

VOL. XIII. SINGLE COTIES,]

I. Please man

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Literary. Weinten für and Dabeier ihr Gonat ofte ni A STORY OF INTERIOR LIFE.

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It happened that just at this time the house was lief was represented among us.' The fact that's 'oircle' was to be formed, had, therefore, been' kept a secret from the majority of the boarders. On Sabbath evening, however, as Paul and myself sat in the parlor. conversing in sentimental and meditative mood, and port of the circle, who were sitting in the room over minister of the Orthodox creed.

" Is it possible, Mr. Lindssy," he exclaimed. "that there is a circle of spirit-rappers in this house ?"" " I should think it might be very possible." teblied

Paul, in an amused tone, .. though I cannot assert that It is a fact." Mr. Hardcastle looked horrified, but that expression

shortly settled itself into one of painfully nervous uiteasiness.

" And the Sabbath is being descenated by their blasphemous operations (" 1. Such cant always roused Paul."

. " Mr. Hardcastle," : he exclaimed, " in the room over this a half dozen intelligent men and women are, I suppose, engaged in the endeavor to investigate what is alleged to be a new proof of the immortality of the soul. There are among them minds like my own, whom all the entrent evidences of S'future life bave falled to satisfy; wherein, then, is the impropriety of testing this new agency ? I do not believe in it myself; I have no idea that any satisfactory results will follow their, experiments; but it seems to me that the endeavor, is especially worthy of encouragement from you, who profess to believe not only in life beyond this world, but in the possibility that the conseduences of this life may plunge us into eternal despair in the Dext."

Mr. Hardcastle expressed his dislacination to argue the subject with a man who did not bolfers the Bible, and walked away.

Mrs. Haughton had joined as during Paul's reply. " How can people imagine that creed to be truth. she said, ... which so narrows and limits both the upderstanding and the heart ?"

" Mrs. Houghlou," asked Paul, abruptly, " do you belleve in an immortality of plants and animala?' It seems to me that your arguments the other day tended to prove that, if they proved anything."

she said. We know but little of

When Paul entered, Huldah's Indignation had nearly reached the crisia of a declaration of independence. adged, i believe nothing bat the perishitonsies or. Torrey, whom she held in great reverences prevented her from might maning aloge the ali mit man beige "Bit still; sit still!" said the Dootor, as abe rose to

satisfaction of the attendant ghosts"

. Despite the levity, with which he had obalianzed the optitie. Past entered open the friendigation of the subject with a good deal of opriousness. He witnessed the various movements for a time in slience. culte full, and nearly every shade of opinion and be- Then, by a close and rigid examination, he satisfied himself that there was no collusion or frand: indeed. the character of all present rendered such a thing extremely improbable. "Huldah, true to her determination; . not to do snythine. * suffered her hand to remain Dessively goon the table, while all the rest with awaiting with as much patience as we might, the re- drew entirely from it. Yet, still the movements continued, and the readiness with which they oblyed the ns. we were approached by the Rev. Mr. Hardoastle, a vocal or mental requests of those present proved them to be guided by a sure and certain intelligence.

Paul's first question, like that of most inquirers indicated his personal interest in the matter. " Will the intelligence present converse with me !"

An affitmative answer was given by the raps.

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"Flora Hays, thy mother," was slowly but dis. incily spelled.

It was indeed the maiden name of his long-lost pa-

There is an influence which the bitterest scoffer can but feel in the very possibility of an interview , with the loved and lost of former years. Paul possessed a warm and tender heart, and he afterwards confessed that when he entered that room, the very ides, unsup vorted as it was in his own mind by any convincing proof that he might meet there a beloved sister, mbo. three years before had departed this life, thrilled his whole soul with tenderness. Of his mother, however, he had not thought, since she had died, during his infancy.

But Paul possessed a skeptical brain, as well as warm hearf; and the former now demanded satiafac tion. Assuming a skeptical and sarcesile tone, he ad-dressed other fraction of the same internet. The second process of the same second state of er unsatislactory.

I awaited his return with a good deal of curiosity. "Well, 'Paul," I asked, ... We have met the enemy and they are ours' is your bulletin, I presume ?"

" No. Mousie; I backed out of the contest; they were n't worth the ammunition." "Then you admit the existence of mysterious

agency? There was some super-mundane. power al work ?"

You should have seen the smile on the methor's face. as he gathered, the wee form to his manly breast, and inium every breath of night-sir, and laid the beau-

tiful head, with its golden circlet of curls, against his shoulder. Even Mrs. Haughton's motherly sollojtude vas exceeded, and her face, was radiant with gratitude far the care beworked upon her darling. " now, mamma, said Daisey, "come and sit here

by us, and Paul, will sing the . Hymn to the Virgin." pleasure, klassd the fair brow of the child, and comnenoed the bymn. sont it is such that I at a

time in, my life, a pang of jealousy shot through my beart. "If was ppressonable." I said to myself. Daisey

and Mrs. Haughton-I would not, think about, it ; it was naworthy of me, here, a gest me - a

CHAPTER IV.

Huidah's Trials,

Huldah's troubles increased upon her. Aimost misbievous hand of spirits seemed to have made her their special viotim, for not only did they play all manner ver, the Importantition of the interested hearders in about the house, rapping on her, dough-board, which ter about, the beadboard of her bed, that the worthy spinster was deprived of a whole night's rest. Upon this, Haldab, who had fallen, into the way of

lving them," A piece of her mind" negationally, with the same freedom with which she was won't to admin-ister a like dose to her fellow morphie all present them lights. ights." Ilone as I was, I sometimes strore to heed it. Whether the unroly ghosts were awed, by Huldah's Paul had been absent opon urgent business for sev

drageni tol to an el a trian da a presently inter i darkened understandings the rays of, celestial, windom. el. bauantes, the date from " la state and " . I will put a a table as in the falling of an applet but it needs a will Train may as readily present limit in the movement of Stand any the mean of 1 40 ap, love to be near ping when ing, carnest mind to elicit great principles from eliber. But Mr. Hardeastleinhaving thus stultified himself, It Har Daley who spoke, Mrs. Haughion's win- proceeded to the ingiorious task of demolishing Spirit-But Mr. Hardeselle, having thus stuitified binusif,

The child was becoming a mere stilling, and Raple, with using by retailing coarse signed as and vitoperation. The child was becoming a mere favorile. Here, the course of the origination of the provided and the provided of will lift you, out of the window, and then I will hold |conceive to be Spiritualism; but why shrink from that thorough and exreful investigation of the subject which alone could qualify them to offer an intelligent and hopefully successful barrier to its progress, contenting with the ntmost, tenderness arranged the shawl so as themselves with as ignorance which is palpable to the humblest layman who has had one hour's fair and truthful acqualutance with the phenomena? There are mea and women by scores, members, too. of Orthodox churches, who now rank themselves among Spiritdalists, who would gladly renounce its dostrines were they convinced of their error. But they are not willing to accept in the place of substantial facts and real, overwholming proof, the blind distant of never so reverend a divine, or body of divines. Of the hundreds of distinguished and influential olergymen of whom this country bossis, is there not one who has sufficient of the spirit of his Master to go a little out of his way to make one fair, candid, intelligent effort to have the thousand and millions who, according to the Orthodox belief, are medly harrying on to inevitable destruction mas a sweet child, and Paul was naturally fond of her; In the wake of this terrible delusion ? Bo far as our knowledge extends, not one direct, comprehensive and luminous effort of this kind has ever been made.

For myself, during these times of excitement and inquiry, a dawning interior perception kept me aloof from the meetings and discussions upon either side. Popular excitement has, doubtless, its mission in this world, but to the earnest, sincere seeker after truth, a higher form of enlightenment comes through sollinde, pranks and oddities through has mediumship when. Introspection and heavenly aspiration. And if I had not the interest which others had in the delly occurduced her to sit in the circle, but they followed her ring marvels of spiritual manifestations, I had still sweeter, puter; more convincing evidences in my own ing chairs out of her hand during the dusting process; heart of the truth of spirit-intercourse. I experienced and finally, upon one occasion, heeping up such a clat- no instantaneous change of heart or sentiment, for the renewal of one's faith must be, like physical renewal, a slow, atom by atom process of removal and substitu tion: but, gradually as my spiritual needs were developed; came the spiritual supply. A deeper cloud was gathering over my always over-

shadowed sky. The few straggling sunbeams which "Now look here: I,'m not going to stand this. It's dark here creeping over my heart, the coldness chilling bad enough to have you capering about day-limes, with all my veins, and I knew the angry elements foreboded your rape and your twitches and your foolish pranks storm. I was gloomy, sorrowful, oppressed, yet even cenerally; but when it gomes to being kept swake now I recall, with a soft thrill of gratitude, the genlights by ye, having to work as hard an I do all day, the voice which in those days began to whisper. " Po tell you it is more than I can make up my mind to, tience ! patience !" That, for many weeks, what the and I shan't try.; So, now, I just tell, ye this much : sole and only burden of its message; yet I knew it whatever, you do day-times, do you keep clear o' me came from a heavenly source, and, willful and robel. Hone as I was, I sometimes strove to heed it.

mperionsness, or whether they were struck with re eral works. At length he returned.

mind or imagination, as one thing can be separate and distinct from another. Here is a spiritual feet, for which I would thank any of the wise demolishers of Spiritualism to account. It is one of the simplest of the phenomena which they are opposing, yet one which the experience of scores of reliable persons goes to prove. It is asking very little of them to invite a stionel and positive explanation of it.

NO. 20.

This is professedly a story of interior life; the interior experiences of the heroins belong, therefore, of right, to the beader; but that phase of them which I am about to lay open is one which I have much Bealtation a expering. There seems to be good reason for the disclosure, however, and I shall not be deterred, thereore, by sneers or skepticism, from making it.

During the weeks which followed, the interior fortess of my soul began to be samalled by a terrible emptation. Reader, in perming the long lists of deaths by success, which form a current liem of news in nearly every daily paper. did you ever wonder how many of these unfortunates committed the desperate beed under a sudden and mementary impulse, and how many had been haunted and dogged, through long months and years preceding, by the terrible tempta. tion? Bad as my life was, I was not the victim of any settled gloom or melancholy. In the presonce of others, I was oftentimes gay and jocane. I think - nay, I know - that those best sequeinted with me never dreamed of the grief which my autwardly calm and natural demeanor cancealed. Yet, there were hours. In the still, sleepless watches of the night, in the freeh inspiration of morning, amid the basiling scenes of the day, and the gulet shadews of the erening, when the grim phantom, Death, lent his pale hue to all my thoughts.

] streve against it; I repelled it with the whole force of my spirit, yet there was not a moment in the day time, or in the night time, when I was rafe from its respirence. Only one form of suicide ever suggested itself to me, and that was drewning. For the steel, the pistol, the repe, the pelsened howl, I had as strong and natural a repugnance as any one; but water, water in all its varied aspects in Nature, had a terrible facolnation. Nor could this have been due to my surroundings; for never was the thought suggested by my professional duty or circumstance. But the river which swept past the garden well, the still lake, which, from my window, I saw glistening in the summer unaabino, or lying dark and fearful beneath overhauging clouds, woosd me with terrible power. I learned at fast in all my solitary walks to avoid them, and if compelled to walk shout in their propinty indepate it. another direction. Tot there were times when I had no power thus to resist their attraction; when the thought of death was delicious to mo; when I revelled in the prospect of being free from the griefs and perplexities of this life; of exchanging the chill penury of love which I now suffered, for the affinence which instinot assured me, somewhere awaited me; of throwing of the blinding fottem of the day, and banking in the sunlight of Eternal Wisdom. But ever, amid these ravishing and intoxicating visions, floated that soft murmur, having a breeze of comfort, strength and

the infinite provisions of Nature. I confees that I have sometimes imagined that no form of spirit once individualized, is ever resolved into its elements. I am certain that is true of the soul of man." Why should it not be true of the lower forms of life ?"

"I find your mode of reasoning very fascinating." said Paul, with a smile; " being built up without any foundation of facts, it allows the largest scope to imagination, and seems to me a kind of perpetual building of air castles."

" Do you pay sufficient heed to the distinction between material and epiritual facts?" It seems to me the fault of philosophers that they attempt to prove or disprove spiritual theories by such facts and induotions as are derived from the material world, without You are not to say anything about this, for the pres. beeding those very significant plienomens which occur ent." within the range of subjective perception. I think it you investigate the subjective perception. I think it imagination near the subject, you will find the resign of "Perbaps," said I, "Mrs. Haughton imagination very definitely bounded by positive spiritual realities."

At that moment a messenger come from the circle above, announcing to Mr: Lindsay, that very evident seek them. It must be, Paul, that these things are manifestations of an invisible agency had been attained, and that Dr. Torrey and Dr. Romeyn desired his presence. .

Mr. Hardcastle, who was in hearing when the mes sage was delivered, at once expressed a wish to accompany Paul. " Not that I have any christity to withen the bhe.

phemies. "

" Thank you," said Paul, ironically, The cirple will doubtless be excessively obliged for your offers of service; but as those absurd and impicus blasphepiles are precisely what we most desire to hear about, per haps it would be as well not to voverawe and deter the spirits." "At least; I bave no authority for ebbaging your services in that line." d. m. fre A most amusing and 'Interesting statestof thing

Four services in the line. The service is the servi

"The table did move," he replied with a gr smile, ... and Huldah avows she did not move it; and I'm inclined to think she is sincere."

" Who did move it, then ?"

" Beulah, I do n't know. 'I 'm not prepared to admit that it was moved by spirits, or, that all the vain and triffing things that were said and done there emanated from spirits; it does n't seem fit, or in accordance with preconceived ideas; yet I do. not see how the agency can be attributed justly to any person present. Well, at any rate. Mousie, I've got a new subject to think about, and that is something when one is leading this dull, hang-dog sort of life. And mind, child, I tell all these things to you because I know you are no gossip.

"Perhaps," said I, " Mrs. Haughton could make these things cleaver to you. She says it frequently occurs that communications prove questisfactory from the conflicting and inharmonious views of those who governed hy some law, and who knows but like produces like in spirit as well as In matter ?"

"Beulab, why are you so anxious that I should be some a convert to Spiritualism? . You are not a

Spiritualist that I know of ?" do n't' unink 'you' find comfort and peace in Athelam, nomens," he said, "but I think the presence of a You are's perpetual victim of darest. I do not this minister of the Goepel may overawe and Beter them you fear death; but the love of life is instinctive, and from the utterance of their absurd and impious blas. I and a well-settled faith in immortality would mike von hupplit. Piet, I do dore Spiritualium ;

"Beulah, I belleve you think a great deal of my; yo arr a great fills eleter, and if ever I get back into the busy, soltive world again, I "I "try to mend my life, and be more worthy of your interest. The Doctor promines to let us off early in the fall." Taighed.

What, Mouale! you are not sorry that I am get

morse for their bad conduct, I cannot say; but certain tuched by their demonstrations.

Still Huldah would n't acknowledge, the agency of anfrita. " She did n't know what it was." she said. but it certainly was n't good spirits, and she did n't are you progressing in spirit ?" believe the Lord would let loose evil ones to torment any rate, to merit such a special visitation."

dah evidently grew more and more interested in the strange phenomens. , I think, however, that the first circumstance which really softened her judgment of the invisible agency, was one which occurred some time in August, or about a month after the first clicle had been held.

Huldsh was not usually fond of children, but Daisty by the same means by which she had wound her pretty tolls about every other heart in the house, had pene trated also the nearly overgrown entrance to the split ster's bosom. No other child would have been tolers ted for a moment in any department of the bousebol fanctions; but Daisey's pretogatives were andioputed and many a merbing she followed the guick stepping spinster about her work, interposing childish inqui ries, as pertinent as they were troublesome, but which

flew to her assistance. " I do n't know," and Huidab. In relating the story.

"Where my with were, but I just set down and took the child in my lap, and held, the lips of the cut to there Foot! Well, pretty soon I benan' to hear a little minutes that out was healed up, so that when I washed so I had a right to make the most of it. of they blood there could n't any more be seen of it . At the end of the week Mrs. Haughton returned, and lite to know when It was

were mining "Aurora" Bianley was developed as a wilt oversweep the garden of my heart. ing medium, and the communications took a puter

The Roy. Mr. Hardcastla broame meatly exercised in

" Woll, Beulah." he inquired, a few days after his It in that Huldah's slumbers were never more dis arrival, .. how are you getting on with the spirits? Have you got to be a medium yet ?"

"No." I replied; "I have not even attended the nircles. But allow me to return the question. How

... Beulah." He had not yet unlearned the soft and people to. She did n't believe the 'd done anything, at gentle tones with which to speak that name. " Beuish, I am much the same as of old. It is a hard mat? Still, in spite of her unconquerable skepticism, Hul ter to change one's opinion. Mine has grown with my growth, and strengthened with my strength. until 1 find it is much like antwisting a muscle, or smpatating a joint, to disintegrate it from my being. Yet, Beulah, you are my confessional, you know"-it was said with one of those sweet, bewildering smiles. " I have never forgotten one thing, and that is, the thrill with which I listened to the quaint spelling of those words, . THY MOTHER.? Argue as I may, sneer as I may, the conviotion still romains, ' that was truth.' And just that simple, plain conviction upsets all my theories. And ret I am far from being a Aniritualist. It will be long. I fanoy, till I can accept all, the crude thoughts; the trashy sentimentalities, the false and contradictol ry teachings which emanate from spiritual circles. The philosophy, though, w: philosophy, and that its more than can be said of the rationale of any other re-

ing mild indicted a severe cut upon her finger. The please," I repiled, " Reason, fairly exercised, will blood flowed freely, and Buildah, alarmed by her cries. discorn train; that is its function. There is no need of haste: . Take time to allence your doubts. and your faith will then be a clear, one. That is the course I am paraving, and I find it a saintary one."

Mrs.: Haughton and Dalacy were absent that week. the child in my say, and near the the taby bandages and Paul was much with me. It was a kind of indian not nothing. I do n't know what allow ne: I know I Sammers to my soul. I knew full well that its glow never did so shallow a thing before main my life, but and softness were delusive, but I cherished them, nevesthelens. It was pleasant to have him so often by my rapping right on my obair back, and then I felt it on ane. to listen to his sprightly chat, to plead with him my band." I knew right well what it was, and says I, for those sweet songs I loved so well to hear, and Bo you we come, have you. If you could heat that which he always made a feint of not liking, or of beflager now, it would be something like.' The rapping ind too much out of tane to sing just, I well knew, kept on, and there I hot, and Dalasy a crying, ' Do get to make the pleasure more dearly prized when it came. a rag, Huidah, and a basin of water." But I never for his sancy eyes never strove to conceal their delight stiered, and preity sooh I see the wound began to close at 'my peristency. ' It:was a dangerous . enjoyment, apilike/ Filooked at the clock, and in just fifteed but I knew I should pay the fall price for it afterwards.

than as if the outfole had just been stratched with a then it, was over. . I witnessed their meeting-bis sill'." Well," says I, "somebody aid that, and I should quiet, manly joy, her soft, blushing grace and radiant countenance, the outburnt of, affection from Dalsey. "As they is imagined, Huldah was not along in her and, the mutual, unspoken interest of the two in her denité to litrestigate the subjects" Dirdles were tella sweet way, and bright, but, size i fading beauly, and almost daily, and though no more mirables of healing I know that the last amile of my summer had vanwhile wrought, firequent tests of power and infelligence ubed, and the cold breath of, December would coon

at destb-kneilewas tolling in my own heart, but int the midst of my anguish and rebellious discontents sounded that; soft, oelestial ; whisper; ** Patience 1 pa-The Hov. Mr. Hardessia because granity exercised in sounded that, sift, celestal; whisper; ** Patience i patience if and another an another another patient is a sounded that; sift, celestal; whisper; ** Patience i patience if and another another

aspiration to my soul. "Patience 1 l'atlence I Wait !"

What this strong impulse was to which for nearly a year I was constantly subject, I do not know. It night have been, probably was. the despair of a seal naturally unhopeful, oppressed by grief. disappointment, and werst of all, a natural and always unsepplied thirst for sympathy and affection. [Physical starvation is pitled and relieved in this world, but the deathly hunger of the soul for its appropriate and matural auvienance is frowned upon. encered at. and scornfully rebaked; therefore 1 make this confession with a due sense of its impropriety; but it is true, hevartheless.]

That it was not an impiration from the spirit-world. am firmly convinced, from the fact that it came in an utterly different form from any direct inspiration which I have aver since received. It was inwrought with my own consciousness, and not distinct from it, as the volces of the spheres always are.

Service, CHAPTER V. Wree Lett.

Ocieber had come, and the early fronts had already ilivered the valley; the foreste upon the bill sides were flushing out in antumnal colors. The bending sycamores along the river's bank, loaded with gold and veined with the crimeon tracery of vines, reproduced themselves with diviner glory in the placid waters; the becohes and maples stool up straight in their pride. Each with all the garnered sunshine of the long, bright summer, imprisoned in its yellow leaves, and the onks; slern and stately in their russet solls, awaited in native majesty that had no need of ornamout, the caming of the grim monarch of the scanons. Uver all, the great sky-painter had spread & canopy of softest, clearest blue, built up on pillars of pearl and porphyry, and flecked here and there with fleery clouds through which the golden sunshine sifted down, touching the distant hills with rosy and amethystine hues, and fashing over the bread, smeath, stream, till it abone like a knight in silver armor.

A score of such days were counted out, one by one to our summer-prisoned invalids, and they, with glad, hearts, strolled out upon the bills, and through themountain garges, to be breathed upon once more di. vinely, and to be re-created in strength of bedy and pority of coult > of

Paul and Mrs. Haughton, who were now almost content companions, had been the life of nearly all the out-going parties of exemptioninies, while both daty and gelination had detained me at bome.

The reader has doubtless been many limes salighta stow saw the sparinge of the set of brager at bene prey to the pange of heart-break, if indeed, which to carcely probable, he have yet at some time named. within his own bears a similar misery.

My fate seemed to me a particularly creel one. Motonly had I been deserved and outraged in my affortions; not only had the blimfal boon of love and sympathy. which had seemed to lis jast within my strap, been anddenly withheld, and coldness and slighting indif. ference aphetiteted therefore, but daily my heart wasplaresd and punctured snew, by beholding these spilles of affertion, and words of carendar tenderness which had once been mine, alene, bonterred upen anether.:

Perhaps, considering the menlighted state, by mind and affections at they time, it set atrange that i sometime induiged in ribelling meharitable thoughts. my and.

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With the instinut of a woman. I constantly and hesitatiogly withhold from Faul avery shafter a con-sure, or accession. She had bewildered, a indied him, I said. That woman. She had even ade per own innocent child a beit and line to draw him on in the pathway of a dangerous and immoral love: For f know what I was certain Paul did not, that the world would not hold her guiltless! in receiving the attentions of a lover-when she was-no matter what she was. Yet oftentimes, as I cherished this uncharitable and unboly spirit in my heart, that sweet, soft, whisper floated over the tarbulent waves of passion in my heart. "" l'atience ! Patience ! Wait !" And I swayed toward the right, but not yet obedient to it, wondered whence came the holy visitant.

Spiritual communications sought through external channels may prove inharmonious and unsatisfactory: but who, stilling all the waves of passion in his own heave, and listening reverently and hopefully for the interior, voice, was ever misled or deceived? Who was, ever, thus taught aught but patience, parity, watchfolness, and divine trust? Oh, earth worn and weary spirit | open the adytum of your heart thus to the ... Holy Ghost, the Comforter." Cast out blind unbellef, unforing prejudice, selfish bigotry, and with pure and carnest deales, covet the indwelling of behyonly trath, and see if from the upper spheres, there descends not the baim of peace, the oil of consolation, the wine of heavenly and untiring strength. The temple of each sonl must be in itself; in its own holy of holles must the income offering second. and through its own shekinsh must the answering blessing bo bestowed.

At the time of which I am speaking. I did not realire all this, and I sometimes asked impatiently. "Is there no other message for me ? . I have waited long. I grow chilled with walting. Give me some more defipite hope upon which to feed my hangry, starving soul; and then I felt a sad striving, a yearning, as if some sympathizing spirit strove to atter itself in language. But the words died out before I could translate their meaning. But the thought which entered my mind, was, ... Foreknowledge to not wisdom; strive for a calm and content.d mind,"

An incident occurred, at last, to break the gloomy monotony of my life, and to torn the current of my thought in a different, if not a bealthier direction.

"Beulah." said Dr. Romeyn to me, one morning. "You have confined yourself too much at home, of inte. We are going across the river to Eagle Cliffe, this morning, wont you accompany us ?". .

I was on the point of answering him as I usually did such inquiries, in the negative, when he arged with a smile:

"Do n't refuse, Beulah. I know the house is very full, and you have much on your hands, but that is the very reason why you should occasionally seek recreation. You are losing the fresh color you used to have, and there are great, dark circles about your eyes which distress me. Listen to reason now, just for to-day."

I promised, and he left me with a smile of real pleasure. Dr Romeyn was handsome, manly, and talented, and, withal, one of the fondest, truest hearted creatures in the world.

"What a noble husband his wife will have ?" I said to myself, as I went to my room. "I know just what kind of a woman he will fancy. A brown-haired, aprightly, energetic, affectionate creature, just for all the world like Mirlam Lynde. Now I think of it I wonder they two never fell in love. Maybe there is something of that sort going on. I think I'll watch and see. But that remark of his about my eyes." I continued, "I think I must see about that." A quick let people think I am grieving. I am glad the doctor spoke about it. I must brighten up more, and seem more gay."

Alas for the heart that is wrung out drop by drop. by the keen grip of Despair, while the face, shining with false lights and hollow smiles, strives to mask the torturing angulab of the operation. 'I looked forward to the scenes of that day with a fainting, deathly apprehension, like that with which one anticipates a epasm of sharp, physical agony, which is inevitable: yet all the while maintaining, by force of will, a gay and cheerful exterior. It was a soft, clear day. Going out by myself in the deep, solemn woods, and listening with hushed breath to Nature's voices. I might have found peace from its ministrations of beauty; but with that burning, feverish secret at my heart, and the nervous consciousness that twenty pairs of eyes might be sorulinizing me with suspicious glances, I was sure to fail of realizing its happifying influences. Faul had n't yet quite forgotten to be kind to me. Every now and then he stirred up a ripple of the old emotion by some gentle word, or friendly exclamation. That morning, walking down to the boat which was to carry us across the river, leading Daisey by the band-for the day was so pleasant that Paul had gained permission for her to accompany na-he exclaimed :

from the infinite spheres, love warm and perfume laden:

.Beek net thing own case, but the good of thy race; to dis wilfally, is weak; be strong to live-wait."

motion made me a little glddy."

"Brobange seats with me."

He was sitting on a bench in the middle of the boat. He was sitting on a bench in the middle of the best, ... But admitting your theory, what are the laws I did so, glad to escape from that perilous position. ... which are to guide one in determining whether an at-"Give me your our," I said. "as I took the seat be transfent or permanent?" relinguished for me. "Exercise will do me good."

I took it, and in my hand, the paddle cleft the flashing wave as firmly and evenly as though masceline strict tests, carefully and prudently applied." A long strength had directed it. The effort brought back the, and infimate acquaintance, or at least one of sufficient color to my check, and a natural glow to my heart. Yet I shuddered as I recalled the power of that fascination. All day long I said to myself, Shall I never the laws of growth which govern it, is the one upon be from this horrid spell ?

with others, and forget that he was near. I strove to grow naturally and spontaneously into union, possess my nimost, but vaining. Everywhere his solive, vig- the elements of the highest and purest form of marorons form occupied the foreground; everywhere his riage " obsectfol voice rang out clear and strong upon the still ! Panl's eye brightened, and he spoke medilatively. air of the forest. And though I resolutely tarned my back upon him, and filled my care with the persuasive him. speech of another, bis lesst motion or lightest tone had power to thrill my heart with a doll, heavy pain. Yet is much like the old theory of regeneration; a pretty I wreathed my lips with smiles, and was pensive and bad failure, and from a similar cause, they both rely. sentimental, or lively and jocund, just sa the provailing spirit of the hour distated.

The picale dinner was over, and the party broke op into groups of twos and threes, to wander about in the good while, but I think not very confidentially in the forest. Weary of the exertion which my flotitious matter of past experience. Buppose I tell you my own character entailed apon me. I stole off by myself to a history just in regard to this matter of love."" quiet retreat upon the mountain with which I was fimiliar.

Eagle Oliff was the boldest spur of the somewhat abrupt range of hills which shut in the valley. The river awept about its base, and from the foot of its topnow, weary and out of breath. I paused upon the topwhich I designed to rest myself, and refresh my soul sigh." with a view of God's beautiful world. The angle

which I turned would throw the river to my right, and from the ledge but a distant and very beautiful glimpse of it was visible)

I took those ten steps and paused. There, on the very spot which I had pictured to myself as my resting place, sat already the three persons whom I must desired to avoid-Paul, Hrs: Haughton and Dalsey. She situlog, upon A sublik. Bour steam, be recitator at way thither in his arms, lying against his shoulder to rest herself. I stopped back, and would bave withdrawn, but Paul had seen me, and I was prevented.

" I came up here alone." I said, " because I like the spot, and thought no one else would care to make the childleh leaning. Besides, I did not intimate that such ascent. I did not anticipate finding anyone here. I a character was your permanent afinity." will go down."

There is room for you here. You will not disturb us in mate in an intellectual way, that I could scarcely sep-

the syste ong, and the pleading of the factor terms in the system of the ter? Baddanly, there came a voice-elear and distinct my chaples upon their conjugal relations, flat may, as a horn blown at noon-day, yet soft, and raviabing by an earnies, mutual endeavor, so-mould and lead as a nightingale's song at iwilight-borne an a breeze their nature's toward harmony, as to modify the ele. ments of character, and contravels the diverging forces. Hooh efforts faithfully and consultationity parsisted in here many times converted into fpermanent matriaged, such as were only ferred' door, transfent The demon was exorcised. grounder but there are cases wherein matares, at one Bigwly I drifted back into exterior life. Paul's gay stage of their development, perfectly harmeelons, be

ANNER OF LIGHT

Biowy I officed has into extends the Pr. Romeyn's come by want of cars in that the state and the provided to the state of are the cases to which your remarks regarding the freedom of love apply."

" The science of this matter is as yet but imperfectly. developed; and practically we must be guided much by length and intlinkey to discover not only the present conditions of each soul, but also the bent of each mature; which I place fitment reliance. I think great ours its-I meant not to see Paul that day; to interest myself ceesary in judgingt because I believe two matures which

ss if evolving an idea which had just dawned upon

"... I believe," said he, ... that the old theory of love too much upon faith; and too little upon works."

Mrs. Haughton only smiled.

"Nors," stid Paul, " we have been acquainted a " I should be happy to hear it," she replied. "

" Well then? bers goes. I think the organ of ama-

tiveness must have received early development in my nature, for I know I was not more than ten or twelve when I first commenced the process of playing the most ledge, whose height was insocersible, a beautiful bashful Corydon to sighing Phates in pantaletter, howview was obtained. The pionic ground was but half ever, no very serious adventures entrapped my youthway up the mountain, and to the spot which I designed ful footsteps until about the time that' I was engaged to reach the arount was steep and tollsome. I was in the cultivation of my first pair of whickers. Then well sequalpied with the way however, and fifteen min- I fell most incontinently in love with a maiden named utes resolute climbing brought me within sight of it. | fielen. Bhe was very beautiful, very accomplished, as All the way my path had overhung the river, Into graceful as a fawn in all her movements, imaginative which a faise step or the rolling of a loose stone might in intellect, and purely feminine in her affections. As at any moment have precipitated me, but I had kept I have said, I loved her to an almost unreasonable my eye fixed resolutely upward, never for one moment |excess. I think it was the purcet passion I ever expeheeding the treacherous murmur of the waves. And rienced. But a faw trifling obstacles intervened, and my passion died out-literally consumed itself away. most step of the ascent. Ten feet away, at the foot of Fortunately there were no external ties to sever, and the great ledge, was the still sequestered nook in in a year's time I heard of her marriage, without a T:at. "Bes if I cannot divine what occurred to yourself!

about that time;" said Nora with a smile. "Well, try your skill. 1'm skeptical."

"You left the cultivation of whiskers for more intellectual pursuits."

" Let me think. Yes, you are right." " I am going to herard my reputation upon another assertion! Somewhere in the train of your loves, has been a woman of rendominant intellect. that at least uss been our ideal a sure in your life. "Why so ? Most men of as strong a will as I dislike strong-minded women."

"Yes, but the love of sympathy is strongly developed in your character; you have at times an almost

"Well, you are right, as before. My next attraction "No." said Paul kindly; " you are too tired, Beulah. | was Margaret, with whom for a time I became so intiarate my own identity from hers. I loved her madly I hesitated, but there were some moods in which I for a while, but she was cold as Dian, fed me on the iciest of Platonism; and I submitted until I arrived at that stage of the freezing process where you can't disat the same time putting his arm about mo with a sort of tinguish between heat and cold, when I fortunately then Madam Margaret's power was over."



COM LESSER

The glorious woods of New England 1 The flowers and the boos, the birds and the trees, The delloate fragrance that foats on the breeze; What a wealth of rare beauty one everywhere see Combined in the woods of New England ...

The bright, purling streams of New England I They wander along with sparkle and song. Or lespidg down ragged rocks all the day long. Become gulet pools where pright fish gayly throng In the clear, charming streams of New England.

The mountains of classic New England 1. Like giants they stand, o'sricoking the land, To see that no tyrant or ravaging hand Of appliers lays waste with a murderous hand, The sweet, cosy homes of New England.

The free, stalwart men of New England ! fa the pride of their might they go forth to fight, To suffer and die, that Justice and Right And Freedom may reign untarnished and bright. Biess the gentle, strong men of New England !.

The women of noble New England I and a 1 295

More than this have they done. They have sent, one by atunne: ORe.

Those dearer than life-s hashand and son-To fall on the battle field, how dearly won ! They are blest-the brave dames of New England. Somere, CL, 1863.

the Materia dia dia 1 hate 1 Original Essays.

ANCIENT AND MODEBN SPIRITU ALISM-NO. 10. BY O. B. P.

White the Baal-Lord was ridding the land from files. according to the signs from beaven in the automnusl equinox, the Lord of Jewry came in with the plagues in the sign of the yernal passover. Hard by Arice, or the Ram, which taketh away the sins of the world, is prophet healed the deadly pottage. situated the constellated Muses of ." the Fly." This "Bign " fianked the Ram when " the Lord spake anto Moses." directing the Rod to be stretched over the land, while the Heathen wise men did the same with their enchantments. True, the spring would naturally usher in froge, locusts, and other "varmints;" but the Rod of God in the band of Moses, would show that the constellated Fly was the abomination of the Egyptians, it would come up the heavens to the help of the Lord and the Ram against the mighty; hence, . the houses of the Egyptians shall be full of awarms of files. and also the ground whereon they are." Now the Lord of Jewry was the Lord of files, as well as Baalzebob, but he did not wish to be known under that common name, but was " jealous" of his own name to keep it scoret; yet was he popularly known as Basi, a name and emblem of the Sun. Hence, in the more exclusive sense, he did not wish to be classed among the Basis, as through the medium, Hoses: "And shall call me no more Basil," Yet, in the sign of Muson, he was a veritable Baalzebub, or "God of flies;" for he says, " And I will sever in that day the land of Goshen, in which my people dwell, that no scarme of fice shall be there, to the end that they mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people; to-morrow shall this sign be. And the Lord did so." The Egyptians were sorely three days journey into the wildnerness, to sacrifice to the Lord our God, who, as per Hoses, would be called Ishi, and not Basl.

Parallel to the Mosalo and Egyptian miracles, were and the magi of religions the most widely different. principle of good." On similar wise answered Jesus. .. If I by Basizebub cast out devils, by whom do your sons cast them out ?"? About the same time that Zoroaster was performing miracles in Fersia, God-men were showing signs and wonders in Jewry; but when Moses had got sufficiently men. who "did the same with their enchantments," he would "not suffer a witch to live." There should be no mediums for the Word other than those of his own liar Lord, and .. that dreamer of dreams whose dream. the case of Zoroasier, such Lords were Devils, and, as gentlewoman, or any other woman, from devotion of in the case of Jesps, who was called Master of the and Aaron. In the Theumaturgy of the Lord, " there went fire out of his mouth." . In the present day, .. the Dalai. the people by swallowing knives, or yomiting flames; magnetism, galvanism, electricity, and chemistry ' were the doings of the Lord, and marvelous in our eyes; or, if it was not the Lord. It was sure to be the sons of God-nor is the vell yet lifted from our modern Church in its building on " plous frauds." as a noces ings of a child." sary medicine; but now the Church is fast losing its Thus old Jaurus has come down almost to our own nower to build God's Word as infallible, upon the say lags of them of old time. Apollonius denied that he was of the number of the reverse of produce mineralius and of a casterity; and in order to produce mineralius and the easterity; of Moses, who found it necessary in his "preparations." Is "sprinkle the blood seven times before the Lord." and to "one 16 upon the tip of Aaron's right eas, and upon the though of his right hand, and upon the great too of his right foot," before there cases is any finit withel. According to ismiletus, the heater the profit withel. According to ismiletus, the heater the foot because there the glood of fore there cases of withel. According to ismiletus, the heater the foot of the spirit for every present of the prosent for were mained for the apprint of the spirit withel. According to ismiletus, the heater the foot of the spirit best foot, the heater the foot of the spirit withel according to ismiletus, the heater the foot of the spirit withel according to ismiletus, the heater the foot of the spirit be the foot of the spirit for every present of the prosent for were mained the foot according to ismiletus, the heater the foot of the spirit wither the foot of the spirit for every present of the prosent for were mained the foot according to ismiletus and the second the spirit wither the foot of the spirit who heat the spirit with the spirit wither the foot of the spirit who have a spirit with the foot according to ismiletus and the spirit wither the foot of the spirit who heat the spirit with the spirit were mained the spirit who have a spirit who have a spirit the spirit with the foot and spirit who have a spirit who have a spirit who have a spirit the spirit who have a spirit who have a spirit the spirit who have a spirit who have a spirit the spirit the spirit who have a spirit the spirit th

Severie ist saterialist, and rejonal altogether any ode of activition the spirit worldry On this point a this part from alm, at will strong all other a this part from alm, at will strong all other attraction of the spirit world to this aldo Tato Jordan; We have knowledge beyond all their places, though we agree with them that the order mens is the same on Heathen, as on Hebres around "But how domanly and weak appears the pround "But how domanly and weak appears the generation of the seven of the seven seven applies be stituted of the seven of the seven seven applies be equal measure to "God's Word" in old Jewry. This is not fair dealing on the part of the transistor, and does not show a consciousness in the simishtiness of sruth. We are not at to bit the ancient and modern religions, if our educational chaff is permitted to weigh against the true wheat, when found beyond the pasteboard barriers of the Bible.

, 1869,

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Yet the translator admin in note that a it is contours to find and the supersition which gave to train such great authority, that 'responses' were refused to sny one who came with any evil design, or who has committed a crime, antil he had, stoned for it, the natural effect of which was to insure a sincere faith in the oricle." Well, but how did the secluded medium or prophets know of evil designs or of orimes com. mitted but by spiritual vision, when not baving learnt by ordinary communication, which the translator would seem to grant, of the Heathan) oricles? But this would hardly hold true in full of the Hebrew oracles; for we read of many false prophets who spate in the name of the Lord, including the lying spirit from the Lord to the mouth of Ahab's prophets, and many prophets, deemed Orthodox by the Jews them. selves, yet declared to the contrary by the Lord through the month of Jeremish and others, it The prophets speak in my name when I have not sent them, esith the Lord;" and contrary to Moses, when he declares, "I spake not unto your fathers concerning barnt offerings," and Issish, "I'am full of the blood of bullocks and the fat of radis who bath regained this at your hands ?" &c. , Jeremiah also declares that the Lord deceived even him: " O Lord, then hast deceived me," and asks, " wilt then be altogether unte me as a liar, and as waters, that fail ?", It would sp. pear from this that the Jewry Lord was not always a fountain of living waters, but that there was some what of death mingled therewith, and required healing, as when there was death in the pot, and the

Bat the emasculator of Salverte turns eside from this which he appears not to see, to behold, the motes in the Gentile outpourings of the spirit. He says, "The rivers and ponds for the causing of frogs to come apon oracles of antiquity were very numerons, but in all of them the pretended revelations were made through some medium, which was different in; the different places where the ornoles existed. They were consulted on all important occasions of public and private life; and they were expected to point out both what ought to be done and what ought not to be done by the inouirer."

Well, was not the parallel of this complete in Jaw. ry? How dark the well our church educations have left upon our eyes when we fail to behold the common fatherbood upon Gentile as: upon Hebrew ground. That insufferable stupidity of the nineteenth century, which goes hobbling along in the drag of the ancient death, if upon its tombs is inscribed the various mean ing of Lord. When will man arise from the; body of this death, and go forward and upward with the freed God within himself ?

Distrust the look that steals his heart away: The babe may cease to think that it can play With heaven's rainbow-alohemysts may doubt The shining gold their orucibles give out; CA But faith, fantio faith, once wedded fast. To some dear falsehood, hugs it to the last."

Even so late as the fifteenth century of Christendom, the ancient Bull worship, the constellated sign of the zodiac in Jaures, was symbolized in England as in old Egypt, or as whon Aaron set up the same symbol in the golden calves, and which were afterwards consecrated to the Lord in Bethel, where Jacob had anoist ed his Stone Lord. The question was, whether the

Lord should not be worshiped in Tourus as well as in those of Persia; hence, says Balverte, "the priests Arice, as one of the propitious signs in the vornal equinox; hence the emblems of the calves in Tourse were unhesitatingly acknowledged the miracles performed by supposed to be as acceptable to the Lord in this me their adversaries. On several occasions, Zoroaster en- as the Lamb or Ram when the Lord was in that rigs, tered the lists with neoromancers, inimical to his new at the equinoxal passover; hence the dispute whethe doctrines; he did not deny their power, but he sur- the Lord was most potent in the arm of the Lamb, or passed them in performing wonders; and he asserted the Calf, in lugging the Jaws out of Egypt. It would that while theirs were executed by the power of the appear that the Ram is the most Orthodox sign, and devils, emanations from the principle of evil, he es remains even to this day as " the Lamb of God that tablished the truth of his assertions by maintaining taketh awar the sins of the world," and has special that he surpassed them only through the aid of the devotions at the Easter equinox, while old Turine has been permitted to alide somewhat to meet the precessim of the equinoxes. " But," says Thompson (the annotator on Balverte), " the most anxious circamstance relating to bovine worship, is the fact that it was practiced in England in the fifteenth century; apother proof smong many of the difficulty of shaking off eld habits, and a verification of the remark, that far into the wilderness to be rid of the Egyptian wite the early Christians had ingrafted some of the abominations of Paganism on their ritual.?" " This indenture certifies, that Master JOBN SWAR anaw. Bacrist, with the consent of the prior and conappointing-no familiar spirits outside his own fami- went, demise and let to -----, the manor called Haber im. In Dury, and the said -----, his executions, do,, should come to pass in a sign to serve some other shall find, or cause to be found, one while find, anon Lord, should surely be put to death," because, as in year of his term, so often as it shall happen that, any

tosophie confined gipes w centilie ligen in manicy. 1++T00 ed by B Styphon the notice to the pi ebeyed II from the from the towned the that the peared to er of call spirits of fare even was the the Lord Joba - In BOATEDS ! These I a pessage of Hereal or apparti Tyre was of God. as a ladder. of God an ful plane. Achilles I borg's hai Bai ho **caletre**ich faint mps place" of -those, eagagad wife of | her, but f who had his spirit. follow hip and was broken be grief, the s bleading. would adu of tracit." We have martyreen loved ones the fish. s Pani covet more inten prised hou in other m haste is th featur then ing, wheth well whit s on with the Fathir : positively r to convince As witnesse clent case a col Theorgi be revealed the temple ing concent evidently d but with a look apon. farings will and Adouts tize in the Israel, and meaning is Isia the Mo. sentative of

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"What, you too, little Benlab I I am delighted. You have been mewed up so long, I had almost forgotten that you could go out. How pale you look. Come here, little one, and let me carry that basket for y'ou. "

I replied that it was not heavy, containing only a bowl of jelly which I did not like to trust to the general lunch basket, but he insisted upon taking it:

"And mind now," be said, "I claim you for to-day. I 'm not going to rob you of your freedom, but remember, nobody is to take care of you but me."?

I wished in my own heart that he would leave such words unsaid. They did me no good. He did not know what stars set over the late night watches in which I lay awake to forget them. When we reached the bost, and he helped me in. and spread his great shawl-which he had brought along, lest a cool wind might blow up, which would threaten harm to Dalsey -over the seat I was to occupy, and then promised to retorn after attending to Leonors, and sit by me, I could endure it no longer.

"Thank you, Faul," I said, "but can't I sit in the stern seat, all alone by myself? I shall like it so much better."

"No: indeed you can't; when I proposed to sit by you? Fie, Beulah."

"But I shall, though, for all that. May n't I. Dr. Bomeya ?'!

And, with the Doctor's sid, I persisted. Paul meanwhile protending to be seriously discomposed. He soon seated himself by Dalsey's side, however, and judging from appearances, managed to console himself. tolarably well.

It was an error in me to choose that stern seat. Bitting there by myself, looking over into the dark, rippling waters, my demon took pomession of me. Basil. isk eyes looked up at me from his fishing depths; and long, slender flagers beckoned through the river reeds. The muymur of the waves became a syren sobs to inre me to their treacherom embrace, and I leaned toward them with the strong impulse which awayed my sould the destruction

"With us is rest; with us nepenthe," sang the soft, symmer waves. In our embrace pain is forgotten; the heart lies still and weeps no more its tears of scony and blood. : Iste is an empty diest, a delution; pain, strange seenes what's themselves we will show

the least. Bit down and rest you.".

never could disobey him; I think he know it, and arranging a seat for me, he resolutely bade me occupy it. playful personptoriness, and compelling acquiescence. awoke to the reality that I was out of my element, and Krs. Haughton; and Daisey, too, accorded me a cheerful welcome, and in my perplexity and embarasement I saw no way of escape. The cool self-possession and apiness at manmavre which are the birthright of some , till I came to the Water Care." women never were mine, and I have had to meet the mal apropos occurrences of life as best I might without them.

"Now we can go on with our conversation," said Paul. .. Mousie won't mind if we are discussing het. proposing, once, to Mousie, here?" erodoxes."

I begged them not to let my presence interrupt them, and Paul, who had been talking earnestly when quiet, gentle nature allied to your strong and impelu-I appeared upon the scene, resumed his discourse.

" The experiences of my life." he said, " had made me a Free Lover, long before I heard of Spiritualism; and how you, with your bellef. can deny the doctrine. I cannot see. Love is arbitrary; it does not come and anatomy? Well, I was thankful, at least, for this go at the dictation of the will. It is essentially and proof that they were ignorant of its senaltiveness. in its own pature free and untrammaeled, and that a man that is the worst of these flokie, fasoinating men. can love only once in a lifetime, I know is false."

" Nors," he said, half reproachfally; " if you think of starpity.

ne in error, why do you not enlighten me ?'? - ? ... " Bécause I can effect very little in that direction." she replied. "You say experience has taught you said Paul. that it is possible for you to love, earnestly and fervingly, more than once. No arguments of mine, then, oan tainty."to i THE MERICAN BUILDING 11:4 Lat. though we'do not agree in all our opinions, nor ever that insufferably doll as an occupation." can, as I can see, you know I always liston to you.eir.

hasis of the conjugal union, is sternal; with the facts which I have stated as occuring in my own experience ", river, and we are left behind."

I had taken but my netting to seem at my ease. But embarrassing position; but presently I began to be inquestion which was least in accordance with my own heart. I had a personal interest in the matter, too. That I loved him I knew right well; & more unselfeb emotion of my sont. That that fore was and same be elernal, I was equally suis of. 'But to Nora's answet;

not that every love of the soul is immortal, but that the highest and parent love of which it is capable mint be. The soul passes through different planes or alages of development, and in each of this is power of loving: as welling its other facilities, is estimated by reddied, should be stored. A worked in prote whit is directed to weat Now the true object of this diffections is such a mature bereal with the condescended to hit my set of weat as is developed by a process similar to that which reg. The soul passes through different planes or slages of

"And what next ?"

". Oh, a dozen slight attractions, but nothing serious

A swift finsh passed over my face, which they were too much occupied to notice. Indeed, I think they had Half forgotten my presence.

" Do you know," be continued, "I came very near

" It is fortunate for her that you escaped." said Mrs. Haughton; "at least, I should be sorry to see her ous one. You would have worried her to death in a vear. Paul."

Did it strike neither of them, I wondered, that ; had nerves, feelings, a heart, somewhere in my quiet They never realize the mischief they do, and so keep He spoke with carnestness and vehamence, but his inflicting wounds for the gratification of their own mocompanion only smiled a sweet, radiant amile in reply. mentary whims, which very likely never heat this side

" It was just because she was so gentle, and followed my lead so easily, that I was attracted toward her."

" Of all marriages in this world," said Nora, " the very most dangerons, are those contracted on just those contravene that fact. When experience has taught grounds. Any man who is not by nature a tyrantyou snother fact, you will know that with squal cer- and such a one has no right to a will at all-soon wearles of a woman who has no individuality, who . " But will you not give me your theory ? You have ascrifices her whole self-bood to his will. It is like enlightened me very much upon some points, and al- playing with an echo. Pleasant enough for a time,

Such blows smote my heart with terrible energy. I nestly. Now tell me, Nors, how you reconcile your could, not much longer endure the pain, . Locking theory that true love such love as abouid form the about for relief, I espied a sight which startled me. " Look, Paul !" 1 cried. ... They are crossing the

He jumped up hastily, and at that instant we were. was inwardly devising how I might escape from this all startled by a terrific hurst of thunder. Looking embaling position, but presently a set on the state which we because aware that being there had been rising a terested in the dischasion, and to hope that Paul might which we had been sitting, there had been rising a be right, although, as tisual, he argued that side of the idense black cloud, which at, this, moment threatened us with its swollen contents. Paul shouted with the utmost energy, and waved his handkerchief, and Nore and I lent our feeble volons to bis alamor, but all in and absorbing devotion could not take postenion of wain. The burrying affrighted party, injent upon and anoroning detented then that which monopolized every gaining a shelter from the approaching storm, did not hear, us, and it soon became certain that we must pier. "What I assorted; Paul;" she hald calciv, ""Was alone upon the mountain site pare ourselves to encounter the violance of the tempest

TO BE CONTINUED IN OUR BERT.

agony and blood." An of an empty enters a watched of the time one of the anterior and a matter and the constraint of the second and the secon

yows by them made, shall visit the tomb of the glori house of Baalzebub. Freedom of conscience should ous martyr St. Edmund, to make the objation of the consist only in worshiping the familiar spirit of Moses and white Ball, do. Dated ith of June, in the second year of Henry VII. (A. D. 1487.)" Two other indents

ures are of the eleventh and twenty fifth of Henry VIII. Now the worthy Mr. Hawkins informs us that when a Lang punishes the priests of his religion who deceive married woman wished to make this oblation, " the white ball, who was never yoked to the plaw, as but in old time, the physical facts, connected with bailed, was led in procession through the principal streets of the town, to the principal gate of the Honattery, attanded by all the monks singing, and & shooting crowd, the woman walking by him, and stok Devil, who was one of the same honsehold among the ing his milk white sides and pendant dewisper , " bull, being, then, dismissed, the woman, entered the churches to see the natural relations, between the oburch, and paid her yows at the altar of St. Educate fished and unficehed worlds. Ensehing defended the kissing the Stone, and entreating with tears the blog

day with "eye not dim, nor his natural force shaled. Can there not be found, somewhere in Christendom some thursh action on the scapegost. as embelings the magiclane. "They are." says he, "only the artisans old Coprimenue, who is sent, into the wilderness, and of miracles. They are often stranded in their attempts: about to be precipitated into the bottomless pit of . but when they fall, they soknowledge that they have winter colstice. Only think how Mr. Buckle-dead in neglected to employ such a substance, or to burn such | body since this, was written will belabor the non-yro another. Issupert chariatans, who permit the me- gressive states of the bid religions when he comes it another, chanism of their mirsoles, to be seen." Apolipains measure England; and can the Church gainey hissi-himself, boarded "that his solence was the gift of God. Ung forth of bested of his platy, his self dential and his sustarity; the reward of his platy, his self dential and his sustarity; and is brider to produce mirschicks, should be needed, shows how inton they playe to the mold in mildo by

in the states

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AUD. 8, 1868.

losophie tuifoese, but they had plunpess, which they confined in miniprior, and placed shared these rest-gious which subjugated the sources much. Referen-tentile and Christian eithe adopted the downe of God. liness in mystery, and the Church" Lings the should where ightrades aids craft in the methandlat of has

"... The efficy of invocation of the dead to not doubt. ad by Bt. Jastyn" Ta"the dialogde with the Jew, Typbos, this father of the Obarch and devidere that the souls of the Just, and of the prophets, are sublect to the power of Psychogogues, as the bard of Samoit obeyed the Witch of Eafler, all the bard of Samoit

"The ancient Greeks, who obtained their theology from the Egrplians, the Romans, who procured theirs from the Greeks; and the porthern unlines was falfrom the Greeks; and the porthern indicate whe fal-need the sourcestitions of both, were form believer that the sould of the dead, unrelated the earth, and ap-peared to the Hyling, and that magicians had the poly-er of calling them up. They also believed has, the aplitue of the departed were expedies of far-felling for-ture events. This common course of far-felling for-ture events. This common version of far-felling for-ture events. This common whether is the source of the Lord, or of Samuel, or of the angel Gebriel, or of John in the Spirit." casting the incomps of the heavens at Patmon. heavens at Patmon.

These manifestations of the spirit serve to , interpret a passage in Pliny, where he speaks of a sent made o a consecrated Stone, and placed in the ancient temple of Hercales, at Tyre, from which .the, Gods, arpan. or apparitions appeared. This consecrated M. 81 Tyre was not a great way from the equiporated from at Beihel, anolated by Jacob who had an apparition of God, and saw angels going to and from heaven ona ladder. He knew it to be "none other but the house of God and the gate of heaven." by its being aladreadful place," equivalent to, the "delatons gloom" of Achilles in Homer, and suggestive of one of Swedenborg's bells.

But how swedt to those beings fall of love is the outstretched arm from the spirit land, the empirith faint masic of the voice that rises above the "dreadin place" of Jacob, or the "dolorges gloom ! nf Achilles -those, "deprived by death, of the object that had angaged their fondest affections. Thus the faithfal wife of Protesiling, importaning the Gods to grant her, bot for one moment, to behold again her bashand who had fallen on the shores of Troy, no sooner caw his spirit, than without besitation, she endeavored to follow him by precipitating harself into the fames and was destroyed. . These apparitions; acting on broken hearts and exalted imaginations at a orisis of grief, the sonaitirs being fied, to death as the greatest blessing, and with a strong conviction; that death would allord a reaction with the dearer and better part of luelf."

We have seen how the early, Obrialians rushed into martyrdom in this same conviction of joining their loved ones in heaven-to get clear of that groading in the flesh, and to be clothed upon answ, which St. Paul coreted, and being with Tertallian open. solbing more intent than how galokest to escape the deshy prison house-this tabernaole of .olay. But in this as In other matters, it often happens, that the greatest haste is the worse speed, as we caunot escape any faster than the spirit ripens in the law of its unfolding, whether in the flesh or out, so that we may as well wait and wear out the old clothes before we take on with the new.

n with the new. Father Lactautins, of the third pentury, still more positively represents the magicians as siwars propared to convince the skeptical by apparitions of the dead." in witnessed, too, by the modern Spiritualists is an an, cient, case an described by a disciple of the philosophial Thoprelats. "In a manifestation which must not be revealed, . o o there appeared on the wall of the temple a diffusive mass of light, which in becoming concentrated, assumed, the appearance of a face evidently divine, and supernatural, severe of aspect, but with a touch of gentleness, and very beautiful to look spon. According to the dictation of their mys. terious religion, the Alexandrians honored, it as Deiris and Adouts." And if this apparition had found notice in the Bible, it would have, been the; Lord God of Israel, and the Hebrew Adonal, or Lord, has the same meaning in Adonis. So, too, Osiris the Son. and Isis the Moon, were either Lords or Ladieb. or repre-

sentative of such who could appear as Ghosts. In Mesmerism, Odylism or Spiritnalism, we must

na an ar a mit Direntit san artari ant anter ant THE OLD BOMBSTRAD. that with the state and the list years fire to and the star obdated space. Here the start

the at the special and the second they have be end al The homesteed of our youth a state

With the gable looking eastward, chi-And the soulde in the pooff The little testioon window of give to the later

With the hop-vine ranging o'er, The old woost banging from the cares, The sage bed by the Boot !! " "

Where the said and some langhing fa! mint And tay apon the foor to a fetter and and

n det fingelier Pineft all fiere besallt eines all bitter Have you furget the chamber at an operation When first the murging shous. diger as The small beam ranning overhead, Where once we had A swing to the

The door with the wooden lateb, That opened with a string - ---- this ! -

And the closes by the oblimaty Where the cricket and to dag ? .

And do you bot remember Our little gamen there ?

- The resebush and the marigolds
- We tended with such care? The orchard, and the clover fields,
- There once we use to play, London Town " London Town "

To grandfather's old " abay." Or beip the bors in minmer time "To gather in the hay? PERMIT

And when the summer days had passed, What Joyn we pard to flat

In gathering up, the mellow fruite and a series Bhe kindly left bebind, mein ed .

And then the harvesting, you know-What merry limes were these; at meter The hasking of the golden corn.

The threshing of the sheaves The hanting for the hereloute Amang the astump leaves.

And the old toke that we used to love-"I'm thinking of them now ! What happy smiles of Peradles Lit up their time worn brow.

"A goodly life they lived on earth,

10.54

- But when the tespere come They gathered up their harvest sheaves, And bore them safely home,
- And left as walling on the shore,

Weeping, and alone !""" Thatch wood Coltage, 1803.

GREAT SPIRITUALIST MASS MEETING HELD AT OSHTENO; : SALAMAZOO COUNTY,

. MICHIGAN, ON SATURDAT AND SUNDAY. tat an JUNE Seib AND' STth, 1863. 44

About Five Thumand, Fraple Frepontly

(Phonographically Reported for the Bauner of Light, by W. S. JAWIELOS.)

12.111 Through the, energy and, good management of, the Spiritualists of Texas: and Kalamasoo, this meeting was a maguificent affair. Nothing, throughout the two days, transpired to mar the harmony of the Conrention. Gladness beamed forth from the sea of upturned faces. ; The speakers, in their inspiration, seemed to give giterance to the almost inappressible emotions of many souls.

At balf-past, ten o'clock A. W., on Batorday, the First Seasion was opened by the appointment of Alliton Elanie, of Kalamazoo, as President, and Dr. Wm. Weyborn, of the same place, as Vice President of the Convention.

Wm. Klipstrick was appoprized as the first speaker. He made a for wall-timed remarks, and recised a posm under the inspiration of Robert Burns.

II. P. Fairfield followed with some apt. stirring remarks, full of wit and hamor; and some hard bils at the theological follies of the day. olar lecture E. Whipple gave the first reg

is annual. Bultis are discarded the state and antire. be construed into a defamilion of these whe bea-sensetimes instantaneously; spirit-likestess are paint. If the state are discussed in the state are paint. Sensetimes instantaneously; spirit-likestess are paint. They be sliking the reaction all of you. The matter manifest as earth have tried in value to account for spirit. Readed, That the advocates of Spiritailism are not in day bound; is consideration of the principle. Readed, That the advocates of Spiritailism are not in day bound; is consideration of the principle. Readed, That the advocates of Spiritailism are not in day bound; is consideration of the principle.

Rev. J. G. Fish (formerly a Baptist clergyman.) ad dreams the Convention. Tool have been fistening this morning to the subject of the great progress that have been fistening this morning to the subject of the great progress that have been fistening this morning to the subject of Boritstallem, or, in any other way to defraot from the responsible. Difference of the subject all and mental fields. Mee's not an independent being. He is not sail: aristent. He recognizes thimself as an effect, not a coase. Man must stiribute bis existence to Uod. The charger fields of the subject to this of the subject and resting of the subject at the original of the subject at the original of the subject is coase. Man must stiribute bis existence to Uod. The charger fields of the subject to this of the subject at the original of the subject at the original of the subject at the original of the subject is coase. Man must stiribute bis existence to Uod. The charger is to their God was finditiveness, re-wengen. No man has a God superior to himself. No two nied worship the same Deliy. No two individuals the subject of the same Deliy. No two individuals the subject of the same Deliy. No two individuals the subject of the same Deliy. No two individuals the subject of the same of the subject of th vengeful. No man has a God anperior to himself. Not two hield worship the same Delty. No two individuals have the same conceptions of God. You may say this likes is polythesistic ... No have all polythesistic cal. Individuals of the primitive races worshiped God scoording to their desting traits of mind,... One who sees God in the flowers need nothing but a God of Love. Havan we nothing the interaction but and of Gods multiplied according to their diverse characteria tics... Havan beings wave desided, and their acts sup posed for he divine." Johns mich hav been exceeding. It was not in the flowers in the mich delty read hill be assiliant of Hills. sees God in the flowers/sees sothing but a God of Love. He can use nothing setting the notions, index multiplied accounting is their of the model. The special of the second setting the socients, index multiplied accounting is their of the socients. To ate aware that you have assembled here this moring to first of a man dar weak posed 60 be divide." Justue "mbb" have broe exceeding-ity capites of bis "insolution, for a man dar weak apiration, you have do groof of inmertality. Do at apiration, you have do groof of inmertality. Do at apiration, you have do groof of inmertality. Do at the series would be consold that when a the account oontions to all eternity... Here comes in the bace of the insolution of all in first man difference. To a the break argument of the series of a loging passing, for inspiration. The light that shone is the days of Jeens was dim, nacertain and ficturing. Now it comes down in each individualized existing." From the my-the charter of past teaching, man has argue and the days of Jeens was dim, nacertain and ficturing. Now it comes down in each individualized existing. For the my-the charter of past teaching, man has argue of the truth and inducting the my for the second down in each individualized existing. For the my-the charter of past teaching, man has argue of the second of the truth and inductions. The the second argues of the truth and inductions. Here we can all the second of the truth and induction of the second o

H: P: Fairfield related his arly experience in spirit. Dal things. Mot a spirit whon be supposed was a man. The spirit told him to talk by adaptive that be had mot ber father, and that he sail it was queer that he dever south there a first made to stifthere. Har. Fatr-Beld delivered the message; but as soonha he told her that he hed just met her father down the road, the girl (knowing that her father was dead) mul. He foldhed (kopwing that ber father was dead) ran! He finished his message to another daughter by sying " it was queer be never could have a frock madelo suit him," when she immediately called her alster back, saying, It is your fu

sidd prodress without creads, forms, or patronage, solely on its own meric. . Accord, we contain avries all lovers of Beform to fold m for creating out superstition and bigotry. . The Conference closed, and the regular session was opened by an address from Mrs. M. J. Kuts, on the sub-plet of the UNES OF STRITUITIES.

Jena was dim, incertain and flotering. Now it comes Jena was dim, incertain and flotering. Now it comes is a paint where to mile our paint teaching, may have been the bard of the same ter of part teaching, may have been to interpreter. Buritualists require the same ter of part teaching, may have been to be there are to get the train is a paint where to mile of you spiritualist to the same ter of part teaching, may have been to be the train and the train and the powers of intellect; they you would have coundered it score gives to by the there is a same to be the train and the train and the powers of intellect; they you were to the same to be would not have to be thought he was the been consistent to the train to be applied to the train to be an an and the powers of intellect; they you were the train the train to be applied to the train the train to be applied to the train to be applied to the train the train the train the trai

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with an athief (***) [Liamphile.]
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tobacco. [Laughter and splause.] Meeting adjourned to a pleak disher in the grove. Reassembled at one o'clock, when Mary E. Avery. of Bellovue, Mich., addressed the Convention: She spoke as follows:

as follows:
Dear friends of earth: yon bave been tanght to be-told ber investigation of the spirit land in "a boarne from whence be traveler returns." and yon bave inquired. "Un God i she girl shall I live beyond the grave?" This is the thought that arises within every burns soul. The theologist has tanght you that when you shall have passed of from this stage of existence, you will return in the ground until the resurction more at the end of the world. Another false late which impresents the human

every and university difficied. In overy city! town, village or neighborhood where there are als reininal Lat regu Lar or descinal Banday meetings be established if posible. Many place bare already taken the laftin-tive in the matter; let others follow. Where there is not self deat mean or interest to do this, assemble in the family self deat bot summents means or interest to by this, seconds in the family circle, seek matifestalians, read and direct-ints spiritual books, peperis, 20." This is within the reach of all for every Spiritualist should voluntarily tax binnell for this purpose according to his ability, not only as a dary, but a privilege. What the ologians do through fear of hell, you ought at least to be withing to do an iriceds of progress to love of truth for its bwn sake. Many houst truth-scekers fail to perceive the difference between organization for business purposes and the establishment of a creed. Spiritualism of Biohigan, you know that we have ever stood forth as the advoate of an unsulterated Spiritualism, free from all creeds and mers written articles, laying midde all side tasues of political or social life, and uniting in one harmonious head for the promulgation of the lir-tag gospel of to day. We still occupy the same plat-form, and we rejoich with you that we had a two days' Spiritual meeting unmatted by discord or the petty be family circle, seek matifestallans, read and dircu. Spiritual meeting unmarred by discord or the petty bickerings of party strife. In arging upon you the ne-

cessity of abled sotion, we any arry out the great principle underlying all spiritual teachings, applying them to the wants and needs of every day tile. 's are fragments soattored o'er the wide, wide world, golded by the loved departed. Ye have already worked wonders in the enlightenment of mankind. Gathered to-gether under wilely arranged plans of cooperation, a larger, broader and greater field of usefulness lies bo-

The Convention adjourned to meet in one year at or near the same place.

Written for the Banner of Light.

LOVE AND JENNIE. A BALLAD.

BT DE TELE TINIKO.

stranger slood at the door of my heart Though worn and weary, ble mien was bolds He saked that I would not bid him depart, But would take bim in from the storm and cold. gazed in the stranger's beautiful eyes. And read in a moment his arch deceit; It was Love, the trusht, clad in dispuse, I know by his features so sad, yet sweet.

'Oh no!'' sold I, "such a wayward guest

I could not harbor for even a night, For 't is said, when once you enter the breast, You rub it forever of peace and delight !"

Boi and and dejected he lingered nigh. Though again and again I bade him depart-

A tear-gim stood is bis bright blue eye, As be shivered and watched at the door of my beart.

Anon young Jennie came tripping elong. Now Jennie, the sprite, was a friend, you know ! and with voice as sweet as su augel's song. She witchingly asked if she might go a at the door of my heart; when I, ains I

Bot then, weak mo, what else could I do? onened the door for Jennio to pass. When young Love stealthily stole in, too.

Oh 1 Jeanle was a fairy, bright eyed lass. And then such a friend, so looing and true, That I opened the door for Jounie to pass. When young Love stealthily stole in, too. ong years have flown since that cheerless day, When Love and Jennie stole into my beart. Yet still coshrined in its balls they stay ! At. met and [would not bid them depart. Elgia. 14., May. 1663.

From the Bostob Liberator."

A WORD ON "THEODORE PACKER." Rocus TEB. (N. Y.) July 11th, 1863.

W. L. GARBISON; Hy friend, I have just read. In gestorday's Liberator,

an anonymous article, beaded "TBRODOUR L'ARKER;" a criticism on a discourse by Mrs. Corn L. V. Hatoh. as a medium, purporting to be from Mr. Parker, and advertised in the BANNER OF LIGHT.

Bo far as the criticiam is fair. I care not how sharm t may be. I am not a aubecriber to the BANNER. Ubat journal-if it deems best-most take care of its chars of this matter. I have never seen a discourse of the. Hetch that seemed to me at all like Theodoru Parker, and, of course, do not believe it came from But is does not, therefore, follow that Mrs. bim. Batch is dishonest.

If my filend, reading an article in the Liberator, anys it is from Mr. Garcison, and I see clearly his mis-

HER NER OF LIGHT.

look for the law of transformations. The Lord of Jewry was in the elements as well as in the apparitions-in the wind to breathe the breath of life, so that man in. the wind to breathe the breath of life, so that man in the wind. bis image should become a living sonl—in the wind, then commanded by tracing the various manifesta-tions of force throughout the geologic and bistoria pe-ribds successively, in the form of best, chemical affin-to David—in the "whirtwind" when he spoke to Job. ity, light, magnetism, life, remation, institut, and and in the scarce perceptible sephyr to Elijab.. He was the Sun when Joshna anale to him to stand still

in the midst of heaven-bat for the most part in Jawry, he is the Great Spirit, ether, or firmament, which embosoms the Son, but yet walks with him in the circuit of the beavens, as the Lord God of hosts, or stars, while angels, spirits, or ghosts are measurgers from the same through interchangable mistions, now in the burning bueb and constming fire, now in light Ling, in the fire, from braven, and where rolls the big thandar-now in a familiar spirit, speaking by Balam, Moses, and the other prophete, and stilling as the Holy Ghost upon the Apostles-now speaking by the Ass of Balaam, by the Syrian Dove, and Instructing the crow to feed Siljah. Bo too Pomponious Mela attributes to the Draidical pripateness of the Island Lens, the art of transforming themselves into animals at will. In Homer, Protous transforms himself into a consuming fire to be understood as a mere appari-tion." as in the blossical burning bash. "Proteins was a very learned, versatile, and a very adroit worker of miracles, and was acquainted with the secrets of the Egyplian philosophy." In this philosophy. fiames could be seen issaing from the mouth as from the Lord God of Israel, 'according to the pullimit, as when "there went Dre out of his month," over as a fire kindles to costs. In the Bayptian philosophy, too, were other apparitions, discoveries of thought, or mind readers." Toward the end of the 16th bentury, Joseph Acosta found the same philosophy of transformation in Pern and Mexico, where St. Paul woold have beheld the Devil Ganatorming himself hot altogether into an augel of light." The Lord of Jetty was sometimes sten to go up in a micke. So, too, the Thorgists caused the appearance of the Gods 'In the air.' In the midst of geneone vapers, disongeged from fire, "Perphyras admires this scorel; lamitohad constraints the employment of it; but he confered the factories and gradui if to be worthy the attention of the Inghteer after truth." The Thurghit Haximus undobbiedly hishe use of a secret analogolia to this, when is the muse of the incense which he burned before the hirth of Hevate, the image was seen to laugh to milarally his to - NOTO BALL

all the spectators with tetror." So far as ignorance, superstition; and a: priorthold; prevail, it is not difficult to see whereunto these "terrors of the Lord" are probable to grow. They coustltote the pabulom of past and present fogledom where the Lord and the Devil look each other in the fabethe Perelas Ordioza and Abrimentathe Bappilan Ort ris and Wy phototicher Obristish Ditchiel and the Dra gun land cherhbim'and serigtifut, to rate miy paople IsraeD C:Pitti Benbed' and 'hatlenbed hamailtie the equisibilities merens, off officiations a still

"Fear made her Devilie, and what hope her Gods."" The bar below of all the bar and blart man andering of the local and th

He spoke upon the infinenco which the phys. session. ical world exerts in shaping the rollgiout and intelled. (na) landencies of man.

intelligence, in all of which the gross antecedes the more refined.

Map's intellectual and moral tendencies are the resuit of a long train of physical antecedents over he has no personal control, and the destiny of the races is subject to large, general laws, which operate with absolute precision. The towering mountains, mighty rivers, impenetrable jungles and dreary deserts of indis, teaching man his own littledess, contribute largely to the religion of terror so common to the in-

and here, for the first time in history, do we meet with here worship, or the delication of mortain. The mythologies of those countries correspond to, their

"The apeaker applied those principles' deductively to American civilization. "We have the elements of a gradd civilization but they are not yet properly sgree gradd civilization but they are not yet properly sgree gated... The menial, basis, derived from the most, stordy and onterprising portions of European society is here." This; in connection with our physical goo-graphy, constitutes the basis of our future intellectu-

this were have been activities in the part dod ballef. (Bod gave ras a religious name to.) The change rout you donn to make have been the cracks and religions forme of by gone days to supply the demands of the burnet sould Through spirit-commanion mands of the barnet south in the matter of reli-plone could mankind noderstand the batter of reli-gion in the south. The discourse was fraught with ar-gument illustrative of the requirements of the present AND A TALL I HA

The exercises in the afternoon were opened by ex-relient works and instrumental music. The perform-size on the viells by Mr. Geo. Yek, of far, far, and on the minimude by her son. Other. Yoks, water question As the minimum strates' water cohoed through the grand old woods, the hears of the people sended to be it-iuned, to hearen's own melody. The thought can many the representation that the search approach to hear-in on earth is a splitteni gives meeting. ()W(19.: Jethicson give the opening address of the

Fromdi Brainer, He lained that 'only Borras'd' the Geoond Brainer, He lained that 'only Borrisulian conde any set the question saisfaberily: 11 (. 1990) dis and he live assis. " Borrised manifestions are decembry in order to convince these who is on the mainfabria plane, 'and,' as there is a win of mar-(16 materialities of plant) and as there is a very of mir-iertalism sometimy abronghistory branch organization, here is a demonal for presence pridence. Epicinal physical manifestations supply this demand. They support to the external bonks. This demand. They support to the external bonks. This demand is not being boy bonks of the end of the end of the end in a state of the external bonks. They want to be support to the external bonks. They want to be introde and doubted present to 's 'fiture' water of the end is a state of the end of the end of the end of the end of introde and doubted present to 's 'fiture' water of the end of a state of the end of the end of the end of the end of the doubt of 'the end of the end of the end of the state of the end of the end of the end of the end of the introde and doubted branch is in the end of the end of the state of the end of the end of the end of the end of the provide white the end of the end of the end of the inter may spice to you are a final to the end of the provide with end of the end of the end of the end of the provide with end of the end of the end of the end of the provide with end of the end of the end of the end of the provide with end of the end of the end of the end of the provide with end of the end of the end of the end of the provide with end of the end of the end of the end of the provide with end of the end of the end of the end of the provide with end of the provide with end of the provide the end of the provide the end of the provide the end of the provide the end of the en

D. F. Qoinby, of Detroit, sung : Joy. Dr. White, of Battle Creek, apoke: Friends of the New Era-It is 'not' epected that

Dr. White, of Battle Creek, spoke: Friends of the New Era-It is 'not' epected that Spiritualists can 'we slike in all things ome of you being from different religious depositionation, and oth ters from no denomination at all. Therefoi it is neces-sary that we should have obarity, that wehould give erad other a'' berere letting alone." Warn begin-ning to understand that we have rights. : behoaves any being all other: people, to have charity. Our reli-gion, la, different from any other of wich 1 ever at, before all other people, to have charity. Our reli-nion , la. different from .nny other of wich 1 ever heard. Our platform in free chough to testro the truth, wherever found. The truth of the findeo we accept, in well in the truth of the harbout philoso pher, "We should sudeavor to be harmolous." Bo long as inharmonies exist, so long will we i in bondare. How shall we get at the causes of learmony. It is your duly my duty to feed both thepuls and bodies of our advocates. I am offen akhand to see tor young men and women devoling themselve at anthe source of the sectories, persons, the metric de and the source of the sectories, persons, Mahadd source of the source of the source of the source of the should not neglect their fortarcule. I am lot aver of servy reform. I the with you heart and heart theo. W. Winslow, of Kalandscon, maid: I a before

me a vast concaurse of people. Two blings a necce sary to believe in order to be a Boiritauli. The first thing is to believe that after the dest of the body, the spirit lives. The next thing, that i spirit bat the power to manifest itself to its friends search. bis de power to manifest itelt to inviring deerth. Either, Atheiam is true, or Spiritualism. In sne apirit gow as much as you are milled, You p now inhibilism is of the Universe. You never will a ste to get out of it." It may be said! "You Spirialists believe in the appendant." We do not belletthere is anything supernatural. I have had my say.

8 P. Leishd, 1the well known lepturer," mie bis appearance in the Garden Town of Michigan. Kama-soo, announcing his intentions to ... Diaw, Spiritiliam any bira," or words to that energy" me got off aridany men." or worde to the encode an goe of drid. embles applas has in the shape of posters, smallills, and alsteerin the local column of the Kalaman (fei-egraph, invising, or challenging, mediums an ico-tarers to "deadly combat;" and announced a meing at the Pireman's Hall on Priday evening, Joneith,

bild for an monorable position in the. if a view of Mr. Letend's oballonge to the speakers the history of the world, when there as the before in standardon at the Debuwntion, the writer introduced pirituallate as to day. Never an era when any gel gifts the failewing, repolotions, the writer introduced pirituallate as to day. Never an era when any gel gifts the failewing, repolotions, with "direst infromuce", to ere allowered on man in a non-gent protuctor. Then become you as Bpfritualists to ask yourselves indi-dually, "Am I doing all this within me liet to dary the time ton wetter.

the fail wing resolutions with "direct inframes", to be all operations in a such great protocion. Then by the Donvertion "Winter, Bornautic server, and which were adopted to be all server in the server in the factor of the fac

world. Another falso Idea which is mind, is, that you become perfect [mmediately after

two small fishes, he spoke to his disciples in the language of our text. "Gater op the fragments that re-main that nothing he lost." This is our request of you to day. You have had spread before you a great variety of spiritual food. One speaker has given you the history of man's seligion as written in the rocks and bills of Central Asis, and in the beautiful plains and, fartile valleys of Greece and faily, showing you that man, as a progressive beidg, partakes of the ma-lare of his surroundings even in his wombin Anbther, with words beaming with practicality, has portrayed the manifold wes of spirit intercourse. An. pther has given, in words of wit and keep sarcasm psigable bits at the follow of the theological world; and small quotations from the Boriptores in proof of the steraity of inspiration, revelation and communion with enirity. Another has delved into the bistorie past, and brought you from the early Christian and ragen world many useful gems of ancient spirit his tory Bill another his unced you to live out in fally life the lessons of charity and love taught you by your spirit friends. It remains for you to gather au sucred tokens of angella presence, and let them be these a part of your own apprisant being. We behold before us a vast sea of apturned faces, whereon are mirrored intense desire for spiritual train; all demonstrating in their presence and deep interest that opiritualism is indeed "going down" deep into the hearts of the people. This multitude is but a delegation representing the

Spiritualists of seven or eight counties in a single State, and your, speakors are all from within the State, These are but the representatives. What must and algitactin the local column double Kaismardtiel. Biato, and your, speakors are all from within the there he would expose the frauds and immorped a meing at the Pierman's Hall th

take, shall I, therefore, call bim a knave?

It is a grave obarge this anonymous correspondent brings against Mrs. Hatch and the BaxNEL. Let Ais name of given, and the charge followed up with still clearer proof, and I shall not regret the exposure. Inth is but the more parely golden as the obsid sifts

Your correspondent's talk about "spirit.mania "-colated, let me suggest, to give weight to bis charges. He writes like a warm triend of Theodore Parker. But a faw years ago, a large majority of Boston peo-plo talked of the "manla" of " Parkerism." much as be now talks of " spirit-mania," and with as little broof to the candid mind.

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ALCONTRACT OF

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1.4 E

The multitude of thoughtful and intelligent persons in this country, in Bogland, and Europo, who are Spiritualists, including names enducts in literature. invertal in influence, and foremost in reform on well at many in private life of the finest culture and arbiest excellence, make each expressions injure must the per-

sons who ness them. I knew Mr. Parker for years, and know he had no faith in "manifestations" as of spirit origin. But I remember well ab extract from one of his discourses. giring, in his rich language, an eminently fair and mpartial statement of the leading views of ets. Often have I beard it commended as just and anquent by those whose views it stated. That noble man did not stop to babbis of ... manfs"

In connection with the aubicot. He had too high a respect for the opinions of a large class of persons, among whom were some of his best friends, and no inable part of his excellent congregation at consid Mosic Rall.

"Any bein to sift out whatever may be crude. Imperfect, or erroneous, from the wide and rich range of thought and investigation opened by this great, quee, tion of the relations between epirits cled in the perish-able flesh, and other spirits roled in more beauting and imperiables vesure, should be, and would be, I think, welcomed, when leadered in suitable mood. think, welcomed, when tendent to solution about lipt this talk of being "bewitched with the ides of spirits," makes manifest the fast that the mood of the whiter, his own spiritosi state, must be changed be-fore any aid of rates can be rendered by him. I object not to the scalpel, even though the serves

quiver with angolab bencath its keen atrokes. But I sunt feel that a kind and faitbful hand guides the inmust feel that a new nor internet in voice or eye strument. for my good. Let me detect, in voice or eye of the encoden, a shade of malice or bilterness, and be is banished from by presonce. Bo of criticient, d sbrink not from its keen feithful-

ness, but a shade of anfairness or prejudico takes The morale of the mediamabip of Mrs. Hatch, or the

course of the BANNER, is a question personal, limited, individual. 'I baye no objection to St. Let the truth come and who ever in false, howaro,

It may be "that the attempt of the BANKE OF the BANKE OF tars i ander also pretences like those hero exposed, le neither jost mor reputable." Of that, each one will deque. But beaven pity the person capable of a wholo-eals fing like that of your correspondent's next per-graph i... It is an effence against justice, of which, b prova, any one but a Spiritualist would be ashaned. might proved controversy, for which I do not cay. Bight proved controversy, for which I do not care. G. B. firmenter Moro.

Hn. EDITOR-Please allow me, through your col-uman, to any a word in regard to an abonymous arti-cis, headed "Theopose Panses," which appeared

I, would ask the writer of thet article, if it would not be more, charitable for those of greaty intellect. and experience, before, publicit, charging an honeat woman, deroted is the cause of fruth, with faisfacet. and despites, to study, and learn something of that science of the mind which is so little understood; so

and the the destans

A Barris and

BANNER OF LIGHT.

Clinical Manufactures

as to be able to inform those who feel an interest in it. and ald them in making its manifestations more satis; factory.

No occurrence takes place in the course of mature. except in accordance with same grand law of the unilaws?

to the use of others' names-if the gentimenta As to the use of others' names—if the sentiments which Mrs. Harch otters are of the birbest moral char-soter, (as they bither to have been.) what diagrace is it to any one if she professes to believe that the ideas which flow through ber mind, for the hour, emanate from the mind of that person? Is the reputation of Tuxopors Passes in the community so, slender as to be injured by the hallscinetions of a little girl? He blueres the apirits for not asving the from the

He blames the spirite for not naving be from the Corne of an unbarby marriage. If acch trials were not necessary evils in this life, and good spirits had power to avert them, methinks the prices of mediums would be on the rise, and their services in demand.

be on the rise, and their services to demand. Lastly, if the writer knows where Mr. PARKEN is, and what is his employment, perhaps he can procethat he is not yet preaching to such acdiences as will hear him not too proud to employ such means as are grant-ed him. Yours, in behalf of her sex. A WOMAN.

Written for the Banner of Light.

SOMETHING THAT SPIRITUALISM HAS DONE. NUMBER FIVE-OONTINUED.

Hannied Houses.

Number three is a man whom we shall call John. He is seen as a very dark spirit. His brain looks like a dried peach, brown and shriveled. From the base behind alone there emanates a dim light, of a greenishyellow color. He does not speak to any of us, and is literally in the state of "outer darkness." A spirit. friend now informs me that this man led a very sensual life on earth, and boasted that there was not a virtuous woman living. He had succeeded so often in seducing women from the path of virtue that be believed all might be thus led away. He is deaf, dumb and blind, and is comparatively harmless, and must remain in this state for a very long time-until the immortal spark shall be fanned into a gentle flame.

Number four is a venerable-looking old man, whose whitened locks contrast with the sad and sorrowing countenance. He is a miser, and on earth had accumulated all that he could, by a system of honesty pocultar to himself and his class. Ho, too, has been in "outer darkness." He came here some years since, because the old shanty in which he had lived and accumulated most of fils money orumbled into rulus, and was removed to give place to a new building, which was not suited to his taste.

With him is number five, a beautiful young lady. his daughter, who is a spirit in prison, not for any crime, but as a loving and devoted daughter, olinging to and following the misfortunes of her poor old father. Hhe died soon after him, and has been with him since. a blessed and devoted "Saviour." 'He was now ena bled to speak a few words through a medium, and to hear what the spirits bad to say through me, and we all realized something of the truth that " there is more joy in heaven over one sinner that repenteth, then over ninety and nine just persons that need no repentance." A spirit came and spoke somewhat after this manner:

"This is a poor, misguided brother, who, through long-continued habits, has brought himself into a sad condition. Acquisitiveness and secretiveness are al. most the only organs that have been exercised during the latter period of his life, and the result is the condition which is witnessed here. The other faculties, with their corresponding organs, are benumbed and dormant. We have, in conjunction with his daughter, been enabled to awaken his faculties so that he shall hear what is now said. 4.49

Brother, rouse up thyself now, and, on the wings of remembrance, go back to the early days of thy life. thy innocent childhood, when, cruiting in the ero berance of young life, thou went forth a gay and loy. ous child, full of life and hope; looking to a bright future: call to memory the bright scones of those days of innocence: follow down the nathway of thy life the course which thou hast pursued, uptil this one overmastering passion has clutched and bound thee in chains and darkness. Thou wilt then see where the beginning must be made. . Unless ye become as ilttle children, ye can in no wise enter into the kingdom of heaven.' This is a great philosophical truth, and are is an illusiration. Until this brother can go b to that period, he can get no starting-point, no foot. hold for progression. When he goes back to the remembrance of his condition as "a vittle child." the light will shine upon him, and he will see the way to escape from the darkness which is now entrounding him. The light is now beginning to shine over his pathway, though it is dim and uncertain. Buill, the chain which has bound him in darkness is broken, and he has already started on a career which shall lead him; in the far distant future, to a bright and happy home, where, one by one, the loved ones shall meet him, and the circle that has been so long broken and scattered shall be made whole, and gathered into one. Ris daughter. a pure, lovely and innocent girl, + a Seviour.' is now realizing the fruits of long years of toll and auffering, of darkness and wos, not endured for ber own sake, but from an unselfish devotion to him whom she loved more than berself. Oh, how earn. estly has she looked and prayed for this hour, and now her spirit has burst the bonds that have bound it, and it is filled with an ecstacy of joy that no language can ever describe. To her is now given the bright faillil. ment of a . hope deferred that maketh the heart sick." and as you go on your way, and at times feel discour. aged, the remembrance of her devotion and labor, as well on the southing influence of her presence, will be with you to cheer you. Friends, it was an important part of the mission of Jeaus to minister to spirits in prison, and it remains to be an important part of your mission to-day. You have proclaimed liberty to these poor ones, you have opened the prison door for them to go forth on their way rejoicing, and they will return to bless you, and lead you onward in your journey through life to bright mansions in the Father's hours." I have already extended this letter so far, that I cannot now enter into any further explanation of the interesting phenomena of " localized spirits" and haunted houses. Yours, in the good daube, Hanny T. Cort.D. M. D.

feeling that Nature has been outraged, and that sooner.

or, last, pupishore, will earsiy follow. As long as children are begotten, in the present hap-hazard fast-lon, we must expect powerty, ortime and disease. to fil our poor houses, prisons and hospitals. Many thanks to "American Woman." may we hear

Yours for truth and progression. BUCIE A. HUTODINSON. Maford, N. H., Jay 2, 1863.

BAMBLES IN PLYMOUTH COUNTY. BT.L. K. DOONLEY.

From that delightful piculo, held at Island Grove. une 23. Mrs. Q. and I had a very pleasant ride to the velooms home in Hanover, with Mr. and Mm. John Puffer. We had been announced to speak June 29th. a the old Universalist choreb, North Hanson, where had spoken six years since. Here Mrs. Paller has been a most acceptable trance speaker for several years; indeed, but few of our early lecturers have socompliated more good in the spiritual cause, as her circuit embraced a wide range of country, including even our neighboring city of Charlestown. . It is much regretted that of late ill health has kept her at home. Near the residence of Mr. Puffer resides a Mrs. Tribou. an excellent clairvoyant physiolan, whose practice for the last six years has been more extensive and satie factory than any one of the old style practitioners.

In the Universalist church above referred to, we lectured to fair, audiences, June 28th and July 5th-a good place for speakers who have not all their time engaged.

Sunday night, July 5th, we spoke in Fembroke Town Hall. There a fow years since some of the citizens holding of spiritual meetings in said ball. That move had the effect to cause great excitement, and the opening, first of a commodious barn, which proved too small, and the meetings assembled in an orchard. The obnoxious " Resolve " was soon resoluded, and Spiritualism is now respectable in Pembroke.

In that town we were, a part of the time, (we spent week there.) the guests of Mr. and Mrs. P. Barker and sister, descendent of Francis Bather, of Wales. who came to this country and built, in 1628, the house, still standing in part. In which we had the pleasure of risiting. These buildings are known as the " Garri- press on, overcoming all that condicts with the inson," or "Block House." The old relice still proserved there, are sums! for curiosity, to many a museum. Une ovening we held a olrele there, and some of the enrious old inhabitants made themselves known quished, all wotidlines banished, all petty aims of through the medlumship of Mrs. Coonley. Among them came two sisters by the names of Patty and Rachel Cartis, who exhibited their mode of manufacturing curied hair-ropes for a livlihood. Also two other sisters, whose names were Doborah and Molly McFarlan, who fived in the most miserly manner, and et, when they died, left sixteen hundred dollars to be Unitarian Church, the income from which is still used to pay the minister there. His support is getting to us so many landmarks, giving us the needed inforsmall I. The Indian name of Pembroke was Mattekeactt. The name of the Indian chief who owned a large share of the land. was Jeremiah Momylang. There are mulatios now living in Pombroke, who are cossily has been & lowng gaide as well as a stern the progeny of slaves that were owned in that town. We also found welcome homes with J. H. Beel and would have remaiged unuitivated forever, but for the Lewis McLauthlin.

July 12th, we spoke in Temperance Hall. West Daxbury. Mediums are welcomed with Mr. Joseph Chand ler and Mrs. Lowis Clapp.

at Thatchwood Coltage, the delightfol residence of dally pittance; and our bearts have felt the stirrings Cousin Benja." and his very agreeable parents- of a righteous indignation that has eventuated in a Benja, was just recovering from an attack of hem inhimo love of liberty that nerved the arm, and orrhage.

rathered first at Deston John Fuller's, and next with degradation of woman, brough unjust laws and unre-Mr. N. Chandler. You will remember. the Deacon., munerated toll, and we have become her sworn chamsix years since being expelled from the Baptist church pion." We have witnessed the borrors of African slavthere by Rev. Mr. Williams, for "investigating Spirit- ery, and have lifted volts and pen in indignant proualism." an account of which you then published in test against this outrage upon civilization. We have the BANNER. Said minister has had to walk away wept over the wrongs of children, the miseries of desince then. At Mr. Chandler's we were directed by pendents, antil our tear bave watered a fraitful soil the raps to visit Plymouth, to attend a girole. We that brought forth abundantly many forme of radress. obeyed, and there met with a young man by the name We have seen and felt the consequences of monopoly; of Josiah Baxter, through whom wonderful manifesta. of Mammon-worship: of the canonization in the prestions are produced. He was not well that night, yet ent of great names, to which men with very little could the table answered questions by raising entirely from were attached. The title of Honorable we have seen the floor, with the modium laying upon it, apparently bestowed on wily politicians, on cunning trickstors; anconscious. I am told by those y witnessed it, that he is taken up and floated in the sir external titles and intrinsic merit. overhead, from which position the medium talks. There are many remarkable mediums in Plymouth." Plymouth, Mase., July 16, 1603.

This Paper is issued every Monday, for the week ending intidates - - This -Lig shifts

Banner of Light. BOSTON, GATURDAY, AUGUST 8, 1863. 1. OFFICE, 158 WASHINGTON STREET I Boss No 5, UP STAIRS.

> WELLEAM WHITE & DO., FURIAGHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE ELENTH PAGE. -----

"I cannot believe that civilization in its journey with the sun will sink date enders night to gratify the am the leaders of this revolt, who seak to arguin of

And she i the gaies of meroy on mankind

The Calm of Victory.

Calmness is the visible manifestation of all great minds. The noble conqueror of self is screne; the succeeded in getting a resolve passed, probibiling the moral hero is undistanced by the outside commotions of the Universe. "He who looks within; and upward, to a higher life, heeds not the tumult of the street, nor shares in the contegous excitement of the crowd. He is self-poined, never awayed hither and thither by the voices of the militude. By the guiding light of reason; be beholds his path mapped out, and he follows securely, undiamayed by obstacles, unterrified by looming shadows: Borrow, disappointment, chael deception may be his cortion on the way, yet his footstops will not lag, his heart will not uttorly fall him. Conscious of the greatboon he is striving for, he will terior promptings of in illuminating Wildom. He will grow brave and string as he journeys, and by andby, when all assailing temptations have been vanlife forgotten, he will each the goal of all earthly attainment, the calm andjoy of victory.

Then past dpicate will stand revealed as giorious teachings; disappointment will assume a robe of divine significance; the reachery, of those fondly belleved in as friends, will show the aspect of a salutary lesson, from which hitty couning we have learnt, wise discrimination. Or mistakes in life have been mation as to our wheeabout upon the progressive planes of thought and setion. The storms of adversity have taught as the esources of our nature. Neteacher. Many, benutifd portions of the soul-realm timely call; of some amkening sorrow that has led us out of self toward the universal humanity. We have been abown the decords, the burdens of mis direction; the nightmare wight of privations laid upon Weshed the pleasure of spending most of July 13th the brotherhood of toll; the masses laboring for the moved the speech of housands in defence of man's At Kingston, we spent two evenings with friends, instienable rights. We have looked upon the enforced

has deceived the North and inflated the South so long already. When bace the wind is out of it, as it has already been in the case of Vicksberg and Port Hadson, we shall hear that the men of the Boutbern States are just as much limited and bounded in their capaolties as other people, and that they have to succomb to ill fortuge in the same way with the cest of us. The decease of the press which has so persistently indulged in this style of talk will be the best thing that can happen for the Southern people. They have been inflated until they really believe themselves comething more

Morgan and his Men.

John Morgan and his men have surely come to grief. When he started out from Kentucky and crossed the Ohio for an invasion of the free Western States, doubttess supposing them to be helpless because of the gen- the Bouse of Lords; Theodore Winthrop's Writtan erous supplies they had already sent into the field, he Hilary, a poom; Debby's Debut; Wet Weather Field, awore that he meant to give the Indiana and Ohio Civic Banquets; The Geological Middle, Age; The people a tasts of what Lee was giving the people of White Throated Sparrow. a poem: The Flour de Lis of Pennsylvania. There's many a slip, however, be- Florida; a poementitied Scaward; Side Glauces at Har twixt the cup and the lip. He mistook, in point of vard Class Day, by Gail Hamilton, which is attraction twixt the cap and the lip. He mistoor, in point of vara Class Day, by Gail Manniou, which is timedian bis calculations somewhat, and could not have be a good deal of attention and criticism; Love's Can lieved that armed men, oh foot, and mounied, to the lenge is a patriotic song. The closing article in number of four times his own force, would spring able trealise on the "Political Problems and Condiout of the ground to chase him, to head him off, to tions of Peace," in which the writer aims to prove corner him, and to capture or desiroy his men. But that the Government of the United States" so it has been. He can take to heart now the same ample power, according to the law of nations, to applesson Lee has had pounded into him. Anything like press the rebellion, and secure the country against an invasion of the Free States on the part of those in the danger of another by emancipation, through the rebellion against the Government, is madness of the military power. This number also contains a review wildest character. The sentiment of self-defence is much more deeply implanted in the breasts of a people who create and own homes of their own, than of

those who either do not know the length and breadth of their estates, or else bays nothing at all for which to cherish an attachment.

Poor Poland.

Russia has finally acceded to the domands, or ro quests, of the other Powers in relation to Poland. agreeing to the " five points " submitted by them, but proposing, instead of an " armistice," an " amnesty." This is a distinction with a difference.' The Poles are permitted to onloy a representative government, and many other privileges which they demanded, but the greatest and dearest boon of all-their actual independence-a way to which they thought they saw over the proposed armistice, is suddenly snatched from them by the profibred amnesty. For Russia, to agree to an armistice, would have been to imply that Poland was sovereign and independent already: but an amnesty implies just the contrary. It is not at all likely that Poland will be solted with these terms, concessions though they be; yet if France and England are disarmed by this concession on the part of the Czar, that an end of Polish ravolution for the present. It is not to be looked for that the brave Poles will continue their movement except with the countenance and cooperation of the leading European powers.

A Great Haul.

(: .

The hani which Gen. Sherman made at Jackson. Mississippi, when he took that city by expelling Johnston. will probably have a more damaging effect upon the rebel fortunes than they are at present able to realize. Forty locomotives, with cars and the other portions of the rolling stock of sundry roads radiating from Jackson, is rather more of a loss than any common kind of a government can afford to lose. The robels certainly have no way of making up this enor mous loss. Their railways are already well worn out and their engines must be pretty generally battered and used up; and it will be impossible to replace these deficiencies during the pendency of the war. This great loss is equal to the taking of many citles; for 'it practically destroys communication between the extremes of the Confederacy, and renders one part belp less to assist the other. We consider that Gen Sher. man has done a great thing in this winding up the internal resources of the Confederate power.

New York as a City.

It is said that New York has almost entirely become quiet, since the occurrence of the bloody and barbarous riots that so recently disgraced her, but some sorts the different latituides of the country, including the of business are not yet entirely revived. New York is Bouthern 'amalgamation, which had nearly annulled a strange place. An excitement there rarely lasts the completeness of African individuality. Before the more than a day, but the rioting excitement lasted fally a week. They are now looking-so they sayfor something that shall surpass the last sensation: What it will be it is impossible to foretell; whether they will get up an earthquake or a tornado. The Richmond papers, we observe, apeak of these riots as the fruste of the new peace policy. If that admission be a candid one, it plainly enough shows the complicity that existed, previous to these outbreaks, between the rebel leaders and the leaders of the mob. What they would have led to, and in what condition they would have left us had they not been put down as they were, the imagination of every reader is left to determine for itself. We feel that we have been standing on the very brink of a yawning chasm.

[AUG.8,1868.

New Publications, ather of rith women & Poor. By Wilkie Collins; author of "The Women in White." The Dwad Berry, "The T. B. Peterson & Brother, 305 Chestnill street Philadelphia. For sale to Boston by A. K. Loris 810 Washington street. Partie al loans Here is a very entertaining work by a popular an thor, in which he tells us of the remotest and most in teresting corpers of old England, and dis grand and Taried scenary, of the mighty Druld relics and gnaint legende, the venerable remains of sarly tibristically and vividly sketches the primitive population of Cornwall county. All bla descriptions and shetches are drawn from personal observation; and are therefore

THE ATLANTIC MONTELT FOR AUGUST offers il. following choice table of contents: An American of Fanny Kemble's new book, "Journal of a residence on a Georgian Plantation."

THE CONTINENTAL MONTHLY for August, Her on our table. This work improves by age. The leading article is by Lieut Egbert Phelps, U. S. A.; entities "Our Fature." in which, after discussing the past and the present of our country in an able manner, he draw a very hopeful and cheering ploture of its future. Hons R. J. Walker has an article on the position of Jefferson Davis in' regard to repudiation of the State debt of Mississippi in 1849. It covers the whole ground, and leaves no doubt in the matter, mor any loop-hole for the "repudiator" to crawl out of. "The pages of this Magazine are filled with well written and Interesting articles.

THE PACIFIC MONTHLY comes to us regularly from the Western world. It is well filled with interesting and instructive reading matter.

Dr. Coonley's Lectures in Charlestown; Dr. L. K. Coonley addressed the Spiritualists of Charlestown on Sunday, July 26th, afternoon and eve. ning. The doctor is an inspirational speaker, and his lectures are well appreciated by his auditors.

"In the afternoon he took for his subject, "The Growth of the Human Spirit." He maintained the sternity of matter and spirit, and the immortality of every grade of humanity. In the course of his rs. marks, be criticised pretty closely the statements of Andrew Jackson Davis, Hudson Tuttle, and others, on their claims to the non-immortality of portions of the human races.

in the ovening his theme was .. The Future of the Negroes of America." He claimed that the soil, atmosphere, and entire configuration of the American race were undergoing rapid changes; that the product of cotton and eimilar materials were so chaoging that other portions of the country would produce all that would be needed of that kind of fabrio, so that cotton would no longer by king. He also assorted that the African race; by crossing blood, was bleaching out, and the lower more were being clevated; that the position of the more governing could always be determined by the general complexion, which was a sure lader to the domparative intellectual and spiritual position of a people held in bondage. He maintained that this rebellion would altimate in the freedom of the negroes, but it would have to be completed by a compromise and reconstruction of the government. The war, he thought, would necessarily last several years longer, He referred to the relative position of the races here, at the commencement of our Government, and of the disproportionate increase of the blacks and whites in

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ALL. Out reads the abort spo temp, Michig Mr. W. P.A The listic est and mus to a very ste stop with ber bles are at things needf

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034 Race street, Philadelphia, Pa.

Correspondence in Brief.

THE MATERNITY QUESTION .- I have been a wife over ten years, and am the mother of two oblidren. One is now with me, the other lives in a brighter world, cheered and sustained by abose possessing meater windom than his earthly parents. When my precious listic Frankic (five press slowt) closed his eyes u the mortal, a new revelation was made unto me, filling me with shame and regret, which, during ills will be mpanions.

T was this: that with the discased condition of husband and self, we had no right to expect healthy off. spring. Ignorance bad beld us in its blind folds, "and the dash of our dearly loved one. slope openhed our eyes, 'I how look upon it as one of the greatest sist that humanity can commit, to bring into the world discussed and unneathy organized children, to half lives for which a part and then all unlearned the acht months, or years, and then, all unlearned in earthly wisdom, go house to be a care and burden to matured

while is the sime of being a help. It is the sim, or about be, of all Reformers, to lay the foundation for a future generation of healthy. hap-my beings, both population and spiritually, then there will be never children, but better was. Then women all not be overtasked, or overburdened with children? bot the one or two that call her mother will receive these physical, mental; and moral issome which will fit them for a long life of useful dense here, and to take their place beside programs delines hereafter.

Be Careful.

When roused to indignation by the crnel remarks of some unkind and thoughtless persons, be careful how you word your reply, lest you become like them. Should the stinging shaft of sarcasm be aimed at your defenceless head, 't will doubtless tell, yet be careful how you waste your precious time in replying to unworthy remarks. Art met with the frown of Eavy from those of narrow minds, who know not thy real worth, who, sensible of their own inferiority, lest they should acknowledge the fact, seek to wound your feelings by ridiculing that which they do not under stand-let your deportment seem to say you think them an worthy your notice, and regard them not. Comes the polyoned dart of Slander to your aching wart? Ab. that is the hardest of all-ret try to pass it hy, and be careful, leat thou be classed with them. Strikes on the car the comment of ridicule, the encer of contempt?-never mind it; only preserve your char. ombitter such a steadfast soul that is linked to Prinacter unspotted; live exalted; seek to store the mind cipics; doubt, fear and despondency will not invade with principles of trath and sentiments of worth, and its inner sanctuary of faith and trust. It will not each it to soar above earthly discord and sordid mourn over the short-comings of men. over its own leasures.

Hast thou in all this heartless world one true friend? nd do those of evil minds seek to estrange thee from that friend ? Ob. then be careful, lest in' an unguarded moment, you atter words to be repeated of, with unavailing regrets. Art doomed to disappointment and neglect? And is each well-meant endeavor met with cruel reproach-thy best efforts of genlas all unappreciated and passed coldly by ? Let not opposition crush thee to the earth. Struggle on, and rise above it, remembering to keep the heart aright, and find thy parest Joy in doing good; look for enjoyment to thy soif; and if no recompones is received in earth-life, remember to a brighter sphere thou art hastening, and E. M. H. there wilt thou have thy reward.

DRATH OF MRS. SENATOR POMEROX .--- We were prieved to learn shortly before going to press, says the New York Independent, of the endden decease of that excellent woman, the wife of Hon, Bamuel C. Pome roy, of Kansas. She died suddenly, on beard the steamer Armenia, jost before reaching Albany, as abe known as the Confederacy is a failing, waning, and was on the way to Geneve, to recruit her bealth and strength, which had been exhausted in beneypient in- tions are rapidly passing out of their hands into those bors for the welfare of the soldiers, and for the relief of the bunted negroes at Washington.

CURB. FOR DEONCHITTE -A correspondent of the Roral New Yorker gives the following recipe for the ours of this troublesome complaint:-" Take common mullien, dry and rub fine, and amoke them three or four times a day in a new pipe, take care to draw the people will but be patient, and not throw away by moke well into the throat .: The pipe should be one n which tobacco has not been used." .

The Lohdon, Under Journal mays the " Confederate Envoy" declares that as soon as the war is over-over with movies to the Confederate cause-s nobility, con-sisting of Dake, Manuals, Early Viscount and Lord,

bey have and we have learned thereby the difference between

Life, to the inquiring mind, the benevolent heart. and sapiring soul, is not's puppet show: It is a vast area of information, where the spirit learns from myriad sources, of its own boundless' capacities, and of the unending future for which it can most fitly prenare. Thus when the years have given their experiences, there will be no bitterness in retrospection. The disciplined soul will say: "Buch & grievous disenchantment brought me an incalculable gain. My first great sorrow brought me face to face with the angeldwellers. The long probation of misfortune gave me ineight, cultivated intuition, patience: taught me charity and forbearance, failb in the Divine, and in his representative humanity. By adversity, I emerged from sloth; I grew healthful, strong, self-reliant, hopeful, ultimately calm."

Hearts may suffer from Request anguish in the trials of life; but upheld by faith, and anstained by a knowledge of divinely immutable law, they will not break. for hope, the ever attendant sugel, points ever for ward, whispering prophetically of every fruition to the soul's demand. The experiences of time will not past-errors with an unavailing grief; but will arise, mall clad in the armor of fruth, to battle for the right; to commence with earnest good will and prayerful heart, and laboring bands, the blessed work of Reform." Undiscouraged by opposition, blams, or misconception. such will pursue, their course. . Reedless of the world's gratitude, or ridicule, anmoved by flattery. dauntless, brave, and free from all humiliatiby littlenesses of spirit, such shall schlorp great marks, and main the holy caim of victory

The Great Rebellion Caying. Though the Southern papers may try to keep up the

ory that they were never atronger at the Bouth than now any intelligent and ressonable man must know that the rhotorio and rhodomantade of these aditors and public expositors really smouths to polbing, and that it cannot stand a moment before the solid facts which the progress of ling has evalled to establish. We have sufficient proble now on overy band to satisfy on that the temporary and unnatural organization doomed boncern. Its leading oftics, forts and postof the Federal Government.' The meat river of all, the mein artery which conveyed life from one entreme to the other of this body, has passed beyond their control. Their, seport towns are coming into our hands almost daily. It caunos possibly be long before the whole thing comes to pletes? like a pard house. If our riots and mobe what has sizeady been gained, there is bope that the perilons experience through , which we

are now passing, will bring to us the most desirable results. sector leaders, while the It seems worse than shildigh for these Richmond and

Charleston papers to talk shout it fighting from street

Huckleberrying.

Out into the lots we go. at this time in the summer. in opeat of the shining berries that attract children as strongly and make older persons young again with the very sight of them The backleberry pleasures are not to be surpassed for simplicity of sweetness. They take you out Into 'the most' oherming places, and invite your eyes to roam among the dearest country beanties. There is short grass spread over the pasture ; there are the brown-stone walls and the old moss-spotted bars; the gress are strolling about in the open places and making their tollets under the old apple. trees; the oxen are grazing off in the distance, and now and their looking up to see who is coming; and the birds are caroling their joy from dvery tree that offers even a scanty shade over the lot. The atmosphere is laden with the aroms of fern and all other sweet pasture plants. A day spent in the heart of such scenes is a day not soon to pass out of the mom ory. These simple and inexpensive pleasures are the best, and invariably pay the best dividends.

The Germans.

They have Schoolmaster Congresses in Germany, as ve bave School Conventions and Teachers' Conventions here. All the schoolmasters of Germany have recontly hold their fourteenth Congress at Manubeim. at which several most important topics were discussed. and among them-the best method of developing mem ory in children, the means of awakening a love of country, the advantages of a liberal share of gymons. tio training in a gourse of edocation, the study of music, and ,especially of national songs, and the partioniar necessity of teaching oblidren, with the great est care, the history of their country. The Grand Duke of Baden presented himself to the Congress, and made them an address; which was enthusiastically recolved and orested a lasting impression.

False and True Marriage. But

We call attention to the super-mandane essay on out ambject in which, all humanity are interested. () If, and the endyest mys. the divit was in America to day may be traced difectly to false marrie and the main strain we not at once, endeavor to form true and holy mar-riegts in, earth life, that our posterity be benefit and thereby and bloody wars cease to exist altigathery whith Baronet and Kalent domplete, is to be formed. I repercue to the last degree, "Is is the like by is that " or thought, manify and in actual propagations in

close of the war, he said, we should have much more difficulty in the extreme southwest, beyond the Mississippl, and that South Carolina would be among the first of the Blave States which would yet stand side by side with Massachusetts in maintaining the dignity of tabor and the freedom of mankind.

Theodore Winthrop.

The Atlantic Monthly for August has a very pleasant article on the late Theodore Winthrop-that gifted young man who gave away his life with such generos. ity to his country. The writer observes: "That a young man, not thirty three when he died, should have written these volumes, so full of life. so, fall of strange adventure, of wide reading, telling of such large and thorough knowledge of books and men and Nature, is a remarkable fact in Itself. That be should have let his manusoripts lie in his desk, has probably, surprised the world more. But, much as he wrote, Winthrop, perhaps, always felt, that his true life was not that of the author, but the actor. He has often told me that it was a pleasure to write-probably such. a pleasure as it is to an old ter to spin his yarns. H mind was active, stored with the accumulated facts of a varied experience. How keen an observer of Nature he was, those who have read "John Brent." or the "Canoe and Saddle," need not be told.

Bloting in Ircland. We obsorve that the elements are very much disturbed in Ireland. , There has broken out a serious riot in Belfast, the mobs being composed of Catbolics and Protestants. Stopes were thrown freely, and glass, mit. tled in every quarter. Many houses suffered from the violent outbreak. The London press comments, on the manarance. It appears that the two mobs, cach representing its own creed, or party, sallied forth st the same moment and attacked one another. It m. quired a very strong body of police to finally separate. the combatants. The house of the Catholic bishop was also attacked, and volley upon, volley of stours wat thrown into, his house. Both parties appeared it; be thoroughly prepared for a battle, and there would have been a much bloodler, and more fatal one if the rioting had not been quelled abit was. We per the eruptions all over the body politic. It is more plain now that the scenes which have been enacting in this country for the past two years have soled with the power of infection scross the water, and that their fund

licet Mrs. Hatch's Lecture on Light We wall especial attention to Mrs. Cors L.V. Hateb's leature delivered in this oity. during her recent. lesturing sugagement, on the subject of mildght, i mbich was selected by a Committee chosen from the audience : for that purpose. It was phonographically reported by : Mea J. MitWalkerrinton, with all the questions and an swors. It is a remarkable discourse, and will sally rea pay way one who reads, it. It runs pantiet, ho many theories heretofors in regue on the subject. Ourselon, who think Mrs. It produces has before without the all of spirits from the humerial land, with as well to wall his perhaps they may gain some tilight" thereby.

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BANNER OF LIGHT

ALL SORTS OF PARAGRAPHS, 2

Our readers will dad something to interest them in the abort speeches delivered at a Mean Meeting at Oakismo Michigan, phonographically reported, for us, by Mr. W. E. Jamisson, See third page-1 (prophet) rt

in a very siry position. These who wish the elty on al Progion-Manial, Cheological and Physical-are in a very arry queries and revealended to for ted to participate with us in the festivities of that stop with brother Bisopole, of the National whose tables are always bountifully supplied with the good things needful for the inner man. malig sometre

GROWN MEETING AT LOLD. Win We have received a veport of an interesting meeting at the above men-tioned place. from Miss Louise T. Whittler, which will sppear in next week's Banyan.

In our next paper we shall print an article from Emma Hardinge, on " Spirit Pictures." the his a

The new two-went stamps just fasted by the Post black in color, and have a finely engraved bead of Gen. Andrew Jackson. "The portrait occupies nearly the entire surface of the stamp."

By little and little things are completed; and so repeaked kindnesses will soften the heart, shough it be Road, from all the stations between Fail River and hard as stone. Warms int and

Nanoy R. Gore is authorized to receive anbeariptions for the SANNER OF LIGHT-of 1340 - 2. of 1 5

"MEMORY BRILD." a beautiful poem by Miss Belle Bash, Intended for this number of the BANKER. Is anavoidably postponed antil our next."

"Jottings and Joarneyings." by ...J. M. Peebles, came to hand too late for publication in this issue. His lotter will appear in the forthcoming issue of the A DESTRUCTION OF THE SECOND DANNES.

The 51th Mass. (colored) Regiment behaved gallant ly at the assault on Fort Wagner. No braver men aver stood on battle-field: Col. Shaw lost bis life at the unsuccessing attempt to dialodge the enemy. " The rebels are said to be terribly exasperated because this regiment was pitted against them, and bayoneted many of the balpless wounded anidiers.

The Newburyport Hyraid states that the work on the fortification at the month of the Merrimack river. has commenced. It is to be located about forty rods below the Bay State House, & very pleasant position.

The mbel guerrilla Morgan and his band of thieves have been "bagged," and sens to the Ohlo'Peniten. tiary for safe-keeping.

Mexico has been declared an Empire by the minions of Lodis Napoleon. It will prove a dangerous experiment for the man who accepts the emperorship.

Uncle Sam had a neighbor who was in the habit of working on Bunday, but after swhile he joined the Church. Une day he met the minister to whose church see any, difference in Mr. P. since the joined the Church ?" . .. Un, yes, " eaid Uncle Ham, ... great difference. Before, when he went out to mend his fences on Sunday, he carried his and on his aboulder, but now he carries it under his overcoat.". des La H

Our attention has been called to the fact that on the very day the Oslored Orphan Asylun was burned by a mob of Irisb Catholics, the Boman Catholic Or-phan Asylum received from the City Government a check for \$50,000 !--New Tork Independent.

A little girl who had often contemplated the very

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SONNET OF THE SIDEWALK. My heart is sad with presages of ill; the cup of tribulation I have quaffed; I're seen a mob run tampantly ... to kill." Mad with intoxication from the draft. The news depresses me. ; The newsboy's cry le but a raven auto that shooks my ear, . And every face that, phasing, I descry, Bears that expression which denotath fear. Yet, as amid the thunder and the rain At-times we hear the robin's toostal lay, ; ; And as amid the darken d hour of pala

The light of hope will dash one cheering ray-Bo Yankee Doudle comes with cadeoo sweet, That's whistled by a cobbler in the street.

Plenie, Excursion | to Island Grave,

tat te bese salle Abington. 11-11 At the carnest molicitation of many friends, and at the repeatedly urgent call of the bachelor editor of the BANNER OF LIGHT, I have made the necessary arrange ments for a grand Social Gathering of Spiritualists at The National Hotel, Hayna has Bquare, is the cool- faland Groys, Abiogton, on TUMDAT, ADQUET 4th; The rest and most comfortable bouse in Boston, as it stands and all friends of Progressive Sefermi and of Univerdents the le to to

North March 10 Park Mr. J. M. Poobles, of the West, one of our ablest exponents of the, Spiritualistic, Philosophy, and other eminent trance, and normal speakers, will take part in the exercises, a dradarat

Good maste for dancing will be fornished.

No, refreehment stands or szbibilions of any kind. allowed upon the grounds, except such as are furnished by the propriators of the Grove, and of these there Will be an abundant supply.

A special train of cars will leave the Old Colony Railroad, Depot, Boston, for the Grove, at 8,45 and office Department for sity letters, cironiars, co., are 11.30 4. M., Resurning, leave the Grova for Boston and Way Biations at 4.80 P. M. hr.L.

, Ticksta for the excumion. on the Old Colony- Ballroad, between Plymonth and Banson, one half the usual fare, by the regular trains. . On the Fall Biver Middleboro', the friends will be conveyed to and from the Grove at one many the usual face by the regular trains. Fare from Boston to the Grove and return, by apeoial itrain, adults, 60. monte; children, 30 cents. Tickets for sale at the depots.

Friends from all the Way Stations between Boston and Bouth Braintree, will take the regular train that leaves Boston at 8.80 o'clock . M., just in advance of the special train ... Farms from the Way Stations to the Grove and return, will be as follows: From Harrison Square, 55 centa: Neponset; 50 center Quincy, 45 conte: Braintree, 40 conte: Bouth Braintree; 55 conte. for adolts. , Children half price. : Shoold the weathenbe stormy, the excarsion will he postponed until Friday, August Jib. . Trains leave

at the hours stated above. H. P. GARDNUR, Manager,

Beaton. July 25, 1863.

Return of Dr. Urann.

. .

We are pleased to loform our numerous readers that Dr. Urann has returned to this city, and taken rooms at No. 16 Avon Place, over Jewett's Dining Baloon. (See his advertisement in another column.) Dr.: Urana have been very successful in curing diseases.

The following letter is one smong thousands that has been received in answer to inquiries made:

DELE MADAK-Yours of the 24th came duly to hand, and i hasten a reply, to give you the particulars of my case, or rather the restment of it by Ur. Urann, which will be done willingly if by that means your suffering friend can be as all benedied. I was a great, fery great sufferer for six months previous to calling on Dr. Urson, "We had employed the most skillful physicians that were to be found, among them Dr. Jackson, of Hartford, and Dr. Holland, of Westfield. Neither gave Hartiord, and Dr. Holiand, of Weitheld. Neither gave me much, if any, encouragement. They pronounced my trouble to be an overlary tunior of the worst kind, which would probably end in concer. It had troubled ms more or less for two years. After hearing the opinion of two such eminent men. I feit there was no hupe-I could not live long. Hearing of some cures performed by Dr. Urann, we were induced to, try him as the last hope. I was ex-tremely feeble when he came; not able to walk or rise any freinged. He tret constraints of men under me

distance. "His Bres operation on me inade me another being. He assured me my case was not hopeleast that I would recover. The tumor was then about the size of a tea saucer, on the right side, exceedingly. A little girl who had, often contemplated the very painful and tender. From the first operation is begun aged appearance of her grandmother of more than it diminial, the pain grew less, and continued to do so built it was gone. Dr. Uraph's treatment is stricted by surgers, her face winkled and sime-worn, ran up to her one day and asked, "Grandmother, ware you alive when God made the world?"

Hoping abe may be benefiled, as I have been, I am Mas. WM. Dissis. Granby, Ct., Marab 23th, 1863.

Departed in the Prime of Life.

We regret: to learn of the departure to the Retter Land, of our postical contributor and friend, Daniel De Vere Vining, of Liberty Mills, Michigan, on the 80th of May last, at the age of twenty-three years. At the time of his decease, he was at the residence of his ancie, E. W. Vining, in Eigin, Illinois. Our readers have often had the pleasure of perming his etic effasions. The editor of the Rising Tide speaks of him from personal acquaintance thus: "His poetic genius indicated unusual talent; bis love

Grove Meeting, Star

The Spiritualists of Ogle County, Il.; and visibity, will hold a three days' mesting in the grove on the Fair Grounds, half a mile north of Oregon, commenc-ing on Sent, the 1603, at 2 o'clock r. M., and conting, ing one Manufacture and Sandar A find alation and ing over Baturday and Bunday. A free platform and free discussion on all subjects relating to religion or reform will be maintained, subject only to the rules of decormon, the speakers alone being held responsible for that is streamed. Geoordin, the speakers alone being held responsible for what is othered. If the weather should be unfavorable for out door exercises, the meeting will beheld in the Coard House. Friends coming from a distance will be provided for free of charge., Hoesters engaged for the occasion: B. Todd, of Hi., Jr. M. Paebles, of Mich., Mrs. O. M. Stowe, of Wis., Mrs. H. F. M. Brown, of Uhio, Mrs. E. E. Hobert; of Wis., Mrs. J. H. Morrell, of Hil, and others are expected.

The Davenport and the Fay Boys are expected to be present and give stances of their arithordinary mani-festations. Wattian Moute. Committee.

Grove' Mebting.

Greve' Michting. The Friends of Progression and Beform will hold a grove meeting is I. N. Howard's grove, acet the rit-ings of Breedsville, filch., on the 22d and 23d of An-mut. The following manuel speakers are segard: A. H. Whiting, H. P. Pairfield, Mm. C. M. Brows, W. P. Jamieron, Mr. E. Whipple, Mr. Rouse and Mr. Fieb. We coeffaily invite all others through the Bannux who are willing to attend. One of these objects of the meating is to attend. One of these for this object. Come one, come all. We hope to see all the theral people and friedda of progression from all the liberal people and friends of progression from the counties of Van Boren, Allegan, Kallamazoo, Case, Barrien. Sc., present. Ample provision will be made to accommodate all. Miss Ada Hoyt and the Daven-port Boys are cordially invited to attend. We also in-vite all speakers from other Orders. The platform will be free to all lovers of truth. Per order.

Grove Meeting.

INDIAN REMEDY

⁴⁶ THES roots are employed internally is beneficial of L bloody drine, sizerise betworrbage, immodernie meno-strual discharge, blood spitting, becig fover, athma, ca-tarrbal ough, produvia, sia, sither is powdar or is infolion. In female complaints, such as isocorrbace, meusorrbace, and after parturition, they act as good satringeois—the Indiano value them much as such, both is Canada and Missouri. Is a also their multiple for Gamenmalia. Transcells these is also their multiples for Gamenmalia. The second is the second second second second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second measure is the second second measure in the second second second measure is the second second second measure is the second second measure is the second second second measure is the second second second second measure is the second seco is also their palliative for Concumption. Externally they are the best find bay, a certain cure for infamole sectors des and ofern-after s purge, it is said, they obviate or pre-veds grapheres and the used of cating of mortisfiel links. Even the leaves are useful applied to tumors."-Netless

"The Lord bath created medicines out of the with and

"The Lord bath created medicines out of the setth 'and has been will not show them-and be hath gives more skill that he might be hencred in his marvelous works-such doth he heat men and takent sway their pains."-Eo-ernstatricus, in Apoc. chap. xxxvii. By the structure and, shape of the roots, Nature scemes to have indicated it as her peculiar remedy for a corisin class of female complaints. Its shape it a perfect fits similar of the views and its failopies tubes-hance its power in the pre-vention and arrest of parturient and other floodings, and the cure of the complaints mentioned in the startic above. Were I a female, his medicine as a preventier, and remedy for a safe, should have a place in the boulder or casket be-lowe the cosmetics I is have prepared it with the mest soru-putous regred to the laws of the meteria medica, in its uses and applications

butous regard so the law of the shall any sore threat, ar-and applications This medicine cured my cough, healed my sore threat, ar-rested as hemorrhages, and restored me to besith. It sered my tive and I cannot speak of it too highly. Quantiles suf-datent for ours or relief, with advice and directions, heap per instit of appreas, subject to charges, on receiving \$10. Buckage M. D. Buckage M. D. Buckage M. Ang. 3.

PROF. DENTON'S NEW WORK!

THE

PSYCHOMETRIC The friends of Progress will hold a meeting in a grove four miles west of Geines Station, and three RESEARCHES AND DISCOVERIES. grove four mires west of or orsines of the and for or miles northwest of Byron, on the 15th and 16th of August, to commence at 10 o'clock a.w. A cordial invitation is extended to all. Come speakers, come singers, come sit, and lot us have a glorious meeting, Conveyance from Gaines to the Grove will be fur-

BY WILLIAM AND BLIZADBTH M. F. DENTON.

"Ester into the soul of things."- Wordeworth.

GONTENTS: PART 1.-Payabometrio Researabes and Discoveries.

CHAFTER 1.-Pictures on the Beilns and Britorellow. Crasters 1.-Pictures on the Beilns and Brain. Pictures formed on the Beilns when beholding Objects: These Flo-tures Enduring: Pictures area with closed eyes 1 Visions of the Bind; Visions of objects seen long before by the Biok and Bealibyi All Objects once seen are permanently related in the Brain.

Omerran 2. - Pictures on Eurrounding Objects. Deguerreen Pictures: Pictures taken in the Dark: Pictures taken on all Bodies continuently, and enduring as those Bodies: Alt past lifetory thus Recorded.

Chartas 8.—Psychometry, Dr. Buchanan's Experiments; Effects of Medicines upon Persons when held in the Hand; Obsracters described from Unseen Lotters.

Characters described i.om Unisers Leiters. Characters described i.om Unisers Leiters. CHAFTER - Experiments. Experiments with Geological, Mcteoric, Miscellancous, Geographical, Archeological, and Motallo Epecimons. CHAFTER 5.—Itematisable Phenomenea Explained. Exectral Illusions: Appartitors: Visions. CHAFTER 6.—Utility of Phychometry. Utility of Psychom-ery to the Geologist, the Paleontologist, the Miner, the Astrohomer, tho Physicologist, and the Anatomist ; its Em-ployment in the cure of Disesses; Its Lengist the Artist and the Historian; Radiant Forces passing from Human Beings and InNucbeing Others; Influence of Scople on the Country in which they liss; Influence of Scople on the Poople; Woman more susceptible to Psychometric In-fluence than Man; Psychometry as a Discover of frime. CHAFTER 1.—Mysiorice Berceisd, Fortune-Felinic; Dream: CHAPTER 7 .- Mysterios Revealed. Fortune Telling ; Dresms;

Relics and Amulets; Hallacinstions.

OBAPTER 8. -Conclusion. Psychonistry reveals the Powers of the Boul; As the Body becomes Weaker it becomes Bironger; Evidence of our Future Existence.

Part II -- Questions, Considerations, and Suggestions. How Objects are seen Psychometrically: Been best in Dark-ness, and with closed spos, Why railed Sight; Masnesria I.fluence not useded to induce the necessary Sensitive-ness; Where the gare is Directed; Why the Psychometer is unable to see some Objects; The Nature of the Light by which Objects are Breu; How the Perchameter Travels, or spicars to Traval; flow account for the Rearing of Sounds; Going backward in Time; Continued Effects of Influencos; Departed Spirits; Prodominoni Iofuencos; Conclusion. Conclusi Hor sale at this office. Price, \$1.25 : posiage, 20 Cuta, Si July 25.



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SPIRITUAL HAND-BOOK. PLAIN GUIDE SPIRITUALISM!

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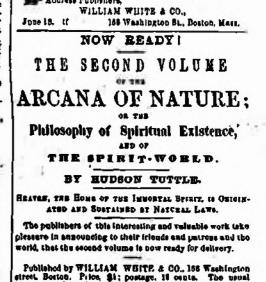
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Greve Meeting. days meeting on the farm of Mark Herriman, in Par jubville, St. Lawrence Co., N. Y., Sepi. 5th and 6th. Mrs. B. L. Chappell and other speakers are exceeded Arrangements will be made to accommodate all from

The Reformers of Ganges and vicinity will hold Grove Meeting at Pier Cove, Allegan Co., Mich., on the Bih and 8th of August 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

Passed to Spirit Life :

From Lynn, Mass., June 7, 1803, Mr. Charles Lafavour, after one week of severe suffering of long com-

Dure and well atored mind. To those who knew him well, his character needs no comment. and to those who knew him not it is enough to may that he contained all the qualities of the good man. When misfortunes assailed him, or the hand of sickness laid heavy upon bim, be was never known to utter a word of complaint, but hore all with that true Ghristian grace. The arth body was conveyed to the family lot at Harmony Urove. Balem, Mass., where it lies in sweet repose. May his datiful wife and affectionate daughter be com-forted in their deno grief by the Messed assumement that

through the Ba, will or Lings as soon as he was able so to do. Oh. may the glorious gapel spread through every land, and reach every beat. B.

From Fall River, July 19th, Willis Herman, Infant babe of Samuel P. and Josephine Willis, joinst the band of little angels that came to welcame bim to their home of blue.

a distance. A cordial invitation is extended to all. The platform will be free to all. Per order, JANES K. DEANIN.

Second Annual Grove Meeting.

farnished. Ample provision for strangers. I. L. SuBAD, Sec.

plaint, aged 51 years 6 months. The deceased was a person of very few words, but of

May his daliful wils and affectionate daughter be com-forted in their deep grief by the blessed assammes that he still lives in the beautital Beyond. One week ago the writer of this had an interesting and happy interview with the departed, and received many tests of his identity, and also a statement that be found that the teachings of the apirit life were all true, and would send a communication to his friends

alabed by the friends here. MANOELLOS SHITE, ALLA RYANE Committee. GEORGE VAN VALEENBUOD. The Friends of Progress and Reform will hold a two

-it Jut ... L. PAINTER.

A cordial

Why should we open our hearts to the world? It laughs at our weakness, it does not believe our virines. it does not pity our sorrows. · • 107

belle. In 1728 we find here shits and negro girls, and of angel visitanis give the bereaved comfort and asother " chattels," advortiged for sale in the same shop.

A precocious young man, blessed with the name of Isano, says that .. If he is drafted, Abraham will be offoring up lease as a sacrifica."hat a st

Recent events in the war prove that the best way to scatter the rebels is to bonomirate our own troops. That leads to the diffusion of the news of vistory."

Hon, John J. Crittenden ; died ; in , Frankfort. Ky. July 26th, without pain or a straggle, and in the full possession of his faculties. His disease was, general debility. His age was 77 years. He was a member of the U. S. House of Representative and the state

A lady who had boasted highly at a dinner party of the good manners of her little darling, addressed him thus: "Charlie, my dear, won't you have some beans ?" "No," was the ill-manhered reply of the petniant cherab. No !.. exclaimed the stonished mother. " No what?" "No beans," said the child."

We struggle in life with its bitter cup-. :": Each soil alone, its sorrow doth rungw;
 We would pass it by, but we all must any Uf what seems to the dark dark, dark wood.
 We say he good will come ow of it? " Too often we thro with a sal comptain, "."
 And say, ". Our Father has closed the door." And set is out in the cold, sold rain." But when, from the top of the Beautiful Hill, We see, except itom the valey's enthrult,

Conut Walewahl, who leaves the Franch Minister, is an illegitimate son of Mapoleon dit and the Dap de Moraya who enters it, is an illegitimate sen of Napoleux.ilf.'s mother. No wonder that the legitimates do not like the imperialists, with such forts before them,

Bollif outs fried in fat are recommanded for laying here as the very best food for the production of eggs.

Tell mo, then mighty deep, with waves so bles and clear, when hoops shall disappear some rock bound shore, some island far away, where these outractors attest balloons shall all be also wed ayay J. The migbly deep, was ripping by signall and answered. Not at all I Futge Onlinwader of Philadelphia, of the United Subre Disinter Operi in that city, bas decided that any pix who status the deals participates in the rebel-

Internet wir der state ander in der der die der d

Ster Line Sine

for reform bespoke itsolf in every llos be wrote; it had a fitness and adaptation to the present demande of "Autrourry or Hoors.-There is a curious little song. dating back to 1801, antitled. "O. Mother. a Hoop." in which the value of hoop skirts is set forth by a fair damsel, in terms that would delight a modern bile. Kr. aced 18 years. "May the kind ministration

strance. The following lines were found in the vest packet of our brother; De Vere Vinlag, by his father, when pre-paring him for the grave:

OUNSOLATIONS.

There 's not a night so dark but more will come: There's not a grief so great but joy 'll sacceed it; There's not a goul so lost but there is some Bright cord of love by which the Lord doth lead it.

Wesp not, oh sad one, for the dear departed ! Mourn not for those whose troubles now are o'er: Esppy are they whose fond hearts na'er are parted, Where griefs and corrows dil their heart no more. These are consoling words to those who mourn his departure.

The reader will find, on our third page a poem written by the deceased.

To Correspondents.

[We cannot angage to return rejected manuscripts.]

"Explanation of Passages on Death." by J. Covert, in reply to a brother, who criticized his article on the subject, which recently appeared in these columpy came, tog, late, for insertion in this number. Shall print it nent week.

"Are the Indiana to be Exterminated ?" by Father Beeson, has been received and will appear in our next.

Annonseemonts."

The address of Mrs. Frances T. Young, trance speakor, during the month of August, will be Oloversville. N. Y., care of George W. Jeffers.

Answering Bealed Letters.

Answoring Souled Letters. We have made arrangements with a completent me-diam to answer Beliel Letters. The terms are the polar for such letter so answered, including three red polar for such letter so answered, including three red polar for such letter so answered. Including three red polar terms and the second second lines are work into well after solar will be reinrard within two of three wells after the including the present the conditions are work into any latter will be new pred onlinely estimates that energiants epicits addressed hold imperfect control of the mediants and do as well as they can under the dra-manifold being and do as well as they can under the dra-manifold the prevent in herperhaming as come imprise Mid Bound? I be the medium for answering the made being thest, number, lady medium asswere them. Address of the prevent and the states of the term and the states of the prevent of the second and answering the second polaries of the state of the second states of the them. Address of the prevent and the second states of the term of the second states of the states of the second states of the term of the second states of the states of the second states of the states of t

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metiloge at Oily Hall, every Senday alternoon and evening. sting and instructive. The public are invited. Seat

NOTIONS OF MEETINGS.

ORARLESTOWS .- The Spiritualisis of Charlestown hold

"Low ELL -- Bolritualists held meetings in Wells Halt. The following locturers are engaged to meah foreacon and after-noon :-- Mre. Fanny Davis Hmith, Boylamber 6 and 35; N. S. Greenlest, Stept. 16 and 37; K. J. Finker, during October; Mrs. A. M. Middlebrook, Nov. 1. 8, 15 and 32; Mise Marina L. Beckwith, during Dea.; Miss Nellie J. Tample during Jan.

talista. Mostings will be hold Sundernine of steeping. stead of the state of the s

Guiner. - Meetings every Bunday, at Johnson's Hall, Services in the formoon at 10 1-2, and in the afternoon at 3 1-3 o'clock. Spoakors engaged: - Adin Ballou, Aug. 9; John S. Book. Esq. Aug 16: Chas. A. Haydon, Aug. 98 and 50; Mrs. A. M. Sponce, Sept. 6 and 18; Mrs. M. S. Town-and Sant Stant Standard send. Sept. 20 and 27.

send, Sept. 30 and 27. Teartamo, Ma. --The Spiritualists of this city hold regu-lar meetings every Sunday in Mechanics'. Hall, cor-mer of Congress and Casco strasts. Sunday school and free Confetence in the forences. Leptures sitemeon sud evening, at 3 and 7 1.9 c'elock: Breakers engred:--Fred. L. H. Willia, August 9; Hon J. B. Hall, Seo'y of State of Maine, August 16; Theo. D. Weld, Aug. 33; Rev. D. A. Wasson, Aug. 30; Lizzie Doten. Sept. 6 and 31; Emma Hous-ton, month of October; S. J. Finney, month of Nov.; Mrs. A. H. Spence, Dec. 6 and 13.

A. H. Spence, Dec. 6 and R. Dawcon, Mn.—The Spiritualists hold regular meetings overs Backs alternoon and evening and a Conference every Thursday evening, in Pioneer Chapel, a house owned ex-clusively by them, and capable of scaling six hundred persons. Speakers engaged: -Mt. Lawrs DeForce Govou, August 9, 16, 23 and 30; Mrs. A. M. Middlebrook, Sept. 6 13, 20 and 37, and Oct. 4, 11, 13 and \$5; Charles A. Hayden-Nar, 1 & Mand 32; for. 1, 8, 18 and 29.

DATTOR, OSIO,-Mrs. Laura Cuppy lectures in "Harmo-Dial Hall." every Sunday evening, at 8 o'clook. -

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Message Department.

6

Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of men. J. H. Conunt,

while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

These Mes-ages indicate that spirits parry with them

with his or her reason. All express as much of truth as they perceivo-bo more.

THESE CIRCLES ARE FREE TO THE PUBLIC. The Danner Establishment is subjected to considera-bie extra expanse in consequence. sherefore those who may feel disposed to do so, are solicited to aid us, by donations, to dispose the bread of life thus freely to be humaning methods. the bungering multitude.

The Scances are held at the BANNER OF LIGHT OF-FIGE, No. 159 WASHINGTON STREET, ROOM NO. 3. (GP states.) on MONDAY, TUESDAY and THURSDAY AFTER-The doors are closed at precisely three o'clock, and no person admitted after that time.

MOSSAGES TO BE PUBLISHED.

Thursday, Jans II. - Invocation: Are not all Thoughts of Bpiritual (slight, and therefore Immorial Philip Mason; William Conrad, to his family, in Memphis, Tann; Doroas Finley, to her friends, in Phils Clubts, Pa.; Gilbert Bryaut, to Philenos Bryant, of Chescoakte Cliv, N. Y. Monday, Jans 20.--Invocation; The Gilject and Use of Prisyor; Questions and Answors; Barah Kirzbeth Dodge, to her parents, in Blackstone, Mass; Thomas MacDonald, to Thomas L. MacDonald, in New Orleans, La.; Ebca Avery, to his die im Trav. N. Y.

Id dai, particular, in Dokuman, in New Orleane, La.; Eben Avery, to Thomas L. MacDonald, in New Orleane, La.; Eben Avery, to bis wife, in Troy, N. Y.
 Tawaday, June 20. - Horocation; The Philosophy of Mediumship; Questions and Answers; Joreminh Holden, of Perryrille Gonner, Wis.; Mary A. Birnas, of Savaenah, Ga., to her habre lyrinted in No. 16]; Hariot Coggen, ut Andorer, Mass., to her husband, Jacob Corgen.
 Thwirday, July 3.-Invocation; Hades and Hadelan Spiriturilian; Alexander McGuire, to his son, Dr. Wm. McGuire; Margaret Haleted, to her father, Wm. Halted, of Weilfloot. Eng; Dennie O'Brion, to his wife.
 Monday, July 6.-Invocation; The Non-Immortality of all Thioge; Questione and Amswers; Chieb Wilkins, to his; Wm. H. Downes, to his mother, Olivia Downes, Twenday, July 6.-Invocation; Bargaret & Boirt

Wm. H. Bownes, to bis mother, Olivia Downes, Tuczday, July J.-Invocation; What is Bpirit when De-tached hom Matter? Questions and Anewors; Amauda Jane Gatawell, to her husband, in Utab; Col. Thomas Weld, of Virginia; Thomas L. Fenwick, to his mother, in New York

Monday, July 15 .- Invocation; What is the Meaning of Monday, July 15.—Invocation: What is the Monning of the Impassable Guif which exists besween Heaven and Hoil 7 Questions and Answers: Genomi Altred Gurney, of Virginia, killed at Gettyaburg; Billy Goward, to his mether, in Columburg, O.: Theo. Currin, I his father, in Oborlin, U.; Adeline Gile, to her mother, in Albany, N. Y. "Taxeaday, July 14—Invocation: I a not all Religion the ro-suit of Education? Questions and Answers: Iranc Morgan, of Bothel; Geo. F. Lothrop, to his friend, George McClellen, and other friends; John T. Archley, to his mother, in, La

Thursday, July 16. - Invocation ; Is not all Prophesy contrary to Natural Law ?--- and are not all Prophets Impos-tors in the broadest sense of the term? Questions and An-Swers; Mary Louise Thayes, to Dr. Andrews, of Albany, N. Y.; Patrick Weish, of Albany, N. Y.; Orrilla to Norman Knoz, of Pratrillo, Ala: Lloudenant Gilbert Thomyson, to bis isshor, in Monigomery, Ala.

Invooation.

Ob thou whose name we know not, but whose power is everywhere observed, we come to thes this hour with all the offerings of our soul; adoring thes for the past and the present. And we ask, oh Wondrous Power of Life, that we may be enabled to teach thy mortal children the religion they stand so much in need of ; not that religion that site in cushioned pows, or that is breathed alone through costly edifices; not that which is bounded about by priestly rule, or is subject to human law, but that religion that bends low over the couch of sickness, and whispers words of comfort to the dying one; that religion that is willing to descend into the very holls of life, that it may rescue some child of thine; that religion that fears not to soil Its fair garments by coming in contact with the obildren of poverty and shame; that religion that Jesus the Divine felt, as he walked among mortality; that religion that could go down to the lowest hell, and anon rise to the highest heaven. Uh, thou Wondrous Power, we only ask that we may be the humble lustraments of establishing this religion of life among thins earthly children. Oh, may we teach them to open the doors of their souls to this religion. Oh. may they pray not alone one day in seven, but in all the days of the week may they lift their souls in prayer and thanksgiving unto thes; and whithersoever they wander. niav the religion of life be theirs. Thus, on Wondrou Spirit, they shall over be found worshiping thee in Spirit and in Truth. And unto thes he all honor Jane 23. and glory, forever and ever:

Ob yes, if you wish them. One is known as Conrad knew him as halling from Texas; but I presume that 's

New England. Well, there are some others whom 1 might meation, but I was not so intimate with them as with these three. Now so far as showing up what the spirit-world con

tains, as I promised to. I can't do ft-1 can't do it. I can prove, as far as I 've scon, that Spiritualism is true: that I'm still slive, and have power to return to be enabled to life up their souls in thankegiving to earth and speak, but I can't prove that this communication is from Jack Talbot. I can't demonstrate it. ff should.]

Well, here I am, without a "red" as the boys would say-dead broke; was when I left, and they 'll tell you in turn, that this had something to do with my death. Nover mind about it; that 's rather a dark side of my life to bring up. I suppose it is notably beces out of sight again as soon as possible. Now. Mr. President, what are you going to charge me? [Nothing.] Well, I'm in the habit of paying for all I ask for. [Woll, you may pay mo by helping others.] So that's the carrency you use here, is it Well, I'll do what

I can toward helping others. [Can you tell what part of California your sister re-

sides in 7] I'm not certain as to the location. I can't tell you. She married a sort of a ministerial person, and I believe I heard from her two or three times after she went there, but nothing as definite as I could wish. The fact is, Mr. President, there was a sort of an estrangement between us on account of my downward propensities, or her upward proponsities. I understand that, if you don't. [Will you give her married name?] Her married name? Oh, her husband's name you want. Carson; yes, that's it. I it make any difference? [No.] Well, farewell.

June 23.

Lydia Thompson.

The sting of death is taken away when we learn we can visit our dear friends we've been separated from. When I was about to die, my vision became open to spiritual things, and I saw my spirit-friends, among them, my father, who told me that I should be able to come back and speak with my friends on the earth after death. Then I said, "I'm willing to go." only dreaded this eternal separation from those love.

I am from Rockland, Michigan, My name, Lydis Thompson, and I was thirty one years old. My parents had seven children in all; three died in infancy, and three remain on the earth. There were four sons and three daughters. I have two brothers and a sister on the earth. I hope to be able to lot them know that I can return, and, what is more, I can sometimes visit them and influence them when they know it not.

One of my brothers is in the Federal Army. He cometimes stands near the door, looking into our world. Once he 's been wounded and come so near told his comrades where to direct letters and where to send his effects.

Oh. I ask my friends to lat me come home and speak as I do here, and not to stand fearing to talk with those they once loved, and should love now; not they issued. to fear to let us come, because the Church says, have ing to do with Bolritualism, but leave off the lam and deal with spirit. Never mind what garb the truth false marriage relations. You have taken upon yourcomes in; take the truth and deal with that.

if possible, with same friends who are somewhat in. ask thes to bless the benighted ones of earth? Shall terested in your spisitual religion, philosophy. or what we sak thes to lift the yell that hange like a sable pall you see fit to term it, and with whom I was quite in. over this afflicted nation ? Shall we ask thee, oh timate in carthilfo. [Can you give their names?] Father, to wipe away the tears of those who do sorrow, or shall we ask thes to give homenity strength to Stimpton. I believe he halls from New York. Anoth- bear the life of life uncomplainingly ? Our Pather, we er one in Charile Davis, who comes, I belleve, from Sa- will ask the latter gift, that weak humanity may be vannah. Georgia, and another is Jackson Fornald. I enabled to bear all the file of life with becoming fortlinde. We ask that in the midst of all this human not his native place, for I believe he once lived in suffering, this terrible strife and warfare, that the human sohl may look to thee for strongth, may ever feel that thou art near, over feel thy right hand is directing and sustaining humanity, and through thy wondrous power will bring all to thyself. Oh, give.thy children that divine faith in thee, that in the midet of the darkest human sorrow, in the midet of woe, they shall

thee; to sound aloud a grand anthem that shall go out far over the billows of life, and ascend, it may be, unto draw up the proofs of my identity, because they 're in the celestial apheres. Oh, our Father and our Mother. one place, and I'm in another. It's enough for them | we know they doest all things well, and we know, too. to know that I can come back and speak here; but if that thy love is with us every hour, and thy watchful they'll give me a chance to communicate with them ours is over all things; but, oh Lord our God, we can in St. Louis, if I don't prove to them that there is a but ask that then wilt make known thy presence anto spiritworld, why then they may say that Jack is n't those who sorrow at this time. Oh, unstop their cars. here. That 's fair, is n't it? I think I should be sat- that they may hear thy voice, and unclose their eyes isded with that myself, should n't you. Mr. President? to the beauties of the celestial world, and give them to feel, oh Father, that though their loved ones are

taken from them, it is only for a time, and that they will one day be unlied to them in the land of spirit. Oh, may the desolate hearted feel that they are not alone. Oh. may they feel that the windows of heaven are open, and that thy power is being showered down sary that I should havi it up here, and I shall chuck it upon them, though it may be in the form of shadows. And unto thee, oh Spirit of the Universe. oh Mother of Life, be unceasing songs forever and over. Jane 23.

False and True Marriage. " False and True Marriage, and their effects upon Civilization."

We have chosen this subject in response to a call from many souls, many who seem to dwell in darkness, whose outer being scoms surrounded by thick shadows. In answer to their call we come, and although we may not be able to throw all of light upon this subject. yet, inasmuch as our intention is good. we know that good will result from our coming.

" False and True Marriage, and their Effects upon Civilization," It is very apparent that there is a concan't give you his Christian name, save my soul. Will dition of false married life, for we perceive the effects everywhere. Do we look north, south, east of west, we but find effects, evil in themselves, of false marriage. We believe that there is a right and a wrong way by which to obtain all things that we may desire-- to attain happiness. Some there are, we know, who are disposed to believe that all is right, however wrong it may appear to be. Now we revere the all right doctrine when properly defined; but we know the allright dootrine as yet has not been correctly defined. Therefore it is that we shall continue to preach of wrong, for we know, if we know anything at all, that Nature has devised two ways by which her children may attain a condition of happiness. One'ls the right way-the other is the wrong way. One leads you direct to heaven-the other leads you there through hell.

> We are aware that there are many who believe that heaven can only be reached by way of hell, and we believe this is irue to a certain extent, because humanity have gone astray so long that it is hard to find the right way: yot it exists within the possibility of all. We propose to show you a way by which the

right may be obtained, and the wrong avoided. In looking throughout the length and breadth of your land for a system of right, we scarce know where to death that I almost shook hands with him, and he and it. We do not find it as the basis of your educawas conscious of my presence. Now I want him to tional system: we do not flud it in your churches, or think of that time, and he 'll readily see that I must in your State; we do not find it in society, nor in the be the person I purport to be, else I could not have family circle. Yet it exists with you. We know that known of his condition at that time, or what his the Almighty hath biessed you with a rule of right, thoughts were. He thought he was near death, and and it is only because you do not understand yourwas so sure that his time on earth was finished, that be seives, that you do not know right from wrong. There are many thousands who have buried their hopes of happiness, and thus we will tread lightly, for we perceive these buried hopes, and we know they are

more or less connected with the souls from whence We believe that nine-tenths of all the sorrow which

tog steer from the quickantide of life; of going to knowldt, als. He know my kame; and I think the

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know not what they do." Yet, at the same time, we know that the Father will not forgive them, because print it is sar paper, and will send a gopy contain As it is, your present spirit-guides know your imperfections and your lack of strength. We knew you are unfit to be launched upon the great ocean of Eternal Life, and therefore we have nought to say against your enemies, nor much to say with regard to that higher light and more perfect rule that is to be born of your own being, and that is to guide you into & more perfect condition of life, or that which is to open you to the gaze of the invisible world.

The effect of one false marriage is felt throughout the unending cycles of sternity. It must be set and though you onter this bark in ignorance, the effect is the same as though you willfully or knowingly breke the law. Then seek to form God-alliances while here on the earth, for you have jet to learn how all important it is that you ask and seek the bleasing of God upon your anion. How few there are who understand the edict of the Apostles; how fow indeed who are min married by the law of heaven. Civil war answers. There are but few who have formed true and holy marriages in earth life. And what shall you do, you who are trammeled with the yoke of inbarmonious conditions, making existence a perpetasi burden to yourselves and to others? Shall we advise you to comple another and a deeper wrong ? Shall we, advise you to cast off those inharmonious conditions, those fetters that civil law hath imposed upon you? Noy. we cannot, for two wrongs never made one sight; and if you find yourselves plunged in hell, in the name of Almighty God we beseech of you to bear your yoke with patience; we beseech of you to stem the corrent of inharmonious life for a season; but oh, let it not be your wish to free yourselves from those responsibilities that have been begotten even by this false relation.

We come, that we may benefit that class that are yet standing apart from the marriage rule, who have not yet been tempted to embark apon the sea of matrimo. ny. To these antried ones we come with a warning voice. Oh, we ask of you to examine yourselves, and ask yourselves if you are fitted, soul and body, to take upon yourselves marriage relations. Uh, learn to read the book of your own being, ere you take that upon you of which you know so little. Spiritualism comes to teach humanity the right way, if possible-not to advise you to cast oil those marriage relations which you have voluntarily imposed upon yourselves. Oh. by no means; but it comes to show you the way of life through Nature. It comes to bid you renounce the evil and pursue the right, while you are moving. acting beings upon the sphere of mortality. Oh, learn to know that you have beaven within your reach. Oh. tearn to know yoursetves; if you would but do this, you would all escape hell, and speedily find heaven. June 23.

Questions and Answers;

Quas .-- How are children to be taught to know bamselves ?

ANS .--- The physiological law is within reach of all. You can unfold the being of the child to itself. . The law is not so mysterious that you cannot grasp it and make it of use to yourself. Let that be the basis of all your systems of education, and, believe us, your youth will have no difficulty.in discorning the right way to heaven.

Q .- Should we teach them the phy loal law of Na. ture when young?

foundation, or corner-stone, of their education, and bard to find. They 'to there in that old cape me giel hen you will have a foundation that time and elemit

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Mary Brady:

110 3

I have come to see, if I can, about me children, " have two left without father or mother. Perhaps lought not to ask saything like this, but over since I take me own life I wants to come beek. I drink meself mich. until | have, fite; that 's how I come to die. . I man I should n't come back again, but ever almos I left i feet like as if I could n't stay away at all. I have a hashand what was killed last June -a year ago. I take care of me oblideen as well as I could; three meathe | do good, then I do had, and forget meself; no I hier at

I come to ask the folks what have my oblident to be me come and talk to them: I like to spake to the ald. est; sto 's thirteen years old, I wants her to know, if I can, that her mother can come back and spake with her. [Do you know who has charge of your children ?] .? know who has the oldest one. Marke-that 's the same [Do you know his given name ?] I do n't know, sing he 's a provision dealer in New Lork. . Me daughter is at service in his family. It's a sert of a mechanic's boarding House, and Ellen is there to wait upon the table, tend door, and such like; and I hear that your paper goes there. [Does your daughter read the paper?] I do n't knew nothing about it, sir; all I beat is that it goes to Mr. Mark's house. . Paith, then I're got much to tell her. The little see 's wome all She 'd not understand me if I were to synke to her, es I'll spate til can to the oldest one.

I want to tell her not to go the way her mother did, want to tell her all about this place here, all about what folks soffer who drinks and does bad, and about those who does good, too. I came for good, not for had. I come to see something about the ponsion I was to have. Faith, it might do them good if they had it," but when h die nebody could find the papers to get it with. I can tall all about what was done with 'on, if the folks me oldest daughter lives with will give me a chance to spake with her. I knows all about 'em-I knows all about 'em, and can tell Elien just where to find 'em, if I can only get a chance to spake with ber.

I was in Dillings Copri. It's in the Five Points. [Near 5th street 7] That 's where I live -where I die; that 's where I drink so much as to onuse me death. Ob. it's a hard way to get along. It's a hard way to go to the spirit-world by drinking too much, as I did. I'd not like to see me children saffer as I do.

Brady is no name-Mary Brady. 1've not got aby father on this side to worry about, for they 're both in' the opirit-world.

Now it 's all I come for, is to ask about these oblidren, and do what I can for them, and tell them where those papers are, and then I wont trouble any. body again. [You de n't wish to say here where these papers are, de you 1] I'd just as live tell new as any time. [Perhaps it would be well to give it now.] Well, I give H. if you like. I tack 'em lanide the lining of that old cape of mine. . Me girl knows what one I mean. I hnew very well my own weakness, and for fear I'd lose them, I hide them in the cape me piri has. .A .- Cortainly. Let that be the first leason, the There's where the papers are that they 've tried so

That's pl ala onough; there's nothi plainer than that, is there? [We should say not.] That was an old cape that was given me long time ago. It had two linings-an invide and outside one. I rips. the two, and aticks the papers inside, and sows it sp: That 's where it is. Good-by, sir. I 're nothing at all to pay you with. June 33.

Jack Talbot.

Mr. President, as I am not well acquainted with your roles, perbaps I'd better ask what they are? [Merely to have spirits give such faots as will enable them to be recognized by their friends in earth-life.]

I am from St. Lonis. I was known as Jack Talbot. My occupation you want? [Yes.] Sportsman. You understand the term I presume. [I do.] My age fortytwo. Are you particular about the exact age ? fi should like it as near as possible.] Well, I lived-my mother says, and she ought to know-forty two years. six months, seven days, and about three hours on the earth. That's near as I can come to it. If the friends wish to prove whether or no I am correct, they can do so by finding out my sister, who has the family Bible in her possession, with my age in it. So says my mother.

Well, Mr. President, some eighteen, between eighteen or ninetcen months since, I parted company with my body; and when I died, I made a sort of a promise that if there was any truth in Spiritualism, I'd certainly come back and tell how things were on the other side. Here I am. ready for most any sort of s game, provided I have a fair chance of winning.

Now, Mr. President, I understand that you admit all classes here who are disposed to tell the truth. I claim to be disposed to tell the truth so far as I understand what truth is, but what might be truth to mo. might be a lie to some one elso. You understand. I may say it's right to play cards, and shake props; somebody else may tell you quite a different story. It's not right according to their ideas of right.

Well, I should be glad to make a personal communication to my sister first, who is sorely tormented be. cause I've gone to the Devil. As I am tender-hearted, was when I was here, I don 't like' to see anybody in trouble on my account, so I'm disposed to do what I can to help her out of it. I want to tell my sister that I've never found any worse Devil then I am myself; that I've never seen any wome helt than I went through on earth. And as for churches here, there. do n't seem to be any. At all events, I've taken great pains to inquire for them, but have not found any; so she might as well make up her mind to give up the Church here, for she 'll have to forcero the pleasure of going to church when she gets to the spirit-world. I speak as I do. Mr. Presidents because I know my efster is one of your strict church going persons, who believes in an Orthodox hell, heaven, and all that cort of thing, and she believes L've gone to the Devil, be-

I suffered with cancer. I know what it was to suffer. and I know what It is to compare the joys of my new home with the sorrows of my old one. I can say no more here to-day, sir. I must go. June 22.

John Henry Severance.

My mother asked me to come here, (Speak out aloud.] My, oh dear 1 my name was John Henry Seyerance. 1 lived in New York. I was nine years old was killed with the cars. [in New York City ?]

My mother is a poor woman, and lives in Columbia street, and she wished I'd come here and talk to her. and tell her when I live. My father helps me. He. he was out in, out in the fight before Richmond, and was killed. He's never been able to come blmself. but she helps me to come here.

My mother's got nobody now, and she's sick, she' to go home. [We can't let this medium go. We wish we could.] They said I had both my legs cut off, and was taken to the bospital and died. [When did you based upon a knowledge of self. die ?] Last year. [1662 ?] I do n't know, sir; last vear.

I do n't know how to talk here. I want to go home and talk; can 1? [We will send a paper to your mother with your letter in it, if you can tell us where number ?] I forgot. I way so scared when I fell down and see the cars a coming. Johnnie, my mother called me. I aint got any brothers or elsters-and I want to talk. I should like to talk to my mother just as I do here. I should like to go home. [We will] home.]

I want to talk to that dootor that out my lege off. and my mother was crying outside of the hospital and he said she must n't be let in. If I was a man I'd stoff. (He gave you too much ether, we suppose.] My father mys I'd died, anyway. Toll my mother l come bere, wont you? [Yes.] I'm tired now. I'm much obliged, my father says. June 22.

Invocation.

you. It matters not whether you break the law Oh lafe, thou wondrous problem, we would solve thee: we would enter, within thy eacred courts and through ignorance or not, you must surely shiller the learn to know thee. 'Oh Master of Life, we know then of thing, and also believes L're gone to the Devil, be cause I died just as I did—which is the part of hast written thy mighty law upon the pages of our

clusters about mortality, comes in consequence of selves vows, concerning which you knew little or noth-

ing. You have entered the realm of action without scarce any forethought or knowledge of self, that would be necessary to your peace and happiness in your new relations to each other. Thus we find you In sorrow; thus we find you gathering to yourselves clouds of darkness; and darker, still darker, grows the midnight of your existence. Yet the soul calls in valn, because it calls not on the God of its internal for that knowledge of the right which it so much desires; bat, on the contrary, goes out into external Nature, and asks, then, of the world, what God requires in respect to the marriage vow.

If you would escape many of the lile of married life, we beseech you, in the name of God and your own souls, to open early in life the book of your own being. Read it well; learn to know yourselves, and then you will be fitted for happiness, for you shall be enabled to see the right way to heaven. You can see it by no sick, and she wants us to come and help her. I want of your own being, and there seek for a knowledge of the right; for all true systems of education should be

Educate your oblidren unto a knowledge of self. Instead of taking your young by the hand and leading them into the external world in quest of knowledge, first lead them within their own being. Learn them to read that sacred book which' the Almighty Father your mother lives.] She's in Columbia street. [What has placed in the hands of his children, and there will be no problem too difficult for them to solve, no step too difficult for them to take, no barrier too high for them to cormount in the future.

You have builded your systems of education without a suitable foundation. You have rejected the corner ask the friends to give you a chance to speak at stone offered you by duty; that corner-stone which we shall term self-knowledge. Oh, teach your young, in the name of God. to know themselves; open to them the book of their own being, that they may thoroughly peruse its contents, and in so doing discern the right. Oh, my iriends, this is the first step to be taken Hok bim. I would. Be put me on a board, and tied me down, and give me some kind of awful stuff to smell of, and I died. He choked me to death with that Although we pily that class of individuals who have taken the heavy yoke of marriage upon their shouldors In ignorance, yet we can offer them very little consolation in their sorrow, for we know that when one breaks Nature's law, that one must waffer, even though the ain be committed in ignorance. Her language is. Keep me, and I reward you; break me, and I ponish

> penalty for any infringement of 15." The present picture of civil war, with which your

> > Contraction and

cannot sweep away. "As it is, in our opinion, you have none at all. June 25.

Dr. Adam Payne.

Good-day, sir. I suppose you 've not much sympathy with a robel, have you? [We have sympathy for all.] My name was Adam Payne. I am from Winchester, Virginia. Now, friend, is there any way by which you can help me to meet my family? [Are they in Winchester?] I do n't know, but I think not. I believe I have two sisters in Canada. I have a brother in the army. My father, I think, is at lichmond, though 1'm not sure. My mother is with me in the spirit-world. I have a child, a young girl, fourteen years of age, whose mother is with me, who seems to be left almost catirely without a guide. I some more particularly on her account than my own. [Is your daughter with your father?] I think she is with my father, but I'm unable to be certain about it. [We will try to reach your father at Bichmond, and your sisters in Canada, if you can give us their address.] 1 believe, sir, they are in Hamilton, Lower Canada, Their names, Frances and Margaret. But I prefer to be assisted to a way by which I could speak with my father and daughter, at least. Now what do you think you can do for me? [We shall print your commenicstion, and attempt to reach your father, at Richmond. 7 suppose it is necessary to give what one may be able to of the incidents of their life, in order that one may be recognized.

I was wounded at Ball's Blaff. Fover set in some days after, and the consequence was, I died. I was surgeon, sir. in the army. I do n't know that I bore you Northerners any Ill.will, I'm not conscious of ever thinking unkindly toward any of your people. I believe I did at I was able to for the comfort of those soldiers - Fedoral and Confederate - who chanced to fall to my care, so that I've nothing to regret. sir, nothing at all. I entered the service from a strong sense of duty, for i felt that if men would fight and maim themselves, it were necessary that some one should be present to dress their wounds, and care for them in their hours of slokness.

I would like also to reach. If possible in this way, a young man whose foot I amputated at Hait's Bluff . thort time before I was wounded ... He was in the Fed. eral army, and was taken prisoner in consequence of his being wounded, and 'so phable to got sway; and while dressing, his wound one day, he seld to me, · Doctor, do you belleve in Spirituellam ?" ... No. I to a't," I said, " Well; I"thought you were a Spirit Itualist, for you seem to be guite as hind to me in to voncown meh." I said " No. 1'm not a Spiritualist." "Oh well." ho says. ".if you're not, you will be one

Eliza Nott.

This is Amorica, is it? [Yee.] I lived in Bhet; burne, England. My name was Eliza Nots. I was the daughter of Dr. Thomas Nott, of Sheiburne. I have been dead, as you call it, four months. . I died on Beturday morning, and the following Wednesday was boried. I suppose I was a consumptive. I do bot know, but Ispppose I died of consumption, although I was not confined to my tagen at all. I was taken with hemorrhage of the lungs in the night, and died . in the morning. I've many times asked my father if I was eich onto death if he would tell md: Dat he would dot. to I never know what he did. Dear sir, my father is violently opposed to Spiritual." ism. He has talked much against it, and written some against it. Do you stipped he will allow me to come homo? [Perhaps you are the sue to open the doer.] My mother is an invalid, and has been for years. I's don't know that she would oppose my enming. I don't know that I over heard her, my anything against this . new religion. I'm sure I've heard my father say . much against 10. What shall I say, sir.? What shall . I do? [What you think best.] I hope to be called bome. Do you think I shall bo? | We think it possible that you may be.] Bhall I tell you what I said to him. when I was dying? [If you please.]

I asked him what, was the matter with ma-if he supposed I was going to die. And he said; ... Ob Eliza, I'm afraid you ave. 'I suppose so." I said. " Uh father, why did n't you tell upo I was going to die before ?". Ho replied, "Oh fad, I could a't," And I sold then, " Nevdr mind, father. Do n't hel bad because I'm going to leave you, for I 'm not affeld . to die_1'm happy." And I could a't see my mother . because she was a't able to be moved to my been. my father was with me, and I teld him to tell her that" I was ready to go. What was the last I said to My! father on earth. We were alone/with the existing? of Janoy the is the housekeepers ith, sir, sak his that let me come home; and him to let me talk at home, ...

Inhabitante of the Other World. A. J. Davie, fin his legture at Dollwerib's Hall, New Tork, May 7, 1901-miljont, "Roding Catholicism In,, Openalition to Programity Epitiatium,"-asys :

taken for the T Mas. Laura lug, flept, and

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[Under this f rathence al inunig five em ferds on hit e see to advand partment, and spolulment and gratui meate."] Da. H. P. O. Man H. T. I Orapi Rapida, rentage in 1 H. T. Later Mas. R. A. I coming Wall an It., Philadelph Mas. PANES Northamples, Max. H. P. ture of S. H. J. J. S. Lover er Che pres L. JUDD PA

Nun B. An Mas. LAURA ortane. Ac Mat. O. A. Da A. P. P. Man. Paaver

Mas. C. M. Mas. Rosta dosg the Hos Desuni sod N Mt. Address Gan A. Pr. Dorar, Mo , W Mas. A. P. rea, BL. John I. M. ADIN W. P. JANE

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far with me in this, that reason has sothing to do the dogmas and discipline of the Church. The ith the cogmus and one options of the catholics as the ble itself is not so important to the Catholics as the abority hid principles of the Church. We must is sliber their Church or individual Opinion. Resis a part of the individual. It is also the instruis a part of the individual. It is also the instru-antality by which, individual opinion is manufac-antality by which, individual opinion is manufac-red into practical forms. They say, for the Church, and redividual Opinion." They take the Church, and is to a finality with them. What it teaches in ruli-ion "is from God " whill it does not teach or per-its vis from the Devil." Thus the argument is closed Inventor of the Pulmomolor, of Tentor of the Vikal Outworky; Author of the Thermal or Cool System of Medicated Inhustoria and Physiolan to the Troy Lung and Hygienio Institute. iorever.

LECTURERS' APPOINTMENTS.

as the block, the brids, and nervous system is contaminated and diseased through thom, by morphilip or poloped pir, so also can the aDidote of saulary runndles be successfully administered through the same modium."-AUSton. We desire to keep this List perception willable, and in order do this it is necessary that Speakers notify us promptly of of sppointments to lecture Lootare Committees will and inform us of any change in the regular appointments, published. As we publish the appointments of Lecturers initously, we hope they will recipitionic by calling the tion of their bearers' to the Banena by Erone.

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Man Awawpa M. Branca will locture in Quinty Send & data In Portland, Den. 8 and 13. Address, Slew Xorn Gray. ad 12 in Forland, Den. a sail 33. Address, New Yorz dray, Miss Emma Boosros, will lecture in Portand, Mc, during Del. She may be addressed as above, or East Sjoughton, Ms. The 'L. R. and Mas. 2. A' Gooxtan' will 'lecture in Lud-or. Aug 9: in Middlo Gentvilla, dept. 6, Gazterry. Those sighing their sorvious for speaking or bealing will address, sighing their sorvious for speaking or bealing will address, sighing their sorvious for speaking or bealing will address, sighing their sorvious for speaking or bealing will address, sight of the sorvious for speaking or bealing will address, sight for the source of Vil during Boys, Middle Gran-tilla K. T.

Stating their porvious for speaking or healing will address, fortug avg. Tyrou Furnach, Vi, during Beyt, Middle Gran-tins N.T.
 Stras Martra L. BROWWITH, Grance speaker, will leadered for the Cheir and Determining the Incipient and Source, in Tauston, Mass., Oot, Janual, Unit, In Tauston, Mass., Uot, Janual, Uot, Sand Li, in Colores at New Mission, Categories at New Mission, Mich, Aug. 2.
 Marting Kategories at New Mission, Mich, Aug. 2.
 Marting Kategories at New Mission, Mich, Aug. 2.
 Mission of Augues will be at bis horne in Battle Ureek, Mich, Aug. 4.
 Mission of Light, Lacoisres in Battle Ureek, Mich, Aug. 5.
 Mission of Light, Lacoisres in Millerd, Mass., Augues F.
 Marting Mill Peak In 1 Millerd, Mass., Augues F.
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Bauar of Light. Lao Misters will speak in in Millord, Mass. August 5; In Zast Frinceton, August 2, Mass. August 5; Next Frinceton, at any time, will be duly received. W. R. First will speak in Boog's Jalla, Mo. and Viciolity Diseases of the Kidneys. At ropby, or Morbid Washing of the Kidneys. and other Diseases of the Kidneys. Tabercular and Bortwide Constitutions. Boow's Yalla. Diseases of the Rest. Organic and Functional. Diseases of the Rest. Organic and Functions. Tabercular and Bortwide Constitutions. Diseases of the Rest. Organic and Functions. Diseases of the Rest. Organic and Functions. Diseases of the Rest. Organic and Functions. Diseases of the Rest. Organic and Functions.

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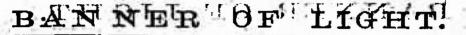
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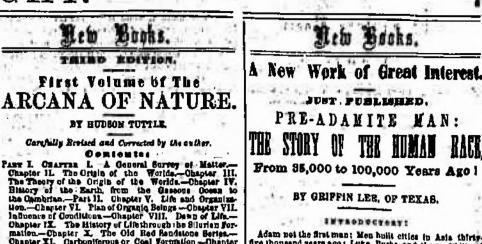
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Mars, 14 Bromheid street, Bosian. Jc6-digt a Mas. G. M. Brown, bedurer 'and clairworant. will answer calls to berbre, or visit the sisk. Address Janeeville, Was-onein. J66-Dig Mas. Bears & Hornesseeve will address claims to becker the Boars & Hornesseeve will address claims to becker oberg the Boe of the May Hampehlink, Northers, Vermoet densities and M. T. Northers Hallboards starting and the Jone Onton and M. T. Northers Hallboards starting and the Jone Onton and M. T. Northers Hallboards starting and the Jone Onton and M. T. Northers Hallboards starting and the Jone Onton and M. T. Northers Hallboards starting and the Jone Onton A. France, trained speaked and writing modifier. Borns, M. Will answer contents Mira A. F. Thomsen 1 od from B. Johnsbury Contre, Vi. R. M. Ap Arts, magnetik, sympathetic and beating modifiers Inversion, JagBaar, 'Sonos speaker, Paw Paw, Migh. apli-f W. F. Jaymann, trance speaker, Paw Paw, Migh. apli-f

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By J. B. Packard and J. S. Leveland.

Spiritualism, as an element of social influence, h Brifitualism, as an element of social influence, has become a fixed not. Nothing can conceal the truth that a wider, deeper and more point is fluences is seried by it than by any other principle merely moral. Circles meet is almost every community-Sunday meetings are held in various places State Cenventions are called, and books, pamplicita, and weakly and monthly periodicals are isrued. The friends of Britinalism will not wish to see that influence diminish-ed, but extended. And bothing more powerfully contributes to such a reastituate the their said of a book for powerfully contributes to such a reastituate to collect the book coording-bar music ship poetry, and have made our book scoording-ity. We have and morat to collect the best of the neoniar munic, with what is post; was adapted to the use of Spirit music, which with what is original, will reader our Minstrei, we trust, a weight to be the many an appling soul and circle.

nalis, which, with what is original, will render our Ministrel, we trust, a welcome visitant to many an aspiring soul and circle. "To show how beautifully the Hymne and Musicare adapted is the Spiritualists' worship, we give the following Index of Tance: After this's croatiful migion; Apgel Footsiepe; Araon; After this's croatiful migion; After the stand reaking; House; Footsi Hellowin; Lovo; E abid of ang; House; Love; Lovo; House; Lovo; Lovo; B a bid of apgel; House; Aster theory; Milleonial fawn; Moraing; thoughts; No bitter ther; for the shold of ang; thoughts; Job bitter ther; for the shold Moraing; thoughts; Job bitter ther; are the the appeloid predict reak; The work of Angels; Theory; All abeau, Araon; Angels; The work of Angels; Theory; Mill abeau, Mill, Missingfid's model for the amate of truth; and the predict of the truth of the amate of truth; and the this of the truth of the show of Angels; The work of a beautiful; Missingfid's model for the truth and and the truth; Theore

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tion. A child of Robert Sanderson, sged four yoars, of Everett Pisco, East Boston, Masa; sould head from infancy; the back of the head, neck, and cars a running sore; so much so that the child had not had out its back for two years. Cored with four bottles. Has now a good head of heir, Thomas Ago, No. 24 Yeoman streak, Eosbury; Rheumaiten in the hies of lour weaks standing; sol, no card day of the the solid with four weaks standing; sol, no card day of the solid standard standing. n the bips, of lour weeks standing; got no rest day or night. Oured with two bottles. Mirs John Thomas, Proctor night. Oured with two bottles. Mrs. John Thomas, Prottor bireck Roxbury; pain and swelling of the hands, arms, and shoulders, logather with sore mouth, from the effects of in-flammatory Bhaumatism. Cured with one bottle. Denief Whitaker, soap manufacturer, Bradford place, and H. B. Roberts, merchand, of the same place, for the cure of Files. A daughter of P. P. Hadisy Biantfridge, G. E.; aged nins years; todolout swelling under the same, a running sore ou-der the jaw, with inflammation of the specia obliged to be kepi in a dark room. Cured with two bottles. B. Glark, melasic roofer, Bradford Fisco, Roxbury, Rhaumatiam; and his daughter, aged ulus years, swelling utder the same, sore much, and ringworms. Oured with two bottles. Prepared and sold by the Proprietor, No. 93 Davis Brmar, Roxbury, Mass, and for alle also by Winstor, Distant Druge

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the Lytenik decisty of Spirisantists, In Lycram Hall, Botton, San-day, June 18, 1963.

[Phenographically Reported for the Banwan of Lient, by J. M. W. TRABILITOR.] 11. 1. 11

INVOCATION. Our Father. Infinite God, we pronounce thy name

1. 2

each day, and every hour we think of thee. All times and places seemed formed by thy band, and while we cannot comprehend thy being, we feel that thou fillest immensity ; that thy dwelling-place is everywhere ; that all times are to thee allke. We know that thy breath is all life; that the brightness of worlds and the glory of systems are derived from thy presence; that motion is given by thee, and that the universo moves on in harmony with thy presence. We know that thou art in all time and space; that thou encompassest all things, and that we, smallest in the great infinite of souls, are still attended by thy conscious love. We know that though in the great infinite we are as nothing, still, every thought of our minds, every conscious aspiration of our spirit, every want of our immorial souls, is ecaneed and measured by thee; that our thoughts, scarcely known to ourselves, are to thee clear and distinct; that the powers of our minds, all unfolded, are to thes as clear as a clearly-written book; that thy power is within us, and every emotion of our souls is produced by thee, and produces in thee a corresponding emotion. Oh God, we know that thon art with us, and that thy presence fills our hearts with its love, its consciousness of goodness, and that we cannot, if we would, hide our faces from thee. Bo we look up to thee, God, Father, and ask for strength. We are erring-thou canst give us light; we are sinful -thou caust make us good; we are in darkness--thy beaming love can give us light; we are down in the depths of despair-thy spirit can change our despair to reloicing; we see death all around usi-thon makest perpetual life. We see not thy form, but we know thou art a living spirit. We cannot find God, but we know his soul exists. Therefore, oh Spirit of Life, lot us pour out our praises and thanksgiving to thee. praising thes for all times, places and occasions that give birth to human thought, and add to human experience and knowledge; for every joy and sorrow that purifies and perfects the mind; for every shadow of darkness or ray of light which gives us a more perfect consciousness of thy being; for every good and evil thing, which, blended, make up all that we know of infinitude: for thought and ignorance, which, in contrast, form all that we have of knowledge; for the high and lofty aspirations of the soul, which, contrasted with those that aspire not, seem to point to attainments like thine own: for the living spirit which drinks in. in its unfolding, the power of thine own spirit, and feels thy life; oh.God 1 for all these do we praise thee. And thy children bless thee for their joys and for their sorrows. They know that both are alike from thee, an, designed for their good. They bless thee, also, f. every good and perfect gift with which the snirit is endowed; for though material things. blessings and pleasures, may pass away, those exist forever, and grow brighter and brighter as the spirit advances to higher beights of wiedom and knowledge. Bo let thy children climb up these ragged steeps: let the thorns and stones pierce their feet and sides; let their hearts be torn by the cares and sorrows of life; still, we know that the healing baim will come, that thy spirit of love will cure all; that the knowledge obtained will repay them for all suffering; that thy meroy will soothe every sorrow; that the healing balm of thy spirit will be poured upon them. and thou will bies them for every sorrow. The human soul cannot but blees thee for every adversity. It is that which strength. eas the spirit; it is that which points to high attainments, and self-consciousness and power; it is that which uplifts the soul beyond the groveling thoughts of life, and causes it to know more of thee and thy infinite soul. ... So we would bless theo with all our utterances. Let them be of as high truth as we can understand, of as much knowledge as we can comprehend; and may we receive as much of thy love as shall soothe rrows, calm our fears, and make us trust in the -that calm, clear trust, which feels that thou art the beginning and the end, and that thy love surrounds us forever. And to thy name, ob God, spirit of our life, and source of all our strength, shall be praises from countiese bearts forevermore, and glad thanksgivings be breathed forth from myriads of souls, in the enjoyment of thy love and truth. Amen.

clearly determined, while it can always be separated and the rays of light are diversified, and each form in tinetly determined, what is light liself: whether its con- colors, and beapty surpassingly wonderful. dition is but locality, traveling from distant suns until it combines with the atmosphere of worlds and thence oftenbet is created where there is the most oxygen in

originate with the sun itself. This was a question for duces heat or motion. Without this atmosphere, there a long time existing in the scientific world-whether can be no vibration of the different rays of light from light does not, indeed, depend upon the aimosphere of the sun. 'Without this atmosphere, nor flower, nor the earth itself, or other worlds where the light of the tree could absorb the rays of light. Without it, there sun reaches; and in proportion as that atmosphere is would be no conductor for the light, nor any light in dense and heavy or clear and bright, as it possesses existence. This proposition-that light, as such is pertain properties, so does the light ponetrate and shed created in the atmosphere of the earth ... is one which. apon the earth its radiance-or perhaps, upon some, although the scientific world might decry it at the no radiance at all. "But this proposition is evident- | present day, has nevertheless many strong arguments light is substance, and light travels. If substance, in its favor. The proposition is that heat emanates and traveling, it must be composed of something. from the sun, and that heat, coming in contact with There is a substance called electricity, which word is the earth's atmosphere, produces dight by enkindling as ambiguous as the word " Spirit." or " God." This it; that when that heat disappears, the light also disabstance is used to explain everything that is not com- appears, because the sun, which is the source of light, prehended. The word is used to account for all man- and the source of heat upon the earth, is for the time ner of phenomena that are not understood; and, indeed, no one pretends to know what electricity is. tain time to rid itself of this light; hence, when the But, whatever electricity is, it constitutes one of the earth, in its' travels round the sun, passes a certain primitive portions of light, as there can be no light condition, the days become shorter from the necessary without its presence. Whatever electricity may be in vibrations of the atmosphere and the change of the its absolute essence, it is that which men call electrici- orb's position. But even in those remote regions near ty that constitutes the obiof existing cause of light. the North Pole, the artificial light which is visible to Light depends not only upon the object which pro. you is created from what? Not from the son's rays, duces the heat, but more upon the atmosphere by which it is surrounded, and can only exist where there | rapid motion, extending to a low degree of temperais a great amount of oxygen existing in the atmosphere. Take a light into a damp cellar, where carbonic acid the atmosphere, producing powerful combustion, and gas is the principal ingredient, and it expires. Take a hence the brilliant lights known as the sorora borealis. light into a room, or out into the open air, where it is which in diversity of hue and singularity of form—ilperfectly still, and the atmosphere filled with oxygen | luminating the whole heavens at times-seem to outvie and pure carbon, and it will barn, and burn on for- the wonderful colors of the rainbow. And yet these ever. It is evident, therefore, that it is the atmosphere cannot originate with the sun's rays, but simply with

which gives light, instead of the object or cause of the light fiself. It is the atmosphere which causes it to radiate, while heat produces the finme. It must have true must it be, that even the rays of a contral orb. something to consume. As oxygen is the chief ele- like the sun, must be said to be caused by the stmoment in the atmosphere for the consumption of all bodies, so it is that upon which light feeds. Light never exists without heat, as we stated before. It is the result of heat, and produces heat correspond- that have motion must sooner or later possess an atmoingly, because it absorbs the oxygen in the simosphere, which is turned into carbonic acid gas, producing a depression, and consequently destroying the vi. | density of their light? The reason why comets, in taility of the atmosphere. Yet there can be no light, their passage through the beavens, have but a central even where there is heat, unless there is an atmosphere point of light, while the train, is scarcely visible at this to consume. So it is a question whether light can travel between one world and another where there is no at. fected, and the sun's rays, or the rays from any other mosphere for it to travel in. It is a question- body, cannot fall opon them. Hence there is nothing outside of the atmosphere of your earth, which is about with which to ratain the light; no chemical prosixty miles in extent, and before you arrive at the at. | perty, no distinctive atmosphere, and hence the vaguemosphere of any other earth, and long before you ness and indefiniteness of their revolutions at times. could reach the atmosphere of the sun or the other In. Yet even these bodies, in their rapid flight through minous bodies-what, there is between those atmo. space, sooner or later avenire sufficient matter to conspheres upon which light can feed, and how it is that trol them in degree, and produce the properties essen. light can travel from the son to the earth, when there tial to distinctive light liself. is no intervening atmosphere for it to exist upon. That is a proposition which cannot be answered, and every conception of beauty, would be lost, because. if which, in fact, we pretend to deny. That light does you dive down to the recesses of the ocean, where not travel from the sun to the earth, is just as evident there is no illumination, there is nothing but a leaden as that the taper would not burn if you were to go be. color, and darkness itself. Bring up the treasures of the yond the highest mountain tops, beyond the clouds, and onteide of the atmosphere of the earth, where there are sparkling with emerald hues, some are beautiful is no space, and where there is no atmosphere for light in their rarity of color and form-more beautiful than to subsist upon. We also venture to affirm, that out any flowers or forms that exist upon the surface. Yet side the simosphere of the earth, there could be neither while they are buried beneath the ocean, there is neithworlds nor suns visible to the naked oye, and that all er color nor hue, save only the deepest blackuess. Bo space would seem a blank darkness; that it requires the earth's atmosphere for that heat which emanates from the sun to produce light; that consequently the earth itself, or its atmosphere, causes the sun's rays to be no hue. And by exidized, perhaps you will underbeam brightly or darkly, and causes the effect of those rays to become apparent in all the forms that are visible on the earth. The substance which emanates time, they become imbued with oxygen, and what is from the sun is not so much heat or light, as it is the termed crystalized. There can be no crystalization power which men call attraction, and which, for want without the presence of oxygen. Hence, all objects of a better name, we shall call attraction too, but that are supposed to exist boneath the earth's surface. which is not, in reality, that which they suppose to be must at some time or other have been exposed to the attraction. That causes a substance emanating from the sun, known as heat, to come in contact with the atmosphere of the earth, that contact producing light, On the effects of light, there are treatises in abun-and that contact producing all the light which seems dance. Every scientific work abounds in information and even from those which are nearest to the earth itthe concussion. All bodies coming in contact with the atmosphere. As matter, acted upon by motion, produces an atmoanhers cannot be found, there can be no light, because celra. there is nothing upon which light can feed. Light is . It is said that heat and light are the positive eletain combinations in the atmosphere; that, and that ative. The reverse, laithe chee. We know that outatone. .. As the different colors of flowers are caused by side the atmosphere of the sarth, the cold is such that different chemical properties combined in the germ, it would be impossible for human beings to survive a which absorbs cortain rays of light from the sun, so minute; that there are some mountain tops so high different obemical combinations, when ignited, will that human beings cannot live upod thom; and that produce different lights; as, for instance; copperas, it is supposed that everywhere, outside of the atmoand the various minerals, will each produce, in their sphere of distinctive planets, it is not only cold, ford, green, blue, red and white lights; and the com- but dark. Thereford dafinish and bold exist where bination of all these colors constitutes our white light bination of all these colors constitutes our while light there is no matter; and "matter alous" produces light Now, if the earth were illominated by a pure white and the effect of light, and matter alous produces heat light alone, everything would wear a leaden hue, and and the effect of heat. These are almost inseparable; instead of the beautiful emerald, that is now visible, yet light can and with the theat, while heat may, a let the green forests and the bright flowers, the trees, where it produces no light because best exists within . 14

into various hues, as, for instance, red and white and nature, according to its chemical properties, abeorba green-all the primitive bues-it still cannot be discorright of light, you see it clothed in a variety of

Light can be created wherever there is friction, and produces an effect, or whether it is the result of heat existence. Thus, as we stated, it is conditional on cting upon those worlds, and that heat supposed to the atmosphere, and not slone on the cause which probeing out of sight; that the atmosphere requires a cerbut from the absolute properties of the earth itself, by ture, which causes a great quantity of oxygen in the motion and atmosphere of the earth itself.

> If this be true of the earth, then how much more sphere of the object upon which they fall, and that a a body without an atmosphere can emit no light ? while a revolving body, with an atmosphere, (as all bodies sphere.) will be endowed with light ?-that in proportion to the density of their atmosphere, so will be the distance, is simply because the atmosphere is not per-

> It is true, that without light every form, every color. ocean-bed to the atmosphere and the light, and some even the earth itself, ontil exposed to the oxygen of the sun's rays, would seem to wear the same color. Where there has never been any oxidiration, there can stand what we mean when we say, that when objects are exposed to the atmosphere for a certain length of atmosphere, and to the influence of oxygen, and hence their present beauty when exposed to the light.

to emanate from the heavenly bodies, the fixed stars, with regard to its effects. Its seeming qualities are described-the divergence of its raysself. Without this atmosphere, even nature ilself. Its motion-the time that it requires for light to reach though the sun shone upon it, as you term it, would a distinctive object- the effect that it produces upon be colored with a leaden hue; and the earth itself man. For it must be remembered, that all the conwould be dark, were it possible to exist without an at ceptions of light which human beings have are formed mosphere. As the light of the moon is simply re- by the effect that is produced upon memory by the flected light, so would the light of the earth be re. physical vision. Different forms see the same object flected, without the earth's having power to create in a different light, and so they trathfully describe it ight in its turn. No body can emit the substance, differently. If one person is on the shady side, and which produces light, unless it has an orbit of its own. the other on the side where the sun's rays shine upon Thus those stars and satellites which have no orbits of the object, both may see it truly, and yet describe the their own emit no heat, (as your moon does not.) ex. same object in directly, opposite terms. Thus the cept that which is emitted by other bodies. The light vision has everything to do with our comprehension is passed through the atmosphere of the earth, kind- of light. We cannot conceive of light without the ling the oxygen, and thence the other gases which effect which it produces upon our vision. Take the combine to make up the atmosphere, producing light; ingenius structure of the human eye away, and though as what is known as electricity produces the ignition the carth were illuminated with all the colors of the called lightning, by passing through the clouds during ralabow, there would be no sight, no vision; yet the a thunder-storm, producing for the time being an illue, light would exist. We must also, in our estimate of mination; so you must be aware that it is simply a light, and in our comprehension of it, make great alcombination of space and matter, in rapid motion, lowances for the imperfection of the human vision: which causes that ignition, and consumes the oxygen great allowance for faise estimates; great allowance in its course. When these globules barst, giving forth for the illusions produced by disease and nervous afthe space that is confined through their rapid motion, fection. Hence the great difficulty in property estithe light ceases, and you hear the sound produced by mating, by the sight, the position of stars or plauets; but when we have mathematics, which are far better than our own vision, we can determine those things when there is friction, may to a certain extent produce correctly. By direct mathematical rules, we can delight. So the worlds which pass through space, even cide the direction, the absolute velocity, and the powthe fixed stars, which are at so great a distance that | er of light, and the different rays or hues which light you cannot perceive their motion, but which neverthe possesses. We can also determine that light travels ess may be whirling through space ten thousand times in a straight line, can be broken by opaque or transmore rapidly than your earth limit, produce a combin. parent enhances, and than can travel in other direcation of space with their own atmosphere, causing the tions; but that if left to its own course, it never tray. ignition of the oxygen and the other gases in that at els except in streight lines, always leaves a shadow nosphers and producing what is termed light. That where it cannot go, and, as in cases of illumination, light could never reach your earth, however, through where there are lights in opposite direction-rays that the space that intervenes, except for the stmosphere cross, each other in every direction; that one ray of which always surrounds your earth; and, in our opin. light is just as distinct as another, and is composed of on, but for that atmosphere, the sun and all the stars many beams-a beam being a small fraction, or a pewould be obscurred; -there would be no light, no cultar portion, of the single ray; that a beam may be varmth, and nothing with which to produce light. white, or red, or blue, which colors go to make up the This atmosphere is produced by motion, and motion general light of the gun, and that these are all, in lone. Bence there are three essential elements in the their effects upon different, objects, corresponding to composition of light: first, matter-any kind of mat the objects themselves-that is, to the peculiar chemiter, almost; secondly, motion; thirdly, an atmosphere. cal properties which the 'abject may contain. Hence the varieties of form and color are all derived from sphere, so wherever matter exists, light may also be the light which is said to emanate from the sun; and created; but where that does not exist, where stmo, yet these hues are as varied as it is possible to cona condition, not a cause an 'effect, produced by cer ments in nature, while gold and darkness are the neggrame, and all things, would be duli and heavy in ap: all, objects, while light responsible part and the bare bare bare bare in a second pearance. But since the earth is not so Bluminated, tated, where there is an atmosphere, the second sec

All this we have endeavored to state as distincity at own, but is dependent apon the orbit, of possible, and we give those ideas which are best known and besides, the properties of station of possible. to solence, and some, perhaps, which are not known, moon are not sufficiently perfected to create because we venture some things upon our own author, pendent simesphere; hence there is no indep ity. We give these which are stated by all men of light

is light. Now, we will tell you. It is simply the result inconsistency:" is light. Now, we will tell you. It is simply the result incommenced y. of combustion upon the stmosphere. It is a vacuum, A: You are not to imper that. We spons of the first produced by motion, then generating heat, which playing the technical terms used by scientific mean a property in the atmosphere-oxygen, bydrogen, car- motion.

bon; it is said to be the properties of the atmosphere it is simply the combination of space with matter. darkness? Space is that portion of the universe which is dark separating the particles of matter, separating the partion, which in its turn is light. There can be, in to illuminate, and therefore no light. your vocabulary, no better definition of what the ical substances, what blue and white and red lights tion of truth-its spiritual illumination? can be created-we will simply say, that these, are light itself can be of no definite color, but is colored get the different kinds of light confused-the light of no distinctive bue, but is varied according to the ob. external world. light itself is of no definite form, but is formed in ac. light and electricity?

sphere, as well as rapid motion upon any surface, light can be produced. The hair upon the head of a human

with electricity, as you term it, but which we term itual Illumination, its causes, &co. oxygen, can, by rapid friction, be made to emit sparks A .- We have taken that subject with references these particles of space are generated.

The particles of atmosphere which are borne in a st the which postesses a greater proportion of oxygen. speaking. and you will have light instead. So, the atmosphere which surrounds the earth being filled with spacethere is light. The atmosphere of this room is being will remain until the services are concluded. constantly fed by the oxygen from without. Close the windows, bar them tightly, so that no oxygen can enter, and as soon as the oxygen which is within is consumed, the lights will expire, and you with them. Whatever feeds light, feeds human beings. Whatever feeds objects upon the surface of the earth, is your life also. That which causes the lamp to burn, causes your blood to oirculate and your life to exist: and that is the destructive motion and distinctive chemical properties, producing what is known as combastion. This is why a gas can be generated from the atmosphere, producing light similar to that of your sun. This gas can be distinctly distilled by sufficient heat, and by chemical processes, and it will feed itacif from me atmosphere, and give a constant light.

We have said sufficient to give you an idea of our opinions. We do not give the authority of others that is open to you as well as to us. . We give their ideas in our own language, and we will simply say. that the Committee. If they desire, can propose further questions upon this subject, in any of its departments. and we will answer them with pleasure.

Queb .--- Do you think you discriminate sufficiently between combustion and light?

find in any scientific work the component parts of mathematics were a surer guide than the eyes, and you that it is composed of different in different in different people. And you the the series are composed of different is about meaning the recently of the beams; that a beam of light may be white, or red, or admitting, then, that it traveled. Am I to the the beams; that a beam of light may to white, or total of an anticipation of stand a stand local ? There seemed to be the

eustains iteelf, and that vacuum being a centre around etraveled light. 14 IVe do inct believe that it in sustains itself, and that vacuum being a centre around which all this atmosphere must of necessity more, for anywhere near the light there is great motion of the at-mosphere, and this light and heat consuming constant-ly the air which you preatile, the light is caused by the dispersion of the particles of atmosphere, producing a constant friction upon it, and hence light itself. It souther the velocity of light as measured by itself. It mathematical propositions. As they state the source of ing itself wherever its causes are. But philosophil speak of the velocity of light as measured by math-mathematical propositions as the source of the source of the velocity of light as measured by math-mathematical rules. We would term it, instead, where is said to be electricity; it is said to be some chemical matical rules. We would torm it, instead-water y or

Q .- I infer from your remarks that there is ? and the carth; it is said to be a variety of things; but tain place between us and the sun where there is the

A .- Could it be possible for you to live, with the and cold. When it comes in contact with matter, present senses, outside of the atmosphere of the sent there is a direct repulsion-heat is produced, thereby you would see neither the sun nor any of the star, he cause you would not have the earth's atmosphere ticles of atmosphere, and hence producing combus through which to view them. Hence, there is nothing

Q .- You have said, I think, that each human soal meaning is. Of all the varied effects of light-what possesses an atmosphere, or is to, of its own, this different hues can be produced by different chem. the soul dependent upon its atmosphere for its proces but as prisme, through which light shines; that duce in connection with this. inasmuch as we might

by the surrounding substances; that light liself has the soul being so very different from the light of the 1 1 S.F. 2 . HALL ject which it surrounds and which generates it; that . Q.-Do you recognize any radical difference beingen

cordance with the object which produces it and with A .- Electricity is one of the component wars of the atmosphere in which it moves; that it is simply light. Electricity is not a thing in itself, but say small giobules of atmosphere, filled with space; that an effect. Light is not a thing; but light is an effect space constantly bursting the particles of aimosphere, which is produced by a combination of electricity, which are substance, and producing explosions-hence it is called, with other substances. Electricity is a light. Wherever there is rapid motion in the stmo- essential light; it is merely that which produces -that of which light is the effect.

Q .- Would you be willing, next Sabbath evening being, in cold weather, when the atmosphere is filled] or on some future occasion, to take the subject of Spir

of light. Why? Because, the friction, coming in the seul. Every soul, we have stated, on several or contact with the atmosphere, kindles heat, and hence casions, bore in liself, as it were, portions of symp other soul, with its own peculiar development; the its thoughts often form the garments which it wear, stream are simply the result of heat. Take a sub- and the rays by which it is sorrounded-spiritual

If there are no further questions, as the light is in. idly consuming the atmosphere which you require, m that is, the particles being separated one from the will not detain you longer. We thank the Comm other-in the degree in which they are separated, so and the sudience for their attention, and trust in

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" No. 1

. The subject presented, as we understand it. is " Light." Bince, perhaps, the only known light; to the material senses, is that which produces upon the atmosphere an illumination. this subject is necessarily a scientific one, for while there are various kinds of light, that which is visible, and which some suppose they can measure and define, is regarded as the only tangible light in existence. It is said, that, in the beginning, God made the heavens and the earth, and that after these were made, he said, " Let there be light, and there was light." To the critical mind, this is not a sufficient source of information. To the scientific mind, it affords no proper explanation of the origin. causes or composition of light; and while the scientific world has been occupied in all ages in determining the various qualities and kinds of light, and classifying its rays, it is still quite evident that the origin of light is undetermined; and the proposition before us, therefore, embodies the origin, nature and composition of light.

It is supposed by all men of science that all light has Its origin in motion; that motion produces beat; that as the result of heat and motion. light is produced.' It is a favorite proposition of science, that light is the positive, while darkness is the negative of oreation. We must beg leave to differ with this opinion. There must be a created light; Light is not existent unless there is a source of light. Space might exist without a san and world, but there could be no light to illumine that space, unless suns and worlds were in space. If suns and worlds were created, then light must have been created, and darkness is the positive. while light is the opposite of that darkness, which can overcome it under favorable conditions, but which might be obliterated, leaving darkness alone forever. As light is created, it is confined to localities; as, for instance, to the sun, a star, a burning taper, or the lights in this room. It is also confined to certain conditions. It travels in straight lines, and cannot be bent, except by artificial means. Where light does not fall, there are shadows; and the shadows of creation are far more numerous than the beams. There can be no light where there is not best and motion combined. There can never be heat and motion without the introduction of what we call space-what you may call spirit, or life, or the principle of Nature, whichever you please....Light, however, has various combinations, and there are as many kinds of light as there are bues in the rainbow, each one produced by certain ! chemical properties supposed to be existent in the body which produced the light. Light is invariably the result of friction-can never be produced without it; therefore there must be motion ; with that motion there must be a vacuum, and that vacuum causes light. It has peyer been determined by men of solenoe what the absolute exuse of light 14: While It can, be dreated, while it can be measured, as far as its proper, tions are concerned, while the angle of fis rays can be

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ing light. The light may not be apparent always, belight. When the ana shines brightly, you cannot see | given by Trance and Normal Speakers. the spark that is emitted from the cannon's month; but if the sun is darkened, yon can see it very dis-line Family Paper, and at the same time the turblogard's glorious scientific Religion. tinctly.

Q .- Has the human spirit any peculiar light which is indicative of its quality?

A:-To spiritual vision, yes; but to earthly vision. no. The light of the spirit is not derived from any object, but is from within, and is called light, that you may understand it. But it is not derived from any material or external object whatever.

Q .- When's man shuts his eyes closely, he some times sees light of different colors, like a cheoker-board. Where does that light come from ?

A .- It is usually considered to proceed from a dis peptio stomach. (Laughter.) Then, in closing the oyes instantly. where there is a brilliant light, as it requires the sixth of a second for any object to impress itself upon the retins of the eye, it requires that portion of time to fade away, and you may still see lights after the eyes are closed. Also, every object which Per Year, the cye has seen is impressed upon the mind, and as the mind is often clearer than vision; no, when the Single Upples, the mind is often clearer than vision, so, when the eyes are closed, the mind remembers what the eyes have impressed upon it long before,

Q .-- Can intellectual light on any one subject be coninued, fairly, without an admittance of its anteces dents?

A .- Binos there' is no particular color to intellect and since intellectual light is simply another word for intellectual knowledge, and light is employed be cause it is supposed to be very clear and bright, so in! ellectual light, or intellectual knowledge, rather, may be continued; but it can never be continued with. out understanding what are its causes, and what are its antecedents, because the very continuation of any knowledge, in any direction, must be founded upon b thorough comprehension of its causes.

Q .--- If heat comes from cold, where does cold come from? . Or how can a light burn in an ice-house?

-We did not say that heat, came from cold; it is ·A. uite the reverse. ; Heat comes from mattar and moion; cold exists outside of matter and sometimes permeates it., In cold, there is a great preponderance of oxygen. But even an ice-house is in the atmosphere of the earth.

Q .-- I would like to inquire whether the sun le un the original cause of all the light and licat wa am so queinted with? a li

A .- Unquestionably, the sun is the central soprosit whatever pure human heat the earth possesses. The is, without the sun, we imagine you would have very Q - Them being about the more velocity in the more that there is to the earth. because '15 follows its mile rior planets, why should there hat is the because the the start is the there is a following the there is a start of the start of th

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