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THE SERMONS Of Reve. HENRY WARD BEECHER and EDWIN IL OHAPIN are reported for us by the best Phonographers of Hew York, and published vorbatim every weak in this paper. TRIBD PAGE-Roy. Dr. Chapin's Sermon. EIGHTH PAGE-Rey. H. W. Beecher's Sermon.

Written for the Banner of Light. JACK MELVILLE; OR. THE LIFE OF A SAILOR. BY DUNCAN M'LEAN.

(CONCLUDED.)

When the ladies were alone, Ellen opened one of my tranks, and took from it several crayon sketches, { herself upon her standing with the nobility, she was which had been finely copied in China, and which unwilling to incur the risk of having countenanced by revealed the leading incidents of my life. First, the her company, my marriage. Of all my passengers, wreck scene in which Ellen's brother rescued me, when I was a boy; then many wholing scenes, and Ellen to my officers, and we soon formed an agreeable among them a picture of saving young Bartlett; after family circle. In a couple of days the ship arrived in these, many views of my intercourse with Miss Bart. London, and to make assurance doubly sure, we were lett, closing with my introduction to Ellen in her publicly married in St. Georges in the East. Lord brother's house. Having a tasle for drawing, I sketched these at my leisure, and had them copied by briof sketch of my life, ending with the marriage of s' Chingas agtist, who, under my direction, had made his viece, in revenge, as the family had charged him them very life-like. The pictures of Ellen and Miss with bringing about the match. This increased, if Bartlett (now Mrs. Burke.) were considered gems of art." Before I surrendered my stateroom to the ladies, I took the pictures down, and put them in a trunk: and only an hour before I was married did I show them to Ellen, to let her see that all the love was not on her part-that I, too, had thought of her, though hopelessly.

"My dear Mrs. Burke," said Ellen, "these pictures explain all. You and Col; Burke, as the personal friends of my family, must be our friends also; for fate seems to have strangely used you as an agent to aid in working out our destiny. Except the Bishop, you and your husband are the only parties on board who know of my marriage to Capt. Melvillo. Ho knew you the moment he saw you on board the wreck, and, to spare you any annoyance you might be expected to feel on account of your last interview, has not taken advantage of his position to make himself known to you." passed seven years in India with her husband, and had, wishes of my father and brother. My mother has been been much exposed to the climate; but her pride re. dead many years. But you have acted with your demained intense. Any apparent want of courtesy, there. | customed promptness, and have not left me an opporfore, on the part of those with whom she associated. was onickly detected and rebuked. The fact that she had not had only children was the only drawback she felt upon her domestic happiness.

"My dear Ellen," she replied. "I know not what to tell me how you have made such a large fortune?" "Briefly, then; I went second mate of the ship Carsay: Your husband is an enigma which even a woman cannot solve. Is he not, after all, a myth, and is not natic, to Calcutta, immediately after our first interhis strange history an invention, a fable, to illustrate a view; came home chief mate, and went out next voymoral? Proud himself to arrogance, he always seems age captain. In returning to England, I fell in with to command the means by which to humble these who we shin abandoned, disma have sought to wound his self-esteem. When my refitted her and brought her home. Her cargo was husband nobly won his present rank upon the battle valued at over half a million. My share of the salvage fields of India. I thought of Melville and his daring was fifteen thousand pounds. With this I purchased a insolence, and wished in my heart that he could see controlling interest in the Carnatic, mortgaged that the man crowned with honors, that I had preferred to him, forgetting that he (Melville.) might also be as interest, and with 'the proceeds purchased half the distinguished on his own cloment, the sen. Often | cargo on my account, which more than doubled itself. have I desired to see Melvillo, a poor sailor, that I and from that day to this I have speculated in whole might crush his pride by showing him my husband. | cargoes both ways, and the result is before you. This And what is the result ? This man of pride,' at the voyage of seven months, I will clear fifteen thousand risk of his own life, saves our lives, and leaves us his pounds," "I will communicate these facts to Jason, that he debtors for life. Dear Ellen, I will not war against fats; I will be reconciled to your husband, and use my may see we are, perhaps, as well to do in the world as good offices with your father to forgive you for marry. | many who have little but their empty titles to live upon. I believe neither my father nor my brother can ing him." show as much unencumbered property as we possess. "Forgive what?" inquired Ellen, passionately. "I am a free-born English woman, and old enough to be So let us be grateful to the Giver of all good, and the best judge of my own actions. My father and enjoy his blessings rationally." "Amen, dear Ellen," I responded; "and before I brother have no affection for me. They would have sacrificed me years ago to build up their own political leave the sea, if my luck continue, I will double our store." influence. Look at half the marriages in high life; what are they but political intrigues? I have chosen During our stay on shore, which was only six weeks, we resided in private lodgings in Whitechapel Road. the man 1 love, and who loves me, for my husband; where he goes I will go. I am perfectly independent and never made a single visit, though we had many invitations from those who had been passengers with of my family." "Pardon me, dear Elien," replied Mrs. Burke: "I me. We were happy enough at home, and had no ocadmire your spirit, and did not wish to offend you by casion to look for recreation abroad. Ellen entered tendering my services to reconcile your family to your | into the spirit of my speculations with ardor, and soon present course; but I thought you had not fully esti- became quite expert in business. She reviewed my mated the loss of position, in the eyes of the world, accounts, and filed them, in as perfect order as if she played foul. your marriage must cause you, if your family are not had been bred a clerk. My next voyage was to Calcutta, and I had, as reconciled to it." "Mrs. Barke." rejoined Ellen, "I have made my usual, a full complement of passengers, composed princhoice deliberately. I will inform my father, as in cipally of officers belonging to the East India Comdaty bound, of that choice; and here my intercourse | pany. Their society was very agreeable to Ellen. who with him will probably end for life. It was to avoid was much beloved by them all. At sea, I resumed my his incessant demands to marry Earl _____, a man I old habits of drilling my crewin the use of great guns could never love, nor even respect, that induced me to and small arms, instead of keeping them employed accompany you and Jason in your recent cruise." working up old junk into ropeyarns, spunyarn, and "We are still friends," said Mrs. Burke; "and, as a mais, as oustomary in most merchant ships; the conmark of my continued love for you, and reconcillation sequence was, an efficient crew in a few weeks. The to your husband. I will accompany you in the ship to brundsword exercise was a favorite amusement of London, and not land at Portsmouth. Col. Burke mine, and soon became so with the tars and most of. will, of course, he with us. I wish Melville may the soldier-officers, who generally had a friendly set to prove as obedient to you as the dear colonel has always with foils every first dog-watch whom the weather was been to mo." pleasant. Boxing and wrestling were also among our Thus, by the tast of Ellen, all unpleasantness likely amusements. These manly exercises were much adto arise from having Col. Barke and his lady witness mired by all the passengers our marriage, vanished for the present, and, in its I performed the vogage in eight months, and was na place, apparent friendship was renewed and strength. ircumstance. lacky as ever. My early friend, Captain Hunter of ened. But appearances are not always to be relied on. the Diana, and his brother, who gave me command of as the sequel will show. In a few days we arrived at the Carnatio, and who had been my pariner in busi-Portsmonth, and landed our passengers, who, at partness for years, stepped on board as I entered the West ing, voted me a very handsome letter of thanks, and India Docks, and gave me a hearty welcome, and my appointed a committee to procure me a sevice of plate. pessengers at parting were as generous and complias a testimonial of their esteem. nentary as I could wish. Thus was I surrounded by Lord Jason and several other members of the Royal friends on every hand; and I could perceive that Ellen Yacht Squadron came on board to pay their respects felt delighted with the kindnesses she shared in comto me; for Jason had rendered my name famous in the mon with me. Three days after my arrival, while adjusting some newspapers by publishing a detailed account of the diamasting of his vessel, and the skillful manner in accounts in the cuddy, my chief mate introduced a which I had taken off her crew, reflited her, etc. gentleman, who said ho wished to speak to me prirately. I requested him to be scated. Leaving my chief officer to show the visitors around "I am," said he, "Major McDonald, the friend of the ship, I took Lord Jason and Ellen into my state. room; and have Elien explained to him the engage Col. Burke, who sent me to you to demand a written ment she had made. apology for having insulted his lady and himself, by Well, Ellen," said he, "if you have not got a Peer, requesting and procuring their attendance to witness

more than I can say of a good many Peers of my acquaintanco-so I wish you both long lives and happiness. But let me toll you, bluntly, Ellen, that neither your father nor your brother will ever forgive you, for your marriago has knocked some of their political calculations into soap suds, so good by, and the Lord take care of you. As I never interfere in other peoplo's business. I wash my hands clean of the whole acrape."

He soon afterward left, and to Ellen's surprise, Col. Burke and his lady also went ashore---Mrs. Burke complaining that she was too indisposed to continue on board any longer. At parting, neither of them had the courtesy to thank me for the services I had rendered them. Mrs. Burke learned from Lord Jason. in a few words, the effect my marriage would likely have among fashionable society; and, as she prided. Ellen and her maid alone were left. I introduced Jason, by way of addenda to his letter, published a possible, the dialike of the family to me; but fortunately I was beyond their influence, and as Ellen langhed at their imbecile rage, we concluded not to trouble them with overtures of conciliation.

Up to this time neither Ellen nor myself had spoken word about settlement; but, as I had considerable property, I employed a legal gentleman to settle it all npon Ellen in the event of my death, and I passed the papers into her bands. After perusing them, she raised her eyes with wonder and said :---

"Melville, you astonish me., How could you. a poor man, accumulate such a fortune in ten vears. Over ninety thousand nounds in the funds, and thirty thousand more in shipping i I am bewildered! I have thirty thousand pounds in my own right, bequeathed me by my mother's brother, who recently died childless in India, and it was the possession of this sum, which I intended to place at your disposal. Mrs. Burke was still vory beautiful, though she had that gave me increased strength to set at defiance the tunity to show my disinterestedness."

"Say not so. Ellen: by becoming my wife you have lost your social position." "And have gained." she said, interrupting me, "a

rich man, to whom I am indebted for my life. Now

"Suppose, major," I replied, "that I decline to nologize—what then ?'' "In that case, Col. Burke, has desired me to domand

the satisfaction which gontlemen usually give each other in such cases." "That is, I presume, to fight him ?"

"Exactly, sir." "Now we understand each other, Major. I will

ratify or satisfy Col. Burke as speedily as possible." I immediately sent my servant to procure a carriage ind ordered my mate, Mr. Swain, of Nantucket, to take out of the ship's armory two of the best cutlesses. Having tried both their blades, and finding them just right. I said—

"Now, major, I will accompany you, and take with me Mr. Swain, my chief officer, as my second." "May I ask as a favor, Capt. Melville," said the alor, "to consult Col. Burke before I introduce you to his presonce. Your promptness, though highly honorable to you, may not be altogether convenient to my principal."

"Major, through life I have always settled all denands upon me at sight, and I adhere to my old habit. insolent scamp Bartlett, entitles you to my lasting will sottle the point of delay with Col. Burke, face o face."

The major bowed, and said-"If you please, you may follow my carriage; if not, here is Col. Barke's Newfoundand dog, good on the water, but of little acaddress," handing me his card; "I will meet you oposite his house.*

Old Mr. Bartlett had been dead several years, and Col. Burke and young Bartlett, the gentleman-salt I had saved, resided in his house. Opposite it we halted. the major, after consulting Col. Burke, returned and said the colonel was pleased with my readiness, but and should, therefore, receive his countenance. Ma was at a loss where we could have a meeting unobserved at such an hour of the day. It was noon. Knowing Mr. Bartlett's garden, I suggested that we could fight unobserved upon a green plat surrounded by trees, which I said was in the lower end of the grounds.

The major, after another brief consultation, returned and conducted my second and myself into the garden. Here I met Col. Burke; he was, and still is, a noble looking fellow, tall as I am, but more bulky. He howed, and said-

"So, Captain Melville, you refuse to apoligize ?" "Sir," I replied, laughingly, "I will fight first, just by way of keeping my hand in, and apologize afterwards, if I see fit. Hand the tools out, Mr. Swain, and let the colonel have his choice."

"I admire the cutlass," said the colonel; "you could not have selected a weapon more to my fancy. Captain Melville."

Col. Burko, as I afterwards loarned, was esteemed ne of the best swordsmen in the British army, familiar with the use of every hand weapon known in war, and though an expert shot also, had always preferred the sword to the pistol in settling his accounts of hopor, in all of which he had been uniformly successful. Like most high spirited men, he had been betrayed by bis temper into several affairs of honor; but in no case was he ever known to thirst for blood. As the Burkes | injunction; but, as matters turned out, she regarded were allied by mai proached the other with the cause of my union with it alone had reunited her to her family. It was the Ellen, and Burke was made to feel that I had purposely only scrape of the kind I ever took part in. insulted him and his lady by procuring them to wit-) The next voyage I took Capt. Intrepid's son, who ness my marriage. A week after I had sailed, Col. had served several years in the navy, as my second Burke tried in vain to find me, and this was used as mate, and eventually made him captain of the Ellen. another argument against him, viz: that he had sought in which he accumulated a fortune.. To Mr. Swain me after he knew that I was gone. This family foud I gave command of a new ship, which he new owns. was continued during my first voyage, and, when I re | but has left the sea. I left the sea myself the third turned, brought forth our present meeting. Major McDonald and Mr. Swaln, agreeably to the mics in such cases recognized, placed the colonel and ness on shore; and, to make a long yarn short about myself ten paces distant, and then the major inquired, "Are you ready, gentlemon ?"

"Capt. Mellville," said Major McDonald, "I beg leave to introduce to you Earl Jasper, and his son. Viscount Intrepid."

I heard the ladies' cabin door slam as the major's introduction closed. It was evident that Ellen did not wish to see the gentlemen.

"My old captain-my carly benefactor." said I, advancing to Captain Intropid, "to what good fortune am I indebted for your friendly visit?"

"This," replied the captain, "is my father, Ellen's father, and your father in law," advancing with the carl, who extended his hand to me. I received it courteously, and bowed without speaking.

"What I" exclaimed the carl, who was a noble-look ing old man of seventy, and who had been, and still was, a soldier, though retired from duty, "Is this the dare devil Melville, who has married my daughter, and thrashed my relatives, without leave or license? Drop all ceremony with an old soldier; give me your hand and let me shake it warmly; for I admire a man who. after he has achieved a position for himself, knowshow to maintain it. The way you served Burke, and that gratitude."

The fact was, both Barke and Bartlett had represent ed me to the earl as a coarse sailor, something like a count elsowhere, thereby trying to lower his family pride. Capt. Intrepid only knew me as an active boy, who managed to discharge the duty required of me, and could not say anything about me as a man. But when the affair of honor between Burke, Bartlett and myself became known, the carl swore I must be a gentleman, ior MoDonald, too, spoke of my conduct in high terms and undertook to bring the earl and myself face to face "I trust Earl Jasper has other and higher reasons for honoring me with a visit," was my reply.

I invited them into the cabin, and we soon had wine and grog in jovial circulation. The Earl placed himsolf between me and his son, and appeared much pleased with the answers I gave to his numerous questions.

"And now," inquired he, "what have you done with Ellen? Is she as self-willed as ever? In other vorde, does she rule you with a rod of iron?" • The ladies' cabin was thrown open, and Ellen stood behind her father, as calm and solf-possessed as if she had studied a part she intended to play. "Ellen is hore, sir."

"My dear Ellen, my only daughter, you must forrive your old father, for he still loves you. I know that I have not treated you like a father, but-

"Stop, father," interrupted Ellen, "the past is for gotten;" and she kissed him and her brother.

Why linger over the details? That evening we dined and slept in the earl's house, and I was introduced to a large party of the family friends. Ellen said that if she had known I was a believer in duelling, she would have inserted, in her matrimonial conditions, a strict cent offsir on rather fortunate then of

whow she first took notice of me. Jack, my eldest boy, and I, were one day exercising with single-sticks and boxing-gloves in the rear of our house. Our plan was to run a mile first at the top of our speed, and then set to. Well, Jack and I were hammering away at each other without mercy, when the young rogue thought he had winded me, and tried the cross-but-

NO. 24

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tock, which I stopped, and brought him down upon all fours. All this time the Queen, Prince Albert, and several other big folk, were seated quietly upon the brow of a hill looking at us. When we had closed our exercises, a gentleman came to us and said that Her Majesiy wished to see us.

Jack was then a lieutenant in the navy, and was home on leave for a few days. Recognizing his ondress uniform, the Queen asked an explanation of our recent exercises, which he gave so much to her satisfaction, that she invited us both to visit Osborne the next day, and inspect the gymnasium of the young Princes. But she said our mode of procedure was too rough. Since then both Her Majesty and the Prince have visited our cottage, and have questioned Ellen concerning our system of education. Jack was shortly afterwards appointed to the royal yacht-and this reminds me of another incident in which the Queen took some interest.

Ellen and I were out in the Blazes, standing across the Channel, when a large fin back came spoating slong in beautiful style. I immediately manned my whaleboat-for hunting porpoises, grampuses, and other spouters, was part of my amusement-and went in pursuit of him. There was a moderate breeze from the westward, which, with the flood tide, made the sea quite pleasant, as the wind and tide set in the same direction. He was bound up Channel, going very slowly, apparently drifting with the tide without any effort.

I went forward in the boat myself to fasten, and pulled the harpooner's oar. There was no difficulty in overhauling him, for he did not seem to notice the numerous vessels which were failing near him. When a few hundred fathoms in his rear, the royal yacht emerged at full enced from under the lee of the land. and I saw, if she continued her course, she would speil my sport; so I raised a waifpole, and tried to signal her to stop.

Capt. Fitzelarence know me well and my habits, and called Her Majesty's attention to my signal; the yacht was immediately stopped, and I followed the fin-back, the observed of royalty. I peaked my oar, stood up, and examined my irons carefully, for'l knew that if I failed to dart them in a vital place, the fin-back would run the boat under. I believe a fin-back put to his mettle can run a mile a minute. So motionless was he when I came alongside, that he appeared to be asleen, drifting with the tide and shoring in lary. spouts, the vapor of which hung in the air for a moment or so, and then dissolved and melied away.

To avoid the possibility of accident, I had the boat laid head on and stern off, before I darted, and had also a lance in the crutch. Never was there a more beautiful chance to fasten: I stood within a fathom

you have got a wonderfully clover fellow, and that is your marriage on board this ship."

"All ready," was the mutual response. "Stand to our guard. Advance | Attack !"

and to the left—which embarrassed the colonel at the lett and Burke, and their remarks upon the subject first pass-received the point of his weapon on the bas- annoyed him. Both Ellen and myself examined his ket of my cutlass, forced his arm back with my whole affairs minutely, and discovered that he was on the might, and before he could retreat a step to release his verge of bankruptcy. Having abundant means at our weapon, I wormed myself inside of his oused. wrenched the cutiass from his grapp, tripped his heels against future contingencies, he appointed me the together, fell with both knees upon his breast, and eft him insensible.

Without saying a word, I handed him a cutlass, vhich he seized eagerly, and made a cut at me with all his might, which I avoided by apringing back. Before he could recover his guard, I closed with him, twisted the weapon from his hand, and struck him a blow with my fist between the eyes, which laid him his whole ength near the colonel. He was game, and soon sprang to his feet. I handed the cutlasses to Mr. Swain, and prepared to give Bartlett a hiding. He was a good boxer, but was out of training. In three rounds I left him with a battered face, and insensible. The major had restored the colonel and placed him against a tree, and to my astonishment, when about taking my leave of him, I saw his lady near him, bathing his temples. She had witnessed the whole scene, without beiraying her presence by a single exclamation. Scenes of strife and bloodshed, however, had been familiar to hor on many a battle-field in India, and had nerved her to attend her husband under overy

"All fair, Major McDonald?" I inquired.

Strictly honorable, Capt. Mellville." he replied. rour convenience, call and take a glass of grog with have only a single wish ungratified, and that is, to me on board the Ellen. I am always on board between visit New Bedford before I die. Ellen says, if all 10 1. m., and S r. n. Good day, sir."

He bowed, and thanked me. Mr. Swain and myself, without further coreme sy, left the garden as we had entered it, took to our carriage and returned to the foregoing is but an imperfect sketch, and after splicing ship. I enjoined secrecy upon Mr. Swein, as I was do. the main brace, we were about leaving the yacht, when sirous Ellen should not learn anything of the affair I inquired if he had ever spoken to the Queen, as she rom either of us.

was a near neighbor of his. About a week afterward, Ellen, her maid, the stew "God bless her I" said he; "she is worthy to wear a ardess and myself, were in the ladies' cabin, laying out crown in Heaven | Spoken to berl yes, my lad, and some alterations which Ellen proposed to have made, she is so gentle and good, that you feel perfectly at home in her presence. I must tell you," said he, rewhen Mr. Swain informed me that several gentlemar were on the quarter-deck, and desired to see me. suming his seat upon the quarter-deck of the Blazes,

voyage after my marriage, but increased my interest in shipping, and took the management of their busibusiness matters, my good luck continues.

As the most friendly relations continued between me and the old earl, he told me that he had become embarrassed in his affairs through speculations, which In a twinkling I shifted my cutlass from my right had proved failures. His condition was know to Bartdianosal, we soon retrieved his fortunes; and, to guard steward of his estates. Thirteen years afterwards he died, and left a very large estate, which I still manage I sprang to my feet with a cutlass In each hand, and for the benefit of all concerned. Old Jason left mo his the major and Mr. Swain hastened to the colonel's as yacht, the Blazes; he died a few years before his sistance; but hardly had I adjusted myself, ere young brother. This estate I purchased from Capt. Intropid, Bartlett rushed into the arena and swore that I had and here I have resided about twenty years. I have six children-four boys and two girls-all well, 1 be-

lieve. Two of the boys are mates in the East India trade, and the other two are lieutenants in the navy. The girls are at present in the north of Scotland with Capt. Intropid and his family, so that Ellen and my. self are alone in our glory. During thirty years we have never been absert from each other more than six hours at a time, and have always slept under the same roof. We have long since become reconciled to Burke. who is now a major-general, and to Bartlett, who is a gentleman of leisure, living upon his fortune. We have not therefore, an enemy in the world, but, we trust, troops of friends. Mrs. Burke is still a beautiful woman, and is still very proud, but has no children.

I forget to tell you that I have been twice cleated a member of Parliament, and was quite an active politician; but Ellen persuaded me to give up politics and attend to my commercial business. 1 merely consented to stand to please the old carl, but once in, I took an active part, especially in all matters relating to commerce and navigation; and this brought me in communication with many of the most eminent men of all narties, who treated my views with marked considera-"Major, as there is no need of me any longer, with tion. Possessed of health and strength, and all the our permission I will withdraw; and, when it suits other blessings which a reasonable man can require, I things continue favorable, we shall start together, the next 17th of June." Here Capt. Melville closed his story, of which the

and let fly two frome and a lance into him with such rapidity, that, though daried one at a time, they seemed all upon the fiv at once. Stern hard and slack line I' I shouled, and not without reason, for I felt the boat rise and apparently sink in a second.

The fin-back breached full twenty feet clear out of the water, and durted ahead like a dolphin after a flying-fish, sending after him acres of broken water, which nearly swamped the boat and hid her from view in a shower of spray. Off he went on a steady run, not head out like a sperm whale; and with such velocity, that I was compelled to order my oars unpeaked and laid in, because the wind, acting upon them, strained the boat. Frequently I had to slack line to provent being towed under, and the sea came tumbling over the bow and scemed to rise like two walls of whitened form from her sides. All hands but the steersman and my." solf were continually bailing, and still the water was half way up to the thwarts.

The yacht followed us at full speed, but we went three feet to her one, leaving a wake colored with " blood. I nover had such a race before. After running five miles and spouting blood all the time, he gradually alackened his speed and attempted to sound, but he could not stop down more than a couple of minutes, for his wind was evidently broken. At last he look to running round and round, and rolling over and over, thrashing the water with his flukes; and when he here to, I pulled alonside of him, and killed him dead with the lance in a couple of darts.

The yacht came up and gave us three cheers, which we returned, holding our ours aloft, man o' war fashion. We towed him ashore on my own land; and at low water next day the whole Court and several distinguished strangers came to see him. He was full seventy fect long and about forty fect in circumferencenear the fin. Her Majesty and Prince Albert expressed themselves highly pleased with my explanations of whaling, and invited Ellen and myself to Osborne-House. Since then Her Majesty has been often pleased to visit us, and without arrogance, I may assume, that she entertains a very high opinion of Ellen.

My boat's crew and myself soon flinched the finback, tried his blubber out. and then carted his carcass, formanure upon my farm. In ten days there was not a. vestige of him left on the beach."

Here Capt. Melville closed his yarn. A few days afterward I steered his boat during a grampus hunt, and had an excellent opportunity to see his skill as a boatman; and though I have seen many smart men in a boat, I have not yet seen his equal. We turned upthree grampuses. He is a favorite with the gentlement of the Royal yacht squadron, and is highly respected by his neighbors. When I left his hospitable cottage, he shook mo warmly by the hand, and expressed a: hope that we might yet meet in New Bedford.

During my tour of Great Britain, I became acquinted with many Americans who had accumulated fortunes. under the British Mag, and who had made the Old Country their home, but all felt toward the land of their birth a warm, patriotic scatiment. Great Britain is, no doubt, the best country in the world for a rich man, and the United States for a poor one.' God bless them both. for they are the only guardians of liberty ... regulated by law, in a world of despotism.

Life without love is barren as a descri.

BANNER LIGHT. \mathbf{OF}

Even the light that cometh down from heaven now is

not to be received as authority any further than it

commends itself to our highest growth-much less

that which flowed to the level of old time, whether of

Hebrew or of Gentiledom. Not the beggarly rudi-

ments, but the brave, free outgrowth of all the soul, is

considerable damnation annexed for unbeliefs.

C. B. P.

Written for the Banner of Light. THERE IS GOOD IN ALL.

There is the germ of good in all. No matter how debased and low ; And if we all but do our part,

Stronger and healthfor it will grow. The felon in the prizes cell. No matter what his orlines have been

Mas human feelings left within, And may become a man again,

If we but gently touch the stark, That dormant lieth bid from sight. Then teach him, yo who know the wrong, And on his path shed rays of light.

And thus the good will overcome The oval that doth roign supremo; And men will live to forn each other, And say that sin was but a dream. A. L. O. D.

ANGLENT GLIMPSES OF THE SPIRIT LAND.

NUMBER SIX.

Bishop Warburton, in his "Divine Legation of Moses, demonstrated from the omission of the dectrine of a future state in the Jewish Dispensation," says that "Many of the Laws given to the Jewish people by the ministry of Moses, were instituted partly in compliance to their prejudices, and partly in opposition to those superstitions."

Why then continue to teach the balderdash, found fitting to a people in exceeding darkness, as the abso-Inte word of God in the 19th century of higher light? Why is the gallows yet a holy institution, sacred only in that dark plane where bloody sacrifices were the most acceptable offerings to the infernal Gode?

Why, too, must we receive the divinity of a Sabbath from the same dark plane which goology has submerged in many upheavals, showing the baseless fabric of the legendary six days, which are so prolonged by the testimony of the rocks, that the seventh day has not yet arrived in geological progression?

"Had not Moses indulged them in some things, they would have revolted against all," says the Bishop. Then do not let us receive these indulgencies as the infallible word of God, especially as the Bishop admits "that there is a great and surprising relation between the Jewish and Egyptian rites, in circumstances both opposite and similar."

Luther, oven in his day, refused to receive, as the word of God, what is dementedly taught us as such to day; but replied to them-who, in their darkness, asserted, "It is all God's word"-thus: "God's word here. God's word there, I must know and observe to whom this Word is spoken. I must know, not only that it is God's word, but whether it is spoken to me or another."

Dr. Spencer, in citation by Warburton, was impelled to declare, with other learned writers, "that the resemblance between the ancient Heathen Religions and the ancient Religion which was instituted by God, was in many respects so great that they thought that God was pleased to institute the one in imitation of the other." So great is this similarity, that learned men of all times have been constrained to conclude that God was no more the author of the Hobrew than of the Gentile religion. We have the testimony of the Bible itself, that the Jews went after the rites of the Gentiles, never the Gentiles after those of the Jews; or, in the language of the Bishop, "You people of the Jows are contrary to all other nations; you are fond of borrowing their rites, while none of them are fond of borrowing yours." This author has a citation in foot-note enying that the Pagans learnt the art of Divination in schools, or under discipline, as the Jews did prophecying in the schools and colleges of the prophets, [for which Wheatley's Schools of the Prophets is quoted.] where-the learned Dodwell says-the candidates for prophecy were taught the rules of Divination practised by the Pagans, who were skilled therein, and in possession of the art long before them." In this connection, Dr. Spencer is cited as classing the prophets among "persons costation] and Poets whose speeches rather follow the easy sense of the soul than the rigid truth of things." The oneness of origin in this causation may be seen in the researches of the modern magnetists and Spiritualists. See the "Celestiel Telegraph" of Catagnet, and the "Animal Magnetism" of Prof. Gregory. This latter author ro-lates a case of a prophetess in Venice whose predictions came to pass as fully as any of the ancient prophets. All these things having a common origin in superscore. ous cognition, the Bishop's wisdom, of a contury and a quarter ago, is quite apt and sparkling in this generaation of light, when he concludes that what was borrowed from the "Egyptian superstition is no reasonable objection to the divinity of the Hebrow." We think so, too; and so, too, what the Jews might originate, not any objection to the divinity of the Egyptian-sauce, for the one being sauce for the other. But no, says the Bishop; not quite so fast as that, for, while "it would be equally foolish not to own that a greater part of the Jewish ritual was composed in reference to the superstitions of Egypt;" yet, it would be equally absurd not to see that the Jews were ahead of their masters. Pintarch relates the miraculous conception of Romalos and his twin brother-how it was intended to destroy them, as in the case of Moses-how they were set affont in a trough-how the tide rose and floated them to a fitting place, where they were nursed by a she-wolf and fed by a woodpecker after the manner of Elijah by the ravens. We think Moses has the advantage in nurses; "but let every one believe as he pleases," as Josephus frequently says of the biblical traditions. In the life of Romulus, we find "a woman addicted to divination, receiving inspiration from Apollo" or the Lord. This is equivalent to Miriam, who would have us understand that the Lord snake by her na well as by Moses; for this assertion of woman's rights Moses put her out to bleach seven days, and we are sorry to find that Paul was not willing that a woman should teach as the spirit gave her utterance. It appears, too, that Romalus lost his cattle, and inquired of God "for success in search of them, and ran in quest of them naked " It will be recollected how Banl inquired of God through Samuel, "for success in the scarch" of the Hebrew cattle-how, too, he got among the prophets and fumbled about naked-bow some of the later prophets were sometimes naked in the outponring of the spirit, and how the Boston Courier sus pected a similar parallel in Boston a few years ago. It is also related of Romulus that he was caught up into heaven somewhat after the fashion of Elijah, though we do not find the Hebrow counterpart of the bears slaying the children who laughed at the prophet for the loss of his wig. In the case of Romalus, his spirit appeared to Julius Proculus who "declared with the most solemn on the before all the people, that as he was traveling on the road, Romalus met him in a form more noble and august than ever, and clad in bright and dazzling armour." In the case of Elijah, though fifty strong men were sent out in sec roh of him, "Lest peradventure the Spirit of the Lord hath taken bim up, and cast him upon some mountain, or in some valley. yet "they sought three days, but found him not," neither body nor soul. The parallel seems rather in favor of Romulus, who came in spirit with his visor up and harness on his back as a proof of identity. Romnias was remarkably strict in observing religious riles, and well skilled in divination, for which purpose he bore the "Red of God," such as Moses carried to perform his mirneles. "It was kept in the capital, but lost when llome was taken by the Gauls; and found after the barbarians had quitted it. buried, deep in ashes, untouched by the fire, whilst everything about it was consumed." This Gentile

plinds is fully up to Helson time, and to what relates blood, consisting chiefly of flour, likations of wino. to the launoriality of the soul, the lifeathens were very and other very elmple and unexpensive things,"

much shead of the Jews. This appears throughout all Far more levely is this cheence of blood in the sac-Gentiledom, and equally in morals does this appear. villers than that early Hobrewdom of blood, which is We have not soom for long citations, but we will give commended to our approval by our clorical augurs of one at hand, from Plutarch, who hays, "We should re- to-day; as if through libations of blood was the accepject fables when we are possessed of undeniable trutha; table way to the Most High. Dioed was the staple for, according to Pladar. commodily in the Jewish eacrifices, and from these

sacrifices we give children blood to drink in Christian The body yields to death's all-powerful summens, White the tright image of cientity Burvives. Sunday Schools. These bloody instructions do but return in after life to plague the instructors. The This alone is from the Gods; from heaven it comes brimming cup, commended to reluctant lips, with

and to heaven it returns, not indeed with the body, engerness is quaffed by such as in receptive infancy but after it is entirely set free and separate from the were steeped in sacrificial libations, as the most acceptbody, and discogaged from everything sensual and un- able drink-offering to God. As equal to such teachholy. For in the language of Heraclitus, the pure soul ing, the gallows yet stands within the holy of holles. is of superior excellence, durting from the body like a and its priests still cry for blood, more blood. The fash of lightning from a cloud; but the soul that is appetite, thus growing upon what it feeds, demands carnal and immersed in scure, like a heavy and dark its victims as a vengeance due its God; and so the altar vapor, with difficulty kindles and expires. There is, must run in blood, as ordained in Jewish sacrifice. therefore, no occasion, against nature, to send the Better to teach, in families and schools, more acceptabodies of good men to heaven; but we are to conclude ble sacrifices than those which rose in steams from that virtuous souls by nature of the divine justice, rise blood and incense as a sweet-smelling savor to such from men to Heroes, from Heroes to Genli; and at last, God as declared that without shedding of blood there If as in the Mysteries, they be perfectly cleansed and could be no remission. Of what good use to-day to purified, shaking off all remains of mortality, and all teach patriarchat ages and their barbarous state of the power of the passions, finally attain the most glo- morals, as sanctioned by highest present Godhead? rious and perfect happiness; and ascend from Genii to It is terribly untrue. Nor can the infant mind grow Gods, not by vote of the people, but by the just and spiritual on such nectar. Let us cease, then, to give stablished order of nature." children blood to drink, even though it is prescribed

Where in all Hebrawdom have we anything more) in Hebraw record as agreeable to the bibulous proclivireautifully philosophic, religious, and true - so ties of their tutelary God. strengthening and consoling to this lower life, as this It has ever been common to every nation to claim its

ancient truth from the great fountain of many such in origin, its rites and its ceremonies as sucred to the Gentile Scriptures? Milton, overshadowed and stifled Gods, and so they may have been; but what is such a as he was in the sulpharous smoke of the Jewish dead claim worth to as who date to look it in the face, and sen, has yet something in point to the passage we have see that, though it may have sufficed for its age and cited: people, it does not for higher development to day.

the need of to-day.

"The lavish act of sin "The larkh act of sin Lets in defloment to the inward parts, The scal grows clotted by contagion, Imbodies and imbrutes, till she quite lose The divise property of her first being. Such are these thick and gloomy shadows damp Of seen in charnel vauits and sepulchres, Lingering and sitting by a now-made grave, As loit to leave the body that it loved, And linked itself to carnal sensuality, To a degenerate and degraded state."

Yet, as fairly as to Moses and the prophets, we would accord to contemporary nations their equality It is said that Hesiod was the first to teach perpetual progression and improvement in a state of immer- of claims-to Trojan, and to Tyrian, and to Livy, when he says: "If any nation may claim the privilege tality. This, though some eight hundred or a thousand years before Christ, is rather ahead of Bible light, of being allowed to consider its original as sacred, and and is fully confirmed in the new dispensation of to attribute it to the operation of the Gods, surely the Modern Spiritualism. Yet we are taught to receive Roman people may present such claim." The Egyptthe darkness of the one, and to shun the light of the lans, Greeians and others have similar claims. Josoother. We protect. The sordid ecclesiasticisms have phus, very liberal as to the stretch of claims of his too much dominated with the darknoss they perpetu- Hebrew brethren, allows his readers to believe as they ate, and we trust that the time is at hand, in progresplease in regard to them; while Christian divines. with pecuniary as well as other investments in the old sive light, that shall see them all dumped into the ordinances, declare them to be the word of God, with brook Hedron, with a wonderful alacrity at sinking.

Socrates taught that wit is the love of virtue and real excellence, which alone can units us to the Sunreme Being." Lycargue taught forgiveness and love of enemies, and overcoming avil with good, by taking the man who smote out his eys to his own (the law giver's) home, and treating him so kindly as to make him a loving friend. Lycorgus had also clairaudience of the spirit-world, by which way he was en rapport as was Samuel when he heard a voice, and declared that it was the Lord that called him. These spirit voices were no uncommon thing with Jew or Gentile. It was "the word of the Lord came unto me," in Palestine. It was a voice from heaven in the regions round of American. He regarded it in every form as deleteabout; and Paul emerged from the shell of Hebrewdom

Socrates also taught the healthy and common-sense religion, that "there is nothing in the arts or trades | lunatic asylums or are led by its inculcations into vices beyond the capacity, or improper for the acquirement not to be mentioned. The literature of Spiritualism of a gentleman; as they might eventually, upon any except in one or two instances, is tedious and varid, or single roverse of fortune, afford an invaluable re- striking only because of its vitiating tendency. The source. The Greeks exploded in Homeric shouts of Spiritualist manifestly had no religion or religious belaughter as excellent seasoning for body and soul, as licf-scoffed at virtue, and derided the divino beauties of the Saviour, that more homes had been descenated well we know it is. and destroyed by the system than by any other visita-

So, too, Socrates taught the equal claims of woman tion. Such are a few of the remarks made by the genbood with man.

tleman, and they will serve very fairly as a type of his Later along the ages there was a Hebrew heart more beautiful in its love than that which glowed in Atha. entire discourse. Yet Mr. Harris advertises himself as "that eminently eloquent opirimal preacher of Amerna's wisest son. Upon the whole, this would so anpear, though exceptions might be taken. The Jesus ica." Let us review the little we have cited. He should of Nazareth has mightiest expanse and deepest fount of ever up welling affection. His soul went out at a be allowed to judge after fifteen years experience, and hundred gates with outstretched hands to lift lowliest of what? that Spiritualism is the ladder that has eleof morials up to be face to fuce with the angels; nor vated him to his present condition, that without the

consequent upon this treaty, it will be almost for land? possible ore long to create, much less to carry out, a war.

The Spaniards and Moors are still in the same unsettied position as regards their ideas of each other. The shocked at its obtaining such ready currency among Spanish camp has advanced as far as the River Armeer, constantly harassed by the Moors, who seem content with a very perplexing sort of warfare-such as flying are led by a European thought to be an Englishmanare used by the Moora in their capingardas, are of Eng- can be anything more in Spiritualism. lish manufacture. It is confidently stated that nothing will be gained by the Spaniards in this war, but that it must prove a fruitless and enormously expensive cam- in their researches or their thoughts. paign. If this be true, indeed may the American thirty million dollars be regarded, pal necessitas, as very acceptable.

I understand that William Howitt has expressed his deas regarding T. L. Harris's sermon, and that his religious element of Spiritualism. article is to appear in a few days; also, that Harris contemplates bringing out a pamphlez to qualify his tions. It next addresses the reason and convinces the statements, which doubtlessly he finds are daily become understanding. It then speaks to the heart, for then ng more obnoxious among a class who are not so ut) the heart is suitably prepared to hear and to heed, and terly ignorant of American Spiritualism and Spiritual in speaking to the beart it awakens devotion. literature as he may have at first imagined. I shall It has not yet produced that effect with all. It takes forward both to you to lay before your readers as soon time to do that-longer or shorter with different peras they appear. Sours.

London, Jan. 25, 1860.

REV. T. L. HARRIS AND SPIRITUALISM. EDITORS OF THE BANNER OF LIGHT-Some time in lanuary last, the London Morning Advertiser contained an account-of a discourse delivered by Rov. F. L. Harris to the Spiritualists of London. In that article. Mr. Harris is represented as having made a papers in England and America, and made the subject of offensive comments upon us and our cause. Those papers in particular who have over been ready to publish anything against us, have selzed upon the occa- most vividly among us. sion with avidity, and not only heralded Mr. H. as a seceder, but quoted him as authority for heaping many slanders upon us.

The London Spiritual Magazine of February contralioted that account, pronounced it false and garbled, and represented Mr. Harris as in full communion with our friends in London, and lecturing to them acceptably twice on every Sunday.

We have thus two accounts of the transaction, and in the absence of anything from Mr. H. himself, it may e difficult for some to tell where the truth is. Know ng. as I do, the persons who conduct that Magazine, I have no such difficulty. But to others, who have not that advantage, it must be matter of regret that Mr. above even this burden imposed upon it by the errors Harris, who was on the spot when the report of his of its professors, or the detraction of its encules, and discourse was made, has not himself taken some pains. to free himself from the imputation of being the foulest slanderer of Spiritualism and its followers in America. that has yet been encountered.

It seems to me, however, that there is some intrinsic evidence that Mr. Harris has not said all that is impated to him, though, as to some things, the report nay well be true.

He is made to speak from "his own personal know! dge and experience," yet he is alleged to have made the broad assertion that Spiritualism was "the most horrible and hideous thing which has ever come from the nether world;" that "the Spiritualists of America are not only, as a body, Panthelsts, rejecting alike the idea of the Scriptures as a divine revelation and of the existence of a God, but that they are gross sensualists. and utterly immoral in their conduct in all the relations of life. Mr. Harris added that this was not only true of the transatlantic Spiritualists as a body, but that it was true of every nine hundred and ninety-nine out of a thousand of their number."

Now it must be as well known to Mr. H as to any one, that there is not one of our public lecturers who is as little able to speak for the whole body of "transatantic Spiritualists" as he is. For the last two or three years, during which great numbers have been added to our ranks, Mr. Harris has had little intercourse with any but a small congregation of some two hundred persons in this city. He has lectured to them alone during that time, and has had little social inter-

with the increase of internat between the two countries as laymen -of the highest position and latellect in the

The Idea is simply absurd, and though we may not be surprised at its originating among those who are ever ready to succe at overything American, we may be our own people.

Spiritualism is comparatively a new thing with us. Many of us look into it at first merely from curiosity, down upon the Spaniards, and killing four or six offle and become interested in the physical manifestations, cers and fifty men or so, and then retreating beyond | With some of these, the gratification of curiosity is all pursuit into the woods. It is reported that the Moors they aim at, and they go no further than this-the mere a b c of the matter, and it is quite probable that as also that many of the slugs which, as well as balls, there are some who are not aware yet that there is or

So there are some among us who look upon it only as a science or a philosophy, and do not go beyond that

And there are some, who, having become satisfied of the reality of the manifestations, and having studied the philosophy till they are content, now look for something more, and that they find in devotion-in the

It first appears to the senses and awakens the affec-

sons. But give it time and it will do it with all. How can it be otherwise? The great object of the movement is, to reveal to us what is the state of existence into which we are to be ushered after death. That work it is performing just as fast as we are fitted for it. Already has this object been attained with far greater numbers than the unthinking world has any idea of. And the reason of this ignorance is that we do not believe in public displays on the subject. There is not violent assault upon Spiritualism and the Spiritualists one out of thirty of the bellovers in this city who ever of America, and the article has been copied into other attend our public meetings. It is in the private circle where the work is done, and where the Beneficent Father is worshiped. It is where two or three are gathered together in His name that we feel His presence

> It is not pretended that the injunctions of Spiritnalism have produced their whole effect upon us all, and we do not claim that we are yet free from the fate common to all new movements, which is, that the uninstructed and unworthy may pervert it. But even fn 🕈 this respect we are not alone in the history of mankind, for we read in the Scriptures that the Apostle Paul had

to censure some of his followers for getting drunk at the communion table; and in his First Epistle to the, Corinthians he says, "It is reported commonly that, there is fornication among you, and such fornication as is not so much as named among the Gentiles that one should have his father's wife." Yet Christianity arose why may not we?

But our best defence against these assaults, come from what source they may, is in the appeal we can make to those amid whom our daily lives are spontand on the answer to that appeal "the transatiantie, Spiritualists as a body" can safely repose.

Neto York, Feb. 23, 1860. J. W. EDMONDS.

	· · · · · · · · · · · · · · · · · · ·
•	Written for the Banner of Light,
e	THE FALLS OF MINNEHAHA.
t	an a
n	DY MARY D. W. DAVIS.
a	Effectescope of nature's making,
8	Art thou, beautoous Minnohaha i
6	In the heart and soul awaking
	Worship for the spirit-father
	That didst form theo, leaping water.
7	Gladcome water, Minnehnhal
e	Notan arilet e'er could paint thes and the start
al	With such blondings, Minnehaba !
	Brush and palotio thou deflost.
	As the sun from his home off far
8	Brightly bathes theo, happy water,
	Queen of waters, Minnehanal
rl .	Thou dost wield a scentre over
	Every heart, bright Minnohaha,
_	For thou causes worship over
F .	For thy wondrous beauties, which are
0	Greater than all other waters.
ո	Rainbow-tluted Minnenshal
. 1	

Providence, Jan., 1860.

course with them, and less even with others out of his

LETTER FROM LONDON. Roy T. L. Harris-The Great Eastern-The Death of Cant. Harrison-The new Treaty-Cobden-Parliament-Spain and Morocco, etc., etc. Rev. T. L. Harris began his sermon last Sunday morning by informing us that he had had fifteen years experience in Spiritualism, and consequently should

be allowed to judge somewhat of it as a system. He could not speak of English Spiritualism, but he could rious, and productive of no good result. Nine hundred

by hearing a voice from heaven. and ninety-nine out of every thousand who devote themselves to Spiritualism, either become inmates of

commonwealth of heaven. But Paul, though born of independent of former days; this had been better surely the spirit, cast not all his slough in change of state, than to admit that it took him fifteen long years to find and so left some lurid words to brand perpetual death out how bad the system was. His next assertion as to to woman. Not the pure white standard of Jesus, but the unbeard of percentage who either graduate from the stained one of Paul, marshaled the after ages of Christendom, and left woman to be cast as debrie along the practice of unmentionable vices, is simply false; the desolate shores of time.

Numa, who succeeded Romalus, was also beloved of he spirit-world. Says Plutarch, "Ills mind was nat. not but remember that he has defended Spiritualism, scally disposed to virtue, and ho still further subdued and in quite a masterly manner, from the same wholet by discipline, patlence and philosophy; not onlypurging it of the grosser and more infamous passions, bat even of that ambition and ranacity which was reckoned honorable among the barbarians; persuaded that true fortitude consists in the conquests of the apnetites by reason. Upon this account he banished all uxury and splendor from his house; and both the citizons and strangers found him a faithful coupsellor and an upright judge. His hours of leisure he spent, not

in the pursuits of pleasure or schemes of profit, but in the worship of the Gods, and in rational inquiries into their nature and power."

And aweetly was he rewarded by one of those guardian angels, or goddesses, who so oft embrace, in their fulgence, their upward striving companions of the earth, making even their loved ones here partakers of their glory. Many to-day seek and find these heavenly visitants who labor to make our life and labors light. and walk with us, breath to breath, till more clearly ne we meet when flesh and blood is gone. Sweet o-day is this communion of saints as that which blested Numa and his Egeria at the holy cave and fount, with grotto-work of flowers, breathing odors with which she moved to the symphonies of heaven;

" Here didst then dwell, in this enchanted cover, "Here didst that dwell, in this enchanced cover, Egerist thy all heavonly beason beating For the fact foctsees of thy mortal lorer. The purple midelight velled that mystic meeting." With her most starry encopy is and seating Thyself by thiss adorer, what befull? This cave was surally shaped out for the greeting Of as camerod Goddes, and the cell, Handled by holy love, the catllest cracle !"

Numa was ordained for his ministry by the laving on of hands. At the same time, the auspicious flight ny," of birds signified that this was the beloved son in heavenly friend, or familiar Goddess, he ascribed most of his revelations; and sho, as well as Numa, was brightly wrought in that higher life of Pythagorean Spirituality. Says Platarch: "His regulations concerning images, seem to have some relation to the ble only by the mind. Thus Numa forbade the

temples and other sacred domes, but placed in them ty of this. no figure of any kind; persuaded that it is impieus to

If Napoleon III, has lacked any consideration on the represent things divine by what is perishable, and that part of the English, he is rapidly claiming and receivwe can have no conception of God but by the under | inglt. Yesterday was closed the great commercial treastanding. His secrifices, also, resembled the Pythaty between France and England, the love and labor of gorean worship; for they were without any clusion of Cobden. This must act as the surest pracemaker, for,

deemed he woman less than co-equal laborer in all the aid of the spirits themselves he might have been still the devotion to Spiritualism, to the insame asylum or to and no person is more famillar with its faisity than himself, as however poor bis memory may be he cansale and unwarranted assertion.

Again, as to the literature of Spiritualism, while we are quite ready to admit that some of it is vapid and worthless, and have too great a respect for our publishers to accuse them of issuing under the cloak of religion, works only striking for their vitiating tendency. It argues nothing against the system, for perhaps no movement has been more prolific as regards its litera ture.

We are forced to regard the above exceptions as the peculiar literature of Harris. It is as bold an assertion as it is unwarranted, that the Spiritualist has no religion. No being is more forced to a religious beliefand no class of Christians can so fully understand and appreciate our Saviour. We are ready to agree with Mr. Harris whenever he will assert that it is the abuer of Spiritualism that produces unfortunate resultsnever the uso-and that the greatest error ho was guilty of, was not in what he said, so much as in what he left unsaid, for there are two sides to almost everything, and while he pictured so strongly the dangers, if you so please to class them, he fulled to do justice to its benuties.

The dark fates seem to hang over the Great Eastern, creating change after change in ways both simple and terrible. We may, if we choose, recognize a wise Prov-Idence in the accident to her bollers; but the last misfortune connected with her is the sad death of Capt. Haritson, her commander. In company with Capt. Lay and ten of the men he attempted to reach the ship from the shore, during a severe gale which prevailed in the Bolent, and was drowned-Capt. Lay narrowly escaping. "The loss in Capt. Harrison to the compasays the Times, "is irreparable, for no man enwhom the higher power was well pleased. To his joyed their confidence half so much, and truly no man deserved it half so well." It is sad, indeed, viewed from many points. It was his highest hope to take her across to the States, and I have no doubt, had he been spared, he would have realized his wish. On my visit to the Great Eastern, I received an introduction to doctrine of Pythagoras, who was of the opinion that bim, and heard him touch upon this subject. He was the First Cause was not an object of sense, nor liable quite enthusiastic, and expressed it beyond a doubt to passion, but invisible, incorruptible and discernal that she would sail in May next. He was a most affable gentleman, and I liava no doubt a most efficient Romans to represent the Deity in the form of either officer. I believe he leaves a wife and family. Such man or beast. Nor was there formerly among them is life; but the only consolation which the poor soany image or statue of the Divine Belog. During the journers in this sphere of change bave, is that in anfirst hundred and seventy years, indeed, they built other life there is nothing of the nature and uncertain-

own congregation. Of his own congregation alone can he speak from personal knowledge and experience," and no one knows better than he that these denunciations are not and cannot be true of them even and he cannot know them to be true of others.

Prior to forming that congregation, Mr. H. had for some time been one of our public lecturors in this city and elsewhere in our country; but he then secended from us, confined his attention to that small body out of thirty or forty thousand believers in this city, and preacher of Swedenborgianism and editor of a New Church magazine, than a Spiritualist. And when he it, to reform the whole world, he was not regarded by as or by himself as a Spiritualist, and had no warrant, either by our consent or from communion with us, to speak of us or of any but his own congregation.

ing, nay, almost idiotic," for, with one exception, ie has been the most prollific contributor to that literature.

Nor can it be true that he said that "the Spiritual. sts were utterly selfish as well as sensual, and grossly immoral: that they are destitute of all human sympathy, and never were known to perform a single benevolent: action." for he cannot have forgotten that on one occasion when he was lecturing for us, he enjoined upon us the propriety of doing something for the poor during that hard winter, and within one hour of the close of his discourse an association was formed, of one hundred and fifty members, with some sixty visitors of the

sick; money enough was raised to carry on our operations, and at least six hundred persons were relieved ere winter closed. He may not have known the extent of the good then done, because he associated so littlo with us, even then, and from that cause he may not have known a fact in that connection-namely, that when, the next year, it was contemplated to revive the association, on going around among the Spiritual. ists of means, it was found that every family supported at least three or four poor families, some of them more and one as many as twenty-seven.

Nor can it be true, as is alleged, that he said that The marriage vow imposes no obligations in the views of the Spiritualists." A man who has twice taken upon him that obligation, and one of those times when ho was an avowed Spiritualist, could not have said so. He knew that it was not true of his own congregation, and he had abandant reason for being aware that It is not true of the whole body of us, or of any consider. able part of us, and it cannot be that he said so.

Yet the editors, who have been so ready to republish the elanderous article from the London Advertiser, or the slanderous article from the London Advertiser, or make it the basis of their own remarks, have in effect said so, and I for one am not willing for a moment to submit to the imputation. We are not the sensual, in-fidel, depraved or profilgate crew that is charged. If we were, how could we be as we are, tolerated a mo-wet were amid a refined, moral and intellectual communi-ity? How could the cause hold its own, and advanced ty? How could the cause hold its own, and advance

so rapidly as to swell to millions in less than fifteen years, and number in its ranks many-divince as well

1.4.5

9 Behind the "fall of the laughing water" is a record of tending back first foot, which the visitor can stand in asfety, and fonst his oyes upon the thousands of beautiful rainbons, which lace and interlace the waters before him.

Japanese Priests.

A good-humared bronze, or priest, now approached. and invited me to tcha and tabae. He led me by a private way to the priest's apartments, which formed one side of the court-yard, projecting from the temple, and at right angles to it. Here was the usual clovated gradually became, apparently from choice, rather a kitchen, with sitting rooms, sleeping rooms, and studies apart from it. A goodly number of priests, fat and lazy, surrounded me. They were encased in grey robes, lately left this country, on a mission, as he proclaimed and the loose tunic, folded down on the closely-shorn neck, left the front of the chest exposed to view. They were civil and polite, as the Japanese usually are, and I was much amused at their anxiety to learn something of the English language, while they added considera-

So it can bardly be true that he denonnees the bly to my stock of Japanese. I do not know if celiba. Spiritualistic literature of America, with one or two cy is strictly enjoined on these devout men, but unless exceptions in a thousand, as Pautheistic, feeble, drivel. there was a convent attached. I could not account for the number of women and girls who joined us from time to time, as we sat sipping our tiny cups of tea. I had a small flask of brandy with me, which their

reverences thought very good; and so did some of the black-teethed dames; the hideous custom of blackening the teeth after marriage, completely alters the appear. ance of the face, taking away every trace of beauty. I remarked that the Japaneso, in sliting, do not adopt the custom of resting on the sides of their legs, when. bent beneath them, like many of the castern nations, but on the heels, a most painful mode for those unaccustomed to it .- Voyage of the "Barracouta" to Japan.

Christmas,

"Putnam's Monthly for January, 1856, contains a thrilling story entitled "The Ghost," written by Wm. D. O'Connor, Esq., of New York city. We have room to make only an extract of the closing paragraph:

...Ol take my counsel into memory on Christmas Day, and forever. Once again, the ancient prophecy of peace and good will shines on a world of wars and wrongs and woes. Its soft ray skines into the darkness of a land wherein swarm slaves, paor laborers, social parlahs, weeping women, homeless exiles, hunted fugitives, dospired aliens, drunkards, convicts, wicked children, and Magdalens unredcemed. These are but the ghastliest figures in the army of humanity which advances, by a dreadful road, to the Golden Age of the poets' dream. These are your sisters and your brothers. Love them all. Beware of wronging one of them by word or deed. O friend i strong in wealth for so much good—take my last coursel. In the name of the Saviour, I charge you, be true and tender to all men i Come out from Babyion into manhood, and live and labor for the fallen, the neglected, the suffering, and the poor. Layer of arts, enstoma, laws, institutions, and forms of society, love these things only as they help mankind! With stern love, overturn them, or help to

All faults are pardonable when one has the courage to avow them.

NER OF LIGHT. BAN

B AA IN
EDDWIN H. CHAPIN
A Localway Church, H. Y. Eunday Morning, Robrary Co. 1000.
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BATTOR OF A REAL AND A CONTROL OF A REAL AND A REAL A

and I need not say it is one of great interest and sublimity is that figure of the fadel and toil-worn apostie who had habored so far, who had babred so many scenes, who had traveled so far, who had hab so many scenes, where read the bour of sleep has come—who tries in some way, as he tells us, to kill time. Oh, the blasphemy of that expression, almost, I might say—wherever he was, whatever he did, on the land or on the sea, among barburhans or philosophers, before kings or mobs, in the turmoil of great titles, and now from the depths of a Bonan prison, still forgetting the thigh calling in Christ Jesus. And, my friends, I repeat, this course which Paul was running, in every scene of his existence, in all depressions and in all triumpiss of his enostleship—In chains no less than in freedom, in dungeons as in-his many journing and had ad seca—this course is none other than the Christian life. In this stirring, onward, in me, in every scul. Let us, then, endeavor to trace they full is a soll and the guide of his life, every thing falls into its place—into a conscrated place. The commonest in the Christian life. Without any special regart to trace this world when a mas end-nis more of the elements or characteristics of the best these clements or characteristics of the best the the or characteristics now, is a they are presented in the passage before us.

The status in the second secon tempt to be a Christian.

In the soul of a man-a very different thing from the obstinacy of blind passion, of dull-cycd ignorance, of beadlong, willful impulse-the obstinacy which rises in the soul of a man, who, seeing clearly with the eyes of Christian faith and devotion what is the will of God, will not surrender that conviction for all the world. Sometimes blooks very narrow, to the world; Bometimes it is a very narrow point upon which a man gets jammed by the temptation of expediencies and pollcies of the world, when he will for God, and not perhaps wilk burg. policies of the world, when he will for God, and not perhaps with our discase, our disappointment, or our for man-when he slands upon this narrow causoway bereavement. Paul in his chains and Roman dungeon, of the divine commandment, upon this spical bone, so we with our poverty, or our need of some kind or anto speak, of all reality, and dare do therwise, because other; equally according to our capacity tried, and all be leads has hold of the hem of God's garment, and explained by this one fact—the one great thing—the forming of Christ Jesus within us, in sentiment, in ac-does make a very narrow man sometimes, because all tion. I say, then, wherever we may be, instead of find-the world flows in opposition, usually, to that covie, ing this Christian life to be a monotoned life, an extion of principle, to that sublime legalty which some, clusive, a limited life, it is the one great purpose that times is the consequence of this one thing-this at determines all our action, brings overything into place, and out of which grows a most glorious and rich diver-

And yet, in unother sense, of all things Christianity is the most gracious, the most broad, the most liberal. The most diversilied. The Christian life is one thing in the sense of comprehending, interpreting and deter-mining all other things—not one thing as a single in the sense of comprehending. The christian life as one great purpose, one Interest among many interests—not a part of one uo-thing, the very act implies an earnest conviolion of a tion—not a thing which demands our time and atten-tion, for a brief season, in our closets, a few hours on because here is the first step in the religious life; here is Bunday, or in some purticular manner, or on some the point of departure from utter no-faith and worldli-special occasion. Too many are apt to make Christian ness, when a man gets a conception that there is one special occusion. Too many are apt to make Christian-ity one thing simply in this way-cramped into an thing in life that overrides all other things, by which little narrow corner of their lives, crowded into an all other things are to be interpreted and explained-hour or two of Sunday, compressed into a few brief when he gets a conception of religion itself, and of the

<text>

securing, to him that savidir which he was per-securing, to him it came sudicnly. And there is a class of men to whom most generally this conviction must come suddenly. As the lightning rends the cak, so it rends them as under, strikes their false conceits and astonishes them at once with the consciousness that they stand related to spiritual realities, and that fad have also in their scale. I don't not form for God has a claim to their souls. I doubt not, often, in these sudden, powerful, and overwhelming moments, as has been well said by another, sometimes men are as has been well said by another, sometimes men are in versions and thewards, while remember her isther as a stunned, when they are knocked into the kingdom of Methodist preacher and presiding sider, who left his hody beaven. But, at the same time, this is not the only while his home was at Eccesha, Wis. We were near neighway in which this conviction comes to men. There bors at that time; and about the time of his death his wife Way in which this conviction comes to men. There bors at tak time; and about the link of his death his wile are men who never show any particular crinciton, as though they had roceived any new light in religion— who never exhibit any sort of fereor or excitement about religion. Quietly, commiy, steadily, they have been running their race, not perhaps in load profession, not in excited movement, but in doing the duty that by before them—sometimes in the silent same fitter of idd. The four are now living at the above named place (a ay before them-sometimes in the silent sanctities of did. The four are now living at the above named place (a home, sometimes in unstantations ways of general be, small town on the west shore of Lake Michigan, the two nevolence—in this way or that, trying to run the race shore with husbanda homes, and little ones, and all onjoy-set before them. And then you find some self consti-tuted religionists who have particular tosts which they apply to men; who say that certain people have no religion, because they never come out in province. no religion, because they never come out in revivals, never unke any demonstration of their religion, never show they have a hope, never can tell the time they were converted. "What is that to thee?" end Christ to one; "follow thou me." If your conviction has come to you with the rumble of thunder, or the flash of light. rom the eyes of Paul, and if to another it has form in with eyes of raus, and it to machine it has hown, in with every breath of life, with every ray of genuine sunshine, creating in him more and more an earnest desire to become like God, and exalting him higher and higher into a sense of his relationship to God, what is that to you? Do you see to yourself. The one great thing is to have a conviction of the reality of religion, and to make it that soil absorbling purpose of our lines thing is to have a conviction of the reality of religion, and to make it that soil absorbing purpose of our lives, in which all other things are comprehended and ex-plained—to do this one thing, no matter how, or to get the conviction that we ought to do it. Then, again, I may say that the Christian life is an onward course. "This one thing I do: forgetting the things that are behind." There is great wisdom in that utterance of Paul, as there is in every word he Intitutterance of Paul, as there is in every word ne are disposed to stop with the things behind, to lag up-on present attainments, to feel that the Christian work is to be done up in a short time by the fulfil-ment of a contain round of service, an assent to a contain formula or a creed, and then to rest. They have been account of the service of the second a cortain formula or a creed, and then to rest. They have become crystalized and fossilized into Christians. They are laid up as it were in moral graves, buried in the more dead form of Christianity, because they do not forget the thiogs that are behind; they think only of them. Oh, my friends, how this is rebuked every-where by God's work. Behold the restlessness of God's universe. Nothing in God's universe rests. When it does it dies. There is a momentary stoppage of the pulse of this ever beating heart, and then the mandles The stream stops running and it becomes atsgnant and dead water. But that is only for a moment; again lead water. But that is only for a moment: again commences a new cycle, another round of being. And coven in the silence of the grave, under the deepest seeming of what is called death. new life commences. Nothing is allowed to rest—to linger with that which is behind. We must forget all things that are behind; is central, we must lorget all things that are behinding we must forget the past since even that we have com-mitted, so far as we make them occasions of heaviness and weariness to our souls. Oh, how many people there are whose lives may be divided in this way; one half spent in sinning; and the other in repenting of their sins. That is not the Christian life. Forget even the sins you have committed, when you have thrown the sins you have committed, when you have thrown them upon the free grace of God, when you have heartly repeated of them by turning from them. Forget pren them; do not keep having them up always as great mountain weights to weigh down your sont in great mountain weights to weigh down your sont in its progress, but with joy and lope press forward. For-ward is the word. "Sire," said one of Napoleon's generals to bim on one occasion, "we cannot take the city without great sacrifice of life. Hundreds have al-ready fullen, and it seems humossible without that sac-rifice to do it." What was the one word that Bona-parte gave? "Forward, forward !" so with the Chris-tian life. Stop not to look back: think not of difficul-ties—of that which clogs and impedes you. Forget the things which are behind—forward, forward, For, f observe still again, that the Christian life is an active, energetic life. "Reaching forth to the things that are before." What a figure that is that the apostle draws with a stroke of his pen—the old ran-ner. not simply cycing the object and ranning for It. appears draws with a stroke of his pen-the old ran-ner, not simply cycing the object and ranning for it, but, in the cagerness of aspiration, reaching forth, stretching every energy of his whole soul. Some peo-ple think that the Christian life is a mere quiet, insip. Id, stupid life, and the cammon delineation of a Chris-tion is not that in a life is a mere quiet. tian is one that is not there man nor woman-one who bas retired from all notion, having nothing to do with the great work of the world. Ub, for energy, for pow-er, for the development of every excellent soul, for the unfolding of all the harmonics of the man i There is

when God calls you and Christ summons you to press forward toward this high prize? And so I say, my friends, that fills is the difference between men. The one recognizes the fact that there is a race to be run, in some poor way—very poor, per-is a run to the solid before, with words that bare grown in some soul find bim still pressing forward realities by that word, conviction of religions. It is unon them—oue single purpose above all others in lit would eav, with way not yet appreliended.'' You nor Emply the convision of the reality of religious claims bis voice come down to you from the far distant sphere upon them—one single purpose above all others in their coule. Now this conviction may come to the human soul in various ways. It may come suddenly. Paul, so far to God's purposes in man, to the gift of Jesus Christ, as conviction was concerned, was one who found it suddenly. When be was convinced that his zeal was without knowledge, and that when he was doing cer-tain things he was fighting against God, and when he recognized the Lord in that Saviour whom he was per-secuting. to limit come suddenly. And there is a

Written for the Banner of Light. THE SOUL.

[These lines are from the pen of Miss C. C. Cahoon, of Otumba, Door Co., Wis., where pen has written for the BAR-NER, and other papers, before. Many readors of the Banner, in Vermont and classifiers, will remember her father as a

Into the organizations of human beings, by burying the dead so deeply in the ground, and in isolated localities, us to make their earthy elements, for all useful purposes, a dead loss,

No doubt at one period the whole surface of the Earth was eminently fertile, and under a natural and sensible method of treatment, it might always have been so. Some writers dwell with much emphasis upon the ovils of the sowerage of large clifes. This to be sure is an important matter to be taken into consideration in connection with this subject, but it is triffing compared with the fact that the dead bodies of mankind rob the Earth an hundred fold more than all the wastes of sewerage can do; for the wastes of sewerage are not universal as the burlal of the dead beyond all the ordinary means of reclomation for those purposes which a natural view of the subject teaches re legitimate.

In order to put the matter in such a form as to bring t home to the comprehension of every interested mind, . let us make a few figures upon what may be presumed . to be a very reasonable estimate of the matter under consideration. It may not be amies to suppose that the total population of dead burying people on the Earth, for the last three thousand years, may have averaged, for that period, 200,000,000, though there are good reasons for believing that the average would bo more rather than less when wars, earthquakes, pestilence and famine have been taken into consideration. It may also be fair to presume that the average length, of human life may have been for the whole of that period, thirty years. To make it less would increase the results I am expecting to arrive at - In this case the whole population has been renewed one hundred times in that period-making 20,000,000,000 people whose bones have been hidden away from the uses of nature; and, supposing the average weight of the earthy matter of each individual is about ten pounds, we have 200,000,000,000 pounds of matter removed. from the Earth's surface-200,000,000 tons of matter that might have been, but cannot be useful for those ourposes for which nature designed them.

While men continue to bury their dead, they need not trouble themselves very much with questions which reach us further than the sewerage of cities. Yours, LET NATURE.

QUERY .- Does not the growing unfertility of the Earth point forward to a period when the surface of the Earth, in order to continue productive, shall be. changed by geological movements? Is it fair to presume that any necessity in Nature will be relieved by those methods which Nature scems to have used heretofore under similar necessities? LEX NATURE.

HEALTHY REFORM BEGINS AT HOME. DEAR EDITORS-Your editorial on "Yourself First" strikes a chord in my heart, and I am impelled to give out an attendant harmony.

The justice of your position, with reference to some reformers, viz., that "their first want is reformation and improvement for themselves," and "that all remofation and reform begins at home," cannot be gaineaid.

I, in common with nearly all others in the non-slave, holding States, carnestly desire, not only that the negroes be free, at the earliest practicable momont, but that our own race, North and South, may be free from the bondage, physical and spiritual, necessarily incident to any system or kind of slavery; but that desire, politically expressed, has nearly cut off all hope.

I foresaw, what is now manifest, that Northern aboitionisis would never reform themselves, because their, efforts were directed abroad, instead of at homo-are not conducted in any truly reformatory spirit. Nor can an effort to excite feeling against others, ever have the effect to reform themselves or any one else.

I foresaw that they would never reform slaveholders. because they are not themselves reformed. They are trying to work away from home-upon a subject they know less about than do those they seek to reformupon a people quite as good as themselves. And, withal, they have worked with a spirit of hate, which must over ropel, instead of reform.

The people of the South, being neither more nor less than human, invariably respond, "we won't" to the abolition "you shall;" hence, slavery would now be defended by all the howie-knives in the South; whereas, but for the meddling a bolition element at the North, and

artist's life, who is aiming not primarily at money or at fame, or at anything but the realization of that baunting dream of beauty which glimmers before his soul—the artist aims at one thing—perfection in his art, and whatever he may be doing, however apparent. Therefore, whenever the pulpit touches upon some If illy, ills, ilsibesty he may be account to be more common if there of every-day life, speaks of some immorality, or minute objects of nature, still he is doing just that one thing; and the most common that dream of art enters into his soul, and that idea of realizing his purpose; sphere. But consider how are ment to be brought to becomes the crowning purpose of his soul, that mo-ment all things tend to that end, flow into and eerve awakened to a conception of the goodness of every-that nurrose. That one thing herems his aim and thing they couch and headle—except as the spiritual ment all unings tend to that end, now into and fervel awakened to a conception of the goodness of every-that purpose. That one thing becomes his aim and explains the whole of his life. So the patrict who realities that glow like the central fires of the earth lives for his country's welfare, is living for one thing, shall be made manifest to them in all things, so that a in whatever land his lot may be east, in whatever testrain the alliance he may be thrown, in whatever restraint be

All lance he may be thrown, in whatever restraint he may be kept, the brave and loving soul is at work in some way, striving to accomplied that which is the single absorbing purpose of that devoted life, iming at one thing. This is conceivable in many instances in ordinary life. It is the conception which attaches nordinary life. It is the conception which attaches to the course of Christian life. And now, I say, that while it is one thing, it is not provide and purpose. Where do you see the greatest variety, except in connection with the most of this great fact. It unfolds one thing, one purpose, one plan. I suppose that the wonder which grows ont of the researches of modern science is twofold. In one ot greatest waited fact. It unfolds one thing, one purpose, and now, I suppose that the wonder which grows ont on plan. I suppose that the wonder which grows ont on the researches of modern science is twofold. In one ot go the researches of modern science is twofold. In one

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hour or two of Sunday, compressed into a few brief words of prayer or formal confession of creed—one little atom in the great whirling voriex and substance of their lives. That is not the way in which Christian. And here, I may say, by the way, is the explanation fity is one thing; but it is one thing. I repeat, as being the end and consummation of all other things that we think or do—one thing precisely as life is one thing, to which all the means of living contribute and are sub-ordinate.

We have an illustration of the point in the more action, who would have it utter nothing about poli-limited fields of action. The artist-be who strives to tics, or business, or the ordinary concerns of life. gratify his own ideal and rench the true ends of an And, on the other hand, it is limited by what may be artist's life, who is aiming not primarily at money or called ulter rolicious mone of mone of an analysis.

of this great fact. It unfolds one thing, one purpose, one plan. I suppose that the wonder which grows on of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science is twofold. In one of the researches of modern science, is two fold. In one of the researches of modern science is two fold. In one of the researches of the diversity of facts which are continually accumulating, to the new phenomena which in and excent science is the realities of the universe: in the and out of all therealities of the universe: is that man cannot hegin to classify or count up the bivine horn of plenty forever. And yet another of the purpose, one master mind, and serving one great end. Uh the infinite diversity, oh the infinite unity of God's universe! Precisely where there is the most of the one, there is the clearest evidence of the other. And so in God's work of salvation there is one thing simed at—the deliverance of man from sin, the bring ing home of many children to glory, the rescuing of the soal from. Its bondage and alienation. And for this purpose how diverse the ministration! What words of terror and of lore! What works of nature, what infla-and preachers! What works of nature, what infla-onces of grace 1 all diversified in their mission, all infinite at one can!

and preachers! What works of nature, what infla-onces of grace! all diversified in their mission, all siming at one end! Bo, I repeat, we must make a great distinction be-tween monotony and unity—between that singleness of purpose which is characteristic of the Christian life. and that mere exclusiveness of purpose which is chara-noteristic of so many mean and narrow things. Every great work is one thing: every true life is deared to one thing. The man must be an idler or a very ineff. .cont man who has not consecrated himself, to a life purpose, and made that the central object arconny which all things cluster, from which all his actions cient man who has not consecrated himself to a life in is to them only a dim. half formed reality in their perpose, and made that the central object around which all things cluster, from which all his actions to bear with puncercy and power, you must get them diverge, and by which they are all explained. If, to feel that something has been sinned against; and, therefore, the grandest thing in life is a life purpose; still again, get them to realize that something is sin, it is still grander to know what that purpose of life itself is. And that the Apostle Paul had found out. The great purpose and end of life is to rise into com munion with God through Jesus Christ, to become for and more like God as we receive more and more of the power of Jesus Christ-the power of his resur-rection and the spirit of his sufferings. For in the vorse preceding that which I have taken for a text, he makes the statement that he is striving more and more liar thug that means sin-the sense of responsibility

The heart, the soul, the mind of man, Oreative thought, the intellect, The thinking part of God's great plan The power to reason and connect; The inner springs of outer life Propelling force, the motive power. That round each bearth its scentre swars, With loving rule or despet's glower,

This mighty something on our globe, Repelling Desth's extended hand, Will live through endless years of space In the unbounded spirit-land-Immortal life! of priceless worth Since higher truths have dawned on man, Pertraying joys of spirit-birth, Awaiting him since time began

This light hath come from upper sphere, Brought by our loving angel friends, Disnelling doubt and dismal fear. That with the name of Death attends Our loving Father no'er designed Elernal torture, deepest gloom Our scorebing fires to scathe mankind, For sins of heritage and doom-

With this short life the only link Connecting with eternal shore, Which, rent asunder, low we sink, Or to Celestial regions soar. Ab, not thou panic-stricken one! Thy progress yet will set thee free-

From error's fetters, iron-bound, Thou will rejoice in liberty.

This living something filled with power Whatever called by wiscat score, Is naught but matter, subject still To endless change through endless years, Ever onward, upward ever Through otherial realms of light, Stopping in its progress never;

Never wearying of the right.

THE EARTH'S BARRENNESS.

MESSAS. EDITORS-Inasmuch as your paper is open to all subjects which relate to the welfare of the human race, I beg leave to offer a few thoughts which may be useful to the world-if not at the present moment, it may be they will be found so when mankind have outgrown the prejudices which are a part of our education. The increasing unfertility of the Earth, especially those portions which are now under active cultivation. and the utter barrenness and desolation of some portions that in past ages have been productive, is a subject which is now deeply agitating the minds of those wise men who are looking forward to the wel-

fare of those who are to people the Earth after us. It is already clearly set forth, that the methods of cultivation that have been and now are practiced, deprive the soil of those carthy and sallno materials which are in some way necessary to the growth of many of those plants which are cultivated for food. In the form of food these materials are wrought into buman organizations, and it has been, and is, at the

the political expression thereof, much advance might have been made toward the solution of the difficult problem of American slavery, by the home action of those whose interest it is-for, "All renovation and reform begins at home.''

Now, this hindrance to the abelition of slavery is greatly to be deplored; and, if abolitionists persist in their course. I shall be obliged to doubt their sincerity as I have always done their wisdom.

- I am so decidedly in favor of getting rid of the sub. ject of slavery for the mutual good of all, that I vote against Northern abolitionism every opportunity, hoping to see it so reformed at home as to mind its own business; knowing that, until it does so, the South. with any respect for itself, can never begin the work of "renovation and reform at home," the only place where it can ever be begun with any possibility of suc. ENOS BOUGHTON. Yours truly, cess. Battle Creek, Feb. 19th, 1860.

A New Invention for the Children.

We have lately examined with pleasure a new inven. tion, which combines a rocking-borse and cradic. It will entirely supersede the old, clumsy, and dangerous rocking horse. The seat and back of the rocking-horse are apholstered, while the sides make the rockers for a cradie, which it can be converted into by simply tak. ing out the seat and back at pleasure, and with the addition of a pillow, the darling of the household has all the case, comfort, and luxury, so desirable and necessary at such a tender age.

Still another advantage it has is its cheapness, costing much less than the old fashioned rocking-horse. It is for sale, wholesale and retail, at the depot, 284 1-2 Washington street, (up stairs.) Boston, by Isaac B. Rich, successor to Arad Woodworth 3d. patentee.

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Retail price, \$3.00, \$4.00, and \$5.00-according to quality. Orders, by letter or express, promptly atcended to.

A FARMER'S STORY .- At the Woodbury plowing match a few days ago, Mr. John Daw told the following anécdote : Having drained a field where nothing had ever grown before, I was standing near, looking at a crop I had there, when a neighboring farmer came up. We have one or two loose farmers in our neighborhoodi. one of them, in fact, came from Woodbury, (laughter), but that is not the man I am speaking of. He cameup and said to me, "that is a boatiful crop I how did. e get it, sur ?" I replied, "Brains." (Laughter.). Wat, manure a field wi' brains?" (More laughter.) The fact was, I had drained the field; so I said, "Yes." (Renewed laughter.) He replied, "Lord, yer honor. where did to get um?" (Roars of laughter.)-Shel-. ourne, (Eng.) Journal.

TO HAVE HENS LAY IN THE WINTER .- To be sure of good supply of eggs in winter, raise some chickens. as early in the spring as possible. The pullets of these early broods will be large enough to lay late in the fall .. and if they are supplied with warm quarters, and besides being well fed with grain, are allowed occasionally few scraps of fresh meat thrown in to them, they will: continue to lay all winter. Old hens, if treated thus, will often become quite prollific. Hen roosts should be supplied with askes, gravel, and pounded shells, es: pecially in winter, when the hens cannot procure these

BANNER LIGHT OF

Panoral of Goorge Atkins.

Miss Lizzio Doton, entranced, made a short address, which

"We do not come here to bary our brother, for he is not

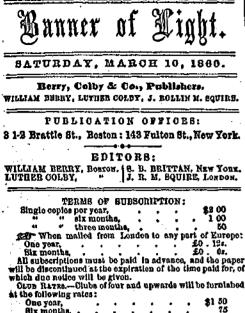
wing brief extracts;-

The Natz Valuets.

We will retaind our friends whose terms of subscription are shaut to explise, that prompt renewals will materially benefit us, now that we are expending large sums of money preparatory to the

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of the DANNER OF LIGHT. The usual notices will be sent to such subscribers, and their immediate attention will aid us in carrying out our plans of labor. Friends, put your shoulders to the wheel, and give us au impetus which nothing can withstand, by sending ns, each one of you, a new subscriber.



at the following rates: One year, Bix months, Persons conding us ciube, may add to the club at any sub-sequent time, names either in their town, or any other place.

Moneys sont at our risk ; but where drafts on New York can be presented, we profer to have them sent, to avoid loss. Fro-eere drafts on New York, if possible.

259- Subscribers wishing the direction of their paper changed from one town to another, must always state the name of the town to which it has been sont.

All letters must be addressed,

BANNER OF LIGHT, Boston, Moss. Barry, Colby & Co.

A NATION'S DEATH.

We are glad to see the laws relating to the position of Debtor and Creditor discussed at more length and with greater carnestness than over before. Even if, in the course of such discussions, many crude things are said, and even many positions are assumed that prove indefensible, it nevertheless shows to what particular topic public attention is directed, and the tendency and temper of popular thought. The relation of debtor and creditor is not what it ought to be, by any means. though a great improvement on what it was not very many years ago. Of course both parties to this relation are to receive consideration at the hands of those who think, talk and write on this subject. It would be as great a wrong to lighten the burdens of one class at the manifest expense of another, as not to attempt to bring about a better state of affairs at all. But, thus far in civilized history, the capitalist, that is, the creditor, has had it pretty much his own way: and that way has invariably been so hard and grinding, operating with auch crushing effect on humanity, that it should be accounted nothing strange if the quickened sympathies of this age were to render its intellect active in devising means of equitable relief.

by this single triffing turn in fortune, whose energies In our opinion, the whole system of credits, as at ought to have been saved to the nation; but the me present tolerated and practiced, is wrong. Credit ment they might begin to earn something for them should, by the law of nature if no other, cease where selves, unless they could manage dexteriously to conconsumption begins. They who buy to sell again, ceal it from view, it is snatched from them by authority moved by the spirit of trade and apeculation, must of of law. In such a case, there is no inducement for necessity be reduced to the necessity, greater or less, of them to renew effort; if they are certain to have their asking for time in which to make their payments, all snatched from them, to what end will they condemn though we believe a great reform could be wisely introthemselves to such servitude? And so they either duced even into this part of the field; but they who waste or throw their lives away. They retire, like bay to consume, ought to buy for cash, and cash only; wounded soldiers in battle, to the rear, and are heard and if the retail trader chooses to favor some with credof no more. Now and then one struggles as with it, let it be fully understood all round that he does so superhuman exertions against so molancholy and from nothing but confidence in his customers' honor, no law being able to reach them with its compulsory process on his behalf. It is no advantage, in the great majority of instances, for a person to obtain credit; or the contrary, it is extremely harmful, and quite as much so to the creditor, too, as to the debtor. There is no servitude, whether in this or any other country, like that of being in dobt. Debt is a ball and chain fustoned to the mental energies. Debt is of itself a tyrant, however ceductively it may present itself at the outset. And it is lamentably true, too, where, as with us, so many people find themselves in this category, and the laws hear with such severe inequality upon them, that the collective energies of a whole nation are to that extent paralyzed, and finally destroyed. The fact, as it is to be seen illustrated with us, is one of the saddest in our whole condition. Mere physical bondage bears no sort of comparison with it. This enslaves the very soul, cramping and crushing all its aspirations for freedom and growth. It takes a mastiff's hold upon the man, and shakes the true manliness all out of him. And where the laws are so constructed as to favor the creditor at the last, rather than the debtor, it cannot be but the latter must suffer far more, and more deeply, than may at first thought be estimated. If we look around us, we shall find that tens of thousands of persons, representing the energies, the strength, the labor, and the worth of the entire nation, -men who are especially adapted to the work of developing the national resources to their fullest extent. and leading up the national name to the bighest material, if not intellectual achievements,-are living, and only living, with the threats and terrors of a tyran. nical statute for the collection of debts over their heads. They look ahead, and can discorn nothing in life for them to do, because they happened to be unfortunate in what they have already undertaken; and a cruel law is permitted to step in and say to the debtor, that for the rest of his life he shall not exercise his talents, nor bring into play his energies, nor exercise his ingenuity, at the risk of having the results ponneed upon, and anatched from him at any time. Hence he is chained, hand and foot. He feels conscious that he is nothing better than a wreck already. If he can manage to keep his family together, and sail along through life by dodging into the little coves and bays that sot in along the shore, he will esteem himself particularly fortunate, and tries hard to be content with merely that. But there is nothing more in life for him. The law has thundered its anathema against him for his misfortunes,-misfortunes, too, which that same law has indirectly helped to rain upon his helpless head,-and henceforward his manhood is croshed; society no longer recognizes him as an individual or necessary force; he fails out of the car of progress; he may not plan, aim, devise, work, aspire any more; but must fluish his worldly career with creeping in the sandhole or corner, and worrying out his existence as quictly as he can. Now why-all reflecting men at once ask-should these things be so? Law ought to be the supremacy of reason. and not the bare representative of absolutism; and what possible reason can there be in taking away a man's incentive to exertion, breaking his spirit, crushing out his ambition, and destroying his energy, because he was once obliged to suffer his note to go to protest? We cry out with the shrillest and most spricking depunciation against public instances of

tyranay and compelled external suffering; we are the

raunted felonds of and advocato for the slave whom we Sonday, Fob. 25th, at 1 o'clock P. M., were gathered at his cancet reach with our hand, and who does not yet residence, a large congregation of paople to allond the funeral begin to dream of the value or meaning of the boon we tites of our excellent, deceased brother, George Atkins. erek to extend him; but wo acquiesco in a legal arrange. Biany over were suffueed with tears when Dr. Gardner ment, amounting, in, hot, to a grinding tyranny, by read the beautiful hymn, commoncing-"We do not lear theo, boutcous angel, Doath, Who walls us at the portals of the skies, Ready to kiss may the struggling breath ; Ready with gouth hand to close our sycs."

which not only the bodies, but the souls likewise of cultivated and highly intelligent white men are ground to impalpable powder. Is there not a wicked inconsis tonoy somewhere in this? or is it rather a practical was appropriate and affective, from which we make the folillustration of that "telescopic philantrophy" which profers to gaze afar off rather than first look at home f Human life, considered as a physical and spiritual

dead; neither do we come to praise him, for his deeds live combination, is the most sacred of all things known after him and speak for him. to us, and much more sacred in this era of advance-There is, no untimely death. Our brother has ripened ment than in any that has gone before. But do we early, and has gone sconer to scenes of ineffable beauty. legislate as if we thought it of much value? A bloody Some men may live a century, and their souls are not excatastrophe thrills the community with sentiments of panded to riponess. There are ties of friendly affection that bind human hearts to earth-and these ties, thank God, combined pity and horror; but the slow torture of hudeath does not sunder. There is a spiritual commingling man souls, after having first succeeded in paralyzing and interchange of being that cannot be broken. Grief may their physical energies, calls forth no expressions of unscal the fountain of tears, but the ties of love are not sympathy for the helpless sufferers, or of indignation broken. Faith supports us while the reality is unscen at the system that so surely destroys the whole of a

It belongs to this ago and generation to welcome death, and man. Is this because we cannot penetrate with our end the spirit forth rejoletng. Cold selonce and philosophy perceptions deeper than the rind of things, to look at full back into the arms of matter, and the freed spirit goes on its way rejoleing. what is all the while going on steadily within? Is it Behold, now, our glorified brother 1 All his characteristics true that the apparent is, with us, only the real-and

are still his: as he was in the noble doods of his earthly life that murder is no murder, if the breath is not sudso ho is, and so he shall be with powers increased tenfold. denly choked out of a man, or the red blood made to He who has administered to that weeping partner in the flow ? flosh, shall administer to her in the spirit; and while she An exchange, in speaking of the miseries of the worps, truth shall come to her soul by inspiration ; and she

men of misfortune, remarks with great pertinency and will say all things are for the best. He drinks in diviner, force-"The well known statistics show that over higher wisdom new, and as he is led from higher sources, so ninety per cent. of our traders or merchants fail; and, shall he administer. His faith is new changed to perfect as this great number gradually sink out of sight, if vision, and his love to perfect fruition." the persons are honest and conscientious, the sorest [At this point the spirit, whose romains lay in the coffin before the speaker, manifested his awn influence through the trials await them. If they cannot compromise their indebtedness, they at once loss their individuality to a medium, and said] :-"I declare through this organism that I am now happy, great extent. They are not recognized as live members happy, happy. The arm that has sustained my weeping wife, of society. They cannot enter into now negotiations sustains her still, and the shall recognize its influence. Oh, to make or carn money, even to pay their liabilities. gravel ob, death! names of things that are not: figures of They are deprived of all advantages preliminary to succed, above which the soul rises and forgets that they success, and, as must be expected, gradually lose were. Ob, deathi oh, changel to my spirit thou hast no courage and hope, and, with their families, in too sting. Triumphant over the victory of the grave and the many instances, they become perhaps a burden on the change of matter, I rise on wings of cestacy.

so long as it is in want of men; and let as remember,

they were in the feudal days, but represent affections,

sentiment, intellect, thought, and an energizing will;

and in proportion as law rears its crest and seeks to

trample all these elements and qualities under its iron

foot, is a nation deprived of the power and glory of

Who could to-day sit down and peruse a true and

veritable history of the sufferings, that have been silent-

ly borne by the army of persons, whose greatest orime

and tens of thousands have been made slaves for life

which it might otherwise make perpetual boast.

State, or at best are deprived of the glorious possibili-Discussion of Modern Spiritualism. ties that might have awalted them and theirs." Alas! how true, how sadly true is this picture of life! We EDITORS OF BANNER OF LIGHT-Prof. J. Stanley Grimes gave a lecture in Mercantile Hall, Boston, on Tucsday evelive in disgrace and social degradation, while we suffer

the present laws, regulating the relations of debtor ning last, upon Human Nature and the Nerves, and against Spiritualism, in which he took occasion to comment with and creditor, to remain on the statute book. They great severity upon the whole subject of Spiritualism, and can readily be defended, we know; so can tyranny and charged Spiritonlists with shrinking from investigation and discussion. He also denounced all mediums for physical wrong of all kinds; but we put in our plea here for a system of legislation that shall at least endeavor to manifestations, as guilty of gross deception, and signified his interpret the spirit and sentiment of this age, not willingness to have the whole subject theroughly discussed. those of the ages out of which we have happily At the conclusion of his lecture, I extended to Prof. Grimes emerged. We want statutes that shall seem to recogan invitation to discuss with mo, or some person I might select. in the Melodeon, the following questions :--nize manhood, as well as property : and we appeal to 1. Do spirits of departed human beings hold interco with men on earth, as claimed by modern Spiritualisis? all professed and busy philanthropists to bestir them selves in behalf of the enactment of such statutes. Let us recognize, in our legislation, the great under

2. Can the various phenomena known as Spirit Manifesta-lung be satisfactorily and philosophically accounted for withlying fact that no nation can thrive and become great ut admitting the agency of departed human beings? Loo Miller, Esq., has accepted my invitation to meet this too, that in this age men are not the mere machines

renowned champion of materialism, and discuss this most momentous of all subjects that has in any age of the world attracted the attention of man. Mr. Miller is an able advocate of the new philosophy, and a candid, fair and logical disputant, and the friends of trath need have no fear in trusting their cause in his hands.

Frof. Grimes is a man of undoubled ability and an able ebater, and is well known throughout the Northern States as the most determined and bitter opponent of Spiritualism and the principal leader in the army of our opponents. In short, the field will be ably contested on both sides, and as is that they chanced to fail in business? Thousands truth must over triumph over error, the result will be "All right," Yours for the truth against the world,

H. P. GARDNER. P. S .- Permit me to suggest to the members of the Harvard avestigating Committee and the Courier, that the Report which they promised the public over two years and a half since, might be of material aid to Prof. Grimes in this dis cussion-provided it could be obtained. Gentlemen, "How were the raps made ?" Please answer, and obligs a long waiting world. : Yours, do., п. г. с. Boston, March 8d, 1860.

Calvin Woodard.

This spirit has a message published in this week's paper. Since the page on which it is printed went to press, the spirit entranced Mrs. Conant, and gave the following, requesting us to publish it in the same number with the message :-ignoble a fate, and comes off conqueror over both My name is Oslvin Woodard. Your have made a mistake foes and fortuno-law and luck; but these instances in my message, and I wish you to correct it, that I may not are so very rare as to be held up as very models of called a lying spirit. You made me say I lived most at the time at the South. I lived most of the time south of Boston, but not at the Bouth. Will you rectify the mistake, and not lot it come before the public in this shape? My brother-in-faw came and said I had better not con aune with you. He has ideas of his own, and I have mine. He thinks my people will not receive me new. I occupy time which seems right to mo. I say, publish it. I was a stranger to all partics present, and you will treat me as well as you do others.

floported for the hanner of Light. DROMFIELD STRUET CONFERINCE.

Wednesday Evening, Yeb. 20th.

ception, which perception amounts to an absolute conception all expression of the Christ or love-principle, which Jesus of goods and uses, and causalively projects them into con- taught as the only means or way of salvation. clous being, enabling the mind's eyo to see itself, the huknow that the flaming swords of passions, with their correponding pain and missry, are the providential instruments with which he breaks the fallow ground, that the cold charlties of the Christian world, with its disappointed loves, is the nables the river to rise above its material banks to inundate the trees of the garden with love, causing them to bud, blosiom, and produce delicious fruit.

The coul is the embedded life-principle, in an organize orm, including the life, and its means of manifestation. Life divincet humanity.

is not a matter, or thing of creation ; it is the expression of an eternal principle; it may be embedied, transmitted, or communicated, but not created or destroyed. The embodied form we call body; the fundamental principle, or interior substance, we call spirit; the expressed or projected qualiics, capacities, or properties, we call soul.

There could be no soul-life, or growth, until the fundanonial principle, or spirit substance, embodied in the gorm, and found a response, in matter, adapted to its needs. The divine mind made a domand adapting fiself to conditions of matter, and through this adaptation or domand created the term of soul-life with invate espacities to organize, embedy, We account for the different variaties of soul-life in each kingdom in the consideration that matter must have anwered the demand from its own standpoint, and though it was the Pather God, thut spake, it was the Mother Parth that expressed the word, and must, of necessity, exhibit her varied conditions, qualities, properties and prodivities in the forms she conceived and bore into being. To grow, is to unfold, to express in an embodied form, the

indamental principle, the interior substance, or gorm of gorm in both quality and quantity; and to do this we must provide propor food, in quantity and quality, adapted to the trowing plant, and so condition it as to render it receptive o the shine and shower of heaven. The food that is reables the opening germ to more fully unfold and embedy the life within.

The ficah or form profileth nothing, except it be eaten, dicested, and taken into circulation; it is the soul that ents and takes into circulation and embodics, by unfolding its inerior substance, or life principle.

The soul or germ of the peach cannot produce the pear of apple, the vegetable cannot produce the animal; such a ransition transcends the law of their being; in order to do his, they must die, and in their ashes constitute a condition f things, or nest of matter, in which the divine mind can and a more perfect response, and, resurrecting itself, stand orth in now forms of organic or soul life. All organic forms r soul-expressions of life beneath the human soul, are good n their order; the highest order does not obtain an individual hlugs or nest of matter in which the divine mind or spirit would hatch the germ of individual selfhood or cons oing into existence.

The soul-expressions of life, beneath man, are called good ; man, the human soul, is pronounced eery good; he is the bighest order in nature, (nature being God's mode of opera-Hon ;) here is his best mode, his divinest image, in which he has implanted the perfect germ with innate expacities for the rfect ombodiment of himself.

The human soul, or conscious entity, is the intelligent of mmorial part of man that recognizes its selfhood, that dis Unguishos itself by what it is, believes, knows, loves, has one, and desires to do, in contrary distinction from what it s not and has not done, does not like, and cannot believe. t is an offshoot, or outbirth, embodying in proportion to its infolded capacities and progressed condition of love or affect tion, the life, love and power that begat its conception." It is the natural manifestation or external form of speech or notion through which the divine mind, or spirit, expresses itsolf; as the speaker or actor is superior to his external peech or action, so is the divine mind, or spirit, superatural, or above the external form or thought through which it expresses itself.

Innamuch as the divine mind, or absolute being, consists in spirit, and exists in quality and essence, rather than in time and space, though he in it he empipresent, the natural man, upon the Adamic plane of goods and uses, may be an eterna stance of unprogressed love and affection, from the presence of his absolute being. Buch is the journey of soul life, it is not an open plane; it is an otornal change, consisting in successive alternations of conception, travail and birth. Each birth unfolds a new least or fresh expression of divine or spirit embodiment. Each upborn condition or untrodden sphere is supernatural or above the one divined. And, as there are laws that govern each, that will not allow the being to transcend the sphere of his existence, planes of thought, spiritual perceptions or loves of goods and uses, we must be born into and borne through each sphere, by dying to the outer in the conception and do relopment of the inner, the spiritual, the celestial and divine It is natural for the natural man upon the Adamic plane e roods and uses to develop the faculties of the mind, to an arge the sphere of knowledge and reduce the canacity to belove, to ombody physical and mental strength, to unfold passionate loves and revengeful hates, that delight in ignoble mental and physical conquests. If the individual upon this plane of love be religious, he colloves in and serves (it may be with slavish fear) a wrathful and revenging God, who is angry with the wicked every day. If he be devoted to his ideal God, to his church, its creeds and canonicals, ignorance is the mother of his lovation; though it were begotten by God, it resomblas the levil, in whom the conceiver believes, being conscious that he exists in his own imagination. Buch Christians are generally the most active; they are zentous preselvies, often fighting for Christ's cake; such cruchy the Ohrist principlo, but the Christ in whomseever it is embedded, forgives them bocause of their ignorance. The blind man, who has never seen, has no conception of either light or darkness. There is on the ciernal plane good and sufficient reason for this collef and service. It is not the condition of tetal blindness; the soul has a conception of the divine; it is external, gross and passionato; its manifestation is inflammatory; it is the best response or conception the spirit could begat in this omplox condition: It is the infantile condition of religious life; the windows of the soul are thus energy, and the soul must develop its montal capacity to perceive external forms, before it can digest, circulate and embody the interior strength to husk corn, crack nuts, and cat meat.

which scene to have been to cruch the quarts and free the gold.

The Morale dispensation was, and is, the basic expression of spirit-life. The tomple, furniture, and sarvice, express more than its votatios could comprehend ; they built wiser than they know. Its material form has passed away, its coremonies and ludes a larger scope; it reaches out and embraces all that is resurrected itself, and stands forth in the individual Jesus-a willowables, it opens wast realms of unexplored thought, un- freeb unfolding of the word, or spirit, that has been and is iscovered truths that may be perceived through spirit per- domanding, and will continue to domand, a perfect individu-

Jeaus and Judas are oblidiren of the common Parent, begetman soul as the garden of the Lord, God its gardener; to ton by the same Divine Father, each the best response, or conception, the spirit could beget under the circumstances, They were, or will be, perfected through suffering, and through successive alternations of conception, travell, and birth, unfold and embody the interior substance, or divine providential rod with which he smites the rock of truth, and spark, that begat and projected their consolous beings, into oxistence.

The perfected soul, or pure in heart, sees God, or divine use, in the most external and bitter leaf that grows, as well as in the most interior bud that blossoms and embedies the.

The choicest plant, the most consitive soul, the most divine image that ever lived, was this side of the Infinite, the Infalible, the Absolute, and paused in the contemplation of pain, before drinking the oup, that crushed the quartz and freed the gold.

God is love, and will prevail; all hell cannot prevent love's penceful conquests ; but hell, under God, must, through law, on instrumental in the resurrection of conscious souls into higher conditions of boing, and thus become divinely useful. Offences must needs come, and wee to these through whom they come; for the interior power that conceived the condition of love, that could pormit the crime, has within it an innate and divine low, mbodied wernes of its own life, an innate and divine low, which, asserting itself, will recoil and sting the guilty soul until it is enabled to beget a more. interior conception of goods and uses, that shall develop, brough travail, pain and birth, that porfoct love that blends bellef, faith, hope, morey, and truth, into absolute justicethus exhibiting the eternal principle, or interior substance of life, as it exists in the Divine Father, was begetten in the Son, and is embodied in the Holy Ghost.

The grown soul, the perfected spirit, or Holy Ghost, is the unfolded, conscious outity, atoned by, and attuned to the law life. By culture we may improve the fruit or the combedging of life, into that componsating at-enemont that is in perfect harmony with its interior self, the sternal principle of life. Spirit, the manifestation of which we have called life, is perfect in every conceivable attribute, is employed and omaipresent; it has neither contre nor circumference: there is ceived by the soul or growing plant, being governed by the no vacuum that it does not fill with law; there cannot be a law of domand and supply, does not furnish life to the seni or domand or need that it, through law, will not responsively rowing plant; it supplies the means of manifestation, and supply. God, the Divine Father, is spirit, and exists in individual, spiritual entities, in spirit and in truth. Though his absolute presence consists in quality and essence, it finds an expression in time and space, permeating all substances ; so that there is no condition that does not exhibit his power, and reflect his will. Moving in nature, he governs matter through naturo's laws; living in spirit, he controls minds by motives, and begets individual capacities to think, to will, and to work, to concolve ways and means, goods and uses, and thus causatively projects receptive instrumentalities, on this as well as on the other side of the change called death, Each instrumentality is a means, or agency, through which hethe Principle, or Father-acts. The soul that is the most truly bound to principlo, is the most free to act; but the soul that is not so truly bound to principle is as essential as the othor; all souls are ministering servants, acting in their difsolf hood or conscious entity, but constitutes a condition of ferent planes of thought, or spheres of love. All are heirs of solvation, and come into the possession of their inheritance in proportion as they unfold the spirit, or devolop the Bonship, which is the individual recontivity that constitutes the soul's capacity to honor, draughts drawn in the well of life; to make aspirational demands on the bank of Truth the fountain, or source of life. The Divine Fathor, or principle of the bank, furnishes the growing coul, through the Son, or Perfecting Spirit, the interior substance of life within, thus exhibiting the philosophy of soul-growth.

Dr. Oarth.-What is the cause and effect of the progress of the human soul? No human tongue can answer this question, for the answer would cover the limitices area of infinity. There is no beginning, there is no ond, to the philosophy of the soul's growth; no man knows the port from whence it started, nor the haven to which it is destined.

The soul has had its creation in unconsciousness : it wakes up in its progress; it but dimly discorns the fact of its existence at first; the shadows of matter and the clouds of earth protect for awhile its young and tender perception from the dazzling realities of its unmensured glories. Time strengthens its vision; clouds and shadows disappear as it strengthens; and a conscious perception of its own immortallty opens to its deep and ardout longings in the light of spiritual realities. It is early in the dawning day of spirit-Nohi when angels tune their harps to melody, and the coul

of man joins in to sing the strain-"There surely is some Guiding Power That rightly suffers wrong ; Gives vice to bloom its little hour, But virtue, late and long."

QUESTION-What is the Philosophy of the Sculls Growth Ma. Epson .- The sphere of absolute knowledge, of exact brute animal sacrifices are discarded as superficial and useor scientific truth, is exceedingly limited. Philosophy in- loss; but the spirit that animated that external form has

beroism. The same paper adds, in illustration of this very hought which we have already developed-namely, that it is the energy and free spirit of a people that secures to it all its greatness and glory-...What would

be the effect were B certain decided number of our most enorgetic and capable business men annually emoved from us, sent away, taken from our common country? What was the effect upon France under the religious persecution of Louis XIV., when thousands of her most ingenious and useful citizens left their country and sought the protection of other governmenta? Most sensibly and seriously were the effects felt in that country, and most vividly have the baleful results been described by her historians. Our own country to-day is reaping important results from that expatriation, and some of England's most populous towns and most thriving productions are owing to the same. Conservative, extra prudent and cautious men orn friends. Write early, and state plainly your wants. are necessary to a nation, but it will not do to have all of this class. The unsuccessful, as all know, are generally the energetic, the daring, the innovating class; upon these does a nation depend for its progress, for its success, for its power. To cite an examde that ought not to be beedlessly forgotten, and which will pass into history as a philosophic fact, after the general bankrupt act of 1841, our whole coun-

try at once sprung into new life; trade, commerce manufactures, seemed to be almost magically renowed; those who had been hampered, weakened, oppressed at once became men; they re-engaged in business, they brought their energies, their power. their experience in to play, and most successfully demonstrated the necessi. ty of a law that should give the pronerty of a debtor to his creditors, and his life and exertions to himself, and his family, and his country."

It is well put. Wo need say no more. We have already expressed our belief that such liberal laws as tended to build up a sense of honor in the debtor, would be far more to the final advantage of the creditor himself than those that are now suffered to exist. But if this view is not enough, then, certainly, when we come to add to it the other two-first, that no pation can afford to trills with and wasto its own energies; second, that man is of much more consequence in the scale of national strength than mere property, because property is divested of all power without the aid and direction of an Intelligent and free possessor-we think the argument is fully stated. But more than this, and better than all, the philanthropist cannot overlook the bruised and bleeding hearts, uncounted in the census or the collection of debts. Here is an open field in space might be judiciously filled. which a wise reform, reflecting in some proper degree the advanced sentiments and ideas of the time, may be advocated with aloguence and power. Suppose we all turn the aubject over together.

The Melodcon Meetings.

Services will be held at the Melodeon next Sunday at the usual time. The desk will be occupied either by Miss DoForce, or Leo Miller. Notice will be given in the Saturday papers.

ng= See notice of Vermont Convention elsewhere.

Friends in the West,

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

New and old subscribers for the BARNER can have the advantage of my agency wherever I am; and I shall be ready to supply many of the books on our philosophy to the west-

WARREN ORASE.

Leoturers.

MRS. FANNIE BURBANE FRITON will lecture in Obiconos Masa, four Sundays, commencing March 11th; in Oambridgeport, April 6th and 15th; and in Foxboro', April 22d and 20th ddress, until April 1st, Ohlcones, Mass. MISS ROSA T. AMEDEY will locture in East Stongbion, Sun-

day, March 11th; Taunion, Bundays March 18th and 25th. CHARLES H. CROWELL, tranco speaker, will lecture in For oro' in the afternoon and evening of Sunday March 11th.

Dr. P. B. Randolph.

It will be seen by our friends that Mr. Randolph has become an attache to "The New England Realing Institute," 54 Essex street, Boston. He will therefore not be able to devote himself to the lecture field on Bundays for the present but will speak on week-day evonings within a reasonable We wish him success in all that is good and llatanco. clevating in his new sphere of usefulness,

Answers to Correspondents,

"CURIOSITY," OANTON MILLS, IS informed that circum stances have transpired which give full right to the change of name complained of. Pity that Bpiritualists cannot look for good instead of prying into what may teem ovil. Let the ast bury its dead, brother, and try you to aid all-who scom to have been crushed by circumstances.

R. A., NORTHFIELD, VT.-Yes.

G. W. S., OSXALOOSA, JOWA .- Walt, brother, for the "good time coming," when the DANNER is made largo onough for the good words of all our friends.

Mns. H. N. B., An rioct, O.-Your postry is inadmissable we know it is a blessing to you to be in communion with the dear one; but to the general reader what she sends to you eturns, that have been made such by the present laws from the higher sphere would not be appreciated, while the

> A Bataso .- "Ireco" is, we presume, a spirit who commones with a person in Deston. We judge so from previou mmnfeations.

W. II., MADENGO, OHIO .--- The BANNER and PARMER are \$2.25 per year. You may remit 75 cents for the FARMER one year from Jan. 1860 to Jan. 1861.

Meeting for the Indians.

A meeting has been called, by the dorgymon of Boston, at Faucuil Hall, Monday evening, March 5th, to staint Mr. Booson in his philapihropic endeavors.

Some of our city editors are like fleas-they are never satisded unless they are biting somebody.

From this natural, selfish, or animal condition, the so rises to that spiritual perception of goods and usos that dolights in unselfishness or universal love, that feels for others roos, that sorves itself in serving others, that will not fight or the right, nor resist evil, but forgives as it knows it is forgiven ; this is a transition that supposes a progressed condilon of the soul, that transcends the laws of natural growth it is a resurrected birth to a more interior sphere of existence The soul may have been benefitted by an external bellef in the physical blood of Jesus. It is now blessed by the Christ ciple, it having been formed within,

It is supernatual, or spiritual-the former was the natural condition. It was the first Adam that was made the living soul; the latior, the second man, the Lord from heaven, that is made the quickened spirit. It is the Christ principle that bisined in the individual Jeaus.

We say supernatural or epiritual, not that there are no laws each sphere or shade of conditional being, but rather that, in our isfanille condition, it seems miraculous because we do not know the laws. We know that no man can lift himself believe that each may aid the other to the end that the open cial off.

The belief and practices that once constituted the chief and beautiful in the material world, loves earth the most. means of spiritual, or soul growth, are now superficial. The The man who is most broken and deformed in the material Mosaic dispensation of force and fear, with its dictatorial commands, and brute animal escribece to appeare the wrath and growth of the soul within has burst the covering of his and propitiate the favor of its vindictive flod, was such. This carthly love; this man, we say, is religiously and morally was the best conception the spirit could begot in that bratish bad; is on a very low plane; while, in the former, the genue

Our perceptions of the reality of the soul, and its eternal relations are exceedingly limited, because our vision is yes unopened; we are as yet almost shrouded in the darkness of matter, with its changing, portshing philosophics. Gleams of spirit-light, soul-light, now and then in penell rays shine in us. We comprehend but faintly the glorious reality. As we pass from fooble spirit infancy, to stronger spirit childhood, and then to stronger spirit manhood, we grow to bear the increasing beauty and effurgence of spiritual light. Some time, we shall intuitively know a new philosophy, that, on the wings of desire, shall leap to catch and hold forever the truths of God. This shall be the abilesonby of the soul.

I have a powerful and abiding conviction that our wildest and most extravagant conceptions of the yet unspoken beauties of the human soul are infinitely small when compared with the magnitude of its reality. And to philosophize upon that which we know but little of which we have not seen, and which our conceptions have even falled to reach, is impossible to do with any degree of perfectness. But with what little light of immertality our souls, by natural growth,

have caught, we have a right in the baby house of our spiritunl existence to philosophize as babies do, with a baby-house philosophy. There surely is some newer that has ereated the soul; and

as surely there must be some nower that guides the soul. This ower is before and above the soul's volition, beyond the soul's control.

The progress of the soul is, to sensuous eves, unseen ; and the power that makes this progress is unseen, and lies beyond the reach of human will. We did not command the creation of our souls, nor do we control the power that created them : and no more can we command or control the, same power, the power which makes them, grow. The soul and all its forces are beyond and above all the influences of time and the powers of the material world.

We have confidence that in the ordering of Infinite Wisdom, the soul is no cossarily planted in matter to begin its growth in darkness and in conflict-there to grow, and to hud, and then to blossom in the sunshine of heaven. How this is, the whys and the wherefores, the cause and the effect,

lies far beyond the limits of our sousce yet. Our thoughts run out on spirit-life as gleams of spirittruth shino in ; and gleams of spirit-truth abino in our souls, (or out) as the soul, by its natural growth, breaks the earthly

evering in which it gorminates. The beauty of the minterial world is one beauty ; the beauly of the spiritual world is another beauty. The growth of the spirit broaks the beauty of the material. The nut-shell is beautiful, but it holds a germ of life within that is more beautiful. Hidden forces make that germ expand; this er-

nansion breaks the shell and spoils it; and from this germ new life springs forth ; the germ grows to bads and flowers, and their emanations of fragrance and beauty go up to live forever. In this process is struggle, antagonism, opposition and conflict in darkness; all this is done by a power that is a

miracle to humanity; we know nothing of the first cause and of the flaal effect. By the same unseen power and wisthat fix and determine ways and means of soul growth in dom the soul is produced and covered in the material shell of earthly love to protect the germ for a time. But when it grows it breaks the shell of material love; makes it look ad; spolls it. Human actions that we call wrong, cuil, up, except he take hold of something besides himself. We devilish, are only the cracks and breaks of this shell. The soul that germinates earliest and with the greatest vigor. Is ing interior may expand the outer, and throws the superfi- in the man who looks the worst, and acts the worst, to the eres of the material world. The man who is most perfect

world, loves earth the least. In the latter the germination condition. It was a means of salvation; it did its work, instion and growth of the soul within is a little lator, and has

BANNER OF LIGHT.

any possible way, effect the growth of the soul.

lies behind the curtain of our vision, over which our will ture of the case, must be devoid of all and everything that is and our hands can have no influence.

darkness will rice, and we shall see all things in intuitive from the title of the book under review, that the author is a view the past and see that

"All naturo flows in rapiurous lay, Life beams in one eternal ray,"

taan T DR. CHILD -I mean by the soul of man, all there is of a

man that is worth anything-that which lives forever. Ma. ELWER throught that what had been said about the time-was never a pilgrim to the ancient shrines, nor a priest soul this evening had been sheer assumption; that the sub- in the modern temples of Polytheism-has not received the ject had been treated after the slyle of pulpit elequence.

soul? The next-if there is, does that soul grow? And the take to initiate the reader into all the secrets of the unclent next question is-if the soul grows, what does it feed upon ? I Cabiri. On the contrary, Mr. Elewart is an unassuming, do not believe that the sout has yet grown to have to a well natural man; with strong mental perceptions, and a large defined recognition of these things.

spirit, or whatever it is that thinks and feels. By growth is clear almosphere, or Brench plate, and the under a balle usually meani increase in size. A man's mind exhibits more to tell, exactly, how many media were employed, from first to power than that of a child; hence we here that it has increas-ed in size, or quantity, from what it was when he was a child. Hyzed the gas that issued from the fissure in the rock beneath What is the philosophy of this increase ?

senses, and the direct inference from effect to cause, we have with unerring certainty how many people believed in the re digesting it, assimilating it by chemical processes, and incorporating it into, and thus making it a part of, the individual body. Is it so with the soul? Is there a world of soul around be the truth, does the soul die at the same time with the and natural confidence that are not always so well combined. body? And do its elements, like those of the body, return to, continue to grow, after the death of the body? If it does, what evidence have we of these facts ?

So far as our experience or observation gives us any information about the mode of the soul's growth, it indicates that the cool foods simply upon knowledge. Knowledge appears to increase the power of the soul, as material food increases the power of the body. But can we infer, therefore, that knowledge becomes a part of the soul, instead of being simply a treasure possessed by the soul? If knowledge be no part of the soul itself, but only a possession of the soul, what other food, sustemance, or means of growth, has the soul?

These ideas are offered by way of suggestion and inquiry 'only, and not with a view to maintain any particular theory. For myself, I am inclined to the coluton that the soul retains Its individuality, and continues its growth, after the death of the body.

MISS DaFonce.-We look upon the soul of a man as being a minuture universe ; holding within liself the germs of infinite knowledge. So the actual growth of soul is only the "unfoldment of the soul; the development of the latent truth from the soul's interior. In the orternal world exist influences that draw out the tangible development of these truths . We may compare the soul to a planet whose progressive developments come out of itself: the planet grows in refine ment and in beauty. The soul grows the same, and evolves ideas out of itself. This development is to be illimitable.

"BRY. MR. TRAYER.-I feel as if this question was loading us into water beyond our depth; but the consideration of it is of great interest and moment to us all. Brother Elmer thinks it is difficult to demonstrate the immeriality of the soul. It is as difficult for me to see how the soul exists in the body, as it is to know how it exists out of it. We cannot "comprehend the mysterious workings of nature-we know not even the working of unscen laws that produce a spire of grass,

19

- I assume that man has a soul, but the souls of some men are very small-yes, smaller than the head of a brass pin. In what does the soul consist? And how can it be made to grow 7 . The consideration of these two questions are important to us all. It seems to me that if I have a clearer con contion of God and of my relations to those around me, and indresse in this conception, then my soul grows. I think that, as far as possible, we should take our thoughts from this world, and listen to the silent voice of God in nature.

The more we do this, the more our fouls will grow. Ma. ELMER .-- I do not doubt immortality-I believe that the soul lives after doath, as an entity; a real substance, real in the granite rock, and is as palpable to the spirit senses as Witchoraft." the rock is to our material senses. This I know; for in the year 1851, I saw, touched, felt and handled the spirit-hand of ness to the truth of this statement.

Dr. GARDNER -- I can bear wilness to the truth of Mr. El

Bot yet broken a fibro of the coverings of material heating Inevitable condemnation and evoluting destruction. The this man, we say, is religiously and morally good; his soul is main who ventures to reason for himself-unless his reason programed up very high. The granth of the tous afforts the loads him is the beaten track-is viewed as an allon from things of this world ; but the things of this world cannol, is Godt he is advised to put his carnal reason in a theological any possible way, affect the growth of the sout. All that makes the sout grow is an unscen power that rat salvation of his felatty deprated nature, which, from the na-

the our Adrids can have no influence. We wait for that day to dawn upon us when the cortain of The reader would make a great mistake should be infor.

soul-light, existing in truth and beauty. Then we shall fe-siw the nest and see that

der, to fan the fires of tophet, or to put the genuine exterminator on sinners. He does not claim and will not accept any Da. GABDNER .-- What does Dr. Child mean by the sout of such commission ; nor does he profess to understand and explain all things in heaven as well as on earth. He does not pretond to know more of the oracles of Egypt, Phunicia and Greece, than the people of those countries did in their own

Sibylline Books from the ghost of the old woman who burned

The first question that arises in my mind is-is there any them in the reign of Torquin the Proud; nor does he undershare of common sonse. He does not pretend to soo as clear-Ma. Broonzz .- By the term soul, I understand the mind, by through a dense fog or a solid mill-sione, as through a

the sacred triped at Delphi-has not ascertained its constitu-In studying nature, if we go beyond the evidence of our ents, or where it came from ; nor does he profess to determine only analogy to guide us. The material body increases its sponses from the hollow trees of Dedona. His native modsize by taking up matter from the world of matter around it, esty, not less than the lack of precise information, prompts him to be more general in his ordinary treatment and final

disposition of doubtful questions. But Mr. Stewart believes he has discovered the key that ns, from which we take up, absorb, and incorporate portions, opens the temple of mystery to its inner courts. Without as the body takes up, absorbs, and incorporates portions stopping to uncover his head or to put off his sandals, he of matter? Analogy seems to teach this idea. But if such walks in among the old shrines with an air of modest civility If he handles the ancient myths and legends, the sacred and mix again with the original mass, from which they were images, plous frauds, and household gods of many peoples, taken ? Or does the soul live, retain its individuality, and with no appearance of false delicacy or superstitious reservation, he containly does his work in a quiet, rational way and in a commendable spirit. He is not reckless in his freedom from arbitrary restraints, and never acrimonious in his oppo-

eition to popular errors. Ho does not belong to the fancy-dress party in literature-has not learned to use language as a gonteel disguiso-but writes plainly to be understood, with no pretensions to superior literary taste or artistic skill in the handling of his subject. There is one feature of the book that reminds us of the

time and labor-saving suggestion of Franklin, as embraced in his proposal to invoke a blessing on the online contents of pork-barrel at onco. Our author practices a similar species of economy in referring to his authorities, which, with occasional exceptions, are only named in his preface Many readers will doubtices regret that he has not been more specific in referring to the historical sources of his information. If we were looking for defects we might find others in the method. Moreover, the critical reader may notice several imperfections in the style; but if he is not

more fastidious than sensible, he will likewise discover substantial merils in the book, which is both interesting and instructivo. It contains much curious information, illustrative of the relations of religious ideas, theological systems, and forms of worship, to a common source and an astronomical origin. If Mr. Biewart's mode of interpretation, as ap-

plied to the Bible and other ancient scriptures, be the true one, fand the fact that he makes out a plausible case is not to be disguised) the religion of the Egyptians-five thousand years ago-was far more closely allied to science than the resent religion of Protestant Europe and America.

To those who cannot reach the original sources of historical knowledge on this subject, as well as to all who are wanting, either the time or the disposition to peruse the rare and somewhat voluminous works that, in one way or another, favor the author's theory, the HIBBOPRANT will prove to be an acceptable and valuable book, the peculiar claims of

which they can scarcely afford to overlook.

ALL SORTS OF PARAGRAPHS.

20 Our London correspondent's letter on the second page touches upon the Rev. T. L. Harris's course in that city. Also a communication from Judge Edmonds, upon the same subleot.

23 There are two messages on our sixth page to which we would call partioular attention, vir., "Modern Spiritualism," or the Religion of Spiritualism-and "Spiritualism and

A detailed notice of Dr. Colton's fine Chrome-Lithea decessed friend. Sovenicen other persons can bear with graphic Picture-"The Court of Death "-is in type, and will NATURE .--- A taste for rural scenes seems born with us;

VERMONT QUARTERLY CONVENTION.

VERMONT OUARTEDILY CONVENTION. The next quarterly Contention of Vermant Episiualisis will be held in Rustand, on Raturday and Rouday, March 17th and 18th, 1860. A cordial invitation is retunded to the frienda-of fluman Progress, in and out of our State, to meet with us, not to braw fine disinctions as to the best way to advance libers is continuents in our Green Stantation in this free-interchange of Hought and freeling, do good and get good. Able speakers will be present, and in the unit of the da-bave been made with the finitant and Burlington, Troy and Boston, and Butland and Washington Heilfreed in Scoretary of the Convention. NewMax Wasks, B. B. Nucues, A. E. SINHOMS, Diractes Watter, D. P. Wilden, Cuantes G. TOWNERD, Cuantes G. TOWNERD,

Back Numbers of the Banner of Light,

Containing HENSY WAND BEFOILER'S and EDWIN H. CHAern's Seauons, may be procured at this effice. Mail orders promptly allended to.

BANNER OF LIGHT CIRCLES FOR SPIRIT MANIFESTATIONS.

We shall resume our daily scances in the new Rooms pro pared for this purpose, on

Tuesday Afternoon, March 13th, at 2 1-2 P. M. It is our intention at present to give evening circles on IONDAY and THURSDAY evenings, on the afternoons of which ays no sessions will be held.

ADA L. Horr will also occupy the rooms two evenings each wook for public circles-probably on Tuesday and Friday wonings. Admission to evening circles will be 25 cents. A full announcement will appear in our next week's issue

ADA L. HOYT.

Bapping and Writing Test Medium, HAB; removed to a room on the same floor as the BABSE

or Lieur Office, in building No. 31-2 Brattle street,

which she will occupy until the capacious suit of rooms on the first floor in the same building are prepared for the reception of visitors. Feb, 25, tſ

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P. M. Pailants visited at their residences, when required. After 5 o'clock, p. M., Mr. O. may be found at No. 3 Pembroka street. He will also answer calls to lecture. 21 Dec. 81.

ENLARGEMENT OF THE BANNER! ROOM FOR ALL!

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

ENLARGE OUR PAPER

by Two Columns on each page | We shall add one column to its width, and lengthen the whole page three inches, thus giving

TWO NEW COLUMNS TO EACH PAGE, or, in all

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will be

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Great Discussion of Modern Spiritualism. DE. H. F. GARDNER,

having publicly challenged

in the

Prof. J. STANLEY GRIMES to meet him, or some person whom he may substitute, and the challenge being accepted, the discussion will commence

THE ONLY PREPARATION Markug proofs so strong and direct us to EXPEL THE DOUBTS OF ALL.

s perfect tost :-

Berger Constructions in the second During the year 1854, I was so unfortunate as to be thrown

Yours, very respectfully, M. J. WRIGHT, M. D. Office of the Jeffersonian, Philippi, Va., Dec. 12th, 1838. Dear sir-I feel is my duty as well as my pleasure, to state to you the following circumstance, which you can use as you think proper. A gentleman of this place (a lawyer,) has been hald ever since his early youth; so much so, that he was compelled to wear a wilg. He was induced to use a bot-tie of your "Hair Restorative," which be liked very much; and after using some two or throo buttles his hair grow out quite luxuriaully, and he new has a bandsome head of hair. The gentleman's name is Bradford, and, as he is very well known in our adjoining counties, many persons can testify to of Mr. Bradford, You can soil a great deal of your Hair Restorative in this and the adjoining counties if you have the proper agents. Yours, de., THOMFSON BURGINOR, Da. Woon: Bear sir-Permit me to express the obligations

THOMPSON BORGEROUS Da. Woon: Dear sir-Fermit mate express the obligations I am under for the entire restoration of my hair to its original color; about the time of my arrival in the United Biates it was rapidly becoming gray, but upon the application of your "Hair Restorative" it scon recovered its original hue. I consider your Restorative as a very wonderful inven-tion, quite efficacious as well as agreeable. S. THALDERG. 8. THALBERG.

The Restorative is put up in bottles of three sizes, viz. large, medium and small; the small holds hait a pint, and tetalis for one dollar per bottle; the medium holds at least twonty per cont. more in proportion than the small, retails for twe dollars per bottle; the large holds a quark, forty per cont. more in proportion, and retails for three dollars per bottle. O. J. WOOD & CO., Propriotors, 444 Broadway, New York, and 114 Market street, 54 Louis, Mo. And sold by all good Druggists and Sanoy Goods Dealers. March 10, cowdan

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N. B .- All Chrunio or Nerrous Diseases treated by Blao tricity in some form, Electro-Ohemical Sulphur Vapor, and Medicated Vapor Baths. 8m March 8.

DE. I. G. ATWOOD, MENTAL AND MAGNETIC PHYSICIAN, WILL receive or visit patients, as formerly, after the first of March next. Besidence 106 East 14th street, New St March S. 55 \$40 BOABD and FOUTHER IN TERDI OPENS April 13, BOABD and FOUTHER INSTUCTOR, Ladies de-TUITION 14 weeks, at stirting to Teach furthehed pluces, HUDSON RIVER INST. Ulavarack Col Co. N.

NOW 16 THE TIME TO BUBBBBBB TO THE

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For three new subscribers, one EXTRA COPY, or one back volume. This will insure a premium to each subscriber who may exert bimself to extend our circulation. Those obtaining subscribers will please forward their names as soon as received, and their final list should be re-ceived at the New York Olice before the first of April. Every NEW SUBSCRIDER may receive four of first or small papers of seed, (raised by J. J. Mapsen) kinds to be named by himself1 provided be encloses an euvelon, properly directed and stamped, with the necessary amount of postage stamps to pay the postage on the each set be returned, him by mail. When peas, beaus, or other heavy seeds sets ordered, double the number of postage stamps will be required. The back volumes, bound in paper, from Vol. 2 to Vol. 12, will be furnished at OSZ DOLLAR AND TWENTY-IVE CENTS each, including postage. ONE DOLLAR and TWENTY-IVE CENTS each, including postage. ONE DOLLAR and TWENTY-IVE CENTS exceeding Ton Dollars should be in the form a completo work on the progress of Agriculture since the year 1847. All subscriptions must be paid in advance. Remittances current in any Stato will be recived at Lar Yanue. Address the Publisher, ONARELES V. MEANERS, 120 and 128 Nassou and 11 Bookman streets, mow KORSING FARMER and DANNER OF LIGHT will both be furnished to now subscribers for \$2.55 per annum. Jan. 21. (f

MRS. M. S. KENNASTON. MRS. M. S. KENNABIUM, TRANCE, TEST AND CLAIRVOYANT MEDIUM, No. 10 Lyndborough street, Charlestown. Examinations and prescriptions for discases. Hours from 6 to 12 L M.; from 2 to 5 o'clock, P. M., (Mondays and flaturdays excepted). Im^o Marth 8.

HEAR BOTH SIDES!

BEV. DR. LOTHROP'S LECTURE

PAINE, THE DEIST.

WITH & REPLY:

WITH A REPLY: The Comprising Letters addressed to that distinguished writer and philanthropist by Washington, Monnon and Jan-renson, with other valuable testimony to his worth. An in-teresting reminiscence, For said, wholesale and Retail, by REDDING & CO., 6 State street; BELA MARSH, 14 Bromfield street. Price, 8 conts single; 33 per hundred. P. S.—Any person can receive it by mail, by forwarding two 3 cont stamps. 2w March 3.

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE. D. ALFRED G. HALL, M. D., PROFESSOR OF PRINCIPLE. Nutritive Principle, may be consulted on the treatment of overy form of humor, weakness and disease, in person or by letter, from any part of the country. It is restorative in its effects, reliable in the most prostrate cases, and justly worthy of the confidence of the afflicted. All the Medicibles need are parely vegetable. No. 18 Traple Piace, Boston, Mass. Oct. 1.

Oct. I. Isly WHEELER AND WILSON'S SEWING MACHINES. THE GREAT ECONOMIZER OF TIME, AND PRESERVER OF HEALTH. HAVE WON THE HIGHEST FREMIUMS UNITED STATES AGRICULTURAL SOCIETY. AT THE FAIR OF THE UNITED STATES AGRICULTURAL SOCIETY. AT THE STATE FAIRS OF Maine, Vermont, Connecticut, New York, Now Jorsey, Penn-sylvania, Virgiula, Mississippi, Missouri, Obio, Iodiana, III-noia, Kentucky, Michigan, Wisconsin, California, AND AT THE FAIRS OF THE American Instituto, New York; Mcchanics' Association, Bea-ton; Franklin Instituto, Philadelphia; Mechanics' Institute, Baltimore; Metropolitan Mechanics' Institute, Washington; Mechanics' Association, Clincinnal; Kontucky Institute, Institute, San Francisco; Institute, Computer Stating

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE.

mer's statement, for I was present on the occasion to which be has referred.

Dr. Gardner took the ground that the soul grow and on folded by an innate power of its own. That, like a seed, it was sown in darkness, passing through all the slages of growth, and by its own inpate nature produced. finally, flowers of beauty peculiar to its own nature, perfected, in the light of heaven

Rebiewer's Department.

In the light of modern discoveries, Egypt is now very genorally believed to have been the Mother of the Aris and Sciences and the first proud seal of learning. The monumental history of ancient Egypt carries us back not loss than fifty centuries, and hence far beyond the last obscure traces of other primative nationalities. The great Pyramid on the West elde of the Nile, opposite Cairo, is as truly a monument

of science as of industry. It is a silent but elequent witness, standing erect above the grave of a great Empire, and bearing an Impressive testimony to all ages and nations, that even at the early period when that giganile superstructure was reared, Egypt had been employed for ages in careful observation of the movements of the heavenly bodies, and in perfecting her system of astronomical science. The zodiac, with its signs and constellations, is believed to have been invented by the Egyptians, at a vory early period in their history, and that special reference was had, not only to the seasons, but booksellers. likewise to the agricultural products of that country. It is certain that representations of the zodine are found in the A Noble Purpose, AND THE GLORIOUS, SUBJECT. There are a smanny-which indicates the precise position of the SHI busi-tes on the seventh day of October, 3559 years ago! Thoastro-nomical system of the Egyptians mut have required each tes on the seventh day of October, 3559 years ago! Thoastro-nomical system of the Egyptians mut have required each tes on the seventh day of October, 3559 years ago! Thoastro-nomical system of the Egyptians mut have required each tes of is dovelopment, and their noblest conquests were doubliese made bofter the centuries began to look down from the pyramids. Thus, from the awful silence of her stately manuscleums, and through the mystle hieroglyphs on her obt-lisks, sho speaks, impressively, of her national greatness-which the Jows and other nuclean nations have derived their the piral religions of the world. Those who have perused the ordinary commentaries and the principal religions of the sacred books and spartizan expositions of the sacred books and spartizan expositions of the sacred books and symbols of the primitive nations, have found themeolyces wandering through a barren wilderness, that has seldern boen enlivered boys abored the summit the ordinary commentaries the first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded her held has been first to examine a new Exceeds. I helded, the dold has been first to examine a new Exceeds. I helded is a horder by the other temples and tombs of Egypt, and illustrations of this fact may now be found much nearer home. In the British Muse-

implied, with a strong feeling of impatiance or disgust, in spired by the unchristian intelerance and the unreasoning dogmatism of the professed teachers of morality and religion

and, after seeking in vain for pleasure smong the works of art, we are forced to come back, and find that the bighest onjoyment is placed in the lovely simplicity of Nature."

A correspondent suggests Washington City as a good place for medlums.

"THE SPIRIT LAND."-This is the tills of a new paper just started in New Orleans, devoted to the development of the spiritual phonomena. It is a handsome sheet, filled with int eresting matter, devoted to a puble cause. Each issue has eight pages, about two of which is printed in the French

anguage, the other six in English. Angels guard it. "MAN AND HIS RELATIONS"-A Sories of papers by Profes-

or B. D. Brittan, published, under the above title, in the THE HISDOFILART: OF Gloanings from the Past. Being an Exposition of Diblical Astronomy, and the Symbolian and Mysteries on which wore founded all Ancient Belgious and Baserot Societies. Also an Explanation of the Dark Sayings and Allegories which abound in the Pagan, Jewish and Obristian Bibles; together with the Real Sense of the Deer innes and Observances of the Modern Christian Charches; by G. O. Stewart Newark, N. J." For sale by S. T. Mun-son, New York. Price soventy-five conts.

scientifio facts and suggestions, in which all have an interest. The author claims no acquainiance with the inhabitants of the spirit-world-makes no effort to describe their "manners and customs;" but confines himself to man in the flesh, whom he has evidently studied much more thoroughly than many physicians and chemists of highest pretensions,-Home

The first thing a man lakes in his life is milk-the last le his bler.

"THE HAUNTED HOMESTEAD."-This new work from the pen of Mrs. Emma D. E. N. Southworth, will be issued from be press of T. B. Peterson & Bros., 306 Chestnut streat, Philadelphia, March 17th. The "Haunted Homeslead " has been pronounced by these who have read the proof sheets to be ter best work. This is sufficient to commond it to perusal, and we anticipate for it a great popularity. For sale by all

A Noble Purpose,

AND THE GLOBIOUS BEBULT.

BUNDAY MEETINGS IN NEW YORK.

The multitude of Biblical expounders have been far less in-clined to farnish substantial reasons for their views than they have to assume for their individual opinions the an-they have to assume for their individual opinions the an-thority of absolute truth. They generally commence by as-serting the plenary inspiration of the entire clothing of the Word, and often conclude by threatening all who discont with strong and often conclude by threatening all who discont with the strong and often conclude by threatening all who discont with the strong and often conclude by threatening all who discont with the strong and often conclude by threatening all who discont with the strong and often conclude by threatening all who discont with the strong and sthe Arenne, every Sunday morning.

MELODEON, Washington Street, Boston, On Monday Evening, March 5, 1860.

at 7 o'clock, and continue a number of successive evenings. Dr Gardner

has invited LEO MILLER, ESQ., to open the debate in favor of Spiritualism. The following questions have been agreed upon as the basis of the discuslon:

Do Spirite of departed human beinge hold int ien on earth, as claimed by Modern Spiritualists i LEO MILLER, Ammative, J. BTANLEY GRIMES, Negative.

2. Can the various phenomena known as Spirit Mani-festations be satisfactorily and philosophically accounted for without admitting the agency of departed human beings ? J. STANLEY GHUMES. Affirmativo; LEO MILLER, ESQ. Negative. It is arranged that neither speaker shall occupy more than

wonty minutes at one time, and that the debate will coninuo about two hours each overlog. Advortisements relating to changes, if any, in the programme of the discussion, will be published in the Dally Courier and the Hernid.

Tickets of Admission, 15 Cents.

To be obtained at the ticket office in the Meledeon. March 10, lp

ABTCH 10, EMPLOYMENT FOR WOMEN. \$30 A WEEK. - FEMALE AGENTS WANTED, AT home, or to travel, on Salary or Commission, for "THE WOMAN'S FRIEND."

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entitied

DR. E. ACKER,

HEALING MEDIUM ON CONSUMPTION

Late of Poughlicepsie, N. X., HAB opened rooms at No. 157 Graud street, New York. Office hours from 8 _ y. to 04. y. March 10. 4p

March 10. 40 MATRIMONIAL.-WANTED - A companion in 11fa with dark eyes, agreeable person and disposition, Reform ideas, and under 30 years of age. Fiease address B. R. Cor-

Acas and these of the second s March 10.

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NEW BUOKE. THE THINKER. By A. J. Davis. Price \$1.00; THE AB-CARA OF NATURE. BY Hudson Tuttle. Price \$1.00; Foorrills upon runs Boundaries of Aboring World. By Robort Dals Owen. Price \$1.25. For sale by DELA MARSH 14 Bromfald street Ecsion. 6w Feb. 4.

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A. 145 FOLGA BUCC, NOW YOR. IT FED. 25. A. SPLENDID IMPERIAL PHOTOGRAPH, from DEACK-CAPT. JOHN DROWN. Pronounced by Wondell Philips, the N.Y. Tribuns, Anti-Elswery Staudard, and other loading journals, to be the best Referess yet obtained of the Hero of Kanass and Harper's Porry. Price only \$9; or, framed, st \$3 and \$4. For sale by S. T. MUNEON, General Agont. Feb. 18. tf No. 143 Fullon street, N. Y.

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DON, East Control And A NEW REFORM PAPER. THE HERALD OF PROGRESS: Edited by ANDREW: Jackson Davis. Just published, and for sale by BELA. MARSH, 14 Dromfield street, where also subscriptions will be received. Price \$2.00 per year. Gw Fob. 4.

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237 We are permitted to refer to the New York Editor of the BANNER. Sm Dec. 10.

A. B. CHILD, M. D., DENTIST, HO, 15 TREMONT STREET, BOSTON, MASE,

NEW BOOKS.

LIGHT. BANNER OF

The Messenger.

Each message in this department of the likewize we delra was spoken by the spirit whose hame it hears, through firs. J. I. BOTANT, while it a satisfication of the frames lints. They are not published on account of illerary mark, but as toris of spirit communics to these friends to whom they are su-

dressed. We hope to show that spirits entry the characteristics of Ye hope to show that spirits carry the characteristics of the second second second second second second second second sub idea that they are more than warraw beings. We be-fore the public should know of the spirit world as file-about learn that there is evilas well as goed in it, and not expect the public should show of the spirits to more als. We ask the reader to receive no decrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as its performance. Ben bergers of this own condition with truth, while he gives ophoices morely, relative to things not ex-performed.

o erí e

Answering of Leitors, -- As one medium would in no way suffice to answer the leiters we should have sent to us, did we undertake this branch of the spiritual phenomo-nn, we cannot sliempt to pay siteniton to leiters addressed to spirits. They may be sent as a means to draw the spirit to car circles, however.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. 81.8 Brattle street, Boston, every Tuesday, Wedneeday, Thursday, Friday and Baturday afterneon, commencing at mate-rase two offices, after which time there will be no admittance. They are closed usually at half-mast four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

From No. 1849 to No. 1871. Thesday, Dec. 27.--- Had Josos attained the bighest pos-solution in the state of performance of the bighest pos-solution in the state of the state of the state of the state of performance in the state of the

Olara Pereival. Wednesday, Jan. 4..... "What is Magnetism ?" Lucy Loo, Stoughton; Harriot Nichols, Taunton; Samuel Richardson,

Boston. Thursday, Jan. 5.—" How do wo know that God dwells Serrywhere?" Mag Oastle, Boston; Robert Eanderson, Phil-adolphia; Julia Brace, Cambridge. Friday, Jan. 0.—"Is God the Author of Evil?" E-----n Copple; Corelli.

Modern Spiritualism.

The Religion of Spiritualism-what is it, and who can un

Spiritualism offers to man a natural religion. It is the resuit of natural laws. It gives to all men and women a right to sack for thomselves, and to understand for themselves. seconding to that which God hath given to them as individuals. The religion of Spiritualiam bringeth to every man liberty and freedom--it bindoth none, but setteth free all. It giveth to every man and woman a God well adapted to themnetvos.

"Spiritualism repudiates the Bible "--- 50 says our ques-Moner. "It is a bubble, without morality. It is the child of the devil. It is an infinence of ovil that is moving over the mental surface of life, casting shadows here, there, and everywhere."

, This is the assortion of our questioner. He speaks thus because he dees not understand Spiritualism or its Author. He dolh not render that which is due to either. He speaketh From out donae darkness. He liveth in the past: his mod is obtained from the past. He catath not of the fruits of to-day, for lol hessith, "Goil is not here. He spake to the children of old time-he speaketh not to day—his face he both veiled from the people. He hald not the power bohad in days goue by." "Spiritualian is an evil," and yot he calls upon us to tell bim what it is. "Who can understand it?" he asks. Not shey who look upon the surface, and fall to penetrate the intarior life, which is God. The influence that moveth over humanity, telling the shild of to-day he bath nothing to do with the past-that he liveth on the food of to-day, and need not wander to the past for food.

Spiritualism toaches men and women to obey the law of God in all things. It says, "Oh, man, come op higher-drink deeper at the fountain of life; wait not until the second life to become acquainted with your God, but see him in all he hath made. Go not into temples built by man to worship God, for, perchance he may not be there; but go forth in nature see him in his creations. Worship him everywhere, See him in the little child, the old man, the svil one, the "prod.' How, oh map, to no creed.-worship no church, but go into the waysido and see thy God.

He who seeketh in humility to know the new light that is fooding your land, need not seek in vain ; but ho who passes by it, asking this or that one of it, will hardly obtain food. Go forth thyself, oh man, and ecok for thyself. Thy brother cannot seak for thee. What may be religion to him may not be so to you. Every individual is governed by a law peculiar to himself. One acceptoth God in one way, another has a different I do not want to say that the religion I died by is good for Our questioner condemns Ancient Witcheraft, saying it pothing field. I don't want to believe it to be not but, upon was a manifestation of Keils "That personal intelligence, the my soul, I foar I shall be obliged to, and I' fear some of the Davil, had so far gained power over man as to manifest himriends, will be more terribly disappointed than I was. I do soif in such way. That principle of Eril-that Forer, called the list is will be well for some of our church monubers and the David, controlled Ancient Witchersit, and the same power ministers to come out and look at this thing, for some of us is doubtiess moving in Modern Spiritualium."

to receive a welcome from our brothron. They do not dare which aurrounds our questioner, he is not allo to see the to receive us, and our ministers do not. I think every one light. He sees not Anelent, Witchcraft as the morning star, should feel it not only their right, but duty, to look into this than Madern Bylistualism as the sun of life. Ile lives upon a thing. Every spirit who comes asking to commune with his foundation dark and instoriat; desolation and decay are friends has quite enough firsts to prove himself true. I have, written upon it; and lof it crumbles beneath his feet. have not forgollen what I was, or any of my friends.

I heard something of the spiritual destrine before my lenth; but of course I paid no attention to it. I thought it shall add a counties number of goins unto this brilliant corowas a stumbling-block placed by the Devil for Christians to not which is on the brow of human life. stumble over. I don't want to come into the bollef that the religion I worshiped on earth is good for nothing; but I fear self and God ? Noy, they teach man to walk in search of Wisshall be obliged to, I was disappointed in everything. In the first place I ex-

coled to go far from earth, and not to know anything of future. earth ofterwards. I expected to be ushered into beaven, and to see God, and to have done with earth ; but it seems I am ero on earth, and not done with it at all. Disappointed! why, my dear sir, I am disappointed in

everything. All my ideas of spirit-life were so different from hose I now see, that I sometimes thick I have not passed brough all the changes of death.

I should like to talk with my minister-he who used to be. His name was Follard. It may be he can give me some light, and may be I can give him some. I will not do him any harm-as there is truth in God, I will not; but if he fears c, I advise him to sland aloof. I come here to open communion with my friends, because

believe it to be my daty. I have suffered so much that I ion't want my friends to pass over the sume read. Shall I be welcome? I doubt it; but I pray Ged I may be. live me a chance to speak face to face with my friends, and f I don't prove myself to be George Williams, they may say t is not George Williams. But, until that time, I pray to be

indly considered. Dec. 23. Daniel to John S. Collins.

Ready i 'That's a signal for me to proceed, I suppose. I that old fellow was in a pock of trouble about his religion. fow, you see, I did n't have any; I did u't have any idea as o what I was coming to, and I was n't disappointed any when got here. I didn't know, when I went to sleep, whether I

hould wake up or not, and did n't care much. I'vo got a brother in New Orleans, a half-brother in New to holl-nay, not one; it seekath the aid of higher intelli-York city, and a brother in Bacramento, California-that gences than are found on earth; it marketh a way to heaven s, they were in those pinces when I last knew of tham. I by tolling you to do to those around you as you expect others ras n't the worst follow that over lived. I died alther hesuze they did n't give me enough rum, or too much-one or he other, cortain. Rum had something to do with it. I o tell.

My brother John was with me; he's a different turn from ne; he leves money preity well-I didn't pare much about L I wanted enough to get along with, and have a good imo; but he liked a little, and a little too much so he thought he'd appropriate what little I left to himself. Now ok here! I want my whe to have it; so I want him to fork over. I do not come back for revenge, but to let blm ut he must be careful not to tread on my tees, dead or alive Yes, I can injure him. Suppose I had one of Coli's rerolvers? Could I not handle it and injure you? I may get machine like this sometime, and I may get a chance to andle his own. These spiritual bodies have the advantage f material ones, and we can trip you up sometimes, when you think you stand on firm ground. I find I can use my aculties as well as I over could-on material things, too. Yes. I mean it. If spirits have a will strong enough to injure'any one on carth, they can do it. Now I was deternined to let my brother know I could know what was going on on earth, and take the kinks out of him, and I found this place, and made pretty sure that he would get my communiation, and be pretty sure to fork over in time.

Ans .--- Spirits do take the appetite for intextcaling drinks with them. I would not object to a whiskey punch now ; but would n't go across the room for it. Yes, I could enjoy trinking just as well, if I could get control of a body, as I ever could. I do not see, if epirits carry this morbid passion rith them, as they do, why they cannot anjoy these passions know it is so with me--experience has given me know) dge. If you had a strong love of the beautiful or was fond f music, do n't you suppose you would still retain that love? It is so with the base passions.

Ans .-- Some spirits are more clairvoyant than others; some optend that they can see a great way into the future, and hey can, because they prophecy; and everything comes ac ording to it.

Bix weeks ago I wanted her, [the medium,] bodily, as you term it; I saw this place and these persons-all seemed to pass before me like a picture; it was as clear to me as it is to-day; I saw myself controlling as clear as I now do.

who were so strongly weilded to the church, find it very hard By reason of the Intense bigotry and religious darkness

Yos, in principle the two are one. But again we say, one is the child-the other the full-prown many and yet Wisdom Do the teachings of Buiritualism fead man to sin against

dom, Purity and Truth. It is a light by which all may read themselves-their past, their present, and a picture of their

Notwithstanding it comes in beggars' garments, and to some is presented in a dark garb, it is of God, and many force may run upon the walls, and they shall not be overthrown.

It may be compared to a stream of water rouning through a desert; and [a] fife from the various departments of humanity is drawing to it, and being nourished thereby. Modern Spiritualism is a fountain springing up in the self-rightcous community, whose waters yield health. Whoseever drinketh of these waters, shall thirst no more. It shall be a draught of Knowledge and Wiedom, speaking of God, the Great Originator, the Designer and Ultimator of all things,

Aucleut Witcheraft offered to the inhabitants of earth many glorious lessons. It taught man he was walking in a wrong path, perverting his nature, an alien from his God. creating tomples that would doeny, falling down in worship to graven images. Yes, it taught man that, for surely it was but the result of a perverted invates and natural law. Had mon and women of ancient times lived in accordance with Nature's law, Ancient Witchcraft would have been what Modern Spiritualism now is ; and to the dwellers in time to come, this Modern Spiritualism shall be as a morning star, for

God has another sun-He is over calling his sons to come un higher. It shall be cast aside as a toy, for something newer and more gioricus shall be given. Yet it shall be a guide for should like it a little botter if you'd give us allthe sea room. the children of to-day, and he or she who walks in its pure That old fellow was in a pock of trouble about his religion. light need not stumble in the way; for lot the light shall guide them through the dark places of morial life, and teach thom how to onjoy the high places. Modern Spiritualism teacheth man not to she against his

brother, either by thought, word, or deed. It sendath no man to do to you.

You, our guestioner, would hardly love and serve a God whom you supposed would sentonce you as an individual to tied at Chagres, in 1834. I've got a bit of a hard story here overlasting torment; yet you worship a God whom you expect to see sentence your brother to the same. Bhould you be called upon to believe your God would pass such an evil sentence upon you, it would be impossible, for love begetteth lovo.

Modorn Bpiritualism brings to you a God of love, who will bring all the human family to perfect happiness, for it is the lot of every one created in the image of God. That pertion of Divine light seen in every man's soul, will as surely in know that I have been round and know what's been going time mingle with God, as the dows of beaven will descend n, and to tell him to fork over. I will help him all I can; from the skies to shed health and life on the flowers of earth. The moral and spiritual light of Jehovah shineth alike oh our questioner, upon you, as upon these you foolishly believe are condomned to everinating punishment. Dec. 24.

Caroline Johnson.

I've been dead most three years. I died of lung fever; I was born in Boston; my name was Oscoline Johnson; I was fourteen years old; my sister's name is 'Martha 'Ann;' my mother's name, Elizabeth ; my father is living on earth. I think, if I could speak with my mother, I could tell her many things she do n't knew. I should be very happy here if I could speak whenever I wished to, ; Now I have learned to, I don't like to speak with strangers, but to my mother or elster. My elster is older than me. I had one brothe younger; but he died beford I did. My mother is very anxious to know something; and if she will let me talk with hor. I can tell her what she wants to know. She is unhappy about some things, and I could tell her just how they are, if could speak with her.

My sister contomplates making a change-going away from my mother. I am very anxious to speak with her before she makes it. I might give her some light that may be of service to her. I can't spook of it here. Wont she be kind enough to give me the privilege somewhere clao?

Do you sand letters to people? My sister is in Boston now; my mother is not here now. If you publish it before three months, it will do; but I rather thought you would send it in a letter at once. If I can succeed any time before four months in communicating with them, it will do; but I wish it was to-day. Dec. 23.

· <u>11 · · ·</u> 3 1 a gel Silva Brown. eaved by itl Might as well talk of living, dring, and being Another Latter from Mr. L. L. Bugglos, Tolodo, Ohio,

aved by my old list of wincs. Do I see Ebenner Willians? 70. Perhaps ho's in the and Jerry" than a coat, any day; and if flod wants mo to put n new cluthes, and go into the parlor, he must soud them. You've got a letter in your box for me; but there is no name to it, and how the deace am I to know who it comes rom? I'm not going to work over it to and out. I'm not to fund of Inconvonience as to travel on the track of the party. If they want to talk with me, let them give their names. If it's anybody I owe, lot them present their bill; and if they we me, let them pay up to these I sold out to. Good-by. Dec. 24.

Sophy Lindsey. '

My name was Sophy Lindsey. I died in Broome, Lower Canada. I want to epeak with my brother Stephen. I do not know what was my disease. I died two years ago last month. I want them to let me come home. Dec. 24.

Writton for the Banner of Light. PRAYER FOR OUR DYING BOY.

BY DANIEL PLAKER.

Is he going Pather! going? Must our darling boy depart? Faint and fainter pulse is growing, Slow and slower beats the heart. Is he dying, Fatheri dying? No, he's going to the skies! Hard the spirit now is trying From its earthly home to rise,

Listen to us, Father! hear us! Help as in this trying hour [Guardian angels station bear us. Filled with thy sustaining power. Hoavenly minstrels sand to meet him-Bid thom come with songs and flowers-Let celestial music great him Going to th' slyalan bowers.

Bond our friends from Heaven to us-Bid them hear our treasure homo; Hear, and with campassion view us Till together there we come. Bond our loved ones-father, mether-Sistor, brother-send them all I Easo our grief, and let no other Loss so painful on us full !

Now they 're here-we hear them sluging-Soon we know our boy must go! "What's that, mother? what's that ringing?" Hark, my child | you soon will know. Take him, father | take our treasure! Kias him as you 'vo seen me klas; Press him to your heart with pleasure, Thinking of bow much we miss,

Take our darling, mother | take him f Love him as you loved your own : Ask the Lord his charge to make him, Never leaving him alone Kiss him, as you 've seen his mother, Folded closely to her breast Gnard him with his little brother. In the regions of the blost f

Love him, brokhers; fow were nearer To the lovellest than he: In this world was nothing dearer Than that cherished one to me. Not one grief could more distress me, Than this parting with my boy ; Yot fond mem'ry still shall bless me, And return him joy for joy.

Love him, sisters, and caross him. Mindful ever of his good ; Ask the Saviour oft lo bless him, "As he children ever would !"

Bhow him all the birds and flowers, With your other beauties fair, Pointing up to fairer bowers-

Onward to the fairoat there !. Now be, mother, mother to him-Comb and curl his suburn hair He 'll reward the good you do him, Walting till we meet you'there. Bring him with you when you meet us, As the twilight fades away : Bid him then with kieses greet ne.

Pointing up to endless day. Never more to go to Heaven.

Did I long than when ho went : I the gift thought freely given, But now I see 't was only lent Help me carve my time out gladly, Tili life's lamp burns pale and dim, Nover bearing troubles sadly. Knowing I shall go to him i

DEAR BANNER-I should fuel somowhat gratified could I alternative states and the states of the states a state of the states a state of the states and the state of the states a state of the attend the Bromfield Street Conference and be silewed to ask philored in in the original state in the second state in the secon more light. The large, catholic and charitable soul of Dr. Child seems to be the leading luminary in that galaxy of mind. There are specific points in his philosophy which, I

cannot harmonizo with his general teaching. Thanking him for kindly answoring my former questions, I cannot easily resist the impression to ask him a few more, whether he chooses to reply or not.

Dear Friend Child-If I rightly understand your position, you fully, freely, unconditionally, and unreservedly accept and believe that "Wintever is, is right," and ordained by opr Reavonly Father; and that man, individually or collectively, possesses no power to change, a hair's breadth, the course of his thoughts or actions from the original plan. Am I right? You say, "a growth of soul that is capable of scoing God's hand in sin, does not, can not fear it." "There is no fear for such a soul." You again say, when speaking of the poor woman who stole the turkey, "And I fear she is hungry still, lo balance somo oxcess." Why do you fear? Ought you not rather to rejeice at the hunger of the poor woman, even though sue and her dear children are at this moment actually starsing to death? If you fully see and bolleve her hunger ordained by God, why this fear? Again you say, "Fifteen hundred dollars, the amount paid for the shawl and laces, if judiciously expended on the soil of some of the millions of uncultivated acres of land in our country, would produce one thousand bushols of wheat and five hundred turkeys, or an amount of produce large enough to feed a great many poor widows, with their starving families, for the whole winter." Do you not here imply that those "fifteen hundred dollars" given for that shawl and those laces, were initialeously expended? Do you not think it by God's ordering that that noncy was expended as it was? - If so, do you not think it used in the most judicious manner conceivable? Do you think that God ordains the injudicious expenditure of money ? Again, "If Jeauette claims more of the good things of this world than is necessary for her, there must be a deficiency omewhere-and by fate it has fallen on Mary. Mary only needs that which Jeauctic does not need for her comfort. But if God ordalue that Jeancito shall claim exactly what she dees claim, is it not necessary for her ? And if God ordains Mary's needs, does she not need precisely what she has? Doos not Mary actually need that "dirty, ragged calco dress, an old rag for a shawl, an old pair of cast-oit shoes twice as large as her little feat-lales in thom. through which her naked, freezing toes can be seen." and to be "without drawers and warm underclothes, shivering with the winter's cold," begging a few pennies? Did not her father and mother need to be hungry, and the former near and helpless with disease, generated perhaps by hunger, and the latter need to be dying with consumption brought on by starvation? Again, "Give to Mary what Joanette does not need for her comfort and happiness, and Mary and hor father, and mother, too, would be made comfortable ?"

Friend Ohild, hus Jeaucite, according to your philosophy. s single particle of this world's goods more than she really eeds for her comfort and happiness, and has Mary a particle less? If so, is not either God or your philosophy at fault? If so, is there not displayed a lack of wisdom in dealing out to us poor mortals our soveral and respective needs, or a de-foloacy in our explanation of "the ways of God to man ?" Do not some of your writings betray not only deep sympathy for the poor and destitute, but an anxious desire to so change the present-state of society, that want, with all its accompaning miseries, shall be transformed into pleasy and happinees ?

DR. OHILD'S REPLY.

My DEAR BROTHER RUGGLES-I hope you and others will pardon my blunders in the use of words. Words, in a spiritual some, to me, are awfully trivial and impotent. I carelesely used the word "year" in-the communication to which you refer, while I might have used a word, in the parlance of material philosophy, more proper. I might have used the word 'deliese'' in its place, which would have more correctly conveyed my meaning. I am well aware that in the correct use of words I am often at fault-about which I fool very Hills concern. Ideas are of more significance, and I use any words that come handy to express them. In answer to your questions, I fully conclude that the woman in lace was right ; the starving woman was right? Jeanette was right; Mary was right; the injudicions expenditure of money was right. Lonly intended to speak of these persons and things descriplively, as they have nothally existed without either commendation or condemnation.

I have a very large confidence that God is right. I have also a very large confidence that my philosophy is right, and the philosophy of overy other man is also right. Every philosophy is right to the condition that produces each - and God roduces them all.

I would to God that my "writiogs did betray a deep sympathy for the poor and destitute, and an anxious desire to change (by natural growth) the present state of scolety, that want, with all its accompanying misoring shall be transform ed into plonty and happiness," And in God's own time I eel that this shall be. These desires are natural, and are in their place. I know not why they are not right, What things may soom, externally, to be conflicting and inharmonious-in the spirit, I am forced to the conclusionare all true, all right, all perfectly harmonto us.

way. All are right-none are wrong. The creed-bound sont is going to heaven in his way. Ho sees no light, understands no other religious theory except that. He accepts it, calls it good, and worships fiel thereby. Verily he doth, and yet he is a sinve; he willingly places a yoke of bigotry and error on his shoulders. He fulls to see the light that is shining on thousands. He fears to go forth to seek truth that is offered in a simpler way. From his carliest recollections the Bible has been his standard. He has been educated to believe every word to be true. He says: "I have the Bible for my guido; I ask for nothing more." Buch an one is unfit to receive Spiritualism. But whon the light hath burned a desire into his soul, he sinnelb, if he go not forth to seek for higher light.

For fifty odd years our questioner bath been firmly grounded upon a belief. But it is simply a belief; he possesses no knowledge. His religion has served him well these fifty years, but the light of Modern Spiritualiam begins to dawn upon him, and he is dissatisfied with what the pastor says, and be asks what is this Modern Spiritualism? We inform our questioner that he should become acquainted with it in all its manifestations, and then he will not need to ask m what it is.

Fifty odd years, again we say, our questioner has stood upor one religious platform, and now, as the messenger of change is nearing his temple, his spirit is weary, and he asketh for rest-he reaches his hand out for more food. And now as the kind Bainer bath seen fit to bestow one ray of light upon him, it is his duty to open wide the door of his temple, that he may pass from this sphere with joy and rejoicing.

Who can understand the religion of Modern Spiritualism S All who understand nature. The child may understand enough to guide it to manhood, and the man enough to guide him to old age; and when the old man stands upon the shore of the grave, a brighter light will come to him. All who understand the religion of Jeaus Christ may understand this. for it is the religion of Jesus, -nothing more, nothing less; and if our questioner can understand the Jesus of ancient time, he can understand the Jesus of lo day. Dec. 23.

George Williams. "I am a stranger here. Perhaps it may be well for you to

give me some knowledge of your requirements. I have friends that I am anxious to get into communication with, and I have been advised to come here. I was told these who do so are subject to certain rules. May I inquire what these rutes may be?

I have been dead-yes, dead-between one and two years. Tou ask for the disease. Unfortunately I am unable to give much in that respect. I was injured by accident some number of years before death, and ever after I was subject to many severe attacks of what may be termed a stoppage-all action would be suspended for a time in my stomach-and I suppose I may say that my death was caused by accident, or disease caused by it. I was upwards of fifty-eight years of

I was a mombar of the Obristian Bapilat Church in Tannton. Mass, 'I do not know how I shall be received; but as one Christian would receive another, I hope, I think I should be a great deal happier here if I could get into free communion with my family and friends. They will be disanmainled, and torribly so, when they come here; I was. All my ideas of heaven amounted to nothing. It is in no one respect what I thought it would be. I was so diannointed. and so totally confounded, that I could hardly believe I had made any change at all, until I met and conversed with some of my friends whom I knew were dead. I am very anglous to get into communion with my friends. Do you think I shall succeed? Do you think my cause is the most likely ohef I know much about the comminion of spirits with their friends. I find that most all who come, do so if they choose; but it is one thing to come, and another to be accopied t

Any -Some neeple in the body I can only see in epiritthers I can see their outward adorning. There are some ere whese exterior bodies I cannot see; I can see their pirits, but not the natural body.

Ans,-Certainly, people do retain their revengeful feelings flor death. Who knows that the spirit who dies in this way is not trying to obtain revenge even new? I have never teen anything of this, but I have beard of it. I see no reason why a spirit cannot roturn and revenge himself. If I had any malico toward you, I think I could commit an evil aci gainst you as woll as I over could. I come here and tell what my brother did; and why cannot I revenge myself if I wish to? I left near \$1500, after my bills were paid, and my wife is sowing on indies' drosses. 1 do n't want, her to use

this. I'll take care of it. I am just as much interested in her welfare now as ever I was. Bhe thinks I left something What aroused her suspicions that she was wronged was, that she did not receive my watch and clothing-these she knew he was entitled to. I see new that this newer cap be carried to a pretty libera

xtont. I have overy reason to believe that my wife is stopping

with some friend of bers in New Jersey ; but I am not sure When I went away I left her in Boston. Since that time, ICI vince them that it is I who speaks to them. If I cannot at m correct, she has been a part of the time in New Jorsey, in low York, in New Hamushire, and in Boston.

John B. Collins was my brother's name; Daniel is mine. Of grave. If he returns what is mine to my wife, I shall let him alone ; if he does not, I shall come again and again, and shall knock barder every time.

No, sir, I had no belief in the Dovil, and have not soon im. Possibly God has reserved him for those who bolleve n him.

Bay that this is from Daniel to John S. Collins. You may say that I am pretty comfortably situated here, but should feel a little better off if that matter was straightened cut; and as I have not much to do now, I'll help him do it. He and to think I was a little fast, and spent money too fast, and did n't know how to take care of it. Suppose I tell him now twenty-four years of age. Everything seems changed. I'd am out of that condition. I don't need gold and silver hardly know I ever lived here. Good day, sir; I'll see you nyself, but some of my friends need it and I don't want again.

ilm any longer for my banker. I shall be pretty likely to se all natural law to get it. I'm pratty happy. I'm not in the religious mind so far at he old goutleman was. I was a protty hard follow: did n't elieve much in God, or the other gontleman-nor heaven

nor hell. If I'd dropped on the other side in a snow-bank. I should have been prepared for it; if I had droppad into an d-fashioned hell, I should have been contented there. God, they say, fils everybedy for the condition he is to occupy; and f that is so, my words are true. I'll send as much love as I have got to send to my wife, and

good sharo of good feeling to my brother John, provided he omes up to the scratch. Bo you may wind up. Dec. 23,

Spiritualism and Witcheraft, "Is not Modern Spiritualism Ancient Witcheraft revived and revised ?"

This is the question sont to us for consideration this after

Motorn Spiritualism and Ancient Witcheraft, in principle are one and the same; but in point of development, charac

ter, or condition, they are two; and whoseo'er understands Ancient Witchernit and Modern Spiritualism, can baruly see the same garment covering the two. One is the effect of and if they can't give theirs, let them hold their tongues, gross darkness, intense bigotry, religious coldness. The other

an offect far difforent in its nature. To-day we see the sun of Spiritualism; in Ancient Witch-

Talk about folks living by the Bible, dying by it, and being same grand principle moves in and through the two.

When I was dying I promised to come here, but I did n't think I could. I don't know how to speak well here. My name was Silva Brown. I died in Boston most a year ago. I said if it was possible I would come; but I did not think I ever could. 'T is true-all true. I promised to say this if I could come

and found things as I was told. It is all true. Good by-1 can't stay. Dac. 24.

Calvin Woodard.

I understand you publish messages from those who may come to you.

My object in coming here to-day, is not to give any encoded messages, but simply to ask my friends if they would like to hear from me, and commone with me. I was very suddenly separated from them, and I was probably as strongly attached to my friends as it is the pleasure of any one to be who is possessed of strong emotions. I lived long enough to enjoy the company of these near and dear to me-to appreciate it, and to wish to ronew the acquaintance. I do not suppose they know I can return in this way; but if they will give me the privilege of communing in private, I think I can conthe first trial, I will never make a second.

I suppose you would like my name. I was killed by neel dent. at the Navy Yard, in Charlestown, about thirteen years ourse he will feel provoked; but I don't feel that I am ago. My name was Calvin Woodard. I am a stranger here, obliged to keep slient as the grave, because my body is in the and perhaps I do wrong by coming. I was teld that any one could come here, and call the attention of their friends to them in this way, and then it would be necessary for them to speak in private if they wished to obtain any satisfaction. I was visiting over wonder. I wont over in the merning in good health. In the afternoon I was a corpso-suddenly wafted from one sphere to another. I was told I fell, but I have no positive knowledge of the fact. Can I visit you again? I might give you the names of some of my friends, but I think I will not. I lived at the Bouth most of the time; my friends are in this vicinity. I had not entered into any business permanently. I was between twenty-three and

John Barron.

Dec. 24.

Who wants may You published something from me sometime ago. My name is John Barron. I told you not to publish it; but you did. It's all right now. I como to-day because some person has said. "comer" and that's all well enough. But it 's better to know who the call comes from. Coll londer, whoever you are. I do n't profess to be a shadow, but something substantial; and I want to know who I'm talking to. This coming back, and subjecting yourself to all such inconveniences for nothing, isn't exactly the thing.

My name is John Barron. I'm an Englishman by birth and kept in Lowell. Yes, I sold als; did I over sell you any? Did I ever cheat you any? . My God, it's as good as any other trade. If a man will drink als, there must be some one to sell it. Better not drink ; but it's nothing to mo-folks will drink, if they like. No, I aint exactly shut up shop; 1've

given up-moved away. What am I doing now? Talking, I rather guess, No, I'm

not solling ale, but I'm round where it is sold. Yes, I have a right to drink it. If T can get it.

Won't you be kind enough to tell whoover called for me, to call a little londer, and to give their names. I've given mine, Yes, I'll progress when God tells me to. If he has spoken,

I have n't heard him. I m onjoying myself well enough; I more in select company here. Every man has a right to craft we saw but the morning star. Novertheless the same select himself. One half of the world is constantly growlpower controls them both, the same life sustaint both, the ling at God-he made me well enough. I've no mult to find.

Billerica, Mass., 1800.

Emma Hardings at Cincinnati, Ohio.

EDITORS OF BANNER OF LIGHT-A Series of lectures, given in this city recently, by Emma Hardinge, deserve a special notice in your columns. Throughout this series of discourses, the interest from first to last became more intensifirst and the audiences constantly increased in numbers, until many were compelled to stand during the time of their delivery. Many of our ellizens have, through the persuasive eloquence of this cifted laly, been first attracted to the been. tiss of our holy religion of spirit-intercourse; and now that she has loft us, a vory general regret is felt by all who heard her, that she could not longer remain among us. But she without wishing to draw invidious distinctions, or to do injustice to others, that Miss Hardings has fought the Salbut more skitmishers upon the field of notion.

I will relate an incident which occurred at one of her lesmultivaried eloquonee of this truly inspired woman. For and heart were blended, and bathod in the purple glories of which brooded over the audience, but I areas and dismissed thom, as I usually do. Not a stir was made ! Snell-bound they sat and stood in statue-like silence, hundreds of upturned faces still gazing on the speaker, as if a colestial incarnation had come to flood the earth with light and melody expiring cohoes of some far away music that faintly broke turning to each other, grasped hands in ellence, or only Spiritualism, then, God knows, I have always been a Spiritualist !" And it seemed for a few moments, that the hely spirit of peace, love and beauty, had returned again to earth

o dwoll in unity with the sons and daughters of man. Miss Hardinge, while here, was the quest of Mrs. James . Neal, of Clifton, with whom she found a home and friend, a spirit and in truth. She left on Toesday morning, to fill an engagement in Philadelphia during the month of March. first saluting her mother in New York.

Yours very truly, . N. E. Wolve, M. D. February 22d, 1800.

Query.

It is respectfully asked of George Blearns: Why is it right to destroy the vegetable life, and wrong to celroy the animal life, for the purpose of human food? Where is the mark of distinction between the higher vegetable life and the lower animal life, to serve as a guide to now which perticular individual life might lawfully be de stroved or not ?

What would prevent the animal creation, (for instance, the dog) if "their rights" are not to be interfored with, to increase to such a number, as, if not to overwhelm the human mea, to become an insufferable nuisance? W. H.

Philadolphia.

Winter is dying with age,--the winds are so?,--the snow has gone.-the crows have come and are calling for come the grass in the parks is green,-the buds are swellon, -spring e coming. The deer and the squirrels in the parks are sporting in security, better cluthed, better fed, better projected and noro cared for by the city authorities than many children I see in the streets. Man is a strange being, and cities strange places; rats and mice are bunted to the death, while dogs and ats are petted and fed at greater cost-being natural enemics. one has jurisdiction in the streets, and the other in the dwellhas done a gloriour work in this place; and it may be said, ings. Horecs and calile we have onslaved and harnessed, and will wear them out about the time steam and electricity can be so controlled by us as to do their work, and some chemist disferine battle of Spiritualism in this city-the others being corns a process of making butter and cheese without milk, as they do honey without bees. Sheep we have consigned to the

mountains and prairies and hardly dare talk yet of dispensing tures, that will serve to flustrate the spell and power of the with their conts, or ours. Swine are nearly expelled from the cities, and it will be a great blessing to the country when almost two hours the audience had been wrant in the forver they are wholly exterminated and no longer cat up so much of her inspired utterances, and the greatest pageantry of of the corn and poistoes, for which poor children and parents truths that over invested the citadel of skepticism, were suffer, and which are almost as officitually destroyed as if fed marshaled like an attacking army under her mystorious and to a distillory, and especially will it bo a day of rejoicing to weird generalship. Now she would storm some old fortress the poor serving eaten woman and children who are so often of mind, redolent with error, and scatter it to fragments fed upon park. The problem of animal life is nearly solved, with her invincible logic; anon, she would lead the heart but the problem of human life is hardly approceded yof, excaptive by her genile and personsive love, until both herd copt by a few daring speculators on marringe and parentage. What lessons these cities do offer us. I find thousands of fine the "morning land." At the conclusion of her lecture, I felt dwellings with servants in their kitchens having ovidence in it would be almost profane to disturb the holy influence their very look of good health, and well developed bodics, and great debelency in intellectual culture and refinement. Go to the parlor and drawing-room and find the other extreme ; poor sickly emaciated wives and daughters with fine intellects and tact and refinement. How shall these two conditions be brought to an equal enjoyment of the advantages of and still they sat, sliontly gazing, as if listoning to the oach, is a great question. Can it be attained for the parlor and not for the kitchen, is also a great question. I think not, upon the car. I descended from the platform, when the but others may differ. Dancing has failed to do it skating udience withdrow their attention from the speaker, and will full to do it, fancy knitting and painting will fall to do it. labor alone can give the health to the one and education alone uttered, "Boautiful I oh, how beautiful Is this! If that is | can give the refinement to the other; therefore, the thorough and universal education of all female children is the remody for both evils, for one class will see the necessity by it of labor, and the other will be fitted for good society, and then (only then) can we look for a stop to the never ceasing flow of chil-

dren from the poor, ignorant, wretched, and diseased visiting of our present system of education and marriage combined Two medical institutions in this city have made openings in this direction for famales, and the glorious results are already visible. A knowledge of physiology, distetics, anatomy, and materia-medica is far more essential for females than males. and with it they will containly be able to protect themselves against many of the discases of the parlor ladics and the abuses of ignorant, stupid, or polluted husbands, at least when the law of marriage is altered, as it seen must be, so as to give wives equal rights and powers with husbands. What pitiable argument do our acientiño and classical schools offer for excluding females, via: that it is demoralizing, and that the students are too corrupt in morals to associate with females in classes and schoolcooms. Is not this an evidence that our highest schools are, in morals, on a par with lager-

bler saloons, whiskey shops, and is it the education that makes it so? And are the sons of rich men always immoral? or are they worse at college? or what is the cause of this depravity. too great for female society? Students are generally tought

LIGHT. BANNER OF

for husbands to daughters that would be considered disgraced [. Tassmoch as the most perfect method of bodily perification by going to the college and getting an education to fit them is not violent and eruptive, but quiet and imperceptible, it is by ging of hours of the legith of abaut of the of our patural to conclude that the same process in the solettual astheology, and con nover because while it controls our schools. ture is not by outbursts of grossnoss and wrong, but by the The instural and only remedy for the wild remedyism of the silent elimination of evil, and the assimilation of elevating tu-

schools, is the introduction of the counter inducates, fenale Rucace-its still outreachings after the True, the Boautiful, presence and society. This has been proved by the medical and the Good, by its energoid struggles to resist temptation, schools opened to them, and by the asadomies and two clas-steal schools that have admitted females in Ohio. Only sfow 1f the A. B. C. doctrine is correct, lot it to sounded forth,

years ago it was a bold stop for a young girl to enter an acade- for Truth is better than Error at all times-A. B. O. to the By for solentific acquirements. Theology stood growling at contrary notwithstanding-and will eventually supersede, as the door. Now it has retired to guard the colleges, and left the we verily have faith; but if the idea that Evil is one manifesdoors of the academics epon to them, and only requires that tation of God irisme in its logic, disastrous in its efficies on they should pray and attend church while at the school, to the race, and tends to lower the standard of moral virtue in keep the dayil at a distance, and infidelity from the heart. (iie work, it is time it was cramined. It is illogical and in-Free schools, from the district to the college, supported by probable, because it robs man of all agency, and implicates funds and taxes, and all children crowded into them, is the the All-pure Bather in the lowest and meanest manifestations salvation and redemption we need, and will save more souls of wickedness. It threws off all restraint from these who than all the preaching of Christian or heathen, with the Bi- fully believe it; for who, of these inclined to sin and sensu-bie thrown in. Michigan and Wisconsin have started this ality, would care to what depths of pollution they sank, if ality, would care to what depths of pollution they sank, if with their "Union Schools"-really academics-and each Greater, for some of his baneflood bereto by a wise and good with their "Union Schools"-really academics-and each Greater, for some of his baneflood burposes? Even admithas one University nearly free to the boys, but the girls are ting that it may be true, it is evident that the world is far rejected. Probably they think they will make good wives from being ready for it. Our private bolief is that A. D. C. is and mathems with the education they can got in the Union as much beyond the truth as some of his opposers are behind Schools. Even the advantage of these is being greatly approit; that the true position lies, as it often does, between the clated and folt in western society. But the colleges must be two extremes. It remains for rational minds to draw the distinction-line

true manhood.

Millon, Wis.

each to his own satisfaction, romembering with all diligence

CORRESPONDENCE.

OLIVER BLISS, WEST DROOMFIELD, MASS.---I take this way

of informing you and the public through you, of a new light,

ceived the gift of interpreting dreams, which, it scome to me,

is a Divine light to give great satisfaction to the skeptical

world, Man, in order to come en rapport with the spiritual

world, must become passive. I believe man is never in a

to what extent they may be interpreted by mediums. We

Mns. L. A. BRAW, GRAUDA, Onto, writes us that she has perused with interest the sermons of Mr. Beecher in the

BANNER-particularly the one presched by him on the twen-

ty-fifth of December, wherein Mr. B. speaks of " Christ Jesus

as being the very God incarnate in the fleeh;" and a few

"Now, what I wish to know, is this--Where he gets bia proof that Ho was and is the very God, and slee what he means by this God he talks about being incornated. Dees

and develops and gives life to all things, or does he mean the God of his particular sect? I can find nothing in the Bible to prove that Obrist is God; but I find much to prove him a man like other mon. But if Christ, the man approved of

God, as Poter says, is and over was the Suprome Ruler of the

Universe, I should like to know what power kept these

systems of worlds moving in their harmonions course and

and, also, for the thirty-three years that he was incarnated i It scome to mo that no one could doubt the inability of this

God to govorn the Universe, in this reduced and weakened

condition, spoken of by Bro. Beecher; for it seems that he

could not control himself always, as we read of his getting

sugry and becoming almost desperate at times, and again an

meck as a lamb. Now all this is perfectly in accordance with human nature, but it looks to me to be far from being in

harmony with that great and inexhaustable principle of life, liberty, love and harmony which I recognize as the ruling

WM. B. DYER, BRIDGEPORT. - H. P. Pairfield, & tranco

nower of the Universe."

unvarying order, while God was in the antenatal condition;

questions suggest themselves to her :---

leave the subject for every one to judge for themselves.]

6, S. W.

opened to females, and also the bar, and the pulpit, as well as medicine. Then we shall have better theology, and better preaching, and better laws and lawsuits. Certainly, woman that every soul must act up to its own highest conceptions of ought to plead for woman before a jury, when she needs a truth and right, if it would grow into the perfect stature of plos there, which, to the praise of the sex by it said, is not offen. :

I took up my pen to say a few words about Philadelphia and our Harmonial Philosophy hore; but I have already transgressed my limits, and must leave it out at this time with the remark that I have been greatly pleased with my visit, my meetings, our friends, and the prospects here, and promised to speak for them again during February, 1861; and to me, and as I believe to the medorn world, viz., the power I hope I may again, at that time, follow our elster, Mrs. of interpreting dreams. This, I believe to be a method of Townsend, who ministered to them heroin January, with the obtaining the highest inspiration and the most important greatest satisfaction on both sides. She left many warm communications from the spirit world. I know I have refriends here, who often breaths her name aloud. Pb. 25, 1860. WARE WARREN ORASB.

Spiritualism in California.

DEAR BANNER READERS-Though so far romoved, the more nessive state than when in the arms of sleep, and it is then that the angel world is in perfect rapport with the "Banner waving o'er us." once in two weeks, brings you all minds of earth; it is then the mind is fully controlled, and before me, and for the moment I live in the past; but the is made to behold, in spiritual language, the correct ideas in present is so full of interest, I stay not longer than to refresh myself, in my continuous journey, to catch inspiration from the earnest laborers in the East, to stimulate me to greater regard to the real, present and coming events; it is then the soul drinks in groat draughts of inspiration, and beholds efforts in our good cause. There are many true friends in eights, as it were, unlawful to uttor; and it is then, and only then, that man, as mortal, can hold perfect communion California, but they are scattered up and down in this new world, and divided among themselves, so one has to stand with man in the spheres of immortality. We are not always commantively alone and do battle for truth. Occasionally I permitted to remember our dreams-but, when we are, it is find those who have stoed fast in the faith through all the right that they should be interpreted. I propose interpreting storms and sunshine, and I am now finding perfect rest in dreams through spirit impressions, and shall give a part of the family of one who has stood first and foremest in doing my time for the express purpose of giving tests of a truer battle for our higher truthe, Dr. N. I. Underwood. At present character than has over been attained as yet. Bolog a see-be is realing on his haurele won, after having made the way comparatively easy for those who shall come after him. His the invisible friends of the dreamer; also, of delineating the character of the spirit friends as well as the dreamer. heart and house are open to all, and by this cooling stream I am refreshing myself, before I attempt to ascend to the moun [We do not altogether subscribe to the above, yet we are `tain ton. not prepared to say how much there may be in dreams, or

I have delivered several lectures in Sacramento to large and intelligent audiences, and from the first they have been constantly on the increase in interest and numbers.

The public seem to be becoming alarmed, and yesterday : notice was given, in the House of Assembly, of a bill for the levying of a tax upon all lecturors upon Spiritualism-which we give, with the comments of "The Daily Bee" upon the samo:-

"Mr. Fairchild gave notice of an Act to provide for the levy-ing of a tax u,ou all lectures, whether male or female, whe endeaver to disseminate that "biasphemous" doctrine known as Bprivualism, and the proceeds to be applied to the support of the State Lumatic Asylum."

REIRITS IN THE LEOISLATUNE .- Assemblyman Fairchild, of he mean the great Life Element that permeates all matter SFIRITE IN SHE LEGIELATURE.—Assemblyman Fairchild, of El Dorado, gave notice of an Act, to-day, to levy a tax upon all lecturers on Spiritualiem, and apiji the proceeds to the flato Lunatic Asylum. Whother their doctrinos be good or bud, this is a free country, religiously speaking, at least, and the poor man, in his excitability, does not seem to have the least ides that such a haw would be unconstitutional. No one religion, or bellef in Divisity, or no Divisity, shall be maintained or depressed by the Stato, above another; so that no parties can be taxed who promulgates this or that doc-trios.

tring, more than these who promulgate other religious theo-ries. This laws on this subject must be equal, so that to tax the hesterer of one theological theory you tax all. But we may be misekach it regard to Logislator Kaires to appear as its persecutor in order that he may strengthen it. That is an old tridx-mas old as any theocraft system-mitd has been re-sorted to before now by the believers in special theories, in order, that public atoniton might be called theore. Others personnel from very different motives, but the result was always the same-to advance the theory they tried to sup-press. Bishor, then, Mr. Bairchild is a Spiritualies, or a very innecent or a the table a bible four of the but Mr. Public The Bos, I think, takes a right view of it; but Mr. Bair-

child is not a Spiritualies, but a clergyman. The following notice of my lecture appeared in the same number :--

MI18 MUNEO

of living a true illo. Bhe had a deep sense of the ranpoind-billy which rested upon her as a mather of eight children, who needed her tenderest care. One, her first born, is will hor in the eight-listed, and we trues that they will be minis-tering spirits to the dear ones loft boland. Waithful ses wife, fain would she have startied to cheer her beloved partnor in his long and wearisoing duties. Many times had the messed-ger called before, but her beloved ones called her back. For some time she had carried a radiance on her countenance, which gave her the appearance of "one while in, abors the world,"

Ob, it was a sweet translation, Thus to close hor weary oyes, And without a sense of dying, Wake, an angel, in the skies? West Neubury, Mass.

Written for the Banner of Light.

THE LAST WORDS OF A DYING POET

D.

DY CHARLOTTS ALLEN.

- List! I hear the angels' feetstops, Sofuly they tread. While their voices, gently whispering,
- Float o'er my head ; They are missives from Jehovah. Hither they come,

To bear my spirit upward with them, To their bright home.

Now they haver nearer, nearer : -I feel their breath;

It speaks unto my heart a joy That tells of death-

Death of mortal fabric only, Life to the teni: To live in you empyrean sphere

While ages roll.

They are gathering close around me; Pressing my heart. And they say in tweetest accents,

I must depart. Cheorfully I meet the summons,

Gladly oboy; And with rapture hall their calling To pass away.

I am weary, heart-worn, weary Of life's dark cares;

But the future brightly beaming. A radiance wears,

Earth's recoding, sight is falling, My pulse beats slow, And my restless frame is stiff ning-

Life's taper's low. Farewell earth I hopeful I leave thee.

Without a sigh : Not a parting pang doth grieve me,

Or dims my eye. Blossed angolal take my spirit.

With thes above; I am ready-God awaits us

In realms of love.

Plymouth, Mass., 1860.

MOVEMENTS OF LECTURERS.

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

frees. Mns. AMANDA M. BFENCE will lecture in Norwich, 4 Sundays of March.—Patnam, March 6, 7, 8, Colchester, March 13th.—Modus, March 14, 15, Willimanito, 2 Sundays of April.—Boston, 3 Bundays of April. N. Brookfield, April 2, 11, 12.—Wonnocket, April 17, 18, 19, 20, Newport, April 24, 25, 20, 27.—Fibilad'a, 4 Bundays of May, Cambridgeport, 2 do. of Juno.—Kail River, Juno 12, 13, 14, 16, Taunion, 3 Sundays of Juno.—Nail River, Juno 12, 13, 14, 16, 10, Taunion, 3 Sundays of Juno.—Nail River, Juno 12, 13, 14, 16, Taunion, 3 Sundays of Juno.—Nail River, Juno 12, 13, 14, 16, Taunion, 3 Sundays of Juny.—Providence, 4 do of Ang. Address, the above places, or Biation A, New York City, Mies Rosa. T. Amerey will lecture in Stoughton March 11th; Tausion, March 18th and 25th; Cincinnati, Ohio, April 1st and Sth; Torre Hauta, Ind., April 15th, 32d and 29th; Chicago, III, the month of May; Milwaukio, Wis, the month of Juno. Sho will return East, lecturing in New York State during July and August; Sopt, in Oswego, and will then re-turn to Massachusetts to make Fall and Winter arrangements. Mrs. Break BEEFORT, trance speaker, Portland, Maise,

MRS. BUSAN BLEIGHT, Irance speaker, Portland, Maine, JOHN MATHEW's address for the next four weeks will be appolls, ind.

MRS. ATXING, a trance medium, who has heretofere with add advertising or receiving pay for hor labors, now informa the public generally, that she will, by having her expenses path, answer any calls that may tend to the public good Address Mrs. E. F. Atkins, Cedar Avenne, Jamaica Plain

Miss M. Munson, who is in California, intends to visit the mining towns in the Biring. She is authorized to receive subscriptions for the BANNES. Address her at San Prancisco

MISS EMMA HARDINGR will lecture, during March, in Phil-sdolphia: in Providence, Portland, Plymouth, Oswego, Ac., Ac., during the Spring monthe. Bhe desires to lecture in Or unaritent and adjacent places, week ovenlags. Address, No. 8 Fourth Avenue, New York.

MRS. FANNE RUBBANG FELTON will lecture in Chloopee, MESS., four Sundays, commencing March 11th; and in Cam-bildgeport on Bundays April 9th and 15th.

Mas. 6. Manta Hetts, Epringfeld, Mass. Lobito Moody, Makien, Mass. Mas. J. R. Brazeria, Orown Point, Ind. Mar. Frances O. Hynza, Monipeller, VI. Mas. M. H. Colks, care of Uda Marab, 14 Dromfield Street, loton

oston. II. A. Tuckes, Foxboro', Mass. J. J. V. GARDHER, 40 Escc. street, Bosten, Mass. J. Wirg B. Monnoz, No. 14 Bromfield street, Leston. DANJEL W. SRELL, NO. 0 Prince et., Frowtonce, R. J. Ohnsertan Lindy, care of Bonj. Tcasdalo, box 221, Alton

F. T. LANE, LAWFERCO, Mazs. William E. Rice, 143 Narrison Avonuc, Doston.

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will be forwarded to the office of the Working FARMER, from whence that paper will be mailed.

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Boston Idbertisements.

MISS M. BABB.

TRANCE MEDIUM.

WHILE in a state of trance, Miss D. will examine in-valids, and correctly locate and describe their discases, giving a full description of the condition of their physical and mental organism, and prescribe remedies for their cure, it correlates if curable.

If curable. At the carnest solicitation of persons who have been bene-fited by her instrumentality, she has been induced to open a room at 10 Green street, and devote herself to this great

bject. On and after March 5th Miss B. may be found as above, where all who are sufficient from disease, or have friends afflicted, are carnestly invited to call and see what Bpirituni-ism can do for them. To pay expenses for examinations and prescriptions, a small fee of \$1.00 will hereafter be charged. Sm March 10.

DREAM INTERPRETING. DREAM INTERPRETING. A LL PERSONS DESILOUS OF KNOWING OF COMING A overale, can do so by inciceing \$1.00, with particulars of their dream, and forwarding them to mo, as I shall hold mycoif in readhouss to answer through epirit-acgency all dreams that I can come an adport with. All others will be returned after thirty days, including money at my exponse. Please give the State, town, name and ege, plainly written, and direct, March 10, Im West Breekjeld, Mars.

MISS JENNIE WATERMAN. TRANCE SPEAKING AND TEST MEDIUM, at No. 1 Oliver place, from Essen street, Boston. Terms mode rate. Smp Feb. 25.

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"Book of Information." (Sont to you for one dima,) which explains how the Invalid may become his own best doctor, and banish forever all "pills" and "powders," as uterly unworthy of any conf-donce at a sil. Address, LAROY SUNDERLAND, Pob. 11. On Boston, Mars.

DR. L. L. FARNSWORTH, MEDICAL CLAIRVOYANT, AND PRYOHOMETRIST, Office at Dr. Main's Institute, No. 7 Davis street, Boston, For delineations of character, written out, \$2; oral state-ment, \$1--ubs name of the person must be sont, written by herself or bimself with *ink*. For medical examination and prescription, when the patient is prescription, \$3; when the patient is prescription, after the patient is prescription. MRS. E. M. TIPPLE,

MRS. E. M. TIPPLE, DHYSIO-MFDICAL AND CLAIRVOYANT PHYSICIAN AND HEALING MEDIUM, has taken rooms at No. 143 Court street, Boston, where ehe will give examinations and prescriptions for all diseases, particularly these of fornales. Unless a true diagnosis of the disease is given, no fee will be required. Reliable references given, if required. Office hours, 9 to 19 A. M., and 2 to 4 P. M. Terms.—Clairvoyant Examinations and Prescriptions, \$1.00 each. Jan. 14. 8m

WILLIAM HOLLAND,

New York Zdberlisements.

DR. H. Z. SCHIOONMAKER, DENTIST, No. 10 East their asreet, New York. DR. 8. respectfully informs those who need the pervices of a double, that they may consult him wills the fullest confidence of his professional ability. During a practice af fifteen years in the city of New York, he has established a requisition for professional ability. During a practice of fifteen years in the city of New York, he has established a requisition for professional shift, but such as extended to have been approximately and the profession of the patients, during a recent visit to Paris-both of whom wore intificial toeth inserted by him-had occasion to call on Dr. Evans-who slauds at the head of the profession in Europe, and is dentist to the Emperor of the French, Emperor of Bussia, and the stohility generally-proneunced his work to be equal to any he had seen in artificial dentistry. Dr. Schoonmaker is familiar with every mode of inserting Artificial Teeth; and for adaptation, artistic fields, and na-ticularly cull attention to his Vucanito has for whole sets of Artificial Teeth, which is particularly adapted to this purpose -possesse every requisite desired, and is the latest and meet important improvement in artificial dentistry. It is more combinable than gold-perfectly clean (a great detid-eratum,) and can be so nicely fitted to the gume as to render adhesion perfect, thereby consumming the desired objects

ration,) and can be so hiery inted to the grant as to reduce adhesion perfect, thereby concermaning the desired objects --mastication and articulation. Dr. 8. skillfully performs overy other operation pertaining to bis profession, and guarantees entire satisfaction. N. B.--Specimens of artificial work prepared for different persons-always on hand-will be exhibited with pleasure. Jun. 14.

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633 Broadway, Now York. HUBAUE WATERS, Agent, No. 633 Broadway, Now York. Sm Jan. 22, ORIENTAL BATENS, A T NO. 8 FOURTH AVENUE, N. Y.-Elegant Baits of A. Rooms, open daily, from 7 A. m. until 10 F. m. (Bundays oxcopted) Ladled Department under the special charge of Mas, FRENON. Portable Openation Portable Oriental Baths (a very complete article) for sale,

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The street, Newark, N.J. Nov. 201

strict, Newark, N. J Nov. 80; 32 HEALTH OF AMEBICAN 32; Woman, from the peciliar physiological functions of her. organs, and from the peciliar physiological functions of her. organs, and from the peciliar physiological functions of her. organs, and from the refined and delicate constituting to the happiness of others. Every methor and head of a family, and most women above the age of filteen years, are painfully consections of others. Every methor and head of a family, and most women above the age of filteen years, are painfully consectue of this fact, and all, in a greater or less degree, are interested in the scarch for a prompt and edicion romedy for: the various forms which the diseases alluded to assume. The experience of many years, the severe tests of investi-ration by scientific medical mer, the use of the medicine in the spaceties and in the families of physicians, and its general use in the families of elergymen and among the most emil-vated and refined in the country, has resulted in stamping the elegant and well-known proparation of the Graefonberg' Company as the only reliable remedy physician of great experi-ence, and it will always be found fully equal to representa-tions concerning it. It is known as The Graefenberg Com-pany's MAINSIIALL'S UTERINE OATHOLICON. Price \$1,50 per bottles, five bottles for \$0, & Sont by express, and charges prepared by a features in from New York.

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This superior model health Institution possesses, it is conset-entiously believed, superior claims to public confidence to any other in the United States.
Th this important particular, viz :—It has been the carness endowor of the faculty to investigate, and throughly un-dorstand the numerous modern Muladles, which have be-come so very provalent and fatal, especially to the young. Known as nervous debility. The external manifestations of this class of discasces are Relaxation and Exhaustion ; Marns-mus or a washing and consumption of the vital fluids and the nuscular and nerve tissues; sallow countenance; palo lips; dizziness of the head; impaired memory; dimnees of ego-eight; loss of balance in the brain ; nervous denhees; pal-plation of the head resides sheep; faild or had breach; vitiated or morbid appeilto; indigestion; liver complaint; discases of the kilneye; suppressed function of the shin; spinal irritation; coil de xtremoties; musiant discussion of the shine; spinal irritation; coil carter subjective, intride breathing; congult broughtills; suppress of the thread and the subjective in the subjective interventions of the shine; spinal irritation; coil carter is the subjective in the shine; spinal irritation; coil carter in the shine; hurried breathing; congult broughtills; suppress of the thread; and area TROY LUNG AND HYGIENIC INSTITUTE. itude; rheumatic and neurolyic pains; hurried breathing; ough; bronchills; soreness of the threat, catarrh and dysonic tubercolar consumption. ALSO, IRBITATIVE DYSPERSIA, KNOWN by capricious appopeptic tubercolar consumption.
ALSO, RENTATIVE DYRFERSIA, known by capticious appendite; sense of weight and fullness at the pit of the stomach; irregular bowels; tongue white; sovere lancheating pains distring to twee the shoulder black from the stomach; putse quick and friitable; duil, heavy aching pain acress the joins; accessive depression of spirits, despondency so intense as often to excite the most painful ideas; hence this class of disorders in racinby indicate impaired mutrition, enervation in the organs of digestion and assimilation, so that bad and unselling there only indicate impaired mutrition, enervation in the organs of digestion and assimilation, so that bad and unselling therefore, that some of the worst and most hall disasces to which ficely is help, commence with indigestion. Among others, in develops consumption in these prediposed to tubercular depositions in the lungs.
The Directors and Bacolity of this Institution purpose to curve all of the organistic of the worst of and mest mattion of natural and scientific remedies, scienced with great discrimination and scientific remedies, scienced with great discrimination and scientific remedies, scienced with great discrimination and judgment that directly aid nature in her recouperature energies to build up, threw off, and resis morbid action. They discard all drugs and poisoneous remedies—and conscientions motives. Parizwas shall not be drugged at this Institutions.
A Word of Solomn, Conscientious Advice to those

MRS. C. A. KIRKHAM, SEEING AND TRANCE MEDIUM, 140 Court street, Bos-ton. Terms per stiling, not exceeding one hour, \$1; half an hour, or less, 50 cents, Office hours from 9 to 12 a. M., and from 1 to 6 r. M. Feb. 25.

trance modium, delivered yesterday afternoon at the Temper-ance Hall, was listened to with enrast attention by a numer-ous and intelligent audionce. The lady has a sweet, soft voice, and her discources are repicto with beauties of thought and sentiment.

From here I go to Marysville, and Stockton, and on to the mountains, where I will spond a part, at least, of the summer, and return in the fall to the East, I trust invigorated both in spirit and body.

Yours for truth, . M. MUNSON. N. B .- Will Mrs. F. O. Hyzor please write me at San Fran-M. M. ciscof .

Sacramento City, Cal., Jan. 24th, 1860.

A. B. C.

It is not particularly concerning the first three characters of the English alphabet that we propose to discourse; but of that which they sometimes represent.

Some men's names are indicative of the relation they occu py to truth. There is no philosophical, metaphysical, or spiritual reason for this, unless we believe that a species of nomancy, or rather ariolation, has had something to do with individual destiny and the selection of cognomens : nevertheless, there often seems to be a striking coincidence between the nominal significance and the logical or othigal position of some individuals. If it were not for the many intolerable blunders she makes, one might almost believe that Nature, peering into the future, adapts her handlwork to the title by which it is to be distinguished.

But enough of this more persifiage, since so many had their juky fling at its subject. A theory is much talked of in the columns of the BANNER,

and is urged with a considerable army of analogous, and apparently logical arguments, that coll is a normal manifestation ; not, as some of this theory's opposers charge, that there is no evil-that what we call ovil is in reality good and right, but that it is one of the necessary conditions of the soul, and ultimately leads up to light and truth.

The sum and substance of the analogy so often clied, in some one of its many forms, by the advocates of this theory, is this—that Nature, acting through the soul as she dore through the physical body, ejects its bad humors—evil—as the substance of the infection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox, or scartatina, by the substance diffection of small pox. or scartatina, by wickedness. The analogy is drawn well enough, but not deep enough, else would the position of A. B. C. be first in the niphabet of true philosophy, as well as in that on the first ing lim less able to resist tomplation, dragging him down to a level with the crimes themselves, it follows that he who and often meets a flesh-and-blood proof of its inconsistency in practice. The sum and substance of the analogy so often cited, in practice.

Following the same analogy only a little denner, there are other ways by which the physical body ride itsolf of morbido matter, than by "critical determination to the surface," as the medical estans would eas. While acknowledging that the medical estans would eas. While acknowledging that the "determination to the surface" is a mothod of purifica-tion, and that it is perfectly proper to institute a comparison the wissen is a mothod of purifica-tion, and that it is perfectly proper to institute a comparison that the violent "determination " method is not only not the best, but is among the crudest over adopted by Nature, common methor works faithfully and consciontiously, beit ab works in the dark, and her physical manifestations are not always of the highest or best character. Reason is needed to direct the action, and house bett character. Reason is needed to direct the action, and house the the state of funct. Man's physical by is for the state of functional endowment of man. Man's physical by is provided by for the state of funct. other ways by which the physical body rids itself of morbifle

Man's physical body is perhaps the most perfect type of the

neaker of the first order, is lectures upon the beautiful philosophy of Spiritualisin and other kindred subjects, to full houses, in Washington Hall, of this city, with a constantly increasing interest in the heavenorn traths there unfolded. The outsiders seem to be at-

torly astoniahed at the power of his elecution and force of his logic, which carried conviction to every investigating

Now, dear BANNER, we shall soon take our place not much behind some of our sister cities in the onward and upward march of this new dispensation. I can assure you, it was hant at first to break through the crust of old sectarianism. with its bigotry and superstition. But, thanks be to the immertal spirit of progression in this land of steady habits, the way is now opened to make the "rough places smooth, and the crooked straight."

WILLIAM DRINKWORTH, MADISON, IND .--- I commonced eading your paper about four weeks ago, on purpose to read II. W. Beecher's sormons. I learn much from them, But when he speaks of the power or person of Saian, I doubt his sincerity. I am very skeptical-cannot help it. I pray to God to be kept from evil and guided into the truth, and not to bollove Christ was bern unnatural. But to be short, I am very much in love with your paper. I feel it is befoing me in my inward oraying. It is what I have wanted ton years and I have a desire to get acquainted with Spiritualists.

If any lecturers ever come this way, I hope they will call at the "West End Grocery," I want to be doing comothing on Sundays. I have been to all the churches, but don't like their changeable God. I believe there are a hundred good. intelligent men in this city, who would be glad to units and worship God, if a progressive church was communced. I do n't want to have anything to de with Spiritualism, only as far as it is strictly true."

O. S. POSTON, HABBODSBURG, KY., relates some remarkable spiritual manifestations that he witnessed in that place.

_

OBITUARIES.

Mercy and Power, the strange links of the mysterloaus chain that has so long bound hor inmortal, are broken—the secu-ing death-shroud forever thrown off. Yes, her generous, no-ble spillt, strangeline and huser the trans.

Man's physical body is perhaps the most perfoct type of the higher existences of which we can take cognizance through the modium of our physical senses, and whatever process of development or purification in the former is evidently the most perfect, site approximates nearest to the development process of the Inter. Man's physical senses, and whatever process of development or purification in the former is evidently the process of the Inter. Man's physical senses, and whatever process of development or purification in the former is evidently the process of the Inter. Man's physical senses, be and whatever process of the most perfect, site approximates nearest to the development process of the Inter. Man's physical senses, be and whatever process of the Inter. Man's physical senses, be and whatever process and whatever proc

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

ORANDERS H. OROWELL, FRANCE SPEAKER, BOSION, MASS. Ad-OBS. BANNER OF LIGHT Office.

DR. L. K. Coonzer, one of the most successful elsivoyant physicians in the country, (assisted by Mrs. S. A. Coontey,) having determined to make bis resultance in New Orleans for the winter, has taken rooms at 105 Triton Walk street, and will care many diseasos without modicine. The Doctor and will cure many discuss without monitume. The boctor is also a spirit sect, trance speakur, and render of character by interior colors. Office hours, $0 \times M$, to $5 \times M$. Ezam re-tions satisfactory, or no charge. Torms within the reach or all. He will lockure, every Sanday, and at other times, at such time and place as local notice will be given.

Mr. H. MELVILLE FAT, trance speaking and writing medium, will receive invitations for lecturing the coming spring and summer. Address, Akron, Summit Go., Ohio,

MISS A. W. SPRACON will speak at Milwaukic, Wis., the bur Bundays of March; at Lyons, Mich., the first and second Sundays of April; probably at Toledo, Ohio, the third, and at Develond, Ohio, the fourth and fifth Sundays of April.

Mies ELIZABETH Low, if ance speaker, of Loon, Cattaraugus Co., New York, loctures at Ellington and Rugg's Corners, (Gataraugus Co., N. Y.,) every fourth Bablish. Bhe will snawer calls to lecture in Obnutauque and Cattaraugus Goun-

LINDLEY M. ANDREWS, superior loctufer, will visit the Bouth and West this winter. Address him, either at Yellow Springs, Ohio, or at Mendota, Ill.

Springs, Ohio, or at Mondota, In. LEO MILLER will epeak in Taunton, Mass., March 11th; Portlaud, Me., March 1821 and 25th; Quinor, Mass., April 81 and Joth; Willmanif. Conn., May 6th and 18th; Providence R. I., Jauo 17th and 28th. Mr. M. will answer culls locator wock cronings. Address, Hartford, Conn., or as above. ALONZO B. HALL, East New Sharon, Me., will answer call n his vicinity.

E. V. WILSON, Cholsen, Mass., will receive calls to lectur

B. V. WIEGH, ORDER, MASS., WHI FOCHY CHIE & FECUTION IN TO FECUTION OF THE STATE AND ALL. Friends in the States of Massachusett: and Connecticut, desirous of entering into engagements with Mr. R. for the coning Summer, may address him, antil fur ther notice, at Upper Liele, Broome County, N. Y.

Mas. E. D. Srmons, tranco speaker, will answor calls t lecture, after the month of January, through Coun, and Mass. Address her at Dristel, Conn.

MRS. J. W. CURRIER will lecture in Oswego, N. Y., fou, sundays of March; Portland, 'Me., the three first Sunday, of April. Address Box 815, Lowell, Mass.

or approx. Autrees now one, Lower, Misses. Parmourn.—N. Frank White speaks at Plymouth, March 11th; Miss Francis Davis, March 18th, 22th, and April 1st; Mrs. Mary M. Macomber, April 8th, 15th, 22d and 20th; Miss Hardinge, May 6th and 13th; Mrs. Townsoud, May 20th and 20th

WARBEN ORASE loctures in Baltimore, Maryland, March 11th; in West Winflold, N. Y., March 18th; in Syracuso, March 25th; and in Clawego, the fire Sundays of April. Ad-dress, Philadelphin, till March 11th.

MEs. MARY MARIA MACONDER will speak, March 18th and Alls, MART MARTA MADORBER will blenk, March John and Sih, at Potnami, April 6th, 18th, 22th, at 29th, at Pymouth; May 6th and 13th, at Foxboro', Sihe will not receive calls after May 31st without further notice, as the thinks of visit-ing Oalfornia the coming Bummer; if she should remain, due notice will be given.

Mise L. E. A. DE FORCE, trance speaker, of La Grosse, Wis will respond to calle to locture in New England until Apri Will locture week-day evenings and Sundays; also, to atten funerals. Address her, care of J. S. Holton, Northampton 1Enna

J. H. CURRIBE, LAWFORCE, Mass. Mr. C. will speak at Parmington, N. H., March 7th; Charlestown, Mass., March 18th and 25th.

N. B. GREENLEAP, of Lowell, will speak at Randolph, Mass., March 11th : Porismouth N. If., March 16th, and April 1et. MES. M. B. B. SAWYER will answer calls to lecture in any portion of the New England States; will also attend funerals. Address Baldwinville, Mass.

F. L. WARSWORTS Speaks, March 11th, 18th, 26th, at Lyons Mich.; thenco East.

bildgoport on Sondays April 5th and 10th. MRS. A. P. THOMPSON Will answor calls to locture in the aurrounding towns, addressed to her at Lowell, Mass., till forther notice. Sho will speak at Foxboro', Mass., March 25th; also April 8th. 25th; also son street, near Ourve street, Beston.

TRES. MARY A. RICKER, TRANCE MEDIUM. Rorms 145 Hanovor. street, Boston. Office hours from 9 A. H., to 9 P. M. Terms, for privato sittings, \$1 per hour. Jan. 7.

MRS. B. K. LITTLE

MRS. B. K. LITTLE TAB POSTPONED GOING SOUTH THIB WINTER, ow-ing to the earnest solicitatons of hor numerous friends and pairons. Mrs. L. will continue to occupy the same rooms-35 Beach stroot. Hours-from 9 to 12 A. M., 2 to 0, and 8 to 10 P. M. Terms, por hour, for eas or two portons, \$1.00: clairvoyant examinations, \$1.00; examinations by hair, \$1.00. If Dec. 24.

MRS. A. W. DELAFOLDE, TEET AND TRANGE MEDIUM, examines and prescribes for diseases. Also, Clairvoyant Examinations on busi-ness. Hours from 9 a. N. to 2 r. N. and from 4 till 9 r. N. No. 11 Lagrange Race, Boston, Mass. Sm^o Dec. 10

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J. PORTER HODGDON, M. D.,

ECLECTIC PHYSICIAN. 658 WA8HINGTON STREET. (In Pine Street Church, Assisted by Miss Gay, the celebrated Psychometric Chair-TOVADL

oyant. Psychometrical delineations of character, and Clairvoyant Antibulions of discusse, daily, from 9 A. M. to 5 r. M. Terms when present, \$1,00; by a lock of halr, when absent, \$3,00. N. B.-No notice taken of lotters unless they contain th fee for examination. 3m Nov. 26.

DR. C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN,

No. 7 Davis street, Boston. 25 Special attention paid to the cure of Cancers of all certiptions, Deformity of Limbs, Deaness, &c. Patients accommodated with board at this Institute, Bept. 10.

W. H. NUTTER, HEALING MEDIUM.

THE BICK ARE HEALED BY THE LAVING ON OF Agade at 105 Pleasant street, Boston. Terms moderate. L hand Dec. 17,

PURELY VEGETABLE REMEDIES. A NTI-SOROFULA PANACKA, MOTHEN'S CORDIAL, A UBALINO EXTRACT, WINE DITTERS, COUGH SYROF, and other Compounds, which have been extensively and success-fully prescribed by saveral of our most colabrated Mediums, may be obtained of the solo manufacturer, O. KING, 634 Washington street Region. may be obtained of the sol Washington street, Boston. copom Dec. 31.

"Seek and ye shall And."

"Seek and ye shall find." **DERBONS** who believe that spirit communion and its mon-tal developments can aid them in the difficulties of life, can have my services in their behalf. For my time and ef-fort in writing out a full examination of a person from their hair, or handwriting. I am compelled to charge \$3,00; for attention to a single subject, or question, \$1,00. Office No. 7 Darks street, fuscion, an Baturdays, from 9 to 4 o'clock. Full oral examination at the office, \$1,00. Address H. L. BOWKER, Natick, Mass Nov. 10. t

Nov. 10.

MR. & MRS. J. R. METTLEE,

MR. So MRS. J. R. METTLER, **Paye ho-MIng notic Physiciams.** (LALRVOYANT EXAMINATIONS, with all the diagnostic and therapoutic suggestions required by the patient, carefully written out. Mns. METTLEN also gives Paychometrical delineations of character by having a lotter from the person whose qualities she is required to disclose. It is much preferred that the person to be examined for discass chould be present, but when this is impossible or in-convenient, the patient may be examined at any distance by forwarding a lock of his or her hair, together with leading symptome.

symptome. Trans-For examinations, including prescriptions, \$3, if the pationt be present; and \$10 when absent. All subso-quent examinations \$2. Delineations of character, \$2. Terms strictly in advance.

quent examinations as. Terms strictly in advance. Address, DR. J. R. METTLER, Hartford, Conn.

A Word of Solomn, Consciontious Advice to those who will reflect! Biatistics now show the solemn froth, that over 100,000 die in the United Siates annually, with some one of the forego-ing diseases, developing consumption, prostration of the vitat rece and promature decay. There caunat be an effect without its adequate cause.

There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. Thousands of the young, of both scare, go down to an early grave from causes little suspected by the victims themselves. In rice of the awful destruction of human life, caused by such dedilitating descares, such as Bpermaterritas, Bondual workness, the vice of soit abuse, Spinal Consumption, Epi-lepsy, nervous sparsen and discase of the heart- and to view prefenders—the Directors and Paculty of this institution, con-scientiously assure the invalid and the Community thy base prefenders cannot be surpassed. Patients, for the most part, can be treated at home; On application by letter they will be furnished with printed in-terrogatories, which will enable us to send them treatment by Mult or Express.

by Mail or Express.

onecications fidelity. The Institution gives the most unexceptionable reference men of standing in all parts of the country, who have been

to men of standing in all parts of the country, who have been successfully cured. 2027 A Treatise on the causes of the early decay of Ameri-can Youth, just published by the Institution, will be sent in a scaled envelop, to all parts of the Unico, or receipt of siz-cents for postage. It is a thrilling work, and should be read by every person, both male and founda. 2027 The attending Physician will be found at the Institu-tion for consultation, from 9 a. M. to 9 P. M., of each day, Sun-dars, in the forenced.

the foreneast, new and the second days, in the foreneas. Address, Dn. ANDREW STONE, Physician to the Troy Lung and Hygenic Institute, and Phy-sician for Diseases of the Heart, Throat and Lung, Dec. 17. 19 30 Fifth et., Troy, N. F.

HENRY WARD BEECHER 47

PLYMOUTH CHURCH, DROOKLYN, H. Y. Bunday Evening, Vob. 20, 1860.

ASPONTED FOR THE BANKER OF LIGHT BY T. J. FLINWOOD. TEXT .-..."And, yo fathers, proved not your children to wrath; but bring them up to the nurture and admonition of the Lord."-EPH. vi. 4.

From the beginning of the world, God has founded From the beginning of the word, Ood his founded the family as one of the most important instruments of good on earth. Beasts, prone to the earth, without soul, he suffered to roam lawless and unwedded. No such liberty was given to man. From the beginning God made man and woman, grouping them into faulty relations; and all the dealings of God with the infant race, looked with capecial fondness upon the prosperity of the family state. It is declared that this shall be perpetuated through many generations. Not only is its continuance as an institution taught in scripture, but there is nothing more conclusively laught there, as there is nothing more emplatically shown in actual life, than that its results for good or for evil are transmissi-ble and transmitted through many generations. "I am a jealous God. visiting the iniquities of the fathers upon the children. to the third and fourth generation." the children, to the third and fourth generation." Some rebel at this, as if it ware an injustice. Whatever he its moral character, one thing is certain-that, just or unjust, wise or unwise, it is a fact. Whether there be a God or no God, whether there be a divine government or no divine government, the benefits on the one side, and the iniquities on the other side, of fathers, are visited upon their children to the third and fourth generation. If it be not a divine moral law, it certainly is a natural law. If it be not a truth to be accopted from the Bible, it is a truth to be gleaned and accepted from the experience of actual life; and heed is to be given to it. Parents may train up their children so as to be sure, if they have been theroughly faithful and skillful, not only that their children will be rightly trained, but that the work will not stop with that it will go on down through three or four generations.

A mother, shut up from company, wholly engrossed at home, knowing little of the pleasures of society, seeing few and seldom seen. living only in God's house and in her own, is not a share, wearing out her house and in her own, is not a share, wearing out her life without reward. She may look forward to a certain prosect of tens and hundreds of her posterity, orna-ments to society, themselves happy, and all of them in succession to rally around about her in heaven, and call her blossed. On the other hand, if a mother prefers her own case, and loves her offspring with affection so adulterated by folly as to leave them untrained and uneducated, it is so extreme a sin that God declares that not slone her children shall suffer, but her childran's children. And oftentimes four or five generalions are scarcely sufficient to efface the ovil one parent Lofficts.

This is mysterious. It is not what we should have expected in a divine government. Certainly if this had been the declaration of Ecripture alone, it would have excited surmise and wonder; but as it is as strong in fact as in declaration, what can we do but accept it in fast as in declaration, what can we do but accept is? Where, however, could God have put a penalty with more prospect of its deterring mea from sin than here? If the household is the foundation of society, and if the whole hope of the world lies in the fidelity of the world to their children, could this fidelity have been secured by a promise more inviting than this—that it shall go on after them to their children's children? And if they are unfaithful in this regard, could they have ea-forest unce them a more records penalty than this. forced upon thom a more rigorous penalty than this-that their unfuithfulness will not only not leave their oblideen unpunished, but will punish their children's obfidren?

I do not propose, to night, to go into the whole sub-ject of the household. It is almost inexhaustible, he is the epitome of human life. It is atmospheric human states to be society. Only one or two topics will occupy our at-tention-mamely, the necessity of finally government, and some considerations as to the wiscet method of ad-ministering it. These remarks are not chiefly for those with here many the income here wiscet in the two sets the set of the who have reared their household, and are wisor in that very respect than I am. But in such a congregation as this, there are always households being set up, families beginning, young parents who are perplexed, and carnesily desire instruction with regard to the manage-

this is one of their children. And in a course of teaching this is one of the themes most fit for the pulpit. The mind of a child, so soon as it begins to expand, is like the soil of a garden in spring. It will shoot up vigorously, if left to itself, weeds; but if tilled, fraits and flowers. Everybody must be, and everybody will be, educated. The head will lown; the heart will feel; and end be the tot the soil of the beart will feel; be, coucated. The head will form; the near will feel, and head and heart together will make the body not, and will produce a character of some sort. The only question is, Who shall teach the head, who shall dovelop the heart, who shall establish the character 7 God says the parent shall do it. So nature teaches. And this regulation is founded on good reasons, which are not withheld from us.

The parents are with the child from the very beginning. The child is made to be moulded. It is made so as to be easily moulded. It is in a state to be easily ning. governed. Its first thought dawns while it is in the arms of its parents. Its lirst affections respond to their fondness. It must take its foundation notions from them. It lies passive, like clay, to be moulded as they It lies passive, like clay, to be moulded as they They may write upon its unsullied page the ab-

most; a hiroling carea most for the child that needs least, and is most engaging. What a thought—to break up the nests of parental least, and is most engaging. What a thought—to break up the nests of parental least, and is most engaging. What a thought—to break up the nests of parental least, and is most engaging. What a thought—to break up the nests of parental least at the seed, which, in the sum-mer, shall be known to be deadly: and yet, by its ten-mer, shall be known to be deadly: and yet, by its ten-mer, shall be known to be deadly: and yet, by its ten-der form and ipnoceut appearence in the beginning. Colled up, fold within obout us. Abroad we see the rollings of pride; anger abound so corey side; there are selfshness, and envy, and avarice, and jealousy, and lusts, of every name. Its of the yracticed is never deceived. And so should we look upon infancy. Colled up, fold within abound so we see the rollings of pride; anger abound so werey side; there are selfshness, and envy, and avarice, and jealousy, and lusts, of every name. Its all of these, in their beginning forms, are in the bosom of every single child. In their rudimentary mate. It proposes to collect the offspring of this sys-tem with even less care than a farmer would gather his lambs or calves. And it completes the work by at-tempting to rear a generation of childron, not by those that love them most, but by those that care nathing

avail ourselves of the next best means of training we an; and that all these institutions of charity, as compared with abandonment and neglect, are beneficent, and even radiant. They are ertificial families where the child receives, not what it would receive at the hands of kind and virtuous parents, but a thousand times more than it would have received if it had been left to roam without any care at all. But they are not to be compared with a virtuous family. Nothing makes the family seem so blessed, and theso places so poor. is such a comparison.

as such a comparison. One of the most painful things I ever do is to see a group of orphan children. The most painful exhibi-tions I have witnessed in my life, have been sweet sights of children from Randall's Island, and at Mr. Pense's House of Industry at the Five Points. 1 never ad my feelings so touched, and nover found it so diffitecht to speak, as under such circumstances. I recol-lect being in the old Broadway Tabernacle when two bundred children were there from Randall's Island, as representatives of the thirteen hundred children that the city takes care of on that island. It was sad, when thought of my own childhood and my own children, to think that there were thirteen hundred children that and neither father nor mother; that were growing up without one sweet association of home such as I grew

and guardians." There is no place which demands so much care and watching for the benefit of society, as the family. You may destroy almost any part of civil society without fatal consequences. The government may be over-turned, laws may be changed or broken, even anorchy, for a time, may rule, and yet, the State will rally, a new government will arise, laws will reassert their au-thority, and order will follow; but let a malady corrupt the family, and you have struck the State in its germ. A seed will sprout, however much cut away, if the germ is left; but if that be gone, no matter how broken in and trained they are endless benefactions; much is left, or how plump and fair the remainder is, and to break them in and train them is the parent's

t will not sprout. The family is the germ-leaf of the State; and these denominations and sects of the world that have made the most of the family, have had the most effect on society. The great household of the Calvinistic faith, society. The great household of the Calvinistic faith, have had the secret of their strength, not so much in their authority, strong as that has been as in their habit of family training. It has not been principally doctrine, nor the church, but primarily and pre-emin-ently thorough instruction and vigorous training in the family, that have made this body so distinguished as they have been for virtue and otil integrity. The Sabhathechool, if it be a great blessing to the children of parents who do not instruct their children, instruction and it is hear in the relif. sociaty.

may yet be an evil; and it will be if it leave the religlous training of the child to a paster, a teacher, or a church officer. It is father and mother that God ap-points to rear the child, to fill its soul with carly, deep religious convictions; and no one can do it for them so well. For religion should enter by the door of love; and therefore the parent's heart is the place where it

aersons now fly from the household almost as much as informer times they went to it, at their marriago. There are many that marry and go into hotels, those huge caravanserns. As their children come forth they are reared in these most unhomelike places. Young persons, anxious for position in society, seek it by mintaining themselves at hotels, in a degree of styl maintaining themselves at notes, in a degree of style which they cannot afford in houses of their own. I think they are feeding their vanity at the expense of their hearts. They are rearing a brood of children in the most dangerous circumstances, under the pretence of respectability. There is nothing that you can give to respectionity. There is nothing that you can give to your child that is comparable to a real, thorough home-trafaing. It is not the circumstances into which you put your child that prospers him, but what you put into him. And they that will not build a home, no mat-ter how small and how homely. they that will not have a ter how small and how homely. Usy that will not have a separate little state for the express purpose of raising their brood, are worso than birds would be that refused to build a nest, but dropped their eggs upon the crevice of the rock, and sought to hatch and rear their scatter-ing offspring there. It is a shame I and the tendencies of our times are most dangerous, in so far as they drift men away from the sanctity of the household, separated and segregated into communities where the family can be but noorty builded, and where it can bat imperfect. be but noorly builded, and where it can bat imperfect-

BANNER OF LIGHT.

let nurses be bired to impart nourishment to thoms let insters be sought to instruct them." But where, but insters be sought to instruct them." But where, but inso ask, shall you in hira those that are to low them? You can buy their food, you can biro their raimant but can you hira those that are to low them? Howaver much we below them to be them the fair, the resy, the forward child will win some favor, and some lows, the forward child will win some favor, and some lows, the forward child will win some favor, and some lows, the forward child will win some favor, and some lows, the forward child will win some favor, and some lows, the forward child will win some favor, and some lows, the forward child will win some favor, and some lows, that is deformed, that is sore, that is haggard and hidcous, needing the most help, but attracting the least? A parent cares most for the child that needs most; a birding cares most for the child that needs most; a thought—to break any the nests of parental what a thought—to break any the nests of parental

that love them most, but by those that care nothing about them in particular---that only do what they do for them, as they do any other hired work... You will naturally ask me whether orphan asylums are to be condemned; whether Houses of Refuge for the noglected children of the city, such as that at down by it, ready to learn evil, slow to unlearn it, with

from one is to train; and the parent is to begin, at the beginning, to deal with a beart ignorant of God, im-patient of restraint, easy of temptation, quickly thrown down by it, ready to learn will, slow to unlearn it, with a nature that gravitates instead of aspiring, that runs to restrain the subscription of the state of the Randail's faland, and schools for the reformation of solous children, such as those that exist at the Five Points in New York, and in many neighboring cities. Net to be condemned. My reply is, that when God's natural training institution is taken away, we must up, should be this: to geard a corrupt nature from

up, should be this: to guard a corrupt nature from temptation, and to fix virtuous babits ostrongly as to hold the immortal as steadfast as an anchor holds the ship from the winds and wares. And the very first ister of family government must be, and the very net ster of family government must be, of connse, the sub-jection of the child to the parent's knowledge and will; for its own happiness, and the success of all further instruction, require this in the very heginaning. Its own woll-being requires that it abould be subdued and made obedient. Parents sometimes through weakness of here cannot endue to conflict with their collidren

made obcelett. Farchis sometimes turough weakness of love cannot endure to conflict with their children, and punish them. It seems so cruel and unfeeling. It is neither. Not to do it, is cruel and unfeeling. For no child can be so happy as that one which has been made obcdient, habitually, to a just rule. It is simply a question as to which will be best for a child—the so-her arrangements of a rapering arguments or the blind ber arrangements of experienced parents, or the blind dictates of its own passions. An unbroken here and an unsubdued child are both reared to a wild useless.

I do not suppose any man ion earth estimates mindknowledge more highly than I do; but, after all, it is the disposition that has more to do with happiness in this life than skill, or genius, or success, or knowledge. Knowledge is of the head, but wisdom belongs to the heart. And no narent trains his child, who does not had neither infiner nor mother; that were growing up without one sweet association of home such as I grew up with, and such as my children were growing up with; and that if they were to die there would be no-body to shed a tear for them. nobody to be bereaved on their account, nobody to be mourners for them. And although I was grateful for the public care, and that their lot was as good as it was, I could not but feel. "How desolate, after all, is the child that is pa-rentless and homeless, and without the care of its nat and guardians." child's disposition unsubducd. The habit of prompt aubnission to apperiors, of absolute obedience to the parent's word, is not half so necessary to the order of the family itself, as to the future happiness of the child. One who has never learned how to obey, will be at fault all his life long. It is a vital attainmont. Flax is no better than any weed, unless it be broken, hatch-eled. Then it may be spun and woven; and then it may be manufactured and worn. And our various powers and to break them in and train them is the parent's busines.

This matter goes beyond the individual. It affects the State. No man will be obedient to laws and sub-missive to magistrates, who has not learned obedience, and, generally, who has not learned it in the family. Bometimes this is learned by external experiences, and by the rade batterings of fortune; but, in the greatest number of cases, if it bo not learned at home, and in youth, it will not be learned at all. A child not trained at home, will be disobalient in school, frac-tions as a paperation on unruly student o messionate tious as an apprentice, an unruly student, a passionate and willful citizen, a disagreeable companion, a diffi-cult husband; and when, in turn, he becomes a father, the mischiefs of his own had cducation will fall with double violence upon the heads of his children. For a child not governed in his own youth, is very apt to be

or a child not governed in his own youth, is very apt to be a tyrannical husband and a despotic father. There is one step beyond this. The discipline of the mass love: There is one step beyond this. The discipline of the family reaches far forward, and has a relation to many things scarcely suspected. When, for instance, in addit life, the gaspel lays its claims upon the soul, and men rouse up to the truth, it will be found that those to in-will be prepared to yield to God, and to obey and wor-ship him; while those who have never been made obe-dient in the household, will resist mightily the super-itor. and therefore the parent's heart is the place where it should spring. The same is true of church services and pastoral teaching. They are beneficial, but they are not to in-terfore with or be a substitute for parental instruction. And I cannot, in passing, forbear to speak of the duty of the family state, to all who enter wedicek. There is a very evil custom arising in our citics, sub-versive of of anothone and ancient wisdom. Young well trained and children not trained at all. vell trained and children not trained at ail. And there is one other instruction in this connection. Moral qualities are transmissible. It is very well known that the offspring of wild animals that have been domesticated revert to the wildness of their parents: but that when wild animals have been domesticated through several generations, their offspring bo-come more and more docite; and at last tend to be domeetic. And that which is true of the animal king-dom at large, is true of the human family. A stock for several generations reared to education, will have a ences, will have a tendency to moral influences; a stock reared to family government, and obedience, and gen-tleness, and love, and other benign qualifies, will have a tendency to these things. Thus the promise of God is fulfilled through many generations. This part of family government the parent should begin early. It cannot be begun too early. A child may as well develop to the knowledge that the parent's will and judgment are supreme, as to the knowledge that fire burns, that water drowns, that knives cut, or any other settled and invariable fact. The advocacy of cogent family government is, how-ever, met by several objections. It is said that it is not good to break a child's spirit by too much govern-ment. This may be an answer to excessive soverity, but reared to family government, and obedience, and gennent. This may be an answer to excessive soverity, but not to just and moderate parental government. I have not to just and moderate parental government. I have no doubt that it would be a sad thing to have a child's spirit broken; but I do not remember ever to have met with an instance of such misfortune, and therefore i cannot speak knowingly on this point. I do not think ar American children suffer from having their spirits broken too early l But it is said, often, by parents, "My children do not need so much government as others." This may be true. There is, even in the same family, a great Man alone is to rear a body with an immortal mind difference of disposition. Some children are fractious, enclosed within it. It is a parent's business to rear a difference of disposition. Some children are fractious, body; and in this our care scarcely differe from that of and some are docile, of the same parentage. And there is a lase our business to train a mind there is a great difference between one stock of chil, which sets the family on a platform immeasurably above any other on earth. When the cradle of the young mother is first pressed to these facts. But the mildest and most children is docile child by an infant child, and she bends over it not oven try. need much, and many incessant training, But it is said that those children that are the most But it is said that there changed and always turn out the governed, as society goes, do not always turn out the best alterwards. It is true that there is a great deal for the adversement that is mischievous. For all is minds 1 Who could express their emotions, half feel. best afterwards. It is true that there is a great deal ing and half thinking, as if thoughts and emotions had fused and run together? Dat as the child grows, and months pass, and he begins to show signs of mind, and the body assumes a form of beauty, with what idolatry do they gaze upon it. Now their thoughts can somewhat be expressed, "Was ever a child so beantiful i" say they to each other; and there is no dissent between them. Such is like a farm, and cannot be pulverized too much; brilliant eyes 1 Angels have no better, as far as they know. Eyes so fall of lovat Was ever a form so well turn it up and down as it does not like to be utrad, proportioned 1 for what symmetry is in every mother's know. Eyes so full of lovel Was ever a form so well proportioned i for what symmetry is in every mother's child! What could be altered for the better? No hande like his pretty little hands; no hend like his dar-ling head; no such lungs as his 1 The father thinks of bls future course. A rousing boy 1 A young man well in althe this pretty little hands; no hend like his dar-bls future course. A rousing boy 1 A young man well in althe this pretty little hands; no hend like his dar-bls future course. A rousing boy 1 A young man well is anot bot the child how to govern itself. That is wise govern-bls future course. A rousing boy 1 A young man well is anot bot the child how to govern itself. That is wise govern-bls future course. A rousing boy 1 A young man well many beauty, his fame, his wealth; and when her herad. thing leet to the child. It must have a regulated se she now watches his first. I will not child such fond fancies; but I will say that there is another view which ought to lie deaper than this, which ught to lie at the very intention and thought. this, which ought to lie at the very bottom, and that on it every place of life, every intention and thought, should be based. For, could an angel visit the room, is this child lies sleeping under the ford glances of its parents, he might speak to them thus: "God hath sent me to tell you that your task, now began, is to rear a tweak and sinning mind, and to rear it for immortall-ty." Tes, this is the fundamental idea of family education:

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Child to take cure of itself, but which is forever fultering over it to take cure of itself, but which is forever fultering over it to take cure of itself, but which is forever fultering over the take cure of itself considerations meethol to the nonset begin at the beginning, as best you may be thought by overnament. I will mention them, it is the take are in the beginning full, for the nonzero and more and more itself dielers of the growment. In add the fact has a full of the nonzero and more and how the take are in the beginning full, for the control to make method will be obtained and the fact has a full of the nonzero and more and how the deviation and the fact has a full of the presented in the beginning full, for the control to make method is the deviation of the presented in the beginning full, the control and more and how the deviation of the presented in the beginning full, the control and more and how the deviation and the fact has a set parents. In the beginning full, the control and more and how the presented in the second a granger hat the is fored at the ord the take parents is and black and the present is and black and the more takes and mistakes. And one there while and present and the more and more a during the control the black and and the fact has the parents is and black and the takes at the parents is a parents have nore and more capterines, they way. The sensation growthere are allowed if the takes at any parents have to feel their way as best the present. The world is a black and the the deviation of the bought the black and the takes at the parents is a sech parents is a parents have to take the parents and mistakes. And one there would be allow the maters and mistakes. And one there would be allowed the maters and allowed the parents is the parents is a parents have of food, against previow child a colled with the pleasers are fore allowed. The ma

sometimes takes pince in the case of neutrinal monosel about them. That which we do know is unit, that the parents, who go among their children, and, regardless child depends upon the parent for culture, that the pa-of their pursuits, by inconsiderate deeds or words, in-rent is ignorant of the best methods of training he then harship own pouting, sullen feelings into them; and then there is the there is the there is the them is the them. Under such circumstances the child subnits the narship, but not really. Within are alive the glow. You, then, that have passed through the life of trains:

of his pureats, this flercenees breaks out in a torrent of onlins, and curses, and abuse. There are periods of children's lives when we are admonished by God. I think, to employ corpored class-tisement. I have no extreme theory on this subject. That is the best way which brings up our children best. Every person has a right to judge for himself in this matter. What that way is may require a thought; and the experience of others it may be wise to regard. That the child is an animal as well as a spiritual be-ing, we must remember. The range of motives which, in the early period of its existence, can be brought to bear upon it. is very limited. Its thoughts are few, and in a small circle. Its interests are few, and very simple. On the other hand, the power of quasion and will are in some respects tremendous. Where it hap-pens that the child sets itself to do wrong under all the winds of anger, and will, and passion, the ordina-ry motiven of constraint enap like threads. You cannot to be before you; one is to yield yourself; the other is to bring in animal pain to secure obedience on part of the child.

choon with it, nor personae in the source obclience on the part of the child. With some dispositions this resource of family gov. ermment need almost never be drawn upon. There is as great a variety of dispositions as of features. Some children are mild, casy and facile; and when the parent is cool, mild, and of a prudent judgment, I can con-ceive of instances where, in the rearing of a child, not a single blow need be struck. Let it be noticed that

ory. And if it is worth while to punish a child at all, it is worth while to punish a child at all, it is worth while to do it heartily. Noverresort—oxcept where you find that a kind of moral plaster is necessa to promoto inward inflammation. or to draw it off. to promote inward infimitution, or to draw it of i-to these enappings, and pinchings, and shappings, and degrading annoyances, which are so detestable. But, where there is raised up against you a little tyrannic will that must be subdued, if by national reasoning and persuasion you can not subdue it, there is a way by which you can do it through the skin; and when you do it, do it thereably and he done with it o it, do it thoroughly, and be done with it.

like those of manhood, carelessly wound its feelings and rouse its passions; and then, in the face of this juvenile storm, lay imperious commanda; and then iccerce obedience. This comes under the deeds forbid-den in God's Word. "Fathers, provoke not your child dren to anger, leat they be discouraged." The child has its own little world, its own little pleasures in that world, its little joys and griefs, its ittle mountains and vales, its little storms and ealins. Our thoughts and pursuits are as much above a child's as angels are above ours. It is the extreme of crueity and folly to measure a child's duty by what seems good to ourselves. We must caret our imagination, and watch, and translato their actions, and in a measure do what Christ did by us—go down and take thoir place, laying stide as it were, the reality of our higher knowledge, and meeting them on their own ground, in order to lead them successfully up to manhood. Miling obedience from him. But of all things that 1 sometimes takes place in the case of fretful and mores parents, who go among their children, and, regardless

them. Under such circumstances the child submits ostensibly, but not really. Within are alive the glow-ing coals of wrath, and halfdiselosed r.venge. And as the child grows up, he grows passionate, fierce, in wardly under rubuke; and as soon as he is out of sight of his parents, this flercenees breaks out in a torrent of ontise, and curses, and abuse. There are parlods of children's lives when we are admonished by God, I think, to employ corpored chas-tisement. I have no extreme theory on this subject. That is the best way which brings up our children best.

is cool, mild, and of a prudent judgment, I can con-ceive of instances where, in the rearing of a child, not a single blow need ho struck. Let it be noticed that the admission here is not that a child may be well rear-ed without being subdaed, but that a child may be well rear-ed without corporeal pain. Poty puulsbings infuse devility into children. They abould do it on the philosophical principle—that the punishment, for the time, should take possession of overy disposition. You punish a child in order to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, as well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of manda so well as to counterbalance a wrong state of manda so well as to counterbalance a wrong state of manda so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of manda so well as to counterbalance a wrong state of mind, so well as to counterbalance a wrong state of mind the mer. N O W B, E A D Y

will: They may write upon its unsullied page the ab-strictities of identry, and it will grow up a heathen; or, they may teach it in the errors of Mahomet, and it will grow up a Mahometan; or, they may inspire it with faise notions of religion, and it will become an infidel; or, they may train it in the way it should go, and it will become a humble Christian. It is the rule of travelers that he who first pais foot upon new found hand may name it, and that his sover-eign shall own it. So whoever first enters upon the twilight realm of the child's mind may rule over it. God has granted this privilege to the parent, as the discoveror and as governer of the little child. Nono can be supposed to love it as its parents do-and love is the only good achoolmaster in this world. Generally men give, expecting to receive again. They help their men give, expecting to receive again. They help their fellow men, that in turn they may be aided. They la-bor for remuneration—for some equivalent. Now, if a child be cast out upon such a world as this, what can it ropsy for long care, but tears, and as miles, and trou-ble? A child—what has it except love, with which to ropsy those who minister to its wants? Only pa-rents will give the required care, when most needed, for the sake of the love which they bear to the child. but it is a some genes a toll to take care of little children, but it is a toil which love would not forego. If there is one thing which true parents begrudge more than another, it is to any other the care of their children. Wonderfal, divine instinct; strange store of tendercess, reared in the heart to be expressed at the time when they most need it toward them that would die without

The root of the world is selfishness: the root of the they will of necessity be neglected, or abused, or mis tangut, or trained for interested upperced, or absent of infe-tangut, or trained for interested purposes. And induce burly-burly of this buey world, not one in a hundred could hope to rise safely. The family is the place of refuge. Here love takes care of children, love educates them, love disciplines them in experience to prosper in this life and in the life to come.

in this life and in the life to come. It is impossible, as a general rule, to bring up children rightly under any other influence than that of parental love. Nothing but the sun will draw forth reg-ctation from the earth, and nothing but love can filly develop the mind in infancy. God has laid in mate-rial for this affection abuudantily; and the mother is not more admirably formed to nourish the infant body by her own, than to nourish its heart by her heart. Its coul food a ther heart as much as its heart be the soul facts at her heart, as much as its body at her bo-som-and with this difference, that the child is never weaned from its soul-breast. And in proportion as this law is violated—in proportion as children, in times of war, by orphanago, in barbarous nations, or in philo-sophical experiments of absurdity, are thrown out of the family they grow up wild and waste. The last step of infidel fanaticism, is that which un-

The last step of infidel fanaticism, is that which un-dertakes to break up the family state, and puts out children to be reared as they may, by experiment, un-der some public patent process. Men speak of Lace-demonian castoms, when children were taken from parents, and reared at the public expense, and urge us it copy this pattern. But what was the sole cud of such an education? Not refinement, not progress in arts, not morality, not intelligence, certainly not cl-wility; bat war, and only war. The laws, the whole shape of society, was for one simple purpose, among that people--to make warriors, the unsolar hardiness, the least moral scrupte, the most brute and manual skill. These alone were aimed at. This peo-ple sought to make marries, and only warriors; and to go it, they made them as near to beasts of prey and to do it, they made them as near to beast so forey as possible. The cunning of the fox, the strength of the lion, the endurance of the bear, the swiftness of the cagle, the courage of the matilf, the bloodthirstl-ness of the tirger the as were the full membre of thet the engie, the coarage of the master, the moodinisti-ness of the tiger-these were the attainments of that warlike people. Nothing which should impede or abate such qualities, was allowed by them. Is that the pattern upon which we are to educate our children? God says. "Let parents train up their children." In-fidel wisdom cays, "Let the public train them up for them: let them be gathered in some common building;

answer the end for which it was established. When the tree has dropped its perfected seed, it has no further power over it. It supplies it with neither warmth, hor nourishment, nor anything. The oak knows not its acorn-child from the slip of a maple or a

Abimals, rising one stop above this, are impelled by inslinct to rear their offspring, whether in pairs or proods or swarms; but their care centers and stops upon ho body:

by an initiate child, and she below over it not even if ing to conceal her gladness, and the father, scarcely less pleased, at a few paces, practices, as he thinks, a manly reserve, what thoughts flow through both their minds I. Who could express their emotions, half feel-ing and half thinking, as if thoughts and emotions had fixed and way to make a fith oughts and emotions had

I have no doubt that in all cases the necessitity of unfahment arises as much from the imperfection of he parent as from the fault of the child. Were it not for the imperfection of parents, they would move springs in the child without his knowing it, which, in many cases, would prevent his coming to such a pass as to need punishing. But when a parent is ignov-mat, weak-minded, and unant to teach, how can he govern except by force? As fast as the parent becomes able to govern by reasoning and persuasion, the neces-sity for corpored purishment decreases; but it is often the case that the parent cannot successfully employ this milder method, and then the clement of force must be applied. This rigorous method, when compared with a better, is poor enough; but when compared with to government at all, it is superlative. The very low-st degree on the scale of real government is immeas-

Let me speak, however, of one application of pun-ishment, with reference to which much judgment is required, and little is neually employed. No child should be suddenly struck; and no child should ever be smitten upon the face, upon the head or upon the ears; and if 1 were a magistrate I would make it a penal offence to indulge in such a mode of chastisement. It is an outrage to the child, and a dia-grace to the parent. It seems as though the head was nade sacred as being the palace of the immortal soul. This may seem a small matter; but that which is capa. luis may seem a small matter; but that which is capa-ble of setting on fire the passions as with the flames of cil. connot be small.

There are abroad two kinds of inflictions-stripes for chormities, and for petty offences another method which seems to me most nawise and pernicious. How many parents indulge in snapping the heads of their children. How many parents indulge in pinching their children's cars. How many parents indulge in their children's cars. How many parents indulge in slapping their children's checks. There is no child but feels this to be ignominious. The pain is only sufficient to excite the temper. And I believe I may

quick; his eye is downcast and herce; his heart is huis of rage. I may allude to my own recollections of occurrences that took place when I was governed, not by parents, but by injudicious persons to whose care I was en trusted. I often had my head snapped and stricken. I have experienced not a little of such government. And I can testify that the most resentfal and bitter for the state when a parent and the bitter st focilings that ever possessed my heart, and the bitterest and wickedest language that ever crossed my lips, were produced by these vorations appliances to my lead. And after an effort to remembor, I think I can eay that I never, in a single instance, was benefitted by such punishment, but always and greatly injured. upon my governor as a tyrant, and upon there ooked trokes as crnelties.

And I will add that, whether it be from its superior nervous sensibility or not, a blow on the head, at any poriod of life, goes quicker to the temper, and irri-tates more, than on any other portion of the body. It is not a right of family government, but an outrage and an abomination, to strike a child anywhere on the head. Providence has made other arrangements for for the government is a made other arrangements for And I will add that, whether it be from its superior

family government ! Neither should put family government! Neither should punishment ever be the result of anger. There are some parents who can never bring

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Acqualitied with nim, and 1 thus will do not so o o I think that the Portrait is a very good one, o o o Yours respectfully, MARY A. BROWN.

Letter from Salmon Brown. Son of Capt John Brown.

MEASTRA TRAYER & FLORIDOR: North Elba, Dec., 1850. Dear Sirs-I was somewhat acquainted with James Red-path in Kuessa. I am also familiar with his writings, and I consider him an abio biographer, and THE MAN ADOVE ALL OTTENS to write, the ife of my beloved father. I believe him to be a man of underbied veracity, and fully believe he will do inside to the gray he has undertaken

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