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Miterary Department. SPIRITUALISM IN BIOGRAPHY:

GIROLAMO SAVONAROLA. It is only within the last quarter of a century that the name of Girolamo Savonarola has become to any considerable extent familiar to readers of English literature. The little that was previously known of him was mainly derived from very imperfect and untrustworthy sources; chiefly, indeed, from the garbled

account of his proceedings given by Roscoe, in his Life of Lorenzo di Medici. One reason for this absence of interest in an intelligent appreciation of the character and influence of Savonarola may be found in the circumstance that the cause for which he labored was not, like Luther's, crowned with great and immediate success, and the world, which looks only at outward and obvious results, cares little for defeated men, be they cast in ever so divine a mold. Nor is the name of Savenarola that of the head of a sect, or of a separattet movement. He lived and died in the Church endeared to him by sacred associations, though none labored more fearlessly and earnestly than he for its reformation; and in the political, social, moral and re-

ligious regeneration of the age in which he lived.

In Italy and Germany many distinguished writers. and especially Pasquale Villari, Professor of History in the University of Pisa, have drawn attention to the illustrious Florentine, and the influence of their works has begun to percolate the strats of English literature. The political and religious, awakening of Italy and the resuscitation of its national life has done still more to direct the thoughts and pens of English writers to that country and its distinguished men. The mola, and the recent translation of Villari's History of out in particular a deeper interest in the life and charthis brief eketch of him I could present a more full and worthy image of that noble soul, so tender, so true, so full of courage and inspiration; and with such marvelous faculty of ineight and vision, and intimate person who served. rapport with that diviner world of invisible intelligence and pority of which he felt himself to be an instrament and medium !

Savonarole was born at Ferrara, to 1452. From childhood he was noted as thoughtful and devout; he was conspicuously diligent and successful in his friends, he rejuctantly allowed a few others to attend studies, and was a liberal, independent thinker for his his lectures. The number daily increased as he begon time, with strong sympathies for the poor and suffer- to expound the Apocylapse, and at length, in the month ing, and with equally strong indignation against cor- of August, he addressed them from the pulpit. His ruption, injustice, and every form of meanness and words had such an effect that they seemed to the mulvice. Not a sickly student, but every way a strong titude something more than human; and even the man: he had a robust physical constitution that en- learned for the moment laid Plato aside to discuss the abled him to bear labor and fatigue beyond the capa- merits of the Christian preacher. In this sermon he His sensitive and plans nature shocked with the licentiousness and wickedness of row, and I will continue thus to do for the space of that corrupt age-sensual, feroclous' and degraded, eight years." A prediction that was only too exactly beyond, perhaps, any since the Christian era, predis- verified. Soon the church of St. Mark became too posed him to a religious life; continually did he pray small for the crowds that flocked thither, and Savona. that God would show him the path in which He would rola preached in the cathedral, the number and entirehave him to walk. His purpose of retiring from slasm of his bearers continually increasing. This and worldly society was confined by some expressions in the boldness of his presching began to excite the disa sermon by an Augustine monk whom he heard pleasure of Lorenzo. One day five of the principal preach on a visit to Siena in 1474, and by what he be- citizens of Florence were sent to him to represent the fream. Accordingly, in his twenty-third year, he en- vent, and to advise him to be more moderate. Savontered the Dominican Order, and applied himself to the large soon interrupted their address, saying to them, works of the fathers and the study of the Scriptures. . I am quite aware that you have not come here of He remained seven years at the Convent in Bologna, your own accord, but have been sent by Lorenzo. which he spent in festing and privation, in study, and Tell bim to prepare to repent of his vins, for the Lord in prayer. The superiors were not long in discover- spares no one, and has no fear of the princes of the ing his learning and the rare qualities with which he earth." When warned that he ran the risk of being was gifted; and instead of allowing him to be em- exiled, he replied, " Although I am but a stranger, ployed in the menial offices, to which, with singular and Lorenzo is not only a citizen, but the first smong, ed him to instruct the novices. Soon after, he was the city." About the same time he, in the presence appointed to preach, but as he had neither the grace- of many persons, affirmed that a change in the affairs fol delivery nor the scholastic style of presching then of italy would speedily take place, and that Lorenzo, In vogue, he had but few hearers. But even at this the Pope, and the King of Naples, were near their last time, his affectionate carnestness sometimes gave to days. his speech a more impressive effect than any studied theforic could have produced, of which the following, on the part of the Medici and other persons of influrelated by his contemporary, Burlamacchi, is one in ence, be began to think it would be better to keep stance out of many recorded by his biographers. back, at least for a time, his prophetic denunciations, Going one day from Ferrara to Mantus in a small wes- warnings, and visions; but he struggled in vein. In sel, in which were thirteen soldiers, who, regardless his Compendio di Revidarioni, he telle as:- "Everything of his presence, were gaming and undulging in ribald- that kept me back from my first design soon became ty and profanity, he solicited and obtained their per- irksome to me. . . I remember well that upon mission to say a few words to them, and addressed one occasion, in the year 1491, when I was preaching them with such effect that eleven of them fell on their in the Duomo, and having composed my sermon enkness, and with tears confessed their sins and begged tirely upon those visions. I determined to abstain forgiveness.

In 1432, war threatening Ferrara, where Savonarola this resolution. God is my witness, that the whole of had been sent to preach, many of the monks were sent Saturday, and the whole of the succeeding night I lay away, and Savonarola being directed to Florence, went | awake, and could see no other course, no other doc-Straight to the convent of St. Mark, in which he was trine. At daybreak, worn out and depressed by the destined to pass the most brilliant and the most un- many hours I had lain awake, while I was praying I happy days of his life. Lorenzo the Magnificent was heard a voice that said to me: Fool that thou art, then in the renith of his fame and power, and such dost thou not see that It is God's will that thou Was at that time the fanalicism in favor of the great shouldst keep to the same path." Suthors of antiquity, that even in the polpie Aristotic In July, 1491, he was chosen prior of the convent of and Plate were quoted far more frequently than either St. Mark, a position which increased his responsibility the Old or the New Testament. Cardinal Bembo and his feeling of Independence. His first step was a warms a friend not to study the Epistles of St. Paul; lest their barbarous Letin should corrupt his teater duced for a prior on his election to pay homage to the and choice language and barmoutons cadences were Magnificent. . I regard my election as coming from the chief recommendation of a preacher to popular Wod alone, and to him I shall pay obeliance." said favor. Bavonarola, in his preaching, isomehed forth Savonarola. In vain Lorenzo, after hearing mass at Vehomently against the vices and irreligiou of both the Bt. Mark's, walked in the garden of the convent, lergy and laity, condemned as absurd this mania for Saronarola would not leave off his studies to bear him the heathen poets and philosophers, and never quoted company; and when soon afterwards he found in the my other book than the Bible; hence, it happened poor's box a large amount of gold coin, that could have that while when a certain Geonezano presched, the come from no one elie than Lorenzo, he sent it to a hurch of Bauto Bpirito was not large enough to charitable institution to be distributed among the hold, the crowd that flocked to it, there were never poor, saying that copper and bliver were quite enough

ther monk, the "newfact" describe to open this at He meride and Christian obticated, or persons the polymer month, the polymer and a large will be a large to the polymer of the polymer and the polymer of the polymer

once, and place before his eyes the future calamities of | ished but corrupt prince and the austere monk, there | Lord had descended upon the earth; the scourge had the Church, and a voice commanded him to declare them in the face of the people. He was sent to preach during Lent, 1484-5, at San Geminiano, near Siena, smong a small thriving community, neither so refined nor so sophisticated and corrupt as that of Florence. Here he preached with unwonted power and effect; and pronounced those words which were to become his war ary in his life-battle with the evils of his time;-· The Church will be accurred, then regenerated, and this quickly." In 1486, he was sent to preach in different cities of Lombardy, and chiefly in Brescia. He there gave an exposition of the Book of Revelations. Professor Villari says:-" His language was very earnest, his manner commanding, and he spoke with a voice of thunder. He charged the people with their sine, arraigned the whole of Italy, and threatened all with the wrath of God. He figured to them the twenty-four elders, and imagined one of them rising to declare the future calamities of the Brescian peoplethat the city would become the prey of forious enemies, and would see rivers of blood flowing through her streets; that wives would be torn from their husbands, and virgins violated; that children would be murdered before the faces of their mothers: that the whole surrounding country would be in a state of terror at the eight of blood and conflagration." This sermon "made a deep impression on the people: the voice of the preacher seemed to them to resound as from another world, and his threatenings struck them with terror. When, in the year 1512, the city was unable to resist the feroclous soldiers of Gaston de Folx. when nearly six thousands, persons were slaughtered in the streets; the Bressians called to mind the Elders of the Apocalypse, and the preacher of Ferrara." His companion, Father Sebastian, of Brescia, affirmed to all, that Savonarola, while praying, was frequently in a trance, and that sometimes his head appeared surrounded with light. Fra Angelo, of Breacia, relates of him, that on Christmas night he remained in an authoress of Agnes of Sorrento, and the anthoress of Ro- ecstacy for the space of five hours, his head surrounded by a bright light, as was seen also by other friers; and Savonarola and his Times, by Mr. Horner, have called he adds, that white Savonarola was celebrating mass, he had several times seen his face beaming with light. actor of that great and gifted man. Would that in and his senses apparently entranced in a wonderful manner in a rapture, on which account it was his oustom to celebrate the mass in a place in the church not exposed to observation, solely in the presence of the In 1490, on the urgent request of Lorenzo, Sanvons-

role was recalled to Florence. He wished to devote himself here to the instruction of the navices in the convent of St. Mark, but by this time he had begun to be famous, and at the urgent entreaties of his I will preach in this church to morleved to be a divine intimation, conveyed to him in a dangers be was incurring to himself and to his conhumility, it was his wish to be devoted, they appoint them, it is I who will remain, and he who shall have

Finding that there was an increasing ill-will to him from all allusion to them, and in future to adhere to

refusal to comply with a custom that had been introore than five and swenty persons to listen to Savon- for all the wants of the contain. The attempt of Louisian to the contain the same of the contain the contain the same of the contain About this time (1483) many and parious visions negation whose choice therefore and formerly tickled the same to appear before, sing his heard voices on same of the Fremenines, signify falled. The fict is surging him to consider in the path upon which he flavourpels regarded Lorence as a typic, the destroyer of entered. Use day same his was toon variety with a of the people's liberties, and the great enemy of pub-

was a great gulf, which neither intimidation, flattery, begun. He alone had predicted these evils, and had nor bribes could bridge over. When Lorenzo, in 1492. was on his death bed, his sins rose black and threatening before him, and the last offices of religion afforded no alleviation of his terror; he could not persuade himself that any one would dare to refuse him absolution: -.. No one ever ventured to utter a resolute NO to me," he said to himself. All at once, however, the stern aspect of Savonarola recurred to his mind-he remembered that that man had never yielded either to his threats or his flatteries: "I know no honest frier but him," he eaid; and desired him to be sent for to receive his confession. When Baronarola came, and minds of the people." Lorenzo expressed bis desire to make confession and receive absolution, Savonarola said, "Three things are required of you." "And what are they, father?" replied Lorenzo. Savonsrola's countenance became grave: " First, it is necessary that you should have a full and lively faith in the mercy of God." "That I ambassadors did not succeed in their mission, they have most fully." " Secondly, it is necessary to restore that which you have unjustly taken, or enjoin your sons to restore it for you.!!: This requirement ap. St. Mark went alone to the French camp, and, passing peared to cause him surprise and grief; however, with an effort be gave his consent, by a nod of his head. Savonarola then rose up, and while the dying prince sbrank with terror in his bed, the confessor seemed to much preamble commenced a short sermon, which he restore liberty to the people of Florence." His counte nance was solemn, his voice elmost terrible; his eyes, Borgia, known as Alexander VI.

In the night of the last Advent Sunday of this year, Savonarola had a vision, in which, as he relates, he lis effect; the king had conceived an almost religious saw in the heavens a hand with a drawn sword, on veneration for the prophet friar; he and his generals cito et pelociter" (" The sword of the Lord upon the and the king received them with most earnest faith. earth, soon and sudden."). He heard clearly and dis He resolved to behave honorably to the Florentines, tinotly voices, promising mercy to the good, and and entered into a treaty by which Florence remained threatening punishment to the wicked, and proclaim. a free and independent Republic. ing that the anger of God went hand. All of a sud. From this time till his death, the history of Savona-den, the sword turned toward like earth, the air be- role is identified with that of the Republic. He was

which were widely circulated. In 1493, he was sent to preach at Bologna, where, having by the freedom and boldness of bis reproof in the very pulpit, but courage to perpetrate such an enormity failed them. Two others of her satcliftes were sent to him in his cell, but he received them with such undaunted courage, and spoke to them with such composure and resolution, that they went away confounded. Lent being over, he took leave of the people, but before doing so, to show that he was not to be intimidated from performing bis duty, he said publicly, from the pulpit, "This evening, I shall set out for lorence, with my walking-stick and wooden flask, and shall sleep at Planoro. If any one has anything rupted the morals of the community, and in reconcossy to me, let him come before the hour of my de. structing the government, his chief aim was moral reparture. Know that my death is not to be celebrated at Bologna." On his way to Florence, meditating on the growing difficulties and discouragements he would had not strength to continue his journey, nor could be ment in no other light than as the first stop in the retake any food. When lo I there came to his belp the vision of an unknown man, who restored his strength and courage, and who, after accompanying him to the that for which thou hast been sent by God,' and havthis relation, reminds his readers that such parratives are a part of the bistory of the times, that men of the trongest minds believed in them; and he quotes from Abri's Historie des Sciences Mathematiques, a letter of Christopher Columbus, in which he describes a similar rision which he saw in America; where, being abandoned by all his companions, there came a voice from beaven, encouraging bim to continue his undertaking. Libri considers that letter one of the most eloquent in

On returning to Florence, Savonarola with great ifficulty obtained for his convent a restoration of that ndependence it had formerly enjoyed, a measure highy important, as it made him free from subjection to orders from his superiors in Lombardy or Rome, by which he had hitherto been liable to removal from the scene of his labors. He soon began to reform the dis cipline of the convent. He enforced the practice of poverty, he set his monks to labor for their living, he established schools for the study of the Scriptures, and of Greek, Hebrew, and other Oriental languages, as well as painting, soulpture, architecture, and the art of copying and illuminating manuscripts. These reforms were the more readily effected, as it was seen that the prior was a living model of the principles be inculcated. To correct evil habits, to rekindle faith, to reform the charch, were the objects of his life; and Instance, in the sphere of his own more immediate in The invasion of Italy by Charles VIII., of France.

which Sevenarola had predicted in 1184, in a sermon, la which he haid the French King would cross the monatains, and, without bloodshed, take possession of all Italy in a few days, took place as foretold, in 1494. hitude ran to davonarola, as if to implore his help:
All his words had come true; the princes whose deaths hinds of stopleny, he was carried into a place fell of all hinds of fifthy robbish, and there, upon a bed of straw, as had forefold were in their graves; the kword of the hing of France drew his last breath. " Valari.

seen them approaching; he alone knew the remedy for such a misfortuns. His name, therefore, spread all over Italy; all eyes were turned toward him, who thus. by force of circumstances, found bimself in the posttion of a statesman." And Bayonsrola proved himself fully equal to the crisis. In the stormy days that followed in the city of Florence, no excess of any kind was committed-a new mirecle in the history of Flor. ence, and one, says his biographer, " which all the writers of the time ascribe to the beneficial ascendancy that Savonarola had been able to acquire over the

Savonarola, with two of its most distinguished citizens, were appointed ambaseadors from Florence to King Charles. His colleagues set out immediately for Luces, where they hoped to meet the king, while Savonerols, as was his wont, traveled on foot. The two could obtain no terms from the king. "But," says Villari, "when the ambassadore failed, the frier of through a multitude of armed men, he found himself in the presence of the king, sitting among his gener als. Meeting with a courteons reception, he without

manding tone: " Most Christian king, thou art an instrument in the bands of the Lord, who sends thee to as if to read the answer, remained fixed intensely on deliver Italy from her affictions, as for many years bethose of Lorenzo, who, collecting all the strength that fore now I have predicted, and sends thee to reform Nature had left him, turned his back on him scornful, the Church, which lies progresse in the dust. But if ly, without uttering a word. And thus Savonarola thou be not just and merciful, if then pay not respect lest him without giving him absolution; and the Mag. to the city of Florence, to its women, its citizens, its pificent, lacerated by remoras, soon after breathed his liberty, if thou dost forget the work for which the last, on the 8th of April, 1492. On the 25th of the Lord sends thee, he will then select another to fulfill same month died Pope Innocent Vill., who was at it, and will let the hand of his wrath fall upon thee, once succeeded by the still more infamous Roderigo and will punish thee with awful acourges. These things I say to thee in the name of the Lord." ""

A noble sermon, worthy of a prophet! And it had which was written, "Glaudius Domini super terrane listened with attention and awe to his menacing words,

From this time till his death, the history of Bavona. same dark, showers of swords, and arrows, and fire the living and speaking impersonation of its libertles: descended, and fearful thunders were heard; whilst the head and soul of the popular party. He had no the whole earth became a prey to wars, famines and wish to enter into the strike of politics: gladly would pestilences. The vision disappeared with a command he have kept alost from it, but he was impelled onto Savonarola to threaten men with these punishments ward, outwardly, by the inevitable course of events, to inspire them with fear of God, and to induce them and inwardly, by a secret power which he could nelto pray to the Lord that he would send to the Church ther explain nor control, and which was, indeed, the just pastors, who would take care of the souls that secret of the wonderful effect of all his preaching. In had wandered from the right path. This vision was the last sermon that he preached, March 18th, 1493, he afterwards represented in engravings and medals, observes, "Sometimes, on coming down from the pulpit. I have on reflection said to myself, I will no longer speak of nor preach on those things, but will abstain from them, and leave the rest to preaching greatly offended the haughty Princess of again stood up in the pulpit, I could not contain my-Bologua, he narrowly escaped being assassinated, self, nor do otherwise than I have done. To speak of Two soldiers were sent by her to assassinate bim in the Lord has become to me like a consuming fire shut up in my bones and in my heart; and I found it impossible to restrain myself nor cease from speaking out. for I felt my whole being, as it were, on fire, and that I was inflamed by the spirit of the Lord. But when I come down, I say to myself, I will no more speak of those things; and yet, when I have again stood up in this place. I can no longer curb my tongue, nor refrain from uttering these sentiments."

Savonarola knew that the government of the Medici was not only itself corrupt, but that it had greatly corformation, baving its root in religious principle. He used politics only as instrumental to this end. "He wished for liberty in order to secure the triumph of religion. o o He viewed the new govern-

generation of morals and the Church." "Your reform," he said to the Florentines, " must begin with things spiritual, which are superior to all St. Gallo Gate, said to him, Remember that thou dost that are material, which constitute the rule of life, and are life itself; and all that is temporal ought to be subng said this, disappeared." Signor Villari, in giving servient to merals and to religion, on which it depends." As the ground-work of a new government be leld down this principle:- "That no individual shall have any benefit but what is general, and the people alone must have the power of choosing the magistrates, and of approving the laws." Into the laws and government framed and organized by him I cannot here enter. Villari pronounces the whole plan of the government "admirable in all its parts;" and he adds, "all the greatest historians and political writers of Italy have declared it to be the best, or rather the only good form of government that Florence had enjoyed through its long and much disturbed history." In a single year the freedom of a whole people was established, taxation was reformed, usury was abolished, the administration of justice was amended, disorderly assemblies were no longer held, and an amnesty was passed; all this without bloodshed and without riot. and that, too, in Florence, the city of riots. Savonarola's labors were incessant; he preached

dally, and his influence over the people was like a miracle. "The appearance of the city was totally changed, the women gave up their rich ornaments, dressed with simplicity, and walked demurely; licentions young men became, as if by enchantment, modest and religious; instead of carnival songs, religious hymns were chanted. During the hours of mid-day rest, tradesmen were seen seated in their shop reading the Bible; or some work of the frier; habits of preyer he carried these principles into practice, in the first were resumed, the churches were well attended, and alms were freely given. But the most wonderful thing of all was to find bankers and merchants refunding, from scruples of conscience, some of money, amounting sometimes to thousands of forins, which they had unrighteously acquired."

o .. Charles VIII. bad died at Ambolse (April, 1498) The princes of Italy were wholly imprepared to meet. His end had been a miserable one, se Savonarola had lit. Men's mine were filled with terror. The mul. often predicted it would be because of his having tipoda ran to Savonarola as if to implore his hain abandoned the work of the Lord. Having had a stroke tipoda ran to Savonarola as if to implore his hain.

In 1496, and again in 1497, there was a " bonfire of vanities." This was accomplished by means of the children, who went from house to house skine for vanities;" these consisted of indecent books, songs and pictures; cards, dice, masques, &c. These were collected in an immense pile and burned as an auto da fe of the vanities of Florence on the last day of the car. nival, with processions and ascred lands, some composed by Savonarola himself. The money collected by the children during carnival, instead of being epent

in feasting and extravegance, was given to the poor. But to so sudden and entire a revolution as had been wrought in the lives and habits of the people, there was sure to be a reaction. And it came but too soon. The partisans of the Medici and of the princes of Italy, the abandoned women, the violent and dissolute youth of Florence, all the elements of a rotten and corrupt society, though subdued and awed for the time, soon rallied and combined against the new order of things. The influences of wealth and position, and all the artillery of profane wit were levelled against the friar. his visions, and his revelations. Several times was his life attempted by polson and assassination. His friends found it necessary for his protection to sprround him on his passing from his convent to the cathedral, and on his return. But of all his enemies, the Pope became the most bitter, and his hate and rage the most implacable. Borgia bad obtained the Papal chair by open simony. He was not only the worst of the bad Popes, but perhaps the worst man of that bad time. By dissimulation and smooth words, and by various artifices. Alexander sought to invelgle Savonarola into his power at Rome, where he would have had no difficulty in disposing of him. This not succeeding. he tried to win bim over by flatteries and the offer of a cardinal's hat, but this only increased the indiguation of the honest frier, who thundered more vahemently than ever against the abominations of Rome. The Pope then forbad him to preach, and labored to raise the Signory of Florence against him. For a time the Signory stoutly defended Savonarola, and even procured a revocation of the brief which prohibited his presching. But when the Pope found that Savonarola was laboring, and in actual correspondence with the French king to convoke a General Council for the reformation of the church, which probably would have proclaimed his own election null and void by reason of simony, as it was afterwards proclaimed to be by Pope Julius the Second, his fury against the friar became inflamed and knew no bounds. He isonched against Savonarola the excommunication, and threatened Florence with an interdict. A new Signory had just been elected, in which the party opposed to Sayonarola had obtained the majority. Further, the new Signory was unwilling to come to extremitles with the Pope, as it hoped to obtain his assent to's tax on ecclesiastical property, and to gain his assistance to subjugate Plea, then in rebellion, all which the Pope read. ily promised if they would only be obedient in the matter of Savonarola. And so his death was resolved on. and a plot, favored by the Signory, was soon contrived for the purpose. A riot was got up, the Convent of Mark was attacked, and h panions surrendered themselves on a written order from the Signory, who assured them of their personal

Savonarola was now in the hands of his enemies. who at once proceeded against him, appointing those who were notoriously hostile to him as his examiners. among them, one Dollo Spini, the chief author of all the plots against him, and who it was well known had not only hired men to assaulante blun, but had attempted the murder with his own hands. This man was now one of his judges. From the very outset, the violation of all law and justice was so apparent, that even one of the examiners indignantly refused to continue to act, saying that he would not be present at such homicide. Under authority of this commission. Savonarola was subjected to repeated, continuous, and most crack torture, but even though they falsified the minutes of the examinations, they could establish nothing against him. The forture continued cleven days. at the end of which the Signory in writing to the Pope were constrained to say:- " Notwithstanding a long and most careful interrogatory, and with all the help of torture, we could scarcely extract anything out of him which he wished to conceal from us, although we laid open almost the inmost recesses of his mind." This, however, made no difference to the Pope, who sent two commissioners who were "charged to put him to death were he even a St. John the Baptiet." Nor did they make any secret of it. One of them, Romoline, on this arrival boasted to the magistrates-" We shall make a famous blaze; I have the sentence already prepared." Again was Savonarola put to the most evere torture, but "Romoline new saw that nothing could be got out of him, that neither tortures nor the cleverness of the notaries had been able to elicit answers that could justify him in condemning the frier. and that it was necless to lose more time." And so the matter was soon settled. One of his judges lodeed advised that he should not be put to death, but kept in prison, and supplied with writing materials, that the world might not lose the fruits of his genius; but he was angrily reminded that perhaps the next Signory might set Savonarola at liberty, who would soon regain his ascendency over the minds of the people, and it was added significantly-" A dead enemy makes no more wars." The tragedy was soon completed, On the 28d of May, 1498, in the forty-fifth year of his ago. the body of Bayonarols and those of his two companions were hanged in chains and burnt in the great square of Florence; in presence of a multitude, many of whom had hung delighted on his lipe; and in a few days after his ashes were thrown into the Arno." Buch, in brief, is the history of one whom God evi-

dently releed up to do a great work in the century which closed the middle ages and heralded the new civilization. Never, surely, in all the Christian ages was. there a man more full of the divine spirit. No prophet. of ancient israel was better attested than be, or more worthily fulfilled his mission. He lived the life, and he died the death of a prophet-even that of a martyr. His martyrdom came not to him as a surprise; he clearly forceaw and foretold it when he was yet the idolof the people; he saw the end, and he saw beyond it.

Buriamacchi, who was an eye-witness of the last days of Savonarola, relates of him that he was distinctly seen suspended in the air, several feet above the floor of his dungeon, apparently absorbed in prayer-a

enon recorded of many plous perio Boman Catholic and Protestant Church which, with certain persons in our own day, capes Mr. Home, is known to be of frequent occurrence, and to have been seen by many witnesses.

Some writers have represented Bavonarola as anidius religious views similar to those of the leaders of the Protestant Reformation. But in this they are in error. He wished for no alteration of dogmas. His own declarations on this point are explicit and decisive. He sought reform within the church, not separation from it; he condemned all departure from its doctrines, but he at the same time maintained the rights of reason and the liberty of conscience, and condemned the temporal power of the church as the cause of its corruption, and as lowering its spiritual authority. To him charity was a universal law, and conscience a supreme rate. He yielded a ready obedience to bis ecolesisatical superiors in all things else; but, " This I maintain," he says, " when it clearly appears that the commands of our superiors are contrary to those of God, and especially to what charity demands, no one, in such a case, ought to obey him, for it is written, . We ought rather to obey God than man,' If, however, the case be not self-evident, if there be the slightest doubt, then we ought always to obey." To correct the oniversal corruption of Christendom, something more than ecclesiastical reformation was needed, even to reawaken faith in the minds of men, and restore youth to their hearts, and rekindle their spiritual powers and perceptions that they might in very truth know and feel heaven to be around them and within them, even as it had been to apostles and holy men of

Like many other eminent Christian seers, Bavonarola believed the Bible to contain other and deepermeanings than that of the merely literal and verbal sense. It was to him "A living and speaking world, a world without limits, in which he found the revelations of the past and of the future. . . . the microcosm of the whole universe, the allegory of the history of the human race." In his exegests of Scripture, besides the literal sense, there was also the spirstud, the moral, the allegoriest, and the anagogical. Thus, in the first verse of Generic in the spiritual sense, Heaven and Earth signifies soul and body: in the moral sense, reason and instinct; in the allegorical sense there was a double meaning; in the first it signified Adam and Eve, and there .. corresponded," as Swedenborg would say, to the Hebrew church and the Christian church; the anagogical sense refers to the church triumphent, and hence Heaven and Earth signify Angels and Men. Professor Villari presents in a tabular form Savonarola's interpretation of the seven days of the creation. I give that of the first day:-

First Dan:	Brinittal Interpentation. Boul. Body, Action, Intellect.
ALLEGORICAL INTERPRETA- TION. With reference to the Old Test- ment. Adam, Evo. The Light of Grace.	With reference to the New Testament.
Monat Interpetation. Soul, Body, (in the sense of reason and instinct,) Light of Grace.	ANAGORICAL INTERPRETA TION. Angels, Men, Visions of God

Professor Villari, whose History I have mainly followed, derotes an entire chapter to "The Prophesica and Prophetic Writings of Savonarola," The prophestes and visions of Savouarola are a sad trouble to his learned biographer. He can't deny them, and he knows not what to make of them! On the whole, besides the natural tendency of a nervous temperament, religious fervor, and excited feelings, he is inclined to attribute them to excessive study, especially of the Old Testament and the Apocalypse. He tells us the dreams and visions to which Bavonaroin had been subject from his childhood, multiplied upon him in his public career. "They crowded round his mind, and in the night he may be said to have been baunted by them. When he afterwards found that, by reading the Bible and the fathers, by his prayers and night watches, they increased upon him, he began to believe them to be inspirations from God, which came to him through the intervention of angels, in the manner that St. Thomas Aquinas says the prophets were inspired. And truly nature, chance, study, prayer, and everything else, seem to have contributed to good him on, as If against his will, to these dangerous propensities. He continues to twaddle about its being a .. subject of profound and philosophical meditation. It is a truly solemn sight to contemplate how signally Providence humbles the greatest of men by uniting faculties almost divine with such weaknesses as to remind us that they are still simple mortals." Not surely such "simple mortals," as their learned critics, who regard the exercise of man's spiritual senses and wifts as a "dangerous propensity," and a fit subject for their enlightened commiseration.

We may be sure then the Professor of History in the University of Plan does not at all exaggerate this "weakness" in the man whose faculties he regards as "almost divine;" and he tells us: "It is not possible to describe the blind faith Savonarola lent at this time (1498) to those visions, nor the extent to which he had become their slave. O O They were the object of his constant study, and of his serious meditations; be spent many long hours in showing in what manner the angels produce visions in the mind of man; how supernatural voices may be heard, and so forth." Again, he tells us that in those moments of which Savonarola used to say, "An inward fire consumes my bones and forces me to speak out," he . was carried away by a kind of ecstasy in which the foture seemed to open up before him. When this followed him into the solitude of his cell. he remained a long time the victim of visions, and was kept awake whole nights. tatil sleep, getting the better of him, brought refreshment to his wearied body. But on the other hand, when this state of ecstacy took possession of him in the pulpit, in the presence of the whole people. there were no bounds to his excitation; it exceeded all that words can describe; he became, as it were, the master over all his heavers, and carried them along with him in the same degree of excitement. Men and women of all ages and conditions, artizans, posts, philosophers, sobbed aloud, so that the wails of the shurch echoed the wailings. The individual who was taking down the words of the prescher, having had to stop, wrote: At this place I was so overcome by weeping that I could not go on."

Professor Villari naively admits "that marvellous instinct, or, as we might call it, divination of the future, which no one can deny that Sevenerola possensed." He says: "Betting saids all the specialities and accessories that attached to his many predictions. we cannot fail to be surprised, that almost all the prophesies should have come to pass, . . . ever-present presentiment of his own violent death. he announced with a firmness of conviction altogether inexplicable and truly miraculous. . . . And when at a later period, we find him describing, even to minuteness, the future calamities of Italy, and with such remarkable accuracy; when we see him worked up into a state of exaltation, throwing himselfinto such an agitation, and delirium of grief, in describing them, it is impossible for us to give any explanation of the facts; but still they are facts, and they are of a kind the most extraordinary. The man sees the aid and mouraful future of his country, and lia sorrows present themselves to him with such semblance of truth, that he himself already endure

the afficient," to a to a series manager -Philip de Comines, the shrewd ambassador of the to Napies, called at the Convent of St. Mark to be-

y acquainted with Savorage gala, biser is aception of the was who had alied Enough and latimate knowledge of events. Cominst says:-- 'He spoke to me of the Orand Assemb the Venetians had brought together, much better than I could have done; who had just come from it. 👂 📍 I do not pretend to judge of his revelations; but it is most certain that he predicted things both to myself and to the king, which no one-believed at the time but which all came to pass. . . I believe him to be a good man, and that he has revealed things that no one in Florence could have told him."

Among the many works written by Baronarola are two on the subject of prophesy. Dialogo della Verita Profetica, and Compendium Revelationum. I present the following extract:

"He who now is called a prophet, formerly was

called a sear. He is properly named a prophet who sees things afar off, and not within the scope of the natural knowledge of any human creature. It comes to pam that the prophet also learns, by the medium of the light of prophesy, many things which are not far removed from the scope of human knowledge, because that light can be extended to all things, human as well as divine. Far removed from the scope of human knowledge of every creature are future contingent events-chiefly those which are dependent on free will. which, in themselves cannot be known by men, nor by any other created beings, because they are only present to the Eternal, whose knowledge embraces all times. Their future contingency cannot be known by any natural light, but solely by God, who knows them in the eternity of his light, and by him only are the things communicated to those to whom he deigns to reveal them. In such revelations there are two things done; one is, that God infuses a supernatural light into the mind of the prophet, which light is a certain degree of participation of his eternity. By such participation, the prophet judges of that which is revealed to him-that the revelation is true, and that it comes from God. And of such efficacy is this light, that the prophet is made as certain of those two things above mentioned. as the natural light makes philosophers certain of the first principles of science, and as people are made certain that two and two make four. The other thing that God does in those revelations is, that be propounds distinctly to the prophet that which he wishes him to know and to declare, and that he does in various ways, as it is written, 'I have spoken by the prophets and multiplied visions, and I have used similitudes by the ministry of the prophets.'. Some times that which the prophet has to declare is infased into his mind without any vision of the imagination. but in the way in which wisdom was infused into the mind of Bolomon; and in this way it was the prophet Daniel gave utterance to prophesy. Sometimes there arises in the imagination various figures and visions of phantasy, which signify that which the prophet has to understand and to declare; and he by the light so infosed, understands the signification of such visions. otherwise he could not be called a prophet. Hence it is written in Daniel, chap. 10: There is need of un-derstanding in a vision. And many times in those visions different words spoken by various persons are inwardly thought to be heard, or are so represented to the mind. And those words are understood by means of the light that proceeds from God, by the ministry of the angels. Sometimes God offers to the exterior senses, chiefly to the sight, types of things which are to be manifested, as we read in Daniel, in the fifth chapter, of the hand that wrote on the wall before the eyes of Belshazzar- Mene, Teksi Phares, Which words Daniel the prophet saw with the external organs of vision, and interpreted by the internal light. It is to be observed that those external appari tions, and even those of the phantasy, are from God. and manifested by the ministry of angels, as St. Dio nysius says in the first book of the Celestial Hierarchy, because every work of apostolic agency, that is, of dom, infinite things are accomplished by mediate elbeidate the following triad of anthropological prinagents, and mediate things by the ministration of the paper I have simed to dome. agents, and mediate things by the ministry of Christ. ciples: The angels being mediate agents between God and man, the prophetic illumination comes from God by means of angdie spirits, who not only illuminate the interior mind. but cause divers apparitions to appear to the phantasy. But they also speak inwardly to the prophets; and to them they likewise appear many times in human form. and announce future things to them, and admonish them of many things they have to do. And by the divine light, the prophets clearly know these apparitions to be angelic, and that which is spoken to them to be true. In these three ways I have attained and known future things: some in one way, some in another. More over in each of these modes I have attained to the knowledge of them, and always have been certified of the truth by the

oforesaid light." Boon and bitterly did the people of Florence repent of the madness which had deprived them of their best friend, the most wise and courageous champion of their liberties. When they saw the country laid waste by sackings, by the sword, and by configrations; when Clement VII. ascended the pontificial throne, when the armies of Charles V. besieged and sacked the Eternal City, when churches were converted into stables Nicolini, ("Bear in mind that a time will come when allig." you will have a Pope called Clement") was brought forward; it was published and read with the utmost wonder, and got into the hands of all. His sermons were again read, and numerous passages in them were sible to tend one that does not tend; as a brute of an pointed out, in which events that had occurred had been again and again foretold. The party of the Piagnoni, as if by a miracle, again found themselves manters; the Medici, getting no aid from without, and of a proposed disciple by infusing any element of insurrounded by internal enemies, took to flight. The Republic was again proclaimed. Christ was again that Education proceeds upon the principle of Vojuntary Action. Therefore, inconvances with all that the content of the proceeds upon the principle of Vojuntary Action. Therefore, inconvances with all that the principle of the reason that Education proceeds upon the principle of Vojuntary Action. Therefore, inconvances with all that Republic was again proclaimed. Christ was again chosen King of Florence: a civio militia was en rolled; and all were, this time, prepared to defend their re-acquired liberty, or die in a manner worthy of it. The new Republic austained numerous assaults; and every one knows it was fated soon to fall; but defended by the genius of Michael Augelo, by the right hand of Feruccio, and by the heart of a whole people, it had a glorious end, equal to its best days, when in its most flourishing condition. And in this marrelous effort, St. Mark's became the centre of the most faithful friends of their native land and of liberty. The disciples of the frier, his prophesies, his sermons, his very pictures, inspired those valiant and magnanimous citizens to defend their Republic to the last hour. Thus, the bistory of the true fullowers of Baronarola terminated only with the liberty of Flor-

But more than this: the labors of Bavenarola had prepared the minds of men for the great Reformation. which before that generation passed away began to spread over Christendom; and soon the incubus that had weighed upon the natious was thrown off, and the reawakened intellect of Europe put forth powers that have made, a new era in Christian civilization. Bacrifice—the sacrifice of the best and poblest, has hitherto been the condition of all progress—the means by which alone any great good for humanity has been achieved. And where, since Christ was crucified, shall we find a nobler sacrifice than that of the reformer, prophet, mint. and martyr; Girolamo Savona 1016 1 - fortion Spiritual Magnistra

Pure love in the symptomy would steam slowly and elevely up the herron hill of life, and stays to know the with its presence through all life's weary way.

THE STREETERING ANGEL

I have watered the wanter light, antil The last agrence ray
Hath man from the masst skies,
Ald from the hills away.
The will of darkness hileth now Earth's loveliness from sight, And the angel of my thought has come. With the shedows of the night. Amid the sed and despening gloom,

And abarms my solltade. I seldom hill the world my thoughts-This coim and stlent lip Hath mover said the spirit yearned

Por kindred fellowship. Few are the hearts whose echoes and To mine an answering tone; And yet in loneliness below

I have not walked alone. The guardian of my life is near: Though veiled from earthly sight. I see those lineaments of grace.

That radiant brow of light.

It Souteth round see from the morn Until the evening's fall; I hear amid the solemn night Its low, mysterious call. Like music's murmors, melting low, It floats across my ear;

Sweet as the melodies, methinks, Which angels pause to hear. It cheers the soul that else would weep Sad tears of wild regret, O'er all the changes it hath seen, The sorrows it hath met.

'T is with me in life's daily paths, Amid its daily cares. And when in brighter hours, my brow The light of gladness wears. It folds me in its arms of air; No holter place of rest. The weird upirits bere could find, Than on-an appel's breast. This angel came in childhood's hours And gave to thought its birth; And unsealed fountains in the soul,

That still are scaled to earth. And it bath come in youth's young years. And won my soul above. And meeting, as its own, the gift-The power of earthly love. Oh. ye who walk life's weary way, And shed the bitter tear. Remember, that the lost from earth Are angels lingering near. They come from you far realms of rest To minister below, To guide, to keep, to strengthen us,

Griginal Essays.

Amid this world of woe.

THE AGE OF VIRTUE.

MY GROBGE STEARNS.

PRIVABILE PAPER. THE RATIONAL OF HUMAN AGENCY IN

POURTE BEOTION

The Wheels of Progress.

1. That Wholeness of Character, or the belog en-dowed with all the attributes of Human Nature, as the

one thing needful for human bappiness.

2. That Human Growth is the issue of Vital Inspiration, which is the sequel of Individual Aspiration.

3. That Wholeness of Growth, as the coincident of Harmonious Decelopment or Wholeness of Character, is the product of Sail Culture.

In support of these propositions I have maintained that the natural process of development involves the serial order of Want, Wish, Will and Endeavor, as the means of purchasing its productive principle—the divincily effused element of Creation, whose inexpressive name is Life. I should not be surprised to learn that some of my readers, in view of this disclosure of my pen, are querying for the fate of my introductory pos-ulate, that God is the Maker of all, and all the maker of each. For, from setting forth the rational evidence that God is the Actual, and Nature the Virtual Maker of each and all, I have gone on to demonstrate that every human soul is essentially edf-made. I hasten, there fore, in approaching the fourth division of my subject. the sine gwa non of Self-Culture, I offer the following

argument:
The education of every soul is organically and fund for horses, and into suttling houses for soldiers, then tioually self-wrought; yet none can educate oneself in it seemed indeed, even to the most incredulous, that sollitude, because Society families the principal mothe predictions of the friar had been verified to the be learned, as well as the original elements of selfletter. His last prophesy—that which he had made to hood. Therefore Society is the parent of Individu-

close enough to see that they contain no sherds of erro-neous assumption. I have often had occasion to remark that it is impostary Action. Therefore, in opnsonance with all that I have written on this subject, I must reject the popular notion that one person can instruct another, or that society can even assist an individual in the work of education, except through the natural tocentives to the pupil's own word, with well and exercise. Thus every soul is organically and functionally edf-educated. Let this word stand.

But this is to be said with the understanding that

But this is to be said with the understanding that every person is born into society, without which neither hirth nor growth is possible. For none is born without an ancestry as bid as mankind; and the social dependence of oblideren is soo unanifest for the presumption that en infact could long survive abandonment. But suppose a described child should realize the mythical fortune of Rombius, and live by lagratisting itself with brates: one in soon a case could never sequire the mental characteristics of a civilized man. This is informble not only from the history of anoli unfortu-nates as Casper Hauses and Peter the Wild Boy, who graw up in isolation from mankind with little more than the physique of human beings; but, with more rational effect, from those principles of Education of rational effect, from those principles of Education of which I have discoursed allengths and expressly from the axiom that almost all our feodities are sequired by imitation, especially language, without which It is hardly possible to think, and quite impossible to real son. There can be no human education, therefore, without human examples. This axplates why, nather Casper nor Peter, when restared to thair, boman relations, was able to talk, Tiey had had no talking as quaintance, and therefore no example of speech: And the fact that the captured denished of the woods was the fact that the captared dentised of the woods was more intelligent than the respondential of a danger. In the more intelligent that the presuper contact with natural diagram of a notice with natural diagram of more in the structure of a danger of inflative skillouf that even that a stociates are better than none. For both these singular victims of an absorptial condition of paling westfally angine and, a greater dentains affine westfally angine and, a greater dentains affine westfally angine and, a greater dentains affine on by them, the child of a greater dentains affine to be a mustry prison, turnshind only with foodered slothing, a moking home land, a pringle herm of light, and these by an unseen hadd—this poor wretch could have

universal uses, and you have an inkling of how each is this conclusion is reached even with the supposition to be educated by becoming a pupil of all. Though this popilage relates to persons rather than to things: because the latter often perish with their using, having imparted their utility to the user. This utility becomes communicable; and therefore the intercourse of persons embraces many uses of things; as a babe is noutished by what its mother eats, and as mariners have the utility without the use of Newton's telescope. Men have learned of each other nearly all that they know of Nature. So, too, the largest resources of human good are available only by proxy. For Man is the highest part of Nature, which is the mediam of Divine Munificence; and therefore Society is the Right of Providence, by which the bounties of the Infinite Giver are distributed to every soul.

But the subject of this section is named with a different figure of speech; for the Wheels of Progress belong to the grand vehicle by which every soul is transported without it. It is for this very human necessity that there is no such thing as solitude. And because we distributed. And because we

comparative evil to superistive Good—that by which imankind are passing upward and onward through the countermarching ages of ignorance, error and wrong, to those of Wisdom, Virtue and Harmony. Society is the name of this notable carriage, whose symbolic wheels are the universal expedients of the Race, by which it moves on the railway of Education, whose fron rails are the two conjunctive principles thereof, grounded in Experience, its clever conductor is Mutual Interest, and its locomotive power is Want; yet it could not move without its collocated Wheels, which,

a sham.

Man progresses by the twofold principle of getting what he can and keeping what he gets. This is the way that misers gather polf, and stadents knowledge. As by earning and saving whoever will grows rich, so one may grow wise only by learning and remembering. There is but one way to Wealth and Wisdom, Health There is not one way to weath and Wisdom, Health and Happiness; though exclusive seekers travel therein with a partial purpose and so to a partial end, "Seek, and ye shall find;" but only what ye seek. And when ye have found, wing is the only alternative of losing. This is the natural law of property. Hence the miser's folly. Man keeps this law better than men. The Wheels of Progress are both conservative and acquisition. tiee. The fore wheels are acquisitive by their tenden-cy to shorten the way to Wealth and Wisdom. They are also distinctively Commercial and Communicative, insernch as the way to Wealth and Wisdom is indentifled with Material and Mental Commerce. The hind mankind by transmitting to each successive generation the accumulated and constantly account benefits of

human experience. Thus the Wheels of Progress, when we penetrate the tropes of expression, are found to consist in those car-dinal customs of society, or conventional expedients, to which mankind are instinctively impelled to resort or individual safety, substatence and happiness; but the end of these temporal expedients is Progress. Of these successful shifts of Human Aspiration, which

INTERCHANCE OF COMMODITIES.

The natural wants of human beings are numerous and ensural wants of namen beings are numerous. Inglounty cancated, I hasten to add, as another spoke and mostly beyond the reach of unassisted individual in this Wheel of Progress, that it is only by interendenter. Notwithstanding all the grambling of lasy change of Thought that the human mind is rationalmen, and the scant wages of millions who work for a jized.

Society, indeed, is the natural sphere of mentality, devotees, and all the needless hardships imposed upon and Sympathy is therefore the motive-power to all the uninohy many by the arrogant monopoly, reckless mental improvement. This is plate, when we consider waste and insatisable avaries of the fortune-favored the indiscoluble concurrence of thought and language. man who should undertake to live exclusively within his own means, ignoring the principle of Commerce, and refusing to interchange the products of thrifty labor and skill. In fact, a tolerable livelihood is not o be obtained without the help of neighborly nammer of brutes. If we can suppose the torrid zone

man's till establish not be the sheafance of things which he possesseth." It clearly does complying the house of the possesseth is the characters of the possesseth is a complete possesseth in the possesseth is a complete possesseth in the possess

no to be likely how ledges in einkling of the little of the state of the work trits ones to show that Nature is full of expedienta for our education, though she seems to have devised them all upon the principle of association. Wherefore Individuality is born of Society.

Every child aggregates a portion of the characteristics of its ancestry: and every personal link in the lineal chain of human geniture also embodies by education the split of the age in which each is born and brief. Therefore every human being epitomizes some partial combination of the attributes of living humanity. But no trait of character is possible except as a derivative of past and present developments in Nature. Add to this the mutual dependence and connatural origin of all creatures and things) and the universal commingling of mundane elements, mechanically, chemically and physiologically, whereby all are interblended, integrated and tempered to one inceparable whote, and you negle to see the pertinence of my saying that each a creature of all. Consider furthermore, that every sonl is on the way to individual maturity, which is to be reached only through the aggregate experience of any through the aggregate experience of any through the aggregate experience of imparted their utility to the user. This utility becomes communicable; and therefore the intercourse of persons embraces many uses of things; as a babe is noutleshed by what its mother eats, and as mariners.

Of Sympathy I have little room to write, and little need: for none of my readers can be ignorant of its workings. The world, indeed, would hardly wag without it. It is for this very human necessity that there is no such thing as solitude. And because we ent figure of speech; for the which every soul is transported to the grand vehicle by which every soul is transported from birth to maturity—from natal imbedility to the olimax of education—from the cradic of conscious want to the celestial sphere of Beatitude. It is that by which the world is moving up the steep of Time, from comparative evil to superistive Good—that by which mankind are passing upward and on ward through the countermarching ages of ignorance, error and wrong, to those of Wisdom, Virtue and Harmony. Society is the name of this notable carriage, whose symbolic wheels are the universal expedients of the Race, by wheels are the universal expedients of the Race, by wheels are the universal expedients of the Race, by which it moves on the railway of Education, whose from rails are thu two conjunctive principles thereof, grounded in Experience. Its elever conductor is Mutual Interest, and its locomotive power is Want; yet it could not move without its collocated Wheele, which in their attachment and relative functions, resemble those of a superb phaseom for it must be known that the Car of Progress is uniquely spacious, being the only literal ownibus, or Cabrall, whose name is not a stam.

Man progresses by the twofold principle of getting than progresses by the twofold principle of getting what he can and keeping what he gets: This is the way

comed up to Heaven.

I know too little of the rationale of Sympathy to say anything explanatory of its phenomena or consistence. It probably has its base in an aural emanation from soul to soul; but I shall write now only of its agency as an educative force in mankind, in which capacity I am sure that Sympothy is indispensable to human growth; because it is the motive-power of approxion, which, as I have already shown, is the medium of inspiration. It has been said that men are creating the statement of the statement tores of circumstance; but sociery is the greatest of tiles of individual good-breeding are but the reflex at-tributes of exemplary associates. Without society there would be no Sympathy, and without Sympathy no human growth, because in that case there would be fied with Material and Mental Commerce. The hind no suggestion of moral principle, and no motive to wheels are distribution as well as conservative, being moral action. In solitude there were no chance for singly Traductive and Propagative, since they advance beneficence or justice, and therefore no birth of phibenencence or justice, and therefore no birth of phi-lanthrophy, friendship or, any humane affection. A solitary soul would be like a toad encased in granite, more inclined to petrify than grow. Belf-love would never blossom into social. The several spheres of con-jugal, parental, filial, fraternal and universal love were all impossible. All the expansive proclivities of the human beart would be smothered and hardened into so many incrustations of selfishness, wherein the immortal spirit, as one buried alive, could only mope Of these successful shifts of Human Aspiration, which are the issues of a divinely ordained conjuncture of personal necessity and social opportunity, the first to engage attention would seem to be Material Commerces. As the fishes in Manmooth Cave have no eyes, or native suchorites would be neither virtuous nor recor truth that by Sympathy every soul is morally and re-ligiously educated. I hasten to add, as another spoke

few: for all that, it is certain that unbody works so hard and fares so ill in society as any one must ow of it, in attempting to forego its reciprocal benedits. There is not a pauper in Christendom that gets so poor a living; nor a beggar in the atreets of any city so raged and hungry; nor an operative in any cottons mill of New or Old England whose wages are so deepicable; nor a slave in the barbarous South that is so uncomfortably sheltered, clothed and fed; nor even a measuriters, whose needle supports the meanest of all awindlers, singing as she saws the sad "song of the shirt," that finds a home so numble and precarious—no. not a member of any social state, civilized or sav-thoughts, to the control of any social state, civilized or sav-thoughts, most minds would conceive no motive to mean who should undertake to live exclusively within would become as thoughtless as a brute; From all few: for all that, it is certain that mobody works so We think only in words; and this is because there become as thoughtless as a brute. this it appears that without society there would be no language, and without a human language no rational intelligence,

Moreover, not only do we fully retain, as well as no certain focalities within the tropics, where the cit more clearly conceive, whatever knowledge we commented in propicious and the weather always mild and municate, but our uttered thoughts citeft showe of our healthful; if. It were possible for one to be born alone; and human infents were strong and hardy enough to run about like chickens the day they are hatched; in are unlike in development, as well as differently cit-that case a brat of chance might help itself to the spontaneous products of every mason, and live after the the results of which are brought together by associates and in this way, the mind of sea of the constitute a well of information to infition, so as to constitute a well of information to indithus to become the nursery of mankind, whose manner viduels. And this well is of so singular, a kind that of birth were something like that of turtles, so that every thirsty soil may quant it dry, we leave it brithesch should find itself alone on coming to conscious ming full for other drinkers. Without this common life; then we might presume a little further, and with foundate of distalligence, the majority of manhind better reason, that every child of a separate experience would die an ignorant as they were born; became would die an ignorant as they were born; became would de an ignorant as they were born; became to clement violatitudes of the temperate zones. And so, for aske of the argument, let us by otherize a world of thousand. And even of these rare continue, none of another test least, let us bonsider what sort of personal data were wrought anything perfect. Every were for ance of the argument, let us hypothetize a world of thousands. And even of these rare gentless, none anotherites at least, let us consider what sort of per oneself his were wrought anything perfects. Every at a second and the perfect of a second on a terraneous sort of a second on a terraneous sort of a second of the result of the second of the s

ing the frait our anecessor lage and inv About two came to this rote tribes a world. there charge, no m town, no rail villages of ci-up to Heaves tolquity oos sound of ladties on the N provement of man. There printing pre-ed from Euro as well as th land they we the name of world but th of luiness/or what a committee what a committee what actroed in grain But the prime in the sant, so far a in the midst the destructi william Perments of the ern despetial lab. be perm no political or navies ha and no mer cles and use that all thes that this is t dom: that t spirit which less evil th springs; and iamity, is its South began the Abolitie and they do cey incomed were born w the root of a making. To bot of a sur wicked sha Sem in the compilate to than we have our national This best and experie geometros a estallega Al procession costry. To mythical

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than the pr this law of more wealth This is why a fourth is : apiritusi el This law begot their the fact the tics are par physical as opportunel to the ins Children r presentin tion, kod mother is pertation. se self-con and option stives proc stions. To the birth o world to p way that I nored their begotten a merely hup then If he Ir oo Itriis hedd legati of their oh to restrain to retrain pri canis ti same premi same premi se farmere fowia.

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faculties deteriorate not by separations, but for want of activity. It he written of Measures the age of a headred and the anterest forces abeled, And this range ment has become be marrelous since, the days of John Wesley, John Quincy Adams, Hoese Ballou, and that consopany exceptions of the authoropeophic troth, that build, as well as since may grow oid with increasing savor. Many, indeed, are taking heart for the memory of such worthies, and the world is about to learn that which seems in the proper reconterpart of Age.

Rot, regarding the career of individuals, it has been to tear unit regarding the career of individuals, it has been well said that "life"ia short, and art is long," and therefore human growth is slow; so clow that no man therefore human growth is slow; so slow that no man or woman, has ever yet come to maturity. Death almass presents he grad of personal progress. And yet who has that away sool is not wintably as ald to day as if all haid been born in the first generation? Is not the living portion of the Bace now resping the fruit of Man's experience in all past agent Have we not entered into the labors of our fathers, and have we not also schowed with all their wastin and are we not also endowed with all their wealth and wisdom? Shall we not in turn transmit the same to

wiscom? Ones, we doe in our transmit the same to our successors, together with some of our own earnings and inventions?

Leaf two hundred and fifty years ago our fallers came to this native land of Yankees, then a land of forests, swamps, ratilesnakes, wild beasts and barbaness tribes of men. For those advantages in a new fallers. rous tribes of men. For those adventurers in a new world, there were up cultured farms, no fruitful orchards, no marks of commerce, no rouds from town to town, no railways and telegraphs from city to city, no real ways and telegraphs from city to city, no real control of the rous tribes of men. For those adventurers in a new ries on the Merrimer, now saw mills on any gurgling brooks only here and there in the endies woods a hamproper only actually and another the putters who is a fair-tat of wiswams, whose brutish inhabitants subjicted by benting and lishing, with no appration for human im heating and using, with no asystation for names in provement and no conception of the spiritual destiby of man. There was not a newspaper in all America, no printing press, school for college. Qurancestors import-ad from Europe what little they knew plart and solence. as well as their implements of husbandry; and to Eng-land they were tethered still by law. "Even of Liberty, the name of which had made them Pligrims, they sa the name of waron and made them ringrams, they severed but the belieb side, and grudged the counterpart of letters foirs. Contrast their lot with ours, and see what a community of wealth and wisdom and worth has accreed from the traductive conservatism of eight

or ten generations.

But the present would seem to be the very wors time in the age of the nation for making this compari-son, so far as it concerns my argument. We are now in the midst of the Great Rebellion which threatens the destruction of our government, and with it all that our fathers have wrought for our welfare. For of what avail to the industrious heirs of Roger Williams and William Penu, are all the raral and civic improvements of this would-be land of Liberty, if that southern despotism which now seeks to dominate or demolish, be permitted to raise its analysis of the permitted to raise its analysis of the permitted to raise its analysis. be permitted to raise its anaky head? Better that navies had been built, that no municipal or domes tic accommodations had been provided for our use, that no arts had been invented, no sciences discovered, and no mechanical, agricultural or mercantile agenofer and usufructs had been transmitted to us, than that all these instrumentalities of good or evil should full into unworthy hands.

It is evident, however, to deriain clear thinkers that this is the beginning of the last conflict for Freedom; that the war is a less evil than the rebellious spirit which provokes it; that the rebellion is also a less evil than the national iniquity from which it springs; and that what many regard as the nation's calamity, is its radical core of error. It is said that the South began this warrand so they did. It is said that the Abolitionists exapperated the Barons of the South; and they do not deny it. It may also be said that Slav-ery incensed the Abolitionists; and why not, since they were born with humans feelings? So number nature is the root of the matter, unless that is a thing of God's making. Yet are not slaveholders also men? Verlly, but of a smaller growth. "A little while and the wicked shall not be;" because of human progress. Been in the light of this truth, there is no cause for complaint or despondency in our present political pre-dicament, but rather much cause for gratulation and hope; since we are about to redress the greatest of our

national wrongs, and to realize a nobler independence than we have ever celebrated. Then the real value of our national heritage, will be better estimated.

This heritage is the conserved fruits of human labor and experience from the first to the last generation of mankind. The first generation was born to absolute ignorance and destitution. The second inherited the carnings and learnings of the first; and every later generation has inherited the growing estate of its an costry. Thus the latest born are virtually as old as mythical Adam, and the eldest, had they lived on Earth till now, would have become no wiser nor richer than the present living portion of mankind. Without this law of Traduction the world had never acquired more wealth and wisdom than the first generation. This is why I call it the third Wheel of Progress. a fourth to necessary to the personal advancement and

AOTER. This law is not merely that according to which it is generally said that " like begets like;" but rather that which enables parents, when they intelligently wall, to beget their superiors in organization. It consists in the fact that none of the inert or dormant characteris-tics are parentively transmissible, but only such of the physical and mental powers and susceptibilities as are opportunely quickened, and these only in proportion to the intensity and duration of their incidement. Children resemble their fathers, therefore, only by re-Children resemble their fathers, therefore, only by re-presenting what they were in the moment of procrea-tion, and their mothers in the act of conception as modified by all the varying impressions of which a mother is the medium during the season of her acto-gestation. With a knowledge of this law, inasmuch as self-control is possible, and so far as the time and circumstances of the parentive function are alegible and ontional, parents are able to propagate, not themand optional, parents are able to propagate, not them-as was precisely, but their nobical attributes and aspir-This, indeed, is often done by sceident, as in the birth of Jesus, and every other workly of whom the world is proud. It is chiefly and almost solely in this way that the law of propagation has operated hitherto as a wheel of Progress: so generally have mankind ig-nored their undivided interest in the work of improv-ing, as they multiply the human species. If a man has begotten a bad boy, and suffered him to grow up to morely human shape, he has done no better for society merely human shape, he has done no better for spously than it has bad brought a grizzly bear from the Rocky Mountains and let it loose on Boston Common: This is so little understood that parents, have never been held legally responsible for the orimes of reimlishing of their children after they come of age. But the time is coming when we shall turn from nunlahing oriningly is coming when we shall forn from punishing criminals to restraining their witless breeders. The world will Jet and the law of Propagation, and award as hand-tome promisms for the best specimens of human nature es farmers' clubs propose to improvers of cattle and

But, desirable as it is to know and apply with intelligence the principle here adverted to, it is grateful to observe that, as a law of Nature, it is generally available, even when ignored—that, it is oftener acted upon that otherwise, even by the ignorant and victors, who as dominantly beget their betters as do the comparatively wise and virtuous. In fact, the children of the interior classes are sometimes better natured than those of the superior; which never could happen if the law of Propagation were generally understood. In the same Propagation were generally understood. In the same of each of persons as to metals and intelligence, it generally happens that the test children are born of the most loving parents. This is probably owing to the greater maternat equanimity and satisfaction, which

and larger hisraries of intelligence, as well as to better additions and influence. At the same time, by the law of Principal and influence. At the same time, by the law of Principal and influence. At the same time, by the law of pureline error, are bord organizably another transfer.

Writes he be Mesant of Link the old bouler frida of the Later tale out sortered in dust in

I met thee in the spring time of the year. While yet the cold winds wreatled with the sun; While yet the battle storm, in dread and fear, Rolled o'er the Southland, by our fing unwon; While yet from million hears the prayer arose For Freedom's triumph and the wild war's close.

We did not meet as strangers, from the first, For by the light of intuition led, It thy long-wandering, stoking spirit's thirst For a diviner knowledge duly read, And sought to lead thee from the laner strife Unto the mountain heights of spirit-life.

I sought to guide thee, with an humble prayer, And earnest ministry of sister love. Out of world-trammels from the earthly care. Unto the glorious summer world above: Unto the inner realm of peace divine, to The One God's holy, consecrated shripe.

To be to theb a helper and a friend; Unchanged and soul-tried, whateoe'er thy fate, Heart greetings o'er life's wilderness to send. A falthful watcher by the spirit gate, To tell thee of the land of joy that lies Unveiled before the pilgrim's seeking eyes.

To tell thee how through sorrow, night and gloom I journey onward to that land of rest; How spirit wisdom rose from out the tomb. And consolation met my longing quest; How discipline and trial ledmy soul, Unto fruition's teaching appel goal.

I maye to thee the hand class of my heart; My sister-love's deep prayer will follow thee, My new-found brother-weary leagues apart, ... On to the realms of Immortality." Over thy life in influence calm and sweet Angels shall cast from hallowed soul-retreat,

And guide thee on ward, upward evermore, On pinions of endeavor, bright and high; Till at thy feet, probation's journey o'er, The conquered phantoms of the past shall lie, Ever the whispering breezes come to thee, Laden with sout fraught memories of med independence, Iroca, 1863.

THE NEW PARTY.

BY MISS FRIMA HARDINGS.

A new party shall trise in this country, originating in the State of New York. Many shadowy approximations' to its likeness - many partial attempts to realize its principles-shall arise from time to time, but not until the year 1868 shall the party I prognosticate manifest itself in its completeness. It will commence in an assembly, pervade a city, apread through a township; and become concrete, an existence; and a power, first in one State. It will annonnce itself as " The New Republican Party." It will consist of men and women who determine to assert their own rights as individuals, and desire to associate together as a free and independent nation, beneath the shelter of a government whose sole existence shall be elective, executive, and protective of such laws; as will secure to the people in mass and individually, "The Rights of man." They will define these rights to be-" Liberty, Education, and Prop. erty," for every male and female bearing the generic title of human being. "Law, Order, and Degree" for the rule of the association or nation. . Representation, Taxation and Justice." as the basis of its government. " Liberty, Justice, and Charity " as its motto, principles, aim; foundation and end. They will ignore slavery and coercion in every form. Never make or soffer offencios war, but hold themselves ever ready to maintain defensive war. They will pledge themselves to each other to maintain, and as far as possible, live out their principles. They will proclaim spiritual elevation of the Race; and that is the law of Liberty to be the first and most sacred privilege of humanity: Education to be its essential concomitant. .

> Property in land to be the right of every inhabitant of earth. Order to be the framework of good soclety. Degree to be the institution of God in Nature, hence the model for human imitation. Representative government to be the privilege of the governed. Taxation on all in their order, degree, and capacity to be the privilege of the government, and the source of strength and supply to the governed.

" Liberty" -- as embodying the first principle of true Individuality;

" Junior" the administration of individual rights to the many; and

" Charity "-se the rule of conduct which shall harmonize; humanize, and embellish all other elements of life. This Divine Trinity will be proclaimed as the basis of movement in the new Republican Party and the watchword, for which they determine to assert the rights of man as above defined.

I have said that many pretenders to imitate this noble Republicanism shall arise, but not until the States of old Republicanism have been baptized with tears and blood, fire and scarcity, from Maine to Georgia: not until tyranny has stretched the cord, and despotism launched the arrow which strikes a mortal blow to the heart of old Republicanism, shall the new and the true dawn forth the bud of hope to a heartsick, weary, guilty, and repentant people. Men shall know its pure similitude riner in 1866; its assured strength in 1813, and as one State after another curolis itself beneath the olive crown of its noble brow, unsolicited, uncoerced, unsought, except by the eager moltitudes who shall recognize the coming man of America's salvation in this invarnation of pure Republicanism, every covenant, which the past has made with death and hell shall be broken; countless States shall pour in their tributary volces of the presentation to the one paternal central heart of America, whose name shall no more be President, but emphatically-"Onrar Just con and the sun of American glory shall arise on the land of the West, to set no more till Justice cease to rule, and the said the said

in a second greater maternal equanimity and satisfaction which mutual love inspires. Therefore, out of regard to off prints are in the manufacture manufacture which is to manufacture which is the parties.

These random hims are all that I am impressed to offer at present on this topic, which I have symbolised as the fourth and complementive wheel of Progress, and which is seen to be conjunctive with the other in the fact that he thank in the state of the conjunctive with the other in the state of the conjunctive with the state in the state of the conjunctive with the state in the state of the conjunctive with the state in the state of the conjunctive with the state in the state of the conjunctive with the state in the state of the stat Paradise, and us willing to be gone-how often they grow dim beloft our eyes, and yet there is no rain Sometimes in breathless nights, when earth is full of léaves and they of trans there seems a melancholy music in the metre shibing of the moon, and we wish it would linger forever; "And a way are alless shings so, unless

it is a rest of the last cost of a life that the second of the second of

Sketches by the Wayside, No. S. MI A. E. PATIE.

Thursday, June 4th, I again Visited the Mountain Home of our dearly boloved sinter, Achas W. Sprague; a spot which I love to visit, not only on account of the delightfully romantio mountain scenery which meets the eye at every turn, inspiring the soul with poetle soblimity, but more from the pleasing repport which occuped the spirit with interior and invisible life: thrilling it with interne delight, scattering the clouds of gloom and darkness which to of hang over it. excluding the bright rare of annlight and love. There are hours of darkness when our ways seem hedged around with thick grown briars and thorns; and when the soul weeps within in simost hopeless despair: when we can seem to draw but little sympa-thy from earth aurroundings; that meets our experience in interior life. At such hours it is blessed to come into rapport with the pure above us, who have the vicinity had exhausted their skill, and given her passed earth trials, and entered upon the duties of a up for death to take at his leisure, the husband inlife of freedom, of joy, and of love; who can read the duced her to have a medium, and Mrs. Carrie M. Burt interior workings of the human soul, and infuse into it rays of comfort, joy, and hope.

I reached there the same afternoon that the headatons was placed at her grave. The spot where her body is buried, is in the burisl ground on a mother, and an invalid sister, at Plymouth Notch. byerlooking a small village and delightful mountain scenery. The grave is by the side of her aged father, whose last days were brightened by the effectionate care of a watchful daughter; and also that of a broth. er. The tablet, or monument, is blue marble, bighly. polished, and unlike any I had ever before meen! from four to five feet high, and from six to eight inches thick; plain but nest; on which is carved a hand; holding a crown, and the following appropriate inscription:

AOHBA W. BPHAGUE,
weev none
July 6, 1869, aged 34 years,
"I Bill Live."

Her room at the residence of her mother, remains much the same as ahe left it. The walls are ornamented by fine Greeian paintings, executed by her own hand; and spread out on the table and in different parts of the room, are many mementoes, received from her friends in her travels in different sections of the country, sacredly kept until the spirit left its earthly tenement. Her aged mother still severely feels her loss; but deriver occasional consolation from the evidence she gains of Achsa's continued presence, through mediums who visit her. At evening twilight ascended the side of the mountain, where, I was told by her then I again' felt her presence, and was inspired in verse, which will be given in my future lecture on Soul Life," which I am new preparing under con-

While in this section of country, I again visited the residence of Dr. Holt, and called upon Slater Townsend, who is now at her mountain home in Bridgewater, Vt., whom I found in a feeble state of health. The early ploneers in the cause of Spiritualism in Vermont are passing away, and others are being brought into the field, but in some instances I fear they do not meet with that encouragement: that the cause, and the sacrifice they are forced to make, demands. There is an increased call for laborers, especially for test mediams, and Spiritualists should look well to it that those who are willing to labor do not suffer from contending and inharmonious elements within their ranks, its well as oppression without. One foe within the fold is more dangerous to the cause than a hundred without; and those who have been plothers, should aid, strengthen and encourage those who have just entered the field, rather than to hold them back, by withholding their sympathy. Among the least assuming, but none the less useful mediams, I found Bro. Henry E. Emery, of Chester, Vt. Bro. Emery is so controlled that he is forced into the work, whether he will or not. At times the apirite entrance him, take him from his work, cause him to harness his horse, and drive away miles to visit some one sick, and back again before he is returned to consciousness. In this way he is fremently made useful to the sick. He has a small fac ly dependent upon him for support, and feels that he cannot give his time; and while our Spiritualists may be liberal in certain directions, they do but little to hoourage him. Such mediums are needed in Vermont, especially in that section where Old Fogvism rides rough shod over every advance in freedom and liberallity; and those who profess to be guided by higher powers should do all they can to sustain and help develop mediums of this class, and never treat them with neg lect or coldness.

Spiritualism in Vermont is slowly but steadily adrancing, assuming a healthy growth. Labor is called for, and there is an increased interest among skeptics o gain more evidence of its trath, and the partition walls that divide fogyism and liberalism are fast crombling. Mr. Bimonds, Mrs. Wiley, Mrs. Horton, Mrs. Brown, Mrs. Works, and others, are actively engaged se public teachers, and their labors are blessed.

Mrs. Sarah M. Thompson.

Permit me, through the columns of the BANNER, to call the attention of your numberous readers to a star of no small magnitude, which has not hitherto figured in the bright constellation of speakers, reported

through your columns. The individual to whom I allude is Mrs. Sarah M. Thompson, of Toledo, U., who, although not so well known at some others, is second to no speaker now on the stage or platform of Spiritualistic Philosophy. Although she has been before the public, in a measure, for the past six years, she has not gained that celebrity sequired by other, speakers, owing, perhaps, to her extreme modesty, and her lack of disposition to force her claims upon the public, as the puly goes where

principally to Michigan and Canada West | but she bolds herself in readiness to answer calls in any other direction; and allow me to say to our progressive friends in Indiana, Illinois, and throughout the West generally, that they cannot, when in want of a good speaker, do better than to employ Mrs. Thompson, atthough she speaks under inspirational influences, unlike most trance speaking mediums, she is not completely entranced; and the superficial observer would perceive no change from her natural or normal condition, till abe becomes thoroughly interesed in the ambject, when a strongly perceptive glow of impire tion: lights up the countensuce, and the firmly knit brow and earnestly expressed features clearly bespeak the power and influence of genuine inspiration.

She has Just concluded so engagement here in the Queen City, where she has not only succeeded in arousing the long quipment and dormant element of Spiritualism, but her thoroughly awakened in interest amongst skeptics, which, if property, rollowed up, will Their paralle, and so to correspondingly higher their shings of the more things of the special give a new impetus to the cause.: Bhe gave three lee-

province aggregaments, to remain two or three weeks congers but as one past not made arrangements with mily to remain away from home so long, she refurned this morning with the good wishes and bonedictions of many friends, who will anxiously await

Belritualism has been at a rather low obb here in Cinclunkti for some years past; not that there has been a lack of numbers, but there has been no organization or concert of action in propuring speakers, &c.; but I think a few more such lectures as Mrs. Thompson give us, will resuscitate it and give it new life. Cincinnati, O., June 27, 1863.

What is It?

I have the following from a perfectly reliable source which would be accepted by, and ample testimony for, any fact outside of Spiritualiam;

In the town of Stookholm, St. Lawrence Co., N. Y. there lives a Hrs. Woodworth, who was sorely afflicted for more than three years, most of the time confined to the bed. She was a member of a church, but her busband was a Spiritualist. When the physicians in was first called, and benefited her some, when she called on Mr. Hemmenway and Mr. J. G. Reed, and they soon got her able to be taken out, notwithstanding her Orthodoxy, and then some intelligence, not known to the medical faculty, directed her to be carhill about a quarter of a mile from the residence of her ried to a Mr. Theron Tilden, also a healing medium, who in manipulating her and jerking his arms as if throwing it off, made his motions toward a favorite oat that sat on the floor near them. In less than five minutes the cat was dead, without sparm or convulsion of any kind, as they all believe killed by the disease thrown upon it from the patient, who was cured, and is now well.

Several other well authenticated stories are also told here of a similar nature, in one of which a parrot was killed by the diseases of patients, thrown upon it acci. dentally by Mr. Reed, at his own house.

One fact is certain in the matter—the animals are dead, and many patients of the healing mediums in this section have been cured, and many facts are close akin to the old reports of Jesus casting out devils and diseases, and hitting swine, fig trees and clay mud, WARREN CHARR.

North Stockholm, N. Y., 1863.

Riding Astride.

I read with much pleasure the article by Miss Anna Livingston, in the BANKER of June 20th, on the subject of lady equestrians riding astride. I have always been in favor of this reform, and I now have the eatisfaction to say that I took a " rural ride" of five miles mother, Aches loved to ramble when at home; and this afternoon, masculine fashion. My suit (made expressly for me) consists of a blue dross coat and bull vest, (both with plain flat gilt buttons,) lead colored eassimere pantaloon, and black eatin quilled "dickey," with cravat attached, a la Dickens. I cordially unite with Miss Livingston in recommending this style of dress to lady equestrians. I am sure there is nothing in all the sartorial catalogue to compare with it,

MISS LOUISE P. SCHULTE. Westchester Co., N. Y., June 20th, 1803.

LITTLE WHITE LILY.

Little white Lily, Bat by a stone, Brooping and waiting,
Till the aun shone.
Little white Lily
Sunshine has fed;
Little white Lily Le lifting ber head.

Little white Lily
Said, "It is good;
Little white Lily's
Clothing and food."
Little white Lily,
Dreat like a bride? Shining with whiteness, and growned beside i

Little white Lily Droopeth with pain. Walting and walting For the wet rain. Little white Lity Holdeth her our Rain is fast falling And filling it up. Little white Lily

Said. " food again, When I am thirsty To have nice rain: Now I am atronger, Now I am cools Heat cannot barn me, My veins are so full." Little white Lily Bmella very sweet; On her head annahine. Rain at her feet. Thanks to the sunshine, Thanks to the rain !
Little white Lily
Is happy again !"—[HacDonald,

Miss Emma Hardinge in the West. Miss Emma Hardinge proposes to spend the fall and winter in the West, and will be happy to make engagements accordingly. Miss Hardings promises to reply to the numerous applications already received as

soon as her route is determined on. Address, Rosecross, Delanco, Burlington Co., New Jersey. Annual Grove Meeting. The Annual Grove Meeting of Spiritualists at New Loudon, Chio, takes place July 10th, 11th and 19th. Warren Chase, and other speakers, will be there. Good time to subscribe for the Banner to him.

Passed to Spirit Life:

From the Douglas Hospital, Washington, D. C., of from the boughts in the service of the country.
Lewis B. Moan; May 29th, aged 18 years 9 months.
Also at the same hospital, May 25d, from injuries received in battle, Frederick W. Moan, aged 22 years 9 onthe, cons of Thomas and Rhods C. Moan, of North

Bridgewater, Mans.

Beridgewater, Mans.

Hearing of the critical situation of Frederick, Mrs.

Moan arrived in Washington about two hours before
he breathed his last, and had the satisfaction of knowing from his own lips that he had received every atten-tion and comfort that our kind hospital nurses could bestow apon him. He accepted with a calm, quiet joy the book of a higher life, under the conscious pro-Joy the book of a higher life, under the conscious protection of the most sacred love we can over know, and that a mother's. Her sympathy was present to lend him strength to quit the form; and that form, wrapped by her care, was borne to her home, where a group of friends sorrowed over the early gone. The services were held at the Universalist Church, where the bright immortals—our masters beyond the veit—spoke words of consolution to their aching hearts, through the organism of the writer, and never was her heart topched with deeper sympathy than on that occasion.

with deeper sympathy than on that occasion.

Within a few mouths past, Mrs. Mosn has buried a
hasband, a daughter, and these two sons, and her tearheiband, a daughter, and these two sons, and her tear-dimmed eyes seemed wandering oft to the only two daughters she can how claim in this life—the only gems remnining of her once complete family-circle, as unaged obserteding which should be the pext. Oh, mother! may that trial never be your, but may they be left to "southe your pathway to the tumb."

to be her guide. One son, who has been thithful to every want, and watched around the couch of sickness of both rather and mether, austained by the faith and knowledge of Spirituatism, atill is left to comfort the widow.] May be too, ever be guided onward and upward by this bright light that now illumines his pathway, till at last this little band shall be united to make the party. Somereille; June, 1803.

From Chicago, on the 18th inst., of heart disease, J. W. Deltz, aged 30 years, formerly a resident of Janesville, Wisconsin. Badly we mourn that he was thus early called from

earth ifre; but we mourn not without comfort, for his exemplary life gives us the full assurance that he has only passed on to the better world. He leaves a wife and a large circle of friends.

From the residence of his parents, near Bolla. Phelps Co., Mo., Jackson Davis, second eldest son of Oliver and Eliza Poppard, after an illness of two days, aged 12 years 27 days. He was a lad of much promise. [Herald of Progress, please copy.]

LECTURES' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments. as published. As we publish the appointments of Lecturers grainitionely, we hope they will reciprocate by calling the attention of their hearers to the Barres or Lioux. MES. COMA L. V. HATON Will lecture in Lycoum Hall,

Mrss Linetz Dores will speak in Portland, Ms., Sept. 6 and 15; in Philadolphia, Ps., Oct. 4, 11, 15 and 25. Address Pavillon, 57 Tremont street, Boston; Mass.

F. L. H. Williss will lecture in Quincy, Mass. July 26; in Fordand, Me. August 2 and 9. His post-office address duling July, Aug. and Bopt. will be Hancock, N. H.

Man. M. S. Towssand will speak in Beaton, Sept. 6 and 15; in Quincy, Sept. 30 and 37; in Troy, N. Y., December; Philadelphia, in Jan. Her address until Sept. will be Bridge-

Mus. Avausra A. Cumuum will speak in Oldiown, Me , undays of July. Address, box 515, Lowell, Mass. Muss Emma Hannings's will lecture to Banger, Me., in July: in Quincy, Mass, the first of Aug, and the West in the fall and winter, Address, Rose-Gress, Defance P. C., Burlington Co., New Jersey.

Mas, Amanda M. Byrnes will locture in Quincy, Rept. 4 and 18. Address, New York City.

Miss Eura Hoveron, will lecture in Williamstic, OL, July 12: during the month of Ost, in Portland, Me. Site may be addressed at althor place as abovo, or East Stoughton, Ma. Miss Manyma L. Brokwyn, trades socaker, will lea-ture in Stafford, Conn., July 13; in Williamatta, July 19 and 26; in Chicopeo, Mass., during Aug.: in Providence, it. L. during Sopt.; in Taunton, Mass., Oct. 4 and 11; in Low-ell, during Doo, Address at New Haron, care of George Bockwith, Befarence, M. B. Storer, Boston.

Wanner Chask will speak in New London, O. July il and 12; in Seville, Median Co., O., July 19 Rie address for August will be at his home in Battle Oreck, Mich. He will ive subscriptions for the Benner of Light.

Da. L. K. and Mas. S. A. Coorday will incture in Dur-bury, Mass., in Tomperance Itali, July 15, morning and after-noon. Those wishing their services for speaking or healing will address. Bauner of Light, Soston. ISAAO P. GREEKLEAP Will speak in Sonduckeas, Me., July 19: in Bradford, July 19 in Ezotor, July 20. Address, Exeter Mills or Bauger, Me.

LEO MILLER will speak in Worcester, Mass., July 19. Ad-tross Springfield, Mass.

W. E. Birker will speak in Snow's Falls, Me., and ricinity through July and Aug.; in Worcestor, Mass., October 6 and 11; in Biafford, Gonn. Nov. 1 and 8. Address, as above, or Buow's Falls.

H. B. Stoass, inspirational speaker, may be secored for Sundays in this vicinity, by addressing him at No. 75 Boyl-tion street, Boston.

Man, Banan A. Honrow will speak once in four weeks Ludlow, Bridgewater and South Reading until further notice.

ddress, Brandon, Vi. Mas, Anna M. Middlebboon, Bor 432, Bridgeport, Gons., will lecture to Springfield, Mass., in Sept. 1 in Oficopes, in Oct. in Lowell, in Nov.; in Bridgeport, Gons., Dec. Jan. and Sec.

Mad. LAURA DEFORCE CORPOR Will speak in Providence, R. I., in July: Benger, Me., in August; Utleopee, Mass., in September; SpringSeid, Mass., in October, Address as above or box 805, La Crosse, Wis.

Mesa Nature J. Tamera, Inspirational speaker, Jackson wille, Vt., is sugaged to speak, on Sundaye, one baif the time the present year, at Ashfield, Mass.; at Shalburne Walls, one quarter ditto, and at Jacksonville, Vt., the remaining quarter. She will speak in those violatios on week days if required. CRARLES A. HATPER Will speak in Charleston, No. July

12; in Exctor, July 19; in Troy, July 26; in Oldstown, Aug. 111; in Exctor, July 18; in Troy, July 26; in Oldstown, Aug. 15; in Livermore Falls, Aug. 9 and 10; in Quincy, Ma., Aug. 25 and 30; in Banger, the Grat four Saddays in Nov. Not engaged for Sept. and October. Will speak in Mass. and Now Hampshire those two months if the friends desire. Address, Livermore Falls, Me.

Mus. E. A. Erwossen will speak ju Billugton, CL, July 6; and will make currecements for the coming Vall and Winter in the West, Audress as above, or 703 M. Third St. Philedelobia. Pa.

Geo. A. Preson, trance medium, will speak in Charleston . Harris, box 81. Will answer calls to smak for a few Sale baths, or wook-day evening loctures in the vicinity of Lewis.

Mas. Many M. Wood will speak in Quincy, Mass. July 13: in Stafford, Coon, Sopt. 6 and 13. Address. West Eitlestein L. Juna Pannes will looture in Springfield, Mass., July

12. address, care Bols Marah, Boston, Ms.
A. H. Davis will speak in Rockinghem, July Li; in Per-ney, July 19; in Dummuston, July 20; in Chosterdoid, N. H., Aug. 2; in East Westmoreland, Aug. 9.

Mas. E. A. Bates, Springfield, Mass., will speak in Worces-

Da. James Coopen, Bellefonteine, Ohie, will speak in Chesterfield, Ind., on Saturday and Sunday, July 25 and 20; in Runts ville, Madison Co., July 27 and 28; in Mechanicsbarg July 29 and 80; and at the Quetterly Meeting at Onder, Heury, On., on Friday, Saturday and Bunday, July 31 and Aug. 1 and 2. Subscriptions taken for the Banner of Light, and broke for sale. and books for sale.

ADDRESSES OF LECTURERS AND MEDIUMS [Under this heading we shall insert the names and places of meldence of Lacturers and Mediums, at the low price of wenty-five cents per line for three mouths. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and romit accordingly. When a speaker has an amointment to fecture, the notice and address will be pub-

lished gratuitously under head of "Lecturers' Appoint-Dr. H. F. Gampun, Pavilion, 67 Tremont street, Boston will answer calls to lecture. apli-f MRS. BARAR A. BYRNES. formerly Miss Barab A. Magoon, trance speaker, will answer calls to lecture. Address, No. 67 Syring street, E. Cambridge, Mass.

Mas. FARMER BURNARY FELTON may be addressed at Northampton, Mass., care of W. H. Felton. all-Sm Hisa Livin M. A. Carlar, inspirational epsaker, care of or A. B. Child, 18 Tremont street, Boston. a25—3ma ARMIE LORD CHAMBERLAIS, Musical medium, may be addressed for the present at Boston, Mass, care of Philis Chamberlain. orlain.

Alf-3me
Mas. H. T. Strarms, trance speaker, ongaged Sabbaths in

Grand Rapids, for the summer, will answer calls for week avenings in vicinity. Post-See address, Sox 61, Grand Rapids Mich. Jy11—6 apids Mich.

Bornia L. Cuappall, trance speaker, Hastinge, N. Y.

835-5m²

H. T. Luoyano, trance speaker, Taunton, Ma. m9-3m2 MRS. H. F. M Brows may be addressed, St. Obsyles, Iti., care of S. S. Jones, Esq., spli-Sme

J. S. Loveland, will answer calls to lecture. Address, for the present, William and to, done.

apli-†

L. Jopp Parbus, Boaton, inspirational speaker, care of Bois Marsh. Bola Marsh.

Bola Marsh.

Mas. N. J. Willes, clairvoyant physician and trance speaker, Boom No. 7, at 24 1-9 Winter street, Boston.

a25—3m

B. J. Burra, lecturer on Reform and Spiritualism, Hope-REV. DE. S. M. LANDIS, acjentific inspirational speaker.
will receive calls to lecture. Address, Water Ours, No. 2207
Gallowhill street, Philadelphia, Pa. ms—Sme Mias B. Awna Rypna, trance speaker, address cars of sabber of Light, Boston. mid—Smo

Mas. Laura Queyr will attend funerals and answer cells to lecture. Address, Dayton, Ohio. ms3—8ms Mas. C. A. From, trance speaker. Address 593 4th tireet, New York City.

DR A. P. Plence, trance speaking medium, No. 7 Myrtle street, Boston, will enewer calls to lecture.

Mrs. Frances T. Young trance speaker.

March, 14 Bromfield street, Boston. March, 14 Bromfield street, Boston: 198—3004 · Mas. O. M. Brown, lecturer and distroyant, will answer calls to lacture, or visit the slot. Address Japanille, wis-

Mas. Subm A. Horontesch will supwer calls to lociore along the line of the New Hampshite, Northern Welmen Central and N. F. Northern Editoria during Aug. Espi and Ogl. Address Miljord, N. Her. 1994 19, June 80-188. Ray, Abon Barrov, lebturer, Hopedale, Main! "Hill-"

W. F. Janimon, trapos speaker, Pale Paw, Mich. apli-†

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This Paper is issued every Menday, for the week anding at date.

Banner of Right.

BOSTON, SATURDAY, JULY 11, 1863.

OFFICE, 158 WASHINGTON STREET. BOOM No. S. UP Brains.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

LUTING COLEY, BDITOR.

- I cannot believe that civilization in its journey with the spm will sink into endines night to gratify the ambitton of the leaders of this revolt, who seek to

 Wade through alangher to a throne And shut the gates of mercy on mankind "; but I have a far other and far brighter vision before mygaza. It may be but a vision, but I still cherish it. I see one vast Confederation airstching from the frozen borth in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pooling and I see one people, and one law, and one language, and one faith, and over all that vast Conlinent, the home of freedom and rafuge for the oppressed of every race and of every ellme."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham. England, but I have a far other and far brighter vision before my gaze.

Jones versus Tilcomb.

Every body knows, or should know, or, at least will be likely to know by the time the lucubrations assume book form and are duly inflated with the volatile gas of the popular publishers, that "Timothy Titcomb' (unlike gentle " Geoffrey Crayon," he does not write "GENT." after his name.) is at present bringing forth. in the columns of the Springfield Republican, a series of papers which he styles " Letters to the Joneses." What they are all about, and what his special object may be (aside from making an honest penny) in writing them, his publishers-and not we-will in due time probably inform all who care to know. This same Dr. " Timothy Titcomb," not such a long time ago, came to Boston and made what he asserted, at the time, was a deliberate investigation of some of the most striking | henomens of Bpiritualism; and afterwards as deliberately and candidly wrote out the result, and published the same in the columns of the Republican. Bis readers, whether believers in direct communion with spirits or not, all inferred, of course. that he was so far convinced as to be entirely unable to resist full conviction, unless something or somebody interposed, almost miraculously, to change the current of his faith. Since that particular time, however, and after his first article had produced its proper effect, he has been industriously assailing the very faith to which he previously announced he could scarcely help subscribing! We seek to pry into no man's motives: they are his own private property; but the simple fact of so open and remarkable a change in the mode and temper of treating a most important subject, will not fall to excite various reflections in the minds of those who hear about it.

What we were coming at, after this much of a necessary preliminary, is that Titcomb has just devoted one of his "Letters to the Joneses" in the Spring. field Republican to the subject of Spiritualism; addressing it to the . imaginary member of that large family-" Salathiel Fogg Jones." And " Salathiel Fogg." being a true and sincere believer in spirit presence and communion-as Titcomb once declared he did not see how he could himself help being, likewise-has taken the pardonable liberty to reply in a long "Letter." through the columns of our contemporary, the Herald of Progress. The Letter is much too long for us to copy into our columns entire-so we are obliged to compress its spirit and point into a few editorial paragraphs, with the desire of having it go where it might not reach in the paper originally publishing it.

To begin with-Salathiel sets off with addressing Titcomb as his "ambitious friend"-all of which he certainly appears to be. He asks him if he ever read the pretty prayer of Burns, in his moralizing verses. on seeing a louse journeying at large over a lady's bonnet in church:

" D, wad some power the giftle gle us To see oursels as ithers see us l' &c..

-and, in case he had read it, if he had it in mind when he wrote that letter in the Republican on the error of Salathiel's ways, and his multitudinous sine generally. Then he calls his attention to a previous Letter which he had written to "E. P. Jones," where. in be frankly admitted that it was " not natural " for him (Titcomb) to lead a religious life. Then be spruces up and pushes the matter home by adding, that his letter " is a sad confirmation of his confession." and that he is "really sorry for any man, who is thus, by both confession and example, naturally tredigious." Saying which, he generously promises to do what he can to belp him to overcome his "natural" repugnance to religion. In the first place, he thinks the trouble in Titcomb's case lies in a long-seated disease. known by the name of popular theology. He says he has known several persons, in the course of his life, .. who have had both soute and chronic attacks of this terrible malady;" and, when it becomes really phronic. there is but one radical cure-denta. It does, in its worst form, however, sometimes dely even this great chemist's skill; and the patient, in such cases, has to undergo "hospital treatment in the spirit land."

Sainthiel next, proceeds to devote a whole long paragraph to him, on the manifest wickedness of assum. ing to himself the functions of a vice-gereat of God Almighty-for pretending to be bis " chief-secretary! -and even presuming to be bls " minister plenipoten. tiary" to bis humble self. Titcomb had said to Jones. You are one of those ordained from the foundation of the world to be a Spiritualist! Jones wants to knew what he is finding fault with him about it for, then I On this particular point, Salathiel Fogg is just as severs (and clear, too,) as possible; and if Titcomb has "at sheady curled up a little under it, he must be the son of a genuine salamander. Titcomb has been smiling (speering) at Jones, because the latter had said he could now "demonstrate" the immortality of the aonl; but Salathiel cares nothing for smiles. He keys he had heard of immortality, and believed in it, before the phenomena of modern Spiritualism made . shelr appearance; but, previous to this epoch, he never had any "objective proof" of the fact. The Biblewhich Titcomb says had the whole story in It-"do n't . even attempt to demonstrate the immertality of the human soul "-says Salathiel. And he " goes into " Titeenb on his vague Bible talk in the following bearty style: .. One whole sect of Christians teach that the Bible

does not teach the doctrine of the natural immortality of the soul, and quote scores of passages to prove it. Nor do any two sects of Christians agree as to what "a book (the Bible) teaches with regard to the exceed of a soul beneater. One says it teaches atenual belifor the unclect; another says it teaches atenual belifor the unclect; another says it teaches after grace."

One sect declares that all the finally impenitant with be sternally damned; another says it does not, but that of that of which he had been as the country of the coun teaches that all will be finally saved. All your sects traction to at only in the energy rayed. All your sects accept "a book" as authority on this question of immortality, and you no two agree as to the nature or destiny of the sont. Could this be the case, if this book. as you assume, told us "all about" immortality? Your statement on this point is superlatively about and ridiculous. It is simply impossible for any book to tell us "all about immortality." To do this, it would be necessary for it to contain a plear demonstrawould be accomply to the contain a piner demonstration of the fact of immortality, and then to unfold the whole philosoph, of this fact—authors, how it took place, unfold all the laws and facts related directly to the subjects and it should then contain a record of the , whole rest career, experience, and disting of the soil, subsping the endless spines of the manding forester?", Eslathic likewise administrate saddiy erspe," not

Connecte outer to pure with the !!

altogether of the Spiritual order, across the knuckles of the conceiled Tilcomb, when he speaks of the little ways hope to be, mixed up with a sense for social introduction of all the provement, c. 1// the study and application of all the the material phenomens." which have no more spiritual interesting the statement of the same provement, s. with the study and especially the should also the grants that come from a pig-sty. His skinping of thim, along there, is as neat as ever a tanner practised on a "critter," Then he picks him up, when he says that "it is an insult to common sense, no less than an offense to decency, to compare the conglomerate trash which has been issued as the teachings of the spirits, with Christianity, as a system of religion." Says he, in reply: "But you are sneering at the only beautiful things of Christianity itself, in 'this statement. Has the material phenomens." which have no more spiritthings of Christianity itself, in this statement. Has have first bewed out a clear, amount path, through the roar conceiled arrogance driven from your memory prejudices of the fogles. You will, I fear, continue to that long list of spiritual manifestations recorded in the side of the side of the unprincipled devotees of popularity, looking ap every now and then to see if some stray morsel may not fall into your open less was heraided by angels? Are you oblivious to the story of the Transagaration, where Peter, James, abuse of honest farmers, honest, tolling some—disand John, are said to have been witnesses of the spiritual communication which Moses and Elias-persons whose bodies had been dead for centuries—held with van of any progressive movement of the age, and never.

Jeans binnelf? Have you forgotten the story of the expect to. But when Spiritualism becomes popular, Jesus himself? Have you forgotten the story of the Pentecost, where tongues of fire appeared sitting upon each of the disciples, and ultimately in their "speaking in other tongues, as the spirit gave them utterance?" Did you never read the account of the deliverance of Peter by an "angel." (for "He maketh his angels ministering spirits") from his fetters and his prison, as contained in Acta xill If not, please read; "The Utaims to Mervice or Labour, preliminary to the argu, which you so carelessly sneer. Have you really forwhich you so carelessly sheer. Have you restry for gotten John the Revelator, who, when about to fall down and worship at the feet of the angel who made certain revelations to him, was forbidden to do so, on some persons look upon the veneration with which the people of these United States regard the Constitution as savoring of superstition. It least least a whole-certain revelations to him, was forbidden to do so, on the ground that the angel himself was John's fellow- rick. servant, and one of the prophets? Are not these, and scores of similar ones, manifestations? and some of and morality which ought to govern his life, and when.

eloquent and convincing extracts:

"The great central dectrine of Spiritualism is this:
The great central dectrine of Spiritualism is this:
The great central dectrine of Spiritualism is this:
Doubliess age may correct, and ought to correct, the
last analysis. It also teaches that through all the his
toric ages of human life on earth, and in all countries,
and among all kindreds and tongues and peoples, spiritual manifestations have occurred, and still do occour
Another dectrine of modern Spiritualism is, that the
human soul lives in the body, and is capable of spiritual inspiration which shall be purely subjective and
interior: and that the dewy blessings of guardian angels may be, and often are the beautiful experience of
Spiritualists.

O O Spiritual philosophy is cos.

Great the dectrine of dectrine of Spiritual philosophy is cos.

If all the powers of the universe are spiritual in the
errors of youth. But when we change a life-rule, is
should be from a matured conviction, that, on general
principles, the correction is just and proper; not because it would afford relief or satisfaction for time
being, or prove convenient for some special purpose.

So of the Constitution of the United States. Of fallibrate because human origin, it is imperfect. A rule of
Spiritualists.

O O Spiritual philosophy is cos.

Significant the following the first converses to amendment. At the
first session of the inst Congress ten amendments were gels may be, and often are the beautiful experience of Spiritualists. O O Spiritual philosophy is cosmopolitan. It recurs to those great primal laws of di, adopted: two have been added since; and experience whole wast system of cosmogony; it establishes, by tangible tests, the existence of the departed; it appeals in the higher phases of its phenomena to the central spiritual conscioueness of man; it unfolds the we dught to touch the ark of our political testimony with careful and reverent hand.

All legislative bodies are liable to sudden and way-science of the soul and its relations; and it is engaged ward impulses. To these the Congress of our young to day in the elucidation of the laws of spiritual callward impulses. To these the Congress of our young ture. True, it has gone not to the end of all inquiry; but it has changed the whole face and method of treating spiritual things. Your Orthodorn and treat the control of older nations. It would have but it has changed the whole face and method of treat. Chambers of older nations. It would have been very ing spiritual things. Your Orthodoxy starts from supernaturalism, an hypothesis upon which no pure reasoning can take place. But Spiritualism carries to the question of the soul the great inductive method.

Difficulties and delays were properly put in the way the question of the soul the great inductive method. supernaturalism, an hypothesis unon which has an accessfully pushed its shining way the facts begin;

Difficulties and decays were propositive. To two-thirds of the question of the soul the great inductive method both houses, or to a convention called by the legislawhich has so successfully pushed its shining way tures of two-thirds of the several States, was greated tures of two-thirds of the several States, was greated among the stars. It begins where the facts begin; observes, classifies, and interprets them. No fact on the authority of tradition only, all its own dogman down the necks of men, and that, too, on the pain of eternal damnation. But Spiritualism studies the facts

pation; and a large majority of those who held human thority of Christian periodicals I say this,) to keep pation; and a large majority of those who held human thority of Christian periodicals I say this,) to keep pation; and a large majority of those who held human thority of the increase of population oven. My puor eration among our neighbors of the South as an evit refellow, what kind of history do you read? Do you call nominal Christianity real experimental religion?

Your assumptions have this extent at least. There are conviction to the large real charges and the conviction to the large real charges.

I know from wide observations and travel among all classes in this country, that Bpiritualism never made better progress than it is to-day making. t has more believers at only fifteen (assumed) years haste, for our blessed Philosophy will yet find you a devotee at its shrine ere long; if not before, it will fter you go 'over the river.' But I would not prose-yte you if I could. Fawning devotees at Popularity's after you go over the river." bride are not the men to initiate so magnificent a revolution as Spiritualism, after reducing the experience of centuries to scientific statement and full illustration in facts, is destined to work on earth. It has alteredy unfoided an intellectual millennium in thousands of souls. But you confound the theology of the churches with the Spiritualism of Jeans Christ. The arst no more resembles the latter than the unconscious quiveriage of galvanized muscles resemble the living and spontaneous throbs of an impassioned organism. Spiritualism of Jeans was a spontaneous expression of bis soul, suited to bis age, because pative thereto and therein, and directly at war with iron Judalam, which the standard of things: tried to crosh it, and which had become a theological petrifaction; and which latter, though still a fossil, is mistaken for Christianity; is, in fact, . set down to the Lord's table, and called by a Christian name, 'in your modern churches; and just as those bigoted pricets of modern churches; and just as those bigoted priests of a defunct theology oried out against the spontaneous Spiritualism of the first century, so do you and sit to that there has been required, to hold it in check, Spiritualism of the first century, so do you and sit an increase of the army and navy of the United States your good fellows; or out against the spiritualism of the nineteenth century. Those cancient world:

And whereas, because of the taid insorrection, the Spiritualism of Jesus; so do these modern ones at execution of the laws for collecting laxes, and of various principles.

as you know how Spiritualists do them gow?

I dely you to raise an objection to modern Spiritual, and the establishment, on a partion of the domain of ism which will not hold with equal force against the Spiritualism of Jesus and his disciples, and which will not you in the category of Pharisees. The Spiritualism of Jesus and his disciples was alive to them:

And whereas a large portion of the said persons of the sum and his disciples was alive to them;

And whereas a large portion of the caid persons of the sum and his disciples was alive to them;

I fed them, for it was notice to and wifel in them and his so long as any himpolantary agreement that the said persons of the sum and his disciples was alive to them. it fed them, for it was natire to and vital in them and lyl so long as such involuntary services are thus exact-their times. But the story or history of those facts is ed from them, to the aid and comfort of the said innu-very poor fedder for live souls today. What I are we rectionless, laboring for their behoof on their fortificato take our Spiritual pubulum at accombiand, dust. Hone, and for the supply of their commissarist, and covered, and two thousand years gone dead into tradition? You might as well sak me to live on the food surrectionary acts;
which fed and nourished the bodies of Jesus and his And whereas, in an amergency so organt as that which fed and nobrished the bodies of Jesus and his followers, as sak me to feed my soul at second-hand on the spirituality which they had absorbed and worked up into life. Modern Spiritual Philosophy stands in the same relations to the relation depends of the area to the methantes of the age to the demands of modern laduatry. And I do not say to the demands of modern laduatry. And I do not say to the members of the spirituality from Judgs, and diggs up its relation to the polygonary of Solomon, with his spirituality from Judgs, and diggs up its repullation about the polygonary of Solomon, with his spirituality from Judgs, and diggs up its repullation about the polygonary of Solomon, with his same about the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of Solomon, with his same his dead of the polygonary of the common defence the name of the dead of the common defence the name of the through of the common defence the name of the dead of the common defence the name of the through of the common defence the name of the dead of the common defence the name of the dead of the common defence the name of the through of the common defence the name of the dead of the common defence the name of the through of the transfer of the through of the transfer of the transfer of the trans

monds in the rough-and of all progressive views in the social, political, and spiritual departments of human effort. No. air. I have never found you in the it is in great danger of having to endure your worship. However, it will remember you."

Bobert Dale Owen.

.This gentleman furnishes a closely reasoned article for the July number of the Atlantic, on the subject of " The Claims to Service or Labor," of which the folment:

scores of similar ones, manifestations 7 and some of them physical manifestations of spirits? They are, if they are facts at all."

Jones devotes the last half of his letter to a general view and review of Spiritualism and the Spiritual to such indicators, the would evince wisdom in calling to mind, that, in hours of tranquit judgment, with no passion to blind and no impulse of the moment to urge beyond reason, he had adopted certain principles of action for guidance and safety.

the power of proposing amendments; while the power which the humblest soul on earth or in the spirit and to ratify these was not confided to less than to the lean produce, is ignored. Your orthodoxy would cram gislatures, or to the conventions, of three-fourths of the States composing the Union.

To alter the Constitution in any other way—as by

the consent of a majority only of the several States uniction, or coordinating and interpreting the spirit, acts become a justifiable remedy on rare and great occasions, as in 1776; but they are usually replete with which an honest and candid biblical criticism will leave us in any and all the theologies are all the theologies which an honest and candid biblical criticism will leave us in any and all the theologies and religious records of the world. It is to-day more Christian than all the churches of Christendom.

You say Spiritualism is affect years old, and, considering its appliances, the age in which it appears, de., we ought to begin to see some signs of the million. It would be amusing, were they not clearly false, to behold your notions on Spiritualism, Suppose it is only fifteen years old, are you ro impatient, my friend, as to require that Spiritualism shall developes millennion before it has got out of its teens, while Christianity, as a system of religion, though sample of the civilized gations of Europe in emancipat

ters, and finally, with the assumed special care of God it exists." It had never been possible to obtain the himself, has not been able in Christendom itself after votes of three-fourits of the States in favor of emanci-

Call nominal Christianity real experimental religion.

Your assumptions have this extent at least. There are, by the authority of the 'American Encyclopedia,' millions of Spiritualists in America alone, and to peace gathers strength so rapidly from day to day, that many men are adopting the opinion, that it must be a strength of the cost of a revolutionary act.
It would be a misfortune, if this were the alterna-

age, than Christsanity, 'as a system of religion,' tive. It is easy to pass the limit of regulated authorida after hundreds of years of effort. Don't be in ty, but impossible to estimate the dangers we may encounter when that guardian limit is once transgressed. We may resolve that we will go thus far and no fur-ther. So thought the honest and carnest Girondists of revolutionary France; but the corrent to which they had first opened a passage swept them away. Though the experiment succeed at last, a long Reign of Terror may overwhelm us ere success is reached.

And thus it is a matter of surpassing interest to determine whether the present stupendous insurrectionary convolsion has brought about a state of things un-der which, in strict scoordance with the Constitution as it is, we may emancipate all negroes throughout the Union who are now held in involuntary serviced.

The argument of Mr. Owen we will not give in this place, but we herewith append the Constitutional enactment which be reasons to be the result of the pres-

A Bill to emancipale Persons of African Descent held to Service or Labor in certain of the United States.

WHEREAS there is now fisgrant, in certain of the United States, an insurrection of proportions so gigan-tic that there has been required, to hold it in check,

Pharisees quoted Moses and the Prophets so do these modern once at whose head you place yourself, quote that same 'Moses and the Prophets' against the equally spontaneous and vasily more diversified Spiritual manifestations of the Instead of the United States, heretofore ensoted by the Prophets' against the equally spontaneous and vasily more diversified Spiritual manifestations of the Instead of the United States, heretofore ensoted by the Congress in the Just exercise of their constitutional powers, has been, for more than two years past, and still is, obstructed and defeated throughout the Insurectionary Blates;

And whereas it is the right and duty of the Congress to make all laws which shall be necessary and proper the state of the sick by the laying on of hands. I have seen this, and so' have thousands of others. If modern Spiritualists do this by the agency of 'demons,' by whom did Josus and his disciples do these mane things?

Tour bigoted theological progenitors, the bigh priests, said he did it by the agency of 'Beelzebub.' And did they not know how Jeaus did those things then as well as you know how Spiritualists do them now?

After you to resist an objection to modern Spiritual.

o - 11 n'y a pas de plus fanteveux axemple que celul de la visicame exerces pour le bien et par les gens de bien de la lacia de Touque de Bouchaiten, par Alacia de Touque villa, facta 1500 p. 810 (11/1/11) ods. 10/1/11/11/11/11

cise of the power which inheres in every independent government to protect itself from destruction by sels-ing and destroying any private property of its citizens or subjects which imperils its own existence, be taken. as for public use, from their present possessors, and abrogated and annulled—just compensation being made to so many of the said possessors of such claims as may demand it, and as may by their loyalty be entitled thereto, for the claims so abrogated and annulled;

therefore,
Be it enacted by the Sepate and House of Representatives in Congress sesembled, that from and after the .—day of — next all claims to the services or labor of persons of African descent, who shall then be held to involuntary service or labor in any of the States of the Union under the laws thereof, he and the same are hereby taken by the Government of the United States. And the said claims are hereby abrogated and annuited. And all persons of African descent within the United States, who shall, on the said — day of next, be held to involuntary service or labor, except for orime of which the party shall have been legally convicted, shall be released and emancipated from such claims in as full and complete a manner as if the same had never existed; the said release and emancipation

to take effect from and after the said — day of —, thenceforth and forevermore.

And be it further enacted, that the faith of the Unit ed States be and the same is hereby pledged for the payment of just compensation to all persons who shall. on the said — day of — hold such claims to ser-vice or labor; provided, that such persons shall make application for such compensation in the form and manner hereinafter prescribed; and provided further. that said persons shall have been, throughout the pres ent insurrection, and shall continue to the close of the same, true and loyal to the Government of the United States, and shall not, directly or indirectly, have in-cited to insurrectionary acts, or given aid or comfort

to any persons engaged in the insurrection aforesaid.
[Here should follow provisions in regard to the manner of application, the mode and rate of compensation.

Rewspaper Borrowers.

These people, most of them, are the meanest speci mens of humanity extent. They never think of subscribing to a newspaper, but continually ennoy subscribers to various journals by borrowing. We have taken occasion to allude to this selfish class of indicareer. We have no patience with them. Charity, it is said, covereth a multitude of sine; but we have no nort of charity for newspaper borrowers.

This subject has been again brought to our attention by one of our subscribers, who resides in New Hampshire, calling at this office and requesting us to discontinue his paper, giving as a reason, that he was LIGHT, and he was so continually annoyed by his portunity to read it himself. By adopting this plan, he is of the opinion that some of the borrowers may be induced to subscribe (they are well able to do so) se they cannot borrow from any one else, and "like the paper very well." We hope his plan will succeed with all our heart. If it does, we shall feel strongly inclined to forward the paper to his address, gratis, as long as he dealres it.

'In Time of Peace Prepare for War." We said six months ago that the authorities ought to have two swift and powerfully armed steamers in this harbor, ready for any emergency. Had such a naval force been located here, the pirates that have lately done so much damage to the fishermen off our coast, would never have dered approach our shores. All honor to the rapidity and pluck manifested by the citizens of Portland, recently, in securing some of the while Christianity, 'as a system of religion,' though ample of the civilized nations of Europe in emencipation before it has broken up republics and bathed the green earth ing their slaves. Until the Secessionists levied war against the Union, not the Democratic party slone, assented to but the mass of the Republican party slone, assented to supernatural claims of Divine origin and authority, the declaration in Abraham Lincoln's Inaugural, that any objects and inspired and unotionized minist the hast 'no purpose to interfere, directly or indirect with the institution of Slavery in the States where unless vast preparations are made to protect our seaboard. People hereabouts think, as they are somewhat remote from the immediate seat of war, that they can rest in security, and get rich out of the sufferings of others. But they will wake up some fine morning with amazement deploted on their elongated countenances, on hearing that a fleet of the enemy's ships are in Boston Bay, under the auspices of Louis Na-

Mrs. Ogra L. V. Hatch's Lectures.

Mrs. Hatch was again greeted by crowded audiences in Lyceum Hall on Sunday, June 28th, on which occasion she gave two remarkable discourses.

"The Characteristics of Theodore Parker, by one who new him," was the theme of her afternoon lecture. It was a very critical analysis of the striking traits of character of one of the most remarkable men of his time. It will be read with avidity by all our patrons. It was phonographically reported for us by Mr. Yerrinton, and will be found on the eighth page of this week's BARNER.

In the evening, a committee was appointed from the lightened upon. The fair lecturer on rising to address the addlence, asked if she understood the cominities to say "Life," or "Light," and being informed it was the latter, she immediately proceeded in her elucidation with as much apparent freedom and knowledge as would the most renowned philosophical and ectentific scholar. We shall print this interesting lecture in a future issue.

Our friends will have but one more opportunity (next Sanday) for the present of listening to the rare inspirational elequence of Mrs. Hatch, as we understand she contemplates a visit to Europe; in compli-Atlantic.

Spirit Essays on our Sixth Page. "Bpirit-Communion-What it will do, and what it

will not do." is worthy the attention of every reader of the BANNER, Spiritualists particularly, and we hope they will give it an attentive perusal, as it informs them what Spirit-Communion will not do, as well as what it will do. Emay No. 2 is entitled. "Who shall be able to de-

liver us from this body of death ?" The sposker said be stood an invisible listener, on Sanday, May 17th, in Send the books? one of the Southern churches, and heard the above question given by the minister as his text. The cases treats on national affairs, and connecls the adoption of measures to bring about peace,

Postage on Nowspapers.

The law passed by the last Congress fixes the rate. of postage on newspapers as follows:- Dally, 80 centers iri-weekly, 15 cents; semi-weekly, 10 cents; weekly, 5 cents per quarter the weight in all cases not the exceed four ounces. The new rates took effect on the last of fully, inct. The law does not interferential the have, "You can do so with just as much propriety sheer, published, free of postage. The postage of transient papers is increased to two sentials feeting. DisChapetis Falls: Obics. He will and outside the papers to regular substribute falls in rest. In the last will be restly and the postage of the last will be restly and the papers to regular substribute falls in rest. In the last will be restly and the last will be restly as the last will be exceed four ounces. The new rates took effect on the

repress and to bring to a speedy termination the present protracted and desolating insurvection;

And whereas it appears from the above resultain that the existence, throughout certain of the United States, of a labor system which 'recognizes the claims of one race of men to the involuntary services of another race (always a moral wrong) has now shown itself to be destructive of the appremisty of the laws, and a constant menace to the Government, and that the continuance of such labor system immigently jeopardizes the integration of the Union, and has become incompatible with the domestic tranquility of the country.

And whereas it has thus become evident that claims to the involuntary service or labor of persons of African descent ought not to be possessed by any inhabitant of the United States, but abould, in the just exercise of the power which inheres in every independent measured in circumference four and a balf inches.

plants of the " Bell Rock" Seedling next sesson. Liberated.

Mr. Boyden informs us that he shall have for sale

On the first instant, by a decree of the Government of Holland, fifty thousand slaves in Datch Gulans were made freemen! Here is the result of wise counsels. What a contrast to America, who, instead of listening to reason and common sense, are to-day cutting one man other's throats, North and South, in order to decide whether negro slavery shall be perpetual in this country, or emancipation blot out the institution. Go learn of the Dutch.

Picnic Excursions.

These charming reunions, when properly conducted, are just what we need at this season of the year. Everybody was delighted with the late Piculo at Ab. ington Grove, under the judicious management of Di. H. F. Gardner, "who doeth all things well." And now we " move " that the good Doctor " put the bell in motion" for another festival of a like nature soon. Who seconds the motion?

COOL .- A . Constant Reader' of the BANNER suggests that we make the heading of our paper less conspicuous, as he generally peruses it in the cars, and don't like to have everybody know that he reads Spiritualistic papers, as it is not yet popular I and he is much inconvenienced in consequence. We like the present heading of our paper very well, and respectfully decline to entertain the gentlemen's proposition. If Spiritualism is not "popular" to-day, it will be ere long, when its mighty truths are more fully underatood. Have no fear of public opinion, "Constant Render." The shield of truth will protect you from all harm.

Spirit Blessage.

The following message was given at our circle on viduals many times in the course of our long editorial Tuesday afternoon, June 30th, with the request that we print it at once:

MARY A. STRASS.

I was Mary A. Strass, from Savannah, and I was eleven years old. I come here, please, sir, to tell my father that I am dead, and that my mother is sick. Ask him to take the oath of allegiance, and go home to my mother, for she is sick. My father is Lieutenant Wil. the only person in his town who took the BARKER OF | Ham Strass. He's a prisoner, sie, with you. Please to tell my father that I have been dead three weeks. neighbors borrowing it, that he scarcely ever got an op. [Where does your mother reside?] In Savannah, Georgia. They say your paper goes where my father is confined. If it do n't reach him, sir, shell I come again? [Certainly.] Tell my father I died with the

Correspondence in Brief.

THE RIGHT SPIRIT .- We take the following extract from a business letter written to us by D. Gilohrist, dated at Franklin, N. H.:

"For my part, I desire to learn all I reasonably can of matters which pertain to our condition after this of matters which pertain to our condition after this life, but while I am here I expect to step square whom the solid earth, to live here and advance my own wallbeing by conforming to the conditions incident to this sphere, and also to prepare the spirit for a residence In a higher life by making the most of this. Neither goodness nor beauty are wanting to this sphere, and by schooling ourselves to their due appreciation, how much may it not aid us in finding heaven hereafter?"

have been born again, and can read their way clear to a happy home in the sunny climes of the spirit-

APPRECIATED .- Another of our subscribers, Mr. N. E. Fish, of Cincipnati, Ohio, who has lost a number of the BANNER containing one of Mrs Hatch's addresses, which he highly prizes, eays:

"I have just my copy, and must have another. I cannot do without the Bannes. May you live long to work for the good cause."

THE AUTHOR OF "THE DOVE."-We recently received through the mail the following note:

MR. EDITOR-You may recollect a poem sutitled . The Dove, " which was published in the BANNER & "The Dove." few months since, as having been found by one of our soldiers in a southern garret, suthor unknown. It was written some years since by Miss Mary Townsend, of Philadelphia. Penn., while lying upon a bed of sickness, where she was a patient sufferer for eight years, her last in earth-life. It was suggested by hearing Poe's "Raven" read, though the contrast in the spiral of the two is very striking.

In the evening, a committee was appointed from the audience to select a subject, and having agreed upon the Banner six months more. I have taken it one Light," gave that as a theme they desired to be en. year. Without it I should be more lonely than the year. Without it I should be more lonely than the lone one. I think I am the oldest subscriber you have, in one sense, as I am SI years of age November THOMAS DOTER. Winterport. Me., June 24, 1803.

To Correspondents. [We cannot engage to return rejected manuscripts.]

H. D., Esq., New York .- Your article in reply to a correspondent, on the "Vice of the Constitution," is on file for publication. It was given into the prin ter's hands for this issue, but got crowded out by mistake. It will appear in our next. Keep the wheel isance with urgent requests from our friends across the volving-no matter whether it gets fired or not. Much obliged for the last contribution.

H. T., WALNUT GROVE.-Picture and proof sheets received. All "write." So you're a "field-hand." are you? Well, we should like to swap positions will you for about a month. How we do sigh for the comtry sir. So "Em." thinks the reason see look so placid is because we never had a wife to scold us! Well, well, that 'll do for a married lady. Digity sends his "love!" to both you and yours, and says he shall expect the grapes—his mouth waters for them already.

P. O. Ju. Photograph received. A very good one Much obliged. Do n't know of any such place as you have designated. Should we, will let you know.

We have many times stated that we could not answer private correspondence, as our time is fully becape with other matters. We still continue to receive mon letters, however, and have accres on hand; now . " dannot consent, because we odit a semperative is to the errand-boy of the whole community. With the Mayor Lincoln his has more time to spend that we

DisChagrin Falls; Ohto, He will sandoubsely for

The s pages. work p of Am tible res

Dan S Les his Pages !

pahtisi adopa i journis Rife en

New Publications. Paris Gring of Strategistes. A Sam Book for Haspites. Intellets, Chrymen. Belisters: Lectur-ers. Medicate, Gillers, and all who said a thorough guide to the Physicsens. Belence, Philosophy. Re-ligion and Reference of Bodern Spiritanism. By Urash Clark, Souther, William White & Co.

The title of this most desirable work gives the best idea of its scope and comprehensive plan. The pages are set in orderly array, logically speaking, fact following fast and inference pursuing inference, and the whole making as complete compendium of Spiritualism, in respect of its bistory, its phenomena. Its science, and its philosophy, as any one, whether believer or inquirer, would desire to have.

This faith in spirit presence and spirit communion has made wonderful apread, and achieved a wonderful growth, within the last fifteen years; and upon this significant point the author remarks, in the early part of his volume-"At the commencement, it was predicted that Spiritualism, within a quarter of a dentury, would loangarate revolutions without parallel in the history the title of an essay by L., Judd Pardee, Esq., in which of humanity. It was announced that the inhabitants the Kingdom of Heaven, to modify or supersede the will be published in our forthcoming lauve. old; thousands of mediums be unfolded as the agents to demonstrate immortality anew; old authorities in church, state and sectety become weakened, and the Hotace Dresser, Esq., will appear in our next issue. individual souls of men and women infused with inspirations from the eternal world, should arise in their divinity and stand forth born anew in the light and liberty of heaven; that alarming signs should appear in 836,) as she wants them for gratuitous distribution the social, civil; and religious worlds, threatening the among the poor. overthrow of all conservative institutions, customs and opinions; and that; amid unprecedented revolutions, an era of calestial glory should dawn on the waiting and wanting millions. How far these predictions have been fulfillen, let the signs of the times designate. Without any sectarian, social; or civil organizations; without any loaderablips, creeds, pledges. oaths, compacts, platforms, hireling influences, or an-

This is a fair summary of the case as it stands. It revives and refreshes a person of faith, thus to go over the field again in a single paragraph; and in that space of reading repeat the whole volume of his experience since this living subject first shed its new and bright light over the clouded world. Mr. Clark divides his postal laws will go into effect on and after July lat. book happily, because naturally, which is logically, when the single letter rate of postage will be three Each department of his momentous subject he treats cents throughout the United States. The Pacific rate separately, and with exhaustive thoroughness. Not of ten cents is abolished. An additional rate of three the least valuable or attractive portions of his pages, cents will be required for each additional half conce or months of the great living and dead ones of the world's with two cents postage, prepaid by stamps. No fee is bistory. In illustration of his grand topic, rather than to be paid to the carriers thereon. If postere is nartin support of it, he gives the reader pithy extracts from ly prepaid, the unpaid postage will be charged at double the writings of all the leaders of time, from Scrip- rates. The fee for registering a letter will be twenty ture days down to the present time. He quotes -as in cents, instead of five, as at present. This will greatly the chapter on the " History of Spiritualiam "-every, reduce the number of registered letters, and induce a thing that is pertinent and instructive; so that the be- resort to drafts for remitting small same by mail. A liever and the inquirer and the scoffer alike find their return receipt, showing when and to whom the letter attention arrested by the accomulated evidences of the existence and progress of this "great salvation" for the human race. The general contents of the volume may be scanned

advent of Christianity, Spiritualism has gone on with

its silent work of triumpb."

in an advertisement in another column; and any intelin an advertisement in another column; and any intelligent reader will there see just what the scope and pull mother's tooth out." "Had he, my son?" "Yes, purport of it is. So great is the variety which the industrious author has oranmed into every one of his distributed with the purport of it is. pregnant obspices, each forming a complete treatise of itself, one is asionished to find the subject compressed into so small a compass, so convenient, too, for carrying about or for quotation. He " posts you up " with all the information there is to be had on his subject. He treats at length of the history and nature of manifest. ations; shows us how we are to proceed to investigate; with every shade and shape of theory and aubterfuge which has been raised in order to excape from the inevitable conclusion that Spiritualism is real and true; he even anticipates objections, and disposes of them in weather. advance; be enters upon the philosophy of mediumship, furnishing many instances of its varied manifestations; he gives a welcome chapter of citations from work on Spiritualism, he touches plainly and pointedly on every matter connected with lecturing, mediams, manifestations, laws, conditions and results. In short, his volume closes with so varied, and complete a sumwithout any help from the rich stores which he had lavishly opened before them.

We have no sort of design to praise this book above its merits; but knowing what those merits are, we could speak of it in no other than an emphatic manner. It is a complete compend of the whole history, practice, and results (thus far) of Spiritualism. It is just what the people at large require, in order to enlighten and inform themselves on a subject which is and so tersely stated by Mr. Theophilus Parsons, of fast changing-rather than violently overthrowingall the old institutions and coremonies of society. No part of the whole subject can be inquired about, for which a diligent reader will not readily find a catthe field has been so wide and so profound, he has ture is so generously developed, and lies so broadly open to the reception of auperior influences, and with the rest, he is so eminently practical, pithy, and sensible in his mode of treatment, it would be a wonder if he had not made a most readable and valuable book, one which is destined to be carried about in the trayeling bag, to be well thumbed and worn, and received permanently into the popular mind and heart. It is a sade mecum for believers and non believers. We look to see it enjoy a steadily increasing of culation long. after the worthy author has left his earthly taberna-

It is printed in very handsome style, clear, open type being used for its pages, and makes a convenient volume for taking with one anywhere. Bend orders, enclosing \$1.16 to the Publishers, Wm.

White & Co., BANNER OF LIGHT Office, Boston.

Equative: or, A History of Litheonia. Bepublished from the Philadelphia edition of 1837. Boston! J. P. Mendum; at the office of the Boston Investigator.

The above is the title page of a pamphlet of eighty logical or epinionative character. Perhaps the monbrations of its author, whoever he was; (for his dama remains anknown;) proved somewhat beyond the ten. blar reach at the time. Now, of the contrary, it is why? The train always runs over sleepers. of America will soon rise beyond the conceptions of what hospitality means, except to partake of it. He "this revived, interesting, but for the present era, rather had lived two years in Paris, and no Frenchman ever impersect reformer. Every American officen, if polity asked him to take a drink, or refused to take one toally orthodox; must love to consider a ploture of his which which in the than tappibed approaching to semething feasible.

publishers of the pepths. Harrestan have ableened Minimapp, who had developed at apple was in the beginning of the pepths. Harrestan have ableened Minimapp, who had developed at apple was in the beginning the their marginant. It is a very able constant the bodies of the best in the period of the best in the period of the best in the stillar of developed and interesting the stillar of developed and interesting the stillar of the best interesting the stillar of the best interesting and the stillar of the sti

sisco, Cal., and adjust by those talented writers. Rev. J.D. and Mrs. M. D. Bartay. Price 65 per year.

THE CONTINUESTAL MORNING for July has just been fald on our table . It is an unnamally interesting namber. The article by Bon: F. P. Stanton, "The third year of the War," will be read with interest. Hon: R. J. Walker has an able paper on Canala, and other able writers figure in this number.

HOPES AND PRARE, A Poem for the New Year. 1863. is the title of a neatly printed little book of twentyfour pages, by our able contributor. Wilfrid Wylleys. It was printed at the News office in Oberlin, Ohlo. The poem exhibits marks of true gonius. It is just the thing for the times, as it touches upon the present condition of our country.

ALL SORTS OF PARAGRAPHS.

"THE RATIONALE OF THE SECOND ADVENT," Is be reviews Dr. Frothingham's Sermon on the "Second of the spirit-world would open a new dispensation of Coming," recently delivered in New York city. It

"THE VICE OF THE CONSTITUTION," an essay by

Those who have any, old pamphiets or papers on Spir. itualism to spare, are requested to send them to Miss Lucretia M. Munson, Fort Wayne, Ind., (P. O. box

We have in type a reply by Dr. A. B. Child to O. H. Congan's communication in our last, which will appear in our next.

SENDING FORWARD AMMUNITION -Immense amounts of ammunition have been lately sent forward from the Arsenal at Watertown, Mass., including no less than three, million musket cartridges for General Grant. thoritative organs; in the face of all the eld, organized and large quantities of fixed ammunition for General sects, exhibiting an animosity unparalleled since the Banks, Pennsylvania, and other places. The men at the Amenal were all at work Sunday week, and several' extra ammunition trains have been despatched over the Boston and Worcester Railroad during the past week. These trains are packed with great care, and strictly watched while on the way to their place of destination.

THE NEW POSTAL CHANGE,.... The amendments to the too, are the quotations which he makes out of the fraction, prepaid. Local letters will be chargeable is delivered, will be sent to the writer.

> Mrs. E. A. Kingsbury will speak in North Brookfield, July 12.

> "Oh, papa, Doctor March had such a hard work to

"Why do n't Jo Coss bring me in some of his nice strawberries? My mouth waters for 'em sadly, as if know they will come in tiers." Digby was yesterday heard muttering to bimself, while laying off in his old arm-chair for an after-dinner ancoze.

Gen. Joe Hooker having saked to be relieved as recites all manner of objections to the belief, together Commander of the Army of the Potomac, General Meade has been appointed in his place. Digby thinks the President was pretty shrewd in selecting him, as he thinks Meads is just what the army needs this hot

The Navy Department will discharge, for the present, all the steamers chartered to chase the pirate Tay cony. Having been engaged for only a few days, they the writings of leading believers, professors, expound. will return soon. Meantime, over twenty new steamers and mediums; and, in a practical way, which is admirable because it is exactly what the mass of three weeks, and will probably be dispatched after the

A ship canal, connecting the waters of the Lakes with the "mighty Mississippi," has at length become a necessity. Such a connection will do for the nation mary of the entire matter, that the two last chapters what the Erie canal has done for New York. An inwould form, in intrinsic value, a book by themselves, | vestment now of less than fifteen millions of dollars will be worth, directly and indirectly, hundreds of millions of dollars to the country.

"Little boys should be seen and not heard." That's what a little fellow told his teacher when he could n't say ble lesson.

A Massachusett; judge has decided that a husband may open his wife's letters, on the ground-so often Cambridge-that "the husband and wife are one, and the husband is that one !" .

If coal oil continues to flow into market as rapidly during next year as It has the present, Gas Companies' is satisfy answer here. The author's experience in will be obliged to reduce their price of gas, or shut up shop. The Quebec (Canada) Gas Company has been such a sharp inquisitiveness of mind, his spiritual nat obliged to reduce its not price of gas in consequence already.

Day by day old sorrows leave us, Leave us while new sorrows come:
Come like evening's shadows, length'ning—
Length'ning round the spirit's nome.
Day by day fade Friendship's flowers— Flowers that flourished in the Past-

Past, oh Past !-- once bright and glowing.
Glowing once, but dimmed at last !
Last to fade of all is Fancy.--

Fancy ever young and gay; Gay as when young iore was dreaming— Dreaming, dreaming, day by day.—[Dow, Jr. The weather was very warm in this quarter last

"Love thy neighbor as thyself" is an injunction but seldom followed now-a-days. Those who profess to be the most harmonious, are often the most bitter in their denunciations of their fellows. Truly, rhe ele-

ments are full of war.

The heaviest winner at the late Chantilly (France) races, is Mr. Montgomery, who won 480,000 france, or about \$90,000. He is said to be an American, his resi The above is the title page of a painphlet of eighty dence, before these troubles, being at times in New pages. In the editor's preface he says:—— The little Orients, and at times in Parisr He now considers work now drawn from oblivion has nothing of a theo. himself a French citizen. He is reported to have logical or opinionality character. Perhaps the him given his trainer 25,000 france, and his jockey 5,000 frances.

Beyer take a pap in a railroad carriage, 'Cause

given to philanthropy to hope that the popular mind ... American in France says the French do n't know

r mind the photosoling to semaning remained. Gen. Hanks has not taken fore musical values and the photosoling pages he see size that an approach to this. Lathconia was a small takeng that existed in the brain of a phicagon of the photosoling and descripting the angular. We hope there is no foresterning the angular. We hope there is no foresterning the angular. Gen. Hanks has n't taken Port Hudson yet, and it is

Grove Meeting.

The Friends of Progress and Reform will hold a two days meeting in Eagle Centre. Wankscha Co., Wisconforthe consoling truths of our besuiful faith, which came, like the clear setting of the sun after a cloudy day, to glid its deepening evening. Her like here was one of frequent bereavement and laborious duty. She became in early youth a happy wife, and soon after a joyful mother; but these buds of a new life soon withered, two passing away in infancy; the third and last—a flee, promising boy—was size. a joyred mother; but these back of a new life scon withered, two passing away in infancy: the third and last—a fine, promising boy—was site removed before three years had passed over him, and the same year a beloved brother and her dear inaber were taken from her. Then her husband was stricken down with disease, from which he feebly arose, with body and mind so impaired that ever after he needed from her, tender, motherly care, clinging to, her continually with the halpless love of a child. For many years was she then obliged to labor for their mutual support, and patient iy, cheerfully did she endore it. Her willing, loving devotion to the unfortunate companion of her youth, will not soon be forgotten by neighbors and friends; and when, about fourteen years ago, he was auddenly removed from her tender care, great was her grief, and for a year she mourned uncomforted, for, according to the faith in which she had been reared -her poor band never having given evidence of an er change of heart, or indulged a saving faith." - she had the agonized fear that from the clouds of earth be had only passed into " the blackness of darkness for-

When she heard of the first spirit manifestations at Rochester, she became interested, with fear and hope. Soon mediums for imperfect communication through tipping and rapping became developed in her neighborhood, amongst her relatives, and finally through her own organism. From the first broken messages of nearness and love from her husband, children, broth ers and elsters, to the last day of her conscious knowl edge, hen faith was perfect and unccasing. A change came over her whole being. She was illied with grati-tude to the Induite Father who had graciously permit-ted her to commune with her dear departed. Pleas antly here her days glided by since then, not one pass moments of communion with that world her love and faith had brought so near.

About seven weeks ago she was very suddenly laid prostrate and speechless with palsy, her brain site partially paralyzed; yet for three weeks she showed by the expression of her face, the moving of the lips n the effort to speak, and the grasp of her hand, recog nition of her friends and comprehension of what was

It was the writer's privilege, through the last bappy years, to share with, and be often the medium of communion from anielt friends to here and when I snote to ber occasionally through ber sickness, (for the relatives around ber being unbelievers and some opposers of her obsering faith, she could not be console way as she might otherwise have been of her dear ones as watching over, longing to speak some comfort-ing words, and ready and hoping som to walcome her to

their bright home, she showed unminabably her interest and deep faith in its reality.

One day, whilst sitting near her, she raised her eyes joyfully upward, and waved her hand up and down in ecstatic movement, endeavoring, apparently, to articulate words of joy and praise, but it only ran into a musical humming of "Uh, Lord I Lord I".
When I asked if she saw pleasant faces and heard sweet music, she pressed my hand tightly, then raised it with a joyous motion, and seemed to try to join in the heavenly choir.— And the succeeding night, the nurse told me she awakened her toward morning with the same happy, murmuring singing, and she found she was looking earnestly before her, with a bright, pleased expression, and keeping time with her hand to

After this the paralysis deepened, till she lost all consciousness of friends and their words of love and pity. And when, after several days of painful strug-gle of the material form to retain the parting life, she was finally delivered from "the body of this death." Calmiy thankful was the last breath beheld, for we Telt she was immediately borne by the ministering in-visible hand to "the mansions prepared" for her, "We joy in her joy," and know that our sweet com-munion is not broken, and that she will bring nearer o us the homes and presence of our beloved. Amerbury, June 30, 1803.

Women are called the softer sex because they are so easily humbugged. Out of one hundred girls, ninety. nine would profer estentation to happiness-a dandy husband to a mechanic.

Donations to the Proc Circle Pand. L. Bertelette, Quebec. Canada, \$1: Janet Harding, Providence, R. 1. \$1; Dr. Samuel Gilbert, Memphis, Tenn., \$1; W. Gray, Windham Centre, Me., 50c.; George Knapp, Havana, Ohio, 75c.; S. W. Shaw, Providence, B. I., \$1; a friend, Salem, Mass., \$3. In last week's list we credited \$7 to." A friend, Bristol, R. I,;" it should have been Bristol, N. H.

Grove Meeting.

The Friends of Progress will hold a Grove Meeting,
July 11th and 12th, at the grove of Mr. Kingsley, one
mile from Napp's Station, Stockholm, St. Lawrence
mile from Napp's Station, Stockholm, St. Lawrence Co., N. Y. Mrs. S. L. Chappell, and others peakers, are expected. A cordial invitation is extended to all speakers and hearers to be present and enjoy the benefit of a platform free in religion, science and politics. Arrangements to accommodate, free, all from a distance. Reference: J. Reed, on the ground. Convey-ance on Saturday, from the cars to the grove, by the

By order of the Society, per committee, REV. JAMES FRANCIS. Pariehville, Jone 21, 1883.

Quarterly Meeting in Cadiz, Ind. We have received a letter, from which we learn that there is to be a Quarterly Meeting of the Friends of Progress, in Cadiz, Henry Co., Ind., on Friday, the 31st day of July, instant, to be continued three days. The day of July, instant, to be continued three days. The meeting is to be holden in the new hall recently created by the Spiritualists of that place. A general attendance is desired. Ample provision will be made for all. Dr. James Cooper and Miss Mary Thomas, of Ohio, and other speakers are expected to be present. Also the Davenport Boys, and Mr. Harris with his music

The Herald of Progress is requested to copy. The letter is written so blindly that we could not make but the whole of its contents is our only reason for not publishing it entire.

NOTICES OF MEETINGS.

Society of Spiritualists, Lydrum Hall, Tramout St., (opposite head of School sired.)—Meetings are held every Sunday by the Society of Spiritualists, at 3-4 and 7 1 4 r. m. Admission 10 conts. Lecturers engaged:—Mrs. Corn L. V. Hatch, July 13; Mrs. M. B. Townsend, Sept. 6 and 15. COMPRESSOR HALL, No. 14 BROMPISLD STREET, BOSTON-Spiritual Conference meets every Tuesday eve

ning, at 71-2 o'clock. olng, at 71-2 o'clock.

Oracustrown.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening. Svery arrangement has been made to have these meeting interesting and instructive. The public are invited. Scate

free.

Lowell.—Spiritualists hold meetings in Wells Hall. The following lecturers are engaged to speak foreneen and after neon:—S.J. Finney, July 13, 19 and 96; Mrs. Fanny Davis Emith, Sept. 20 and 37; Mrs. M. M. Wood, Oct 4. 11, 18 and 25; Mrs. A. M. Middlebrook, Nov. I. 8, 15 and 23; Miss Marcha L. Beckwith, during Dec.; Miss Kellis J. Temple during Jan.

Ontoper, Marz.—Music Hall has been hired by the Spiritualists. Meetings will be held Bundays, afterneon and evening. Speakers engaged:—Miss Emma Houston, July 13; J. M. Feebles, July 19 and 36; Miss Marths L. Beckwith, July 2, 9, 16, 23 and 30; Mrs. Laups DeForce Gordon, Sept. 6, 15, 20 and 27; Mrs. A. M. Middlebrook, Oct. 4, 11, 18 and 25; Miss Nellis J. Temple, Nov. 1, 8, 16, 23 and 29.

Quintor, — Meetings every Sunday, at Johnson's Hall.

and 25; Miss Nellie J. Temple, Nov. 1, 8, 16, 23 and 29.
Quinor, — Meetings every Sunday, at Johnson's Hall.
Services in afternoon at 3 i.7 o'clock, and in the evening at 7 i.2 o'clock. Speakers engaged:—Mrs. M. M. Wood, July 13; William L. Garrisen, July 19; Fred. L. H. Willis, Joly 36; Miss Romms Hardings, August 2; Adin Bailou, Aug. 9; John S. Bock, Eq. Aug 18; Chas. A. Mayden, Aug. 23 and 30; Mrs. A. M. Spence, Sept. 6 and 18; Mrs. M. S. Townsend, Sept. 50 and 37.

send, Sept. 80 and 77.

FORTARD, MR.—The Spiritualists of this off hold require moetings every Bunday in Mechanics Hall, corner of Congress and Casco streets. Sunday school and free conference in the forenced. Lectures afterhood and svening, at 8 and 712 o'clock: Speaker engaget:—Adin Ballou, July 19; Wm. Lloyd Garrison, July 26; Fred. L. H. Willis, Ang. 2 and 9; Son. J. B. Hall, Sec. 7 of State of, Mains, August 16; Little Dotes, Sept. 8 and 18; Exems Hopeton, month of Oct. 6, B. Stebbing, Sept. 90 and 97; S. J. Floney, month of Nov.; Mrs. A. M. Bpénes, Dec. 6 and 18.

18.

BARGOR, Ma.—The Spiritualists hold regular meetings every Sunday afternoon and evening and a Conference avery. Thursday ariging. In Plonier Chapel, a house owned exclusively by them, and sapable of seating six hundred persons. Sensions engaged, whise Emma Hardings, John 18, 19 and 50; Mrs. Laura Deferors Gordon, Ang. 2, 9, 11, 12 and 50; Mrs. 2, 17 middlebrook, kept 5, 18, 30 and 31, 14 middlebrook, kept 5, 18, 30 and 31, 18 middlebrook, kept 5, 18 middlebrook, kept 5

Second Annual Grove Meeting. The Reformers of Gauges and vicinity will hold a Grove Meeting at Pier Cove, Aliegan Co., Mich., on the 8th and 9th of Angust next, to which all favorable to reform are invited to attend. Good speakers will be in attendance, and music of the best quality will be furnished. Ample provision for strange

1. L. Susad, Sec.

CO READERS OF THE BARYER Will hear in mind that ONE DOLLAR sent to J. P. Snow, 63 Coder street, N. Y., will get by return mail more good Steel Pens than you can get any other way. We have used them. If Jo 27.

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Its Contents, in brief are -1. Author's Preface; 2. Table of Contents; 3. Colestial foripriris, walls from sumerous ancient and modern authors in proof of spiritual intercupres. Obspiter L.-History, ancient and modern, rise and progress, statistics and giorious triumphs of Spiritualism; volces of the press and the pulpit. Chapter 5 -- Variety of phenomens and mediumship, and a condensed mass of startling manifestations. Ohapter 3 .- The various phases of Spiritualist belief; Biblo statement with nearly two hundred texts. Chapter 4.- The popular objections, theories and slanders answered: "Free Love." "Afficity." marriage, etc., caimly and thoroughly discussed. Chapter 1 - Ninety-fire questions, with numerous Bible texts to religiouists and exentios. Chapter 5 .- The spiritual philosophy explained; mediams numbered and classified; how to form circles, develop mediamship, and enjoy celestial communion free to all. Oftenter .-Quotations from nearly & hundred spiritual writers autiors and speakers. Chapter 8 .- Organizations, ordinances. forms, sto.: how to advance the cause form meetings, conferences, Bunday-schools, etc.; lecturers and mediums; counpla cautions, warnings, impostors. Chapter 9.-Address to Spiritualists; the great crisis; wars, revolutions, starming yet hopeful eigns; vertocs practical blats and cautions; personal and general reform ; touching lacidents; hopes ancouragements, conscietions, stirring appeals; startling issues: message from the spirit-world. Index.

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Each Massage in this Department of the BANNER we claim was applied by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Connal, while in an abnormal condition called the trance. The Messages with no mamor attached, were given, as per dates, by the Spirit-guider of the circle—all reported surbains.

These Mee ages indicate that spirits carry with them whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually pro-Remainto a higher condition.

We ask the reader to receive no doctrine put forth
by Spirits in these columns that does not compet

with his or her reason. All express as much of truth as they perceive—no more.

The Banker Establishment is subjected to considerable extra expense in consequence. The Presiderable extra expense in consequence. The subjected to so may feel disposed to do so, are solicited to sid us, by donations, to dispense the broad of life thus freely to the honoraries maintains. the hangering maititude.

The Seances are held at the BANKER OF LIGHT OF-MICH, No. 168 WASHINGTON STREET, ROOM No. S. (up stairs,) OR MONDAY, TURSDAY and THURSDAY AFTER-NOONS. The doors are closed at precisely three o'clock, and no person admitted after that time.

MESSAGES TO BE PUBLISHED.

Monday, May 25.—Inrocation; Questions and Answers; Nathanial Littlefold to his sister Jane, and mother, living in Princeton, lil.; Clara Frances Alden, of Continuati, O., to her mother; Jacob Hyder; Wan, Johnson, of Qureraville,

Treadey, May 28 — Invocation; Questions and Answers; Emmed Wight; Bobby Borns; Mattion C, Wallace, of Limpton, L. G., to her mother and her brother Thou Wallace.

Thursdoy, May 88.—Invocation; Questions and Answers; Abram Torrey, to his relatives, in Carrollion; Edward Barcess, to Timothy Ostraudor, or New Ordeans, Let.; James Dunneran, to Ted Donnovan, of New York City; William Forter, to his parents, in Columbus, Ohio.

Monday, Jame 18.—Invocation; Questions and Answers; Bolomou Shaw, of Springfield, Mass, to Mr. Clark, Town Of Coer; Albert al. Barker, to his Father, in Boston; Alice M. Warner, to her persuts, Observators, to her persuts, Observators, to her persuts, Charlotte and Wm. Bescom, of Troy, New York.

Tuesday, June 16 - Invocation; Questions and Ademora; Anthony Lachacha, of Mulow, Portugal; Obsetce Erespec, to his mends, in Boston; Isabella Fry, to her husband in

to his means, in poson; issuets Ffy, to her nutuant in Brooking B. T.

Thursday, June 18.—invocation; The Manslous of the Spirit-Land; Questions and Auswers; Capt. Thomas Rived Eliisen, to his visiter, Thomas Rived Eliisen, to his visiter, Margaret Kulby, Itring near Ban Jone, Cal.; Harrist Adden, to her mother and hister, living in St. Louis, Mo. 10 his friends, in Chiffernia; Lydia Thompson, of Rockland, Minn; John Henry Services, to his mather, living in Columbia nuces, New York City.

Theodoy, June 31.—invocation; Enice and True Marriage; Questions and Assesse; Surgeon Adam Payne, to Nethandel Payne, in Richmond, Ver; Mary Brady, to her daughter, in New York City; Eliza Nott, to her father, Dr. Thomas Notice Bhaburra, Etg.

New Ye'k City: Bliss Nott, to her father, Dr. Thomas Nothed Bhahurra, Eug.
Thursday, June 33.—Invocation; Are not all Thoughts of Spiritus! Utigia, and therefore immortaly Philip Mason; William Coursd, to his family, in Memphia, Toda; Dorcas Jules, to has fricada, in Paliarelphia, Pa.; Gilbert Bryant, to Philemon Bryant, of Chosepeake City, N. T.
Monday, June 89.—Invocation; The Object and Use of Prayer; Questions and Answers; Sarah Elizabeth Dodge, to her parents, in Blackstone, Masa; Thomas MacDonald, to Thomas L. Maddonald, in New Orleans, La; Ebon Avery, to his wife, in Troy, N. Y.
Janday, June 30.—Invocation; The Philosophy of Medinaship; Questions and Answers; Jeremiah Holden, of

tmship: Questions and Anawers: Jeremiah Holden, of Perryville Corner, Wis: Mary A. Birses, of Savannah, Ca., to ber Rather: Harriet Coggen, of Andover, Mass., to ber Lusband, Jacob Coggen.

Invocation.

Our Father, and our Mother, too, thou who art the parent of these bright blossoms, as thou art the parent of the human soul, again through mortal lips we presume to adore thee; not with the vain adoration of those who know thee not, but with spirit and truth. On thon Parent of our souls, sgain we stand in the temple of mortality to issue our songs of thankegising and joy unto thee. And though the wild waters of sorrow are rolling at our feet, yet we see cause to adore thee, fall cause to sing glory unto thy holy name terevermore. Oh Spirit of the Universe, we need not tell thee that the widow's team are flowing fast, or that the orphan's wall is heard throughout the length and breadth of this fair land, for not a sparrow falleth to the ground-so saith the Spirit of Truth-without thy knowledge; and therefore it is that we feel secure in thee: therefore we know that, though the wildness and tumult of war is ours to the present, yet sooner or later we shall hear a voice saying, " Peace be still." Oh our Pather, we will not ask thee to harten that glothy immutable laws; but we will acknowledge thy power, the wisdom, and will forever feel that thou art near us. Therefore again, oh Father and Mother, we will presume to adore thee, and not only for the hour, but throughout an endless Eternity, for we are all children of Eternity, and therefore we may safely declare that we will forever and forever adore thee. May 19.

Spirit Communion.

.. Spirit Commanion -what it will do, and what it will not do." This is the subject we have chosen to talk upon this afternoon.

Allowing that spirit communion be true, what does It propose to de for humanity? Of what good and use is it? This imply is proceeding from every depart. ment in life, therefore it to that we shall endcaver to throw a feeble light upon the subject. Thus, though we may not succeed in casting all of light upon the subject before up, yet the few beams we may be able to throw upon it we know will be acceptable to our Father.

The farmer sake what spirit communion will do for bim. Will it have bim a bountiful barvest and a ready market? The merchant asks what spirit communion will do for him. Will it further bis echemes toward obtaining worldly wealth? Will it miniater to bis tastes sud pamper his appetito? The theologian asks, Will spirit communion sland upon the Bible, and build up the Uburch? In fact, the inquiry, as we said before, is issuing from all departments in life, each one desiring to know what it will do for him or her. . How shall I make it my servant, if indeed it be a truth ?"

In order to show what spirit communion will-do for humanity, we must first ascertain what spirit commonfon is, and if it is at all a truth. And how shall we do this? How make ourselves acquainted with this mys. terious presence? What is it? The man of superficial science says it is a humbog, a miserable fraud. The believer in the second personal appearance of Christ save it is the fallilment of the second propher of Jeremish-one of the signs that shall follow in the later days; and those who return, as coming from the world of spirit, are muttering demons, who seek to deseive the very elect. The believer says it is a science, and therefore a religion, for science and true religion are wedded together. All true religion is based upon science, or is an opterowth of science, therefore the believer save it is a science and a religion.

How are we to know that this beautiful philosophy is indeed a science, based upon the laws of immutable life? We shall be able to analyze the origin of spirit communion only by comparing it with the manifests. tions of life that are to be seen in visible nature. It there is a harmony between the law governing you as an individual, of between the laws of the sportal ani-verse and these manifestations of spirit community, you may be sure that the latter is a science of it is harmonises with the life of the flower, and the two of the rolling world, you may believe it to a ecleuce! Ton should not stand aloof from it, but should learn that the ladgits Nather both given it you be not fee Nature. or their makes no unfoldingois in the mighty continuate of the that are not for the use of butterilly. God makes no manifestation of the but y best the sont of man may use to the three its couper, and only bere, but in 160 hereafter. past will find that he has no anchor, no compass, no conditions are favorable, to speak with my folks. spide. He hath been out from the past, and he is not ret attracted to the future, so he drifts on the ocean of life for a time without compans or rudder. But as spirit life, then it is that the Spirit of Truth stands ready to welcome you to the joys of the spirit-world. duces you to your loved ones. By slow and sare degrees spirit communion is offered to the soul of man.

the orphans' walls, and to give you unmistakable changed very much. proofs of the post mortem existence of the human son! more beautiful temples in their place.

Spiritualism or spirit communion comes in the name of the angels to present you with the Book of Life. On the title page they have written that beautiful creed given by the Pather and personified by Jesus of Nazaroth, that beautiful creed which teaches only peace and joy by uplifting the down-trodden, and strengthening the west ones of earth; and it will be to the receiver like a golden key, wherewith you shall unjeck that mighty doorway that will lead to truth and

Spirit communion will show you how to live and how to die; or we should have said, it will show you how to live here, and how to yield up that which bolongs to mortality and the conditions. All this. and

much more, will spirit communion do for humanity. But what will it not do? It will not formish human ity with a cloak. It will not cover up your weaknesses or sine. It will not hide you to the valley, but will stand you upon the bill-tops of life, that all the multitude may gaze at you. It will weigh you in the belances of Eternal Justice and Truth, and if you are found wanting, it will charge the deficiency at your own door. Spirit communion does not propose to cover up your deformities, but it proposes to strengthen those weaknesses of character which ron should behold, and which the world should behold, too. Therefore it is because of these deformities and weaknesses that your opponents oftlines harl anathemas at you. because your scare are living witnesses of your guilt. Spirit communion proposes to give you all the good gifts of life, and to take you into the very belis of earth to show you your own imperfections. It proposes to strip you of your worldly wealth beyond what is scinnily necomery to your existence, for it will be a milistone about your neck in the hereafter. It also proposes to minister to the necessities of those who are ground down by the avariou of the rich. It proposes to lift up the fallen and weak ones of earth. It comes clothed with power, and yet with humility and love. It whispers of beaves; it thunders of bell. It calls upon you who have received this new light to impart it to others.

Oh yo who have listened to the soft music of the spheres, who have felt the presence of dear departed ones, a charge we have to give you. Oh we would earnestly beseech and implore of you that, for the sake of self, you make good use of this spiritual gift. Oh learn, that as this mighty colence has been unfolded in your day, that much will be required of you as children of the living present.

Questions and Answers.

Ques .- Does recognition of our friends in the spirit. world depend upon conditions? ANS. - If by conditions you mean law, it does, orr-

ecognize loved ones in the spirit land.

O .- Please explain the cause of the phenomena known as hydrophobia, and why it occasions so much suffering and distress in the system.

A .- Because it is so little understood. The cause of hydrophobia is deep seated and widespread. Although many assure you that it is local, yet we believe it is a general effect, produced by a general cause. Q -Will there eventually be a remedy found for by-

drophoble ?

A .- The remedies are numerous. Many of them have been spoken through the lips of your medium. We are informed by those who know, that there is no obscinte necessity of dissolution taking place in nine cases out of ten from bydrophobia. They pass on to the do not know how to treat it.

Q .- How do spirite discern meterial things ?

A .- By spirit aors, magnetiam, or light emathough there is nothing inanimate, for if death were a reality, then the power of life would be detracted from therefore it is that because all the nowers of life May 19.

Charlie Greely.

years of age. I've a mother in Maryland, two broth, a body to talk through. Faith, I'll tell her all about ers and a sister, and I should like protty well to get | meself, thon. [Is your wife a Catholic?] Faith, she erickton II... Not. my brothers are in Virginia. I out, and I was out all the time. Faith, she lost her suppose. They were the last T knew. I was killed money for nothing. That is the way it is all the time when your troops caw fit to come that way. Never on the earth. The priests' prayers may serve one very mind, never mind: It wont do to think of unpleasant well while they're living in the body, but he might

tibe to tall my folks about, but confound this talking Now. Bous, I'm under great obligations to you, and talking Research very well to think you'd just as lief if it was n't agin your rules, I'd ask to take this here good bere as at home, but when you get here, you medium pome. I'd porrow is the way I'd porrow a do n't know what to may: I'de n't. Being as I died pipe, you know, for a liftle while. Faith, I take it. away from my folks, they might like to know how I it don't get broke so quick. I'd like well to borrow went out. Well; as might as I'can judge, some Yankee this kind of a body. I might not take the bost care of

"Assuming, then, that spirit communion is ancience lot me 'tair 'ar-ligne. My mother belongs to the and a religion, based upon the sternal law of Nature. Church, and If you was to go there, she'd be very and towering in majestle, grandear into the very likely to tall you that she a afreid I'm in hell, and beavens, we will now proceed to show you what spirit never will know peace or happiness. She didn't becommunion proposes to do for humanity. First, it lieve much in war, and tried to stop us from going, proposes to beget in the human mind a distante for but, go we would. I never was a Christian myself, home things that it was once attached to, once de-although I want through a sort of a process that was lighted in. It proposes to sunder its relations to the intended to make me one. I was christened—I believe dead past, that it may become a fit abiding place for that 's what they call it. Now my mother thinks I'm the living present. This is the first mission of spirit in bell. I should like to tell her I'm not there, and communion. The seeker after spiritual truth in the furthermore, that I've got power to come back, and if

You publish a paper, do you? [We do.] Does it go into Marriand? [It goes to Baltimore and Washington.] Well, suppose you send a paper to Phube soon as the sool is fit to receive a higher condition of Greely. Is it an Inddel paper? [No.] Well, religious? [A spiritual paper.] I was going to say if it had been an Infidet paper, it might get opened, but She throws back the gate of the golden city, and intro- not read. [She'd read it for the sake of seeing whether we are really Infidels, as religionists term us.] Well, then, you are Infidel to them, if they call you Spirit communica comes to bind up the broken- so. Well, try it, and if my mother will give me a hearted. It proposes to dry the widow's team, to bush chance to speak with her. I'll tell her I 've not

I've got nothing to say about Abe Lincoln and his after death. Spirit communion stands with one foot Yankeenrmy, for lauppose he 's all right. I 've nothing on the shores of Time and the other open Eternity, to say about Jeff. Davis and his army, for I suppose and declares that the living present is yours. Spirit he 's all right. They're both right, and both wrong. communion will stand with you at the bedside of your they tell us in the spirit-world. I think I'll not speculoved ones who are about to leave you, and whisper of late upon the matter. My father once speculated in the truth, of sudying love, of beauty hereafter. It lands in Tennessee, and lost his head by it, and his will draw no pictures that are not true and natural money, too. Bo I guess I wont try it. I'm down on ones. Hpirit communion proposes not to tear down speculations, and have been ever since I was a child. your temples, except it be to build higher, grander and Well, General, do the best you can for me. Good-bye. May 19.

Ellen Maria Forbes.

If you please, sir, I would like to send a letter to my father and mother. [You can do so.] I was their only child, and was fourteen years of ago. My name, Ellon Marta Forbes. .

Early in April, a year from fast April, my father opened business in New Orleans, and we were called there from St. Louis, by my father. Soon after he went there, he sent for my mother and myself, and we went to live with him. In the July following, I was taken with a lover and died. My mother has been many times partially insane, and when I died-I have heard since—she was worse than ever. But since then she has grown better, and is now quite calm; but my teachers may she will be insone again, unless something is done to prevent it.

My mother's uncle was a physician when he lived bere. He spent most of ble time in France, and died there; and he says if he can commune with some intelligent physician with reference to my mother's case, he will tell him how to cure her, and all similar cases. have been begging him to assist me to come for a long time, but he's never given me permission until now. He's always said, "Child, the time is not yet; you must wait." But to-day he saye, " You can go."

When my father was told that I was past help, he could n't believe it; and in his excitement, he said. " He would give all he was worth to any physician who would save me." But the doctor said to him. off you had all the wealth of earth, and were disposed to give it, that your child's life might be saved unto you, it would avail nothing; for she cannot live." And then my father, in a wild fit of passion, drove him from the house, and said, "He did n't knew any. thing, and he didn't want him to visit me any more." I felt very corry when I heard my father speak so, for I knew that my father was wrong; that the physician had done all be could for me, and I knew when I was taken sick that I should n't live. I do n't know how I knew it, but I did. [Did you tell your pare No. air, I did n't; for I was afraid that my mother would go into one of her fits of insanity.

I've nothing further My may, sir, only to beg that my father or mother find me a medium to talk through at bome. [Is your father in New Orleans?] Yes, he is. [Will he get this communication?] I don't know, sir; my mother's uncle says he will. I don't know why he says so. He told me that the right time other members of this body of death that demand had come to day. I thank you, sir. __ May 19.

Patrick Leary.

How d'ye do. Boss? [How do you do. sir?] Faith. I'm as well as could be expected under the circumtainly: for there is a law inherent in your own being stances. I'm purty well. Well, Boss, what are you and in the being of those you love by which you are to agoing to do for me? [Whatever we can.] As I was craising around here yesterday, taking in all the sights. who should I see but the ould fellow, Jackson. Faith. I said there's no knowing: who I'll meet next, so looked round, like one that had picked up half-a-doilar, and was expecting to see the mate to it, for I thought I'd surely meet some of our awa Generals who had come to the spirit-world with him. It was n't so at all, and I was disappointed. He's a purty good man, whether he fight for the old fing or not.

Well, Doss, I've got an bid woman and five children that I should like somehow or other to get along side of and talk to, if I could. Where 's this place, Boston? [Yes.] Well, I expect they 're in Lawrence. Measurchusetts. Me daughter, the oldest one, I kind of think-Margaret is her name-is here somewhere. spirit-world because hydrophobia stands, as it were, It wont do to say so, for I was told not to say anything beyond the veil. You do not know it, therefore you I was n't sure of. I'll say it, and put a doubt on the end of it, and that'll make it all right. [Are your family still where you left them?] Faith, I don't know at alf. I come to see about them. [You can asting from your material or physical bodies. Al-tell where you left them, can't you?] Faith. I left them on Page street, Lawrence.

Now I suppose you 'd like me name-Patrick Leary. As nigh as I can tell; I was forty or forty-one years are temporarily anspended by the change called death. old.... I can't tell which it was. Now. do n't be atlekthat the body is anrounded by this spiritual aurs. ing it down forty one or forty, but kind of between; light atmosphere, or aphere of their own, By that for I'm not sure about it. It's one or the other, I spiritual aphere we are enabled to discern material ob- don's know which. I was in the 16th Massachusetta Company L. I went out from the battle before Rich mond. That was a battle, : Faith, the shells and white sing ballets fell just like so many hallstones around I don't know much about this way of talking. I os. Boss, I'm not at all obicken hearted, because can't feel just the freedom I could, if this was my own went through death to come out on the other side. I body. But I'm very anxions to get some word to my feel purty bad agin Government when I first come to friends, if I can; they're liring in Maryland-Fred the spirit-world; but I soon got rid of bad thoughts on eriction. Maryland. I've left all I'bad, as far as account of that, for I learned that they were beloine things mortal are concorned, on the bettlefield. I our families as fast as they could. Only it 's like this: didn't fight for the old Stripes and Blars, neither; somehow or other I feel just in the mood for turning will it make any difference? [No.] tables, making raps, and all such things. I like to My name was Charite Greets, and I was pigsteen talk with me old woman. I want ber to look me up chance to talk with them. [are they all in Fred- is a Catholic, She's paid many a shilling to pray me things, I suppose, will it? [Hardly.] pray in the spirit-world till he is and yet do you no good. pray in the spirit-world till he 's voice was worn out.

here as at home, but when you get here, you medium home. I'd borrow's the way I'd borrow a

went out. Well, is night as I can judge, some Yankes black the boat care of builted did quick work. I did not sure much did not the kind of a body. I might not take the boat care of know myshing about it for coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilitie, and when I do not not care of the coincilities, and when I do not not care of the coincilities and the

used to believe in confession and such things, and eclerus council, and the Augst of Pasco will appear in then when I come here and see all the boys worship year midel. Objected, to wer with the sword said ing God after their own flablos, and not a Ostbolic the candon, for they cannot bring you the pasco conwe shall learn wisdom. Paith, you don't have to tears, and give you for corrow, joy and true happiness, study the kind of books you have here, with hig words But while you rainly seek for atrength in the will, stuck all in along, that you don't knew the meaning derness of the world, or mortality, truly truly, you of. No, it's all plain as developed in the apirit-world, shell seek in vain, Lean upon these mighty Gen. spirit-world, for I do n't went them to go there all wrapped up in darkness. It's much better to bave some light.

Well, Boss, I've saked the old women to get me something to talk through, and if I don't prove myself to her that I'm myself, and not anybody else, then it's not my own fault, that's all. Well, Boss, not a devil of a cent have I to pay you. [We have no charge against you.] We're square are we? Well, then, I'm ander big obligations to you. [Just help the next one you meet who needs asstatance.] Faith, I'll do that. It's what we all should do all the time. Don't get my name Cleary instead of Leary, for sometimes I was called Cleary, because it sounds so much like Leary, and you know there's a large family of Cleary's to Ireland. Good by to you. May 19.

Invocation.

Oh, thou God of Peace, whose white-winged messengers are dwelling in other lands than this, we would invoke thy blessing in behalf of fthis sorrowing people. Bless them with a consciousness of thy worth, with a desire to come into nearer communion with thee, with a power to cast outside all that intervenes between thee and themselves; and unto thy Holy Name we will chant praises forever and forever. May 21.

Who Shall Deliver us from Death. .. Who shall be able to deliver us from this body of

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Last Sabbath it was our privilege to stand as ellent and invisible listeners in one of your Southern churches away all we possess." Oh, my God I I wish they had on which occasion the speaker choice for his text the long ago. It would have been better for them. I used words we have just uttered, and from him we learned that he at least was aware that there was a body of death attached to the American nation, from which it which I can reach my son at the South. I have been and rest. Although he was aware of the existence of surous the lines. Now if that he true. I want to say a this body of death, yet he was not awere of its few words to my boy at the South. Daniel, is his nature, por could be tell his bearers who would be name. "Daniel, you feel sometimes as if you were able to deliver the nation. Therefore it was that be doing wrong. Do you know why you feel so? Do you the loved and honored dead, who had sacrificed their bu. you it 's wrong for you to be engaged in war. Now if man lives upon the altar-that they might lend of you want to be at peace with mankind, you must be their power and strength to others, that the nation at peace with yourself. You sint at peace with yourmight be relieved of a deadly incubus that clung to its saif now, for you're not satisfied that you're doing vitals and threatened to drag it down to exercisating right. I see you taking the lives of your brethren.

It is not enough to be swere of the existence of evil. would we rid ourselves of it, but we should seek to become acqualated with its nature, in order that we theirs, but that do n't make your sin any the less. may know how to successfully array ourselves against Now you used to tell mo, Daniel, when you was a litit. The speaker, as we before remarked, did not seem the boy, that you hoped you should go to heaven when to be aware of the nature of that death, or the true lo. you died. You can't you will not know heaven herecallty of that body; he only knew that the nation had after, if you do n't stop immediately in the course been so far unable to detech itself from it. Thus he you've taken." instinctively called upon the forces of yonder life. that be found.

The ultra abelitionist says it is African slavery; but we know that while it is indeed one of the members and all the rest of their lives. of this body, yet it is not the body entire. True, it has assumed large proportions; yet there ere many master enslaves the black body of the individual, that I 'il come no more. ... he does not attempt to englave the mind. True, it may seem to be otherwise, but we know that while the wrong. If your own conscience do m't approve what We know that while there have been over four mil. flone of black bodies enslaved on Southern soil, there be for you to return to the Kingdom." have been twice that number of white souls enslaved attention.

far greater, far more monatrous than the sin of robbing the State Tressury.

Religious despotism is another member of this body; consequence of this control, becomes, as it were, religlously enslaved. It fears to speak its sentiments: it bows beneath the yoke of popular obligion; it enters your enabloned and frescoed charches Oh, does It feel at home there? Nay, we think not, but longs to worship God in Mature's Temple.

Again we say, religious despotism is one of the boge others, must be amoutated, for the Great All Father weight, that it may sasume natural proportions.

But although this body of death bath many membors, yet the entire structure proceeds from one cause. namely, human ignorance; for he alone who is ignorant, sopremely ignorant of God's lew, will, or can, commit sin. Thus It to of vest importance that you seek for wisdom; that you turn within yourself and I 're never been able to come until to-day. talk with God. Cease to enter your stored edifices. but enter the closet of the human soul, there to dom-

"Who shall be able to deliver us from this body of death?" Oh, our Southern friend, not a General day, that as soon as I found myself in the spirit world, Jackson, whose death you so deeply mourny not a sud learned about time, and, conditions of fallows I washington, whose strength you have invoked; not a felt very sorry that I had anterted such a promise in Jesus, whom you profess to love and serve. Nay, him for I say the new the last the last without nought beside the Spirit of Eternal. Truth and Justice [ejerg-to-himself and the crew. Them I itied out that death in all that is good and true. That slope shall be able to deliver you from this body of death; more things and deliver you from this body of death; more things and deliver you from this body of death; more things and deliver you from the company of the company that alone shall be shie to bring you unity and happiness; that only shall bring to you the angel of peace seaf and that Lwag sorry that Lwag sorry that Land made

ing God after their own fabion, and not a Ostbolic the camon, for they cannot bring you the petce you Church or Priest here at all, I began to think it is all clip for! Ceits to water your soil with human blood, a humbeg. Paith, Bois, I began to think this Catho for it can have wath out your dire. On coast, began illo religion was a humbeg. Ab, well, I see men, plenty to add prong to wrong; but, come, we beseech of you. of them here, what were better Catholics than myself in compall together, come and reason together, and on the earth, and they tell you it 's very easy to see God, the Infinite Pather, will reason with you it He it the truth. In clear water and clear daylight, it is is that will come and talk with you; he it is that will very easy to see. Those of us who want to see it - how lead you to peace and rest; he it is that will dry your

That 's it, that 's the place for me to live in. If I can erais. Truth and Justice, who are ready to lead your only talk with my family, I 'll tell them all about the armice, and encouse, grand and glorious, shall be yourg, Меј 21.

David Wilberforce.

. I fived to be ninety two years old in the body, or have four sons. My two youngest are in service; one under the Confederate Government, the other under the Federal. It is nigh eight years since I left my own body. Then I hardly thought I should be able to retorn in this way. I am sure I did not think I should be called upon to return, to speak words of warning to my sone: but so it is.

I was from Philadelphia, Penneylvania, and my name was David Wilberforce. My oldest son is a minister of the Gospel; my next was formerly a trader. but now I believe has retired from business. My two youngest-one has given the most of his time to the practice of law; the other to speculations of various kinds. But they have abandoned the business of life they were once engaged to, and are now fighting against each other. .. house divided against fteelf shell not stand;" so says the Good Book. A nation divided against itself shall not stand, we may say, too. Bo we may expect to see this American Nation fall, only to be built up anew.

Now my sons have learned, or I tried to learn them. better things than they seem to be practising at present. Although I was pretty rigid in my religious opinions, yet I allowed my sons to worshp God in their own way; and I ever enjoined it upon them to be kind to their neighbors, for I knew that too much wealth would only prove a curse to them. And they used 'to say, " Father, if we follow your advice, we shall give

to tell them that too much wealth was a curse. I've learned, Mr. Chairman, that there is a way by must be delivered, ere it could enjoy a session of peace | told that our messages are very frequently conveyed besought the inhabitants of the angel-world—those of know God's whispering to you continually? He tells They come to the spirit-world-two of them I've met recently-and they accuse you of having deprived them of their bodies. Very true, they 've robbed others of

And what I say to my son Daniel. I would also may to Edward. He is bere in the Rederal army, and he's they might return in behalf, of this sorrowing people. to Edward. He is here in the federal army, and he's Would we lend of our power to free you from this killing his brethren of the South, in the same way body of death, we must first point out something of that Daniel is killing his fellow creatures of the Korth. the nature of this body, what it is, and where it is to could see the thing as I see it, for only one half min. ute, they'd drop their arms, if they were called cow.

Now I believe there 's a way by which I can talk to my boy on this side. I'll see if I can's show him that he is wrong in being thus engaged in war; but if your estrest attention. We know that wherever the be refuses to listen to me, then he may fight on, and

master at the South enslaves the black body, that he you're doing-and I know it do n't-you may be pretdoes not ensiave the white mind, nor does he try to. Ity sure God do n't, and the longer you pergist in it, the further off you'll be from right, and the harder it will

This is what their mother says. A mother's kind. on Northern soil. Here, then, is a huge member of new and a mother's love ought to overcome all the this body of death; and, as these are conditions of wrongs of life. Oh, my sons, as you value your peace life out of which to generate forms, each and all are and happiness in the fature, let me beseech of you to evil in themselves, and therefore demand your special lay down your arms. Don't let me be obliged to come to you and see you pursuing the same course of avil The unequal distribution of the necessities of human | that you are at present engaged in. [Which son do you life, or physical life, is snother member of this body. | want your message sent to?] I should like that Dan-Wheever holds more than enough of the world's wealth | lel receive it, if possible. Edward, I expect, will, -- !is robbing the treasury of the Lord, and their sin is feel quite sare of it. | Do you know what section of the country be is stationed in at the present time? I do not, exectly. I'm unable to follow out these things in earth-life perfectly, but I think, sir, be 's on for while it restrains the propensities of perverted bu. the water. [are your other sone in Pennsylvania?]. man nature, it also restrains the natural impolate of They're at the South. One in Texas; not here, sir. the soul-powers, distorts and meims the impulses; and I have no hope of reaching them. One is a rigid minthe manifestations of the sool, instead of being free, feter of the Gospel. The walls are too high for me to ore controlled by an unustural religion; The soul, in scale at present. I won't attempt it. Partwell, at: May 31.

Ann Maria Hall.

I bave parents residing in Manchester, England. I have a husband on the ocean. I wish to commune with my parents and my busband, if I can. My name was Ann Maria Hall. I died on shipboard, of cholers. limbs of this body of death; and this limb, like all and was sick only four hours. We were bound from Liverpool to Byhle, but unfortunately sickness visited has so decreed. And inarrouch as this body has many the ship; four of the crew sickened and died, and I members, surely the nation, as individuals, ought to died also. It was my first voyage. I was married but do all in their power to free the nation from its deadly six weeks previous, and was one month short of twelto years of age.

My husband's name, Captain Jerome Hall, of the barque Lady Edgarton. When I was dying, my hos. bend said, to me, "Anne, If you must go, if it is possible to come back to me, will you come?" I said. "I will." It is now nearly a year state then, and

I made a request when dying, also. It was that I should not be buried at see. But in consequence of mune with God, there to learn of the requirements of bad weather and a protracted voyage, it became meetnature, there to learn the law of your own being, there eary to bury my body at ess.... And my husband; was to make yourself sequented with those conditions nearly wild, because he was fairly obliged to do it that are necessary to hely and divine governments. He folt as if he would rether have died than, to here broken his promise to me. ("Bot, I want to tell him to-

to return an or the spirit new find is a post in to b ditw ben rbile throng esstitut oo del you he If my pen a medlum, I some that leg of this eril, nic. [Weeld. P of Jose m that that we reinfeed to now that b persona know were possible year letter, he is bome ! Coming be cond. Ber Copt's. I

Colleges. I v

You, atc. 1

JULI

was born in I belonged My folks do ritio and two talk to, for t They know ! diers were. in the world Now I'm them about apper pert, for I held up aged to use fight, My l ninutes afte longs?] Te of the body; er, linetanter to talk wit Ben." Titu me tight in Well, they n't suffer. be, but fied excited | It stole west Weil, now

to go where that I can b for one of y her pame, er prove that I aguln; but I e know wh West. I can kind of a.ms pay her and me talk with got enough roperty. rife Mying Then after I'll advise ber burden use to come back. I'd. help them.

'm whire ! it 's easy to Well, my pretty good that so long It seems to ing up other the time. anyhow.

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to return and community All Land tanget of desires to return and commune.

The District world when I who listing in the body. I have not to be a beautiful city, where the streets are possed to be a beautiful city, where the streets are THE WILDFIRE CLUB. paned with gold, and in the centre of which a large white throne arises, upon which God is stated but a beautiful condition, all so natural so natural, that at first you hardly realize, that you are not still living

pers the surfaif my parents and my bushand will provide me with e medium, I will draw some fine pictures of spirit-life were that will give them a more correct understanding of this heaven, this besutiful spirit land. Fare-

(Would you like to have us direct a paper containing your message to any of your friends?]. I would wish that my bushend might receive it first, because I promised to come to him if I could, although I do not know that he had any belief that I could do so, My parents know nothing of this, and I would wish, if it were possible, that he might receive my letter first, and take it to my parents. [Will your husband get your letter, de you think?] I'do not know, alr. [In he is home now?]. No, he is not; he is on the water: [Coming home?] No. sir: I think he's outward bound. Some one says, " Child, cast thy bread upon the waters, and after many ways it shall return to Merriage as it Is, and Marriage as it then." Bo I'll trust it as it is.

Ben Collyer.

Capt'n, I've only a few words to cay. I'm Ben Collyer. I was born in Providence. I died on the

fight. My left arm was shattered, and in about fifteen minutes afterwards I got a ball through here. [The lungs ?] Yes. Well, it seemed to knock me right out of the body; soul was in one place, and body in snoth er, instanter. Bo, you see, I did n't have much chance to talk with Death. He only said, " Here I am, Ben." I just heard it, and the next minute he held me tight in his grasp.

Well, they ought to be thankful to know that I did n't suffer. I feel excited here. I thought I should n't be, but find I am. [You were probably excited when you left the earth.] I was excited; my God 1 1 was excited i . It seemed to me as if I could take up the whole world and wield it any way. But this is a wild

Well, now, about these mediums. I want my wife to go where I can talk to her—go where there is one that I can talk through. I wouldn't give a picayune for one of your writing kind of mediums. Busan's her name, and if she gets me a good medium, if I do n't prove that I 'm Ben Collver, then I won't have to need to be the case with the penman of what prove that I 'm Ben Collver, then I won't have to need to be the case with the penman of what prove that I 'm Ben Collver, then I won't have to need to be the case with the penman of what prove that I 'm Ben Collver, then I won't have to need to need the case with the penman of what have to need to need the case with the penman of what have to need to need the case with the penman of what have to need to need the case with the penman of what have to need the case with the penman of what have the need to need the case with the penman of what have the need to need the case with the penman of what have the need to need t her name, and if she gets me a good medium. If I do n't prove that I'm Ben Collyer, then I won't try to come again; but I'm quite aure I can do it. Then she wants whereby to judge a thinker, consists in the mental treasures to know what to do with that property of mine out which during life they heap up for the use and beneft of the west. I can tell her, if she 'll only give me the right of their own sorrowiol lives shall be ended, and they have kind of a medium to talk through. It is agoing to an passed away to begin in sorn reality their dealings with the noy her and perplex her wonderfully, if she do not let Price, 75 conts. Postage, 12 conts. For sale at this ofme talk with her about it. I want to, because she's fice. got enough to trouble her, without the care of that

(la your wife in Springfield?) How, ele? [fe your wife living in Springfield?] Yes, sir, I expect so. HYMNS AND MUSIC Then after I tell her about that business of mine, then I'll advise her about the children. I want to make her burdens as light as they can be. I take it, it 's no use to come back, unless we can help others by coming back. I'd better stay behind the curtain, if I can't

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If the of last Soptember, at Antietam. [On the field ?] the special sp

wife and two children that I should be mighty glad to talk to, for they do n't know nothing about how I died. The summaries and conclusions wholly they know I was buried, as the rest of the poor solders were, and they say that they'd give all they have life world to know about me.

Now I'm coming in sort of a novel way, to tell them about it. I was wounded first in the left arm, upper part, but that did n's take the plack out of me, for I held up the musket with the right hand, and managed to use it. too, but it was almost a hand to hand fight. My left arm was shattered, and in about filtern

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back. I'd better stay behind the curtain, if I can't help them. They're here doing the drudgery, and I'm where it's fine weather, and very little to do, and it's easy to work when you want to, you know.

Well, my very best respects to all my friends, and pretty good wishes for my enemics—good as I can afford. I want to see'om doing well. They tell us here that so long as any one does wrong, we must all suffer. It seems to me we'd better turn our attention to lifting up either folks, instead of boosting up ourselves all the time. I believe it's true. I'm going to try it, anyhow.

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Spiritualism as an element of acotal inducace, has become a fixed fact. Nothing can obecal the truth that a wider, deeper and more potent influence is exerted by it than by any other principle merely moral. Circles meet it as most overy community—Sauday meetings are feld in various places—State Conventions are called, and books; hamphlets, and weekly and monthly periodicals are issued. The friends of Spiritualism will not wish to see that influence diminished by the capture of the factination of meete and pong. We conceive the true idea of a book for popular use to include both meet and poetry, and have mede our book according. Y. We have endeavored to collect the best of the popular music, with what is original, will render our Minetrel, we true, a welcome visitant to meany an aspiring soul and we true.

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Our Father and God, whose power and life fill im-mensity, whose spirit is the breath of all beings, and whose mind outworks the destinies of ages-thou light and warmth of all being—thou soul of every soul, that pulsates but in thy life—thou intelligence of all mind. that movelh wherever space extends, and filleth with thy consciousness all worlds—oh God, we lay before thee, on this occasion, our offerings of thank-giving and devotion. Each day and hour of our human life and devotion. Each day and hour of our human life is marked with the consciousness of thy power and presence, and every soul that beats its pulses in human form feels the palpable evidence of thy godliness within, and knows that there is something which silies it to thee. Oh then Infinite Spirit, we bless thee for that past of human life which has been wrought out from the chaos and confusion of primitive ignorance—the consciousness of power, and thought, and divinity. We bless thee for those men, reared up in ages past, and living in the present, that seem chosen by thee as instruments of power to mark out for others the pathway to life and eternity. We bless thee that men are but instruments in thy hand to carve the destinies of ages, and cause the temple of the human soul to become perfect in its atructure, divine in all its splendor and beauty. Oh God, let us remember that the souls chosen by thee as the exponents of creed or doctrines. as the outspoken instruments of liberty or of justice, as the leaders of armies, as the conquerors of nations, as the heralders of new truths, as the livers of a higher life-that these are not greater in thy sight then who humbly and obscurely walk the pathway of their own existence, and men praise them because they know them not: for them, God, hast made the smallest insect and the proud winged esgle, and each in his place is dear to thee.

But we praise thee for those central points of light, those minds which tower mountain-high above the lesser bills of homan thought, that men may climb their rugged steeps and see the morning dawn of truth.
And. Father, let our thoughts all join in soloma songs of thanksgiving, high resolves, and lofty aspirations; let us emulate the good and forget the bad; let us remember all thy children, nor forget one; and at last, as we join our praises with those that sing

"We live in thoughts, not breaths; in deeds, not years. We should count time by heart throbs. They live longest who think deepest, act noblest, act the best." Those who are beloved, whose memory is yet green in the hearts of their friends, above whose graves. perhaps, the turf is yet quite new whose graves, perhaps, the turf is yet quite new whose minds and thoughts are familiar to the societies in which they moved, should be spoken of gently, or perhaps not at all. And yet there are those minds whose very described in the spoken of gently. parture makes their presence more apparent, and whose death makes their life immediately more marked and prominent. Biographies are written, usually, by the friends of the persons, who are partial in their favor, or by their enemies, who are prejudiced against them; and instead of their peculiarities, simply narrate the details of their external lives—generally. their surroundings—giving the circumstances of their birth. education, a few characteristics, and finally, their death, for political, rectarian or party purposes. Sometimes, however, those who are called dead may be spoken of or written of without any of these motives. The public lives of public men are open to the criticism of all. If we like them, and they are noble, we may emulate them. If we do not, we may criticise them: and all the more, from the tendency of humanity to exaggerate their virtues and not to remember their faults; so that all men that have lived in the pust were saints, while those that now live are regarded as sinners. All great men are considered to have had no vice, while little men, with many virtues, are forgotten. Had you or I lived in their day, had we lived in their houses, been members of their familes, ate with them, stept with them, and witnessed their frailties and follies, we might have found them weak like other men. foolish in many respects, given to practices that would disgnit and cause us to despise them. But we forget this in the gloss of historians and the partiality of blographers, and we only remember that they lived

forever thy name, the anthom shall reverberate through the sieles and corridors of infinite space, and praises

be sung to thee forevermore. Amen.

and were perfect.

To-day we call your attention to one who has so recently left you, that his words still linger in your ears; who has so lately been in your midst, that you almost forget he is absent, even in body; and whose form was so well known to you, that even now you look in the streets and in his accustomed places to find him. and yet you do not see him; while the memory of his deeds shall outlive, perhaps, eternity itself. But those usual bestowments upon the departed. It is simply to give something of the characteristics of a man vigorous in thought, powerful in intellect, startling in his propositions; who had, perhaps, more ene mies and more friends than any man, similarly situ ated, that the world has ever known. More friends not in the beginning, but from those that learned after long years, to know his mind. More enemieswho did not know him, but who knew of him, and whose bitterness in consequence of his denunciation of error was aroused to the extremest point of venom. Such minds, it is needless for u are always great. These tame men, who have no warm friends and no bitter enemics, are never great in thought or in action. They float along on the surface of humanity, and seem to give no one any inconvenience, while they are rather an incumbrance in the wheels of progress. There are many such in the

It can be said of the subject of our remarks, that he was at least a man strong in individual characteristics; that he was not a man to praise for the sake of praising. nor to abuse for the sake of abusing. His greatness consisted purely and simply in an individuality of thought and individuality of action which marked his life in all its virtues and many of its faults, through his entire career. In order to do justice to his character we must state, in the first place, that he had the found-ation of a true New England birth. No other place than New England could have given birth to such a man. It is needless for us to deny that position, cir cumstance, incidents, have everything to do with an individual's thought, life and characteristics. It is needless for us to deny that a man partakes of the climate and soil and characteristics of the land of his pativity, and of all places in the world to impart in dividuality. New England is the greatest. There is a quality of Yankee spirit that can never be acquired in any other place; which is borne in the atmosphere, which a person imbibes from the sell, from the food, from the rooks among which he plays when a child which comes forth in all his sots, and make u something of his life. And then, in New England, there is an inherent frugality, born with the spirit in to the material body, that makes it husband its resour If they are of the material kind, they mus oes. If they are of the material kind, they must be taken good care of, or they will vanish: If they are of a mental kind, they must also be well cared for, for it is upon them that New England depends for her taken the New England man derive existence and life. Be, in New England, men derive a certain distinctness of character, a pointedness, if you please, which cannot be obtained in any other place, and which makes the minds of Rew England place, and which makes the minds of New England what they are. Having this peculiar advantage—If it may be called an advantage; in some places, it might be termed a disadvantage—the subject of our remarks pessessed what all New Englanders, to be great, perhaps, must possess—a relience upon his individual self. The most remarkable feature of his early childhood—for childhood it was—was his great foudness for study, and a most retentive memory. Of all the remarkable features of his mind, this memory was the most remarkable: never falling, always at onzithe most remarkable; never falling, always at command, possessing the power of retaining that which was ever read, remembering that which was ever heard, knowing that which was ever seen. Nor book was read -and he read all books that were worth read ing—nor person was seen—and be saw many thousands -nor face, nor name, nor date, nor place, nor name of street, which; when once distinctly heard, was ever forgotten. Those who knew him, remember this char-acteristic. It served him in every time and place. Although men may read much, it is what they remem-ber which gives them knowledges and when they remember all that they read, it gives them all that is past and present at their command. This feature of his mind we shall follow through our remarks upon him; and show the influence which it had in making him what he was.

civing from natural inclination and position an decention such as New England often produces as the result of individual labor and individual perseverance, the man conceived the idea; merely, but again he practicability-of a profession, which had he entered upon it, would have deprived the world of all which penetrated political life, which walked up to which it now possesses through his existence. This, the Executive makelon, which exen occupied the chair however, was abandoned, and his subsequent life was not the Executive, which controlled and governed marked by a series of public conquests such as no montrolled and provided by acts, no warrior, no politicism, no person in any prohim in the form of his attack on slavery. Then, though bowever, was abandoned, and his subsequent life was marked by a series of public conquests such as no monarch, no warrior, no politician, no person in any profession, could desire to excel. These were the conquests galoed in his moral and theological teachings. We must term them theological, though they are not regarded as such by the exponents of theology, proper. Religion, in this mind, was not a matter of creation, but of necessity. It was not born of the schools, but inherent in the homan mind; and the spirit which could frame and fashion a consciousness of the true ideal of religion, and yet could despise all forms, would indeed comprehend almost any idea of God and infinitude. nfinitude.

Infinitude.

The adaptation of his mind to his calling was early discovered by him, in his own peculiar fitness for public teaching. Yet he had one drawback—an exhausted and feeble constitution, which was hereditary, and prevented that vigor of physical health which was requisite, and which should always accompany public speaking. But oven this did not retard the progress of his teach and which was reof his thought and mind. In an intellectual sense, we must speak of him as belonging to the public, for all his mind and thought were given to the world. History was at his command, only to be measured by the scope of his mind, criticized, and then set in its place scope of his mind, orticized, and then set in its place for future use. Great men were read of, heard, of and talked of by him, only to subserve the interests of a great humanity, of which these were only the representatives and individual types. If he conceived one man greater than another, it was only from the effect of circumstances—that the great design of ages required just such a man—and not from any merit in the individual himself. If he thought, in glancing over the east, that any one era in the history of humanity necessary that there should be just such eras for the advancement of the world.

advancement of the world.

There was never, perhaps, a greater love of humanity in any individual mind. This love of the masses did not prevent an appreciation of individuals; for in the circle of home no man was more tender or considerate—possessing a mildness which was past comprehension by those who only saw him in public, and witnessed his scatting acarcasms and bitter denunciations of wrong. Never in his highly the great. tions of wrong. Never in his lifetime did he speak harshly or unkindly to the lowest menial, but often administered words of comfort to those whom other men would have despised and passed by. In the fami-y, he possessed a meckness of disposition, a mildness of spirit, a gentlemess of demessor, that would in any man, almost, be remarkable, and in him was especially so. These belong, however, to the greatness of his private life, and it is not of these we would speak. They remember them whose treasure he was—they but whose hearts are the sbrine of his choicest words and tenderast affections. His family, his household—but these cherish the remembrance of his kindness; and minutes the state of the state o his circle of friends, constantly increasing, forget not bis amiable and kindly manner, his consideration of their faults, and his pleasing criticism of those faults, of which, when marked, he was always sure to with love, grew hard and strong whom he with love, grew hard and strong whom it; and no one so hated tyranny as he did. His love of justice often which he left behind him, which no product and which when it overcame his love and mercy. No man so scathing in denunciation of those who, he thought. In the heads and predicate of his theological teaching in denunciation of those who, he thought. Oppressed their fellows, of those who were cruel and nukind, of those who were, in his opinion, unjust; for the minimum of the were perfect in their way. He bestowed upon them the attributes of Divinity, Jusself for each one. He gave to each one its finishing atroke. Never was one left unfinished. Whatever he department, and it is of this characteristic, which nometimes carried him far beyond his own powers of reason and thought, that we must especially speak. His private virtues belong to those that were en-deared to him; his public life belongs to the world. Those thoughts which be has left behind him formed, by far, the least part of his thicking mind. He has left the world, his greatest work yet undene, his ideal of existence yet unfinlshed, and almost unwilling to leave, yet ready to go if the great work of Nature and the hand of desting seemed to require it.

The prominent traits in his character, that were most

evident to the public mind, were these: First, an in-tellect which seemed to have the power at once of omprehending the minutest details, and grasping the comprehensing the minutest details, and grasping the largest subjects. No mind, however obscure, could escape the criticism of his penetrating intellect; no mind, however minute, could give him details too, small for his comprehension. The thoughts of Emerson, which to some are vague and indefinite, were to him as clear as shining crystals, while be could comprehend the distinct and perfect consciousness of science, is all its details. He could grasp with one thought the distinct points of a subject, in its minuties, and with another be could embody the whole in

the grasp of his mind. This is a power seldom met with in any mind, in any direction. Where we find, in greatness, diffusion that it extended. Whatever subject was presented to his mind, it seemed by him to be fully comprehended; and if it was made up of the smallest points of thought, they were arranged in so bappy and so diversified a manner that you forgot, in the presence and power of his thoughts, even the mind that gave them forth. As he loved all art, more, perhaps, than the artist himself; as be loved all poesy, more than be loved poets; as be language of criticism, and yet of kindness.

loved all solence more than be loved scientific men; as This mind also gave forth, in his public teachings. he loved religion more than he loved the greatest priest or prelate in the world; as he loved all Ideas more than be loved the books that gave them forth. so he loved humanity more than he loved his wife, his hildren, or any individual friend on earth. He loved he welfare of his fellow-men. He had a home here in your midst, but the world, he avowed, was his home; il men were his brethren, and all the world was alike to him. He admired that which was good and pure but he would not worship an angel of light, because o ble personality. He loved and admired Nature, yet he could not fix in his mind an individual God to worship, out loved that good spirit, power, being, who fills im-mensity, and whose name, he thought, was Love and The strongest part of his nature was, as we bave stated, his love of justice. It overcame his be nevolence, overcame his charity, overcame his mercy. overcame his love, for he would, in view of justice, do any act, however revolting to his benevolence, or howovercame the lover revolting to his benevolence, or nowany act, however revolting to his benevolence, or nowact, however revolting to his benevolence, and his benevolence, however revolting to his benevolence, however revolutions to his benevolence, however revolutions to his benevolence, he had been act, however revolution to his benevolence, he had benevolence, he had been act, he had been act ogians. As his sphere of life was in that direction, ils denunciation of bigotry, superstition, and every form of apperficial worship and hypocrisy, made him the target, first, for them to shoot the arrows of their venom against. He would not accept an inconsistent God. He would not believe in a hypocritical religion. He could not understand the authority of a false record. All his intelligence forbade him to believe that which was uncasonable. Poor man! he must either curb his spirit, or clse meet face to face those who were his avowed enemies. He chose to do the latter; be did not pretend to fix the location and define the and we are thankful for it. for, thus choosing, the limits of God; he did not profess to understand that world has received the benefits of his life, which might impiration was circumscribed; he did not pretend otherwise have been lost to it. Shrinking and timid that he knew or thought he had had revealed to him when not aroused, he might, had he possessed less love any of the mysterious workings of this divine being; of justice, rather have shrunk from public life than yet he believed in the fellness of his nature that God of justice, rather have shrunk from public life than yet he believed in the foliness of his nature that Go have met the opposition and persecution of those who lived and reigned and was just. He knew that, and were his cotemporaries; but possessing this love of justice, he would speak truth. Though all the world every requirement. He could go to God as to a father, pointed the finger of soorn, and though he were for as to a friend, and could pour out his soul in a clear saken (as he was at the time) by every professed friend, hestill would speak what he believed to be true. He had first, as we have stated, to contend with heological prejudices. Those who were acquainted with him, with his teachings, and more especially with his thoughts, know how folly, how completely, he undermined the foundations of popular theology. To him, theology and theological schools were charnel-houses, in which men were learned to despise their fellow-men; and to pronounce blasphemy against God. To him, creeds were as chains that bound down the spirit. Theological bigotry was a curse, which would cause any man to drown in a sea of discord. He could not conceive of an inconsistent God; he preferred rather to have a God of Nature; and so they called him "Infidel," after a while. At first, he contended with thoology in his trachings, but finally went so far beyond the hoppdaries of what was proper and right as

COMMERCIAL STREET, STR

him in the form of his attack of slavety. Then, though at that admired by some, who child travel with him in the introduction of his new ideas, he was deserted by them; but in the strength of his mind he thought, and from that thinking produced this idea, which we give in his own language. He said that he took time to meditate, and he resolved, that if he could have ten friends who would go with him in love of the truth and in speaking the truth, he would speak it; if he could not have ten, he would speak it aione. And he commenced. You remember that, about twenty five years ago, when William Lloyd Garrison was mobbed in the city of floaton, when no man could speak of abolitionism without being hissed and scoffed at in the streets, this young man, this same Theodore Parker, stood forth and avowed himself the friend of those who stood forth and avowed himself the friend of emancipation, the friend of Garrison, the friend of those who
were opposed to alavery; and from that time until his
death, on every Babbath, and oftener, even, he poured
forth, year after year, such vollies of rebuke and sarcasm against Church and State as caused even their
foundations to tremble; and these vollies were caught
up, one after another, by other minds, until, instead
of ten followers, Theodore Parker had ten thousand
friends, and more, before he died. You remember
how, when debates were going on in Congress conferning this same difficulty which now has produced a war,
this man dared to speak of politics in the pulpit, and
denounced those who were opposed to freedom; how
every act of the administrations that have passed since
then has been criticised, and how, in various direct then has been criticised, and how, in various direct and indirect ways, this mind has molded liself into all the past, that any one era in the bistory of humanity society, until we may venture to say that this one man was greater than another, it was only because, in the has had more to do with changing the sentiment of the infinite harmony and wisdom of the universe, it was only of Boston than a hundred other men, and that but ony of hoston tash a numbered other men, and that but for him, perhaps, even to day, the liberality of thought and feeling which exists, the idea of freedom, the love of justice, the scorn of oppression, would not have been imbibed by nine tenths of those who now comprehend and oberish them.

Steadily, though meeting at first with the bitterest opposition, yet arrong in his conscionances of right

Steadily, though meeting at brist with the bitterest opposition, yet strong in his consciousness of right and firm in his conviction that he was speaking the truth, this young man gave forth his thoughts to the world day after day, and year after year, until at last he reached maturity; gave them to a listening few, and they were repeated to many, until all who could drank in from the sparking waters of his thoughts, and seemed to be nourished and fed thereby. This was the beginning and this the course of his mind. Yet during all these years, bear in mind, his mind was preparing for the accompilahment of another nurness. He ing for the accomplishment of another purpose. He had another aim, another object in view. These were but the thoughts that were scattered by the wayside, but stray drops from the great fountain of his mind; but plumes, feather after feather, from the great eagle cherish the remembrance of his kindness; and incide of friends, constantly increasing, forget not mind that was preparing for its flight; yet, like the eagle, that soars constantly gazing at the sun, until at last it becomes blind and weary in its flight and then eagle, that soars constantly gazing at the sun, until at last it becomes blind and weary in its flight and then eagle, that soars constantly gazing at the sun, until at last it becomes blind and weary in its flight and then eagle, that soars constantly gazing at the sun; that gazing steadily at the aun of truth, his cagle mind fell, and his body at the aun of truth, his cagle mind fell, and his body at the aun of truth, his cagle mind fell, and his body at the aun of truth, his cagle mind fell, and his body at the aun of truth, his cagle mind fell, and his body gazing upward toward that central sun, shall never on were brought to bear upon it; and no one so tyranny as he did. His love of justice often that was preparing for its flight; yet, like the eagle, that soars constantly gazing at the sun, it is it becomes blind and weary in its flight and then eagle, that soars constantly gazing at the sun, it is it becomes blind and weary in its flight yet. If we the sun of truth, his cagle mind fell, and his body gazing upward toward that central sun, shall never on were brought to bear upon it; and no one so tyranny as he did. His love of justice often that was preparing for its flight; yet, like the eagle, that soars constantly gazing at the sun, until at it becomes blind and weary in its flight and then eagle, that soars constantly gazing at the sun, until at it becomes blind and weary in its flight; yet, like the eagle, that soars constantly gazing at the sun, until at it becomes blind and weary in its flight and then eagle, that soars constantly gazing at the sun, and then eagle, that soars constantly gazing at he eagle, that soar time. His thoughts were well matured before he gave then forth. Not one but was well considered, and couched in just such words and expressing just such meaning as he intended. He never uttored a sarcasm without meaning every word he said. He never announced a truth without comprehending fully what it He never attered a word of tenderness without feeling far more than it expressed, so much so, that in the very feeling the words were forgotten, and in the very thought the language was often misunderstood, and even unknown at times; but atill, those who appreciated and comprehended him know well the

meaning of his utterances.

He was no orator, as the world goes—had few gestures. little voice, and no presence. Yet there was something in the power of his thought which controlled all who listened to him; and though there was nothing marked in the rounding of the periods, nothing in the charm of intonation, acthing in the violence of gesture, nothing in the power of a tall, commanding form for he was quite the reverse—you still felt there was a giant mind, and, that you must bow before him; for the power of his thought even made his form seem to tower up high before you, and you remembered only the mind, and not the form. Unlike some great minds, he was not, at first, attrac-

This is a power seldom met with in any mind, in tive. On entering his presence, you might not even any direction. Where we find, in greatness, diffusion notice him. Ordinary in size—not ordinary in appear-of ideas, we often miss those details which help to ance—he was one that would not at first attract. make the perfection of the whole; while in other minds. Still, you could not be long in his presence without we are embarrassed with the minutize of thought, and attlift to find that thorough comprehension of subjects. In this mind there was a happy combination when we meant they fixed their gaze upon your of thought in detail and thought in the whole, that made every effort of his mind perfect in the direction you questions, criticies you closely, and then let you that it extended. Whatever subject was presented to go, as if they had added something to their store of bis mind, it seemed by him to be fully comprehended; human knowledge. Those eyes bespoke the spirit that was within. They were clear as crystal, calm, without feeling, yet possessing the power of examining closely the greatest as well as the smallest minds, and never omitting to speak to each person with whom they came in contact their own peculiar language—the

> thoughts which have since, as you are well aware, been given to the world in the form of publications; not his choicest thoughts, for they were reserved for another work. He only gave those thoughts which each mind will have every day—those which are caused by circumstances and occasions, and which make up the consciousness of individual life. He gave those which were required—which every man and every woman might wear about them like a garment—something which would adorn or serve them some purpose. He which would adorn or serve them some purpose. He bestowed these upon all who could receive them. And yot, behind all this there was another purpose, another object, another end in view. He believed that all history contained the essential principles of human instruction, and that if these could be so arranged and so compiled as to suit the purposes of modern minds, the history of the past would present markets when the history of the past would present, perhaps, what the future shall be to humanity. From this fact he derived instruction and hope, and it was the great aim of his life to make this compliation. Uncompleted, spent in carrying out a thought and purpose which he believed would relieve them from the thraldom of ignorance or superstition.

This mind possessed religion. It may, perhaps, be a startling proposition to those who are accustomed to measure religion by the common standard of theology; It perhaps is startling to those who have been acous regard him as an Infidel; but there was not s greater believer in God, a greater believer in revela-tion, a greater believer in inspiration, than this man, whom you might call an infidel or materialist. True, as to a friend, and could pour ont his soul in a cle consciousness that it was known and appreciated; and yet be did not define his dwelling-place, nor compre-hend his form. He had religious faith, but he de-apised the forms of religion, which were mere forms, as he despised the idole which men worship. He was religious, though no church, nor temple, nor dwelling was especially believed by him to be consecrated to God. He believed in inspiration, but he did not con fine it to one book, to one age, to one period, or to one man. He believed in the salvation of truth, though he could not worship at the shrine of Jesus of Nazareth, and men therefore called him infidely. He believed that all men would suffer for their own sine He did not believe that any would ander where the did not do wrong. He did not believe the innecess would be made the scapegoat of the guilty. He did not believe that an individual man, without sin, could theology in his teachings, but finally went so far beyond the boundaries of what was proper and right as to deal with politicians and politics. Then there was no venem too bitter, no arrows too pointed, no severity too severe, with which he could be punished; for he even dared; to raise his voice in the pulpit sgainst the Church, and, greatest of, all, against the sin, of slavery. Theology, which had upheld slavery; theology, which found liamithority for slavery in the Bible; one of individuals, but he denounced greatly the arms the consequences of their articles, he knew that slavery. Theology, which had upheld slavery; theology, which found liamithority for slavery in the Bible; the longer which had datedeced it into every department; theology, which had datedeced if into every department; theology, which had alteredeced it into every department; theology, which had alteredeced if into every department; theology, which had not been department of individuals, but he denounced greatly the sin itself the restricted the partitude of individuals in a proper to the consequences of their articles, and of their ignuments; he could be purely in the Bible; the consequences of their articles, he knew that the portion, circumstances; time, and place of mou's lives, caused them to differ. He overlooked the crimes of individuals, but he denounced greatly the sin itself the restricted the partitude of individuals in a different part of individuals, but he denounced greatly the sin itself the everticated the partitude of individuals in an individual in an individual in an individual man, without sin, could ever suffer the popular and severy woman wonld ever suffer the popular and of their spine rance; he thought that the an individual man, without sin, could ever suffer the popular and of the council that the council to the council to the council that it is not the council to t

In treating of this subject, we must not forget that are in this, there might have been a wrong. We know that his mind was so hat, in the smallest, mind that the idea of injustice was more selling to him than if his life had been alone, of his family; or the whole world, in doing good! If a mind placed him, even a farthing's worth, it was atmost a deadly crime, and justice sometimes overcame his meroy; for we have witnessed such scathing bitterness from his lips as would cause the criminals to tremble beneath the sound of his voice and the pletching behaviors of his eyes, and that was sometimes wrong. We know it is hard to say that such a mind was, perhaps, wrong; but to say that such a mind was, perhaps, wrong; but to say that such a mind was perhaps, wrong; but to say that such a mind was oppressed, he would destroy the lives, perhaps, of a million. This was too just; for with all the justice of the Indulte Mind, we must always remember. was, perhaps, wrong; but to save the life of a person; who was oppressed, he would destroy the lives, perhaps, of a miltion. This was too just for with all the justice of the Infinite Mind, we must always remember that it is the end to be accomplished, and not the means, which God seeks; and notwithstanding the love of justice which God possesses, we never knew by mo to forget the mercy and the love which are the strongest traits of the Infinite Mind. But this mind sometimes forgot this love; sometimes forgot all things—his friends, his home, his native land—and only remembered that a deed of injustice had been done, and that would drive him frantic. This mede him suffer—suffer more, perhaps, than though be had been a marryr a thousand times. What men said about him, their persecution, their scorp, he cared not for; he would fold his arms and let the missiles fly—they could not burt him; but what men did to each other, was as if they had done it to him; and he felt called upon to resent it, when they did not, while he forgot the inducements and circumstances, by which a chart of the inducements and circumstances, by which the oriminals were surrounded. Especially was this bitterness manifested toward slavery, slavery, its true, that all kinds of tyranny were to nim equally had. It is true, that all kinds of tyranny were to nim equally had. It is true, that all kinds of tyranny were to nim equally had. It is true, that all kinds of tyranny were to not more than the elaver. He even forgot that the bordage of the mind is more to be plitted than the elave. He even forgot that the bondage of the mind is more to be plitted than the elave. He even forgot that the bondage of the wolfare of the whole world, while he even true between the plates. The man for the lawer from the hill had to the hold destroy the head of instinct and love of freedom, would in the held in the hillight, of the tourne, hew then the held in hind light, of the tourne and love of freedom, would a series for the wold do a greater will never orgot t He even forgot that the slaveholder is more to be pltied than the slave. He even forgot that the bou dage of the mind is more terrible than the boundage of dage of the mind is more terrible than the bendage of mercy, and often overcame his reason; and thus he for the body. Though he said it thousands of times, still got the welfare of the whole world, while he would do,

be forgot it when treating of slavery.

With his religion, too, there was something of materialism which marred its full beauty, and which made him seem to the world, and often to bimself, to possess no consciousness or idea of life, or immortality beyond the grave. Of this, he said he had no knowledge. So accustomed was he to criticise and reason, to dwell upon material facts, to believe only that which would bear criticism and the test of bis senses, that he often overlooked the fact, that the criticism of the mind. the consciousness of the spirit. orligism of the mind, the consciousness of the spirit, is more reliable than the evidence of the senses. In this respect he was too material. We might call him, not an infidel, but a materialist. for he was truly so, in that degree. Thus, with the greatness of his virtues, he had this fault—a fault that he bore with him to the end of his life, and which marred what otherwise might have been most beautiful and perfect in his nature. It was too great bitterness, and too much materiality in his conception of religion and of God. Had he possessed less of these, his own autherings. anything beyond: if they seek or attempt it, it causes them to have no life atall. So, in probing the wounds of society, in seeking to remedy the life be saw too plainly he would often crush the life itself, and that plainly he would often crush the life itself, and that could never be restored. The surgeon who, in amputating a limb, or performing any surgical operation, desires to preserve the life of the patient, goes only so far as is necessary to perform the deed; but so anxlous was this mind of which we speak to purify every corruption, that he probed sometimes to the heart, and the life cozed away. This, instead of mercy, became crocky; instead of belovolence, became worse than injustice; instead of instine, became treany; and incrocity; hastesd of benevolence, became worse than injustice; instead of justice, became tyranny; and instead of what was intended, it became bitterness, Gall and wormwood were often the result of what was intended to be sweet as honey and pleasant as the odor of flowers. In speaking truth, in desiring to express fully his ideas and his condemnation of wrong, he often forget the conditions which surround individual. he often forgot the conditions which surround individuals and make them err, and thus destroyed the effect of what otherwise would have been beautiful and perto tearn that kindness is stronger than the sword; that the love gains more conquests than severity; that the child who is constantly punished for its faults will lecome bardoned and bad, while the one who is dealt with gently, yet firmly, will often reform. He seemed to have these benevolent and generous impulses, and yet the stern clearness of his mind, the rigor of his logic, and the injustice of humanity, overcame his better nature, and often he would take the work from the hands of Delty and seem to wish to perform it him-self. This was not from any presumption, but merely the love of justice, and the thought that man should be active, and that God would help those who help themselves. He could not see that the great o'erruling Destiny would always perform its fullest work. Yet, without these qualities, he would not have been the l'arker which some of you may admire, and some de epise. Without these characteristics, he would not

ness of his thoughts, without these strong traits of character, and this same injustice, which he was pleased. Again, there is a kind of fanaticism which does not necessarily belong to religion, nor to any peculiar be-lief, but which embodies [kelf in the individual mind. and causes it to plunge into an extreme, where it should be moderate, and wholly regulated by the power of reason. In all other respects his mind seemed to be well balanced. He seemed to comprehend the absurdity of false creeds and the hypocrisy of false religion, the badness of false education, and the evil effects of mero forms and ceremonics. He seemed to understand all this, and yet, in bis,very form of intollectual creed, would perhaps bind the soul more than vague material consciousness of life. This to the soul is like feeding it with stones when it asks for bread, The mind that could conceive of an infinite God, and still not feel that that infinitude was competent to preserve the individual soul of the human being, and that individuality to mark its eternal course, must feel that there is injustice somewhere, and that dod has not fulfiled the design of creation. So, while stronger mind, to guide you toward the truth, shadow of doubt! It was a hope gloomed by material. It was a hope bound by the sparking chains of his material, logical brain; it was a hope fettered in the threidom of a material sensibility that so bound the threidom of a material sensibility that so bound when you loved, the threidom of a material sensibility that so bound when you loved, the threidom of a material sensibility that so bound when you loved, the truth was a force that the country that was a country to the truth of facts that the force the country to makindness. We are acquisitined, with his thought the threidom of a material sensibility that so bound him to the world of facts, that he forgot the evanescent nature of material life, and remembered only that the strong and palpable in a material sense. This it was strong and palpable in a material sense. This falled to satisfy the mind, and in this, all who be it was strong and papable in a material sense. This failed to satisfy the mind, and in this, all who be lieved in him found something wanting. He was lieved in him found something wanting. He was clear in logic, perfect in comparison, beyond emulation in his ideas of right and wrong; but when it came to this comprehension of spirituality, he was lost, because he had dealt with material facts and believed in material things; and even his God was not in Nature; material things; and even his God was not in Nature; and seemed to live nowhere else. He had not enough of confidence in the Great Divinity to believe that an individual mind, which could think and dream and

an atheist and a believer in God; at once a dishe liever in inspiration, and an acceptor of it; he would

Individual mind, which could think and dream and worship God, could live and live forever to enjoy that worship, and thus fell short of what the mind regidies:

Then we might analyze still more closely his political first of the mind regidies and religious ideas. He was not a politician, and the not lived, might have been lost to humanity, the mixed heavish that he was coteled of political first ret he could criticise politicians; and could tell gone with the mast too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known or that he has too seem passed away; for known to the place, and proper passed away; for known to the seem of the place of the place of the place of the passed away; for known to the seem of the place of the place of the place of the place of the passed away; for known to the place of the pl

perhaps, an act of kindness or resent a wrong con mitted upon one who suffered.

With these exceptions, his mind was perfect. That with these exceptions, his mind was periect. Ant is, intellectually perfect. When we speak of perfection, we do not mean that any human being possesses all the attributes of a perfect life and mind; but we speak of his intellect. Faultiess in its comprehension, faultiess in its classical arrangement, faultiess in its classical arrangement, faultiess in its love of truth, faultiess in its idea of the universe, faulties in its comprehension of the structure of Nature, but of the structure of Nature, less in its comprenention of the structure of Asture, but often at fault in failing to comprehend the spirit. He believed in humanity; but still, when he would guide humanity, he would often forget that it was endowed with a living soul, and that that soul, like his own, was destined to live forever. This it was that oreated the opposition with which he was surrounded and which met him on every hand.

But now we have to speak of other things. His strong sense of justice made him love right; and smid all the calumnies that were heaped upon his name, no materially in his conception of religion and of God. Had be possessed less of these, his own sufferings would have been less, and his ministrations, while they would not have had less strength, would have been less severe, and perhaps produced less bitterness. He often forgot, too, that in probing a wound, there may be such a thing as killing the patient. Bo, while he sought to remedy the evils of society, he often forgot that he might desiroy society itself. It was his custom to say, when men were crying out against his radical views, that they could not build the foundations of their new edifico until the ruins of the old one were torn away; that he was not afraid; that it was his duty to tear down; that God, the great Spirit of Truth, would find means to build up. We think in this he might sometimes have been mistaken; for there are uninde that can only live in old edifices; persons who can only dwell in creeds—who are unfitted for anothing beyond: if they seek or attempt it, it causes blame him for his utterances, but they were the result of what he knew to be true. But they could never point the finger to a deed of oppression, of wrong, of injustice, of immorality, or a habit of depravity. In everything save his love of justice, he was temperate to an extreme. In everything save his denunciation of wrong, he was abstemious. In all his babits, physically, morally and socially, he was above reproach; and this most galls, his enquires. If they could point their finger to a deed of wrong there, to a deed of injustice here, to a wildow's tears or an orehan's wrise intice here, to a deed of wrong there, to a deed of injustice here, to a widow's team or an orphan's dries unheeded, to a person bowed down with grief, the result of his folly or of his vice, to an immoral act or an immoral habit, to deception here or to folly there, it would suit better their venom; but they can only say. He was an abolitionist and an infidel. These, and these alone, were his vices." When the world moves on, when his friends forget the few faults which he possessed, and the bitterness of his enemies shall be tempered by time and oblivion, when his thoughts shall have grown more familiar to the public, and fifty years hence, when truth shall have become more pai-atable to the human mind, when the love of liberty feet. This fault he perceived, yet he saw no way to remedy it, for it was his thought, that the severest manner in which vice and injustice could be dealt with was the best way to overcome them. He had yet to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to day will say, "We always thought him an excellent to the human mind, when the love or interty and justice shall be stronger than now, then men will look back upon his life and say, "What a great and with was the best way to overcome them. He had yet terly will say, "We believed him ever to be a true Christian;" and these who call him "Infidel," and "Abolitionist," and "Heretio" to-day, will, perhaps in a few years, say, "What a wonderful man he was I so just, so pure, so free from gulle!" The world is always that way, and the fame of great minds never lives when they do. But a few years, or perhaps half a contary hence, when his thoughts and truths shall be molded into the public mind, be will be enrolled among, those who lived great lives, whose thoughts were pure, who lived longest, because their hearts throbbed most to sympathy with human suffering, and because their thoughts were the noblest and their deeds the last. the best. Then, perbans, his criticisms upon Church and State, his tearing down of old edifices and laying the foundations of newer and stronger ones, his probing of the corrupt wounds of society, and his scathing sarcasms, will be set up as bright marks of intellectual have been the severest, yet the kindest man of this age. Without these qualities, he would not have been age. Without these qualities, he would not have been the greatest theologian, yet the greatest materialist which the world has ever known; would not have been at once an luffici and a man of religion; at once lastre, as household words, to be cherished and re-membered. But this we know, that the greatness of his mind can never perish: that those who knew him will remember him still, and those who have not known him will know him hereafter; and that his mind is not lost, but, as a contribution to the great welfare of bunot have been, in the same breath, a lover of human-ity and a hater of humanity; he would not have been what made him an individual, and produced the greatmanity. Will live, while his soul, remembering ever human failties and follies, will still, in its search for truth, climb up higher and still higher, for there is nothing now to durb the spirit, and the frail form is laid saide. while the living soul plumes its pinions and strikes out toward a sun which never sets—the sun of perpetual truth; and there, even from that high home of light, where his soul wings, its way toward an endless sun, he may drop some of the bright feathers from his plumes, some of the thoughts from his mind, and they shall fall upon your hearts, even as they did when he was among you; and as years shall cause the green turf upon his grave to grow greener and heavier, the spirit which wings its way toward endless truth, shall often hover near, with his presence, and caim, clear life, grown stronger now, and purified by the consciousness of immorial being. It shall be near and around you. the direct bondage of Orthodox theology; for he limited the mind in its conception of immortality to a darkness and despair. Remember, then, that the soul and thought can never die, and that they who live once, and in that living strive to live truly and up rightly, will wear forever the crown that is made of pare thoughts and holy deeds. Let his presence be with you when he loved; let his spirit walk among you, his counsels guide you; for though often severe. you could not have a better friend, a truer heart.

this we do know—that there was never a ma attention love; or stronger in love of truth, and with the strength he has fed the world, when perhaps is might otherwise, have starved; and that the great ladit lind gave to him the power, to do a work which wither man could so well have perfermed; and with had he not lived, might have been lost to humanify.

REMINE

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