- dispatch. Orders solicited.

W. H. NUTTER, HEALING MEDIUM THE SICK ARE REALED BY THE LAYING ON OF hands at 105 Pleasaut street, Boston. Terms moderate. Dec. 17.\* tf

Slamaston, Ala., July 20th, 1850. To PROP. O. J. Wood ; Dear Sir-Your "Hair Restorative" as done my hair so much good since I commenced the use I it, that I wish to make known to the PUBLIO of its effects of it, that I wish to make known to the PUBLIO of its effects on the halv, which are great. A man or woman may be nearly deprived of hair, and by a resort to your " Hair Re-stornilye," the hair will return more beautiful than ever; at least this is my superferice. Believe it all Yours truly, WM. H. KENEDY. P. B.--You can publish the above if you like. By publish-ing in our Southern papers, you will get more patronage South. I see several of your certificates in the Mobile Mer-wer of the paper of the paper of the Mer-

W. H. K. cury, a strong Bouthern paper.

cury, a strong Southern japer. WOD'S HAIR RESTORATIVE. PROFESSOR O. J. WOOU: Don' Bir-Having had the misfor-tano to lose the best for itse of my har, from the effects of the yollow fever, in New Orleans in 1851, 1 was induced to make a trial of your preparation, and found it to answer as the vory thing needed. My hair is now thick and glosse, and no words can express my obligations to you in giving to the afflicted such a treasure. FINLEY JOHNSON.

afflicted such a treasure. FINLEY JOHNSON. The Restorative is put up in bottles of three sizes, viz: large, medium, and small; the small holds 1.2 s pint, and re-tails for one dollar per bottle; the medium holds at least twenty per cent, more in proportion than the small, and retails for two dollars per bottle; the large holds a quart, 40 per cent, more in proportion, and retails for \$3. O, J. WOOD & CO., Proprietors, 444 Dreadway, New York, and 114 Market street, St. Louis, Mo.

And sold by all good Druggists and Fancy Goods Dealers. Dec. 3. cowin

CIRCLES FOR SPIRITUAL INVESTIGATION,

TRALES FOR SPIRITURE INVESTIGATION, At Metropolitan Hall, 93 and 95 Sixth Avenue, New York, MISS A. F. PEAHE, TRANCE Speaking, Perchaincitic, and Italiag Medium, holds scances every day from 1 till 5 r. M., and orenings through the week. Also, trance speaking every Sunday at 3 r. M. tf Dec. 31.

3 r. st. Dec, 31. M. RS. METTLER'S CELEBRATED GLAIRVOYANT MED-TH IGINES. - Restorative By rung quarts \$200, plutes \$1,00; Pulmonaria \$1,00 per buttle; Neutralizing Mixturo, 50 cits; Dysentery Cortilal, 50 cits; Elixir for Cholera, 50 cits; Lini-ment, \$1,00; Healing Oltituent, 25 cits. Wor solo by B. T MUNSON, Agent, 143 Fulton street, New York, 11 Dec, 24.

DR. E. ACKEB. DR. E. ACKEB. FALING MEDIUM, lato of lougekeepsic, N. Y., has op-ebed rooms for professional consultation and treatment at 157 Grand street, New York, where he will be happy to ro-erive patients and treat disease, especially consumption and all kindred complaints, with certain current appedy relief. Thousands throughout the country are afficied with disease, and would give hait their fortunes to get well. To such wo say, come and get healed.

A GENTS WANTED throughout the State of New York, A GENTS WANTED throughout the State of New York, In cantras for REUPATH'S LIFE OF JOHN BROWN. Circulars will he sent on application. Price \$1.00, sent by unit. Porena wibbing to aniserible for this work can do so by sending in their names to S. T. MUNSUN, Sole Agent for "atilizhers for City, County and State of New York. Dec. 24. 4 Dec. 24.

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MISS JULIA E. LOUNSBURY,

CLAIRVUYANT. No. 98 Christopher Street, New York, Beiween fladson and Bleecker streets. Back Room, No. 10, Third Floor. In from 9 o'clock, A. M., to 9 o'clock, F. M. Oct. 15. ន៣

CLALINGUYANCE AND ALEUFOINE. MRS. E. C. DORNAN, MAGNETO-BOTANIO PHTSICIAN. By long practice and emiliant success-in the applica-tion of Clairvoyance to the discovery and cure of discase-ins become so widely and favorably known, that it may suf-face to notify the public that she may be consulted daily-our yery reasonable torms-at her residence, No. 12 Orchard streef, Newark, N.J. Nov. 20.

above mentioned. N. R. - The niove statement, and the medicical preparation referred to therein, are by an M. D. who has verified, in his form case, the words, physician, heat thyself. His own life has been saved by this medicine. It is put up in boxes, with directions, at \$2.00 per box. Also in envelops, in half the quantity, at \$1.00 each, to send per mail. For sale at No. 143 Fullon street, New York Dec, \$1. B. T. MUNSON.

# of WhITE SWELLING and NECROSIS, Besides their usefulness in stopping all HEMORRHAGES, these Powders are especially effective in ridding the system of all Scrafulous faint or Virus, and in restoring it to its natural condition, and hence healthful action. They need only to be tried to antisfy all patients of their healing virtues, and of their being the best remedial agent for the allingues

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#### BANNER OF LIGHT.

# A FAMILIAN LEOTURE. HENRY WARD BEECHER.

Delivered in the Lecture-Room of Plymouth Church, Brocklyn, IV. Y., Wodnesday Evening, Dec. 23, 1859.

BESCHTED SOR THE BARGES OF LIGHT, BY T. J. ELLINWOOD. Tax7.--"Collinus in prayer, and watch in the same with thankagiving; withal praying place for us, that God would open unto as a door of utterated, to speak the mystery of Gurist, for which I are also in bonds; that I may nucle it manifest as I ought to speak,"--Cot. 17, 2-4.

manifest as I ought to speak,"--Col. 17. 2-4. There is a superstition of prayer. No one thing has been more thoroughly petrilled into superstition than that of prayer. And continuous prayer has become an object of identry. It has ceased to be genuine, graco-ful, natural, flial, and has become perioactory. It is a thing approached as a disagreeable duty---a duty per-formed as a draffery---a thing practiced because one says to himself. "It is the choice of two evils, and the less of the two." And so men not only pray, but about in repetitious prayers. There has never been a want, either under true religions or under false. of men mant, sither under true religions or under false, of men that prayed enough—too much; and the Scripture repthat prayed enough—too much; and the Scripture rep-robates over praying as much as under-praying—too gatch praying at velcemently as too little. We are to continue in prayer, but all chattering on sacred subjects with our faces heavenward, is not prayer. We are to pray always. We are to be instant in prayer. We are to pray in season, and out of season, with all prayer; not with any one kind of prayer, but with every kind of prayer that is genuine, gracious, good. At the same time, it is to be for prayer what conversation with pa-rents or roverend friends would be for conversation; not the arepetition of sentences learned by rote, but the real hearty outflow of one's nature and feelings.

hearty outflow of one's nature and feelings. We are God's children. Ho is our Father. And as children at home sit with father and mother, and are in constant intercourse with them, asking them of evo-ing thing which they soo, and talking with them most freely of their thoughts and their feelings, and making confidents of them; so we are, in spirit, to sit with our God, and be in constant intercourse with him, praying God, and be in constant intercourse with him, praying always to him. We are not only to pray at set times, but at all times. We are to continue in prayer. Our praying is not to be a thing of moods; although moods are good, provided we do not let them run too low. Moods are like waves, which lift us up and carry us rolling out on the road. The lifting us up is very well, but the carrying us out on the sand is not so well. Moods are good, but the intermediate periods are had.

Moods are good, but the intermediate periods are bad. We are to pray continually. Sometimes we do not need to be exherted on this subject. Sometimes it seems to us that we cannot pray enough. In times of great blessings, when it seems as though everything was bringing us good, we feel that it is perfectly fair that we should pray much—that we should pray more than at other times. And this is right; but whether we pray more or less at different periods, the general habit of our life should be that of prayerfutness. prayerfulness

it let me, before I speak further on this point. say: The mechanical element of prayer is one that some-times introduces frigidity into it. A man that is very nervous and restless, and that is pressed for time, says. "I am social in my nature: and for me to withdraw •• I am social in my nature; and for not to withdraw from others, and go away into a chamber, and lock the .door, and kneel down, and feel in a hurry, and not be able to get up a prayer, is disageecable. I have done it for weeks and months; and whenever I think of praying I have a feeling of going up stairs in a desolate room. It is exceedingly unpleasant." Well, why should you, under such circumstances, prayage this course? You are not obliged to make prover a shorkle. You are a Christian, and you have a

pursue this course? You are not obliged to make prayer a shackle. You are a Christian, and you have a Christian's likerity. You are not obliged to observe prayer in a way that will weary you. It is your duty not to do it. If possible, every one should have a del-nite place, and a definite time, for pirrate prayer. Private prayer is good in its effect upon most persons. If, however, there be anything special in your case in consequence of which its effect upon you is not good, if on fair and sufficient trial you find that it works sgainst you rather than for you, then you are not bound to practice it. Prayer is to be a help, not a hindrance; and if private prayer helps you, pursue it; if it really to practice it. Prayer is to be a help, not a hindrance; and if private prayer helps you, pursue it; if it really hinders you, shandon it. No man is bound to it in any way whatever. No mode of worship, public or private, no mode of prayer, public or private, is obligatory upon any man. You have the fullest Christian liberty its do that which you find in your experience does you the most good. Not only this, it is your duty to do that which you find dees you the most good. But while we are, as far as possible, to establish limes and seasons of prayer, we are to continue in

But while we are, as far as possible, to establish limes and seasons of prayor, we are to continue in prayer—that is, in the spirit of prayer—alwaya. We fare to carry a praying disposition with us continually, so that, at intervals of business, and oven in the midst of pleasure, our thoughts shall be glancing upward to Uod; so that we shall be very much in the Divine presence, and hold intercourse with God, referring to him our temptations, our duties, our difficulties—com-muning with him of all the things which affect us in this world—the ten thousand things about which we think, and about which we would counsel with others. in we could find those in whom we could confide, and on whose judgment we could rely. How often do we look over both shoulders, and say to ourselves, "Where is the man with whom I can talk about these blings?" The man Christ Jesus is always by you, and is ever

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 fardit, we have reason to hope that he will also earn a.".
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 New were not these conversations of the disciplent with their header. Universations of the disciplent with their header. They reasoned and commune different the disciplent could, header and the were and the disciplent could, header and the disciplent we can reproduce him, and can pary to him as cased with their header. Universation the disciplent the disciplent could, header and the disciplent we can reproduce him, and can pary to him as cased with their head is a disciplent we can reproduce him, and can pary to him as cased with disciplent could, header and the boy but is theore and a stronduce with the specific disciplent could header we can reproduce him, and can pary to him as cased with be appead theore could, header and ward life disciplent we can reproduce him, and can pary to him as disciplent we can reproduce him, and can pary to him as a cased with disciplent were and ward life of one to be he communication were and invariable form him, how were with header with disciplent manager. And ward life do not to be an average without header with and were and invariable method with the specific disciplent were were with disciplent manager. And with header header have and a stronduce him, and hear the bowere and meare first in disself heare were were and hear

pray, we are to watch, the be vignent, to be aware had neen, to be like sentinels that are on the alert, and hear every noise, and see every movement, and attend to their whole duty. In regard to praying, we are to have a spirit of vigliance, wakefolness, carnestness, But that is not all.

But that is not all. "Continue In prayer, and watch in the same with chanksgiving." That word thanksgiving does not con-very the whole meaning of the original, which carries with it the idea of cheorfulness. The meaning is not only that we are to pray with gratitude, but also with cheerfulness and gladness. The apostlo says, "Pray continually, with life and activity; and pray, also, with great cheorfulness and gladness." The primary idea is this: that it is a shame for us to go to God and realty or fits from him like names that go to the same ace is this that it is a shuthe for us to go to God hud receive gifts from him like papers that go to the same benefactor day after day, and receive bread, never say-ing a word about the bread already received; that it is is share for us to go to God and ask for more mercy, more forgiveness, and render him no thanks for past

more forgiveness, and render him no thanks for past mercies and forgiveness. Many men treat God very much as wo treat men with whom we do business. We understand, when we buy a thing, that we give an equivalent for it. We go to a man's warehouse, and buy a greater or smaller quantity of his goods, and pay him the equivalent, and do not think we are bound to say anything, since the exchange is a fair one. Many men seem to think that the mercles we continually enjoy are mercbandize, and that God sits in heaven to dispense them; and they go to him day after day and take them, without once feel-ing that they are absolute gifts, for which they ought to be thankful. But when we go to God for mercles, we are not to forget that we have been the children of mercy—that from the moment we were born we have been recipients of Divino gifts. Now the apostle saya,

mercy—that from the moment we were born we have been recipients of Divino gifts. Now the apostle says, "When you pray do not forget what God has done for you, and pray with thanksgiving." And you are not merely to pray with thanksgiving. As I intimated, you are to pray with a disposition of cheerfulness—a disposition such as they have whose minde are made glad by Divine benefaction. I cophasize this point, because the almost invariable impression about prayer is, that it is a simple awe-atruck, reverential officing. When men invoke the name of God, they do it with their deepest and most solemn tones. I associate sounds with colors. Certain sounds 1 associate with red, and certain others counds sounds I associate with red, and certain other sounds I associate with yellow; and when I hear these dolefal praying sounds I think of black, and feel as though the man that utters them stood robed in black velvet I But prayer offered in these low, gutteral tones, strikes the popular feeling as being reverential. Hen say, "When we approach God, who made the heavens and the carth, and who has purer over than to behold infutity, how can we do it but with trembling and reverence?" They think that if there be anything like buoyancy or cheer. folloces about prayer, it is most irrevorent. They chrink, almost with borror, from the thought of a man's pray-ing as though ho were talking to God. And yet, that

anti-scriptural ideas about prayer; against all these tones and attitudes and modes of prayer, which men are led to adopt solely by the element of fear, of awe-inspiring reverence-against all these I oppose this blessed language of the apostle, "Continue in prayer, and watch in the same with thanksgiving." And there is to be this accompanying cheerfulness. A Christian who has received blessings from God, and who is itempting for them way wall swith for a fear who has received blessings from God, and who is thanking God for them, may well smile in the face of God, who has been smilling on his face so long. And it seems to me that if parents prayed with chil-dren in this spirit of cheerfulness, children would not be so averso to praying themselves. My dear mother—mot she that gave mo birth, but sho that brought me up; she that did the office work of a mother, if ever a mother did; she that, according to her ability, performed to the uttermost her duties— was a woman of profound veneration, rather than of a warm and loving nature. Therefore, her prayer was invariably a prayer of dece, yearning reverence. I Lunt brought me up; she that did the office work of a mother, if ever a mother did; she that, according to ber ability, performed to the uttermost her duties— was a woman of profound veneration, rathor than of a warm and loving nature. Therefore, her prayer was invariably a prayer of deep, yearning reverence. I remember well the impression which it made upon me; There was a mystic influence about it. A sort of aym pathetic hold it had upon me; but still, I always felt, when I went to prayer, as though I was going into a crypt, where the sun was not allowed to come; and I shrunk from it. The prayer of a poor man on my father's farm was of precisely the opposite character, and impressed me in precisely the opposite character, and impressed me in precisely the opposite character, and impressed me in that had a little cot; and I used to lie and see him sting and laugh. He had a little room, in one cirner of which I had a little cot; and i used to lie and see him attend to his devoltions. They were a regular thing, Every night he would set his candle at the head of his bed, and pray and sing and laugh. And I bear record that his praying made a profound impression upon my mind. I never thought whether it was right or wrong, I only thought, "How that man does enjoy it I What enjoyment there must bo in such prayer as a scelic: he had no that bes of prayer, than I ever did from my father of my monther. My father was never an ascelic: he had no sympathy with anything of a monkish tendency; and nees of prayer, than I ever did from my father or my nother. By father was never an ascetic: he had no sympathy with any thing of a monkish tendency; and yet, this poor man, more than he, led me to see that thore should, he real overflowing gladness and thanks-giving in prayer. I learned to envy Charles Smith, al-though I was a hundred degrees higher than he in so-ciety. I learned to feel that I was the pauper and he was the rich man. I would glady have changed situa-tions with him, if by so doing i could have obtained his grace and his hope of heaven. I bellow he rejoices in heaven now. This element of prayer is very desirable for your own sake, as well as being in accordance with the wish of God. If you have a nature which predisposes you to reverence, it is very desirable, for the sake of your own overence, it is very desirable, for the sake of your own bighest enjoyment of prayer, that you should combine with this, gladness, cheerfulness, radiancy of mind. If we exercise toward God a traly flial spirit, we shall, in praying, look up to him as a father, and not as a sovrecign. I do dot dcory raverential prayer. There are various kinds of prayer, some of which are incompatible with smillog moods. There are sorrowful prayers as well as prayers of joy. But I think that, in ordinary prayer, we should exercise toward God that same tranguli. "corning larling trusting feeling which we would like rearding, loving, trusting feeling which we would like to have our children exercise toward us, being, as we to have our children exercise toward us, being, as we are, his children. You may find yourselves little able to employ such prayer as this. But what of that? Do you suppose that God is a censor of literature, and that he takes up a prayer as a man of letters would a composition, and criticles it as a literary performance? I what to tell you what God decs: he listens to a child that, having fallen down, comes to her, and, with its eyes filled with tears, half choking, and in bad English, makes its complaints to her. And a mother, you know, is but just one spark of God, who is the infinite Orbi If you try to pray, God will accept your efforts, however feeble they may be.

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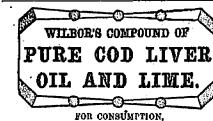
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Bosron, Jan, 3d, 1860. Editors Banner of Light : Data Sus-Young 2001; Data Sus-You information of the public, will you do no the factor to publich in your paper the accompanying lot-ter of inquiry, addresse i to mo, and my answer to the same? Fraternally yours, H. Y. GARDARS, M. D.

viz., " Glendale, Mass."

OBITUARY.

Died, Oct. 4th, 1859, E. Nonnis Gandnun, in the 33d year

BROOKLYN, OT., Dec. 26, 1859.

Dr. H. F. Gardner: DEAN BIN-Fur my information, and for the benefit of these who may be interested, will you please naiver the following questions with reference to the much-inited of "New Reg-tand University," and also regarding the connection of Mr. Otis with the projected institution, and his authority to col-lect funds in its behalf. Mr. Otis states in a bill, which I enclose, that he je the "recoully-elected President of the N. E. University." Is this a fact? If so, where, and when, and by whom, was he elected? Dr. H. F. Gardner:

elected ? Mr. Otis recently lectured at Alexander's Pond, near Brook almost with borror, from the thought of a man's pray-ing as though ho were talking to God. And yet, that is the way in which a man ought to pray, if he ban child addressing his Father. Now against all these monkish, unscriptural and antiscriptural giving me the same information, that these with the same information, that these we have the same information, that these we have the same information in the same information, that these we have the same information in the same information in the same information is the same information in the institution we have the same information in the institution we

Died, Oct. 4th, 1859, E. Nonzis GADDNIN, in the 33d year of his aga. His disease was bronchial consumption. It was a lingering illuess, confining him to his house for usarly six meaches. On Meaday evening, Serie 26, when greatly dis-tressed for breath, he wished his wife to call in a physician, which sho dhi. He then eakaly asked the dector how long he thought he would be permitted to remain. Only a brief period, was the reply. He then called his wife to the bed-side and said, "Weep not, my dear Mary, for I am going home to join our angel Neily, and all the dear once who have gono before." His oldest sister then ast down beside him, and he told her that death had no terrors for him, conversing calmily, and discribing to his afflicted wife and sister the joys that awatted him beyond this valo of term all pain and suf-to the responded: "Oh, no; I feel and sincerely belleve I am right; I know I shall soon he free from all pain and suf-toring. Shorily after he appeared in a dying state, but re-vived, and told his friends he had had a vision. He said he away to her decryce, who died a fow years before, and many other decryce, who died a fow years before, and many other decryce, who died a fow years before, and many other decryce who died a fow years before, and many other decryce who died a fow years before, and many other decryce who died a fow years before. The wide, he shill pressing her hand and said. "This is the death-t damp on my tow;" then upserful and, with a scraphin going home." On aking him why be thought so, he passed in hand acrose his forchead and said. "This is the death-t damp on my tow;" then upserful and, with a scraphin setting, shart, a see the angels. I come I i come!" And his spirit passed from the form. He was a firm believer in spirit-communion, and those who visited him and conversed with him through his lines, wro convinced that he had something that this world cannot allier, to sustain him. *North Scituale, Dec.* 11, 1850. Th the oblivary noise, printed in our has, then name of the come obvious. Be careful and get the genuine, manufactured only by

ready to be talked to on any and every subject which concerns your welfare. He is very gracious and very gentle. No man on earth has so much benignity; no man on earth has so much patience; no man on earth has so much time for you; no man on earth is so ready to overlook your ignorance and your imperfections; no when on carth hand take that which is good, in you. which is had, and take that which is good, in you. And all the commerce of your life--the process of your thoughts and feelings, your joys, your griefs, your sorrows, your bereavements, your blessings-should be made a matter of communion with God. And this should not be an occasional thing--it should be con-tinuous. You should form a habit of praying unceas-ingly, from day to day. Your prayer should be like a stream that flows down through a domain, forever ex-hausting itself by that which passes off, and forever being supplied by inexhaustible springs. Now in respect to this continuity of prayer, occasion-al prayer is better than nothing to five a single should so that a man was better to pray only once a day in the family, morning or evening, as the case

day in the family, morning or evening, as the case may be, or even only once a week, than not to pray at all. Prayer at stated hours of the day is better than no prayer. To be dumb is the great sin; and to be dumb in the heart is worse than to be dumb in the lips. But, after all, the mercies gathered from prayer are not to be known except in the train of this living prayer—the prayer of a man's whole life—the going up perpetually of his soul to God.

of his soul to God. A great many persons have special objects of desire. For these they urgently pray. They feel that they have certain needs, and they ask God to supply them, as a child that is in babits of communion of thought and feeling with its futher, asks him for the things which it desires. Now it is right and proper that we should ask God to supply our needs, but not a whit more so than that we should express our thanks to him for the moreles which we receive at his hands. For for the mercies which we receive at his hands. For that matter, the least part of prayer is supplication. Our wants are so bounteously supplied, that oftentimes we have nothing to ask for. Many of us frequently, for six months together, do not have occasion to call upon God for a single blessing. He carpets the earth and spans the beavens with mercies more numerous than the stars. If we look at our wants, there is than the stars. If we look at our wants, there is mearcely anything that we can ask for except spiritual states of mind. In all other respects we are filled. The burden of our prayer must needs be communion— confiding, childlike conversation with our God. I liken it, almost, to the conversation that went on be-tween Christ and bis disciples when he was on earth. I like to read their conversations by the way: not that the conversations themselves were unusally significant, but the idea of their walking, and talking as they walked, is pleasing to me. I like to read the narrative in which Christ is represented as having overtaken two of the disciples while they were on the way to Em-mmas, saying to them. "What manner of communica-tions are these that yo have one to another as ye walk?" I like to read of the interviews which he had with the disciples in the honse. I like to indulge in walk ?" I like to read of the interviews which he had with the disciples in the hease. I like to indulge in imaginations concerning the evenings when, the heat of the day being spent, he crossed over the brook Cedron, and went into the midst of leaves and trees, and entered into conversation with the disciples, in regard to the events of the day. They would tell him where they had been, and what they had done, and what trials they had experienced. Many questions would come up requiring his instruction. Sometimes they had little differences, which the yreferred to him for settlement; for, bleszed be God, the disciples quar-reled. If they had been perfect, we should have re-garded them as saints, and said, "It is not to be won-dered at that Christ should save such men as they," but, knowing that they were fallible men like onr-selves, we say, "If Christ saved them, with all their

"No sormon was delivered by Mr. Beecher on the svening Bunday, Jenuary let.

are twaits giving the the same information, would secure the gase twaits fire dollars to the institution, would secure the Banner of Light, the Cosmopolitan Art Journal, with a ple-ture, and the chaits of drawing a plece of statuary. All this would cost a single subscriber about five dollars. I asked Mr. Olis where the money for these was to come hour f "From the money subscribed," he replied. "How much of the twoarty-five dollars, then, goes to the lustitution?" I in-quired. "Eighteen," he answered. Will you please inform me where the other money goes f. Will you please inform me where the other money goes f. Will you please inform me where the other money goes f. Will you please inform me where the other bar bathor-ity to solicit money, and hold out such inducements to gain it, for the N. E. University f. Please reply to this through the papers, and you will oblige, smong the friends of fair-play. Yours respectfully, IL HASSALL.

BOSTON, Jan. 3d, 1860.

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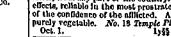
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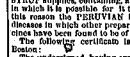
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