

### VOL. VI. [BERRY, COLBY & COMPANY, ] Publishers.

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THE SERMONS Boys, HENRY WARD BEECHER and EDWIN H. **MHAPIN** are reported for us by the best Phonographors of New York, and published vorbatim every week in this paper.

Titan Page-Roy. Dr. Chapin's Sermon. BIGHTH PAGE-Rev. H. W. Beecher's Sermon.

Written for the Banner of Light, 1.1 TWO GOLDEN OUBLS.

Died, on the 27th of August. 1839, Arthur J., also, on the 11th of Bent, 1850, Rollin M., suly children of John P. and Clara A. Hunt, late of Low Hampton, N. Y.

One tiny curl of golden hele Is all that 's loft me now; One one that waved so soft and fair Upon his sunny brow !

How oft I've gazed upon his face With all a mother's loy, And to my happy heart repeat, "My darling, angol boy."

And of those little dimpled arms Around my neck wore thrown While his pure lips sweet kisses pressed Softly upon my own.

ំផ្លាំង ខ្លាំង Oh, darling one! thy mother's heart Is filled with angulah wild.

And tears are fulling sadly now, For thes, has first-born child | 44,226 6

nd 🖓 Another curl of goldon hair 1. 65.64 Basido thina own is inid, Another tiny little grave Deside thine own is made:

 $\mu_{\rm eff}$ 

144

of 15 /1 Another darling little one .  $R_{\rm e}$  (  $M_{\rm e}$  )  $M_{\rm e}$  (  $M_{\rm e}$  ) We two gontly hild to rest, Another pair of dimpled hands Crossed on a lifeless breast;

Another cord within my heart 10.2241.65 " Is sohing saily now, While gazing on these treasured ourls. 1218 5,04 ,560 . Once on each infant's brow.

10.231 How often in the midnight hours. When all is hushed in sleep, My thoughts turn to my blighted flowers

Whilst bitterly I weep-Weep for the hopes that once were mine

But now forever fied.  $\mathcal{I}_{\mathcal{A}_{\mathcal{A}}}$ For those, my cherished little ones. 1.29.365 Now numbered with the dead i المتحادث وأنتا

Ob, Father ! hear my earnest prayer ! When this brief life is o'er, . May I not meet those darling once Upon "the other shorof Richmond, Washington Co., Iowa,

() With the Written for the Banner of Light,

O. A. H.

tionately, too-to her that his attentions wore not such as would be likely to add to her happiness. Mary would not believe, or even heed what her mother said, but seemed only the more set in having

her own way. Again and again did her mother talk with her about this stranger young man, and point out to her the dangers that strowed her path if she persisted in following out her present conduct; but all she could say did bat fix Mary the more firmly in her present purposes, and grieve the mother's loving heart the more deeply.

It came to this crisis, at last. Mrs. Millson forbade the young man her house. Mary declared, in a passion, that she would then go where she could see him. The mother protested more forcibly, and the daughter became still more angry and excited; and, finally, the mother told the daughter in almost so many words that she was at liberty to leave her house whenever she pleased l'

It was now the season of summer, and verging upon the antumn. Mary needed no further stimulus: but, taking her strong will along with her, went off that same afternoon, and had her usual interview with John Wilson where she could not be annoyed by interruption of any sort. "She has threatened me, at last," said Mary to him

speaking of her mother. ... Threatened you? With what? For what?"

"She says that just so sure as I keep your company, any longer, I may go out of the house, and find a home where I choose."

"Mary." replied the astonished young man, "did she say that?"

"Yes, she did; and she said, further, that never again should you enter the house, or anybody that looked like you; and that if you dared to try it, you could see for yourself whether she meant what she said. As for me"-and Mary's voice grew a little tromulous when she came to repeat this part of the story-isho declared that if I persisted in keeping company with you, John, I might go where she would neither know nor see anything of it! She as good as turned me out of doors, John! And now what am I to do?"

She throw her head upon his breast, and he clasped ber in his arms. '

"Molly," said he, in a low voice, when the tumult of her heart had a little subsided-...Moliy, I will take care of you. Trust me."

"Oh, John," said she, "how can you do it? When? Where? Whore shall I go? Oh, what shall I do?" .. Don't take on about it, Molly I" plend the young man. ... If you will leave it all to me, I will see that you are provided for."

"Will you, John? Oh, will you?" she asked, for the first time seeming to realize somewhat of the distress into which her course had plunged her. "Yes, Molly," was his roady answer, "you need

der griefs she had already brought upon another. The evening came down dark and, rainy upon the own, and Mary secretly wished, a thousand times, that No more was the face of the poor girl to be met with he had never been gulliy of this most rish conduct. on the street promenade. She hid herself away from It was not so pleasant a matter, this being alone and the sight and knowledge of the world with that moth-

r, as she had originally painted it, when quietly giving long before acquired with the use of the needle. tein to her imagination in the security of her country life. But she was in for it now. There was no casy roturn. Having taken the first step, she could not well the end, with all manner of blessings.

retrace it. It were about as easy to go forward as to go backward. The die was cast. The Rubicon had been crossed. Oh, pray Heaven that the unhappy fate FRAGMENTS FROM MY JOURNAL, of the young girl, innocent and fresh and still uppol Inted, may be finally, by some instrumentality, and won after a little experience, averted 1

Buch as she, by hundreds and hundreds every year. go to supply the insatiable appetite of the gross world, ad are last forever to friends, to parents, to home, and This day, only two years ago, I was forced to part with o themselves. The stream is sullen and dark, and it one whom my girlbood's heart had shrined with all that atches them up and sweeps them on unresisting. Out is noble in man. A father's harsh command, caused by nto the choreless occan they are whirled and drifted. | fulse rumors of wildness and dissipation, drove Allan ftentimes leaving not so much as the accent of a dying | May from my side, and left me desolate. Yes, desolate cry to enable those behind to know that they have at | is the word-no other can express the feeling. God of ength met their doom. gth met their doom,

The scene changes. Time has flown by. Years burdon of grief and wretchedness:

for the evening. Pedestrians go tramping forward over and drive painful thoughts away. We were thrown the hard payements. The winds blow naw and gusty, together all that spring with the bridal festivities, and ind couch wheels over the stones smites the heart with ] atrange sease of chill and desolation.

travel is limited, almost entirely to the back streets, echo more mrely. The sound, of voices has almost ery emphatically, and some singing anatches of familiar songs with a maudlin expression that could not very well be copied.

faint, and could scarcely assist hersolf. f the station; .. have found this woman in the streots, begging to be taken care of for the night. She says she has no home in the city, and docan't wish to give her name. I suppose she must have a to go to Willie. place to sleep here somewhere, and then go her way in

the morning. She was forthwith shown into a cell in which were ried me off, but I begged to come back. I heard of two beds, or bunks, and asked if she would not take some sort of refreshments; for they saw that she was girl, neither intellectual nor handsome. It was told to in a truly sinking condition, and that, unless she was taken care of, she was liable to die on their hands. Scarcely had she been placed in the cell allotted her, over whose floor and walls the gaslight in the the nervous state that threw the glass of water Morton possage shed but a feeble radiance; when there was heard a loud noise, with a confusion of voices, from the further end of the passage, and the woman involuntarily mixed her head and listened. She could catch the sounds of a female voice, among the rest. that betrayed much excitement on the part of her to whom it belonged. Presently they came to the door of her own cell. "She might as well go in here," said one of the officers. "There's only a woman in here, and there are two hunks. This is the best place to quiet her." And, without any protracted discussion, in they thrust her through the cell-door, and left her to take. the best care she afterwards could of herself. The woman inside lifted her head. . The new comer, vuo was a great deal younger, instantly commenced returning the compliment. The latter was overdressed, painted, and betrayed the usual symptoms of incipient intoxication. Her eyes had an odd leering expression, that might have frightened away a monster. She alternately fumbled ter tawdry finery, and directed hor coarse remarks to the other occupant of the cell. "In for the night, hey, old lady ?" said she. "Woll, This southern climate, with straitened means, is trying what-whin-what do you think of it? Comfortable quarters? Used to it? 'cause, if you aint, you'll find 'taint exactly what a lady gets at home. Home ! why did I use that word? I swore once that I never'd and expression of my countenance, lest I am unhappy. do it again; and I wont again, if I can but help it I Our home is snug-a cottage house in this large city Heighe | I had a home once, and a sweet little charm. on a quict side street-an upper and lower balcony in ing place it was, tool Ob, how bad it makes me feel, though, whenever I let myself think about it | urbenas and geraniums. Old black Susy and her little And I left a mother in that home, too,"-the poor [Lulu keep all neat and clean, and try to make home girl's voice began to break, and the listener began to pleasant. The change is indeed great for me-no sogaze on her face with an intentness impossible to describe-und I don't know but she's there yet, sorrowing and breaking her heart, this very night, because I do not come back to her !" "Mary | Mary !" involuntarily exclaimed the listener, outstretching both of her hands. The girl's eyes became suddenly fixed. She stood

she could only brood over her own griefs, and the sad- sorrow alone, were wet with the hot, scalding tears of an only daughter's sincere repentance. Next morning, they were allowed to go off together.

inbefriended in a large town, without home and moth. er, supporting both alike by the skill which she had The experience was-alas! so bitter; yet the lesson

taught that once light and innocent heart was rich, in

# Written for the Banner of Light.

BY PEEBE OWEN.

February 3d .- The eve of my marriage and the anniversary of one of the darkest days of my existence. Heaven | as I recall that hour, my soul shudders at the atop I am about to take. But he went abroad with his crushed heart, and we have never met. One month payse passed; years of unmixed sorrow,-years not after, I was bridesmaid for Ellis Brant, my brother's heightened by a ray of hope, but one long, anbroken | bride, and for the first time met Morton Ormsby, the groomsman. He seemed to know I suffered, and strove The gas lamps along the city streets are all lighted with a kindness of manner in every way to soothe me everywhere. Travelers' everywhere draw their outer I learned to look for Morton and want no other. His garments closer about them. The rattle of the stage gentle manner, his truthful and upright course won my esteem and admiration; and when he asked me, at the end of the year, if I could love him, I told him I could, The night slowly wears on. By little and little the but I knew and felt it was not the strong, passionate streets are less densely crowded; and at length the feeling that stirred me before. That was fulled; and now, after a year's betrothal, with all my faults and the lance, and the darkened passages. The footsteps | imperfections, with the knowledge of my life, he loves

me with a devotion I am proud of, and to-morrow sees entirely died out. There are only knots, and couples; me his wife. I have been burning old letters and readgoing by, some talking very lendly and gesticulating ing old journals, and am stirred with haunting memories. God forgive mol It must be the last time.

August S0th .- Five years a wife I Five years of dissipation I may call them. How has my time gone? In At one of the police stations an officer came in to- fashion and folly, balls, parties, visiting watering places. ward midnight, bringing on his arm a woman of dressing and driving f. What end or aim have I had? middle age, apparently, who seemed quite weary and A morbid craving for excitement. Death checked it by taking our not boy Willie after a few hours' filness. Here,'t said the policeman to the officer in charge six weeks ago. God called him away, and my wicked the station; ... I have found this woman in the heart still rebels. Morton, my indulgent and noble husband, leaves nothing untried to cheer and southe me. There is an aching unrest in my heart, and I want

September 28th .- Home again I The doctor ordered sea bathing and change of air for me, and Morton hur-

stattled at my pale face in the glass, and my crimeon dressing-gown seemed to add to its paleness. Nerving myself with a will, I descended to the parlor. I could scarcely believe that gray-tinged and sad-faced man, who rose to meet me, was Allan. He took my handly scanned carnestly my face, and said: •

Payable in Advance,

NO. 20

"Not changed-not changed | Flowers and san shine must strow your path, Mrs. Ormsby."

There seemed a little bitferness in the remark. An hour after. Morton came in, and we were still talking, Our conversation was an commonplace tonics-the climate, the city, etc. Morton had a bouquet of brilliant fall flowers for me; he has so much tasts for flowers, and knows how much I love them, too | There was no scowl of jealousy on that fair, open brow, but a cordial greeting and warm pressure of the band. Even in that trying moment, my noble-minded husband, you were strengthening the links that bound us together.

October 31st .- Sunday .- Allan was here again to-day. and brought me a book on Spiritualism to read. He says he is investigating it, and wants my opinion. A shade of sadness came over Morton's face when be found me reading it, and I laid it by. I would not add one feather's weight on his confiding heart-1 will return it. Allan says his wife is coming to see ma, but some disturbance among the servants just now prevents.

November 4th .- There was a soft roll of carriage. wheels, and a bustle on the street, this morning. looked up from my task of teaching Mabel, and saw a gaudy carriage, with colored footman and driver, before the gate. "Some mistake," I said to myself; but Lulu came up and handed me a card with Mr. Allan May engraved in largo lotters. There was a slight flutter round my heart as I descended to meet Allan's wife, and the vision I had formed of her in my mind faded as I opened the door of our modest little narlor, and a gross, over-dressed woman rose to meet me; she seemed as if she would crush the slender chair she sat on.

"I am glad to find you at home, Mrs. Ormsby," she said; "I have been threatening to come see you for several days, and this morning Mr. May bet me fifty dollars I would not come this week; but here I am, you see, and I will make him pay the bet. I just have a particular use for that money. Baby wants new armicts, and she shall have them. How do you like L----, and how many children bave you? He says he knew you several years ago. You look young, but ] . tell you this climate will try you." I could not answer half her questions until she rose

to go. "Baby is in the carriage, and must have an airing,"

she sald. I asked her to let "baby" come in. I had a curiosity to see Allan's child. A puny, pale thing of one year, with its mother's coarse mouth, and father's dark, eyes almost crushed beneath the weight of embroidery and lace. "We have three boys," she said, "and only this girl: he makes an idel of her." It was not pretty. I kissed its forehead, and asked its name. "Oh, he named it Kate the day it was born-some fancy of hils; he let me name all the boys, and said if we should ever have a girl he wanted to name her.". She was too busy adjusting the child's dress, to see the crimson I felt was flooding my face and neck, Another Instant und alie was gone-carriage, driver, footman, nurse and baby rolled off. "And this," said I to myself, "is Allan May's chosen companion. Love her, he cannot, and why did he marry her? Why did he call his child my name, and where does he spend his leisure moments? Not with her; I know his taste too well. Did money buy him?" November 8th .- This is a sweet month here. Mabel and I, with Lulu, take long walks after breakfast Morton is kept close to business, and our means are straightened-but I am satisfied while we have heatth. Yesterday was Sunday; Allan sat all the afternoon v with me: Morton had taken Mabel to ride in the coun. try. We talked of the past and the present. He was anxious to know what I thought of his wife, and how could I tell him l "I do not love her, Kate," said he, "and you may eny what you please. She is a good mother for my children, but she is no companion for me." "Then why did you marry her ?" I said. "I do not know. I bellove because my father told ne it was time to settle in life, and pointed her out. heard of your marriage, and was maddened to do ome desperate act."

### BY JEREMY LOUD.

The Lost One Found.

A SKETCH OF THESE TIMES.

"Mother," exclaimed Mary Millson, in a towering passion, to which she was in the habit of giving way, "I'll never stand it in the world! You may talk yourself to death, but depend upon it 1'll have my OWI WAY !!!

I will be minded, as long as you live with mel retorted Mrs. Millson. "And whenever you want your own way, you must make up your mind to go out of my house to have it ! So understand me, once for all l'

The trouble was about a young man who had recently been paying attentions to Miss Molly, but with step that, a few short weeks ago, she never would have whose character and notions her mother was by no means so well satisfied.

"John Wilson is just as good as anybody else," persisted the girl. "I'm sure, ho's in botter circumstances than folks like us/ and for you, or me, to turn tection. Before they separated, the innocent light that our noses up at him, is doing what everybody will had shed itself across the girl's path thus far in life, only laugh at us for, and I think we might be in better | had chauged its bues, and now she had pledged her soul business."

"I have my own mind," returned the mother, "and you cannot change it; so you need n't put yourself to the trouble of trying. John Wilson must a't come into my house any more ! He may be as rich as Crossus, for all that I care; no money will make his company welcome under my roof | And there's an end of it i''

"It's no end of it, so far as I'm concerned." re plied the daughter, with much excitement. "What do you say?" asked her mother.

"I say I'll keep company with him just as long as I please !" 1.15 1.255

"You will?"

"Yes, I will l"

"Not in my house, then."

"This isn't the only house there is in the world, I hope."

+It's all you know of, at least," said her mother with some anger in her tone. "It's not as good a home as I can find, I know, if I

only choose to go !" replied the daughter. "Had n't you better oo, then ?"

"Yes, I think I had," was the ready, and still abgry, answer.

And that was the way of their unhappy parting.

Mrs. Millson was a widow, and Mary was her only child. She was poor, but virtuous and honest. Her still early in the day. Where was Mary to go? husband had left her in straitened circumstances, not even a roof having been supplied to her head; yet she inquiry. "for fear my friends might not be reconciled was possessed of resolution sufficient to make her own to so hasty a match. But continue to trust me, Mary. way in the world, and had thus far got along without I will be your friend always. Just as soon as my friends any very great difficulty.

The house she at present lived in was an humble one, but ample for all the domestic needs of the widow Millson; and offered her at a rent which she was able to raise without much difficulty. She had a little gar. den attached to her rental, whose products greatly aided her in making the ends meet, besides affording ter beforehand I hor much pleasure and recreation in its culture. Alto. gether, with her anxieties, hard work, and all, she had a very industrious life of it. yet complaining of nothing, but over hoping and hoping to the end.

give yourself no trouble at all. Your mother never will have the pleasure of turning me out of doors. I

shall probably never see her again; and, if I were you, Molly, I would not stay there myself any longer than is absolutely necessary. Come: think of what I say to you. You shall be well taken care of, and nothing that you choose to ask for shall be wanting to you." They sat on the edge of the wood, on that sweet summer atternoon, and talked their plans all over, from boginning to end. Now projects were suddenly bora. to which both gave their speedy and perfect assent. The face of Mary Millson's fortunes was changing, and changing very fast. She was importuned to take a dared dream of. There was some secret influence, some sort of magic, in the proposals and persuasions of the young stranger, or Molly would not have so completely

surrendered herself to his guidance and proffered proto its rapid rula, though possibly without knowing

oven that she did so. At midnight, or perhaps a little before that hour, Molly rose softly from her bed and slipped down stairs. She had perfected all her arrangements beforehand, so that there might be no possible hindrance; and now. with her small bundle of clothes in her hand, she went out through the little back door of the cottage into the cold world of whose moreles and sympathics she knew nothing at all. And she was sadly conscious, too, as she went, that she left a sorrowing mother behind her; but it was a moment's weakness only, and straightway she forget everybody, and everything, save him who had led her along to take this step which she could never in her life again retrace.

The stars were out, silent and full of holy chiding; she merely glanced upward, felt the fresh breath of heaven upon her face, and hurried forward through the garden to the spot designated for the interview. John Wilson was there, according to agreement. He was overloyed to find that she had kept hor word; and in a minute more he had helped her into a wagon that he had provided, and they were both spinning across the country road for the cars that were to come along, a couple of hours afterwards, to the neighboring vilage.

Mary Millson had fied from her home and her mother. They reached the metropolis in company. It was "Not to my house yet," said John, anticipating her ecome reconciled to the new state of things, I intend to take you home will me."

It was plausible, and Mary suspected nothing, either. A boarding house was therefore found for Mary, and without much delay, either. It looked as if John Wilson might have made all his arrangements for this mat-

That was a dismal afternoon indeed for Mary, and evening too. She was happy in no company but that of her lover; but he could not be with her all the time. ) He had other things to occupy his attention, without John Wilson was a young man from the city. He doubt; as for her, she was privileged to do nothing but had accidentally met Mary on one of his Summer slit down and reflect on the recent act of which she had visits to the town, and appeared to be carried away been guilty, and think of the loneliness and sorrow of with her beauty. He called to see her several ilmes. her poor mother. He could cavily supplant his reflecbefore her mother saw fit to suggest-and most affec- tions by something in the way of action; but she, alas!

in the middle of the floor for several moments, unable to say a word. Then she broke forth :----"Mother | My mother !"

OIt ist It is! Oh. God! that it should ever come o this i"

And they rushed into one another's open arms. The scene drew some of the officers from the hall to the door of the cell, who could not wifness it without tears.

Mother and daughter had found one another at last. houch it was under circumstances so forbidding. The to enjoy it, and sat on our upper balcony dreaming poor mother had left home and all. in a state border over John Hallfax, and seeing Morton in every act ng on insanity, resolved to go-no matter where-till of that good man's life. I scarcely ever notice the abo obtained some tidings of her daughter. And in passers by: our street is quiet and retired, and those the cold and unsympathizing city streets she had sunk who pass are of humble pretensions; but a step paesed lown, worn out with exposure and exertion, and, but at the gate, and a pair of eyes, whose gaze I had met for the timely interference of the police, must inevita. before, were bent on me. bly have perished.

Poor Mary | her sail nicture told its own silent but What was it caused the nervous tremor, the flushing most affecting story. Her mother's heart, however. and pallor, that came over me? Lulu went down to was ready to forgive her all, and the checks of the open the door, and, seizing a cologne bottle from mother, pals and thin as they had become through the dressing-bureau. I drew in long draughts. I was

Allan May's marriage, while I was away, to a wealthy me one evening by a lady at Long Branch. We were setting on the plazza, and, knowing we were from the same place, she asked if I knew him. I could not heln was just handing mo, and shivered it at my feet, or the hysterical cry that broke from my lips at the supnesed fright.

Morton grows binder every hour, and I try to do a wife's duty. God help me if I fail t

May 4th .- A long break in my journal 1 Three ears 1. Another record to make. My true and honest husband is a bankrupt, and everything has gone to satisfy his creditors. Our pretty house, carriage and horses, books, furniture-all, sil, came under the hummer excent my harn. Morton would not let it go-elt was my mother's gift, and he thought it might sometimes cheer me in our adversity. Now the " battle of life" commences. Morton frets for me-he is worn and harassed in mind lest I suffer. Our darling Mabel is left us, and to morrow we leave for the city of L ..... where Morton has had an offer in husiness, and where he has always had a desire to live. ... What matter to me that Allan May lives there in wealth i This blow of adversity seems to rouse my pride and stir me to be "up and doing." I have been selfish. God sends these trials for a good purpose.

August 20th .- A long hot summer is dragging on. to us all; but I am learning a lesson I should have studted long since-to sacrifice some of my comfort for others. My kind husband watches every movement front, and a pretty yard, which is bright now with clety, no drives, no sea bathing to refresh and invigorate; but, as I look back, how useless seemed my life. Now I have regular daily duties. Mabel improves in her studies-her talent for music is so bright, it is a pleasure to teach her.

October 20th .- Morton says he met Allan May on the street, this morning, and he asked our number, saying he would call. They have been away all summer, and have just returned. I feel restless, and my duties somehow are irksome to day.

October 24th .- This was a glorious day ! The mapletree, which shades our front, is tinged with scarlet; the sycamores, on the opposite side, have a russet hne; a shower, last night, laid the dust; the soft sunlight, at four o'clock, glanced across our yard, bringing out with more brilliance the bright bues of our pretty fall flowers, and the air was delicious. I gave myself up

"May I come in." said Allan May.

He picked up Shelley, that was lying on the soin, and marked these passages:----

"Ours was a youthful contract which you first Broke, by assuming yows no Pope will losse,

There is no escap Her bright form kneels basido me at the

There is no escape: Her bright form kneels boside me at the altar, And follows me to the resort of men. And fills my sumbors with turnituous dreams. Bo, when I wake, my blood suchs liquid fre; And if I strike my damp and dizzy head, My het paim coorches it: her vory namo, hut spoken by a stranger, makes my heart Sicken and pant."

«Rate, these are my feelings toward you, and I must come here no more. You have outlived or given to your husband the feelings that once were mine. May you be happy. For me, there is nothing but a line: gering life of unrest. We parted once bofore, but the. agony of that parting was mutual. Now, God helpmo | I have ilved to see the mutability of human affect tions. Farewell !"

Was that lingering pressure of his lips on my forehead sinfal? Was the feeling of sadness that pressed down my spirits that evening, and caused my dear husband to ask more than once why I was so allout was that feeling sinful, too? No, no; it could not be. or my eye would not have met the clear, truthful gaze of Morton, as he came in half an hour after, and, kissing me, asked if I had been lonely. God help the lonely heart that just left me !

December 4th .- Four years have passed. Morton has prospered in business. We are again in society, but not the giddy which it was before. Our home is happy, and our pet boy. Harry, almost two years old, is a new tie to bind us there. I still visit Mrs. May, but never meet Allan. I know all his movements from his wife. which is my sole reason for keeping up our acquaint. ance with one who has not a feeling in common with

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

me. The husband is like a bourder in his house; his obaracter for morality stands high; he has the confidence of all classes in business. Many say he is cc. centric-but Allan May lives for the Future; he is a Spiritualist.

MAN AND HIS RELATIONS. BT 8. D. DRITTAN.

## SECOND SERIES.

## CHAPTER VIII.

THE PETCHOLOGICAL HALLUCINATIONS.

"So gazo met gaze. And licart any heart, transhuid through the rays. One came harmonious, universal law, Atom to eaton, star to star can draw. And mind to mind i Bwift darts, as from the sun. The strong attraction, and the charm is done."

\* That phase of Psychological Science which comprehends the relations of animal electricity to the vital and mental functions, and the influence of mind over mind, has, within a few years, been signalized by a great number and variety of curious phenomena. But men, long accustomed to doubt and deny, who have always an objection, but seldom a reason, have boldly questioned the reality of these phenomena. The fact that all persons are not alike susceptible of the infigence of the same agent, is presumed to furnish the ground of a grave and unanswerable objection. Yet nothing is more obvious than that certain conditionseither comprehended, or unknown-are cesential to success in any experiment; and this is equally true in its application to every department of scientific investigation. Among the conditions requisite in the particular case under consideration, one alone will suffice to destroy the validity of the objection. Electrical phenomena are known to depend, in all cases, on the existence of positive and negative states, relations and forces. Vital electricity, being the agent through which the biological or psychological experimenter note on the nerves and muscular fibres in the production of the diversified and remarkable physical and mental experiments, it follows that these opposite conditions must meet in the operator and the subject, to develop any striking results. When we reflect that probably no two persons in a thousand will be found to sustain precisely the same relation to the experimenter, it will be perceived that the various degrees of suscoptibility, exhibited by different individuals. can only be regarded as natural and inevitable results. and as strong presumptive proofs of the genuineness of the phenomena.

General observation and universal experience establish the fact that all persons are not influenced in the same degree, nor in a similar manner, by any one of the thousand agents in the world of matter and of mind. Our frequent atmospheric changes induce colds or fevers in some persons, while others escape unharmed. One walks securely among all the unseen agents of infection, while another falls a victim to the invisible shafts of the destroyer. The writer has been vaccinated some twenty times, with as little effect as the same operation would have on the bark of a tree; at the same time the agent has been powerfully operative in others.' Nor are the effects wrought by external agency on the body more multifarious than those produced by outward forms and mental forces on the mind. An object, regarded by one man with profound indifference, kindles in the bosom of another the fires of consuming passion; and the great thought that, in its conception and birth, thrilled the soul of Genius with its marvelous beauty and significance, is but a meaningless mystery with the world. That men, corporeally and mentally, are so diversely constituted as to exhibit these conflicting results-when subjected to the action of the same agent-le quite too manifest to be denied. Neither are the weak in body nor the imbeelle in intellect always the first, as many suppose, to be affested by foreign agencies, whether material or spiritual. The mightiest mind, like the strong oak. has been smitten and laid low. We have known the giant to suffer from miasura when the dwarf escaped: and the feebleness of infancy has more than once surwived the action of frost, and the little child has been found alive and nestling in the frozen and pulseless bosom of its mother.

The mental control over the vital action, as exhibited in the constitution of man, has already been illustrated, in this treatise, by a citation of numerous facts and a discussion of essential principles. But if we are reciprocally affected by whatever relates to the physiion of each other, so that health and may be imbibed or communicated, we are certainly not tess susceptible of influences emanating from the minde of those with whom we are in correspondence. Nor is this power of mind wholly dependent on the ordinary and sensible modes of communication. As the supetior faculties are progressively developed, the grosser vohicles of thought may be gradually laid aside; the presence of the mind may be felt and its desires made known through a more etherial medium than the common speech of the world. The pen may be mightler dar than sword, and spear, and kingly scepter; the innguage of the lips may drive the blood back frozen to the heart, or send it in burning forrents to the brain, kindling into intense combustion the magazine of the passions; it may nerve the stout heart and arm to eeds of desperate daring, or, like an all penetrating, fiory music, fall gently on the charmed senses, entrancany the soul by its mysterious power. But neither written nor oral speech expresses the highest thought or the deepest emotion. There is another-It may yet become-a more perfect medium of communication. This language, though unwritten and unspoken, may be adequate to a fuller expression of all we feel and know. It is not unfrequently the means-little as it is practiced and understood-of revealing thoughts and impulses to which a vocal utterance has been denied. We give forms to thoughts, and impress those forms on the fecentive mind; we have power to hold up the ideal images we have created before the transfigured spirit. it may be as higher natures cast the shadows of their thoughts on the inspired mind, and write their laws in the willing heart. It is well known that those who are highly suscepti. blo of electro-nervous disturbances, may be influenced. and often controlled by the will of another person, oven when there is no direct physical contact. If you chance to occupy the same apartment with persons of this description, a vigorous effort of mind will enable you to command their attention without seeming to regard them. Enter a room where a person of this class is in a profound slumber-fix your eyes steadily on the face of the eleeper-exert the will powerfully. and you will produce such a disturbance of the electronervous circulation as will cause him to awake. It not unfrequently occurs that persons are singularly antisimated in what they are about to say-some other person giving utterance to the same thought in the same words. Lovers, and all persons of intuitive and im. pressible natures, especially when united by a strong httachment, readily divine each other's thoughts, and read-in a silent but expressive language-the secret thoughts and impuises of the mind and heart. This intercommunication of mind with mind, is carried on through an excitation of the electrical medium of the nervous system which is quite as readily produced by mental forces as by physical forms. When there is no corporeal conjunction of the parties, the impression a obviously transmitted through the intervening elec. trical medium of the earth and atmosphere. We have had occasion to observe that this power is perceptible in the ability of some men to tame wild beasts, and to subdue their enemics. It is strikingly displayed in the electrical excitement that runs through and pervades a vast multilude, when some inspired orator

moves-as by a single impulse-the hearts of thou enudy. We have felt its thrilling power-"In the song of the poet, when love's bright spells O'er the wings of his wild harp sweep !"

in the responsive utterances of kindred spirits, and the sweet cadence of commingling voices in the vespers. It is full when we press the worm hand, and heart answers to heart in the rapid measure of intense delight. We are sensible of the mysterious power when the electric fires of congenial souls kindle and burn on the parted lips of Genius and Love; and ever do we yield to the intangible and irresistible presence, as impulses wild, joyous, or terrible, come leaping up

from the unfathomable depths of Being. About fourteen years since I commenced an experinental investigation of this subject, which has been continued as opportunity has offered until the present time. The course of experiment has been greatly diversified and the results have been carefully oberved. Curious and startling phenomena have met mo at every step in my progress, and these all furnish instructive and impressive filestrations of the amazing power of mind over the functions and the faculties

of animals and men. The facts are deeply suggestive, and the whole subject opens an immeasurable field for scientific research. I have met with many persons to whom I could readily, yet eilendy communicate the inmost secrets of the mind. When in immediate apport with such persons, it is not difficult to direct he whole current of thought and feeling. In this nanner a succession of images may be rendered distinctly visible, while they only have an ideal existence in the controlling mind. These effects, and a varlety of sensational impressions-not requiring a vital forms and processes of development. Plants nrecise encodination in this connection—are doubtless produced agreeably to the same general principles which govern ordinary sensation. Thus thoughts and feelings, corresponding to our own, are-by a mental electric process-awakened or inspired in the passive mind. Indeed, the greatest electro nervous excitements result from the emotional and executive powers of the soul. The electrical excitation is communicated to and through the sensor nerves of the subject, and corresponding cerebral impressions are produced. These electrical disturbances at the sensorium occation all the diversified phenomena of sensation, and their interpretation by the soul constitutes thought. The casual illustrations of this power of the mind have been numerous, and they should be convincing. Ideas are frequently transmitted by mental electric cur-

rents to kindred minds in the same assembly. By some invisible means we are frequently reminded of bsent persons, and made to feel and believe that they reapproaching us sometime before the fact is cognizable y the senses. Many persons experience a slight spasic action of the nerves whenever 'they converse with one who expresses his thoughts with uncommon carnestness. We have experienced something resembling the chills and fever while witnessing a masterly dramatic performance, and a powerful speaker may even accord" of a perpetual pentecost; and butterflies, raise the hearer from his seat by the mysterious force crickets and grasshoppers are excellent exemplifiers fluence, when within the spheres or magnetic emann- savage varieties are accustomed to rove in hordes, tions of certain individuals, while other persons banish sleep from our presence. This susceptibility is often | eral purpose of plunder, and for safety in hostile emergreatly increased by disease. There are friends who visit the sick room, whose very presence is an anodyne; others greatly aggravate the nervous irritability and adversaries; issuing in hands occasionally to hunt and vakefulness of the patient. Sleep is often driven from the couch of pain by the anxiety and restlessness of ducts of Summer. The semi-civilized arm themselves sympathizing friends, whose minds are fixed on the and resist all encreachments of man or beast, while sufferer. Thus the mind acting through the subtite they multiply demestic comforts by means of a rude medium of vital motion and sensation produces both agriculture and some of the simpler mechanic arts. physiological and psychological effects. The sensation. The civilized creet the State as a bulwark against all al impressions produced by the tangible objects of the external world are certainly not more intense and lasting than the electrical excitation and mental emotions produced by thoughts when they are armed with the power of volition.

The instances wherein we are singularly anticipated in what we are about to say, numerous as they are, tions" of the globe, but it must have been a misprint might be presumed to depend on an association of ideas: or they might he ascribed to a similarity in the intel- tions, but only some minds comparatively enlightened. lectual development and general hables of thought pe. incipiently humanized and yet to be spiritualized; and cullar to the individuals, did they not often occur under in their national generation "the body politic" will be such circumstances as must preclude the adoption of swayed by a soul sympathetic, law will be dissolved by either of these hypotheses. The thought conceived love, our golden commerce will give place to a gracione and simultaneously expressed very often sustains no [

relation, however remote, to any subject of previous good wishes, will become the happy portion of "each remark. Nor are we able to discern, always or gener. for all and all for each," ally, any marked resemblance of the parties to each | The foregoing remarks are intended to introduce the

## Willten for the Danner of Light. THE AGE OF VIRTUE. BY GLOROS STHARNS. Eighth Paper.

ITS CHARACTERISTICS-COMMONION; THAT OF MANSIND WITH THE LOWER ORDERS OF OREATION. The only Heaven within our reach-The only Gespel fit to preach

The love that Jesus meant to leach, Is "each for all and all for each." Communion is a universal law of existence. Not

only is it what good for a man to be alone, but it is impossible: none & alone, or can be. To give is the very life of God; to receive is the very life of Nature. There is no such thing as isolation or independence. but all distinct entities are co-existent. This hand wherewith I write, exists only as a member of my body, and my body itself exists only as my constant companion. I also exist as a foster child of Nature, while Nature exists as the offspring of God.

It is by communion of atoms that globes are formed, and by communion of globes that the Universe is framed. So all the elements and forces of Naturo conspire to the end of creation, without which nothing like this world or anything it contains would ever have come to be. Then it is the planetary communion of our Earth with the Sun which has called forth its vegetativo scenery, and given birth and sustenance to to all the various forms of progressive life on its surface.

The same unconscious communion characterizes all grow out of the soil of Earth, animals subsist upon vegetation, and Man and all in the spirit world are nurtured by the physical tree of life.

To all centient beings, this communing of appetitethis perpetual resort to Nature for sustemance, becomes a conscious reality; though in no rational sense; for brutes graze the fields or browse the wilds for hunger more than food, and men cat less for health than gratifleation.

Communion, as thus far described, may be termed involuntary, because it is necessary to life. But there is another species of communion which is common to nearly all animals, and which seems to depend more or less upon choice. It is that of a hen brooding her chickens; or that of pullets huddling together for warmth in the cool of a night; or that of birds of passage flocking for cheer and mutual protection; or that of sparrows and many other species marrying for domestic joys.

Social proclivities are natural to all degrees and qualities of mental development, though more observable in the higher grades, and most numerous and positive in mankind. Ants, bees and caterpillars form communities, in which they whave all things common," with one house, one interest, and the "one that elevates the mind to the highest heaven of imagi. of "free love." Like these, each of the five great nation. Some people are conscious of a soporific in. families of the human race is gregarious. The most under the command of a single chieftain, for the congencies. The barbarous, but less ferocious, build local huts in a cluster, and wall themselves in from their fish and scour the wilderness for the spontaneous proforeign foes, and make legislation the ægis of security in all the private walks of life. They also make com merce the magical horn of plenty, and gold the god of overy earthy wish, to all the lucky-born i But the enlightened-I remember having read something in a treatise on geography, about "the calightened nathe enlightened are yet to be. There are no such as na. Communion, and the real horn of plenty, full of all

other; either in their cerebral conformation or other physical and mental peculiarities. Nevertheless, the make the matter of both acceptable to the reader's unfacts are matters of common observation and experi. derstanding. Communion as here proposed is not as ence, and the philosophic mind is disposed to seek for yet a human fact, and therefore its definition must be some haw to which such mental phenomena may be re. merely hypothetic. As I conceive, it is the rightcous inpresurve of earth's inhabitants, and the natural use of all created allage- an attribute of hillingn maturity, and the In this cense, Communion is the natural method of all participated good, every evil being a sequence of non communion or mis-communion. It is, therefore, the only mode of enjoyment, and, as I have written elsewhere, "the very make of Heaven." Mankind are happy just in the measure that this truth is realized. and all sentient beings are miserable in proportion as they disregard it. The whole Art of Living consists in knowing how and what and when and where to give and take; for every man and woman is of some use to every other, and every animal and thing is also in some wise serviceable to all who know how to appreciate the special endowments of each. I know this sentiment is anything but plausible to more perception. Some of my readers may be ready to ask, what is the use of vermin in the couch of ease or in the tangled curls of infant beauty ? and I can only answer that I do not know; unless it be an incentive to exercise and cleanliness-the golden rules of health. But what if I misconjecture here? Then I appeal to Reason. Since intelligence can not act with out a purpose, the Maker of brains has created nothing necless. But the use of brains is to push research in the direction of graver queries." I know of no better evidence of spurious intelligence than the popular designation of all forms of matter not fit to cat or drink, which can by any process be formed into the stomach, as polyons; just as if destruction of life were the very end for which God made them, As well might the use of hemp be inferred from the common sobrique for hanging. Foolst Ask the chemist if arsenio is sheer "rats' bane." Ask the dyer, ask the founder, if sulphuric acid is good for nothing, and only bad to be swallowed. Name all thiogs in reference to the appropriate use of each, and you will find no other poison but the misnomer of ignorance. If you do not know the use of a thing, say so; but, for Heaven's sake, do n't write your libel of the Creator on it. Man is slow to learn the uses of things. He stands for ages an idle spectator of Nature's adroit achievements, or miracles of Chance as marvel tells him, without a thought of being in a schoolhouse, himself a pupil, with God for his Teacher. Woman brushed away the spider's web a myriad times before she learned berself to spin and weave. The ancestral pot was made to boil for a hundred centuries before anybody took a hint from its lifted lid of the world's factotum in steam. Before the days of Franklin, lightning was said to go whether it was sent. but Morse was the first to demonstrate that we could send it on our own er. rands. Till within some forty years, it was never imagined that solar light is ready to serve us with all the practical skill of a perfect artist. Gum-elastic was familiarly known to many generations, without a more remarkable application than that of school-children, to erase an idler's pencil marks. Yet to us its various

mechanical, protective and enamental agencies appear | feelings of our nature. Through this inger sense of so obvious that we wonder and perhaps lough at the 'the soul Reason bears the voice of God denying the stapidity which kept them hid to long. Still we imi- , hateful surmise of ignorance. Beuldes, it is absurd to tate our fathers in gaping at Nature, and shaking our suppose that Uod canctions the mulignity of brutes heads in token of distrust whenever we find, anything more than that of men. Wrong is wrong, and right of which no use is manifest; too foolish to consider that is right; forever and everywhere. Man himself is our own ignorance is the pith of every mystery. And bern with brutish propensities, which succumb to us, to whom will be vouch-afed such new and multi- ty, Man will begin to personate "the lord of creaplied revelations of natural uses as are impossible to tion," whose maguanimity will pathetize all his infeour childian concolt.

rte of a natural Communion with the world of mate- is to be expurgated, not only from mankind, but from rial things. The race is comparatively young; we are just emerging from the state of primeval barbarism. and have hardly begun to apprehend, the magnitude and multitudo of our terrestrial resources. It is folly that assures us of having discovered all the material cations that other agents of motion and locomotion the best informed. More people seem to take more pains to exclude air from their houses than to ventition, good for rheamatism, good for the blues; and so it is-for inducing these maladics. But who of our grandmothers supposed that a shower-bath or a pack n a wet sheet, was better for the care of almost any morbid affection, than all the skillful methods of allobathy, and all the costly preparations of pharmacy? Similar reflections apply to magnetism and other subtilo as well as palpable agencies of human good, and would be in place here if the vehicle of this essay were less restricted. But these cursory recollections of human experience are enough to convince the least relecting mind that we do not know how to use material things in all cases without danger to ourselves. The nedical and bygicaic errors of mankind are shocking to common sense. We ought to be aware also that for want of a due knowledge of the laws of Nature, and the latent forces which are sprung by contingent relations, we become the sport of accident in a thousand ways. All the calamities which have over befallen humunity, such as epidemics, conflagrations, shipwrecks, steamboat explosions, railway collisions, the crash of bridges and fall of buildings like that of the Pemberton Mill, and all minor disasters which are incidental to individual adventure, might and would be avoided by a well-informed caution of all human agents and accessories. The constant turmoil of mankind by what we call misfortunes, proves that we are not wise enough for our physical safety.

Then, for want of science, we come short of a salubrious Communion with the vegetable department of Nature. Man, when he reaches the normal statethat is, human maturity-will find himself a vegetari an. In his exode from barbarism be begins to preconceive this truth and feel its snasive force; but habit ways his choice, and he lingers long by the Egyptian lesh pots of beastiality. Believe not the saying of the beef eating sophist, that canino teeth indicate a natural want of animal food. Look rather at the fact that your tusky hog fattens better on maize than flesh. Consider also the basic principle of development, that every instrumentality of life is quickened and promo led by its actual use, and therefore that our canine teeth are the mere offspring of our fathers' canine hab. its. They are the vanishing effects of the old carnal nature out of which humanity is born. Be assured also that the soul is nourished by what the body digests, and that every pork-cater must be a partaker of swinish propensities. These are incompatible with the rising aspirations of the soul; and whatever disturbs the harmony of soul and body is prejudicial to both the health of one and happiness of the other. Whether the position here assumed is correct or not it is certain that mankind are not as yet agreed as to the constituents of a natural dietary; and the only reason is the general want of dietetic intelligencevery fow have really asked the question. The majority have no concern but to maintain their ancient habits of eating whatever they like, and as much as hey can with any sort of gusto. Whether this or that edible, this or that culinary medley, this or that vogue of eating, is salutary, they neither know nor seem to care. One who cais with a due regard for health, is called fastidious-"more pice than wise;" but to pamper appetite-to eat for dainty pleasure-to feast meself and others, that is becoming-that is fushionable-that is the suavity of social life-that is the 76. ligion of all our festivals-that is the virtue of all "good livers." And the reader is too well aware of the morbific effects of such imprudent indulgence to be interested in their detail. I am nersuaded that man. kind know not as yet what is Temperance; nor is it to be defined to the popular understanding by calling it Natural Communion with the vegetable world. It is the control of appetite by enlightened Reason. Yet this control is hardly to be described, because it should never proceed by absolute rules, except so far as relates to health, but according to the special ends of the controlling spirit. Large digestion is needful to muscular power, while for the higher exercises of mind very little is allowable. My small experience has induced the conviction that literature is rurely promoted by a fall stomach. Sometimes an actual fust seems necessary to the writer's end. Is not this the reason why many a poet has been accustomed to rhyme in bed, and why other great thinkers have quit the down to pen their thoughts at midnight? Is not this one reason why morning is most propitious to every author's wish? And is it not because the comnion people are always eating, that they know nothing bout this secret of mental power, or the luxury of thinking? Agaia, for want of that discretion which comes of an ample intelligence, mankind do not communo peaceably and profitably with the brute inhabitants of Earth. The fact, that there are wild animals, which appear to have been created with a natural dread of mankind, or else with such malignant propensities. coupled with large muscular powers, as renders them drendful to us and terrible fees to each other-this fact must often force itself on the mind of every devout naturalist as an anomaly in Nature, apparently irreconcilable with the more general displays of Creative Wisdom and Goodness. It is not merely relevant to the science of natural theology, it is the proper business of all who have brains for research to probe this fact to the bottom, and if possible to find an explica. tion of its mystery consistent with the otherwise attested benignity of God. Ask, then, and do not smother the query, why the wolf, the bear, the panther, the loopard, the tiger, and other beasts of prey, were created with hating and hateful dispositions? Why was the lion made strong with malignity, and he need do little else than pen the naked iruth. the lamb weak with gentleness? Was it purposely

we shall to laughed at in turn by those who come after Reason. When that shall find the throne of Humapiriors into a benignant harmony with himself and with For want of information, mankind have falled hith | each other. Thus it is by human growth that all will l Man's dominion.

How shall I commend this grateful thought? Let me begin by saying that there is not in reality so complete a dissimilarity among animals of different species as is commonly supposed. Have you never seen a fosprings of mechanical power. There are certain Indi- rocious buil, or a savage dog? and have you never heard of a gentle ilon, or a philanthropic bear? If one are yet to vie with water and steam. Moreover, the of any species may be tamed, why may notall? Have ascortained uses of most elements are far from being you never known a man to lose control of his horse, generally appreciated. Even the vital and healthful and another man to take the same horse and subdue utilities of the atmosphere are soarcely perceived by him? Have you ever heard of Rarey, and do you he unlastructed masses, and not fully improved by know the principle of his art? I am not privy to any secret of his, but I opine that he tames refractory horses by the most general law of influence, the sameate even their sleeping apartments. After a like as that by which every man controls any animal-the fashion of ignorance, it used to be thought hurtful to mere fact of self-possession and conscious command of , drink water without a strong tincture of ardent spir- an inferior. Do you recollect the story of Alexander its. And what a blunder was made as to the use of and Bucephalus? This flery steed no other man could rum, when it was reckoned among the necessaries of mount; but to the world's monarch he was accustomed life without which nobody could work ! The dapes of to kneel to be mounted. How did the youthful prince, this delusion are not all dead, yet, who imagine that just in his teens, attain this mastery? Rollin tells us ram is not only good to drink, but good for inflamma- that he merely approached the prancing animal with a gentle word, patted him lightly on the neck, smoothing his mane and soothing his ardor, till he jumped sudden ly astride his back and gave bim the rein. But in this statement we have only the outer phasis of Alexander's conscious ability and resolution to manage the borse, without which any mere imitator of his conduct might have lost his life. This confidence is what governs all domesticated animals. The fear of hesitation breaks the spell of command. The fearful cannot control. Viotory never yet perched on a coward's banner. So long as you bravely but gently withstand a snarling dog, it has no power to blte. Anon it fawns at your feet. So with all other creatures. A cow might be induced to gore a man that fears her. A sheep may be incited to rage and made to fight. But a man of dauntless courage may go unarmed and salute the flercest denizens of the woods even in their dens. vet not a naw will be raised to harm him.

But Man inspires the brutes with his own malice. Not only the most selfish, but the most savage and forocious of all creatures are to be found in the human species. Just think of the diabolical agents of the old Romish Inquisition; think of such demons incarnate as Nero, Robespierre, or Henry Eighth; think of the hordes of anthropophagites that loiter on the shores of the Feejee Islands, watching for the wreck of luckless mariners as a panther watches for veer, that they may replenish their pantries with human fish; think of the red men of our American wilds, proving forever on their bruto associates; think of the while men of every civilized domain who skin live cels, cook live lobsters, and let the blood of their meek calves the day before they morder them for the table; think, and then say whether brutes are more savage than men. Tell a cannibal it is wrong to kill and eat his human focs, and he will laugh in your face. So Christians laugh at me when I tell them it is criminal to cut the throats of inoffensive cattle. If one may butcher an ox and still be a gentleman, doubtless all carnivorous beasts are correepondingly gentle, notwithstanding their occasional rapacity. A wolf devouring a sheep, or a Bengal tiger craunching a man, is probably as unconscious of sin as any Puritan carving beef and turkey for his thanks giving dinner.

It is evident that mankind in their intercourse with the various brute species, are governed by motives exclusively selfich; there is not a whit of generosity in it. There is no notion of animal rights among men, and. therefore no well conceived obligation to treat animals kindly. Nobody thinks of applying the golden rule to a brute; and there is no sort of abuse which all do not incur, and many do not suffer, at the instance of their human oppressors. Not only are most species liable to be suddenly destroyed whenever their presence is in the least offensive to us, but even such as are harmless and pleasing to human taste-as birds, squirrels, and fishes-are often made game of and put to death for an ugly whimsey of sport. Yet, unless human ments constitute a prerogative for oppression, or else the victim of human domination is so low in the scale of development as to be absolutely destitute of rights. it is not lawful for a good man to torture the meanest of God's creatures, nor to treat it less mercifully than he in its stead would desire to be treated; and I trust the reader is not so simple as to need being told that no law can be violated with impunity. Mankind do not escape the penalty-of their misdoings in this regard. I might specify various diseases which originate in flesh cating; but these are less deplorable than the lustful propensities which carnivorous indulgences excite. I might describe the reciprocity of malice between men and brutes, and show how our unscrupulosity makes enemies of all our inferiors; but this in trilling compared with the self detriment which we unwittingly inflict in every act of cruelty. There must be some morbid affection in that man's heart who can hunt or fielt for amusement. The moral influence of impaling worms and fishes on a book, must be bad: and to practice the fisherman's deceit will make a hypocrite of anybody. Every butcher sears his own benevolence. The pitiless abuse of animals in any shape, stupifies the moral and benignant sensibilities of the human mind; and thus the most exquisite susceptibilities to happiness are rendered torpid and uscless. But not forever. I warn the wretch that does not feel the woes he makes, that, by the law of progress, every hardened heart is yet to melt with love; yet, just as frozen limbs are thawed with pain, and just as drowning men are brought to life with more than dying agonics, so frigid souls are quickened but with anguish, This is truth, though not the half is told. But what has this discourse to do with Communion as a characteristic of the Age of Virtue? It may be said that I have only descanted on the miscommunion of mankind with the lower orders of creation, in the current age of wrong. Nor have 1 more; for want of a better method of commending the unrevealed pleasedness which, as an ultimate of human development, is to be evolved out of the natural uses of all created thinge.

erred.

A fact that is perpetually recurring, proves the exstence of some active principle and regulatine law, or crowning characteristic of the coming Age of Virtue. which such fact or phenomenon is the appropriate and natural expression. In the course of my investigations it has been clearly demonstrated—by experiments on a great number of persons-that the mind exerts a direct power over the subtile medium of vital motion and sensation, and hence that it may influence both the voluntary and involuntary functions of organized exstence. It is further manifest from these experiments that the carth and atmosphere. or more properly their imponderables, may serve to establish this connection. and thus to open this intercommunication of mind with mind. This observation is confirmed by every experiment wherein one person is controlled or influneed-when at a distance-by the unexpressed will or thought of another. The electro-physiological and sychological changes, produced by mental action, are acts as real and indisputable as any within the whole tomain of physical science. The vital aura is so highly sublimited that it may be disturbed by the elightest causes, producing nervous vibrations and cerebral mpressions. Its ebb and flow mark the occurrence of every emotion-the gentle no less than the terriblewhile in the flaming intensity of passion. as well as in the mysterious and delicate enginery of thought, we have the stirring revelations of its presence and its

power. The phenomenal illustrations of this subject will ocapy another chapter.

### Written for the Banner of Light. LITTLE THINGS,

BY CHARLOTTE ALLEN.

Little words of kindness, Little acts of love, Little deeds of mercy, Sparks caught from above: Little friendly dealings, Charity for all, Will our spirite brighten, And our hearts enthrall,

Little loving tokens. Little gentle ways, Little smilles for each one Longthen out our days.

Little things, we all know, Make our little life; Let us study kinduces, And our Joy is rife.

Little hely blessings, Little thoughts in prayer, Little aspirations

Bor the loved once there-Little though they may be, Little things have weight; And united-truly Would be very great.

Hymouth, Mass.

### INTEMPERANCE IN ENGLAND.

For years and years almost all English fales, which have, attempted to illustrate human misery as connected with the vice of intemperance, have pictured to us, with something of the fabulous, the gin palaces, and spirit stores of London. For one, I have regarded such as high colored, with, of course, a miniature foundation, and not in reality so deplorably had; but a night in the haunts of London serves to show that if a writer wishes to astoulsh and surprise his readers,

A few eveningssince, in company with a friend, and that the feeble and timid might be easily victimized by a very useful official attendant from the renowed Bow the strong, the bold and cruci? My answer is a most Btreet Station, I took a Hansom Cab, not by any means emphatic No; and, though I cannot sustain this symmetrically so, and started to see these palaces of answer by any popular authority, nor doduce it from London. Where and in what localities we drove I know any obvious data in natual history, yet I deem it quite not, but we visited palace after palace, with its high as well sustained by the very positive though impalpation frescoed walls, stained glass windows, and glittering ble fact, that the notion of God's making certain lights-each one furnished with small tables, at which classes of animals to be crue 'y destroyed ly others, is were seated not only old and young men, but frequentrepugnant to all the moral sentiments and humano 'ty here and there a faded, pale, disconsolate woman,

### BANNER OF LIGHT.

### EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, January 20, 1800.

aldo, and made even a simple home bright by their sapearan ses mus saman or hiers by such and LOBD.

TEXT .- "Thy will be done on earth sait is in Heaven."-

nothing, and the existence of which sometimes is onough to make us question an infinite mercy. drag-In considering that great formula of devotion which Jesus taught his disciples, and of which the text cougod them down. These are not pleasant pictures. Jesus taught his disciples, and of which the text con-stitutes a part, it seems that we should regard it as in-tended not merely to furnish the phraseology but to in-dicate the topics of prayor. Each passage of the won-derful composition opens an inexhaustible spring of thought and of aspiration. Here now in the sentence before us is a prayer familiar to our childhood. When we know but little of trial and but little of responsi-bility, we have kn. it and breathed these words, Thy will be done on earth as it is in Heaven. And now, when trials have tractense, what can we gather into our hearting the done of earth and the iden of responsi-bility has become outers, what can we gather into our hearting the done on earth participal for our action and our but they serve to show us how true is the asser tion-the greatest curse of England is the gin palace. Such scenes as these are the authors of other and more terrible pictures. Here is the wrotched bed where lies the dying mother, watched by the dranken son and frail daughter; here are stretched those who should help buf cannot; here are vermin and unspeakable dirt; hore are sque, fover, and famino; here the child is born to nakedness, and rags, and sin, and yet still goes forth a domon from the gin palaces of London, to waste and hearts as the best inspiration for our action and our a domon from the gin palaces of London, to waste and the star is the best inspiration for our action and our action action and our action action action and our action action action action and our action not ever stretching its cords ? Does it not boast to prayer, fitted to infant conception, and yet not ex-hausted by the profoundest experiences of the most cultivated and sainted soals, at once the lifeblood and people the desert strand, to make a way over the moress, to build palaces of industry in the slough of desthe encyclopedia of devotion. It is its presents us not merely with a devout form or an-rangement of words, but with the everlasting topics of devotion, with themes which belong not only to some special condition or place, but to the soul and life of pond, to hold up the finger and beckon myriads to the mine, the forge, the loom, the laboratory, or the still ?" All this is true, but would it not be well for the Times to ask itself and thrust the answer upon the people, as special condition or place, but to the soul and file of inan in every condition and in every place. Surely, my hearers, it is a benatiful appointment that this strings all the deep radical experiences of human life together upon the thread of this simple formula, so that wherever in the wide world, whether upon the land or the sea, we utter the Lord's prayer, it fills al the space around us with the early light of home, and in life's most solemn and trying moments, prompts us to carry the words we learned from parental lips to the foot of the great Father, and leads us up to the sublimest something to be put down. What desolution is the product of the still? Does prosperity point her finger to the still I

brought there by ain to drown her care in the cap

Wo were surprised to see, half intoxicated and beisterous at their different tables, even young girls, who

might; any one of them, have graced a happy fire-

presence, had not misfortunes of which we know

A friend kindly placed his carriage at my service a day or so after Christmas, before the gayotics had entirely ceased, and I rode over London on Tuesday, and am safe in saving that in one particular locality I saw two hundred of both sexes intoxicated, and a dozen or foot of the great Father, and leads us up to the sublimest no crowds engaged in watching half drunken men pound each other in the most brutish manner, and all blis apparently unnoticed by the police, excepting here and there where some poor fellow, too far gone to prehended their significance. No: I won't ask that, stand, had toppled into the carriage way and had to be romoved.

<sup>5</sup> text, let me ask you[whether you have ever really comprehended their significance. No: I won't ask that, because in no one really can comprehend their siguillence, enco entirely, for if so, the very efficacy of the prayer to which I have just alluded would be exhausted. So I will put the question in this shape; have you if ever full that in these words of the text there is a great significance. If possible, to be comprehended? Have we ever poured out the petition which constitutes the text, from the very depths of earnest and understanding hearts? If so, I hardly need to say that this is peculiarly a prayer to be expressed not only with our lips; but with our lives. Of all the clauses of the 'Lord's Prayer, this especially is both a prayer of fuith and a prayer of faith. It is a confession of faith. Thy will be done on earth as it is in Heaven. Hereby, my friends, we recognize the fact that there is a will, a supreme and intelligent will in this universe. When theses words are spoken sincerely, then we believe in a God of all, a living, ever present, ever acting God. This petition coming straight from the fourtains of the heart, shows that we believe not merely in a first cause, a mathematical induction, or a philosophical necessity, just as we believe in the law of the real shows that we believe in the law of the part is a source of the theory in a first cause, a mathematical induction. Berther is a the law of the real shows in the source of the law of the law is the source of the New York is a terribly bad place; but it is not the worst. Intemperance runs high, but it can see the and forment for years, and yet not be able to touch the English capital. Bouike.

Written for the Banner of Light. THE LAND OF DREAMS.

BT N. 080000.

- When the frowning world looks blenk and cold, And Ma sooms dark to mat When I fear to face, like a sailor bold, The waves of a storing sea. I know of a laud, more pure and bright.
- "Than over this cold earth seems; And ob, I love to drink in its light-
- "T is the beautiful land of dreams.
- I know of a voice whose low, sweet tone
- Once fell on my listening er;
- With resiloss thought, through the livelong day,
- I walt for the sunset beams; And nightly with joy I his away
- To the boautiful land of dreams,
- There, as I wander, I most with friends,
- . To their love-toned melody:
- I mingle my thoughts with theirs awhile,
- Till the growing repture sceme Too sweet for earth; then I wake to emile 61.
- From the beautiful land of dreams,
- Land where my weavy life finds rest1
- Welcome thy shadowy light; Balm for my bleeding, thorn-cut breast,
- Given by angels bright.
- Loved, and lost, to this world of sensel
- "Come in my sleeping hours-
- Bear mo often away from hones,
- To your beautiful land of flowers. Pittefield, 1660.

MINSTINCT OR PRESENTIMENT. In Shubert's Spiegel der Natur (Mirror of Nature) the author relates, in his chapter on instinct, the fel lowing facts as proofs of a cortain divine impulse in all, it is not the deepest expression of truth, and very often it is anything rather than an expression of the truth even when it is most correct according to its own

A gentleman, an acquaintance of the colebrated A, gentleman, an acquaintance of the colebrated roles. The doctrine of a God does not rest upon a mere French sutheress. Mme: Beaumend, was about making doctrine of logic, which some other statement of logic

God is not a micre tradition which higher enlighten-ment discards, but a great fact which higher enlighten-ment and broader intelligence confirms. But while this idea of God rests upon men's minds, and they cannot help it. It is a dim und vague faith with a great many. It is not earnest, virid, vital. It has more of the character of an opinion than of a faith. The true spirit and real substance of the faith which breathes in the prayer, is the faith in a present, instant God, with a will with which our own will may be in allance. Whenever one really comes to the realizing of this thing of a devotion to a present will, not simply an abstract God, but an all-present, all-gracious, instantly acting will, there comes a new meaning to the text, Thy will be done on earth as it is in heaven.

meaning to the text. Thy will be done on earth as it is in heaven. So, I repeat, this prayer in the first place is a con-fession of faith, that there is a divine will, present, everacting, providentially heav us. Still further, I say, that the prayer which constitutes the text is not only a confession, but also an expression of fuith. Thy will be done on earth as it is in heaven. My friends, this is the breathing of deep trust and resig-nation. Indeed, when we reach the full apprehension of the divine and supreme will, of course we must of the divine and supreme will, of course we must make this expression, because we cannot help feeling that if this will is divine and supreme it must be done and will be done. It is not supreme if it is not done. Still there are two ways of acquiescence in this divine will. There is the stoical, fatalistic way, and there is the fillal and Christian way. One man says, Well, it does not matter what that will is, it will be done, and it must be done, and this is the best we can do about it. How often you see men in the midst of trouble add alliction who have fallen into this hard state, in and alliction who have failen into this hard state, in which they say, Yes, I suppose things are ordered right; I cannot see it, but at any rate I cannot help matters. It is the dry expression of men endeavoring to nerve their hearts and petrify them in their trouble. About all they can do is to recognize a great all-controlling fate which cuts them with its grinding wheels, and bears them down, and they cannot resist it; all they can do is to stand up and bear the burden, and take the thunder. It is a terrible, dark, mysteri-ous fate; but it cannot be resisted. This is a belief, which cuts off all the springs of sympathy. Yet men which cuts off all the springs of sympathy. Yet men often stand in this condition and consider it a re-digious feeling, that we cannot help things, and must take things as they are. They are dark, mysterious, terrible, but we must hear them. Must? "Must? is

ought to be done. It is not always clear in its work-ings; but God would not be God if he could or if he did make his works always apparent to men. The moment yousce through all God's working, that moment his infinity is lost and he becomes finite. The very conception of God implies that he is a mysterious worker; and although all he does is not clear, still the conviction that all he does is right and beneficent, is the great thing, and that produces the Christian ex-pression of faith. Thy will be done on earth as it is in

practical difference of this prayer, indicates previsely the distinction between religion and philosophy. I need not tell you that it is one thing for a man to ontertain an opinion, and another thing for him to otherish a faith. You will find many men with a batch of opinions; but how few comparatively do you find with a real and substantial fuith. There is a great difference between the two things. It is one thing to say there is a fold; but it is another thing to be awak-ened to a conscious alliance of the soul, to feel that there is a God, and to feel what God is. In the deep and full utterance of the fact of the existence of a God is not a mere matter of opinion with us, but a great reality of faith. 'So by this distinction you see how easily men may utter this potition without really comprehending its significance. They have an opinion that there is a God. They belleve in the ex-istence of a God because they cannot help it, that is, if they have given any attention to the great truth at-all, and have not taken this absolutely as a. mere tra-dition. They believe in a God because they cannot help it. help it. The belief in God is not a mere matter of logical ar-gument. Logic has its place in this world; but, after

he is trying to make empty with Atheism, the thought of God comes wolling up. It is a thought that is be-lieved everywhere, always, by everybody. Nor does any process of enlightenment, or intellectual expan-sion, expet this doctrine from the buman mind, as it would if is were a mere tradition of the human mind. It only comes before us and stands all the clearer. Look at modern science. It is anything but material-istle in its character. It is anything but material-istle in its character. It continue surghting but the old doctrine of mere hard fact, a shell to be handled. It continually lets us into the idea of spiritual laws and forces. Nothing is more exploded than the cold, dry, hard niaterialism of the last century. Take Christ's definition of God—>God is a spirit." The Christ's definition of God—>God is a spirit." Take the bighest scientifie discoveries, and see how all things come together, how everything that pushes take the highest scientific discoveries, and see now all antighty; and i cannot acry that sum is contrary to me things come together, how everything that pushes will, for he says it is, and he calle upon me to oppose into the centre of the universe tends to confirm the that God is not a mere tradition which higher enlighten-ment and broader intelligence confirms. But while the the effects of the universe tends no mere and broader intelligence confirms. That is all you can do or ever have done, for no man since the world was born ever explained the two things. He gets along by virtually denying the to other; virtually denying that God is almighty, or virtually denying that sin is wrong. If sin is wrong, then there is need of moral effort. The moment you convince me by the least suggestion that God is only playing at sin, mercly putting things to us as sin which are not sin, which are not evil in his sight, that moment you for fourthing is in the sight. which are not sin, which are not evil in his sight, that moment you dry up the fountains of inspiration, de-stroy the springs of all effort. Therefore I say that the passage before us, as a prayer of action, has a concep-tion that evil is not God's will, and that God is con-tinually endeavoring to overcome this evil. This is the only conception upon which we can fall back, which admits the facts, while it does not attempt to reconcile or explain them. We see God works by bits agencies. In nature he is all the time working to build an some hicher result. There is no fin in nature.

Lis agencies. In nature he is all the time working to build up some higher result. There is no sin in nature, because nature has no moral consciousness or freedom. There God is continually working in agencies, making one thing serve another, and living in the final result. You cannot put your hand upon a plant or a stone, or upon mything, and say this is an end in itself. It is serving some other end. It is a great conduit in God's processes; it is a medium through which God works. Dig down into the bowels of the earth, and there are instrumentalities which have done their work, which Dig down into the bowels of the earth, and there are instrumentalities which have done their work, which have served to bring about the present result. So everything now is a process, helping God's work on-ward, an agent, an instrumentality, tending to some result we do not yet see. So is man an agent of God, if he will be, in over-coming the evil in his own heart and the evil in the world, and making the will of God to be done on earth as it is done in heaven. Man has, among other mys-iterious things, this mysterious power of turning

as it is done in heaven. Man has, among other mys-terious things, this mysterious power of turning against God's will. This power God has given to man. It is better that a man should be pitched into the world upon the axis of his own free will, and have a perfect power if he will to resist God's commands and desires, and turn against them. It is the tre-unendous law that meets us everywhere in humanity. When you hold to the doctrine of universal restoration, if you make it that God is going to force men futo which cuts off all the springs of sympathy. Yet men igious iteling, that we cannot help things, and must take things as they are. They are dark, mysterious, terrible, but we must bear them. Must? "Must?" if you make it that food is going to force men into heaven, that he is going to jam them into heaven, take things as they are. They are dark, mysterious, terrible, but we must bear them. Must? "Must?" if you make it that food is going to force men into heaven, that he is going to jam them into heaven, take things as they are. They are dark, mysterious, terrible, but we must bear them. Must? "Must?" if you make it the food is going to force them into heaven, the Almighty, lying upon Caucasus, and with the vul-tures gnawing upon him, and yet defying Jove. It is a grand, beroic character, to stand up and take the halistones of Man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not open the real shuices of man's nature. It does not meet his faculties and reach his wants. The other wiy is the Christian way. It is the cond viction not only that there is a will, but that it is a' righteous and benevoleat will: to say that it not only must be done, but ought to be done. "Ought'' is the Christian word, 'my friends, The truly Christian view is that the divine will is not only 'tresistible, not only must be done, but that it ought to be done. It is not always clear in its work-ings; but God would not be God if he could or if be

baps, a thousand times... Thy will be done on earth as it is in heaven. I have taken it as a sort of conso-lation. I have said, God's will be done. Have I ever thought that it was not only a consolution, but an inspiration to action ? not only meant to comfort me, but to inspire me? not only intended as a balm to my bloading fourt but a rebut to the wild do not conselence bleeding heart, but a rebuke to my wicked conscience and my wicked will? Am I helping God's will in my because here to be any wicked conscience worker; and although all he does is not clear, still the convertion that all he does is not clear, still the convertion of faith. They will be done on earth as it is in my wicked conscience work er; and although all he does is not clear, still the convertion of faith. They will be done on earth as it is in my wicked conscience work er; and although all he does is not clear, still the down heart? Am I helping God's will in my wicked conscience work heaven.
There is a sort of moral Pantheistic conception of God's will, just as there is a material conception of faith. The laws of the laws of the rise and fail in my heart? Or am 1 an opponent of God, resisting the laws of the rise and fail to have of electricity. In the laws of the rise and fail to consection all the laws of the case. It is a terrible thing to fail to the case. It is a terrible thing to feel ourselves dealt with by merely physical laws. We are conscious of a moral existence, of affectional sympatics, of being ourselves comething more than the as there is a scientific mater, with nothing sort than inter; and it is a terrible thing inter; and it is a terrible thing nore than should put in mun, and the traes commit with a stream of the rays that door for man ? What kind of a prayer, then, is should to for man ? What kind of a prayer, then, is should to for man ? What kind of a prayer, then, is the stream of the rays well as the good, the wrong as well as the right. There is a moral Pantheism, which says that God's Will, the evil as well as the good, the wrong as well as the right. There is a great deal of that in the world, and it comes in an data the good, the wrong as well as the right. There is a great deal of that in the world, and it comes in the terms and suffering to continue that you can be the there work and the transformed and the transformed and the transformed and the transformed and there is a moral statement of the rays of the right. There will as there the now or the first the t

intention and solicitude is to make you like himself;

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intention and solicitude is to make you like himself; for he is infinitely good. When you feel that, then you can with earnestness and sincerity offer the proper, "Thy will be done on earth as it is in heaven?" and you acquiesce in this prayer, because you feel that it is a will that should be done. Ah, my friends, wo must often pray this prayer, There are times when we can say nothing clee than "Thy will, oh God, be done." When all our powers and efforts are vain, when our hearts stagger like the foundering of a ship, when our souls are darkened, if we are heathens, we shall eay. "I cannot help it; fate must do its best." But if we are Obristians, we shall eay, "Thy will, not mine, be done?" as Christians, we shall must do its best." But if we are Christians, we shall say, "Thy will, not mine, be done," as Christ said, in the garden, "Thy will, not mine, be done," what would have been our idea of Christ, if he had been merely a stoic, if he had said, "I have got to suffer for uttering the truth to homonity." It must come, and let it come." It is a sublime thing—danger with courage—to see Socrates take the hemlock with that sublime philosophy of his. But what is that, compared to the words of Christ in the darkness of lightsempre counge-to see Socrates the hermoux, with that eubline philosophy of his. But what is that, compared to the words of Christ in the darkness of Gethsemane 7 that imploring cry, "If it be thy will, let this cup pass from me; nevertheless, not my will, but thine be done? I am not a mere intellect—I am a heart. I have not merely a cold power of submission—1 have affections harrowed and smarting. Let this cup pass from me." Just as many a mother says, when clinging to her babe, as it lies in Death's cold hand; just as many a man says, in mortal sickness, duwilling yet to lose his hold upon life. "Let it pass from me." isaid Christ, in the agony of the garden, as the sweat fell like drops of blood upon the ground. Think God that he prayed, "Let this cup pass from me," and justi-fied the, trembling weakness of our humanity. If he had said, "Let it come—I can meet it," he would dot have been a Christ. But when it was evident that it must come, when he know that it was best that it have been a Christ. But when it was evident that it must come, when he know that it was best that it should come, then he says. "Not my will, but thine-be done; the cup that my Father hath given me, shall I not drink it?". Oh, it is great, when our Gethsemane bours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate; that it is not necessity, but di-vine love for good ends working upon us. It is a great thing to eay, "Thy will, not mino, he done." Oh, my friends, when we say it in that spirit; and when we say it by our works, we are the conqueron so the world; when, falling in with the conception that the will of God, which works ngainst evil, is a good and loving will, we can say. "Thy will be done." So for our own hearts, so for the world's work so for all great and important ends, is this a prayer of faith

and action for our individual souls, and of benefits to the wide world. It is of all things a working prayer, sending us from our knees to every toil, sending us from our closets into the world, and bidding us stoer, and row, hoist the sails and eatch the wind, and press forward continually. Will it ever be answered? We cannot be sure that it will in our day and generation; cannot be sure that it will in our day and generation; but of this we may be sure: that the more we are true to ourselves, seeking what God would have us to do, 4 the more may we anticipate the time when that we call heaven shall have its likeness upon earth, when wrongs shall pass away and evil die. All we can do now is to pray and work, to steer and row; up with the sails, and let God blow upon them, and send us upon the mission of his work. And so let us say with our lips, let us say with our opinions, and, above all, let us say with our lives, "Thy will be done on earth as it is in heaven."

### Letter from Miss Munson.

DEAR BANNER READERS-I have so long stood before you: s an advocate and defender of our beautiful faith, that hough six thousand miles separate us, I cannot bear to be rvotien.

My journey here was, on the whole, a pleasant one, though ot unattended with danger. I left New York on the 5th of November, in the good steamship Baltic, and, though the veather promised well at our time of sailing, it soon proved. reacherous, and on Bunday evening the wind blow a gale, aud so continued all night, and on Monday morning there were few representatives of over eleven hundred passengers. The storm, at 10 s. M., was terriflo-many seas washing the unper deck. The confidence in the ship was perfect, thereora there was little confusion, and, with very fow exceptions, such extreme prostration from sea-sickness, that fear had no room. Toward night the wind abated, and by ton in the evening the sea was comparatively calm, and we slout, though with little comfort, for the seas lind swept in through every crevice, and in many of the state-rooms the water was several inches doop, bosides saturating mattrasses and clothing.

After this storm-which was off Cape Hatteras-we had no more on the Atlantic to fear, though an exceedingly rough ses, the old sallers said, in consequence of the storm which ad raged for two or three days, of which we only had a ouch. Leaving New York on Saturday, wo reached Aspinwall during the night of that day week, and orossed the lathmus on Sunday. We made the trip of fity miles, in about three hours, over a smooth road, and through the most charming pot the eye over rested upon. The rainy season had commenced, and for three weeks rain had fell in torrents; but that day the sun shone clear, and, with just breeze enough to be pleasant, and after our confinement of a week on ship! board, we enjoyed it beyond measure. As we passed along. wild-flowers of every delicate hue and delicious fragrance :heered our senses, while birds, whose plumage in beauty anything I ever new, mang merrily amid the dense fullage. The scenery is grandly beautiful, and, so long as memory lasts, that will be a bright spot, where I may go and refresh my fainting suirit. It is a foretaste of the hereafter. At nine o'clock the next day we were leaving this charming bay of Islands, and again afloat. While the Baltic was com fortably full, the Sonora was crowded, and the morning we sailed from Panama there were not many pleasant faces on leck, for we were literally packed in the staterooms, and many proferred the deck and the diving-room for the night to staying there, while many others had not oven that choice, For the first week we had no storm, but a hard blow of rehuantence, and rough weather sufficient to keen a good umber sick most of the time; but nothing of note occurred juring the week. The following Bunday we reached Acaalco, and there we had much amusement in the morning in rading with the natives. Bananas, limes, oranges and helts, constituted their stock in trade, and after surfeiling he passengers, some half dezen natives, without clothing would dive for five and ten cent pieces, catching them in: their mouths as they went down, which the passengers would throw overboard, much to our atousement; and though bey spoke our language very poorly, they understood about . the maney, and would not dive for three cent pieces, which, ome that wanted fun chenp threw over, as they are good for. othing here. We left Acapulco carly Sunday morning, and for ton days was fluo. All the way up, we went in sight of the coast. ud the Andes, and one volcane, Papekatopel; where we asisted we saw the smoke-it might have been funcy. Also Palmyra we saw at two hundred miles distant, though it cemed not half that. On Wednesday there was a gale which. commonced about ton in the morning, and increased ali day, until at nine in the evening it was perfectly frightful, and obody had confidence in the boal, which made it much worse; and, about this time, they got ready the boats, which, so alarmed the more excitable enes, that, for a lime, it seemed we should be swamped by the passengers, if not by the seas. Order was kept and all the officers at their posts, and all felt. bey understood their business, and what could be donewould. The storm continued to rage with all its violence till: ton o'clock in the morning, when the wind abated, and all ought their berths. The next morning was Thanksgiving at. nome and on board, and I dare say none more thankful hearts ant at their dinner that day. We had cause to be thankful with our hearts and stomachs, for we had caton nothing the day before. What with sickness, anxiety, and the plunging of to boat, enting was out of the question. Many a toast was drank that day to "the friends I left behind me." And as we of the dinner-table at dusk, and went on deck, women and nen were lenning over the guarda looking sfar off, and, and some said, filling up the occan, for fear our sicamer, would. sot float. On Sunday morning, the twenty-seventh, we found . ourselves entering the golden gate of Ban Francisco bay, and at twelve I was at lunch at the International Hotel, where we did ample justice to the bounties set before us. On Monday morning, I was waited upon by Mr. Tubbs, of ston-who many of your readers know-who took me to his home to Oakland for a little rest. From him and his ofimable lady, as well as many others in San Francisco, I have not with a cordial toception. I lectured one evaning to a arge and intelligent audience, and shall continue to locture while 1 remain in California. There are many investigating ainds who I wish had evidence enough to assure them that. their friends are not sleeping. A good test medium will do well hero. Will none comet

this unaviable, she threw herself at his feet, and taking hold of his knees expressed by the most imploring ges-tures her wish that he should desist from going on the trathe fact and the same. God is one of these primal water. Touched by the painful, entreating expression in the face and the same. Got is one of these primits also in the face and posture of the deaf mute, several has established nor can refute. Some cunning man persons joined in the prayers of the poor unfortunate girl, and her brother finally yielded to their wishes. It was fortunate he did so, for the beat had gone but a short distance on the water, when a sudden gust of whind made it carping. Saveral of the carminate form wind made it capsize. Several of the company found b watery grave, and he, who could not even swim. would no doubt have met with the same fato, if his Very well, keen reasoner; suppose that we admit that sister, by some divine presentiment, had not prevented you have proved that the universe had a creator, you his going.

It is going. Onio, on an evening, a rich and benign farmer felt, by some accret impulse, impelled to send, at a late hour, some articles of food to a poor family in the neighborhood. "Wherefore so late? caunct this be done as well to-morrow?" said those around him, "No," replied he, "it must be done now." While insisting, the worthy farmer did not know what a blessing his benevolent action was just then to the tenants of the poor hut, for there the father-be who had to nourish and sustain the family-had fallen sick; the mother was infirm already, and the children had been crying for bread for more than two days-the youngest of which was nearly dead from hunger. Thus their most pressing wants wore at once removed, and perhaps some lives saved.

Another gentleman living near some coal mines in Silesia, awoke one night from his sleep with an irresistible impulse to go down in his garden. He rose, went down; the same impulse led him out of the back gate of his garden into the fields, where he arrived just gate of his garden into the fields, where he arrived just in time to save the life of a miner, who, in climbing up a ladder, missed his footing and fell down the shaft primitive and instinctive faith. Men believe in a God up a ladder, missed his footing and fell down the shaft into a coal tub, which his son was at that time wind. ing up, but by the increased weight was unable to do so now alone.

wises an unexpected desire to pay late at night a visit international the schemer in the schemer tleman could not resist his secret impulse. So he tleman could not resist his scoret impulse. Bo he would not leave humanity, scoffing at him, forgetting wont, and strange to say, arrived just in time to pre-wont his friend from taking his own life. The nightly in the midst of all their malignity; and all the ingen-

remove his bed from its old place to another corner of his bed-room. He yielded to the secret impulse. Having done so, he felt again at ease and went back to his friends. During the night large portion of the colling in the room, just where the hed formerly stood, crumbled down and would no doubt have crushed blin to death, had it not been removed.

a pleasure trip on the river with a party of friends. Everything was ready and he was just entering the boat, when his sister, a deaf mute, came suddenly and most anxiously running along, and seizing her broth-or's arm and coat, tried to keep him back; but finding the mere torsion of logic, a great truth could be twist-the mere torsion of logic, a great truth averal to the finding the mere torsion of logic, a great truth could be twist-the mere torsion of logic, a great truth averal to the finding the mere torsion of logic, a great truth averal to the finding the mere torsion of logic. have not proved his infinity. You may have proved the existence of a God, but not of an infinite God;

coming straight from the fourth and it the near t. shows that we believe not merely in a first cause, a mathe-matical induction, or a philosophical necessity, just as we believe in the law of gravitation, and there the matter rests; not merely a fact embodied in the intol-lect, but the truth involved in the sincere utterance

of the words of the text is a vital turb, a faith, abid-ing, Hving, perennial, in the inmost recesses of the heart. In the carnest breathing of this prayer we oherish the conception of a superintending Providence as well as a prime mover, an all pervading spirit as

well as a creative mind. In one word, the sincere and

the distinction between religion and philosophy.

Conte la true that the human mind passes through three stages. The first stage is simple superstition, when men imagine that everything is divine, and that all things unaccountable come from God. This dis-solves into the stage of metaphysics. Men begin to take subile views of things, and endeavor to get at the absolute interpretation of all created things, and opinions stand as equivalents for great truths. They simply make a metaphysical puzzle of the universe. Finally men pass into the age of clear science. They look at facts and phenomena, and do not trouble them-solves about conses. elves about causes.

Now this is partly true and partly falso. It is true to this extent. Whatever is a mere tradition, what ever is a more superstition, or the verbal quibbling of metaphysics, the clear truth of science spines upon and dissolves. But this belief in a God does not disbecause they cannot help believing it. It comes into the human soul without argument. Comes? No; it is found there as a primal instinct of our human na-

so now alone. , A venerable clergyman in England once felt, like. wise, an unexpected desire to pay late at night a visit with the bad man, the schemer in his evil course, with the bad man, the schemer in his evil course, visit and friendly exhortations had such a wholesome offect on the depressed spirits of his friend, that he never again attempted to commit suicide. Prof. Buchner, at Marburgh, being once in very pleasant company, felt a strong desire to go home and stinets, and in the remaining of the source of

This is one of those doctrines believed dverywhere, always, by ercrybody. I really doubt whether there is such a thing as an Athelst, clear down to the core; in the world. There may be a man who does not be-In the world. There may be a man was over not be-lleve in the Christian interpretation of God; who does not belleve in the verbal statements of bim. There may be a man who thinks he has proved somehow that there is no God; but, after all, in his soul, which

sometimes under the name of Christian faith. The be dene on earth as it is in hearen, and go to see thinke idea is, that everything is God's will; that sin, as God looks at it, is just as much his will as holiness; that the man who serves the devil is just as much serving God as the Christian. So we have here a mere Pan-theistic conception of the divine will, without a part of the part of the service of the server of the divine will, without a part of the server of the divine will. God as the Christian. So we have here a mere Pan-theistic conception of the divine will, without regard

in overcoming evit; not is the traction of or evil, when the final process. However you account for evil, when you get the conception that in the prioritical appearance of God's will it appears in overcoming evil, and not in sustaining it, that it is not a thing done for its im-mediate effect, but only as a final process—you can mediate effect, but only as a final process—you can will of his own, a sublime will of his own, a grand, rest in this secure truth, and feel that God Almighty is working for good and not for evil; that the good is that plays upon impulse, tradition, appetite, as the poor, miserable drunkard, or libertine, is driven by his is own, when he poor, miserable drunkard, or libertine, is driven by his is own, when he poor, miserable drunkard, or libertine, is driven by his is own, when he is own, a true of his own, when he is own, when he

that in every righteous suggestion a super-that in every righteous suggestion a super-this soul, in every inspiration of duty which noves in his heart, in every great work for God and humanity which he is called to do-God works with him. Ho cannot always set it forth in plain terminology, this internal conviction; he cannot always set it forth in clear, is attracted by and moving around that orb of light, spontaneously becoming like it, but not absorbed it bas been lit. God wishes to create free minds and souls in this received that has been lit. God wishes to create free minds and souls in this is freedom. Freedom is dear to will the spontaneously becoming like it, but not absorbed in the base been lit.

I have said that this is not only a prayer of faith, but a prayer of action. He who utters this prayer truly has the conception that God does not leave the rld at haphazard; that he not only works by mate world at baphnzard; that he not only works by mate-rial laws, but works by physical laws; that humanity, is not at loose ends. The world of human events is not neglected; but there is a divine will working in human affairs, in moral things, as surely as there is a divine will working the law by which the plants move round the sun, and the tides rise and fall. Here, on the other hand, is the conception that it is a will not use done not set exemploted; and se fixed features it. round the san, and the titles rise and fall. Here, on the other hand, is the conception that it is a will not yet done, not yet completel; and so fixed fatalism is rebuked. On the one side, is the law of moral indiffer-ence, which says God does nothing for the material ism, which says that God's will is done now instantly in all things. I say once more, as I have already said, and, it told you that I would allude to it again, when it is said. God's will is done in everything, in the dark-ness as well as in the light, that sin and saintship is all God's will. I say it is a to God's will; I do not be-lieve it is God's will. I do not believe that sin is God's is gover that sin sighd'a lise for the law of fixed fatal. I told you that I would allude to it again, when it is said. God's will, I say it is a to foll's will; I do not be-lieve it is God's will. I do not believe that sin is God's is a sin the light, that sin as fold's will; I do not be-great king, for it is a powerfal will, and can crush me, in a more in enclose metric will the sin and saintship is and have me in enclose metric will the sin as the sin the bay and sing the sin and bays me in enclose metric will be and the sing the leve it is God's will. I do not believe that sin is God's viil.

There are men in this world who continually en-There are men in this world who continually en-deavor to make every fact correspond with speculation, to make all things perfectly clear and plumb to specu-lation. The moment they see some sort of fact which does not appear to accord with their theory, they argue it and talk it down until they get it into the theory. It is often a miserable and shallow attempt to explain things. I say to you frankly that I cannot explain why evil exists in this world, fundamentally and in the last analysis. But I ever to rear this the theory of theory of the theory of the theory of theory of the th exists entirely in opposition to God's will on the other ' trial God leads you, that in every retribution his only

the intervention of the divine will, without regard to moral qualities. I will allude to this again before I close; but let me say here that the law of God, so far as we are capable in overcoming evil; not in the immediate effect, butin tyou get the conception that in the practical appearance of God's will it appears in overcoming evil, and not of God's will it appears in overcoming evil, and not

God, and not the evil; that whatever is done in the poor, miserable drunkard, or libertine, is driven by his sight of God is done not in the way of sustaining bat is senses, and thinks he has 'a will of his own, when he of overcoming ovil; that the meral Pantheism which has not—when he has only an appetite of his own, says that God is in the evil as well as in the good, and that everything is his will, is a Panthelsm which the that everything is his will, is a Panthelsm which the the is a slave; and it is the characteristic of a slave moral nature of man rejects. And so, in the hardest moral nature of man rejects. And so, in the hardest trial and darkest hour, he who really gets a conception of the truth contained in the text, as an expression of the truth contained in the text, as an expression of do that will, and he cannot pray this prayer because he cannot do that will, and he cannot pray this prayer because he cannot do that will, and he cannot pray this prayer because he cannot do that will. It is not his really, but that of some as it is in heaven. Still or that will are the the interpret in the text as it is in heaven. Still further I may say that the uttorance in the text is an experience of failth. No man can really pray, in the words of the text, as he ought to pray, until he comes into a fall consciousness of the divine will work-ing together with his will, until he knows it, and feels that in every rightcous suggestion which springs up in his soul, in every inspiration of duty which noves in his his soul, in every inspiration of duty which noves in his his soul, an every register work feel which with a springs up in his soul, in every inspiration of duty which noves in his his soul, in every inspiration of duty which hoves in his his soul, in every inspiration of duty which hoves in his his soul, in every inspiration of duty which hoves in his his soul, in every inspiration of duty which hoves in his his soul, in every inspiration of duty which hoves in his his soul, in every inspiration of duty which hoves in his his soul is a subordinated to the sould have a will his subline prayer, means that we should have a will striving against evil, has ever felt a failt that God's work! God's work is freedom. Freedom is dear to will is implicated with his will and working with him, and so he adopts the expression of faith. Thy will be done on earth as it is in heaven. I have said that this is not only a prayer of faith, but a prayer of action. He who utters this prayer but a prayer of action. He who utters this prayer but a prayer of action.

I say, then, that in order to be a sincere prayer, this must not be merely a prayer of faith. but it must be a prayer of action. It is a prayer for our hearts and our lives, and not merely for our lips. In order that this prayer may be sincere, we must of course have the conception that the will of God is essentially altogether a good will. You may argue as you please. Men may say, with their months, "Oh God, thy will be done," (a) when they are atraid of, in a sneaking, pitilal way, to get the patronage and favor of men, so a great maby a would come before God, and say, "Thy will be done," great king, for it is a powerful will, and can crush me, a and bary me in endless retribution. Thy will be done." That is not the kind of prayer God wants. It is the perception of God loving and blessing. When, that springs in the heart, men cannot belp saying, in their souls, "Thy will be done." Has not God con-lyvinced us that he has a good will as well as power? Has not he convinced us by the mercies he shower. down upon us? Is it not manifest in the outward world? Does it not shine in the face of Jesus Christ? world? Does it not shine in the face of Jesus Christ? When the thought of what he feels for you, when he evil exists in this world, fundamentally and in the last would seek you, and make you one with him as the analysis. But I say to you this, that I believe that God Futher-when that old, forgotten and neglected truth is almighty on the one hand, and I believe that sin comes full and iresh upon you, you feel that in every

I will write you as I go further back in the interior. I im glad to see the BANNER spreads its folds of Light in California; each steamer day the people look anxioualy for the strength and comfort it brings, for with it floating, they, fear not for their cause. San Francisco, Dec. 15th, 1859.

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production of his book as over Paul was in the writing

of his letters to the brethren. The law, simple as it is.

s uniform all the way through. It is that a man,

having spiritual and intellectual capacity, shall be in

that single condition that insures his being filled full

with the highest and purest influences; that, to a cer-

tain extent, he suffer himself to be the medium of spirits

that could make their superior influence felt in no

If it is asked how we know that persons who perform

such genuinely spiritual things, so far overtopping their

ordinary and common actions as to excite even their

own wonder, are in any sense inspired-we may an-

swer the question fitly by asking another: If not in-

spired, then whence does their superior power come?

And why do they not munifest it at one time as well as

at another? Is not much more meant by what we call

the moods of such persons, than appears on the sar-

face? And why should they be the recipients of such

rare and astonishing power at one time, more than at

another? Besides-whence springs the artist's, or the

author's, conception? Who gives it to his soul? It

is in no sense the result of logical labor, for the most

skillful reasoners are not of necessity, and indeed nover

are, the artists in whose souls sleep and are finally born

re capable of producing these divine conceptions in

be procured, we prefer to have them sent, to avoid loss. Pro eure draits on New York, if possible.

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INSPIRATION.

They who have never yet lifted their lids high enough to look beyond the circle of the dogmas taught them before they knew the meaning either of perception or reason, and who at that tender age became so thoroughly inoculated with the supernaturalism of events that occurred a certain number of years ago. but with the commonness of just as striking events that have occurred nearer their own time-such persons, we venture to say, will instinctively shrink from the thought that just the contrary of what was so blindly taught them is true, and that there is just as much of milaclo, supernaturalism, or whatever clac one chooses to style it, in the world to-day as there was two or six thousand years ago. We put great confidence in the aiding power of a healthy imagination, in the work of self-development; but we scout the notion that it shall be imposed upon and loaded down with all sorts of monstrous stories before it has had the powerful side-lights of reason and reflection let in mon it, and, forever afterwards, that its crude and early conceptions shall be insisted on as a standard to which the faith and conduct of a man shall be forcibly dragged.

grand and beautiful creations. No mechanical rules What was called the Reformation was but the dawning of newer and larger ideas; yet they were not so the human soul; nobody can tell the first sten by farge as that they never could be extended to meet the which they are arrived at; but all is wrapped in mysonlarging wants of the human soul, nor so final and tery, and ellence, and speculation. Yet the creations futeful in their character that they could not be propcontinue to go on, and the world is blessed by them. orly supplanted in their turn with others. We can Then whence come they? There is but one answerfustly and conscientiously say of them that they were from sources above us, poured into capacious and reahead of any that had been publicly proclaimed and ceptive souls, that brood tremblingly over their new professed up to that time, and served their purpose and precious gifts, and finally throw them out upon. althfully and well. But to insist on cramping the fdens of these times to the standard of those, is not to advocate progress and advancement for the race, but rather, a pitiful consistency with the strong-willed theories of those days, at the expense even of man's exaltation. He, therefore, who cares more for the standing of his creed and party than he does for the chances for the race, has no business whatever to be moddling with the movements of his own day, or of any other. He is but a small quiddler, at the best. and, not being able to comprehend the spirit of great movements of the human mind, only puts himself in the way if he goes to measuring off, and dividing up. and multiplying. Many persons have a notion-theirs because it was Instilled into their minds when they were utterly help-Leas to resist or reduce it-that inspiration is a special, peculiar, and strikingly partial act of the Deity, which was performed by Him upon the minds of a handful of men but once in the world's long and dreary history. but never has been since, and never will be. They think that God spoke once to the whole human race through men whom he inspired, or breathed upon, for that purpose, and has never spoken before nor since, and never means to. If such persons could only estabfish their belief on anything like a basis, if they could make it appear that, of a truth and indeed, but a few mortals ever were or will be inspired, and they cominisioned to speak to but a single small pation on the earth, there would be something like sense in the notion: but as it is, it is the blindest gulf into which a man's fuith ever took a plunge, or that ever yawned before our astonished observation. For in what consists the act of inspiration? The word itself, literally interpreted, means nothing more nor less than the act of breathing upon. Hence, if a man may be termed inspired, it is the only natural and true thing to say he is breathed upon; that an other and a superior spirit influences and impresses diself upon his nature; that he is so far under the con-Grol of that spirit as to do many things, as it were, unconsciously, or at least not altogether in obedience to his own volition. Then, of course, there must be certain states, or conditions, of the soul, in which flone it may be thus subject to inspiration; but being in those states, or conditions, the operation, or pro dess, becomes no more a superseding of a simple natural law, than the act of freer breathing when the hir becomes sweet and pure from a state of previous foulness and density. The great beauty of inspiration consists in the striking fact that the whole soul must be elevated and exálted, in order to receive the airs breathed by the angels and messengers of light. This is the first and fast condition of the process, that the soul shall be free and clear, so far as possible, of earthly impurities; then it instantly becomes, receptive and calm, and the Hight of heaven streams in all over its sky as it broke over creation when the order was given-"let there be light !" There is no subversion of any plain natural law about it; on the contrary, it is just that law which s so beautifully illustrated. And men are willing still to gape and wonder at the very thought of such on occurrence, and will continue to do so till they feel, each one for himself, the possibility of exaltation to a point where inspiration from a superior power may flow in upon him without interruption. All the ctrouble in this matter is to be laid to the charge, primarily, of our early education, which consisted of

### about one half prejudice, and the other half, super-"THE HERALD OF PROGRESS."

otition. But reason, an enlarging experience, and a Some months since we learned from a Circular that profounder insight combine to aweep away these dusty ANDREW JACKNON DAVIS and his friends were about cohwebs that have been suffered to daugle so long forming an Association, with a large cash capital, and before the vision of the spirit, and the truth breaks with the purpose of founding an independent journal, upon the mind that every man and woman may bedevoted to the furtherance of ascomprehensive and come inspired, by simply obeying these great and all- Universal Reform. We take pleasure in announcing pervading spiritual laws which are the sole condition the fact to our numerous readers, that the initial numof so desirable an experience.

ber of the new paper has found its way to our table. This influx of spirit, which men call by the name of It bears the above title, and is conducted, both in its nspiration, comes, bowever, from no positive effort editorial and business departments, by Mr. Davis and of our own, and it is a mistake to think we can compet his associates, whose names have not transpired. THB t when it suits our pleasure so to do. The moment we HERALD OF PROGRESS is a large and beautiful sheet eave our receptive, or perfectly passive condition, we and with some slight exceptions-may be regarded coome positive to superior spirits, and they cannot so as a model of taste and mechanical perfection. Nor is readily, even if they can at all, use our organisms for this all. The contents of the number before us are their own high purposes. It is the negative, though diversified and attractive. Instead of being devoted not of necessity the unconscious, state in which these to any one idea or phase of the world's progressive purest and noblest impressions are made upon us, and thought and action. It proposes a kind of edecticism in while in that state we may speak or write that of the field of Reform. It, moreover, quictly intimates vhose origin we know, and never know, anything, the possession of such a substantial-basis, weither in In this sense the writers in the New and Old Testa- purse or principle"-or contisting in both of these ments may have been inspired men, working in these elements-as renders it quite unnecessary to "mainsuperior impressions with such others as belonged tain positions of amiable neutrality on questions of strictly to their own consciousness and mentality. great moment to all mankind." We extract the fol-But we do not understand, for our own part, how or lowing from the editor's leader:

But we do not understand, for our own part, how or why it requires a special interference from the spirit of the Almighty to enable a Jew to write down what he had seen and heard of the man Jesus; or to comment, luminously and acately, upon the doctrines that had already been roported as published by him. To clothe these very common acts with the dress of supernatural-ism, is to degrade the human mind of this day by sup-posing that it will not accept for the highest and most beautiful truth what is at the same time perfectly instrual and consistent with our own experience. No soul has yet come to an understanding of itself, that losse is faith in proportion as it characes its aptivitual apprehension. To teach otherwise, is to teach that we must needs remain infants forever, and that a certain class of men are born, and always to be born, to teach us superstitious dogmas in the place of plain and simple use the spiritual is superstitious dogmas in the place of plain and simple use the spiritual of the spiritual could be born to track the very spiritual class of men are born, and always to be born, to teach out to trave and apprecience of the world. Ou the editor's leader: We think the time hard, a periodical which exaggerates, beyond us superstitious dogmas in the place of plain and simple wants and aspirations of the world. On the other hand, a periodical which exaggerates, beyond

truth. If a painter places a divine picture upon the canvass, he must have been inspired white he was doing it. If a sculptor succeeds in evoking a new and spiritual creation from a muto mass of rough marble, he never could have done that unless he was inspired. If an author writes a book that awakens the most becautiful which is a such or succeed to be available to a successful on the world's great hears. It becomes to us that creation from a muto mass of rough marble, he never could have done that unless be was inspired. If an author writes a book that awakens the most becautiful which is us yet barely prefigured, a work world-wide and which is us yet barely prefigured, a work world-wide and which is us yet barely prefigured, a work world-wide and which is us yet barely prefigured. which is as yet parcy intversally redemptive.

We do not naturally incline to the opinion that the pressing them with fresh and new notions of life and journals which have preceded the Herald in the field happiness, that author was as truly inspired in the of Reform, have been either cowardly in spirit or timeserving in their policy. We may, therefore, he pardoned for suggesting-by way of apology for their partial aims-that their projectors may have found it extremely difficult, if not quite impossible, to cover so much ground as the Herald proposes to occupy. Indeed, to furnish the required space for a thorough elucidation and defence of all the phases of independent thought and practical reform, we should want very flexible and elastic column-rules and an editor with as many heads as the great beast of the Apocalypse. The intrinsic capacity and the miraculous comprobensiveness of such a sheet are without historical antecedents or parallel, if we except Bt. Peter's great Sheet, (that comprehended all four-footed beasts, creeping things and fords of the air-Acts, x chap.) and the story of the Ark-with the certified copy of Noah's paseenger list I

Seriously, a just judgment may resolve the "amiable neutrality" of many people-...on questions of great moment"-into a simple knowledge, on the part of each, of his own particular forte, and a commendable willingness to labor precisely where he feels most at home, and can be most efficient in his efforts to promote the common weal.

We cordially welcome the Herald to its wide place. and its great work. Freely accepting the open paim, which the editor extends to his brethren of the Press, we wish him a success commensurate with his own large Ideal and the world's great needs. 8. B. B.

### Protty Sensible.

The editor of the Buffalo Republic addresses a seedylooking reformer, who is immensely troubled about the existing wrongs of the whole world, outside himself, with the following advice:-

### Notices to Correspondents.

P. C-iz, WEST MUNROE, N. Y., asks, " flow shall I proceed, to insure from spirits answers to questions propounded in writing? A few months since I directed a writing to a spirit friend, asking a response, also questions to whom I supposed to be the manager of matters and things, all of which have not been noticed. Please explain and oblige."

We know of no way but for you to wait in pationce a response. Having done your duty so far as you know it, it renature for others to respond to your call. Suirits are not infulto in any autibute of their nature. There are many rea sons why they may not be able to respond to letters addressed to them. It would be useless for us to speculate upon the causes of neu-compliance in your case. With regard to questions addressed to the guides of our circle, we can only say that they choose time and opportunity for the answering of questions, according to their judgmont, and answoring those they deem must productive of good first, and refusing to answer some, for reasons known to them alone. With one medium, and that one in fooble health, it is impossible for us to answer the numerous calls made in this manner upon us. It would gratify us to be able to answer letters from all sources; but it will be at once seen that it would not do for us to undertake the business. Every person who roads the BANNER would want a test for his own case; and how could we at once meet their honest demands and sincero wishes? Unavoidably it must be but fow who are fit vored through us at this time. Those who are, should be grateful to the Giver of all gifts for the blessing; those who are not favored with responses, should bide His time in sonding them spiritual food, remembering that " He giveth to all neat in due season." If all could fully understand that God really does govern everything, and cause all things, and that they could make having been made, the matter was then in His hands, to answer the prayer and reward the act, we

should calmly await the result. There are many thirsty souls who must thus wait in faith or anewers to their desires, for the means are not yet so bundant as to give all that is desired. Buirk communion is yet in its infancy, and Nature has not yet produced conditions by which all who sow shall reap at once. The letters we roceive are placed on file. If a spirit can read the letter addressed to him, and then has power to answer it, he does so. But we do not promise anything, simply because we cannot.

Lancaster, O., Jan. 7, 1800 --- DEAR BANNER--- I am picase

Lancaster, O., Jan. 7, 1800.-DEAR BANNER-I am pleased with the manner of propounding and answering interrogato-ries, in the BANKER of Jan. 7, because I likik is will become the means of chieting increased inquiry, as well as of satisfy-ing some minds on points not quite clear to them. I, too, have an inquiry to make, which I will be gratified to have your explanation upon. I notice in the communica-tions given through Mrs. Consont a sameness of words or style of expression—at least this occurs in the largest num-ber of them. I silude to the use of the expressions, "I come here," or, "I have come here," or, "I have been advised to come here," "I thought I could not come back," or "come here," or, "I have come here," ot, occurring as constant-ity, have attracted my attention, as well as some other sp-proximations to similarity, notwith standing there is sugressive.

proximalions to similarity, notwithstanding there is so great a diversity of siyls in the communications. How much of this similarity of expression is to be referred to the organization of the uncilon—if any; or, is the style, perhaps, to be explained by allowing that it is owing to spiritis' intercearse with each other? or is the form of speech, the use of particular words, or the peculiar construction of sensiones, in way modified or changed by comilog through the organization of the medium? Xour views on the above inquiries will be very gladly re-colved by me, as I doubt not they will be by numerous other readers of the BANNER. It. Scorr, M.D.

We think the expressions alluded to are such as would be natural for spirits to make, and cannot see that such could be in any way ascribed to the medlum. All spirits visit our circle for some object, and it is vory reasonable that they tell us what that object is. When you wish to understand movements in spirit life, seek for correspondences in the world around you. Suppose, as a correspondence in this case, that evil. a great many persons belonging to this continent had, by ome operation of nature, been suddonly separated from i and from their friends. By and by a means of communica. tion is thought to be opened by a few; but the majority on both sides are extremely skeptical as to the possibility of it and some do not think it right. But the fow on both sides persist in their endeavors to unit the two states of life; and in course of time an office is opened, where these who have been auddenly cut off from their friends can come, and have their words written down, with a fair prospect that they will reach those they are designed for. One speaks to the scribe. and says, "I have come here because I think I can reach my ture, the ideas of which did not appear to be as clearly dofriends in this way." Another says, "I am here because veloped as is usual with the speaker. The most noticeable such a friend liss told me I can do so." A third says, "I feature was the declaration that the entire merging of the have heard of this way of reaching our friends, but I did not individuality of the medium in that of the spirit or spirits in pelleve I could over get at it, or come here." A fourth says, control, is neither possible, nor, even in the extent to which " I want to commune with my friends, and I come here to see it is often carried, desirable. if what I am told is truc." Is not this just what threeourths of earth's people would first say under these circum tances ? If this is true, why should it not be so with spirits? We think the similarity of language in these trivial matters chap. 14, verse 35:. "It is a shame for women to speak in the annot result from any peculiarity of the medium. We have looked over the messages published in this number, and do not find the peculiarity occurring in any of them.

That communications through all mediums pariako of the blages, where woman is the teacher, the hearers are, generpeculiarliles of their organisms, is not to be denied. The alty, in great part, males. The reason of this, said the matter of fact style of ours is this great peculiarity, and by lecturer. Is that, to the harshor nature of man, the kindly her organism Mrs. Conunt is adepted to give such. Through utterances of woman are more grateful than those of a other mediums-Mrs. Hatch, Miss Hardinge, do, do, a de a superior and are an interaction atmilar to be own. Now, in consider

through whom spiritual communications were given, that were falte. After a course of insanity, she became fully conscious of, and fully acknowledged that derils had always boon around hor. Elie said they had talked to ber for years, and had always told her the truth, too. Many times they had told her names of persons, and various things that she did not know, correctly.

Miss Lizzts Dorza, ontranced by a spirit-I came to speak, but heard you talking about bad spirits. I was airaid you would think I was a bad spirit, too. When I was on earth I was a simple, foolish, bad girl. Now I am sure that when I find anybody that is kind, foring and charitable, I can come to them, and I know they will not blame me and call me a bad epirit.

Undeveloped spirits do exist, and come and influence mortals to do mischief; but they do not know what they do.

There are some bodies that are enfectled by sickness or physical weakness. Such you call mediums. Most all mems, known as such, have a very strong affectional nature, All persons are mediums of some kind-alt have spirits surrounding them. The spiritual bodies of men are sometimes tailer than their physical bodies. Buch can command the attention of spirits more.

Drunken spirits come to these who are drunken; gluttonus spirite to those who are gluttenous.

It is very true that spirits do influence merials for ovil-do bases them. There are spirits that are gross and wicked when they go out of the body, and, as they go out of their own body, so they come to obsess mediums' bodies.

Mr. Smith-Dr. Gaidner spoke about the manifestations at the residence of Dr. Pheips. I was recently in the place where Dr. Phelps resides, and I inquired in this neighborhood about the manifestations that took place at Dr. Pheips's thoir prayers having gono forth for food, and all the effort house-and the neighbors said they were true. He clied some manifestations that took place at Dr. Phelps's house as the neighbors related them to him. Mr. Smith did not know. whether these manifestations were from spirits or from mortols.

> If these things be spiritual, it frightens me, and it behooves us to look around us: and I would say to all devils, Get thes before me, not behind me, for I want to see them so as to avold them.

MR. GROSVENER-I would like to speak to the entire nation on the subject of ineanity.

More than one half who are carried to the infane asylum night be benefitted or sured by an influence similar to that described by Dr. Wellington. Insano patients under such influences, in a majority of cases, would become rational. When the secret is known how this is done, great relief will come to insane people. Insanity, in a large proportion of enses, is produced by the influence of ovil spirits upon mediums of great auscoptibility.

I would suggest that in distinct cases of insanity, or delirium tremens, that an effort always be made, to tranquilize the nerves, with great kindness and sympathy, by calling the patient to a normal consciousness.

MR. NEWTON thought that his opinions on this subject were well understood. If is experience had been such as to confirm the opinions offered by Dr. Wellington and Mr. Grosvener. Mr. N. related a case, which he was cognizant of some years since, of an intemperate young man who had been afflicted with delirium tremens. This young man, though ignorant of medern Spiritualism, said that he was fully conscious of the influence of spirits-of devils. He related another similiar case, of an intemperate man, who was also cognizant of the influence of spirits.

These facts were related to him some years before he was a Sniritualist when he did not understand their nature-but Spirituniism had explained the subject to him.

We attract our kindred loves. We must cease to live sensual lives, purify oursolves, and we shall repel all evil influences. Then we shall not be in sympathy with evil spirits, but shall radiate an influence that shall help these who would do us

### [Reported for the Banner of Light.] MISS LIZZIE DOTEN.

At the New Meledeon, Boston, January 29th, 1860.

The Bniritualist services at the Melodeon, Boston, on Sunday, Jan. 29th, were conducted by Miss Lizzie Doten. Miss Doton was, for the first time in her life, controlled to speak will her eyes opened. In the afternoon, when the discourse was upon "Sunday Theatricals," the control was quite imperfect, and the effects were perceptible in the leo-

In the evening, the new method of control had become perfected, and the discourse was one of unusual excellence. The text was from St. Paul's first episite to the Corinthians. church."

In the churches, where makes are the speakers, the majority of the audience are females. In Spiritualist assemhigher style, in some respects, is given, but not names and ing the question which had been selected as the startingpoint of the ovening's discourse, we need, first, to inquire what is religion ? According to the dictionaries, it is a gences, and no such variety of spirits can control them. I system of facts-the collection and analyzation of the great Mrs. Consut is not so good, as a public speaker, probably, as religious ideas. This is woll as far as it give. And is women apable of criticising this general theology? Many are of opinion that her intellectual traits and her phrenological lovelopmont are not such as to give bor this power. But lot us view this theology. What are its tenots? Eternal punishment, total depravity, the vengeance of a terrible God. infant damnation. Is a woman, with her predominating affectional nature, capable of teaching these dectrines of the popular theology of this day? Every woman revolts at the thought. Could the destrines of Galvin have found their origin in a loving woman's nature? No woman can, in her poart, believe these dectrines, even though in her speech she nay recognize them. But to woman's nature specially belongs the theology of ove. Love is attractive. It is the law of gravitation. It is that which holds the worlds in their harmonious courses. That attraction is but the love of the pluncis for one another. New, woman epeaks not so much from her intellect as from her convictions. The affections are spontancous: a simple lower growing in the forest oppeals to the soul more strongw than the fluest work of art. There is a direct and indirect influence emanating from each person, the one that which oce out volitionally, the other that which comes not from the man himself only, but from the action of another nower" than his own. And this indirect power is the power of woman. In her children the mother acts upon the world. The mother of Ohrist, by her indirect influence, has established the theology of Christendam. But it has been denied, in all the past, that woman has an idequate power of expression. It is, indeed, often sneeringly said that woman is a great talker. But they dony that she is capable of expressing the religious element of her nature. If is, indeed, true that the affectional nature is more developed in her than her intellect. Is it, then, impossible that there should be a balance and harmony of her nature? Woman has always held an inforior position to man. In some particulars this has been an advantage to her, for in the school of patience it is that the higher spiritual virtues are learned. The Divine education is that which comes through experionco. But woman does not need to cultivate her intellect in arder to perceive spiritual truths. Let her live, only, true to her Divino nature and her sufritual perceptions. Beek ye first the kingdom of God, and all" clas "shall be added unto you." Make a home in your heart for God, and Ille angels shall come, and all that is needed for spiritual perception and development comes in with that inspiration. But to examine woman's intellectual capacity for expressing spiritual truths. Woman has not been properly educated. She has been forced into a narrow circle of life a doll routine of dutics; and that is declared to be woman's sphore. But the teachers of our public schools will tell us that the female mind is quicker than that of man. That woman is capable of such development as will enable her to express Divine truth, is established. But God does not walt for this. He has made woman a religious teacher. There is more of religion in the tender smile of a true woman's face than between the lids of the Bible. It is not the dead letter, it is the living word. This influence it is that in the hour of the highest dauger has made man courageous, patriotic, merciful. The slient influence of woman goes out with man into the workshop and the field. When the secret of this feminine. influence is understood, the secret of spiritual intercourse will be comprehended. It is connected with all the finest spiritual truths. It is, as yet, but partially developed. The

and precious gifts, and finally throw them out upon the world in such form as they can command for the expression of this their new and deep experiences. Nothing of this sort comes from plan or calculation, but all from sources above and beyond. To be inspired, as all men are, or may be, at some period of their lives, is to abandon one's self for the time to the highest and purest influences. It is to period of their lives, is to abandon one's self for the question very much if you have one up index for a plane to the highest and purest influences. It is to open the passages of the soul, and let the floods of for plane couse us, we are not dealing in reforment in the passages of the soul, and let the floods of favour put ware not dealing in reforment in the seven are not dealing in reforment in the seven projection in which the soul may experience the largest, the deepest, the profoundest, and reformed at the floods of very provide the floods of the soul may experience the largest, the deepest, the profoundest, and reformed the profoundest of the largest of support.

the highest life possible to its native capacity. It is a We fear there are too- many of this class of so-called complete surrender of the nature to the upper in reformers, who lounge about with a plea that they fuences, that are ever ready to descend into it and have a great mission to perform in making others take possession. We need not be writers and speak- right, without a single thought of making themselves ers, to be inspired; nor yet prophets and leaders; but right first, and cheat their living out of honest, indus y every good and true deed, by a course of noble and trious, diligent working men. Our voice is, let every nevolent conduct, by all actions that give free play man mind his own faults, and let those of others alone a the purified and exalted soul. For life is at every Let every one carn his bread by honest labor, and point a speech, a poem, and a prophecy. We do keep himself unspotted of wrong, and the world shall nore without words than with. Character streams be sooner reformed.

through these filaments of our bodies, in spite of any efforts to conceal it. If we are filled up with a high and living spirit, then that same spirit will speak and work through us, and witbout any labored efforts on our part at co-operation. We are then all aglow with the reflection of so divine a flame. Whatever we do under such an influence, is but the truthful translation of that pure power with which we are informed and in-spired. Thus the twilight superstitions about the rareness and the impossibility of inspiration at this day disgi-pate in the brightening light of experience. We set that one man may be inspired as well as another—only let bim fulfill the conditions by which that exaited state is secured. We see that it is not at all superand living spirit, then that same spirit will speak and

state is secured. We see that it is not at all super

aturalism, but the highest and purcet manifestation of real nature. It drives out the ghostly dreams that The Terre Haute Daily Evening Journal, (Ind.,) had been raised and huddled into our hearts, and sets speaks in the most complimentary manner of Miss In their places trustful and confiding views, clearer Sprague's lectures in that place. It says in its issue deas of our relations to the other world, and sentiof January 25th:-

ments of love, instead of dread, for those whom we see iot with the eye, yet yearn to feel present with us none the less. None but the ignorant will fear lest a better understanding of such a mystery is going to rob it of its divine efficacy; for, understand it as well as we may, and familiarize ourselves with it as we will, it still remains as great a mystery as that of our souls themselves, and, while most frequently and fully enloyed, is still within reach only on condition of the most perfect and childlike obedience. To what a sad and low state of spiritual life would not the world be reduced, if the spirit from higher spheres was not

## The Speakership.

men even of this our day and generation 1

poured down, as it is, into the hearts and minds of the

After two months spent in the effervescence of hun comb speeches and undignified equabbling, the House of Representatives at Washington have finally become organized, by the election of Ex-Governor Wm. Pennington, of New Jersey, by a majority of one vote, as Speaker.

OUR CIRCLES

Will not be resumed until Tnesday, February 21st, our engagements rendering it impossible for us to attend to them.

dates; nor is the variety to be found in their communicaions. They are good mediums for a higher class of intellithey are, but cannot be equalled in her live by any medium we have ever heard of. We think that in this way her oranism tinges the communications, but in no other way. Reported for the Bannor of Light. BROMFIELD STREET CONFERENCE.

### Wednesday Evening, Feb. 1st.

Question -- "Do spirits exert ovil influences upon mediums -- or are the so-called ovil manifestations termed spiritual, rom spirits or mortals?"

Dr. GARDNER thought the question a very important one articularly for the consideration of mediums. To me it is bound for a Spiritualist, to take the ground that when the pfrit leaves the body it is any more pure than when in it. I take the ground that both good and evil spirits exist the mentior death as before, and are capable of influencing ortals, and do influence mortals, both for good and for ovil. The Dector clied some of the extraordinary manifestations but occurred some years sloce at the house of Dr. Phelps, in Straifford, Coun. He also referred to the case of Miss Hottle. Eager, who, it is claimed, was pursued by an ovil spirit, who and in his bosom a revenge that existed before death, and was gratified after death by causing her finally to commit anicide. Another case of a medium who was influenced by the spirits of puglileis, when she went upon the stage soon after pugliistle performances, to that extent that her speaking was materially influenced, and was inspired with a great desire to

I must conclude, from my own experience, that it is the case that evil spirits exist, and de communicate and exert a direct influence upon mediums.

Dn. WELLINGTON-If there is any one question that is in eresting to me more than another, it is this question. He estred not to use the equivocal word ovil, for the reason that u might not be understood.

Many years ago I became perfectly satisfied that nearly all of insanity were the influence of cvit spirits upon rma uscentible subjects, particularly the form of insenity called clivium tremens. I can go to any insane patient of this lass, and, with my influence, I can restore temporary reason. He cited cases where he had met mediums through whom spirits had reveled. Spirits delight to folloence and to obeess mediums. He related a case of a young lady very pureminded, and well educated, who was entranced-and such stieness and foulness from human live he never before heard a was uttered through the lips of that lady. This epirit. who professed to have kept a brothel, said that she had influneed the medium for evil purposes.

Ho related the case of an insane man who was deeply imresacd with the thought that he should be burnt up. By a w passes and a positive command, he cured the man, and he has been well over since.

MR. WEATHBEBEE,-This subject is rather an awful one to think of. I doubt not that evil spirits do obsess people in the way that Dr. Gardner and Dr. Wellington have described. I know nothing according to the laws of Spiritualism to prevent a man from coming back after death and gratifying ils revenge. Pcopie who go out of this world bad, why should they not be the same after, and have the same power o influence others for evil, that they did before? It seems to e natural and just that this should be so.

But this sceme to me an awful thought, and is worthy of woman and the man rise together. Eron the intellectual our deepest consideration. He related a case of a young lady development shall come. A finished education is an impos-

Miss A. W. Spraguo.

M s Emma Hardinge.

The Columbus (Geo.) Daily Sun, of Jan. 20th, says:

or summary 2013.---"Large andiences greet, on every occasion, the elequent-and powerful discourses of Miss Sprague, who, in "thoughts that breathe and words that bure," teaches the truths of Spiritualism. It is supplished how a lady, with less than the educational advantages of the elergyman or the lawyer, can pour forth, for an hour and a half or more, such beautiful sentences with such elequent and hupressive elecution, as in elergyman or havyer, of our hequalizatione, can equal. Miss Sprague's exertial singing, last uight, was meledious, appropriate and beautiful."

### The Dravtons.

The DRAYTON PARLOR OPERA COMPANY, under the skillful management of Mr. George Wells, having delighted the citizens of New York, Brooklyn, and Newark, with their unique and charming entertainments, have gone to Philadelphia, and will visit other places south of our parallel. Our readers who would enjoy a truly novel and pleasing musical and dramatic entertainment, in which they will discover nothing that can offend either the esthetic, moral or religious sensibilities of the most scrupulous, should not fail to visit the

Miss Doton at the Molodoon.

DRAYTONS.

The following are the subjects of Miss Lizzie Doten's liscourses in the Melodeon on Sunday, Feb. 12th: In the afternoon, "The condition of Infants, Idiots, and the Insane in the Spirit-World;" in the evening, Jesus and Judas."

# BANNER OF LIGHT.

sibility to the most of mankind. " To woman, with her domescoptional educations. But her strength is in the unconselous Inspiration of her presence-the prost Divine, as it is ligious teachor in the past; but in the future shall be seen March. the perfect work of this great principle. Woman must teach man har theology of love; he nues leach her his theology of West. I find large audiences and much interest berent Terre wiedom. The harmonious combination of the two will sweep from the land the creeds so reputsive to our better nature and bring the true and perfect religion of purity and love. As woman is, in the past, reputed the source of man's ruln, so, in the future, shall she be his saviour. He shall not, then, need angel ineptration : she shall be an angel in herself.

It is, indeed, a shame for woman to speak in the Ohurch and woman ought to be ashamed of the theology of the she comes out, the minister and all the congregation will go out with her. She is the Divino Bhokinah, she is the true Holy of Holles; in hor shall man recognize the image of his Spiritualism. God, and kneel and adore.

At the close of the lecture, Miss Doten was controlled to repeat the following peem, written under spirit influence :---

RELIGION. When the morning came with her eyes of flame, And looked on the youthful carth, When man, at the call of the Lord of All, Rueo up in his storious birth ; When the stars rang out with a tuneful shout To the mountains and the sea. And the world's great heart, with a quickened start, Beat time to their melody-Ero that dawning light in the heavens grow bright, Ere the march of the hours begau, God planted the seed of a mighty need,

In the innermost soul of man, Tywas the yearning wild, that a little child For the fostering parent feels-A holy thought with his life inwrought, Which his overy act reveals.

The iton proud like a servant bowed At the might of his severaign will. But to man alone, was the sense made knows, Of a power that was higher still. Yet vague and dim was this thought to him: His simple and child-like mind Could not gaze aright on that matchless light, Bo boundless-so uncondued.

Then his doity came in the morning's Same In the soug of the sun-lit sons, In the stars at night, in the noontide light, In the woods and the mulmuring brocze. And Baal, and Allah, and Juggornaul, And Brahma, and Zous, and Pan, Show how deeply wrought was this one great thought In the worshiping soul of man,

To the Great Divine, at the idol shrine. By each and by overy name, Through the flory donih, or the prayorful breath, The worship was still the same. Gross by birth from his mother earth, He needed some outward sign. And the artizan wrought to mold his thought

To a form of the great Divine.

Like a grain in the sod grow the thought of God, As Nature's slow work appears From the zoophyte small to the Lord of All, Through cycles and suns of years. But the dark grow bright and the night grow light, When the Era of Truth began ; The Prophet came in the Father's name, "And revealed the God to man.

Barth seemed to rock with an carthquake's shock As she felt her Master's tread, And the world areas from her long repose Like a slumberer from the dead. "Twas a thought sublime on the page of Time, "When man could first comprehend AT That the God above, in his changeless love, Was a Father, and a Friend.

15.

It gave new fire to the post's lyre, New strength to the monty heart. And to woman meek, and to childhood weak, A nobler, a better part. There came a sound, from the wide world round,

Like the surging of the sea; . • 10 cl Mighty and deep in its onward aween-"I was the nation's jubilee.

Through the ages dim has that holy bymn Dome down to our listening ears, ... And still shall it float, with a sweeter note, Through the vista of coming years, And a vuice makes known from the viewless throne, "As it hath boon, shall it be. and i on like the past 1. Still on to the lagt !

tour through that section, and any others who have not yet tie cares, this is ospecially to. Byt, as generation after gen- written, will let me know their wishes, I will make arrangeeration comes, there shall be women, as men, with these ex- insula accordingly, leaving out no places that I can possibly vielt, provided I know of them soon enough to take them in my route. I can be addressed at Chicago, III , care Thomas the most allent, in its action. Woman has thus been a ro- litchmond, through Reb., and at Milwaukio, Wis., through

The cause is progressing slowly but surely through the Hauto. Terra Maute, Ind., Jan. 26, 1860, A. W. SPRAOUS.

A. M. B., KEENE, N. H.-I congratulate you upon the success you have in making your paper the most interesting that can be found or obtained of our news venders. I find so much in your columns to interest and inform one's self as respects the general progress of the day, that it would be church. Lat woman come out from the church; and, when useless to describe its merits. I first examined your paper through more fancy, and am glad to say that I found it to contain all that I most desired to learn-namely, modera

There are many still or shout Spiritualisis here, who fall to come out before the public, for the reason that it is not as yet popular, although I may safely say, that if all the bellevers of different creeds were classed separately, the Spiritual, lats would greatly exceed in numbers. All seem to be watting for some one to lead. All dread the projude to a general acknowledgment of their bellef. The Congregationalists have reported the hope that the Spiritualists would get some lecturer to advocate their bellef, so as to furnish fund for thom, and that they may satisfy their quarrelsome passion, which has kept them in a continual commotion for the last rear. When will all Christians court peace and learn war no ùvre 1

ELDIGA THAYER, BRAINTREE, MASS .- The BANNER is as a light to by feet and a lamp to illumine my path through the dark laby maths of my caribilite, which is rapidly drawing to a close. The glorious philosophy has become a part of my existonco; has babbed death of his terrors, and the grave of its. darkness. Life pleasant in my advanced age, made doubly so by those frequent messages of love from my departed friends, especially from one who was my cartily partner; she is now my nigel bido; she watches over me by night and day, and breather peace to my lonely hours.

BEMIS, BOSTON .- What a uodo heart beats in the bosom of that Indefatigable man, Warron Chase I Could he lead hu-manity he would turn the costly steeples of splendid churches. into comfortable dwelling-houses for suffering widows and orphans who shiver in cold stiles, and grow mouldy with disease in sepulchral cellars. Let every man that, has got money in his nucket, take the article you pullished Feb. 4th. that he wrote on the suffering poor in New York Olty, and out it into his beart.

WILLIAM DICKSON, ORLAND, IND., writes that a new hall as been secured in that place for spiritual lectures. At first, spiritual meetings were held in a small school-house now a large hall is necessary. The rapid growth of Spiritual Ism in the West, is alarming our Orthodox ministers to considerable extent. Traveling lecturers are invited here, and will be remuner-

ated for their services."

PATER J. BULLAND, MARBLEBEAD, MASS., Writes that N. Frank White has recently spoken in that place. He speaks highly of his eloquence and ability as a lecturer.

MRS. A. DURLL, MANLINS, relates an incident of the remarkable-medium powers of J. V. Manufield.

### ALL SORTS OF PARAGRAPHS.

20 "ANOTENT OLIMPERS OF THE BPIRIT LAND," No. 5 next week. We are pleased to inform the author that these essays are duly appreciated by the numerous readers of the BANNER.

23 THE SPIRIT MESSAGES ON the 6th page are more than ily interesting this week. A fine poem, on the death of Rev. Kingman Knott, may also be found on this page.

237 Bue second page for "MAN AND HIE RELATIONS," (chapter 8th.) and "THE ACE OF VIETUS," (eighth paper,) which essays are of great morit, and will command attention. [We beg our New York editor's pardon; but we could not restrain the desire of our heart to award our meed of prater in regard to the storling productions now running through our columns on the above subject.]

We learn from the friends that wherever Mrs. Charlotte, Works has been, she has not with abundant success as lecturer and medium.

The French government is making experiments with the electric light for lighthouses, with so great success, that it is hoped it may soon be put into practical service. They will succeed beyond question.

There is one person in the Charlestown, Mass., State Prison whose term does not expire until the year 1850. There are thirty-alk incarcerated for life.

A wag being asked the name of the inventor of butter that it was probably admus, as l

Troubles are like bables; they grow bigger by nursing.

The Ashland (Ohio) Times says: "The Georgia M. E. Conprenco have reprimanded a minister of that denomination or attending a circus. After considerable discussion, that ody, by a unanimous vote, said it was no place for a minister to be at, and any one making a practice of visiting cir-cuses should be expelled from the church." The widow of the famous anti-masonio Morgan is now re-

ding in Memphis, Topn.

"There, John, that 's twice you've come home and forget on that lard." "La, mother, it was so greasy that it slipped ny mind."

A Mochanics' Fair will be held in Boston, next autumn, by the Massachusetts Charitable Mechanic Association. A gentleman having fallen into the river Exc, relating it to Sir T. A., said, "You will suppose I was pretty wet."

said the baronet, "wet, cer, ainly, in the Exo-treme." A Pittsburg paper says, in an oblivary notice of an old ady, that "she here her husband twenty children, and never

gave him a cross word." Bhe must have obeyed the good precept-" bear and forbear." "To-morrow" is the day on which lazy folks work, and

ools reform. Now few are content! The poor onvy the rich; the rich often envy the poor; fat people cuvy the lean; and the lean the fat. The brunelte wishes the word a blonde: the blonde lesires the raven treeses of the brunchte. And so goes the

### PERSEVERS. ,

world.

PERSTAND. Spile of failure, spile of danger, Persovere; To all doubts and fears a stranger, Persevere; When a poble course beginning, Doubting, wavering, is but siming— If success you would be winning, Persovere.

Persovero.

Personore. Though ignoble tongues assail you, Personore; Let your courage never fail you-Personore; Bright the future fuws toward you; Your own deeds will yot reward you; Let not hate nor fuer retard you-Pursonere. Ротвотего

A steric in a music store was lately everyowered by a fastidlous young lady, who wished to purchase Mr. Thomas Hood's -a-a song of the-a-gentleman's under garment !" The clork at the latest accounts was as well as could be expected Wit may be a thing of pure imagination, but humor involves sentiment and character. Humor is of a genial uality, and is closely allied to pity. .

The most influential man, in a free country, at long, is the man who has the ability, as well as the courage, to speak

what be thinks when occasion may require it. Grossing vulgar minds will always pay a higher respect to wealth thing to talent; for wealth, although it be a far less ficient source of power than talent, happens to be more intelligible.

### Wrocks of Humanity,

Wrocks of Humanity, wir should the right for the should be and the set of th

### Lecturers.

MICE ENMA HANDINGS will lecture, during March, in Philidelphia; in Providence, Portland, Plymouth, Oswego, to, ac, during the Spring months. She desires to lecture in

Individual when I am not conactous of the existence of my was especially animated in speaking of changing of his earth body. By some power of attraction that I possess, external form, that by reason of discase had become so unsuited to the objects scenn to become gats of mot and then, I become free action of his spirit, for one that was a spiritual form, aware of their real existence, through my body, and their which scenned to him the highest end of his being. His spirit bodies. When thus a sufficient number of facts have been was points and hind toward all, and he manifested for no card gathered, the result is the discovery of order and law. And infort that knowledge depends upon the immutubility of the hour of his change approached, he was not complain, or the least for of death. As nature's laws. Man being part of nature, is her happy slave.—Anonymous.

Ito wont not like the quarry slave at night, Becurged to his dungcon; but, sustained and southed By an unfattering trust, a pronched his grave Like one who wraps the drapery of his couch about him, And lies down to pleasant dreams.

# It is a beautiful beitef, That ever round our head Are hovering, on noiseless wing, The spirits of our dead.

True, loving, sympathizing friends, when called to spirit ite, comfort and bless the dear ones left behind, and are first o welcome them to their home in spirit-life. I. G.

In Medford, Jan. 1st, Mrs. Barah Ann, widow of the late Beth W. Vining, eldest deugliter of Jacob and Thankful Brooks, aged 40 years and 3 months.

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- is the second second first life of "

o Pupr.tenter. Also an

Like a river that neeks the sea."

"Hour by hour, like an opening flower. Shall truth after truth expand ; The sun may grow palo, and the stars may fall, But the purpose of God shall stand. Dogmas and crocds, without kindred decis, And alter and fane shull full ;----One boud of love and one home above. And one faith shall be to all.

### CORRESPONDENCE.

DAVID H. BHAFFER, CINCINNATI, O .- We have been regaled lately, with an intellectual feast of high order, through Miss A. W. Sprague. I cannot find words expressive of the great gratification, the light of spirit-revealed truth, afforded the deeply interested and increasing audiences, who went from a lecture with delight pictured on their happy faces, and expressing their pleasure in words of the strongest approba- gratified to know that our friend Raudolph is under such 1100, Every lecture was good and truthful, and particularly happy influence; may be ever continue thus is our forveat the last, the subject of which was, "And God said, lot there prayer. be light, and there was light."-Gon. I, ill. And I can assure you that it was an additional revealment of light, not only to the believers of the great spiritual philosophy, but to these who were being moved to look for the first streaks of light of the dawn of truth. At the close of the last lecture alle improvised the most beautiful poem, (about twenty verses, each vorse beginning with, "Let there be light,") I ever read or heard on that subject. She has left for Terre Haute, and other places. While we regret her departure, she is followed by the slucero wishes of the many true friends that good spirits have drawn to her here. She stands ominoutly side by side with the properly authenticated and qualified meflums, who have from time to time given us beautiful emanations from higher opheres. While Mies Emma Hardinge. pouring forth spirit truths like the gushing, bubbling foun tains, or the mountain torrent, Miss Spraguo comes as the deep, wide, quict river, smoothly gliding toward the ocean, or the calm waters of the placid lake, or the gentle, rippling fountain. May she turn many minds from darkness to light, and mas they walk in the light, that they may have follow ship with the spirit-world, while they are sojourners here I am happy to see and know that the true and practical woman, through and by the aid of the higher and purer influences, is being brought into her proper sphere; and that she will ore long stand side by side with man in all that apperiains to the good, the pure, the true, the beautiful, I have no doubl. As the world owes much to woman, I have no No such occurrence happened at all; his enskeship died objection for her to be not only man's equal and partner, but quictly on Sunday week, "without even a sigh," although his superior, " And let all the people say amen." The sectarian world appears to mo to be settling down into a selemn the haudbille, viz: swenty-eight feet in circumferenced His stillness. The schemes and opposition of bigoted and prejudiced miuds to expose and overthrow Spiritualism, have a la Traveller chap. failed thom. And the thousands seeking to know the truth, In and out of church and Sinte, excite the Inquiry, "What does all this mean ?" But the fruth is mighty in whatever sonres it may come, and will eventually prevail.

- Go, mediums, go, your mission to futait. And sproad the truth like morning light abroad, Till earth is free from every latent ill
- And man is thught to know he is a God.

BOITONS DANNER-I wish to say through your columns in answer to the many letters I am receiving from New England, inquiring when I will return, and how soon speak at their respectives pinces, that I intend returning to Vermont sometime during the summer. I commence my course of loctures for next senson at Portland, Me., whore I am en

brought lotters into Greece. A REQUEST.-Mrs. Brown, in the last number of the "Agi-

Inter." of which she is the islanted and independent editor says-"Please, in writing us, to leave out the litles, Mr., E.o. and Roy. They give us trouble. But give us all the initials H. F. M. B." In Paris, Dr. Hartung has successfull Capplied nitric acid to the ours of rhoumatism. It kills both disease and patient

The Spirit Guardian is a live paper-there's mathing dead bout it. It is a bright star in our Eastern horizon.

"I am hole-ler than thou," as the sleve said to the water pout.

"God bless everybody i" is my forwent prayer. Why, this new found religion of Spiritualism makes me as happy as I can possibly be on earth. Everything tooks beautiful in its radiant light; all outputs is melody, and every sout to me is an organ of colosial music. P. B. RANDOLFR. We clip the above from the Bangor Guardian. We are

An author, ridicaling the idea of ghosts, asks how a dead man can get into a locked room.

" Probably with a skeleton key," replied Digby, who, bythe-way, is no Spiritualist.

The aggregate weight of a late jury of twolve men in Indiana was stated to be 2,833 penuds. Just think of a poor fel-low's being tried by 2,832 penuds avointupols of jury. It would scom flited that the jury fiself should be tried-by the allow chandler.

If philanthropy is properly defined to be a love of mankind, most women have an unequivocal title to be considered philapthroplets.

> Ruggod strength and radiant beauty-These were one in Nature's plan; Humble toll and heavenward duty— These will form the perfect finn.

Some dogs are kept about hours i simply to give the alarm at the approach of burglars. Like certain spice-trees, they are valued only for their back.

Gov. Stewart has refused to sign the bill lately passed by the Missouri Legislature for the exclusion of free negroes from the State.

The story in the Traveller, that the anaconda, lately on exhibition in Horticultural Hall, School street, cavagely atlacked his keepor, and was killed in consequence, is untrue. his size provious to his domise was immense-according to body was sold to a Lynn speculator, who will stuff its hide-

Ex-Gov. Salmon P. Ohaso has been ejected U. S. Senator in place of George E. Pugh, of Ohio,

The venerable Thomas Power, who has held the clerkship of the Police Court for more than a score of years, has been removed by the Governor, and Soth Tobey, a law student of Robert Rantoul, Jr., has received the appointment. The number of cases of shoes passed over the Newburyport

Railroad to Boston from Haverhill, during the month of January, was 7,220.

Why shrinks the soul Back on brack, and startles at destruction ? "Tis the divinity that size within us; "Tis heaven itself that points out an hereafter, And intinsates eternity to man.—Addison.

Do I Exist? WHAT AN I?-I know that I exist, for ?the gaged for the three first Sundays in September. I intend, very doubt proves it. I am consolous of having a body, be-seconding to promise, from thence to make the tour of New cause, whenever I wish to come in contact with physical Regiand, spending the fail, and first part of winter, in these mature I have to use it as a medium. And I know that my States. If these whom I have promised to visit in my next body to the to use it as a medium. States. If these whom I have premised to visit is my next body is not me, because I feel, at times, that I am a complete

tressed to him, guided by his published appointments. oventh page.)

MR. H. MELVILLE FAY, trance speaking and writing mediam, will receive invitations for lecturing the coming spring and summer. Address, Akres, Summit Co., Ohio. MISS ROBA T. AMEDEN'S address, for the two succeeding vecks, is Binghamion, N. Y., cars of Thomas A. Sedgwick. Joun H. Constan will speak at Quincy, Sunday, Reb. 12.

## Answers to Correspondents.

ASHLEY CLARK, BLEBIDGE, N. Y.-Our columns will inform you how the good work progresses elsewhere. If no pa-tionce-it is all right. The letter on "Saw Vitrations" has been received. Communications flow in upon us so rapidly we cannot possibly accommodate all our friends in this respect. We do the best we can under the circumstances. O. D., HINSDALE, N. H.; W. M. W.; INDIANOLA, IOWA, and others, are reminded that the price of the WORWING FARMER with the BANNER, is \$2,25 a year.

237 MISS ROBA T. AMEDEY will lociure in Obleago and Milwaukie during the month of May and June; friends on he route desiring, her services for Babbaths or week eve ings in April, will please address hor as soon as possible during the present month, care of J. L. Pool, Oswego Post-Mce; address generally, 32 Allon street, Boston, Mass. - tf. '

> **11** - 1 To Let.

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Jan, 21.

MARRIED.

At the Brandreth House, New York, on the evening of Jan 14th, 1860, by S. B. Brittan, Asa H. Rogers, Esq., formerly o Hartford, and Mas Junta Ursen, of Waterbury, Conn.

### OBITUARIES.

Died at Achford, Windham Co., Conn., on Monday evoning, anuary 9th, 1860, Laura M, wife of Newman Clark, aged 54 oars.

Calmily, gently, and as summer evening zephyrs float Calmily, gently, and as summer evening zephyrs float wound, dù naturo release her claims up on the spirit strug-gling for likerty, and as the last tie of carth became severed, he white robed angel of fleath drow near, and wreathed the upon the countepance of the descried casket a smile of peace and only the countepance of the descried casket a smile of peace nd quies resignation. Beautiful indeed did the new inanimate form, that had en-

and quict resignation. Beaution indeed did the new inanimate form, that had en-folded in its embrace, for many years, the divine germ of im-mortality, appear in the tranquil repose of death. Although our sites was connected with the Congregational Chorch, she had discarded the errors of theology, and her mind, well stored with spiritual truth, had long been a chan-nel of communication between the dwellors of earth-sphero and his inmovint, bearing the blested assurance of angel guardianship to many sorrow wireken hearts. I was in attendance by request, and nover have I witnessed the triumphant consolutions of the long been a band-antity received, nor more fully appreciated, than on this seca-sion. Rev. Mr. Williams, of the Congregational Church, was in attendance, and kin-ly consented to arsist tu the services, avincing a spirit of toleration and charity. A large number of bereaved friends were in attendance, yot nois a full-tion in hearts; and quictly, without a sigh of regret, did we conlega to the boson of mother nature the form of the or regret, belleving that, sown a natural body, it was raised a spiritual body-And there, in the land immertal. ody-

- And there, in the land immortal, Dwells a spirit pure and good. Having passed through denin's bright portal, Sweetly whispers, "God is love."

Willimantic, Conn., Jan. 18th. LAUBA E. DEFORCE,

Passed away, Thursday morning, Jan. 26th, William Henry Grant, of Cortiandville, N. Y., aged 28 years. Ho passed from his earth to bis spirit form without a struggle or a faar. He

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Messrs, THAYER & ELDRIDGE: North Elba, Dec., 1850, Dear Friends—I am satisfied that Mr. Reducth is THE man-to write the like of my belowed hushand, as he was personally acquaipted with him, and I think will do him justice.  $\circ \circ \circ$ 

Yours respectfully, MARY A. Bnown. Letter from Salmon Brown. Son of Capt John Brown. Messes. THAYER & ELDRIDOR: North Elba, Dec. 1850. 3 Dear Sirn-1 was somewhat acqualited with Jinnes Rod-path in Kaussa. I am also familiar with his writings, and I, consider him an ablo biographor, and THE MAR ADOVE ALL consider him an ablo biographor, and THE MAR ADOVE ALL original to write the life of my beloved father. I Delive him to be a man of undoubted veracity, and fully believe he will do justice to the work he has undortaken. Yours respectfully, BALMON DROWN. 2005 Copies of this work will be mailed to any address, posingo paid, on rumitiance of \$1, and 21 cents in posingo

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207 We are permitted to refer to the New York Editor of the Banner. Sm Doc. 10.

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Dec. 17.

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### BANNER OF LIGHT.

# The Messenger.

Bach measage in thisdepartment of the NANNER we claim was spoken by the spirit whose name it hears, through Mrs. J. H. Conaw, while in a state called the Trance Biate. They are not published on account of literary morif, hou as isais of spirit communion to these friends to whom they are addrained.

We have 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 strens-ous idea that they are more than writte being. We be-liors the public should know of the spirit workissitis— should fearm that there is evil 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 doctrine put forth by spirits to these columns, that does not compert with his reason. Each expresses so much of truth as he perceives— no more. Each can speak of his own condition with truth, while he tives opinions merely, relative to things not ex-perionced.

Answering of Letters.—As one medium would in ne way and to neswer the letters we should have sent to us, did we indertake this branch of the spiritual phenome-na, we cannot attempt to pay attention to letters addressed Thoy may be sent as a means to draw the spirit to spirits. They may be to our circles, however.

# Visitors Admitted.-Our slitings are froe to any one who may desire to attend. They are held at our edice, No. \$ 1.3 Braitie street, Boston, every Tuesday, Wednesday, Thursday, Friday and Esturday afterages, commencing at matersater two of elock; after which time there will be no admittance. They are closed usually at half-past four, and yielders are expected to remain until dismissed.

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

y Collon. y, Dec. 33.-"What is the roligion of modern Spirit-and who can understand that

Triady, Dec 23.—"What is the roughed of modern spirit-unism, and who can understand it?" George Williams, Taunion; Daniel, to John S. Colline. *Saturday, Dec 21.*—"Is not modern Spiritualiam ancient wicherstir revived and revised?" Bliva Brown, Boston; Cal-vin Woodard; John Barrow, Lowell; Bophy Lindsay, Broomo,

uday, Dec. 97 .- " Had Josus attained the highest pos

Tuesday, Dec. 97,..." Had Josus automet the Ingates, sible, state of perfection?" William Barnard. New Bedford; Samyei Billings, Euston; Hannab Ekiridge, Bangor. Wadnetday, Dec. 28,.... Is the spirit of non afgeted in any way by death?" John Loring; to Mary Elizabeth Loring; Mary Moora, to hor; so John, "Tassday; Jan. 3,..." Blavery and the Bible;" Francis Binith, Belfast; William Gay, Boston; Capt. George W. Knights; "Instructural

Giara Percival. "Wednesday, Jan. 4 .--- "What is Magnetism?" Lucy Lee, Stoughton; Marriet Nichols, Taunton; Samuel Richardson,

Spirit Spheres.

Are the different spheres spoken of in spirit-life to be un derstood by us in mortal as different localities?

Minds that are confined within the narrow limits of mortally can poorly comprehend the spiritual kingdom or its condition. It is well to reach out into the future, to gather from thence fresh buds and blossoms to cheer you on your why. But while you dwell in mortality you must not expect fully to understand the condition you are to exist in, in the

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. It is not in the power of any disembodied spirit to give you a correct idea of spirit life. You may form conceptions, may build fairy tomples, but very fow will flud their expectations realized when they cast off the mortal. The child cannot comprehend what one of mature years can. Place the watch before him, and ask him how it is made, and what keeps it in motion. Its undeveloped mind is unable to comprehend you; but when that mind shall have entered into a new state of development, then that mind can tell you how the watch is made, and by what science it is kopt in motion.

You can teach the lower order of animal life certain things-you can make them comprehend certain ideas to a certain extent; but you cannot fully collighten that fatelligent chamber of humanity-for they are human quite as much as you are. They are standing upon one state of development, and you are upon another.

We will answer No to our questioner-the phrase is purely spiritual-is not confined to materiality. The spiritual kingdom, although abounding in all you have in earth-life. you will find has no distinct localities for cortain people to

### mind, a rolad to dark cool wills materialism that it could not comprohend epicitual things. Bellevo us. Do you not see

ha has carried his idols to bearen? He sitteth flud upon a throno; he giveth film not the habiliments of Humfilly and Love. The picture is a true one, and the people have no golde ; there is no compass to the ship. They see to the end fills rorage, but they know not where they so an the pext. Life is presented to them in 6 mysterious way,

Now, if you in the material would better comprehend the piritual world, you must first contorchead what is around rou. The Mighty Teacher has given you a lesson here, and on must not expect the Great Teacher to give you a second cason until you have learned the first. Make yourself acquainted with your surroundings here-then you will stand then a higher opiritial plane than before, and be better able o comprehend apirit, and the condition of apirite in their ligher states of life. Wisdom is a mighty angel that attends overy intelliger

atom that lives. Wisdom is accessible to all. None used be without it, although some in the material world are unable, by the force of circumstances, to comprehend the angel for a time; yet there shall be a time when the bud shall burst. and the blessem be with you.

"The kingdom of heaven is within you." So says one of whom you may rely. The spirit of Divino Wisdom which spoke these words, spake with reference, no doubt, to the spirit world. He meant the spirit world was not divided into States, and cities, and towns, but was hore, there and every where around you.

Each spirit has the privilege of changing his abiding pince He need not dwell on the earth, unless the attraction is stronger here than it is elsewhere. Spirits can wander to other planots, but they must carry their own peculiar opiritual here with them, and thus they may be said to dwell in that auhero.

A spirit born into this world, with certain attractions, will retain them to all oternity. Its own individuality is never parted from it. However high he may sear in wisdom, he is the same, over governed by the same law.

Questioner, cease to suppose at once that we in spirit-life neasuro time and distance as you do. Although the spiritual kingdom is in every way allied to the material, yet the things that strictly belong to the material comprehension do not be long to the spirit. We have no need to measure time and distance as you do. There is no need of building fences around our forms to protect us, for the emanalion that surrounds us is a perfect protection. No one can infringe upon his neighbor. There is no need of material law with us; there is no need of material mathematics with us; although all life is a mathematical problem, yet there is a material and aspiritual part. The great Author of Life hath fashioned all in wisdom and your material bodies require certain things you do not need when directed of it. You are conflued-can compro hend so much, so more. And thus you are compelled to divide your time into portions, your planet into particles, an you may be bottor able to control. You would not be able to outrol the elements around you, if intelligence did not say, Draw a line here and there, measure and mark by this thing and that," But when you go a step higher, yeu shall ive in a new life, breathe a new atmosphere; and yet the life, the atmosphere, will be as tangible with you as is yours

So we say to our questioner, Beek to understand yourself, your condition ; and when you understand this, the recitation s perfect. Go higher, and be benefited by the same, and glo rity God in the same. Dec. 9.

### Stephen Carroll, Iowa. Well, I'm in a strange fix. Well, stranger, I do n't know

cember, close by Squawtown, lowa. I know bout you be ture. I tvo got a brother in Massachusetts. It's to him I'll I tell you, my dear friend, if you deal in morey, you will William Henry. If I could get hold of that davilish half-breed new | Fight

know where God is, nor where anybody is. I know about coming hore, because I hearn about it before, I want to toll my brother I come. I want you to tell him

I should have killed him if I could; but he commenced on me-took all I had, and even stripped me. I hate these redskins-every one of them I hate. They said I must not talk o here : but I will .: I cught to have slaved longer on earth was fifty-one years old. I was woll, strong, and to die like dog !- 'taint right, stranger, 'taint right. Maybe I 'll tell where I was born. In Hallfar, Nova Scotla

My brother was bern there, too-there want but two of us. 1 rent out West 'bout fourioen years ago.

Well, stranger, I don't find suybody bellor off than I am Well, I will try to be happy. Woll, stranger, I wont furgive him. These cussed half-breeds sint human-they 're devils very one of tem. Go out there and live with tem, and see if they aint. The Bible says, "Blood for blood," and I believe sphere shall find mercy without Judgment. the Bible. I lived by the Bible, and I died by it. I got it all stranger.

[A visitor undertook to reason with him on his duty to his followers! I reeken he 'll wait a long time before I help him. I want ou to tell my brother that the half-breed goes by the name of Tricky-Joe, and, if he do n't kill him, if ever he goes there 'll never own him when he gots here. Well, stranger, you go out there and get your threat out nd see how you like it. Go out there, stranger, and try t, and if you feel like what you do now, I 'll try your way of retting happy. Good-by, stranger. Dec. 9. [Bad advice given in the above; but the manifestation was natural one and full of character.]

### J. H. Fairchild.

" Blessed are the merciful, for they shall obtain mercy." Yes, thrice blessed are they who deal in mercy, for, by so joing, they draw around them such a class of Intelligences, as shall mingle Mercy with Justice in their behalf. Fow ou earth understand the word Mercy as fow understand

When I lived and moved in a form of clay, I thought I desit in mercy with all with whom I had to dog but I find this could not be so, for if it had been, I should have received more of the fruits of mercy-that peace and Joy she ever brings to her subjects. I should have been less annured by the scandal that was ever fleating around me; by the cenauro that was over crowded at my feet and placed at my head. Since here I have begun to fear that I did not deal in meroy with all with whom I had to do. 'I fear, my Judgment was too severe at times, and, although it had never wandered outside the internal temple, yet it was there-it had novel changed his garment for that of mercy. For a light begets light; if such an angel had dwelt within me continually, kindred spirits would have been there to guide it, and I abould have antimed less and enfored more. The pathway through earth is a dreary one at best; the multitude of obsincles that are ever in the way of the children of God, look dark to them while here. The shadow is a shadow without a sunbeam-the night is one without a star. Why

is this? I feel and I fear that it is because they have not enough mercy. I fear it is because they do not court the angol-ho is not a welcome guest with them. Jeaus said, " Blessed are the merciful, for they shall obtain mercy." Yes, an act of mercy begets mercy as a bright and holy gift, one that cometh direct from our Pather. It is a light by which we are enabled. If I mistake not, to see our own faults as well as those of others. It is a shield over ready to protect the weak-ever ready to go forward like the pillar of fire by night, and the cloud by day, that preceded the ancients in their march.

Mercy! Oh, what a beautiful angell and yet mortals are constantly shutting the doors against her; constantly forget ting to give her a welcome. Where Mercy dwells, there darkness seidom reigns, for, as she is the child of light, there fore darkness cannot dwell with her. Bhe is an emanation of Wiedom, Justice, Truth and Love. She is a bright bud that is found in the criminal's cell sometimes; but she is rarely found there. Bhe is a golden cord, often thrown around weak spirits to aid them on their journey heavenward. She is a pilot that guides us safe to a haven of rest. Sho standeth by the bed of the dying, and she dwelleth also In the halls of wealth and plenty. Bhe is found again where misery, poverty and death reign. But she is a light that the darknoss and maketh bright the comm ton of the soul

Ob, then deal in mercy continually, and be sure you have that which is genuine; not that which is so clothed by justice, that you can hanly detoct hor, but that which will extend the hand to the fallen, however far they may have gone down to the chambers of death.

Mercy hath a long arm and a strong hand. She gooth forth at morning, noon and midnight, and sheltereth the wonk. When the begger cometh to the door knocking and asking assistance, have mercy upon such as ask, for sho will bring you more precious gifts than aught else in hearen or earth, Sho will draw to you brighter stars, than fou car conceive of. No matter how dark the subject my be who comes to you, be sure you have mercy with you; then heaven shall be with you while you dwell in the dark sphere When your enomy comes with railing words and garmonts of Well, I'm in a strange fix. Well, stranger, I do n't know censure, when he envelops you in cloude of evil, oh have what is the trouble. I was murdered—yes, murdered I It mercy on him. No matter how far he may lack mercy, see was to get what I had that they murdered me. I wanted to to it that you have mercy-that the soll of your soul is not come have before, but I could n'to I was murdered last Do- hard and flinty. Oh, lot the dewerops of mercy always be found in the garden of your soul.

talk. My name is Stephon Carroll. My brothor's name is and your condition better that they who are bugging justice to their souls. What if your brother and sister full in the nath of life, oh have mercy apon them-pity the weak. They Yes, I would fight now-I would. I'm miserable; I don't have but failen, while you stand trembling; they have but kissed the shadow, while you mistake that you stand in sun-

light. What if your enemy does wrong you out of a certain por-I want to speak to him. I want you to tell him I'm going tion of your earthly goods? Have merey-see what cause to be revenged. I'm going to have pay for my death-I am: has bidden him do the act-see what droumstances have caused him to act as he has. Who can on earth? Not one. Then sit not in judgment when your brother, but have meroy.

Oh, how grand and giorlous is the genuine God-the God of Loro and Mercy 1 He pities the fallen, for He has mercy; Instead of harshaces and cousare, we find this coming from the lips of Divinity, "I condemn thee not-go and sin no

Oh, how beautiful that manifestation I how divine't What s bright garment may be seen upon that portion of Ged from whonce emanated this divine thought! How bright and spottees I how bright and clear is the stream that flows at ble feeti. 'T is mercy's voice, and all who come within its

If the most holy, the most perfect individual who over stood in form, dared not condomn, oh, how much loss should

## Lotter from Justin Lillie, of Barnard, Vt.

BROTHER A. D. CHILD-Among the contributors to th deas are now to me. You say all ovil is a means of the soul's development in progression. If I fathom your meaning, you claim that man is not to blapic for his decise that he cannot help acting as he does act. I gather from what you say that man, in consequence of being low in the scale of morality, cannot help lying or stealing, and, if in a still more degraded state, he cannot help taking the life of his brother man Would you have it, then, that man is not accountable for his vilo or sinful acts? Or would you have it that the blame lice In allowing himself to get into such a state of mind that he cannot help marder, rupine, arcon, slander, hypocrisy, theft, and the like? It seems, if we place our hands in the fire they will burn, and we shall feel the smart. If we strike th God of heavon and earth and all created things, shall we not feel nain as the readily Shall we not feel pain, also, if we strike our brother man, who is made in Ood's image? Shall we not feel pain if we violate any of the Divine requirements? I want you should write me, and explain particularly in JUSTIN LILLIS, regard to the foregoing.

### DR. CHILD'S ANSWER.

MY DRAN BROTHER-I dare not ask for space in the precious columns of the DANNER to answer your questions as I desire, and as it is perhaps necessary to make my views appear rea souable and intelligible. I doubt not that the questions that have come up in your mind are the questions that a thousand have sliently asked on the subject that now ogitates the minds of all who love the truths of modern spiritual revelation, viz., the question of the existence of real evil.

I will answer your questions the best I can in a few words. You ask, "Is ovil a means of the development of the soul?" I cannot reasonably and philosophically give but ore answer to this question, viz .: What we call the evil deets of men are the legitimate effects of the soul's development; what we call the good deeds of men are the same. The oul is mightier than the effects of its growth, and is, conse fuently, not govorned by what it produces. The soul is prorned by the unseen currents of God's love: is fed by sweams of spirit influx unseen by mortal eyes, coming from a source above itself The soul is over living, over active ever growing, ever devel oping, under this unseen influerco. In the past we have believed that what the soul poduces-viz. good deeds and but deeds-influenced its development, and in so doing we have only taken an effect for a cause. The deeds of every human soul, whether good or bad, are the effects of the dovelopment of that soul, lawfolly, and perfectly in kroping with the conditions of the soul that produced them, which deeds are neither a nicans that can develop the soul, nor a neans that can rotard its dovelopment. The soul, we say, is above the material world; it is immortal: if so, it canno be influenced by the material world, it cannot be influenced by dosirines and beliefs, by earthly teachings or earthly no

You say, "If I fathom your meaning, you claim that man cannot help acting as he does act, and is not to blame for his acts." I mean precisely this: no law of nature can be controverted, stayed, altered or broken. There is no human deed without a cause, and no cause that is not grasped by a law of nature.

There is a power above the human soul over which the soul has no control. That power gave it existence and continue its existence. Let that power cease to act and the soul's extonce ceases. The soul did not conceive itself, or give itself birth; neither doce it sustain liself and continue its exist-We must acknowledge that there is a ruling hand in enco. human life, as there is in all life; that hand sustains, sup ports, directs and guides us, and

### "In each event of life how clear That ruling hand I see.'

Who made the soul with its conditiona? and who made the aws that govern 11? We acknowledge that God did these lings, and that he is overywhere, and is all-wisdom, all-power and all-love. If these be the attributes of God, what can exist outside of himself? Man neither creates his condition nor the laws that govern his condition. God holds every man in his own hand, more surely and lovingly than mother holds her infant baby to her becom. A Divine hand made human conditions, and a stern demand of nature makes avery man do what he does; act as he acts; and a higher truer condition of human life will not see nor attribute any blame to the so-called avil actions of men. Charity seconted all things; belloveth all things. There surely is a point of progress to which the soul will attain, whorefrom it shall see no blame : it shall know no condemnation : then it shall nee nore of God than it now does in its earlier existence; then it will see the hand of God in hell as palpably as in heaven ; in low life as necessary as in high life; in darkness as in light. The pure in heart shall see God everywhere. When we are mon and women grown in spirit, we shall not con demn the habyhond of our existence. The soul comes up through all the gradations of human development, from the worst evil, to the highest virtue, in its progress. When it has passed the temptation of an ovil, its blame and condomne tion for the commission of that ovil in others ceases-no before. It is then a man noes the hand of God in an ovil; and it is no longer an ovil in its consequences to him; for he ned by natural

"You speak of lying sicaling, murdering, and other help

ous crimes, and ask if man is to blame for committing

thom?" Where shall we go for authority on this subject

Let us go to the volume of naturo-the truest word of God

what do we read there in answer to this question? Where

hall we find, in the whole volume of this gigantic book, fresh

rom the hand of God, the chapter of blams and responsi-

P Nownere, nownere-s is now the to. Bach shell, each crawling insect, holds a rank Insperiant in the plan of Lim who framed This scale of being; holds a rank, which, lost, Would break the chain, and leave behind a gap

Is there blame because these things are lower than hume

atelligence-are lower than the parity and wisdom, the

seauly and love of angel life? No, there is no blame. Then

f there is no blame here, there certainly is no blame for

for lower conditions of morals, compared with higher condi-

We turn to the page on which are writ the criminal deeds

of human beings, and we find that there is not one deed

ommitted without a natural cause-every deed of which

cause is a natural effect ; and no effect in nature is produced

contrary to her laws; consequently there is recorded no

Crime belongs to a low condition of human life, and every

manifestation of crime is a lawful effect of the condition in

which its causes exist. All the darker, lower steps on the

But in so doing, crime, with every one, may not be ultimated

in physical decis, to be tangibly perceived. Yet the power

sed, or will be, in the lower, darker degrees of human exist-once, by every one. You ask if the criminal is to blame for

allowing himself to get into such a state of mind that he can-

mult these crimes that humanity is heir to, is posses-

blame, no responsibility for a default in the Bible of nature.

lower grades of human intelligence, compared with higher-

bility / Nowhere, nowhere-it is not there.

Which Nature's self would rue."

tions of virines

anywhere to be found.

evealed to humanity. Turn over her pages of truth, and

for these who commit it is perfect.

broken. For the eximinal I know no demorit, and for the simulus i know no merit. If the seeds of holiness have Bannut op Liour your natio often appears. I read your re- been planted in my soul, ch flod, I pray that they may bud marks with interest, though, I must confers, some of your and bloom in companion for the original, and not in blame or condomnation for him.

Efforts to do good are, to me, beautiful, pleasant, and dolightfol, and the conflicts of sin are as painful to me, and are as unpleasant to my longings for happiness, as to you, my dear brother; but I dealro to soo life as it is, created and held by an unscen hand, that worketh out good forever. I desire to speak of things as they are; to recognize the hand : of God in all, not in part, of his works, and to have fallh in his wisdom, power, and lover to have confidence that we are ! chastised for good; and without this chastisement of what we call avil, a means is wanting in the plan for the fulfillment of the great purpose of life.

ON THE DEATH OF THE REV. KINGMAN. KNOTT.

Daptist Minister, who was drownell at noon while bathing in the surf at Perth Amboy, N. J. His last exclumation being, "How heaulfal the sky is!"

### DT NABIR E. DIABRE.

"T is reid-day, and the sultry sun, begtri With chast higg clouds of bigs and fourting white, Scene but a couch for min'st ring angels' rest, Waon on their flight to earth they gladly bring prote messages of love from the great source, Who, in his grace divine, romembered all-The weeping cluidren of his cartily court; and with a furber's watchfol care protects And with a father's watchfol care proteon The humblest servant at his hely shrine, The tiny sea-shells sparkle on the shore, And publics washed for ages by the surf, Are nestling now in occan's most, and with The chime of waters on their heaving breast, This chime of waters on thielr heaving breash, Respond to Nature's hymn. A holy hush Is on the turbid ain-the little gnuts Which flutter in the sky with basy wing, Have ceased their motion, and, securely like Boneath the shelloring leaders of the trees, Dare not lutrude upon the stillness shere. The birds have ceased their carel, and away To the dark depths of shaded woods withdrawn With honds beneath their wings are bowed in prayor; The rippling water, as it haves the shore, Nurmurs an anthem to its Maker, God; And Echo, listening from the rocks around, Aud Echo, listening from the rocks around, Bends o'er the carlh a new created sound— A symptiony, whose mystle spell has waked The musing heart of him who stands alone The musing hears or most store. Upon the sca-girt, sandy shore. His soul

His soul Is awed by this vast quictude; when lot The rush of waters comes with maddening thrill, a And breaks the chain that bound him here to earth. As heaving waves recede, his thoughts intenses Boom borne across the wandering waste expanse To distance dim, where but the flitting light of faith restricts a firmer account of heaving to Of faith reveals strange scence of beauty to lits ardent gaze; and his whole soul llum'ed lies on the unblent air to scenes above i His step is faitering now, with thoughts sublimo Which fill his soul; and in the void of light The fluating wings of spirits on the sir. Breathe ofer his mind the nystle strains of love; Low tones celest(a) chiming on his car-

Breathe of or his mind the nystle strains of lows; Low tonce cleatild chiming on his car-Uncarthly music bows his mind in prayer. Oh, for the dissued wings to wait him up on high, away from phodding carres of carth. Ho's drank from childheed the doug driughts of lows Which Nature yields her favored children here; And he hus conneed his leasons, till his boul, illumined by colestial fire, dromas d'or The jornals vast of that eternal heme Where rest is ever known. No more consultations of blooming carth can draw him from his droms; Nor woman's love; nur pleading hity-lie is entranced, boyond this numbate aphere-And with an earnest longing hopes to sear Above, with dreams like these encircling round His soul. He seeks the foaming waters glow To cool his brow, and caim the throubling frame; But when the plagfind waters cur with a hoft, Entrancing beauly round his line, and rays But when the playful waters ouri with soft, Entrancing beauly round his limbs, and rays Of that pure sum are poured late its depite, This mystle dreaming of his soul rourns, And, lost to earth, he scare away to heaven; He sees the pearly gates of God's own home-its crystal turnets, and the shifting cross, The dimment vaces, wreathed by muss of time And densely filled with sacrosmontal bread— The manua of his's uncary wikteness. And true of food for annets's sustemence. ng creas, / moss of time, And type of food for angels' sustenance. The crystal mansions of the bleat are lis By rays so pale, so mellow, yot so clear. They seem but shadows of a soft moonlight; algence shining from the queen of Heaven, As calmly realing upon amber clouds, Bhe calls the weeping sons of carth through death To their inheritance above.

Jesus Divine, concealed from mortal sight by Divino, concealed from mortal slight by beams Of glory, which surround the thrune of God; A server of amber hides them from his view, But sparkling mys descend and light his soul, And in a state of high beatltade He folds his hands upon his breast and crics; "How benutiful the sky! Oh, for me lose The time: glare of earth for that bright land Where drops refers for inter the bright land Where glory reigns forever round the throne." Ills prayer is an swored I Lost to soil, he sinks Boncath those sparkling waves; baptized by God's; Own hand, into the New Jernsaton. Own insta, into the New Jerussion. His solir washed by dashing waves away, His solir t searing on the wings of light, To that great world unknown except by fulls, Or wisions sick as his! "The soul, immerial as its sirershall never die,"

hide in. The otheres are certain degrees of developmen cortain states of happiness and unhappiness.

Consider the unsulightened mind that dwelts on carthone who has been compelled to sit in spiritual darkness dur log his natural life. Such an one entors the spirit-life in the same condition. . He can comprehend no epiritual idea, Speak to him of the natural or spiritual sciences, and he knows nothing of them. True, the God is there, but surrounding conditions have done nothing to bring him out.

Buch an one occupies the second sphere. Do not under stand us to mean that he is abiding in any locality, but a state of mind. He could not go higher or lower. He of necessity occupy a position belonging to him; and, by that, we mean a state of happiness or unhappiness.

The spirit, who, as it were, is divested of all materiality. whom you are told abldes in the seventh sphere of life, may find a dwelling place with you; for the earth is Spiritualised to the sairit when he onters the second state of life. It is spiritual to him, and he can only commune with you through opiritual principles.

The spirit-land-where is it? We answer, within you here, in your midst, is the Kingdom of Heaven. Cortain spirits who dwell on earth are happy, and cortain are unhappy, and they occupy different spheres-not localities bat states of mind. They may ablde in the same dwelling place, and yot one shall rank far higher than the other. When the apirit first ceases its control upon the mortal, and enters upon its new condition of life, its natural or material hopes are rately realized. They look around them, and find that all that is natural to the material world is natural to the spiritual world. This is but the grosser state of spirit-life: and lot many angels have taken up their abode upon the material plane; for again we say, when they have done with

the material form they have done with material-for the whole world has changed to them. They do not see your external form, even, except by the ald of the medium. And no it is with all your natural creations. The spiritual part is mone visible to the discincodied. They are held by spiritus ties. The mile with you is not the mile with them ; they measure distance hot as you, nor time. True, when they control a physical form, a medium they are obliged to conform thereto, and, by the law of the medium, to your material law; then they measure distance as you measure, and time also, but at no other time. They tell you of different spheres that you may the beller comprehend them, not that you may divide them of into cities and towns. These things are emanations of a material mind to satisfy the demands of matorial mind. You are governed mathematically and maforially; we are governed by mathematics and spirituality; but our mathematics are not yours, and should we return t you with all the habiliaments of our spirit existence, you would not comprehend us. 'We do not clothe our thoughts with words while here, for our senses are quickened. But when we come to you, we must clothe our thoughts by sound. I might be controlling the medium for hours, and my thoughts might be understood by spirits, but if I gave or sound or clothing to my thoughts you would not understand,

The good book says, "The wind bloweth where it listely and thou hearest the sound thereof, but caust not tell whence cometh, and whither it goeth. Bo it is with every one that is born of the spirit." We may dwell with you thousands of years-if you could dwell on earth so long-and if we tool no pains to clothe our thoughts, to appeal to your materia sonses, you might remain continually ignorant of our peel

The man of science, of high intellectual attainment, may mingle with the meanest minds on earth; he may be brought In contact with their forms every bour is the day; and yet he lives or he may dwell, thousands of leagues away, in his spiritual state. The Book has taught men to believe that saron is a great way off, whose walls are of precious stones. and whose king sits in majesty, surrounded by his parasites Now this picture was but the emanation of a material Lizzie Cordin. Richmond.

Bress de Lor, mussa, l's here. l's Lizzie, massa; I b anged in Richmond, Virginny. I was Massa James Cordin's

not nigga, massa, but I's most black, massa. Missy calle me here and wants to tell old massa 'bout coming home dissy can't come, but Lizzie can. Massa Gordin no Spiritet. ourteen, missy say. Missy's name Lavinia. Ole missy hab you to turn and live. Oh, die not in the morning of your

wo husbands-one die, and ole missy gol anoder. Ole massa unk debbit come after him. Ole massa help mo come, and wants you to write letter to massa,

She wants to tell ole massa better look to dese snirite hings, and tell 'im what dese white ghosts be. Ole missy vants you to tell olo massa 'bout de timo. Die missy bee o massa, and promised to speak ; but missy can't speak, and she wants you to write down time, massa, [Four minute past four.] Good by, massa. Dec. 9.

Prayer.

Holy and true is the Lord our God, for be besteweth in wisom; he giveth liberally to all his children." Behold, our ather hath opened an highway between the two worlds, and he lofty and the low shall walk therein, and his blessing hall reat upon all.

Oh, Holy Father, whose name is written overywhere, w who fall to give thee thanks.

Hely Spirit of Love and Wisdom, we praise theo for the ight thou givest us, for every manifostation of thy power. or overy alundow that settles at our feet, or hangs upon our row, knowing that thy love is about us at all times Oh, Holy Spirit of Love, while thou art helping the spirit-

tal hosts that are througing the gates that lead to the spiritworld, ob fail not to bless those in mortal they return to. hand.

Oh, Holy Spirit of Love, onter their material temples, and brow back the doors that angels may onter. Oh, Hely Spirit ourteen and fifteen years of age?" I fell, and so injured my of Windom, bless thou the slaveholder who holdoth thy knoo as to make it stiff all the rest of my life. Right knee children in bonds. Oh, when the buds come forth, to paint, do n't got it left. That's the only way I am to be believed the way in their own state, may the weak ones and strongth

o gather up and go on their way reloking, Next is, "What year, or how old were you when you wor Oh, God, do thou bless all in spirit-life, or on earth; teach married ?" Twenty-one and one month. 9 Who did you them that the day is not far distant when the morning star marry?" Martha Jano Spencer, a native of Utica. "Hor shall shine upon them, when they shall case to govern and long did you live with her ?" Ten months and eleven days learn to be governed, when they shall be willing to stretch and, I'll add, she died then; I was n't asked that, though, forth their hand to the least of thy children-that truth is What induced you to go to California ?" Hard creditors. truth whereever found-that they who went out in darkness That's all they naked me. Now I 're come here, and you have power to roturn, and that thou will bless them forever. are strangers to me, all of you. I have given just exactly

what I was asked to give, and no more. Could give more Ob, God, thy power is forever and ever. Thy morey is to all generations. Thy light is going forth to all nations, and but sha'n't do it. Now I want the person who has called or or this we thank thee. An clernity is ours, and also each me to say, I believe Clarke has come to me. Now do n't say so. child thou bast created, and in thy own time thou shall bring to A. B and C. in private, but say so in public, as I. come; thy children to thee; every knee shall how, overy tongue shall then I have something of importance to communicate.

onfess; then there shall be no bondmen or women, for all 'T aist, perhaps, for mo to ask thom to own that I am gen shall worship beneath their tree of liberty. Peace and holi. uine and true, and have given what no mortal living could ness shall come unto men. Virige and truth shall reign over give but themselves. them, and there shall be a new heaven and a new earth.

Dec. 9.

How have you spelled my namo? Oh, add an e to Olark. They'd say is was n't me at once.

God, through his ministoring angols, said, "Justics is MINE." If it is his, it is not yours. He hath given you Munor-oh, then, exercise 11 always., He sitteth upon the throne of every mind, and controlleth there. You have no right to say, "Why do yo this or that? why sit in the shadow darkness, while I am in the scalight of Jehovah ?" You have no right to may thus.

Deal in morey with all-consure not and judge not, for, be lieve me, if you do you will build you a manelon in hell. But keep Mercy at your side, for then you need foar no avil-t mighty host she shall draw to yourself; yes, kindred spirits, such as will pliot you scross the Jordan of death, and close your eyes that you may open them upon higher scenes of beavenly life, when you have done with earth.

Is it not botter that you deal in Mercy, instead of grasping at that Justice which belongs alone to Him?

Oh, ye mortals, who are now on carth, dealing in judgment against me as a spirit, let me beg of you to deal with mercy with me, for I tell you hell is open before you. You know Missy can spell, but missy can't speak. I made beds for not how many years, yea, ages of misery you shall walk nasen, awcep, brush 'way de flics-do anyting, massa. I was therein, if you have not Mercy's arm to aid you. I implore

spiritual lives; let it be bright and glorious, and let the angel of Mercy be found at your right hand. You know not what lost-o white ghost, massa, that's mo-Lizzie. Ole massa bright flowers she will cast at your feet; what roses she will to n't know what it be. Massa, please tell 'im? Ole missy entwine about your brow; what bude of glory she will strew about your nath.

I ask not that mercy may be extended to me as a spirit, No; I need it not now; but to the weak ones who are walking in the dark planes of existence, who are brought in contact with the ovil-oh, extend it to them.

Oh, ye strong ones, take heed lest ye fall. This is my warning; heed it, and find happiacse; reject it, and find J. H. FATRONILD. nieery. adder of human progress overy soul has passed, or will pass, Dec. 10.

### Clarke Mason.

I'm like the boy that had been scratching round all day to got twenty-five cents to get into the circus with. My friend as said if I would come here and tell certain things I could tell, he would believe. I have been scratching round, and ffor thanks to thee in behalf of that portion of thy family have got my twenty five cents, and have got into your circus, and have a right to see all the sights.

To begin with, my name was Clarke Mason ; I was thirtyone years old : I was born in Rochester, New York : I lived in Boston two years, in New York city two years; I went to California in 1850; I stayed there two years.

Now they want to know next what bappened to me when I was nine years old. I cut off the second fuger on the left

Next is, "What happoned to you when you were between

Dec, 10

course to the place of its destination, obedient to the laws of nature. The stream may meet obstructions, and be turbed a little in its onward course, and so may man, but both; gov-erned by unaltrable laws, tend onward to their destination. Where lies the blame, in the poor criminal, for that condition of jife that made him commit crime? I know no blame, the foreiged Constitution, under which, he claims, I have less (the foreiged Constitution, under which, he claims, I have less ache and suffer, I would to God that my sympathy was big state the facts, as they would not tell well against ms. At that meeting (or pleute,) I did epeak upon Education, and

Brooklyn, July 20th, 1850.

### J. L. D. Otis's Reply to H. F. Gardner,

Editors of Banner :-- DEAR BIRS-As you have done the favor to Dr. Gardner to insert two letters for him touching my humble self. I trust you will extend to me the like favor of a reply thereto. I do not often notice attacks upon myself a) my humble self, I trust you will extend to me the like facer of a reply thereto. I do not often notice attacks upon mysolf from any source; but as the communications referred to might have a tendency to misical my friends, and the friends of our noble cause. I have decided to reply in brief, and then have the authors of these communications to query on thil they are laboring, not for the success of our principles, or for one institution, but to crush the author of the idea of such an institution, but to crush the author of the idea of such an institution, but to crush the author of the idea of such without consultation with such crudits and splritually wite archems as angles to bo the loaders of spiritual reform in your city, or in ligrerbill. But lut the motives which acta-ate these men pass. I have to deal with their assertions, quories and insinuations. And first, a few words concerning I. Insteall. As he asks questions, allow me to usk him some, the he, or has he, ever been a friend to the New England T Union University? Did the nut at Lowell, declare his oppo-sition to the proposed movement, and labor lined to cuvince mo that the school was not needed? Did he ever before take interest enough in this morement to attond any meeting of the Association? Has he ever subscribed a dollar for is, or advised any person to do so under any circumstances what-ever? And if not, is he not meddiling with that which is not appeare that he cuerts to mind their own insines, and for blaces from the Vermont teacher who advertises to teach the unisces? And might he not profibily take a course of station to teach them to he dather people's alone? Mr. Oils elected President of the New England University?" Now as to the queries: "When, where, and hy whom was report of the Convention holden at Mariow, N. II. in which, y upon page 27 and 28 of the doings of the Association; is appeare that the said zero a could near but have somption; attending decided to be President of the University and upon page 16 of said argent act o form any source; but as the communications might have a tendency to mislead my friends, in

ance, by every one. You ask if the eriminal is to blamo for allowing himself to got into such a state of mind that he can bothelic committing erimes?
Bor overy condition existing in human life there have been causes of sufficient power to produce them; and these causes have late hack beyond the reaches an export phronologis, alded by anatomy and physiology, as he goes through the index provides that no alterations or amendmonts can ever be mind that configure a final terms of aubscription. To his source at the relation provide that all subscriptions and the configure and the constitution and the constitution of the criminal terms of aubscription shall be and the constitution and the target and the constitution and the formation of the crime for which they were for a subscription that is approved by a vote of constitution at the shall be found to constitution of the crime and the follow of the crime of and the constitution at the shall be found to constitute the association the shall be found to constitute on the appoint a successor of the crime and the follow of the crime to the shall be found to constitution at the shall be found to constitution at the shall be found to constitution the terms of an appoint a successor of the crime and the follow of the crime and the follow of the crime and the follow of the crime the shall be found to constitution the prisoner, and the follow of the crime and the follow of the crime the shall be found to constitution the shall be found to constitution of the crime and the follow of the crime and the follow of the crime of the crime the shall be found to constitution the

the scheeringtion looks. Now for the said Harsall's statement. He states that, "He (Ous), recently spoke at Alexander's Pond," de. Now, in this case, either he was extremely carless in not potting at the facts of the case, or he is a wilful faisfier from personal emaily. To the fatter opinion I incline, as I believe that those who gave him his information nice is have told him this the lector was given has teaminer at said Pand, and hefere-

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

and Moscup, but have not taken a dultar upon any forms and, should i du to in the future, I shall do as I protocol to pr. Whileburb and others, upon any own responsibility, and lakve the Hedelty free to accept of my collections or not, as the uno thing I shall not do—I shall not fixe or pay over ( my memory to any mon who refuse to act in accordance with the original forms of subarrigiton, and the originally pub-lished objects and desires of the Association. And II give the lander of Light, site Spiritual Clairum, or the Norwich weekly Courier, or any other payse, or anything else, I shall in the name of the sum and deficer the receipt therefor to its sub-eriter enter 1 receives his money, and I shall give nue a commis-sion upon the same. In other words, I do Intend, If my health will permit, to travel in Vermont upon my own buriers, and if any person will give me five dollars, or any other sum, for our noble cause, I intend to are upon such sato a commis-sion to be giver to the Association. In case it is conducted as the same time I intend to are upon such sato a commis-sion to be giver to the Association. In case it is conducted as datigened and (or worthy perpreset. I do not intuit to inter any commission myself, but to act upon my swa responsi-billy, rolying upon other business for my support, and at the same time I justed to act upon my swa responsi-billy, rolying upon other business for my support, and at the same time I mories and holes at the conducted as for days also at my office, and he sated to Dr. Gardnot a few days also at my office, and he said I And a perfect if the sate to promises not in accordunes with tiffs original torms of subterlytice, nor during the Association. I menor, that I have expended more than two thousand milles have given over on onlyting that shall subject any or source mon my commiscion upon the subscriptions. I As to the insinuation that I am owing the Association, when we disto accestate of the Association, whic

Sniritualism in the South.

Editors of the Banner of Light ;

GENTLEMEN-Your correspondents in this section of country are few, yet your pages are highly appreciated by many; and in view of the channel for friendly and spiritual intercourse which they unfold, I have been requested to notice aroused, he would swallow water. The escape of the spirit the condition of the few places where my restless feet have on permitted to make a temporary halt during my flying vialt to the Bouth.

After quitting the "Queen City"-fair and generous New -with an intellect strongthened by her noble appreciation of my offerie, and a heart saddened by the memory of her affectionate farewell, I made my way to Mobile, and in the very heart of this Cotion Mather of modern Spiritualism. Alabama, experienced from guite a numerous body of illuminated minds, who had somehow got fixed into this murky hemisphere, a most cordial reception. I had agreed to devote a portion of my time to lecturing in Mobile, provious to the passing of the act by which Alabama has immortalized her solf in the race of progress ; but after Dr. Redman's visit had scared the Alabamiums into the belief that some amongst thom had immortal souls, they decided that bodies alone, and not spirite, should be permitted to manifest themselves in this religious Stato. I could not very well get in or out of except the unusual phonomonon and their alarm. the State without my own spirit, nor should I feel very safe to travel anywhere without the ministry and guardianship of a heat of bright, spiritual attendants. Nevertheless, as I was not one of the fortune tilters who openly practice there, and consequently could give them more information about the result of their dollar and cent operations in spirit-land than how to acquire them in this life, it was deemed illegiti mate for me to manifest the truths of immortality in public and so I prepared to go on my way to the first place where I could find people with souls. Mr. John Dowen, of Mobile, however-one of these noble specimens of a divine spirit incarnate in man, whom not even an Alabamian Legislature could cruth into materiality-bolloving that an Alabamian's house, no less than an Englishman's, was his castlo, had generously opened his doors to myself, the spirits, and all

received the sum of two dollars; and also two more I re-ecived, about the same time, from other personst and this is the extent of my operations in Connectious up to January, 1860. I have, since then, made some remarks at Putnam and Moseup, but have on the there are dollar upon any terms, and Moseup, but have on taken a dollar upon any terms, and Moseup, but have on the there are dollar upon any terms, and should the to in the future, the dollar upon any terms, and should the to in the future, the dollar upon any terms, and should the to in the future, and on responsibility, and lary of the Hallety free to accept of my collections or not, as Hover, surely, was there so great a demand for exponents of "instruction" amongst them as long as possible. I was Hover, surcly, was there so great a demand for exponents of this noble truth. Books or writings are unavailing, ofone; many wilf listen that will not take the trouble to read, Dealdes the fresh, living magnetism of spiritual daily bread, appropriate to the place, time-nay, the very hour itecifeats with a life that grows stereotyped, simost, with the do-parting day. With the fresh to morrow we want fresh inspi-

ration ; and the essays of yesterday, however excellent, are Insufficient for this. Perhaps a more touching pleture of constancy and patient endurance for the truth cannot be found anywhere, than in the derotion of the estimable Indice who entertained myself and my Macon friends. Unsustained by male relatives or sympathizers, they have stood alone, bearing the brunt of the world's scorp and Mrs. Grundy's shrugging shoulders, until the happy hour when they were enabled to see Spiritualism presented in their favor after such a fashion as would at least ensure it a respectful if not popular position hereafter-and with this, these self-sacrificing, generous women consider themselves amply rewarded. My Macon friends were a gentioman and his wife, who left family, home, and doltar mak-ing, to go to the trouble and expense of protecting me, hiring the hall, sottling the details, and (the lady being a good me-

diam) sitting free of charge for those who came to inquire of us for "more light." Burely the expenses of the journey were invested well, for the interest of happiness with which we all returned, far exceeded the legitimate rate allowed by law of the Union, and amounted to perfect usury.

My last visit was to Wilmington, N. C., where private hospitality of the warmest kind, and public appreciation equally lavish, have sent me on my way rejeicing. The noble friend whom Mr. Brittan will remember as Col. McRao, and who represents Spiritualism here, in himself is a host, which, combined with the kindness and intelligence of the people, diatinguishes this city as one amongst the scones which come crowding up to my mind, making life a boon, travel, fatiguo and anxiety a privilege, and the name of Spiritualism a talismanic

word, that proves God's Host are in our midst, walking the carth, and bailling with error and conservations with a strength so mighty, that it has heeded the arm of frail, lenely woman, until she has seen "one thousand fice at the rebuke of one.

Farowell, bright Bouth | and, while the forvent "God bloss you" parts the lips of the woman, she is still a medium for hosts of apirite who pronounce the blessing through the carthform of EMMA UABDINGS. February 2nd 1800.

### · CORRESPONDENCE.

Messens, Epirons-Allow me to relate a singular incident. Some months since, a man died in this city, after a protracted lluces. At the moment of his departure, two men were sliting up in his room and watching by his bedside. He had been speechless for twenty-four hours or more, and to a great degree unconscious, though up to the last hours, when

seemed to be difficult, and for a long time he was considered to be dying. The patient was a person of seventy years, and had been worn out by chronic disease, caused by intemperance and medicines; at least, his wearing out had been helped by such means, which had produced a inmontably dopraved condition of his physical system. Just before he ceased to breathe, he uttered three of the most unearthly wells, which so alarmed his attendant friends, that one of them, though an undertaker and accustomed to all the phases of death scenes, could hardly hold the candle. The yells wore heard to a great distance in the vicinity; and when the last was given-a little weaker than the othersthe poor spirit immediately passed from its earthly tenement. Whether these outeries indicated fear or loy. I have been unable to learn. Burely they were not in consequence of physical pain, as he had passed that point long before. The witnesses were too much disturbed to testify of anything,

Do you think the man was affected by what he saw beyond the horders of this world? Are you acquainted. Measure, Editors, with similar cases, in which so violent a demonsta tion was made? Your truly,

JOHN W. HITOHODOK. Terre Haute, Jan. 20, 1800.

D. H. HENDRE, VANCOUVEB, WASHINGTON TERBITORT .- I suppose that you have numerous letters from every direclon-communications of all descriptions, pertaining to the Sairitual Philosophy-more than you can attend to ; but as this is the first time that I have addressed you, J will briefly. state a few circumstances of my experience, It was in the winter of 1853 that 1 witnessed the first mapi-

festations, and I must say that I was as akepileal on the subwho chose to come and listen to them. My spirits, however, ject as most men are. I went to see the operation of the delay of one single day would break my engages spirits, manifested through the mediumship of a young indy, to was an ontire stranger to me. It consh

### Letter from Mrs. Townsend.

DRAN DANNER-Lest you and your dear reafers should forat that such a little busy-body as myself exists, I am deletnitiod to write a few lines eccasionally, not only to keep you ssaured of my continued existence, but to impart some of the information I gain in relation to our holy cause of truth. It is some time since I have written to you, and I have had an is some time since I have written to you, and I have had an exportubility of sceing a great many people, and hearing a great many opinions. I assure you the seed has taken root, Springs, Chio, or at Mondeta, 10. nd some seems to have grown enough to commonce bearing fruit.

In Quincy, Mass., there is a brave little band who are decormined to keep the wheel rolling, even though it costs combined to keep the wheel rolling, even though it costs tome effort. I say, God and angels help them i Don't you? Now England, on "The Prets and Philosophy of Spiritus-in Lewell they are doing fluely; in Cambridgeport they are ism." Address, Hartford, Cont. 10-1019 some effort. I say, God and angels help them I Don't you? marching steadily on. Waltham still has its five Spiritualsts, and Mariboro' its true hearts, whose efforts are to go on. gave you a report of dear old Taunion, which, with this ity, are all the places I have visited on flundays since and from inv own monutaln home.

I am pleasantly disappointed in the people of Philadelphia. I had made up my mind to find a very quiet, courteens people, who would just pay me kind attention, and nothing ora; but, dear mot they are all attention and kindness am constantly in demand for visiting, and they are ready to take me to see the wonders of the city, even from gray eads to youths

Yosterday, with Dr. Child and his lovely wife. I went to see the wonders of Fairmount Water-Works. A wonder indeed to look at the mighty machinery and think, all this is the result of man's progressive ingenuisy. What may we not hope for? I exclaimed. We passed the Poplantiary and House of Refuge, which are surrounded by immense walls. House of Refuge, which are surrounded by immense walls. to wonders of Fairmount Water-Works. A wonder indeed Mao, the home for poor orphans, and proceeded to Girard Colege, where we had permission to enter, as they did not find out that I was a "minister." On the first floor, near the intrance, is a marble sintue of the old gentleman, upon which one can gaze for a long time with interest. We ran up flight after flight of marble steps, until we came to the ast at the top, leading up to the roof, which are made of wood. We stopped out on the roof, and ohi the maguidconce of the view from that spot of the city! It seemed like a country, or rather like a forest of bricks, spires and steeples, beyond which rolled the Deloware River, looking like a sur beyond which rolled the Delowaro River, looking like a sur-face of glass. I am not going to attompt a description—it is 2213, Buffalo, N. Y. usciess. The College is built of solid marble from base to dome, and is kept very neat indeed. When passing by one of the school-rooms, we heard the "orphan bays" singles, and as their voices rose and ccheed from the cold marble walls, it scemed like sounds from a higher world. When the lime arrived for their services we entered the chapel, and saw the three hundred and fifty orphan beys take their scats. each bearing his satchel of books. A hymn is read, and all sing; then a prayer and reading of a chapter in the Dible ncludes their services. I saw some bright eyes and handiomo faces; but as a general thing, in that crowd of little ellows, the phrenelogical development was not high.

It was, undoubtedly, a worthy motivo that led Steph Girard to leave such a monument to his memory; but it coms almost a pity that seven thousand dollars per year hould be used in educating and providing for three hundred and fifty boys, when, if othorwise arranged, so many more could be provided for. But man's wisdom is but fulte, and s progression is the law, we can hope that they who amass tunce in coming time may be governed by a higher degree of wisdom.

On the whole, I am much pleased with Philadelphia and s people. I am beginning to feel as though time was not easured out to nie sufficient for my demands.

I intended to have visited many of the good friends Massachusetts before I left; but ore I was scarcely aware of it, January, 1860, was at hand, and I must be on my way to e "City of Briende,"

My dear friends on North Avenue at Cambridge are no erzotten, nor are the poor souls in prison. I hope that then I make application for admittance to that reformatory institution to speak to the souls in prison, they will have better reason for refusing me than merely that I am a man. God bless you all, my dear friends, in bondage and out of bondage, if any such there be, and may you over re nomber, that in the humble heart of your writer you have orer a sacred remembrance

Yours for sternal Justice and truth,

Philadelphia, Jan. 20, 1860.

Passed to a higher life from North Ridgeville, Ohio, Oct. 12th, 1850, TREANNA, daughter of Lowie and Corintha Daily, aged six years and six months.

- No bitter tears for her be shed, Since she to spirit realme buth gone; With flowers above we strew her bed, Our ever blest departed one."
- Bhe was so like a form of light, That licevon bonigoly called her hence, Ere yet the work could breathe one blight Over her blooming innocemes.
- Her grave shall be a blessed shrine, Adorned with unture's brightest wreath;

Bach glo To ever there its incense breathe. tions satisfactory, or no charge. Forms within the reach of all. He will lecture, every flunday, and as other thuse, as such time and place as local notice will be given.

Mass ELIZADETH Low, france speaker, of Leon, Californigue Co., New York, lectures at fillington and Ringg's Corners, (Cattaraugue Co., N. Y.,) overy fourth Babisth. She will answer calls to lecture in Chantanque and Cattaraugue Countics.

Mno. MARY MACOMORS, Carpentor street, Grant Lill, care of Z. R. Macomher, Providence, R. I. She will speak at Ply-month, April 221 and 20th. Mrs. Macomher contemplates visiting California in the Spring.

Jun." Address, Harvord, Contt. 10-1019 J. H. RANDAL. Friends in the States of Massachusetts and Connecticut, desirous of entering into engagoments with Mr. R. for the coming Summer, may address him, until fur-ther notice, at Upper Liste, Broome County, N. Y.

Mas. E. D. Sixons, tranco speaker, will answor calls to ecture, sher the month of January, through Conn. and Mass. Until that time she is engaged West. Address her at Mass. Until i Bristol, Conn.

Mas. R. H. Bunr will give lectures on every thing pertaining to Buiritual and Practical life, Religion and Malaphysics, under the influence of estrits. Address the above at No. 2 Columbia street, Boston, Mass. 8m Dec. 3.

Mas, J. W. Gungers will locture in Boxboro', Fob. 12th and 19th; 1m Marblehoad, 20th; in Oswego, N. Y., four Sun-days of March; Portland, Mo., the three first Sundays of April. Address Box 315, Lowell, Mass.

Мавя.

Mas. M. E. B. SAWYER will answer calls to lecture in any portion of the New England States ; will also attend funerals. Address Baldwinville, Mass.

MISS A. W. BERAGUE will speak at Oblesgo through Fobuary.

II. P. FAIRFIELD will speak four Sundays in Feb. at Bridge-port, Coan.

E. S. WHEELER will Answer calls to speak from Utics, N. Y., where his address is for the present.

ANDREW JACKSON DAVIS will occopy the desk at Dod-worth's full, New York, on the Sundays of Sebruary. A D. WHITING may be addressed at Brooklyn, Mich., Ull

N. FRANK WRITE lectures (brough February at Troy, N. Y.; March 4th and 11th at Plymouth. Mass.; March 18th and

25th at Oulnoy. MILS ELLA E. GIBSON, BATTO, Mass.

# Boston Adbertisements.

DR. C. CLINTON BEERS,

DR. C. CLINTON BEERS, DR. C. CLINTON BEERS, ELECTRO-PSYGRROMETIC PHYSICIAN AND HEAL-remedies, is located at the Bethesda Institute, 40 Tremoni street, Boston, for the permanent healing of the side. Dr. B. will tell yeu what your disease is, and where located, without any suggestion from the patient. Letters with a lock of hair from the elex will be answered, giving a true description of the disease, for \$2; and curative remedies sent at reason-able prices.

of the disease, for \$25, and carned the disease of the disease. Dr. B. has the pleasure of announcing that he cures *Fistula* and Hemorrholds, or Piles, of the most aggrarated character, without the use of the knife, and with but: slight pan. N. B.—No charge for advice. Sond stamp for return lot-ters. Im Jan. 28.

MBS. L. F. HYDE,

MHS. L. F. HYDE, WRITING, TRANOE, ANO TEST MEDIUM, AT THE BE-thesda Institute and Spirisual Reading Room, 40 Tro-mont Street, Room No. 6, Boston. The spirite identify themselves to their friends by giving names and other evidence. Mrs. Hyde has permission to re-fer to Dra. H. S. Gardnor, and O. Cilnton Beers. Jan. 28 Imo

DR. L. L. FARNSWORTH, DR. L. T., FARNOVERTH, MEDICAL CLAIRVOYANT, PBYOHOMETHIST, AND MEDICAL CLAIRVOYANT, PBYOHOMETHIST, AND MEDICAL CLAIRVOYANT, PBYOHOMETHIST, AND Torms-For answoring scaled letters, \$1, and two postage stamps, for an effort to give satisfaction. If the free letter fails, the writer can have the privilege of scalding two more, by simply paying postage. For dolineations of character, written out, \$2; drai statement, \$1-the name of the person mpat be sent, written with ink. For medical examination and prescription, when the patient is present, \$2; when the sent, by a lock of hair, \$3. Medicines sont on reasonable terms. Im Jan. 7.

MRS. E. M. TIPPLE, PRISIO-MEDICAL AND CLAIRVOYANT PRYSICIAN AND HEALING MEDIUM, bus taken rooms at No. 143 Uourt streed, Boston, where also will give o raminations and properiptions for all diseases, particularly those of femates.

HD. & MES. J. R. METTLER,

yo ho - fit again a that the set of the set robily written out.

character by having a lottor from the person whose qualities blies for required to disclose. It is much preferred that the person to be examined for discase about to preferred, that the person to be examined for discase about to preferred, that when this is impossible or in-convenient, the patient may be examined at any sittence by forwarding a lock of his or her halr, together with leading avmotonme.

forwarding a lock of his of her hair, together with leading aymptoma. Trans-for examinations, including prescriptions, \$5, if the patient be present; and \$10 when alreads. All subso-guent examinations \$2. Delineations of claracter, \$2. Terms strictly in advance. Address, Dz. J. H. METTLEE, Hartord, Conn. Oct, 1.

# Rew York Adbertisements.

VEGETABLE FOWDERS. THIS MEDIOINC has been proved to be the best romedy in use for the relief of persons suffering from IEMORE-HAGES. It speedily arrests EPITTING OF BLOOD, whether. HAGES. Is speedily arrests BPITTING OF BLOOD, whether from the Lungs, Stomach, etc. It has never failed to rdices, and to curo when seasonably applied, in all Throot and Lung Diseases, such as BRONGHITIS, OROUP, ASTIMA, PHTHI-SIS, etc. Takon as a enum, it has oured CATAERH, OPH-THALMIA, POLYTUS, etc. It is equally certain is the curo of DIARRINGSA, DYBENTERY, and all Bowel Diseases of this class. It has been successfully need in cases of DROF-SY and DYSPEPSIA. If timely taken, it is sure to make PARTURITION casy, and provent BLOODING. It ractifies all exceeds to Memory and provent BLOODING. It ractifies thom, They stauach the BLEEDING of Wounds caused by Brules, Cuts, etc., and soon heal them. They have healed Gangremous BORES, ULOERS, and sooms of the worst cases of WHITE SWELLING and NECROSIS.

or WHITE SWELLING and NECROSIS. Besides their usefulness in stopping all REMORRIACES, these Pawders are especially effective in ridding the system of all Scrafulous tainst or Virus, and in restoring it to its natural condition, and hence healthful action. They need only to be tried to suitely all patients of their bealing virtues, and of their being the best remediat agent for the silments, above mentioned.

above mentioned. N. B.-Tho above statement, and the medicinal preparation referred to therein, are by an M. D. who has verified, in his own case, the words, physician, ical 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, fo sond per matt. For sale at No. 143 Fullon street, New York. Dec. 31. B. T. MUNSON.

B. T. MUNSON. GOOD LOOKING.-"LIPE ILLUSTRATED IS ONE OF T the most beautiful specimens of nowspaper printing vo have ever seen."-[Christian Advocate.] Everybody wight to see it once a week; 3 months at 35 cents. For LL, 30 FOWLER & WELLA, New York,

Met. 11. 35 FOWLISIC & WELLS, New York, M. 101NES.-Restorative Syrop, quarks, \$200, plota \$1,000 Pulmonaria, \$1,000 por butlo; Neutralizing Mixtura, 60 etc.; Dysentery Ourdial, 60 etc.; Elixir for Cholera, 50 etc.; Lini-ment, \$1,00; Ifcaling Olutionit, 25 etc. For salo by S. T. MUNSON, Agent, 143 Bulton street, New York. If Dec. 24.

HARKI-LISTEN TO THE WISE MEN OF THE SCI-entific American. They say: "Lips ILLUSTRATED.-it is of large size and faultices typography. Almost every branch of launan knowledge is treated by able witters." Only \$2 a year. FOWLER & WELLS, New York. Only \$2 a year. \*Beb. 11. **3**p

 Feb. 11.
 Sp
 TROY LUNG AND HYGIENIO INSTITUTE. Established by Special Endowment.
 COMDINING THE MORT ABLE OF THE EOLECTIC FAC ULTY AND MODERN SCHOOLS OF MEDICINE.
 This superior model health Institution postestes, it is consti-entiously belieued, superior claims to public confidence to any other in the United States.
 IN this important particular, viz :--It has been the estrosp endeavor of the faculty to investigate, and theroughly un-deratund the numerous nuclern Matadics, which have be-come so very prevalent and factal, especially to the young, known as nervous debility. The external manifestations of this class of discases are Relaxation and Exhaustion ; Maras-imus or a wasting and consumption of the vital fluids and the this class of discases are foloxution and Exhaustion; Maras-mus or a wasting and concumption of the vital fluids and the muscular and merve tissues; sailow combinance; pelo line; dizziness of the head; impaired memory; dimness of eye-sight; loss of bahance in the brain; nervens deafnees; pal-pliation of the beart; great restlessness; despondency of spirits; dreamy and restless sleep; facild or had breach; viliated or morbid appeaks; tudigestion; liver complaint; discases of the kidneys; suppressed function of the skin; epinal irritation; cold extremelles; muscular debility or has-stude; rhoumatic and nouraigio pains; hurried breathing; cough; broachitis; surplices of the kirroa, catarrh and dys-pentic tubercular consumption.

couget, bronchie; survives of the threat, caurra and dys-pendic tubercoular consumption. Atso, hantrative Dysersta, known by capricious appe-ito; sense of weight and fulthces at the jit of the stomach irregular bowels; tongue white; severe lanchuating palos darting between the shoulder-hindes from the stomach; pulto quick and irritable; duil, heavy aching pain across the loins; excessive depression of spirits, despendency so intenses as of-len to excite the most pulnful ideas; hence this class, of dis-lorders invariably indicate impaired nutrition, enervation in the argume of direction and accimpitation so that had and ap-

orders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that bad and an-assimilated chylic gets into the blood. It should nover be forgetten, therefore, that some of the worst and most fatal discases to which fiesh is heir, commence with indigestion. Among others, it develops consumption in these predisposed to information of the line in the lungs. The Directors and Eaculty of this Institution purpose to cure all of the foregoing discases, by the Judicious combina-tion of natural and scientific remedies, selected with great-discrimination and judgment that directly ald nature in her recuperative energies to build up, throw off, and resist model netton. They discard all drugs and poleonous remedica-tery discrimination and all disclosed and poleonous remedica-netton. They discarded, both from convictions of judgment and concentions motives. Partieurs shall not be drugged at this Institution.

L.B.

M. S. TOWNSEND.

OBITUARIES.

facts, that my spirit guides can conduct me in due time to mently, although some very strange things took place, such felfill every engagement they authorize me to make, I once as inble-tipping. 2c., but nothing, probably, that would be more trusted my course to their judgment, the result of strange to you. which proved their clairvoyance to be far wider than my capacity for measuring time and distance.

After partaking of the profuse bospitality of my noble entertainer. Mr. Bowen, and spending four most delightful hours in a numerous company of real Alabamian Spirifualisis and spirits in his house, we parted with those ferrent "God bless yous" by which Spiritualists alone of all earth's children practically recognize the common tie of an universal Brotherhood. Arriving at Macon just in time for my long promised course of lectures, I was received by a very numerous body of Spiritualists, whose treatment during my fortnight's sofourn amonget them is strongly suggestive (in this cold Christian world of classes and castes.) of the Pythogorean doctrine of the transmigration of souls, in which somehow or other myself and the Macon friends had been intimately ac quainted in some previous state of being, and so sigularly bound together by then of gratitude, that wo mot in Georgia only to cimulate each other in acts of mutual kindness, i token of former dear association.

There is only one circumstance that I will mention now that is unknown to the world in general. It is concerning myself and wife. My wife was the medium that first orcated any excitement in Marysville, California. She is the best test medium I have ever seen, but probably there are much better ones in the East. She was fold by the spirit of her uncto when she would be matried-the month and the year and a minute description of the man, some time before she ever saw him, was given to her; all of which took place to the letter. I know nothing of this spirit manifestation until after I was married. There are many things that I could write, but I will defor them for the present. One thing I should like very much ; that is, to have you send some good genuine locturer to this country. I am very sure that a good lecturer would in a short time make a large number of convorts.

### LEWIS RANSON, UTICA, N. Y .- Have you over had any bitabiten " succeers in your locality, Mesars, Editors ? If you have, accept our sympathy ; if not, our congratulations.

We have had them here. Men and women who put them-

solves forward as teachers of the people, yet were no more

be for the mainmast of a line-of-battle-ship. In their dis-

contract work a reckless expenditure of "Obal" an awful

tonuation of inexpressible etherialities, which wandering

among the affinities of inconceivable orbs, at last communi

power of self-operating agencies, dissolved into moonshino

The result of all this is, their audionces-our audiences-

becoming disgusted, leave our hall empty when an able

speaker does appear and ten good loctures are required to

Of late we have been having some of these good things

from Mr. E. S. Wheeler, who has lately re-entered the field

He is a torse, opigrammatic speaker, highly suggestive, and

offers more thought in a single discourse than could be

glenned from a score of those menningless, interjectional

things. Ho is also a fine improvisatore, his poetry being not

only remarkable for the rapidity with which it is produced.

but for its completences as poetry, much of it being truly

fine, considered outside of time and circumstance. Spiritual-

ist, give him a welcome hand and open hall wherever he may

W. W. HICKOX, CONNEAUZ, OHIO, writes that the heavenly

Mrs. H. M. Miller during the last year, has spoken to good

houses in that place, in Ashtabula and in Munroo. She is a

glfted speaker, and is doing great good. Her hushand secon-

pantes her, and is also an interesting speaker, and a zealous

CHARLES LEVY, Sr. Louis, writes that Mr. J. V. Mansfield

is in that place giving remarkable tests. He may be addressed

to the care of Jno. J. Oulley. Jan 15, Mr. Ambler was there.

J. H RANDALL. NORTHPIELD, MASS .- Since my last writ-

gospel of Spiritualism in that region is constantly finding its

counteract the effect of one bad one.

go, and you will not regret it.

defender of the truths of Spiritualism

way into now hearts.

I leetured in a good ball, to fino and very appreciative audionces, and, nuder the noble and liberal generalship of Dr. Andrews, the enterprising editor of the "Ouristian Spiritnalist." It needs but the laborers to make Macon one of the fitted for the position they assumed than an ex-goad would fnest entritual harvest grounds in the United States. Subdays and week days alike, the most intelligent as well as numarous audiences flocked to the lectures, while my days were throwing up of hands, and salling off into the sublime atspont among such domonstrations of kindness and of hospitality, as warms my heart no less with affectionate memory than indignition at the folly of those who, amonget even the cating with matter on the boundarice of infinity, is, by the spiritual ranks, kcop re-achoing the sensoless question-What is the use of Bpiritualiam as a moral and offectional. agent?"

I must not occupy space by dwelling on the many remarkable ovidences of spirit power and individuality which marked our intercourse. Enough to add, there is much medium power in that place, and more Spiritualism than suits the professional shepherds of Macon souls; and when I left it, I was inden with a beautiful little casket, the gift of my most generous entertainers, Dr. and Mrs. Andrews, with a superb golden lining fresh from the open purses and yet more open hearts of the whole Society, but far dearer than all, the tears and blessings of such friends as determined me not to go to any heaven, Christian or heathen, unless it is to be re-united to them.

My dear Macon friends [ if Paradice be not where we shall all meet again, then I shall less fullh in the immorality of the goal, for I am sure we managed to make an earthly Paradise of our simple rounions, and no place will be very sad where I can see your klud faces beaming on me again, or heaven unless you are there.

I know I am irespassing on Banner limits, but let mo add a fow more paragraphs, and I bid farewell to the South. Columbus, Georgia, with four indice as its only Spiritualists, was my next field of operations. Two of my kind Macon friends accompanied me there, and with a query of whether we could even get a hall to lecture in, we went, guided by the spirits' word of command, to lay seige to that quiet locality. I onclose you herawith a brief notice, from one of the daily

to be followed by T. G. Forster, Mrs. Middlebrook, Martha local papers, which will give a fair idea of the surprise no Hulett, and probably Mrs. Emma J. Bolline. loss than kind appreciation with which my efforts were not. My audience amounted, on the first night, to about thirty, fucluding my brave four lady hostess's family. On my last ing, I have visited several towns in the old Green Mountain and third night's lecture they numbered some hundreds of State, and lectured to many of the carness inquirers after when several sat on the ground, for want of seats. Four of aphrlund truth. Whierever I have been, the appearance of the committee who, on the last evening, were chosen to semy audiences to me would indicate that the interest taken in lect a subject-men who, I was told, were equally distin- the subject of Spiritualism is constantly on the increase, guished for their intellectual attainments, respectability, and I find that the BANNER, wherever it is taken, is snoken of skepticism-called on me, as I was about to return to fulfill in the highest torms. The unbiased hand of friendship which my final engagements at Macon, to tender me a generous it extends to all scakers after truth, is one of its greatest atand candid invitation to stay, and extend the period of my tractive principles.

Full well wo know, in visions bleet, Bhe oft will visit our repose, Aud bring from her bright homo of rest A bealing baim for all our woon. Passed on to the spiril-world, January 17th, Gunnavan

Passed on to the spiril-world, January 17th, GANDEWEN GALE, of Warwick, aged 18 years, Thus anothor boundful Gweer, scarce opened to inaturity, ins been gathered by an augel's hand, and convoyed to that climo where chilling insis never blight and wintry winds never chill. He has left a widowed nother and aged grand-mother, besides an extended efrebo of connections and friends, to mourn his departure. Ho was an only child, of a frank nud generous institute, and dearly beloved by those with whon he associated. Ho was just arriving at that age in which he was becoming in part protector and advisor of his mother, and has left a vacancy in the home circle which none other can full, but his friends are encialed by the beaulful faith that he "still lives," and will hover around them, and bring sweet messages from his cherial bone.

the new sent rives." and win hover mound them, and bring stretc messages from his other int homo. The funeral services were held upon the 10th. A large collection of friends and relatives gathered at the residence of the deceased at 10 of clock p. u. Bro. Barber, of W., briefly addressed the friends, and rend some lines which he had addressed the friends, and read some lines which he had penned for the occasion. An invocation was elfered through my organism, and, as the house would not accommodate all that had assembled, is was deemed best for us to proceed to the church. The brass band, of which he had been a nem-ber, was present, and played a dirge, as the procession moved from the house to the church. Bre, B, read selections from the Berlpurce, and the services were concluded by a discourse through my organism, dictated by the spirits, from the text, "There is a Natura body and there is a Spiritual body." The services throughout scened very impressive, and conveyed to the weeping friends such consolation as the bigoted world with its sectarian bellefs cannot bestow. Mrs. M. E. B, Sawren.

## MOVEMENTS OF LECTURERS.

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

free. Mns. AMANDA M. SPENGR will lecture in Woonsocket, 7, 8, 9 10 of Feb.—E. Attlebore, 14, 15, 16 of Feb. Providence, 4 Sundays of Morei.—Putnam, March 6, 7, 8. Colchester, March 18th.—Moodus, March 14, 15. Willmuntle, 2 Sundays of April.—Doston, 3 Sundays of April. Philadra, 4 Sundays of April.—Doston, 3 Sundays of April. Cambridgeriot, 2 Sundays of July. Taunton, 2 Sundays of July. Taunton, 2 Sundays of July. Murs M. Murkow, Woo is in Collection A, New York City. Murs M. Murkow, Woo is in Collection incode to yielt the

Miles M. MURGOR, who is a in California, intende to visit the mining towns in the Spring. Ebe is authorized to receive subscriptions for the BANNEL. Address bor at San Brancisco, Cal.

WARDEN ONABE lectures the four Sundays of Feb. in Phila

delphia. Address bim at that city. MISS EMMA HARDINGS Will fecture at Cincinnati in Feb.

Philadelphia in March; Providence, Portland, Oswego, &c., during the spring. At the end of February she returns to New York to form ongagements. Apply to 8 Fourth Avenue, New York New York.

NEW FORK. MES. FANNIR BURDANK FELTON will lecture in Putnam, Comm. four Bundays, commencing Feb 12th; in Chicopee, Mass. four Sundays, commencing March 11th; and in Cam-bridgeort on Sundays April 2th and 15th. Address until March 4th, Putnam, Conn.

Mas, A. P. Tuoreson will answer calls to lecture in the purrounding towns, addressed to her at Lowell, Mass., sill farther notice.

Jour MATHEW, to March 1st, will labor in Indiana and from thence, to April 30th, in Illinois, and the eastern part of lowa. Letters from the three last named States may be directed to the care of S. Brotherton, Ponthac, Mich. DR. P. D. RANNOLFN's address, till further nettes, will be soston, care of Banner of Light. Euclose stamp for return

Boston, caro of Banner of Light. Enclose stamp for roturn letter. ORARLES II. CROWELL, Boston, Mass. Address, BANER OF LIGHT office. DR. L. K. COONERT, one of the most successful slairvoyand physicians in the country, (assisted by Mrs. S. A. Coordey.) Inaving determined to make his residence in New Orleans and will cure many diseases without medicine. The Doctor is size a spirit-seer, traince speaker, and render of character by interior colors. Office hours, 9 A. M. 16 5 F. M. Examina.

Unless a true disponsion of the discussion of tentates, particularly theorem of tentates, particularly trues, no fee will be required. Reliable references given, if required. Office hours, 0 to 18 A. M., and 2 to 4 F. M. Terms.—Clairyoyaut Examinations and Prescriptions, \$1.00 each. Jan. 14. 8m Jan. 14.

### WILLIAM HOLLAND.

WILLIAM HOLLAND, Careful and thorough examinations made in every case, and the most efficient means adopted to remove disease, References given, it desired. Examinations \$1.00, 121 Hud-son street, hear Curve street, Boston. II Jan. 7. MRS. MARY A. BICKER,

TRANCE MEDIUM. Recents 145 Hanover street, Boelon. Office hours from 9 A. R., to 0 r. M. Torms, for private slittings, \$1 per hour. 2m Jan. 7. CHARLES H. CROWELL

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Dec. 31. 14 MRS. B. K. LITTLE

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anse or maiadies cannot bo surpassed. Patients, for the most part, can be treated at home: On application by lettor they will be farmished with printed in-terrogatories, which will enable us to send them treatment, by Mall or Express. AT All communications are regarded with sacred and consectentions Debute.

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Doc. 17. 19 UD FYGA-H., 1709, AV. Z. NO TRASH. OR FOOLISH NONSENSE, EVER APPEARS in Lips ILLUSTRATED. It is a first-class, high-toned, live family paper; \$2 a year. On triad 3 months for 25 conta. Feb. 11. 3p FOWLER & WELLS, Now York.

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

THE PRAYER OF THE FOOR FOR THE POOR.

8

I asked for wealth to ald the poor. a used up wenith to bid his past, Whose plifed wannes I may not heat; Whose plifed wannes I may not heat; Whose preserve I but it endugo, So hispless is sho grief I fent: When thus, nichhought, the Lord replied; "The world, with all its wenith, is where; My band of love, if opened wide, Would need no trembling aid from thing."

"Oh, give me wealth," again I call. "That I may taste the sweet employ Of giving orphen children bread, Of filing widewed tearts with for " And knowing well my deep distress, His pitying voice replied to no: "The whispered prayer, the wish to bless, Are all I now require of thee."

Are all 1 how require or theo. Yot once sgain I dared to sigh: "To berich who love Thy work are few; Let me but tass 'the necule's eye" To bear Thy gins necurity though i" The voice replied in necessis mild: "Both good and evil work for mo; If then work fich, replaing child, Thou, like the rest, might faithless bo!

で図

"Mourn less, yet combat more, the ill BOLCAURS, BUILCAL at not cure: The did is not cause, and can at not ou "The thing to be not thy Kather's will, "T is life to sid the helpless poor, And o'en in this desponding hour, Thou feel'st that 's is the better part To have the heart, devoid of power, Than having power, to jack the heart."

### HENRY WARD BEECHER AT

PLYMOUTH CHURCH, BROOKLYN, N. Y.

Sunday Evening, Jan. 29, 1860.

BEFORTED FOR THE BANKER OF LIGHT BY T. J. R.L.INWOOD. "Tair.-" Lest there be any fornicator, or profane person, as East, who for one mored of meat sold his birshripht. For ye know how that afterward, whon he would huve interlied the blessing, he was rejected; for he found in place of repent-mon, though he sought it carefully with tears."-Hob. xit, a tr

There is no ovidence that Esau knew the moral worth of that which he sold. It is a very strong case; for if one wished to select an instance in which one infor if one wished to select an instance in which one in-berits great ovil without much scenning fault, this is 'the very one. We cannot, against the express lan-guage of inspiration, say that he was blameless, or that he was other than profane; though had we judged the case without the enlightening influence of God's word, we should have said that Jacob was the wicked man, end not face.

and not Esau. History had not then been written. Men did not by from causes their probable effects, as we that back upon so many things in history now do. His deed had borne to him no fruit. He was a kind of rude, coarse, strong, worldly man. His brother was gentle, smooth, politic, shrewd. Jacob's character is not one to be admired. In its cartier unfoldings, and in bls conduct toward Esau he behaved meanly and de-stably. He was not punished afterward a whit too nch. He took unfair and deceitful means both totestably. mach. ward the brother and the father, and cheated the one and duped the other. Esan, too, was faint with hunger and travel, when

he committed his sin. It seemed to him that be should die for want of food, and so lose his hirthright at any rate. In that extremity he parted with it to his coax-

Fatter. In that extremity he parted with it to his coax-ing, bargaining bother. But the thing ouce done, his birthright was gone—it was gone beyond the reach of endeavor. Tears and longings had no power to bring it back, or to give him another chance. Jacob's wickedness did not change Essa's folly. It made no difference, either, that there were many extendations, that there was much to palli-ate, that there was much reason for pity. It is very true that there was much reason for pity, that there was much to palliste, that there were many extenna-tions; but when the thing was done, it was done for-ever. You might cry about it and feel pity on account of it, and say a great many pleasant things over it; but it was done forever. If a man casts out of his hand an exquisite vase, and it is dashed to atoms, he may command your pity, you may hear each a statement as to make his case seem less foolish, he may even draw from you sympathy; but that will not pick up the pieces, nor put the vase together again, nor restore the lost

treasure. All through human experience there ruus an analogy of this. There are evils which may be mended, and fore are evils which may nover be mended, apparently. Nor do the results of men's conduct bear any propor-tion to their motives, or their knowledge, in many departments of life.

It is evident that two systems are in operation in this world, that we are unconsciously affected by both of them, and that results of each fall out in apparent contradiction to each other. Nor can any one, an yet, resolve the problem of life, and show what is the law

of causation in both re-pects. There can be no doubt, for instance, that there is a provision in nature, in society, and in the Divine moral government, by which men may repair evils committed, retrace by repentance the path of sin, and re-establish themselves in good.

of man<sup>1</sup>e character and responsibility, and of Divino only when afterwards he reaps ill luck as the result of whaten in the administration of human affairs. But his ill-buceding, that he wees the truth of the matter, we must not blind the facts of our existence because and then it is too late for him to repair the miswe cannot explain them. Dut this law is not merely in physical things. A

we cannot explain them. But this haw is not intered in physical things. Must this haw is not intered in physical things. In this base is not explain them. But this haw is not intered in physical things. It is one physical things of the physical theme that there is an even in the physical there are infection to teach men that there are infectives which are irrepurable, as well as mistakes which are reparable; that there are faults which are indicable; and that there are infection, and well as the shift are interesting that there are faults which are interesting that there are faults which are interesting that there are faults which are interesting the solution to teach had made to mistakes in the beginning. Some wounds there will be the this car, some heal never: faults which are interesting which are interesting the solution and so it is with the bad habits which we form in carly life.

haits which are immedicable, as well as faults which are inclicable; and that there are sins which are incepentable, as well as sins which are repentable. Both these things are true, and we cught to take them both into our consideration. I. Things neglected are oftentimes without any pos-

able reparation. In the natural world, we see in every year the analogues of this. There is a seed-time, there is a growing time, there is a noutishing time, and there is a horvesting; and the year gives very little margin for repentance, if we neglect the periods

the year.

the results which flow from it. I can look back to a great many opportunities of your children aright principles. Parents are responsible for the desting of their children. You must train sible for the desting of their children. You must train your children aright, or nothing will save them. For example, habits of oladience have not only a great deal to do with your child's happiness in the household, but they will have a great deal to do with his buschet are and es a children are des a children are de

It is when this dergyman mentioned a fact respecting those enforced who are unsubmissive to their parents, binself which made a deep impression upon my mind. Inot only do not muke good citizens, but always find it its said that he obliged himself, in his early reading, difficult to be good Christians. It ostate to himself the substance of what he read; and that the habit which he thus established so fixed his attention and strengthened his memory that he never forgot the contents of a book after reading it. I went back to college determined to do the same thing. For back to college determined to do the same thing. For back to college determined to do the same thing. For forgot the contents of a book after reading it. I went back to college determined to do the same thing. For a few weeks I did; and for the rest of the time I did a new weeks I did; and for the rest of the time I did not. Verbal memory was just the thing that I needed. I felt the want of it then; but not one thousandth part as much as I do not any that I might not cultivate nemory is must they bo. Some is the state of the state of the time I did to not as I do not any that I might not cultivate nemory. The same is true of habits of indeferred now; but as I am situated, with numerous duties and cares pressing upon me. I never shall. And I look back and see that there was an opportunity which, if I

I remember, also, both the opportunity and the duty

Been to no, sometimes, ince the air of the in which men bathe their souls, and from which they go forth refreshed again. I envy old John Milton, who could sit and renew his strength by draughts of this air of life. I envy old Martin Luther, who could invigorate his apirit with the life which music gives. I envy any-

hody who has a soul, and a hand that knows how to make it talk. I had that opportunity, but it is gone.

not it ball never play on a musical justrument. Now these are small things, but they serve a good purpose in illustrating this branch of my subject. They show that there is a reality in the thought upon which I am dwelling, and that it has something to do with every man's life. For white I have been relating these scores of you have said, "That is my case pre-

chlef.

life. It is in view of this that I speak one word in respect to those who are called to be teachers and parents. The training which we gives our children is conclusive so far as we are concerned. If their habits are indolent we can never reach out after them and correct this truit in their character. If we train them upon a mistake, nature will make no account of that mistake. If a man gives his child areauc by mistake, the further in a thin not do it on purpose makes a difference as far as ho is concerned, but it makes no difference as far as the child as they come. A man should plow his ground and concerned, but it makes no difference as far as the child sow his seed in the spring. If he waits till the middle is concerned, but it makes no difference as far as the child of summer before he does this, he makes a mistake of through a cartain, behind which his iriend stands un-which he cannot repent. As he has begun the year, beknown to him, and the friend receives the blow, and so must he end it; as his spring and summer have the fact that the killing was accidental makes and so must he end it; as his spring and summer have the fact that the killing was accidental makes and so must he end it; as his spring and summer have the fact that the killing was accidental makes been, so must his adumn and winter be. There is  $n \bullet$  a difference with him, but it makes no difference with repairing the mistakes committed in the early periods the friend.

Trust in God, and prayer, and faith, and covenants, of the year. The same thing is true of the early periods of he man life. God has established the beginnings of He the way for them by right training. First do the thing with such peculiar constituent elements in every child, that stands connected with cause and effect, and then that then, and, in respect to a great many things, only you may trust in God, then you may pray, then you that then way for the may raise and effect. that then, and, in respect to a great many things, only you may trust in God, then you may pray, then you then, can you plow and sow and lay the foundations for after harvests. There are a great many things which if done then will never be undone, and which and all the trusting in God, all the prayers, all the faith, and all the covenants on earth, will not take the place if left undone then will never be done. There is a of the right training of your children, the setting of period in a child's beginning life that is momentous, right examples before them, the education of them in

forever. I shall never have them again. I recollect going to Northampton, from the college where I was, to hear my father preach: on which occa slon, while I was sitting in a room with hin and a dis-tinguished clergyman of New York, they entered into a conversation with reference to the habits of their life, when this clergyman mentioned a fact respecting life, when the clergyman mentioned a fact respecting life, back and the clergyman mentioned a fact respecting life, back and the clergyman mentioned a fact respecting life, back and the specting life, back and

may treat a child too tenderly for its own good. Pa-rents often indulgo their children in indolonce, quite ignorant of the effects of such indulgence. They do

back and see that there was an opportunity which, if I ignorant of the directs of such indulgence. They do had improved it, would have given me a power that increase of great value and satisfaction to me those stiguilants which shall develop in them activity, through life. Now I cannot repeat a hymn in the English tongue. I can hardly quote one passage of can think of whole pages in English literature; but not chough see the lumportance, and wild revelop in the section of the diverse to even from bad training seems to destroy all. We see out of debauchery, and intemperance, and wild revelry, risonce had an opportunity of setting up the kingdom of memory in my mind; but I let it go, and it is gone forever. this kind are rare. In the vast majority of instance children grow up self indulgent, incompetent and in

I remember, also, both the opportunity and the duty of learning to draw, in the school where I was placed. I began drawing; bat my feet being more nimble for the football than my hand was for the pencif, the various pictures soon fided from my thought, and crased to come hideous from my touch. I let that go, crased to come hideous from my touch. I let that go, cranet to race the beautiful landscapes which I seo, and to reproduce the faces of those I love; but nothing power to trace the beautiful landscapes which I seo, and to reproduce the faces of those I love; but nothing to f that surt can I do with this clamey, awkward, un-producing hand of mine. I had that opportunity. I active if, in hours of fatigue, when jaded, and worn out with mental exertion, i could go, in twilight, and rolt out from the organ or plano those barmonics that rolt out f perienced, can never be cured. In the natural world, it is pessible for a man, in

some capricious mood, to hew down a tree which a hundred years had hursed upon their bosom. In one half hour he can undo what a century has been doing. nail nour ne can undo what a century has been doing. But when ho has once out the tree down, he cannot take it up, and put it on its stump, and make it grow again. For him to say, "I made a mistake; it is the wrong tree," does not help the matter any. When the deed is once done, it is done forever. There are hundreds of things in the natural world which we can shane, which we constantly which we can shape, which we can modify, which we can variously influence; but there are hundreds of things with reference to which, if we go beyond a certain point, our s in your of us. which, when they have once passed by, never come again. Others may come-these never will. The same thing takes place in respect to God's spirit-ual dealings with men in the great economy of grace in this world. The law in regard to the improvement or neglect of opportunities, of which I have seen speak-ing, holds good here, as well as elsewhere. Here, as well as elsewhere, if we improve opportunities when they present themsettes to us, they are beneficial; but, if we neflect them then, they are taken beyond our law which gives a man, in the beginning of life, a bounded power over himself in speaking the truth, chance to do certain things, and which, if he does not But let a man once be butrayed into the speaking of a improve it then, takes it away from him, and nover deliberate falsehood, and he never can wash away the It is just so in life. For instance, a man has un-If we neglect them then, they are taken beyond our reach forever more. There are times in almost every man's history when it would be easy for him to become

again. If you cut off a branch of a tree, and immer diately brindays it, so as not to allow the air to got at the wound, it will grow again but if you enacts of a tree, and with tears.
a cracked i riendship, like a cracked familier, rany be consulted the moment to put it into to water, the will grow again to be proceed.
bottom will fail out, or it will come to pieces 1. This destruction of a friendship you may accomplish in a single hour, and by a single act; but when it is once destruction is an into blace for repeatance, theory is no place for repeatance, theory is no place for repeatance, they are known to be the schedures and cracked or those about him be shaken, and his condition is an once reversed. Solong as the found in these days, to go into a building that is though to be aread to go into a building that is though to be weak. And so it is with a man's reputation. Sto house to bick for a repeation the same they are known to be weak. And so it is with a man's reputation. Sto house to be the sinker, and be a man to build twice in such things it to complet in these days, to go into a building that is though to be weak. And so it is with a man's reputation. Sto house the build twice in such things it then you have once lost this, your build the sincer, and be a man to build twice in such things with team on the area they in respect to reputation. Sto house head it is not to genual to end to be an ann to build twice in such things. When a man has seen forty or fifty years of life, he has no time, in the place in the indiction is a order in the seen hing in respect to reputation. Sto house head is a man to build twice in seen things in this work. You cannot treagain it. I here rearre they build the seen they are they build to the seen they are they are

And therefore it is that or all speakings are among the most immedicable of all things in this world. Some inen are like flax, which a spark, when it strikes it, do-birthright is this to sell i. What a birthright is this to keep I. Whata birthright is this to keep I. Whata most immedicable of all things in this world. Some are like flax, which a spark, when it strikes it, de stroys. Some are like glas, which it strikes it, de stroys. Some are like glas, which it strikes it, de stroys. Some are like glas, which its strikes it, de stroys. Some are like glas, which its strikes it, de stroys. Some are like glas, which a spark, when its trike its its its of the balance of the interval of the interval

gives then to us. I heard one say, when great distress had befallen her in a filend's detection, "Oh, if I had been wise I I now remember how she seemed to seek my confidence. as though she wished to unburden herself of some trouble." When that trouble had ripened, and her friend had come to destruction, then she remembered that she had, and that she repelled or neglected, in that she had, and that she reperced or neglected, in that hour when the lost one sought her confidence, an opportunity to save a soul from death. But now that that hour is gone, and the mischief has been accom-plished, there is no place for repentance, though she seeks it carefully and with tears. That opportunity

She can never have again. There are continually persons coming to us, if we knew it, in criscs of their history when a word filly spoken would be a word of salvation to them. I think that it takes but very little to save or destroy a person -about as much as a switch on a railroad, the turning -about as much as a switch on a railroad, the turning of which one or two inches, makes the difference be tween the wreck or the perfect safety of the train And if, when persons come to you in such exigencies, you act aright, you act for their salvation. But if you neglect an opportunity to do them good when it is thus afforded, it is gone forever: it will never come to you again.

In andness, I sometimes say to' myself, in my official relations to men, "If I had known before what I know now, I might have saved that man—I might have res-bued that imperiled soul." I did not improve the oportunity when it came to me, and it will never co to me again. Now there is but one right course to pursue in respec

to all these things, and that is to be always in spirit, and make it a point never to neglect opportunities to do good when they present themselves to us. There are some opportunities of this kind perpetually passing are some opportunities of this kind perpetually passing over us, which we cannot improve, because, not being omniscient, we cannot perceive them; but there are it thousand instances in which a single word will save a man from wreck and ruin; there are a thousand in-stances in which a simple gesture will stilke the pois-onous cup from a man's hand; there are a thousand in-stances in which a mere look will rescue a man from the gambler's late. There are moments of detected dishonesty when you might baptize a soul into parity.

and honor, and integrily. Opportunities to benefit our fellow men are perpetually opening on every side of us, which, when they have once passed by, nevei

a Christian; but if a man allows such times to pass when they come to him, they never come to him again. I have seen examples of this in my own experience.

to the neglect of which they never became Christian at all. Little by little their cares multiplied, then circumstances changed, they found themselves environ ed by difficulties which they had never calculated, and at last they died without having experienced the com

forts of religion. Men never calculatet he growths o

In the listless hours of summer, when the tide is low

one goes to some outlying rock, and anuscs himed with a book, or with the curiosities which he finds up on the ocean's bed. Little by little the tide comes in.

When it camo rippling about the bottom of the rock, he might have gone of and sought the shore. When it gradually rose up on the sides of the rock, reporting

blim his danger, he night then have waded out, and one to the shore. When it ross bigher and higher

be might, by some bold spring, have thrown bimself through the water far enough to catch at the bottom, and still gone to the shole. But he sits unconcerned.

and the tide continues to rise, till at last he rises up

of a worldly and ungodly life; but cares came in like a lide, and surrounded him, till at last he was utterly in their power, and they swept him away. When these

opportunities came to him he neglected them, and

they never came to him again. There are times when men might reform: if they would only seize the oppor-tunities which they have. I think that in the life of

there are opportunities by which. If he would improve

them, he might rescue himself from his dangerous sit-

Such a man is like a prisoner. In some unguarded

gone to the shore.

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tive tendency in the constitution of things. A broken bons may not only be repaired, but at the point of frac-ture it may become even stronger than it was before. Disease, that shakes the rod of death over a man, may not only be cast out, but may leave the body in a bei not only be cast out, but may leave the body in a bet-ter state of health than it was in before. We call this recoperating, this going back and repairing disaster. In nature, healing, restoration. Men are constantly making mistakés in the conduct of their affairs, which they can to some extent rectify. They can correct the result of their acts and mistakes.

we become bankers; for neither silver nor gold is of such currency or worth as experience. Experience is a bank that seldom breaks. This correcting of mis-takes is called rectification; when applied to business,

1.12 March 1

and reformation, when applied to morals. In like manner, men may by the grace of God be re-stored to moral character, and be redeemed from the power of ruling sin, and, in split of sin, develop a high and holy character for life eternal. And this recovery, In things moral, is called repentance. In nature, it is getting well; in business, it is correcting a mistake, or reparation; in ordinary secular morals, it is reformation; in religion, it is rependence. But all these terms point to the same thing—namely, one law in the constitu-tion of this world by which a man may in some way repair a sin. or apply a remedy to misjudgments and

This possibility is the ground of hope, and of carnest It is the principal condition on which we stand chers; for if there was no reparation, we never effort. could call men to repentance. If conduct was irrever sible, in its effects, if we could not re-write our life ( later pages, if men's acts were so many fixities of fate, what a terrific life would this be to live? The moral restorative constitution of things gives us the hope we have in laboring for men.

Yet, this may induce presumption, and, still more Yet, this may induce presumption, and, still mare likely, may lead us to overlook a line of parallel facts indicating another law, co-ordinate with this, and not less important, whose results are so momentous that a man cannot afford to be ignorant of them, nor to disregard them. There are many nots which take hold upon our con-dition is this world with the grasp of a giant, and revo-

dition in this world with the grasp of a glant, and revo-lotionize that condition, and carry their effects clear through life to the end of it, bitterly affecting it to the very close

A man, for instance, by his nurse's fault, and not by bis own, falls, and has his back broken. His back is repaired, but it is repaired in such a way that be is alrepaired, but it is repaired in such a way that he is al-most helpiess, and is an object of compassion all his life. His life is revolutionized by an act for which he is not to blame. Every man looks at him differently from what he would have done if this accident had not befailen him. On the one hand, feelings of love, and admiration, and hope, and gladness, would have been bla. On the other hand, feelings which none of you can endure, of pity, are his horitage; and he walks through life in the midst of a rain every drop of which is like fire-lif he is rensitive; and if a man is deformed from the hearts the heart consistive; be will become is like fire—if he is rensitive; and if a man is deformed you may be sure that be is rensitive; he will become so by practice, if he is not so by nature. One single act, and that the act of another, has changed his whole chance in this world—has taken out one picture from the camera obscura of his earthly life, and put another picture in its place i life row is no remedy for his ca-lamity, so far as his existence on this hall is concerned. A child reaches forth his hand for water, and swal-lows a corrective noisen. He is relieved from death A child reaches forth his hand for water, and swal-lows a corrusive poison. He is relieved from death, but he is an invalid for the rest of his life. If is life, unfortunately, is saved! There are many cases in which living is the misfortane, and dying is the for-tunate circumstance. Nothing can ever be done to put the child back where that mistake found him. He intended no wrong, but the deed being done, neither sorrow, her surprise, her endeavor, nor re-mentence, can charge its consequences. His condition pentance, can change its consequences. His condition

We do not know evough yet to explain these things, in reference to their bearings on the great questions.

and you have called to mind oth

your steed thin he breaks down; you may pile goods upon your carvan till it cannot move; you may weigh dowa your ship till it sinks; but the more you get into the mind, the easier, it is for it to carry what it contains. The more knowledge a man has, the lighter knowledge is to blin. The more a man knows, the upor capacity he has of knowing, and the easier it is for him to know. out the passages of his mind, and give him complete possession of himself.

be of age essentially coarse, although he may improve be of age essentially coarse, although he may improve the faceling a carly in life; so that, if a mun grows up to be of age essentially coarse, although he may improve the faceling a carly in life; so that, if a mun grows up to be of age essentially coarse, although he may improve the particular, he will never touch refinement. Re-finement must begin at the begin and the begin and the second a state and the face of the provided her as in the second a state of the first man and society, that first man and society in the second a state of the second as the second as the first man and society. The second a state of the second as the second as

that was more directly the effect of a cause than is this. ed. Some things being sundered, will grow again; If a man is indulged in the beginning of his life, it is and other things being sundered, will nover grow

improve it then, takes it away from him, and nover offers it to him afterwards. Habits of regularity, method, order, and neatness, if hoods are like coals: under the ashes in the hearth, only gained at the beginning of a man's life will have will be irreversibly established. If they are neglected then, they will never be established. If they are neglected his death, endless mischiefs will arise from the want of them. It is thought that a man might pay too much for such thing and be overburdened with them. But we must remember that the mind is different from the body. Tho more a man has on his body, the harder it is for him to manare it, but the more he has on his mind, the easier How many times have I seen opportunities come to men which, if they had improved them, would have carried them into an eminent Christian life; but, owing manage it; but the more he has on his mind, the easier whole life. When a man has once uttered them, he it is for him to manage it. You may her porter can never take them hack, and their mischiefs are for-till his shoulder gives way: you may put burdens on ever and forever. So far as we can see, they are irre-your steed till he breaks down; you may pile goods upon parable.

There are a great many dishonestles which do not seem to have much effect except upon single bricks of the structure of a man's life. There are many petty dishonesties which only scene to be small additions to the sum of a man's faults. But now and then there is The to find, the more a man knows, the index capacity the sum of a mar's faults. But how and then there is be bas of knowing, and the easier it is for hin to know. a dishonesty by which a mar's life seems to be sterred. That is the difference between the soul and the body. There are a thousand little things that may be acquired when a man is guilty of various dishonesties he cannot in early life which never cumbers must, but which clear tell which it is that carcetises a controlling influence over him. Some dishonesties which seem as though

In this particular, he will never touch refinement. Its finement must begin at the beginning of life, or not at from the moment a man cominits them, or from the and the very quality of the mind. Habits are to be formed early in life—babits in skill, habits in trade, habits in any bandcraft, habits in skill, naid a whole life is not long enough to repair the effects of indolence or indulgence in youth. After a man has passed that period, he may repair single things in his changed that period, he may repair single things in his strong to protect a man when he is bonest, by just so much is it strong to swing he never will repair. and the fide continues to rise, till at last he rises up, to find himself out off from the shore. He has no sail or boat; the depth of the flood is eo great that he can-not wade through it, and he does not know how to swim. The waves dash about his feet for a time, and then lift him up, and sweep him to his watery grave ! I have seen many and undry a man who, if he had known and improved the opportunities which were afforded him, might have rescued himself from the perils of a worldly and unordly life; intracters came in like a

character; but the breadth of the influence of early sowing he hever will repair. I suppose there is not a man that grows up in the indet of civilization, who does not see that, if he had heen educated differently in the beginning of his life, he might bave been more than he is. How many men syoung, I might have made something; but it is too late now to recover what I lost then." It may be too late in respect to the greatest number of things; but there is always hope while there is life, in respect to single developments.

In respect to the greatest number of things; but there is always hope while there is life, in respect to single developments. • There may be such a mixture of carclessness, dissi-pation, uncerapulousness, and, above all, casy self-indulgence in one's youth, as shall cause him positive iil luck during the rest of his life. I will tell you what self-indulgence does to a man: it does to him just what is done to a razor when the temper is taken out of the blade, till it is so colt that the edge turns first one way and then the other. You can sharpen it, and it is eharp while you are sharpehing it; but the noment you attempt to use it, you find that it is good for nothing. A child may be indulged, all through his infancy indured and so susceptible to the impressions of the time being, that he nover lives in a space larger than the roung minute in which he is standing. When a child that has grown up thus arrives at manhood, he is not half baked—he is dongh! One thing pokes him this way, and ancher thing pokes him that way, and there ho is, a miserable creature of circumstances. You never shall find a man that has grown up such a soft, not doing, not succeeding man, who has not a great deal to cay to you about *the mystery of providence* i There is no mys idence. The mystery of providence i There is no mys idence. The mystery of providence i There is no mys idence. The mystery of providence i There is no mys idence. The mystery of providence i There is no mys idence. The mystery of providence i There is no mys idence. The mystery of providence i There is no mys idence. The mystery of providence i the soft of a cause than is this. If a man is indulged in the beginning of his life, it is

Such a man is like a prisoner. In some unguarded moment the julic leaves the door of the prison ajar. He sees it. It will not be five minutes before the juli-or roturns. If he instantly leaves his work and slips out, he shall escape. If he delays for one moment, the julic will come back, and not only will his present chance of escape be cut off, but the probabilities of his escaping in the future will be lessened; for now the door will be shut more carefully than ever, and will not be likely to be left open again in his day. There is no julier vice that does not leave the door open once, but it never leaves it once more than once pen once, but it never leaves it open more than onco upon once, but it never leaves it open more than once in respect to the same man and the same vice. If he seizes that opportunity he shall excape; if he neglects it, he is a prisoner forever. There is no place for re-peniance afterwards, though he seeks it carefully and with teams.

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it, ho is a prisoner forever. There is no place for re-pentance afterwards, though he sceks it carefully and with tears. There are conjunctions of things to bring men to Christ, more strange than any conjunctions which oc cur in the beavens. There is a time in men's experi-able for them to turn from a sinful life to a life of ho liness. Very likely that time never will come more than once in the experience of any one main. If he improves it he is saved; if he neglects it, the proba-bilities are that he will be lost, and that there will be

The second s