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THE SUNDAY MORNING SERMONS Of Reve, HENRY WARD BEECHER and EDWIN H. OHAPIN are reported for us by the best Phonographers of New York, and published verbatim every week in this paper EIGHTH PAGE-H. W. Beechor's Sermon. THIBD PAGE--Cora Hatch's Discourse.

Written for the Banner of Light. ERFINEST: OR. THE SMUGGLER'S SECRET. A STORY OF THE PAST.

BY GEO. P. BURNHAM.

CHAPTER XX.

EUGENIE AND LOUIS AT HOME.

. The new acquaintance promised to be mutually agreeable. Lucie ; roved a very entertaining and pleasant companion, and the mother of Louis was evidently a lady of the old school of worthy and substantial English women. Eugenie did not delay explaining her position frankly; and, touching upon such portions of her own private history as she deemed proper and requisite, she concluded with a brief account of the wreck of the "Raven." and the loss of her-only remaining parent, who was at the time of the acollent, she said, on his way with her to France and England.

"It may appear strange to you," continued Eugenic, after replying to other indifferent questions, "that I should present myself to you thus, in company with your son, and it may be that there is a lack of delicacy in the act, which will not explain itself alone. But allow me to suggest the case, just as it occurs, in order that we may understand each other as we should, aright,"

. "Ah, madame," said the mother, "you have already given us ample excuse for the course you adopted ; and I am sure Louis would not have encouraged the step, unless he felt certain that he was acting upon honor in the matter."

"Your son will himself explain his position satis factorily, I am sure. But for me, I would suggest to you the fact that Louis saved my life. But for his support amid the angry waves, and his care and solicitude-all unasked and unexpected-afterwards. I must have died. When the crushing truth came upon my senses, that my father had been irretrievably lost, when I saw myself alone in that desperate spot when I felt that but a single being was near me whom I had ever seen before, and he had saved after first meeting with Eugenie, "she is beautiful, me from death, when I afterwards accertained that truly. And her purse-strings are long, too." he had, unsolicited, guarded my late father's property, and saved that, also, from the avaricious grasp of the cormorant into whose hands fate had claimed the handsome lieutenant, smoothing his imtemporarily thrust us, when I then discovered that periale. "I funcy that when I undertake a thing of I was without other protector, in a strange land, this kind, in earnest, I am not easily set aside."

"What has so detained you, my son ?" asked his mother.

"I have just got through with the officers of the revenue." "And pray what had you to do with them ?"

"Oh, I have been signing entries, and taking oaths, and making affidavits all day, for account of Madame Eugenie, who had a couple of boxes of goods aboard the barque, upon which duties were chargeable."

"I had entirely forgot our trunks," said Eugenie, smiling.

"A pretty bill they have made for you, teo," said Louis. "See here - for duties, entries, permits, blanks, stamps, valuation, oaths, discharge truckage and sundries, five hundred and thirty-two pounds, eleven and eight pence! Ha, ha-and this is but thirty per cent. of the value. A very pretty invoice of silks and laces, to be sure."

The duties and expenses were paid, and Eugenie was put in possession of the merchandise, which proved a very valuable acquisition to her wardrobe at that precise time, and the surplus of which was readily turned into cash, furnishing her with a handsome amount of rendy money. The drafts and bills on London were duly honored upon presenta tion, and Eugenie found herself soon surrounded by new friends, whose favor and companionship she had reason afterwards to value.

A portion of the means of Eugenie was invested in a pretty and well furnished residence, in a quiet portion of the town of Yarmouth ; and when it had been tastefully and comfortably adorned, she insisted that " mother " Dumont and her family should take possession of it with her. To this they finally consented; and here they received their associates and friends, in a style commensurate with the handsome fortune of Mademoiselle Eugenie Erfinest.

As might well be supposed, it was not long after they became established in their new quarters, that they came in contact, by degrees, with new faces. Among these was one McLeish, a lieutenant of dragoons, who was stationed at the barracks of the town, and who was everywhere acknowledged "a devilish bandsome fellow." Mac was a fortune-seeker. And when it was given out that a beautiful foreigner had come to reside permanently in his vicinity-a lady of handsome possessions, too-the lieutenant was among the throng of visitors who found their way into Eugenie's circle, and who joined her coterie of flatterers.

" By Jove, Hassem," he said to his chum, at mess,

"What is the prospect, lef'?"

"Beautiful-elegant - could n't be better." ex-

" How you can think of braving the perils and the all. Secondly, he feared to risk so much money that after all you have seen and suffered, Louis," she said, "is entirely beyond my comprehension. Real" ly, I hope you will never entertain the idea seriously again."

"I have thought of, it, Eugenie, when you were sleeping," replied Louis. "I can't live on the land at present. It may be that, by and by, I shall tire of it; but I propose another trial with old Neptune, and followed Eugenie to the drawing room. to see if he wont treat me more civilly than he has done latterly; and, as soon as a good opportunity remember me, and you and Lucie will have your visit to day, and you should have been there." • brother Louis' to talk about during his absence. I will write to you-"

"And I wont answer your letters."

" Yes you will."

"No I wont; and I wont, read your letters, either !" "Oh, yes you will," "I shan't !"

"Then Lucie will read them to you."

" Come, Louis, a truce to jesting now. Relinquish this foolish and unnecessary idea of subjecting your self to peril and hardships that you can easily avoid, and enter upon some other kind of business, if you will."

"I will go to sea, Eugenie, once more, at any rate. After my next return, I will see what can be done." "That is your seaman's old reply. But you may do as hundreds of others have done before you, Louis always say no to you, when you speak to me about -go once too often, perhaps !"

"Well, it may be so, I know. In that case, it will have been my destiny, you see, and I shall have but fulfilled it. No, Eugenie-rather should you encourage than attempt to dissuade me from this purpose, I think. Give me your counsel and smiles, and I should certainly be much happier during my absence from my family and all I now hold dear in this life. Besides this, I am resolved to accumulate some money; and if I do not accomplish this now, I shall be too old and weary, by and by, to effect it, certainly."

" I honor your ambition, Louis, and will aid you to carry out your purpose, if you insist." But I ash you to reflect upon it, and decide hereafter what you will to. Think the subject over, then, and a week hence tell me what you have finally determined on. You shall have my earnest assistance in any way that you may need it."

The mind of Louis had been made up for weeks. however. His roving disposition had not yet been appeased, and he was upsatisfied with his travels. He was desirous of visiting China and the East Indies, and he had been in search of such a voyage. secretly, for a month. He was returning home one morning from his still unsuccessful rounds, after look ing the town over for the twentieth time, when a familiar voice hailed him from the counting room of an

toils that must certainly attend you upon the ocean. | was not his own to uncertainty. Lastly, if he could thus obtain it, he greatly disliked the idea of being pecuniarily obligated in such a quarter; and, before he reached the house, he determined to say nothing at all about the matter.

When he arrived at the door, his mother and Eugeuie were just alighting from the carriage, after a morning's ride. He handed them into the house.

"Where have you been, Louis?" asked Eugenie. We looked for you before we rode out, and hoped to presents, I shall be off again for awhile. You will have had your company. We have had a delightful "Where have you been, then ?"

"At the request of the Brothers Ellington, we have been on board their splendid new Canton ship,

the 'Queen,' which has recently been launched and fitted for an eastern voyage. And we thought of you while we were there : you would have enjoyed the visit much."

"I have heard of the Queen." said Louis, mechanically.

"Have you ever seen her ?"

"No. Captain Edward Ellington-a part owner, I think-hailed me to day, and told me about her." "You must go and see her. Really, I am far more favorably inclined to a nautical life than ever before," said Eugenie, happily ; "and if you will go to sea, you must go in such a ship, though I s all it, in any manner."

This is a very good beginning, thought Louis.

"I will go and examine the 'Queen' after din' ner," said Louis. "Indeed, I promised Captain Edward I would do so."

"You will be delighted with her beautiful proportions and her fine appointments, I know," said his mother.

"Captain Edward offered me the command of her this morning," added Louis, indifferently.

"You !" exclaimed his mother, astonished -- " you, my son, captain of such a ship?"

"Why not, mother ?"

"True, Why not, to be sure ? - You have been a sailor now, man and boy, for over thirteen years; and I'm sure I don't know why you should n't be promoted."

"It is no easy matter to obtain such a place, though, I assure you. There are too many moneyed men who stand ready, with open purse and a smattering of the laws of navigation, to snap up such chances, for us poor penniless fellows to profit by them."

"But you say you have been offered the post by Captain Edward ?"

"Yes, upon certain conditions."

" As how ?"

"The master of the new ship will be required to

"What is that, madame ?"

"That you will permit me to nominate a master for her, on her first voyage," answered Eugenie, promptly.

"If you are part owner, madame-though, as you have been pleased to remark, this is a novel proposition, for a lady-you would, of course, have a voice in "selecting her commander. If he is competent, and you are content to trust him, unless it interferes with arrangements already in train, there will be no objection to your stipulation, that we are aware of now."

"What is her value, captain ?"

"We rate her, in round numbers, for original cost and outfit, at twenty thousand pounds, madame." "And you will sell one half ?"

"Say a third interest, madame-if that would suit you; and, provided your nominee for master is such a person as we must needs have, of course."

"That is understood, gentlemen. The further adjustment of the business part of this affair, the proper transfer, etc., I will leave to my attorney, whom I will hereafter name to you, if you choose to close with me. If agreeable to you to assent, I will immediately place in your hands an order upon my bankers in London for the amount of the stipulated purchase, and I will propose to you Mr. Louis Dumont (whom you have heard of, I think,) as my friend, whom I desire shall be appointed commander of the 'Queen,' at once."

"The very man we should most have desired. madame." cried the brothers Ellington, both together. "Indeed," added the captain, "I had already hinted to Dumont, this very day, that such an arrangement would be agreeable to us; for he'is a thorough sailor, and a man of sound judgment and nautical skill."

"I am glad you are so well pleased, gentlemen." "An excellent selection, madame, surely. You may set it down as settled, if you please."

"It is well, then. My attorney will consult with you, to morrow. In the meanwhile, please say nothing of our interview, at all. I desire it kept a scores for the present."

The brothers Ellington agreed to this; and, with their blandest smiles and best graces, bowed themselves out of the lady's presence, and returned to their counting house.

"A trifle of romance in this, Edward-eh ?" said his brother.

"Yes: but the lady is rich, and we may as well help to employ her surplus capital as others."

"Precisely. But this Dumont is a lucky dog of a fellow to have such a friend."

"It is a good job for him and for us, though. And the best of it is, he is yet to learn of it !" "It is very well arranged," said the other; and

the two business men went about a nicer calculation as to the proportion of money they were to receive rom Ma lame Erfinest's attorney, on the day, for her one third of the "Queen." The next morning Louis went to the dock to examine the new ship, which he would have so gladly taken command of, but which he had made up his mind was entirely out of his reach. The two brothers Ellington chanced to be on board, and they espied Dumont as he came down the long pier. Orders were instantly given to all the attendants on board, to treat the geutleman who was approaching with the utmost preference and courtesy; and when Louis reached the gang way he was surprised to observe the marked deference that was shown him. The steward, who stood by with one or two attendants, uncovered, as Louis mounted to the deck, and the Ellingtons received him with excessive cordiality. He found the "Queen" all and more than he had supposed her to be, even from the descriptions he had heard, and he saw that she was uperb, throughout. The model of the "Queen,". in the eye of Louis, was perfection. Her bright new rigging had just. been set up, her sails were all bent, her sharp prow pleased him, the cabins were elegant and choicely furnished, her breadth was ample, she was faithfully coppered and copper fa tened, throughout, she was thoroughly well found in all necessary extra spars and sails and rigging, and Dumont pronounced her-"A 1," without hesitation, as he finally returned to the spacious quarter deck, in company with the liberal owners, who were so proud to exhibit this splendid specimen of marine architecture. which had already received the encomiums of the best shipmasters of that day. "She is a splendid vessel, gentlemen," said Louis, and is worthy of an efficient commander."

miles and miles distant from civilization-a parentless girl, without defence, and entirely unknowncould I have done less, madam, than to have sought his protection, if only for the time being ?"

"Most certainly not, child !"

"Most certainly not, child !" parative safety, after all his previous attentions. and was about to leave me, at Cherbourg, all unreless than ask him whither he would go, and what me already [" were his future plans? When he told me he was but a poor sailer-that he toiled from month to month, and braved the dangers and the hardships of the mariner's life, to obtain a scanty and ill-paid sustenance for himself and his poor mother and able in our last interview." sister at home, could I, madame, woman as I was, avoid the offer of pecuniary aid, of which I was well possessed ?"

"You were very considerate, madamo."

"But was it not my duty, plainly? Yet he de. elined it, and said he must turn to his avocation, to earn money to bear him home to his mother and Lucie. I had no mother, no sister, no friend to turn to, but to him. I said, ' Louis, I will go with you to your home. I have no choice about location now. All that were dear to me have passed away. I have ample pecuniary means; I need not be a bur den upon you or yours. Let us go together to see your family, and I will quickly learn them to love me.' He embraced my offer with joy; we left France, and you see the unfortunate orphan before you, who will gladly love you for your sympathy. and the welcome you have so kindly accorded hor."

"Be assured, dear Madame Dumont," continued Eugenie, after a moment's silent grief-" be assured I have no occasion to deceive you, or to be an encumbrance upon your generosity. I have means in abundance-enough for you, and Lucie, and Louis. and us all! My father placed in my hands these drafts and letters of credit upon London bankers, for over thirty thousand pounds sterling, before we value. This is our property, madame. It shall be yours and Lucie's, mine and that of Louis, who res-Lucie-daughters, madame. Forget the seeming precarious mode of living. boldness which has brought me thus into your pres. ence, and, believe me, I will strive to deserve your kindness and your love."

Eugenic placed her arm about the neck of Lucie. and together the daughters sank upon the mother's more a stranger in that circle.

all explanations had passed, and the new friends Eugenie, who could not appreciate the apparent fashad come to be on excellent terms.

"Exactly. But-is she under no obligations in another direction ?"

" No, no-the field is entirely clear. That is, some one has hinted that a commoner, a boor of a sailor. (I don't know his name,) has had the impudence to aspire to her notice. He saved her life, I believe, once-or that of her poodle, or something of that sort: but she laughs at him. No-it's all right. warded for his own labors and sympathy, could I do Between us, my boy, you may almost congratulate

"Possible ! So soon, too? Why, have you been at her house ?"

"Thrice-thrice, Hassem. I left her at twelve last evening. 1 rather fancy I made myself agree-

"Well, what becomes of the sailor, then ?"

"What the deuce is that to me ?"

"True ; but if he has been encouraged, perhaps-" "Nothing of the kind, I assure you. All bosh and stuff. The lady is entirely above any such associates, I am certain."

"I wish you may succeed, leftenant."

"No doubt of it, my boy-no doubt of it in the world. I shall very soon have an establishment of my own, rely on it."

" Is she rich, too ?"

" Her income is said to be eight thousand pounds per annum."

" Magnificent 1"

"Be quiet, Hassem. The enterprise will very soon be accomplished," concluded the handsome and accomplished lieutenant of his Mujesty's Dragoons and the two friends drank themselves exceedingly merry over this already half-achieved conquest of the reckless and dissipated junior officer.



Perhaps there is no occupation in life so seductive to the man who takes a firm, liking to the proparted on that dreadful night ; and I have also this fession, as is that of the mariner. No risks, no hairbox of jewels, which I am told are of exceeding breadth escapes, no amount of toil or hardship, no rebuffs or misfortunes, short of absolute crippling or death, will deter the true sailor from following up oued it and me from the waves, when no other hand his fortune upon the briny deep, when once he fixes was there to save! Let us be friends, then-sisters, his mind upon this too often unrewarded and ever

In the case of Louis Dumont this was peculiarly the fact. He had been upon the shores of England scarcely two months-although now surroundeded by all the comforts of life, and in the constant enjoyment of Eugenie's society, (to whom he had become bosom. It was enough ! Eugenie Erfinest was never (sincerely attached.)-ere he tired of the routine of a landsman's life, and longed to be abroad upon his Louis did not return until late in the day, when favorite element. His hints of this desire astonished

cination of which he was the victim. de.

old ship-master, who had long been a wealthy and retired merchant.

" Dumont !" he said. " come in ; I was just think ing of you as you have in sight. How are you ?"

"Thank you, captain, well," replied Louis, as the old gentleman shook him by the hand heartily.

"Dumont." continued the old merchant. " we have just fitted out a new ship, destined for the China and Calcutta trade, and we should like to give you the opportunity to command her. What say you ?" " Upon what terms, captain ?"

"Oh, that wont matter much, you know. If you want to take a quarter interest in her, we could make the details all satisfactory, otherwise."

"And must your commander own a share of the ship to qualify him, in part ?"

"Why, yes. You see, Dumont, it is not an ordi nary opportunity, at all, here; and there are plenty of men who stand ready to embrace it. You are a good sailor, and I prefer a man that I know."

"Well, captain, I assure you you could not have with my present hopes and ambition. But, if the part ownership is a sine qua non in the premises, I am sorry to say that I cannot take your ship in charge."

" Why not ?"

"I am not possessed of the means to purchase." "That is unfortunate, then. I thought you had some home-from your last voyage rich," said the old man, who had heard such a rumor, and who had observed the sudden change, also, that had occurred in the establishment of his mother within two months. "That is a mistake, captain."

"Well, I am sorry, But look about you, Dumont. See what you can do. The outlay for a fourth of the ship's cost and outfit will be only some four thousand sterling. Perhaps some of your friends can aid you. The investment would be a safe one, perfectly; and you may realize a handsome profit, with fair average luck, upon the sum required, purely; and I could not otherwise communicate with your own experience thrown in."

" The thing would be impossible to me, captain. I have no pecuniary resources whatever," said Louis. olence. disappointedly. "I wish I had-the voyage would suit me. But, captain, we can't help our poverty, you know. Fou were a poor man once, ch ?"

call on me three days hence. We will see." "In the meantime-"

no engagement till I see you again."

The two men separated, and Louis went home in a houghtful and speculative mood.

He thought of Engenie directly. But he knew. first, that she would not encourage him in this prop- you are so disposed, at a fair valuation, with but one osition, because she did not want him to go to sea at single stipulation, gentlemen."

be one fourth owner, mother. This involves the in vestment of four thousand pounds, in ready cash ! a sum which I don't happen to have lying by me, at this present speaking," said Louis, with a smile. "Of course, then, you won't be ' Captain Louis

Dumont,' at present," chimed in Eugenie. The servant announced visitors, at this moment, and the conference was broken up.

Before dinner, however, Eugenie sent for a servant, quietly. Handing him a note she had just written. addressed to "Captain Edward Ellington," she directed the attendant to find that gentleman and deliver the letter immediately.

CHAPTER XXII. THE "QUEEN" AND HER OWNERS.

It is surprising (to some people) what a singular difference there exists, oftentimes, 'twixt tweedledum and tweedle dee! The new ship "Queen" was really a magnificent structure, for those days-one of the finest merchant vessels that ever sailed out made me a proposal that would have better accorded of a British port-and her original owners were men of wealth and consequence in the community. They were aware of this latter fact, and were prone to exhibit their sense of it, at all convenient opportunities. Louis knew this, and he was, therefore, the more backward in redeeming his promise to visit the ship-which he was very certain he could never. aspire to be master of. He went out, after dining, but did not go to the dock until the following day. At early evening a cab halted before the door of his mother's residence, from which there alighted two gentlemanly looking men-with portly persons, important bearing, and huge old-style watch chainswho rang, and presented their cards for Madame Eugenie Erfinest. They were the "Brothers Ellington."

Eugenie immediately presented herself.

"I have requested your attendance here, gentlemen," she said, politely, "on a business matter, with you as I wished,"

The brothers Ellington were all smiles and benev-

"The matter I desire to speak of, and the proposal I have to suggest, gentlemen, is a novel one for a lady, I am aware. You were so attentive to us "Yes, yes. 1 know what it is. I wish I could on board the 'Queen,' yesterday, however, that I help you. But I can't, really. Look round, and conceived a fancy for that beautiful vessel; and. having some money lying idle, I thought to offer it to you for investment in some share of the ship, if it "Yes, I understand what you want. I will make is for sale-and the proposal should meet your views."

"You are very kind, madame," replied Captain Edward, blandly.

"I will purchase half, or quarter of the ship, if

"Such an one has been selected for her," replied the junior brother Ellington, with whom Dumont

had not yet had any conference on the subject. The heart of Louis sure a little, at this announcement, but he could find no fault, for he had no money, and therefore ho felt that he had no olaim to the position alluded to.

"Then you have chosen your captain ?" he said. " Yes, sir-yes."

"When did you elect him ?"

- "This very day, sir."
- "He is a fortunate man !"
- " Ho is, indeed !"

"And he becomes part owner, also ?" added Louis: .

"Yes-he is jointly concerned with us. He takes . one-third of the ship, at our valuation. Come, Damont," continued Captain Edward, "let us step below."

The three men descended to the cabin, where a table was neatly set, to which the Ellingtons invited their guest to be scated.

Louis was struck with the extreme politoness

shown him, and the excessive complaisance of the goutlemen, who vied with each other, apparently, in their efforts to make his visit agreeable. What it all meant, however, he had no means of deciding, at that moment. Ho had witnessed the tweedle dum of this business, at the counting room of Captain Edward, on the day proviously, when he exhibited to that money loving goutlemen his poverty. What was now transpiring, was simply the tweedle dee of the same husiness. But Louis did not know it.

"But the captain, gentlemen," said Louis, as he filled a sliver goblet with generous old "London dock," "you d d not say who he is."

"No. Excuse us, Mr. Damont, at present. His name will not transpire until to morrow. Let us drink his health, Dumont, nevertheless."

"With all my heart, gentlemen," responded Louis. "Health and prosperity to the captain of the new "Queen." 'May he ever keep a good lookout for breakers, steer clear of false lights, give a wide berth to the reefs of adversity, never know the sheals of poverty, and always find a safe haven, with a profitable cargo-whenever he seeks it."

"Good!" exclaimed the brothers Ellington, as they gulped down their bumpers. "Capital! And now, three cheers for our gallant captain."

"Ay," shouted Louis, rising, " three cheers for the lucky dog, whoever he is! And may his prospects never be clouded by the lack of l'argent !"

"Hurrah, hurrah, hurrah !" screamed the trio, vo ciferously. And, finishing their wine, Louis, respectfully withdrew, and returned to his lodgings.

CHAPTER XXIII.

THE AGREEABLE SUBPRISE.

At an early business hour on the day succeeding this meeting on board the new ship, the attorney of Madame Erfinest found his way to the countinghouse of the Brothers Ellington, where he made known the object of his call at once. The requisite documents were already prepared. The three men proceeded to the office of the customs. where the transfer was duly made out, and a draft on the lady's bankers was immediately paid over for "one third undivided share of the good ship 'Queen,' of Yarmonth, her tackle, furniture, findings, and the appurtenances thereto belonging," &c., &c., said transfer running direct "unto Louis Damont, of said Yarmouth, mariner," &c., "for and in consideration of the sum of six thousand, five hundred and thirty pounds, lawful money of the Kingdom of Great Britain and Ireland, the receipt of which was duly acknowledged," &c., &c., &c.

This document being duly registered, it was returned into the hands of Eugenie, agreeably to her previous directions; and the attorney's duty was concluded, as soon as the lady had had an opportunity to discharge his fees, and to enjoin the strictest secrecy upon him in reference to this transaction.

Louis did not forget that Captain Edward Ellington had promised him that he would enter into no engagement with any other person for commander of his new ship, until the end of three days-during which time he desired Dumont, voluntarily, to see what he could do. And he now saw that, notwithstanding this offer of his, he had actually effected a sale of one third of the "Queen," and he (Dumont) had been joining in the very silly performance of drinking to the new captain's health, in company # with this very Captain Ellington !

It was a remarkable predicament for him to have been detected in, he now thought, as he pondered on it, at home; yet, on further reflection. he said. "Poverty is not a crime, even in England ! That is to say," continued Louis, jocosely, to himself, " if a man is n't too poor. Heaven knows I 'm poor enough, but I will better my fortune yet. The goddess is said to be blind. I think she is, of a truth; else she might see how miserable is Louis Dumont, of Yarmouth. England, at this preaent speaking, and lend him a helping hand, for a time. I do n't like to hurl . hard names at my superiors, but I think the old 'oman is as blind as a bat, to be sure !"

Louis was startled from this unhappy reverie by

"That is right-Captain Dumont. I heard of that an hour ago." " And did n't speak of It ?!" " Not till now."

"Is it genuine ?"

- "Of course it is."
- "And I am Captain Dumont ?" asked Louis.
- " So I hear."
- "Of the Outen '?"
- "Yes," replied Eugenie.
- " To whom am I indebted for all this ?"

"You have a recept in full, here-have you not ?"

"Yes, yes-I see-I see that." "Then you are surely ' indebted ' to no one for it, but poor old Dame Fortune, who is said to be 'as blind as a bat,' you know."

"Ha, ha !" exclaimed Louis, dancing up, and get ting very much excited. "It's no matter to me who did it, if it is all genuine. And I will soon ascertain about it." Saving which, he darted off to the Registry, where he found the assignment duly recorded, and by that time he got calm again, and rational.

He soon suspected who had arranged all this affair, though as yet he had had no evidence that Eu- report." genie had been the agent in it. From the Ellingtons he could learn nothing whatever, except that he was a joint owner with them, that they had received their money for one third part of the vessel, and that he had really been chosen commander of her, unless he declined to serve in that capacity, at six hundred pounds per annum. He accepted the offer, without demurring, of course, and informed his new partners that he was ready to heave the anchors whenever the orew were shipped, and they should think it advisa-

ble. This was a marvelous but a joyous surprise to

the heart of Louis Dumont, and he now deemed his fortune made_almost! The acme of his life's ambition had been to be commander upon the quarter-

leck of such a ship as this splendid "Queen." He had not dared to hope for such a finale to his career, yet, now he was about to realize the boon he craved He would depart, shortly, for the Indies. He should traverse the globe, on the deck of as fine a ship as ever clove the sparkling waves! He should be prospered-he knew he should! He would coin moneyhe would gain new honors in his profession-he would return to joy, to comfort, to happiness, to Eugenie-whom he loved, and who loved him, he be-

lieved, faithfully in return. Such were his plans-such were the present prospects of Louis Dumont. There was now no cloud in his brilliant horizon. Indeed was he a "happy fellow !"

CHAPTER XXIV.

THE LIEUTENANT'S CONQUEST.

What occasion the handsome-whiskered lieutenant had for asserting or believing that Mademoiselle Erfinest had yielded to his first assault, was better known to himself than to others, probably. At all events, Eugenie knew nothing of the matter, and was in no wise suspicious that the military gentleman cared anything about her, or her fortune! To say truth, McLeish was exceedingly indifferent to the personal charms of anybody, save those he himself possessed; but, the money which the lady was said to be mistress of, he very affectionately and determinately coveted. He had met with Eugenie several times, and was admitted a visitor to her own ouse. He thought-or, pretended to think-that his battle with the beauty and her fortune, was already half won.

A few evenings after the appointment of Louis Dumont as captain of the new ship, at a pleasant party given by Eugenie at her residence, it was noticeable that Lieutenant McLeish (who was's guest) was exceedingly partial and attentive to ma'am'selle; and on the second night after this levee, he called on her alone, and requested the favor of a private interview. This was a very extraordinary performance on his part-at least, so thought Eugenie-but she did not refuse to admit him, and to grant his request.

"I come, madame," he said, as so

"I have none-save my pay and rations." "What would you marry with, then ?" "I had nover thought of money, lady, in an affair

BANNER OF LIGHT.

like this," continued the boautiful lioutenant, deceltfully. "There you are wrong, then, decidedly, mon and I

How do you propose to support a family establishment, with your simple pay and rations, only ?" "Ab, lady, true love and the disposition to submit

to reasonable requirements, will compensate for the absence of much that wo think wo need, but which may really bo dispensed with."

"That may be true, lieutenant. But I will never marry any man who is not wealthy. I am poor enough, myself, and for years have known what it is to be without sufficient means for one's wants."

The lieutenant was greatly startled at this very unexpected announcement, and his tenderness immediately began to cool off!

" Fou are rich, lady, certainly ?"

" Certainly, lieutenant, I am not !"

"Rumor so has it, though I never gave myself any trouble to ascertain the truth or falsity of the

"You could care nothing about that, certainly, I am sure, lieutenant."

" No, no-of course that was secondary, madame. I have position, and come of a good family. I have erred in my estimation of your character, however. I did not suppose, Eugenie-pardon the familiarlydid not imagine, for a moment, that you had any such ideas about marriage."

"I have no ideas of marriage, at all, my dear sirat present, I assure you. When I do wed, however, promise you it will be to accept the hand only of

a gentleman above you in 'position,' and whose fortune shall far exceed my own present humble means."

This was a clincher. Licutenant McLeish's hopes vere knocked fairly on the head! He apologised for being carried away by her charms, and took leave of Eugenie, with the best grace possible, under the circumstances.

Ho had scarcely left the house, a moment, before Louis came in.

"Ah, Louis !" shouted Eugenie, as he entered, "1 have had such a glorious time, here, for the last hour; you should have been in the closet, to have enjoyed it."

"Why?"

"You could have learned a lesson."

"In what?"

"You might have heard a proposal, Louis." "A what ?"

"A proposal of marriage." "From whom, pray ?" asked Louis, with some

feeling, evidently. "From Lieutenant McLeish, of his Majesty's

Dragoons," said Eugenie, pompously.

"McLeish ! Proposed-marriage, you say ?" " Yes."

"To whom?

"Why, to me, to be sure! And an elegant fellow he is, too-a gentleman, and a military officer, in government employ. What do you think of him ?"

"Think? What did you say to him, Eugenie?" "I said a great many pretty things to him, and he was exceeding civil, really. I never heard a man talk so charmingly, and so directly to the point, also, before in my life, Louis."

"What did he offer you?"

"His hand and fortune, Louis."

"By what show of right did he presume thus to address you ?" inquired Louis, very seriously.

I do n't know that, upon my word. I only know that he came here very politely, begged an audience with me, in private, and then formally proposed marriage. He came upon the principle involved in the old adage. ' Faint heart never won a fair ladie.' I presume, Louis. What do you think of his offer?" "You have n't told me yet, what answer you gave him, Eugenic," replied Louis, solemnly.

"That cannot change your opinion of the man, or of his proposition, surely. Will you answer my

query ?" When you have first replied to mine. "Well, then, I told him I would marry no one, at present. When I did wed, I should choose a man only who was wealthier than myself, and who was above him in position ; about which he took care to inform me, particularly." "Excellent !" exclaimed Louis. " Then you know who this McLeish is, Eugenie?" "No-except by meeting him occasionally in so.

he had become possessed of his right in the "Queen," Somebody that put the means into my hands, that I or to whom, especially, he was indebied for the post will make good use of. And, if I return, I will bring of captain of that noble vessel. Ills queries of the back the profits of this enterprise in golden fruit, I Brothers Ellington were evaled, pleasantly, but with feel assured. I shall then be able, I hope, to stand uniform firmness-ho could never learn anything in alone, Eugenie. And when Louis is far away from that quarter. When he urged the matter seriously you, Eugenie," he continued, in a low tone, such as upon Eugenio's attention, she only laughed at him, the beautiful girl had never before listened to, "when and assured him that if she had any money to part you reflect that he toils for such a name and such a with, she would send it to him openly; she should competency as shall make him worthy of the higher have no occasion to disguise her "benevelence," as he confidence and the truer affections of the only woman was pleased to allude to it. He was in a quandary ; he has over loved-you will continue to remember but he still had his suspicions. However, he had him, and look forward to the time when he shall accepted the place and the loan of the money-for he would look at it in no other light-and he determined, if he was fortunate enough to return home in safety, that somebody should be repaid, with inter. this before-that I seize this opportunity, with a est. for this accommodation and kindness.

The evening prior to the sailing of the "Queen" had at length arrived. A grand party was given by Madame Erfinest and his mother, in view of Louis's prospective departure. A crowd of old and new friends gathered to pay their parting respects to Cantain Dumont, and to enjoy the society, for the time being, of the beautiful and ladylike Eugenie, in upon Louis and Eugenie Erfinest, through the who had won many admirers, among both sexes, by her gentleness and sweet manners, as well as through her generous hospitality.

There was a high minded and refined young man who had met Eugenie elsewhere, before this pleasant occasion. and who was now present, at her invitation. His name was Leighton-Charles Leightonthe son of a barrister of some note, at that time, who was well off, in a pecuniary view, and whose talents and excellent attainments had long been the cause for marked observation among his friends and associates.

Unaware of any especial friendship that existed between Eugenie and any one else, he looked upon her with sentiments of honorable but firm affection : and only awaited such an opportunity in the future, as might be favorable and appropriate, in his estimation, to declare himself. He was not alone in his plans, either. Eugenie Erfinest, both in her person. al attractions, and in a temporal view, was a prize worth the gaining. And as she increased the circle of her acquaintances, she also made new lovers, unwittingly, but none the less certainly.

But midnight came, and with it disappeared the guests of the last evening before the "Queen" departed. Louis had been moody and dull during the levee. and now he sat alone, at last, at the side of her he secretly and sincerely worshiped.

"Louis," she said, "we are soon to be separated for a long period. I have done all in my humble nower to dissuade you from again venturing upon the sea. I found that you were obdurate, and determined to leave me, and I consented at last, through the influence of your mother and Lucie, that you should try your fortune once more. When you return, if you return-and, though you will lay no stress upon this proviso, I cannot help doing so-I ask you, before you leave, to promise me on your honor, that this shall be your last voyage."

"You are very kind, Eugenie, and we have all been very happy with you, here; but you are really over-solicitous for my safety."

"Twice you have been wrecked, Louis-"

"And, aguing upon the doctrine of chances, Eugenie, it is hardly probable that I shall meet with a similar disaster again, surely."

"Ah ! Louis-the perils remain the same as ever. I sincerely hope, as you do, that your present enterprise may prove profitable, and your voyage emi. nently prosperous. But 'storms will rise, and adverse winds will blow,' in spite of all your sailor safety-theory.

"Well, we must take life as it comes to us, Eugenie."

"True, we should. But then we should not tempt our fate. You will go, however, to morrow. Will you grant my present request, and promise me, that, once more safely back, this shall be your last trip?" Louis gazed in her sweet face, and there he read

nothing but gentleness, and love, and hope. "Let me qualify your wish with a single pro-

deserve to embrace you, with, at least, the true woman's sympathy, that he will surely appreciate."

"Trust me, dear Louis-since you have never said free heart, to own my regard for you. Your weal is my weal, henceforth-your sorrows my sorrows. Gol if you will-I consent. And when you return, if Eugenie lives, her hand shall be yours, as her heart has been, since first she knew your worth."

There was no witness to this plighted love save the clear bright rays of the silver moon that glanced lattice. The pledge of faithfulness between them was sealed and registered among the stars. It was

a holy compact-the compact of two honest, untrammeled, youthful hearts-a bond between two lovers whose lives had hitherto been blameless, but whose fortunes, thus far in their brief existence, had been chequered with sorrow and turmoil.

The bright day was now dawning upon their hopes. The confession had been made, the pledge exchanged, and they were trustful and contented from that happy hour!

TO BE CONCLUDED IN OUR NEXT.

Written for the Bannor of Light. NATURE'S OWN BOOK.

Who's he that thus his aching sight Strains o'er the lettered page f To fix the bounds of wrong and right, To gather overy ray of light, Dispensed by seers and sages bright, To each admiring age?

Who's ho that, clothed in priestly dress, And lifted o'er the crowd, Expounds the *Elernal's* terms of grace, Declares the doom of all his race, And fills the sacred temple's space With declamations loud?

Go bring these grave professors forth, Bid them their books lay by I Show them their labored system's dearth— Teach them the far superior worth Of lessons spread abroad in earth And scattered through the sky I

I love the altars of the Lord-My soul would worship there; The comforts of lifs written word, I feel that they may deem absurd— And only they—who use ar hays erred, And such on earth aro—where?

But there's another book, to me Most ample, clear and bright T is always open, always free; Whoe'or has eyes its light may see, All read alike, and all agree It needs not faith, but sight!

In Nature's Bible not a line In Nature & Jose not a market By mystery is o'creast; No theologian's genius fine Can beaulify the grand design; No critic blot the junge divine, Or mar its teachings vast.

Do they—Greation's works who view, And while they view, adore— Hold differing creeds ? Does each pursue His own foud whins, or false or true ? No! Nature's sectaries are few, And nover will be more I

But what does Nature teach ? you cry-What dootrines does she prove? That God's all-potent-I reply-All-wiso, unseen, and cannot die-An omniprosent Deity Whose character is Love!

His power throughout unmeasured space Outstrips the speed of thought ! His wisdom 's plain in every place, His presence—felt, though seen no trace Material, of His awful face— With heavenly glory's fraught!

What skill appears in ev'ry flower-The form, its hue, its small In storm-winds what tremendous power— What influence in devotion's hour I Speak, yo who best can tell.

Can he, who lifts his ardent gaze Up to the stars' abode, Pass heedless on, without amaze ? Can he the sun's meridian blaze Beb unmove And doubt there is a God ! The insect's wing—th' unfathemed main— The smallest blade that grows; The whirlwind rearing o'er the plain— The humble sparrow's lowly strain— All—grand or mean, or low or vain— His clear existence shows!

the sharp twang of the door bell, and the entrance immediately afterwards, of a servant with a letter, . npon which he read the words. "To Captain Louis Damont.

He started up, passed his hand over his eyes, looked at the envelop again, and dropping something like "capital joke" from his lips, he broke the seal, to find the following contents :

"CAPTAIN DUNONT-Enclosed please find register and proper transfer of your one-third part of the good ship 'Queen,' of this port, which has been duly assigned to you, in form, as you will notice.

We have selected you to command her, upon her present voyage to Calcutta, Canton, and Honolulu, and shall be happy to know how soon it will be agreeable to you to sail-suggesting, at the same time, as she is now ready for sea, that you get away as soon as may be, for our joint and several interests.

We shall be happy to advise and confer with you, at your convenient leisure; and, for your personal services as master of the ship, we propose you a salary of fifty pounds sterling per month, for joint account. Trusting that you will not forget your first visit to the 'Queen,' on yesterday, which we greatly enjoyed, we are, Captain Dumont, Your friends and servants,

ELLINGTON BROTHERS.

Yarmouth, Sept. 17, -

"A very capital joke !" continued Louis, after read. ing this missive over again, and feeling sure, within himself, that the whole affair was a hoax. "But. Messieurs Ellington," he added, bristling up, "you are just carrying your jokes too far. What have I done, that you should thus attempt playing your gammon upon me, I'd like to know? I'm a poor man, I know, and you can build ships, and choose your commanders for them, and waste your ink and paper in making game of those who can appreciate it! But you will find that Louis Dumont is n't the man you take him for, by a long chalk, if you propose this sort of nonsense, and push the thing beyond fair limits. 'Gad, gentlemen, I'll learn you a lesson on the top o' this, or my name is n't Dumont. I'll go down to the Registry, and I'll just have this transfer recorded! And I'll bring you to it, or I'm not_"

"Captain Dumont !" screamed Eugenic, springing through the half-opened door, where she had been a silent listener to the mutterings of poor Louis, who could not be made to comprehend the affair, for awhile, at all.

"What does all this mean, Eugenie ?" he asked, turning suddenly round and confronting the delighted girl. "What have I done ?"

"Nothing," said Eugenie.

"What does this signify?"

"What it purports, I presume. I have not read

" it." "But the address-and-" muster sufficient courage to begin, " I come here tonight to speak with you upon a subject that I have reason to hope will not prove a disagreeable theme to you, and in which is involved my own personal happiness."

"Can I aid you in any manner, lieutenant?" inquired Eugenie, innocently.

"It is for you to say, lady, whether I shall be henceforth, the happiest, or the most miserable of men," said McLeish, in a tone of seeming melancholy.

" Is it possible, lieutenant !" queried Eugenie, in stantly noticing his attempts at playing the humble lover, but still affecting the profoundest ignorance of his intentions. "I will say, then—be happy, by all means."

"Ah, madame! I have been bred to military life, and never, till this hour, have I quailed before living mortal."

"Are you alarmed at anything, lieutenant?" "No-no, madame : I do n't mean that."

"How then ?"

"I mean to say that I have never permitted myself to be overcome-I never have been vanquished -until I was conquered by your charms."

"Why, lieutenant |" shouted Eugenie, sportively, upon my word, I think you are about to play the gallant."

"Lady, I am your slave-"

"You don't mean that you are going to be in carnest, in this flattery ?"

"Lady, I-come to be candid with you; and to offer you, frankly, my hand and my name." "For what amount, lieutenant?" continued the

roguish beauty, pretending to misunderstand her new lover, and knowing his poverty.

"Amount / I mean in marriage, madame." "What, lieutenant ! Marry ? Marry who? Me?"

"Such is my soul's desire and hope, Eugenie," said the lieutenant, laying his hand to his heart, as if he had really a spot in that region that could be touched by any circumstance whatever !

"Then I must say, licutenant," continued Eugenie, in the same playfully sarchstic tone that she had assumed from the first, "I must say you are a greater goose than I had ever taken you for! Why, lieutenant, what in the world would you do with a wild, giddy girl like me, without a splendid fortune with which to humor her whims and her extrav agancies. You would find yourself in the bankrupt's Gazette, ere the honeymoon had passed over, be sure of it."

"You are too severe upon yourself, madame, by far."

"What, then, are your pecuniary resources, lieutenant ?"

ciety, and receiving his calls, once or twice, at the house, here." "You did well to discard him promptly. He is a

polished libertine and a man without principle, I know. He is tolerated on account of his good family name, and his pleasant address. He is a professional fortune hunter, Eugene, and cares not a whit for any woman living, unless she can bring a generous show of money-bags with her person. Your own good judgment will dictate your course under such circumstances, again; bit-for his own personal good-I hope he won't place himself in that ridicu lous position again," concluded Louis, warmly.

"Have no fears, Louis. He won't repeat his offer. I am quite certain," said Eugenie, with a smile. "I think the lieutenant's passion, in this direction, has been effectually cured."

And so it resulted. MeLeish returned to his baracks a wiser, but no better man, than he was before. But he had added another chapter to the volume of his experience regarding the asserted infallibility of certain women I

"Egad " he exclaimed, "that was a devilish lucky escape, though, to be sure ! Not rich? It is reported that her income is six or eight thousand a year! But this is a great mistake, evidently. She's a sensible woman, very. She won't marry a man who is n't above me in position, and above herself in fortune. She's a very pretty girl, but it takes two persons to make this kind of bargain, usually. It may be that she 'll get such a man! Ha, ha! They 're not so common, my lady, as you may imagine!"

Lieutenant McLeish was beaten, fairly, at his own game. He retired, and slept as soundly as ever. His was a kind of love that was easily manageable !

CHAPTER XXV.

LEAVE-TAKING ATD PROMISES.

The clearance of the new ship "Queen, Captain Louis Dumont, of Yarmouth," was duly announced. The crew had been shipped some days previously, the vessel was fully manned and provisioned for an eighteen months' voyage, and she now lay in the stream, off the town, waiting the arrival of Captain Dumont on board, and final sailing orders.

Louis had never been able, yet, to ascertain how

vision, Eugenie, and I will promise you." "What is it, then ?"

"I will not go again without your free permis. sion."

"Enough, Louis. That is sufficient. And now you will soon be away, bounding over the deep blue sea. Your prospects, certainly, are good. I am assured by those who are conversant with the details of the China trade, that you could never have gone thither under better anspices than at this time."

"So say the Ellingtons, and they ought to know, having been for many years engaged in this traffic. I feel very sure that this voyage must prove a very profitable one. Besides this, Eugenie, you do not reflect on the improved position I obtain, through means of accepting the captaincy of this beautiful and valuable ship."

"I have seen and weighed it all. Louis. But for these striking and palpably clear advantages. I certainly should not think of your going, at all."

"I appreciate your kind wishes, Eugenie, and I think I understand you, fully. Let us now turn to a theme which interests me much more deeply than this."

Louis took her hand affectionately in his own, and ventured, for the first time, to pass his arm about her delicate zone. She did not resist his endearments, but looked confidingly and innocently up into his manly face.

"Eugenie," he continued, " we of the sterner sex. toil on in life for love. For the approbation of those we esteem, and who take an interest in our labors. our ventures, and our success, we brave the hardships and perils of sea or land, without much stint. and look for our reward, when the dangers are over and the trials are past, in the sweet and cheering smiles of our mothers, our sisters, our sweethearts, or our wives l

"I have labored lovg and arduously, Eugenie, in ny humble profession without realizing pecuniary reward; and now the first really golden opportunity of my life is presented to my grasp. Could Las ought I-shrink from pursuing it, in the wellgrounded hope that Fortune now invites me, with open hand and brilliant promise ?"

"You are right, Louis, in principle-

"Then shall I be right to follow it into practice unquestionably. But, Eugenie-it is for you I go !" " For me, Louis ?"

"For you first, and for those who are also dear to me as ever-my mother and Lucie. You will respect me and esteem me more, and they will bless me, and through me, the fortune that I will bring them. 1 cannot be a pensioner on your bounty, Eugenie. No. no! My nature revolts against aught like this Nor less has Nature's volume taught Nor itess into Nature's volume taught Of principles within; Whence come the wondrons power of thought? Was it by chance, from nothing wrought? Asd will it sluk again to nough, As though it no or had been?

And do the wise for this contend? How can a spirit die? Does soul on body so depend That they must toth together end? If so, we need not apprehend Tho mind's destruction nigh i

Can thought ignobly droop and fail? So like what God must be? While matter scoune destruction's call, Triumphs throughout this whiring ball, And changing rules—upresting all— Through vast cternity I

Behold how winter o'er the year Wide ruin seems to spread; Unnumbered plants in death appear, Whose fallen forms the spring shall rear-Nature's analogies are clear ; 'She knows no creature dead l

Would I, to fix my faith, demand That friends dejarted rise-From the freed spirit's unknown land They come ! before my face they stand; I see them not, nor hear-my hand To feel them valuly tries!

If Reason, Instinct, Nature fail In Acason, Instinct, Nature fail The precious truth to find, No ghost from Beath's dominions pale, No martyr's oath. no angel's tule, No voice from heaven would o'er avail; To prove immertal mind.

Oh. Nature ! let thy book sublime To mobe opened wide; Thy precepts reach to every elime, They grasp eternity and time; The heary age, and youthfol prime May in their truth confide!

Their rise to thee the affections owe, By thee the passions move; Thou bldt'st the tides of feeling flow, The heart to warm, the soul to glow; And taught of thee, the joys we know Of sympathy and love.

All beauty, order, matchless skill, All beauty order indeniess skill, All moral worth is thine; Lo, boundless space thy splendors fill f Bright worlds above obcey thy will, And as they roll, demonstrate still Intelligence Divine i

Great Nature's Bible stands the same, Unchanged from age to age; Immaculate from God it came-No rabbin's glass- no pontiff's name, No crudo conceit that man might frame, Pollates the perfect page i

To him who reads with judging eyes, And studies as he should, Philosophy brings large supplies, lis mind improves, his pleasures rise, He cannot but be great and wise-He cannot but be good I

Nor will his march of mind be done Nor with this mircle of mind be done When this brief life is o'er. The immortal race not soon is run-Not soon perfection's prize is won; There are in space more worlds than one-And souls were formed to soar i

P. C.

Mendola, Il., April, 1859.

BANNER OF LIGHT.

Writton for the Danner of Light. TO ---

Up the Hudson, June 80th, 1850.

One look and thy sweet face, plas, liath left its image on my heart; Will this quick fancy ore depart ? Or will this vision ever pass?

We may not meet, but no'er can I Forget the hour when first thine eyes, Like fallen stars from summer skles, Bet their deep seal in Momory.

But ruled, outire, by selfish fashion, This earth a thousand hearts can show, Which inwarely with hoping glow,

That coldly check love's holy passion. And thus I feel thy lot from mine Is separate ; Indeed, "as far

As does the sun outshine the star," Though equal at the world's decline. Yet I may speak ; through all my soul

Thrills the soft melody of songs: Their richness thine-to theo belong Their cause, their birth to thy control.

Forgive me, if in penning this I break some cold, conventional rule; True hearts come not from such a school, But tremble back from its abyes.

But if we chance to meet again. And thou dost still remember me, (For, ay, I must remember thee)-Oh, let us not then meet in vain.

God grant thy path be strewn with flowers, And all thy days he like the light Thy presence lends my soul to-night, And peace be thine through life's sad hours.

Written for the Bauner of Light. VAGARY. \mathbf{A}

wander there, and read the inscriptions over buried hopes, memories, ambitions and affections. It is a painful pleasure to me, and now a days I seldom ramble there. These memories are too holy in their repose ever to be disturbed, and those hopes only taunt me with their beauty turned to ghastliness. They need not all have died. Here is the memory of one about whom my tenderest affections wound. of one about whom my tenderest affections wound. She had long, flaxen hair, and blue eyes, which spoke to me more than her lips ever did. I loved that hair and those eyes once for their owner's sake; but when I see flaxen hair and blue eyes now, I shudder, for the resurrected dend stands before me. Yes; 1 loved her---devotedly. purely; loved her not for her great, noble soul she had. And she loved me. I knew it is her method set or its and sould if possible the errors and absurd-ties of both. How competent her was to originate buch an idea of religion, we must understand hereafter. noble soul she had. And she loved me. I knew it in her greeting saw it in her sweet smile, and fet it in the pleading look of sadness or pressure of the hand when I had done wrong. But she was a Christian; I was not. I tried hard to conquer that questioning spirit within me, and to learn to wor-ship Jesus as a God rather than love him for his manhood. I could not. Then she was pure, gentle, holy; I was wild, passionate, and impulsive—you

"In the green and quiet ways Of unobtrusive gooduess known."

It is a sad grave. I have often turned aside from the carcless scenes of day, or awakened from fever. ish dreams at night, and wept beside it, and-yes, I will confess it, *prayed* beside it. I'll never uncover it to you again. Perhaps a flower may bloom over it, which will be a token of true hearts linked in the hereafter. Till then, Fannie, I pray heaven we the hereafter. Till then, Fannie, I pray heaven we may never meet !

the mound. There are others, but they cover no-thing so holy as dead love, and I will not stop to read the insoriptions over them. I have flung myself onto that one grave many a day when the sun neither smiled on earth nor God's smile seemed to cheer my soul—when heaven wept great, mournful teart the mound. There are others, but they cover no-

CORA L. V. HATCH At Dodworth's Hall, Now York, Sunday Morning, Juno 19th, 1859.

[The Beventh of a Series of Ten Discourses by Mrs. Hatch on "The Sciences and Thein Indosophy." Reported for the Danner of Light by E. F. Underhill and A. Dowman.]

ORIGIN, PROGRESS AND EFFECTS OF MAHOMETANISM. We are not egotistical, nor are we in the least degree We are not egotistical, nor are we in the reast degree inclined to maintain a position, when we are con-vinced that it is an erroneous one. But there are some things of which we are quite as sure as those who do not know any better than we do. This applies very well to all knowledge of ancient history, and religious forms and ceremonies, and the rise and progress of re-ligion; for, after all, history is but a mere matter of opinion; and, after all, translations from ancient Egyp-tian hieroglyphs and characters, which are in them-selves unknown and arbitrary, belong more to the sphere of opinion than of knowledge. Our opinion. sphere of opiniton than of knowledge. Our opinion, therefore, if predicated upon such a foundation, is just as good as the opinion of those who do not know any better than we do. We do not profess to give, in these discourses, a political history, a literary discourse upon the rise and progress of any nation, any country, or any the rise and progress of any nation, any country, or any people. We simply profess to give an illustration of the different religions, together with such historical il-lustrations as may be required for our purposes, com-paring them with the present, and endeavoring to trace, if possible, the origing and progress of religious ideas, through them. Those critics who feel inclined to mis through them. Those critics who feel inclined to mis understand our purpose, would do well to go elsewhere to make their criticisms, for we do not design, and have never pretended, to give historical, literary, or rhetorical productions, that shall be in themselves per-

Our theme to-day, is the Origin, Progress, and the Effects of the Mahametan Religion. We shall divide our subject into these three departments, because it is most convenient to do so; and in the various departments we shall refer to such scenes in the political his-

tory of the different nations as is required to carry on the thread of our religious discourse. Mahometanism, or the religion of Mahomet, as it is called, was founded, promulgated and enforced by Ma-homet, so called, or Ismel, born in Mecca of Arabia, Of A VAGARY. by FURANQUE. There is a graveyard in a little back corner of every human heart, and often in our sad hours we wander there, and read the inscriptions over buried

holy; I was wild, passionate, and impulsive—you know I am so now. Yet I hoped she would take my heart, and lead it up to the altar of her own noble nature. But it could not be, and we parted—I to lose myrelf in the mazes of the city's reckless life, while she kept on, "In the green and quiet ways The position—that he was to be the holmer of a new religion by the special appointment of Delty, by the relation of miracles, all of which he performed, not in the presence of others, but when he was alone. No revealments were made in the presence of his followers, but always when alone, and he gained their confidence in this manner to that degree that they at once adopted whetever when and form of religion and worship or

empire, based upon the religions and prophecies of the Old and New Testaments, but differing from either, from I have pointed out to you only one grave which memory has dug, and where she has heaped high duently the best chosen prophet of Deity. He claim-ed to receive the inspirations now known as the Koran,

my soul-when heaven wept great, mournful tears, which dropped down on earth, as if to atone for humanity's sins. I say I have flung myself on that mound and offered up a holocaust of tears and in the sould and state and domestic life, are here laid down in the sould be a sou Boheirn. These were acquainted with not only the different religions of the Jews, but also the laws of Moses, and all their bearings to social and moral life. Hence the frequent illustrations in the Mahametan re-ligion, or in the Koran, to the Old and New Testament, the frequent references, to prophecies made there, the citing even of passages of Scripture as referring to Mahomet himself. In fact, many of the moral tenets and but are so altered and interpolated as to be adapted to the conditions of the Mahometan Empire. Mahomet is called Islam, or the founder of Arabia.

Iy murdered, but did not die from the, effects of the poleon until three years after. But he was never well afterwards, and never recovered. One of his followers, who partook of the food that was poleoned, died almost in mediately. Thus ended the carcer of perhaps the greatest man outside of Christianity and its history, that has ever been known; and perhaps greater as a man—though not so good, or even so perfect in his simplicity—than ever the history of Christianity has presented.
The origin of the Koran is supposed to have been in heaven; and Gabriel, a name taken from the Old Testamar, take never required, in different chapters, as the peo-

tament, was supposed to have brought Malomet copies as they were required, in different chapters, as the peo-ple were prepared for them, or as Mahomet required them to adopt among his people. Mahomet raught, or believed, that neither the Jews nor the Christians prized their religion, or their naws, or their rulers, as they should do. He pald great reverence to Moses and his moral teachings and religions haws, as is evident from his adoption of many of them. He blamed the Christians for much of their non-belief and their dis-puting. He not only blamed them, but he gave them lessons of devotion to their religion, which they would do well even now to ndopt. And Christians were al-lowed to worship in the Mahometan, or Arabian Em-pire, by paying a tribute. In A. D. 632 the Mahomet an *Testamentus*, or "*Testamentus Mahometan*," was issued, which was a writ or an agreement from Ma-homet to the Christians, allowing them to worship in issued, which was a writ or an agreement from Ma-homet to the Christians, allowing them to worship in his empires and provinces by paying a certain amount of tribute; and even to this day the custom is main-

series of absurdities, of sensuous and degrading moral teachings, together with ridiculous fables, imaginary conceptions of Deity, of Heaven, and of political and social life; but it is no such thing. The Koran, as a book, contains many ridiculous fancies and many ing, and is written in a pleasing, elegant, nervous style. wonderful tales, with much of sublime, moral teach

The Mahometan religion, as taught and enforced by Mahomet, contains much of order, much of morality, as he conceived morality, and high religious teachings as a conceived moranty, and high religious teachings, most sublime conceptions of Deity, and His power and works; and, altogether, was a great system of religion, while Mahomet was living. To-day it is de-graded; to-day it has become low, debasing; its followers are believers in the most revoluing doctrines to Christians that can be conceived of, yet devout, sincere worshipers. And there exists not to-day a religious faith or theory which has a better foundation, whose followers are as devout, as zealous, as willing to sacri-fice their lives for their religion, as Mahometanism. The progress of Mahometanism historical theory which are as the sacri-fice their lives for their religion, as Mahometanism.

The progress of Mahometanism, historically, was perfectly wonderful. Its effict upon the political wel-tare of the countries for the time being was also won-derful. Although worldly prosperity, or great worldly possessions, was not a dectrine or tenet of the Mahom-etan faith, still the enforcement of that religion upon all nations with whom he could get in contact was the motto of Mahomet; and his followers seemed to be inspired with the same zeal, for not only did they teach and feel and follow his teachings, but they were ready to fight for their religion. It was one portion of their religious practice to swear to enforce and fight for their religion—not only to promulgate it, not only to be followed at the teaching and understand and the test be faithful to its teachings and professions, not only to follow all the various forms of religious service, not only to adopt its moral teachings, but also to fight for it as they were called upon-not for its maintenance, nor even when it was attacked, but to fight that it night be proclaimed, and enlarged, and forever be-

come the controlling religion of the world. It was the desire of Mahomet to found an empire

shall cite some of the effects of the religious teachings, and also of the moral and social laws connected with taught this, for wherever he did not enforce his own rethe Mahometan religion, and compare them with the Christian. From the fact that Mahomet did not teach progress or advancement, but isolation, as far as re-the high standard of their religion, for not revereing reach all religions and political prospecify the count for the founders of their different teachings and moral say the founders of their different teachings and moral say tries that have adopted the Mahometan religion have ings and religions tenets. The disputed questions in gradually declined, become less and less in political the Mahometan feligion, are Scholastic and Practical be were and splendor, having little of ambition among their rulers—more of physical luxury and devotion to ferent departments, the first of which is God and his the simple mechanism of their religious faith. There is no life, no power of action, no depth of science and art, no perfection of governments, no advancement in moral tendings, no high conception of the spiritual in the Mahometan religion; but all is material, gross, is the relation of religion with history and reason. est curse which a nation or people can possess; because inxury is in itself foreign to prosperity. It kills the advancement of any nation; and the luxuriousness of the Mahometan Empire, and rulers and states, the condition of their country with which they were surrounded, from the the Alahometan Empire, and rulers and states, the plendor with which they were surrounded, from the condition of their county and their position, and the strict materialism connected with their religion frender pontical prosperity impossible, and any high moral advancement equally so-render their devotes sincere, zealous worshipers, but devoid of intelligence and re-ligious zeal, as connected with a high conception of spirituality and high achievements. But the morality and preferencess of worship are en-base they will have a field upon a particular the fingers' ends or at the reliebow. Each will contend that his right, and por-Jenious workingers, but devoid on interfiguence induced ligious zeal, as connected with a high conception of spirituality and high achievements. But the morality and perfectness of worship are en-tirely forgotten or overloked. Consequently Mahom-etanism is a curse-a curse wherever it exists—for it haps they will have a fight upon that. Thus you see every power of religion creates battle, warfare, and strife, in minds who cannot conceive by enforces itself without rason, without proof, without supernatural power, but simply with superiority of the power of reason that thought and Deity are differ ent matters from the question as to whether the abluhysical force, upon all with whom it comes in con tions should commence at the fingers' ends, or whether arbitrary it cannot long be religion. If it is a part of the body should be immersed or sprinkled, according to the Christian customs. When we look at the Chris to the Unistan customs. When we look at the Chris-tian religion, we find that there is an equal antagonism the government, it may be sustained and supported; but as a religion it must die. Maho netanism is nowmore a governmental question among themselves, but not manifested in such a point-ed manner. All that we have said as appertaining to than a religious one. Its followers are devoted to it more from governmentil than from religious concep-tion. And what Mahonet taught as spiritual, his fol-any religion, whatever may be its conception or abowers, who are devoit and propose to follow his stract positive truths, that are self-evident in a religion lowers, who are devoit and propose to follow his strate positive truths, that are sensevicent in a religion teachings, render material; what he taught as divine, they make degraded; what he taught as perfect, they make degraded; what he taught as absolute, they render earthly, imperfect, fallible. His religion was founded of Deity, though all the traditions and miracles which In mis nignest concepton of intelligence. And the are related of him might be true, though as he said he Koran itself was pronothead a miracle, simply because ascended to heaven at might on his horse Al Vorac, and how as illiterate, and the purity of language and education connected with it vere conceived to have been impossible in such a case. The Koran is the only miracle with is related of him, yet which is not true and not built is related of him, yet which is not true and not built is related of him, yet which is not true and not built is related of him. n his highest conception of intelligence. And the are related of him might be true, though us he said he which were achieved by him are traditionary, and have believed, be true, the facts of his religion would be not the slightest foundition. Having given this brif outline of the origin and pro-gress and effects, social and political, of the Mahom-etan religion, we will effer to some of the essential Content of the second of the true of the second of the true of the second of the true doctrines of faith, as incolnined and taught by Ma-homet. He believed, or taught the existence of a God, one God, Allah—iot the three of the Christians, but one God, who wai all in all, and who, through Ma-of Mahometanism. The claims of Christians with re-of a gard to Christ are not as great as Mahometans claim with regard to their founder and ruler. They make him not the son of Deity, but the chosen, absoluto prophet of God-greater than all that have preceded him-greater than Moses, greater than Jesus-abso-lutely the mouth-piece of the Most High. Christians claim-Christ did not claim it-that Christ is the God prophets and seers, and not angels, might teach his prophets and seers, all not angels, might teach his people. Greatest of hese prophets was Mahomet. They believe in forcorination, or predestination, and believe in resurrection. The greatest inducements for embracing the Mahomdan religion, were the joys and gratifications of the ite hereafter, which were ren-dered strictly material and the religious pleasures of the future life, the serinous gratifications and earthly pleasures, are, perhaps to this day, the greatest induce-ments that the followers of the Mahometan religion have for worshiping, and believing in immortality. They also believe in the power, perfection and divinity of the soul, and believing the yrepentence, prayer and faith, Go I, if offended could be very easily reconciled; in person. However, whoever, and whatever he might have been, he claimed nothing but to be the son of gratifications of the lfe hereafter. Which were ren-dered strictly material and the religious pleasures of the future life, the senarous gratifications and earthy pleasures, are, perhaps to this day, the greatest induce-ments that the followins of the Mahometan religion have for worshiping, ind believing in inmortality. They also believe in the power, perfection and divinity of the soul, and believing in inmortality. They also believe in the power, perfection and divinity of the soul, and believing in inmortality. They also believe in the power, perfection and divinity of the soul, and believing in inmortality. They also believe in the power, perfection and divinity offered but prayers all repentence, erayer and faith. Goi, if offended, could be very easily reconciled; that the could smile upon and forgive them, if they offered but prayers all repentence, evidence of their isneere devotion. Indeed, they did not conceive it possible that there was a positive, everlasting place of torment, as all the bortures of the Old Testament were pletured, for those who should violate any com-mandments or moral havs or teachings of Mahomet, if they dil not repert. The moral structure of the Mahometan religion is de from its polygamy, which belongs more to the scale condition, after all, than to the moral conception of Mahomet, the moral concep-tion of the scale condition, after all, than to the moral conception of Mahomet, the moral concep-tion of the scale condition, after all, than to the moral conception of Mahomet, the moral concep-tion of the scale condition, after all, than to the moral conception of Mahomet, the moral concep-tion of the scale condition, after all than to the moral conception of Mahomet, the moral concep-tion of the scale condition, after all the propensities of the physical put as regards its fundamental basis and criterion of morality, but as regards its fundamental basis and criterion of morality. God the Father; an humble instrument in his hands to

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homet to the Christians, allowing them to worship in his empires and provinces by paying a certain amount of tribute; and oven to this day the custom is main-darde. Another thing which he taught in connection with the Christian religion, which Christians would do well to bear in mind, and which would perhaps be a great barrier to their faith if they believed it, was this: that Christians do—that some one resembling him was cru-cified in his stead. Christ being taken up to heaven by God. There is more confidence, more faith, more trust in Christ's teachings and professions, and in the power of the Deity shown here, than Christians have at the guainted with the Mahometan religion that it is a series of absurdities, of sensuous and degrading moral Whatever may be their position in life, one fortieth

scriptions of the forms and various requirements, a few of which only we will cite, as we have time. A person of which only we will cite, as we have time. A person is required to worship five times per day in the Ma-hometan Empire, on Friday to attend holy devotion at the Mosque; and, in fact, each day, if he chooses, but particularly on Friday. In their holy month, Rama-dam, corresponding to the Jewish passover, or feast of the passover, which they consecrate to all the estab-lished forms of devotion and worship, they are indeed most laborious. But to be a true Mahometan, you can-not move without a form of worship. Every size must not move without a form of worship. Every step must be in accordance with some religious requirements. And the different days of devotion are so frequent that Christians could not possibly attend to it; but Ma-hometans do, because they have nothing else to occupy themselves with, and no conceptions of anything beyond simple devotion to that which is established that which they are taught to believe is perfect—that which must remain so until Mahometanism or its em-pire dies out of itself—until political religion shall have become a nonentity. Then Mahometanism will

Of the power of the Mahometan religion to carry de-votion to the soul, we cannot speak, because it contains nothing which to an enlightened mind could possess any merit, nothing which could be acquired outside or without the passions connected with it. Therefore Mahometanism is the greatest imposition that ever was practiced upon humanity. Yet it probably has been one of the most instrumental in the advancement of one of the most instrumental in the advancement of Christian civilization, by way of contrast, by the very power of its degradation and its degrading influence, by the very arbitrary laws with which they are en-forced, by the very position which is assumed and pro-fessed, that it was perfect. Even Christianity has gained its ascendancy from the very power of the Ma-hometan religion in its perversion. Here originated all the power of the Papal religion, and that which is known as the grast secret of the Romish Church gavern. known as the great secret of the Romish Church govern-ment and power. The Romish Church, of which we intend to speak

next Sunday, contains the wonders not of Mahometan isin, but of Mahometanism or Heathenism Christianized. It was the desire of Mahomet to found an empire, which should always remain the sacred scat of the Mahometan religion. This empire is known, or was known, as the Arabian Empire; and, although about Mecca-which is the birth-place of Mahomet-and around Medina, the country is barren and sterile, and nempire, beyond the deserts it is most beautiful and luxurious, being in climate salabrious, and containing all the attractions which a country or empire of the imost ambitions man or king could have desired to po-sess. It so inspired Alexander, that he designed mak-ing it his own residence, conquering the country, and iounding there his empire. But he was prevented luxurious, being in online all the attractions which a country of only most ambitious man or king could have desired to pos-sess. It so inspired Alexander, that he designed mak-ing it his own residence, conquering the country, and founding there his empire. But he was prevented from doing this by death; and it remains the seat of the Mahometan religion. " We shall now speak briefly of the effects of the Ma-we shall now speak briefly of the effects of the Ma-tich we

the power of intellect, and the power of Christianity, have gone hand in hand; and the trie, like Gods of beauty from heaven, reign, and rule, and guide the countries which have adopted Christianity as their

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countries which have adopted Christianity as their theory of religion. Mahometanism is known by its effects. Gradually, though almost imperceptibly, the mations have de-clined—intellect is unknown; though, as to physical beauty, they may be said to be the most perfect, in their strictly voluptuous nature, of any in the world, especially those formerly known as the Persiana. Yet, notwithstanding this, they have no thought of the might, of the power, of the spiender of God, through his works—no conception of the beauty of the soul, no knowledge of the Mysel/, which constitutes the great controlling feature of the Christian religion. Mahom-etanism is salvation through Mahomet, the only chosen prophet of Allah. The Christian religion is salvation through the Mysel/, though many claim the blood of brough the *Myself*, though many claim the blood of Christ to wash away their sins. With all its officacy, with all the power of the vicarious atonement, the I, the man, the soul, must be perfected itself, before there the man, the soul, must be perfected fiself, before there can be any achievement or acquirement of the Chris-tian religion, or salvation. The difference between Mahometanism and Christianity is, that the one is cold, and dead, and lifeless, whilst the other is filled with splender, and glory, and perfectness. One is the cold damp of the midnight, exhaling noxious odors, and breeding missms wherever it exists; the other is the glory and sunshine of the morning, shedding light. and joy and beauty wherever it beams.

From the New York Tribune.

JUDGE EDMONDS ON SPIRITUALISM.

NUMBER BIGHT.

SPEAKING IN MANY TONGUES.

To the Editor of the N. X. Tribune: Sin-Sometime since, I published a tract, in which I men-tioned several instances of speaking in many tongous, some of them within my own knowledge. And when I accepted the invitation to write these papers, I inserted a request in THE BANNER OF LIOHT for similar cases elsewhere, and in antwer I received a largo number of letters. From, these two-sources I compile the ensuing very general statement. I can do no more now, but will at some fature day give them to the world in detail. It is enough now to say that these letters give names, dates and places, so that the statements and by verified, and some of them are attested by several signatures; and in some instances they record the speaking in what seemed to be a well-organized language, but it was unknown to the henerers, and might be merely unmeaning gluberish, which some has been that I have heard. I exclude from this statement all cases where the hunguago was un-known, and I give only instances in which the mediums have apoken languages with which they were proviously unne-quainted. I mention names wherever I am permitted to, and I hold the evidence subject to the inspection of any who may desire it. My daugater, who knows only English, and French has To the Editor of the N. Y. Tribune : nay desire it. My daughter, who knows only English and French, has

My daughter, who knows only inglish and French, has spoken in French, Greek, Latin, Italian, Portuguese, Spanish, Polish, Hungarlan, and soveral dialocts of the Indian and sometimes not understanding what she said, though it was understood by the auditor to whom it was addressed. My niceo has song in Italian and spoken in Spanish. Mr. Finney, of Cleveland, Ohio, has spoken Greek, and fa-ternated it.

Mrs. H. Loods, of Boston, has spoken in Chinese, Mrs. H. Loods, of Boston, has spoken in Chinese, Mrs. Shephard, of Albany, N. Y., has spoken in Italian, Spanish and Portuguese. Mrs. Dr Mettler, of Hartford, Conn., in German and Indian. Mrs. Gilbert Sweet, of New York, in French, Italian and

Mrs. Guodr brock of the forman. Hobrew. Guv. Talmadge's daughter, in German. Dr. John F. (fay, of New York, has witnessed, through the rappings and table-tippings, communications in Maisy, He-brow and Spanish.

Miss lumun, of New York, has spoken in Spanish. Miss. Tuckor, of New York, in Danish. And Mrs. French, of New York, in nine different lan-

unges. Thus fur the extent of my tract. The following is a com-

Bildion from my letters :---B. B. Hoxie, of Cooksville, Rock Co., Wisconsin, relates several instances of two young mon speaking Chinese. Wm. R. Prince, of Flushing, N. Y., relates instances, one of Miss Susan Hoyk, and one of a Mr. Smith, near Newtown, who scoke italian

of Miss Susan Hoyt, and one of a Mr. Smith, near Newtown, who spoke italian. Suft Whitmore, of Lockport, N. Y., states that his son, about seventeen years old spoke Indian, and at one of his circles several of these present spoke in that inngungs and in Isalan, the mediums helug Dr. G. O. Eton, Mrs. Heath and Mrs. Scott, the mother of Cora L. V. Hatch. Mrs. Mary H. Underhill, of South Maldon, Mass., relates the instance of a medium's speaking Chinese.

he instance of a medium's speaking Chiness. Through A. D. Ruggles, of New York, French has been written, and that in answer to a sealed letter in French, where the French and the translation wore both given ia

rophy; he has written also in Gorman, Armonian, Grock and Lain. Robert Wilson, of Keene, N. H., relates the instance of s

Robert Wilson, of Keene, N. H., relates the instance of a mailum's speaking in Italian. From Braintree, Vermont, I am informed of a medium who has ponversed in French, and of a medium in Barnard, Ver-mon, by the name of Frederick Davis, who "speaks simest (and NG) not know but) all the languages that are speken in this age of the world."

this age of the world." John Alley, of Lynn, Mass., corlifies that Mrs. John Hardy has spoken faybe Indian and French. Through J. V. Matsfield, of Boston, communications have been given in the Chinese, Grock, Latin, Italian, German, Gaelle, Hobrew French and Spanish languages. Benjamin Dean, of Lee, Mass., states that his daughter, aged M yours, has spoken and sung in Italian. E. Warner, of Milan, Ohio, states that Mrs. Warner ; has spoken German and Indian. Dr. James Cooper, of Belfontaino, Ohio, relates that his stop-daughter, aged 14, has spoken or sung in the Seminole, Grelle, German, Welch, Greck, Hebrew, Nanotah, and others, amounting to nine in all. mounting to nine in all.

amounting to nine in all. Mr. J. G. Stearns writes me from Battle Creek, Mich., that he has spoken in Indian, Japanese and Bronch. John B. Young, of Chicago, relates that his wife has spoken Italian. She and two others, one of theiu a boy, spoke fluen-ly in Spanish to each other, and she and a young hady spoke and sung in Gorman. Mrs. Sarah M. Thompson, of Toledo, Ohlo, has spoken in the Bawnes tongue

mound and offered up a holocaust of tears and mound and offered up a holocaust of tears and in the conception and illustrations of this work and its prayers. Perhaps the good God saw me there, and religion, that Mahomet was assisted by a Persian Jew named Abdallah Ibn Salaam, and also a monk named sont his white winged messengers to cheer me; for one day the clouds broke away, and this world which had looked so dark and dreary to me before, now "put a robe of glory on," and with fresh strength 1 arose to receive a new charge :

"Got has not forsaken you. He has given you a lesson. You have learned it. Go forth strengthened. among the sons of men. You have a work to do. And if you stumble against temptation, know that man has not more power to sin than God has to forgive."

Then as new beauties seemed to unfold before me I felt that they were made for me. The birds sang their softest notes, because they knew I loved plaintive music; the squirrels leaped from limb to limb inhabitants of Mecca, he bowed to in reverence; and to show me how agile they wore; and the southern breezes were wafted toward me to kiss the sweat from my forchead. Men and women were no longer vampyres to suck my blood while I slept, as my to show me how agile they were; and the southern madness had once told me, but my brother and sister links in life's golden love chain. All the world is beautiful for my sake-and humanity may share . light to others, I lose none myself.

Yet even now blue eyes and haven har our of the the haunting ideal; and when I catch a beautiful woman's smile, I turn away to mourn. And at warfare and bloodshed as has probably never been times, too, passions rise, and boil, and foam, and hiss to be let out. Sometimes I can crowd them down and conquer them; at others, they override and overwhelm me. Then, as another one who loved and sinned, said in sublime words, say I:

"Oh, thou unknown, Almighty Cause n, thou unknown, Amigney Causo Of all my hope and fear! n whose dread presence, ere an hour, Perhaps I must appear!

If I have wandered in those paths Of life I ought to shun-As something, loudly in my breast, Remonstrates I have do

Thou know'st that Thou hast formed me With passions wild and strong; And list ning to their witching voice Has often led me wrong.

Where human weakness has come short, Or fraility stept aside, Do Thou, All Good i for such Thou art, In shades of darkness hide.

Where with intention I have err'd, No other plea 1 have, But, Thou Arr cool i and goodness still Delighteth to forgive --Bouxs.

The human heart is like a millstone in a mill; when you pol wheat under it, it turns and grinds and builes the wheat to four. If you put no wheat, it still grinds and builes the wheat is itself it grinds and wears away,-Luther.

His religion is known by the same name. As it was adopted in the commencement by only a few, and as the people of Mecca, who were idolators, supposed him

to be an impostor, and to be invading their religion, and trepassing upon their rights, whenever he went to Mecca to worship he showed a great deal of respect and consideration for their idols and emblems. more fully perfected his plans, and continued to pro-mulgate his religion. He was at last allowed to go once a year to Meeca for purposes of worship with his followers, and at last their number became so great. my happiness, for, like a burning candle, in giving light to others, I lose none myself. Yet even now blue eyes and flaxen hair call up

known in the history of religion. His moto was not to enforce religion by initiales, not to play upon the orcdulity of the neople by supposed Divine interpo-sition; but he claimed that he was sent of Deity, the chosen prophet—not with love, not with minacles, not with any of the Jewish forms of gaining proselytes, but with the sword in one hand and the Koran in the with the sword in one hand and the Koran in the other, to enforce his religion, if necessary. His treat-ment of the Jews is known to have been terrible. Wherever they were, there was the sword, there was the warfare, there the bloodshed, there the power of Mathomet. And when once he was wounded in con-filet, many of his followers dropped away from him, saying, If he is the chosen of Deity, or of the Lord, he could not possibly be wounded. But this only lasted for a time; and when at last he became not only the possessor of Arabia, but conquered all the countries of for a time; and when at last he became not only the possessor of Arabia, but conquered all the countries of the East, and sprend his religion over all the different, nations that were idolators, be then became the only known prophet. They worshiped him as Christians' a four of Neural Access Melleving the test. do Jesus of Nazareth, even believing him to be greater than Jesus.

Thus we have briefly sketched the rise of the Mahometan religion, as it had its exclusive orign in the mind of this one man, assisted, perhaps, by the sug-gestions of others, but based solely and entirely upon perions of others, but based solely and entry and they have his conception that a new religion was required which should embody in its tenets everything applicable to the different departments of man's nature—as well the the different departments of man's naturephysical, intellectual and moral, as the religious

He was poisoned by his wife. Zeno, whom he had captured, and whose father and people he had ruthless.

he Pawnee tongue. flere, then, are scores of instances, occurring in the presneed of hundreds of witnesses, testified to under circum-stances which preclude all idea of collusion, and establishing the fact as conclusively as human testimony can do so. What

stances which preclude all idea of collusion, and establishing the fact as conclusively as human testimony can do so. What are we to do with it? It is recorded in Scripture that when the Apostles were assembled on the day of Penteces, they "began to speak with other tongues as the Spirit give them uterance;" that "there were then in Jerasulem men out of overy nation un-der heaven," and "every man heard them speak in his own language," "and they were all amazed and were in doubt, saying one to another, Wint meanout this? Othera meck-ing, said, These men are full of new wine." Paul, in his Epistle to the Corinthians, recognized among the spiritual glits whereof he would not have them ignorant, "divers kinds of tongues." and "the interpretation of tongues." And the parallel between the past and the pres-ent will be complete when I add a fact montioned in some of these letters, that it has not been unfrequent that the un-known language spoken by one medium has been interpreted by another or by the same medium, the intelligence that is working this wonter realizing the spaceketh in an unknown the mean the beau on the spaceketh in an unknown by Paul, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret, for if I pray in an un-known tongue my spirit prayeth, but my understanding is unfruitful."

unfruitful." I repeat, what shall we do with this? We cannot dony the fact, for human testimony cannot thus be disregarded; and the question will be asked. Wherein has man's nature so changed since the days of eld, that what he was once capable of he cannot do again? To regard it as a deception would demand a degree of creduity far surpassing that which we demand to the tostimony. To repeat that these peoples were "full of now wine," would be mocked at now, as it has been by all Christendom for 1800 years

"full of now white," would be mocked at now, as it has been by all Christendom for 1800 years. It was regarded then, and has been over since, that this manifestation of the "spiritual gifts" was evidence of the di-vine nature of the mission with which the Apostles were charged. And why, I would ask, is not the argumentas good now as it was then, and why not as applicable to the now facts as to the old? For my part, when I behold performed at this day, in our very midst, nearly all the wonders recorded in the New Tes-tament, on which the Christian religion has justly reposed its claim to a divine origin; when I see even "mighter things"

laim to a divine origin; when I see even "mightler things" tone now, as was then promised should be; and when I con-complate the sublime and beautiful truths which these wonders are the instruments of bringing to the attention of man pause in breathless awe, and reverently acknowledge that

"The hand that made them is divine."

Of these truths, I shall yet have occasion to speak in these papers. Now I will close this article by noticing a manifes-tation in some degree cognute with its subject, of which I have frequently heard, though I have never personally witiosaed it.

Mr. A. O. Millington, of Springfield, Ill., writes that "The Circle of Hopo having taken their places at the table, there being visitors present, according to custom, the medium re-quested all to examine her arms, and all said they were free from any kind of unusual marks. Then in a few moments her arm became as cold as if it were dead, and my. first wile's name came out in raised letters of about an eighth of an hoch broad and high, (all saw this plainly, a fiuld ham of two burn-ers being on the table.) and then went away or disappeared ; and, by request, the initials A. M. came back on her arm, and they also disappeared in a few moments. The mane, wrote was A. Millington, making cloven letters—A. for Almirsh, the Millington, being my own name. Now for the testimory, nine persons being my own how for the tables State Goolo-gist; Sarh B. Worthen, wife of the nabove, address Springfield, lill.; Georga Boud, provision dealer, Quincy, Ill. (is not a Mr. A. O. Millington, of Springfield, Ill., writes that "The gist; Sarh B. Worthen, wile of the above, address springueid, 111.; George Boud, provision dealer, Quincy, III.; Jis not a Spiritualist, and permits me to use his name; B. A. Bicharda, book and job printer, Springfield, III. and Matilda Bicharda, his wife: Thomas Worthen, Molly Booth, the medium, Har-rict Millington, A. O. Millington." J. W. EDMONDS, Lake George, July 10, 1859.

Far in the heavens sitteth faith divine. A mighty power-electrical from God---Is in her hand, which doth to earth incline To raise the human soul from Have FAITH, and joys transcendent e'er are thine !

LIGHT. BANNER OF

Written for the Banner of Light. MAN AND HIS RELATIONS. BY S. D. BRITTAN.

CHAPTER VII. THE MIND AS A DESTRUCTIVE AGENT.

That the mind exerts a mysterious and wonderful control over the body, must be obvious to every one who has observed the relations of its faculties and affections to physiological phenomena. The electrochemical changes that occur in the vital laboratories are accolerated or retarded, are rendered irregular or uniform by the prevailing states and incidental exercises of the mind. The most destructive elements in the physical world, when left to spend their whole force on the unprotected human body, are scarcely more disastrous in their effects than the misdirected action of its powers ; at the same time the life-forces may be augmented and equalized, and the wasting form mysteriously renewed by the appropriate exercise and right direction of the mind.

Having proved by repeated references to scientific experiments, that what is usually denominated the nervous fluid in animal bodies, is a subtile form of electricity, and that the same is evolved from all parts of the system where there is either chemical or mechanical action. I shall now appeal to facts to illustrate the irresistible influence of this electrical medium -agent of the mind-in the production of the greatest physiological changes of which the human body is susceptible. The facts illustrative of this point are numerous and conclusive, only a few of which can be comprehended in the present citation.

The writer's views respecting the power of the mind over the electro-nervous currents and the arterial circulation, will receive strong confirmation from the further examination of the subject. To the careful observer it will be obvious, that mental and moral disturbances produce corresponding physical derangements. As intense love, violent hate, sudden jealousy, extreme apprehension, or any powerful mental impulse, will instantly interrupt the vital equilibrium, it follows that the most aggravated forms of disease may have their origin in the mind. If the individual is more distinguished for vigor of thought than for intensity or feeling, the unbalanced tide of the circulation will flow to the brain, and be accompanied by a strange cerebral excitement and a flushed countenance. If, on the other hand, the person be characterized by blind, nnreasoning passion, the vital torrent may rush to the heart, leaving the visage pale, and causing an accelerated arterial action. Not only a momentary functional derangement is thus produced, but congestion, paralysis, insanity and death, often occur in consequence of this direct power of the mind over the elemental principles and organic action of the body.

To insure uniform health and a protracted earthly existence, the corporcal development should be commensurate with the increasing mental activity and power. Any great disproportion will be found to be incompatible with mental and vital harmony. The capacity and intensity of the mind's action is not unfrequently the cause of increasing physical debility, and a premature dissolution of the body. Like a powerful engine in a frail vessel, the mind shakes the slender fabric in every part. At length in some great emergency-when the storms of life break over us with terrific power, calling for herculcan effort-the mind suddenly breaks away from its frail and mortal fastenings, and the startled voyager finds himself beyond the vicissitudes of Time-floating at case and gracefully in his immortal argosy-with an Angel at the helm, and the great ocean of the limitless Life before him.

The intimate connection of the mind with the vital principle is forcibly illustrated by innumerable cases of disease and many deaths, occurring co-incidentally with the previous anticipations of the victims. Whenever such fears and expectations are fostered, they are liable to acquire a dangerous influence over the mind, and, in the end, to produce the apprehended physical results. Strong mental impressions are sure to leave their images on the body, more or less distinctly, according to the active power of the one and the intrinsic susceptibility of the other. The membranes are delicate chemical surfaces, and the mind-by the forces at its command-clectrotypes the forms and shadows of its thoughts and feelings. It is possible to produce any physiological change or condition which can be comprehended in a distinct mental conception or impression. . Let a number of persons meet the same individual during the day, and-without exciting a suspicion of collusion or mischief-assure him that he appears to be ill, and he will soon be seriously indisused. This action of the mind has, in several instances, been carclessly excited and manifested by such startling and painful results as should suffice to admonish the ignorant and thoughtless operator, that all similar experiments are, at least in his hands, attended with extreme danger to the health and life of the subject. This power of mental action and association produces many surprising effects. Impress the mind of the magnetic sleeper that he must wake from his trance at a particular hour, and the vital force will so react on the body-under the mental impression-that it will be impossible for him to sleep beyond the prescribed limit. Moreover, while it requires a powerful effort to drive a man out of his earthly house, so long as he is determined to remain therein, it is quite impossible to restrain or keep him when he has once resolved to depart. The system can in no way be more speedily and fatally deranged, than by fixing in the mind a settled and intense conviction, that the body is exposed to the impending evils of disease and death. Indeed, a dose of arsenic in the stomach or a rifle-ball inside of the pericardium, would scarcely be more fatal than a positive impression that death is inevitable. Physicians and others often speak of those who morely fancy or imagine that they are ill. If they mean that physical disease, in such cases, originates in the disordered action of the mind, the writer has already expressed his concurrence; but if, on the contrary, such forms of expression are intended to imply that the disease, in all similar examples, has only an imaginary existence, I must dispute the assumption, because the most terrible forms of vital derangement are induced in this manner, and even death suddenly evoked by the action of the mind. Many a business man has been prostrated by a violent nervous or bil-Hous attack, in consequence of having his note protested. The rates of exchange often influence the appetite, while a rapid decline in the price of stocks may occasion a loss of flesh, or have something to do with a chronic diarrhea. Large payments-especially when money is worth "two per cent. a month"have a tendency to relax the system, while "bank oredits" and " bills receivable" possess wonderful tonic properties. Many persons have died only because they thought their time had come. Dr. George Moore mentions the case of a woman who had her dress torn by a dog; she imagined that the animal was rabid, and that the virus had been communicated to her; and, strange to say, her death occurred soon after, and was preceded and accompanied by symptoms of hydrophobia, so marked and unmistakable that the Medical Faculty could find no occasion for so much as a technical distinction. He also records the fact that John Hunter, a distinguished anatomist, ascribed an affection of the heart, which finally torminated his life, to an apprehension that he had received the poison into his system, while employed in dissecting the body of an individual who had died of bydrophobia.º

The realer has doubless been informed of the nature parayzes its energies. Tes, 'is the word's ith inge-and the results of an experiment made on a man in France who had been condemned for a capital offence. Having his arm concealed so that it was impossible for him to make observations through the sense of vision. him to make observations through the sense of vision. the cuticle was slightly scratched, without, however, drawing so much as a single drop of blood. At the same time warm water was poured over the arm into a receptacle. Thus the senses of feeling and hearing were made to ald in the deception; and under the impression that he must inevitably expire from the loss of blood, he actually fainted and died. It is also said of a man who was doomed to be shot, that he instantly expired when a number of soldiers-at a word-discharged blank cartridges at him; and I have somewhere read of a person who died on the block, though the executioner's axe fell without disturbing a hair of his sead.

During the prevalence of epidemic diseases, multitudes doubtless fall victims to their own morbid apprehensions. Nothing can be more important under such circumstances than to create a new excitement in the common mind. When the black banner of the Destroyer is unfurled in the sluggish atmosphere of the event that would occasion a sudden reaction of the universal mind would tend to produce a vital equilib-

The destructive power of the mind is strikingly exhibited in the results of an experiment performed, some time since, on four Russians who had been condemned to death for political offences. The reader may have seen the account that originally appeared in a London medical journal. It is, however, too impor tant as an illustration of my subject to be omitted in this connection. Under the supervision of distinmished members of the Medical Profession, the convicts were permitted to occupy beds whereon persons had died of epidemic cholera. They were not, however, aware of their exposure, in this instance, and not one of them had the disease. Subsequently, they were informed that they must sleep on beds which had been occupied by cholera patients. In this case the beds were new, and had never been used by any person; nevertheless, under the more potent action of the mind, hree of the four took the discuse—in its most malignan orm-and died within four hours !

Sometimes an important truth obtains expression in the form of an ingenious fiction; and I find a significant Illustration of my subject in an oriental fable. It is represented that the Spirit of the Plague once met an Eastern Prince, and informed him that, during the year, he should remove ten thousand of his subjects. Before the close of that year, one hundred thousand died. Meeting the prince again, the Destroyer reminded him of the fulfillment of his prediction. "But," said the Prince, "you have taken. one hundred thousand." Nay," rejoined the other, "I removed only ten thouand-Fear took the rest."

Anxiety, like an omniverous worm, gnaws at the oot of our peace; Care, like an ugly old hag, stirs the fres of life to put them out; false Pride and a selfish Ambition contribute to waste the nation's health, and lead to a fearful prostitution of the noblest powers. Some die of chills brought on by a cold and comfortless faith: others are consumed with the burning fever of a too intense devotion; while many take a melancholy whim, and give up the ghost as honorably as those who take a rope, or prussic acid. Thus thousands perish every year, the victims of spasmodic emotions, and the abnormal operations of a disorderly mind. Many of them expire suddenly; and, at the coroner's inquest, it is reported that they died of disease of the heart, congestion of the brain, excessive hemorrhage, or sudden paralysis. But the truth is, the primary causes are back of all such physical effects. Some die from extreme fear; others from intense anger; others still from fits of jealousy, or from a deep and silent sorrow; many are killed by an all-conquering idea, and not a few from that unconquerable yet hopeless love, that, like accumulated electric forces in the midnight sky, must rend the cloud, that it may follow its attraction and find its equi librium

> Written for the Banner of Light. OUR METHODS OF THOUGHT.

The reader has doubtless been informed of the naturo paralyzes its energies. Yes, 't is true we are all hugalone and unwrap it, and feast bis eyes with its yellow lustre, and glut his ear with its clinking music, so do we hoard up our opinions, and pack them away in cloth, or paper, or glided coverings, and lahel them "axioms." "dogmas." "wisc-sayings." "formulas." "rituals." "creeds." "faiths." and "confessions." and from the dust of the shelf we occasionally take them down, and in youth, in manhood, and in old age, dwell in pensive contemplation and stupid apathy upon the very same stereotyped notions and conceptions that were hung up, skeleton-like, in catechisms and primers before our vision in infancy and in childhood. Society is groaning under the weight of cherished opinions. We feel the stifting pressure of this night-mare, and we struggle in anguish to be released from the terrible incubus. Humanity, when will ye be awakened? In spirit ye groan, and writhe, and ago-nize, while the sealed lips are dumb, and the palsied muscles obey not the mandates of distress, and all na-ture scenes deaf to the voice which cries in spirit to be released from the strange reality with which ye know

not how to grapple.

He who dwells continually upon one thought, or one stereotyped set of opinions, has driven down a stake in the ground, and chained himself to it. Nor does it stroyer is unfuried in the sluggish atmosphere of the doomed city, the currents of thought and feeling all tend in one general direction, and they act with start ling and terrible force on the public health and the vey springs of life. On such an occasion a threatened invasion, or the shock of an earthquake, might check the pestilence and save the lives of thousandsr-Any event that would occasion a sudden reaction of the in monotonous sameness before him, and inflame his animal nature; while all the beautiful garden-spots of before him, and inflame his rium, and hence to change the electro-chemical and physiological conditions to a more normal standard. We determine the strikingly exinght, some intellectual vade meetin, with which to drown the voice of their own souls, when they cry aloud for independent action, and with which they stiff those deep, carnest and anguishing petitions of their spiritual being for food and drink.

These are the species of stagnation, which, according to our conception of the character and mission of mind, are little, if any, superior to the intellectual stupor that amuses itself with the whittlings of a shingle, or wreathes itself in clouds of tobacco fumes, or seeks the still deeper narcotization of option, chloroform, or al-cohol. These are some of the modes of stultification against which we raise our voice; these are the extin-Julihors which are set down upon every scintillation of hought, and every feeble flame that breaks out in the human mind; these are the winding-sheets which the lifeless and the inanimate lap round themselves, and mope about, with open eyes, somnambule-like, and dream that they are not dead. Moral and intellectual development is the great ob-

ject of 416. I know of no other standard by which this development can be measured, except it be the amount and character of intellectual thought and action which the individual is capable of evolving under any given circumstances; not the amount and character of beautiful conceptions which he may have obtained from others, or from books, and treasured up in the lumberroom of a capacious memory, to be counted out, parrotlike, on suitable occasions. The recesses of the memo-ry may be bedecked with the beauties of every clime, and its shelves weighed down with the richest fruit of overy country, while all the other chambers of the mind present but the dreariness of desolation. The number of facts, and theories, and conceptions of other men, with which we voluntarily encumber ourselves, are no more an indication of the amount of our own development, than the number, brightness, and systematic arrangement of the tools of an apprentice's chest would indicate his qualifications as a master workman. The thought and action which weighs and measures the in-dividual, is that which is original—that which bespeaks the man—that which is characteristic of the man—that which constitutes his individuality and his personality, by which he may be known and desig-nated from the millions of souls that people the earth, and swarm in the amplitude of space, as unerringly as by the lineaments of his countenance. Yet men have voluntarily made themselves, and are daily making their childreu, packers of facts and theories, and when the signal is sounded, they are unit for the race. But in the race which is yest to be run, they will be seen throwing off the coat of mail of the dark ages, casting aside all unnecessary encumbrances, pluming their wings, plucking out every useless feather, and ascend-ing in rupid, sweeping and majestic circles, to a more towering height than humanity has ever yot aspired to. Of all slavery, and of all species of servitude, that which is the most unconscious is the most abject, the most humiliating for it to a sugar indication that there which is the most unconstructs is the most humiliating; for it is a sure indication that those who are thus under the yoke have not yet risen even to a conception of liberty—that their condition is adapted to their present nature, for it is equal to their aspira-tions. Yet such moral and intellectual degradation darkens the very atmosphere in which we move. Some have driven down a stake in the green sod, and chained themselves to it, thinking to graze forever in the com-pass of a few square rods; others have cast anchor in the midst of a barren desert, and seem not to know that the agony and the anguish which they suffer is the cry of the soul for food and drink; while others, again, have linked themselves to the past, and writhe in Hor-sulars of foret to move all the buyths and fables all the culcan efforts to move all the wyths and fables, all the theories and speculations, and all the lumber and rub Let us learn a lesson from nature. All the individu-alities of the past seem to have germinated and devel-oped themselves through a regular management of the second devel.

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THE TWO WORLDS.

The preaching of the last century, and more, has been chiefly directed to warning people against going into the next world without due preparation to meet its rumored dangers, forgetting that the world in which we now live deserves our first and foremost attention. The future life has been made neither more nor less than a huge bugbear, to frighten people into being apparently and at least superficially good in this. Put to such a use as this, it had better never have been spoken of to men at all; for when any topic, or circumtance, in nature, has the tendency to excite fears to the injury of the reason and the disturbance of the general harmony and health of the being, it had best be avoided altogether, and can do no reasonable service in the work of exalting man.

The two worlds that ought chiefly to interest men. are not of necessity this world and the next; the latter will take good care of itself when we come to it, and nothing is gained to any of us by trying to live prospectively. But life is, in reality. of a double texture. It has two coats-two surfaces, which it presents more or less distinctly to all; and they are the Outer and the Inner. We know, and are to know of no more, and no other, life than these two, or this compound one. while we inhabit this planet. We possess a range of faculties needed to answer to the one, and a corresponding set to answer to the other. What the world has to present to the outer faculties, that particular class will be ready to apprehend and enjoy; and what it intends for the other class, the other, or inner, class will be just as prepared to appropriate to its own necessary uses.

Our natures being two-fold, our lives must be twofold also. If we exist but in one world, yet we lead two distinct lives in that world. Distinct, yet perfectly at one, each with the other. The body knows no life whatever, except the immortal spirit takes cognizance of it. The body enjoys nothing, tastes nothing, apprehends nothing, except the spirit first offers its recognition. There is no such thing as dissevering, while we exist here, the close marriage of body and spirit. The latter sits mistress, crowned and throned. of the former, and must ever inform the body, or the body is nothing. Hence, those who seek to find life only in the senses, find but a meagre amount of it at best, and that such as the queenly soul does not take full and harmonious recognition of, either. There can be no proper and true life on one plane only, in this state of existence; the being is two-fold, and if we seek to get out of life what was meant we should, we must of necessity run through the range of both sets of our faculties.

Nature, too, is both outward and inward. Not landscapes alone constitute what we style Nature, but human hearts also. She is not more external than internal. She appeals not more to the eye than to the internal, and purely spiritual, vision. Her lakes and forests do not look beautifully or grandly in themselves, but as they appeal to and excite the interior and deep-seeing perceptions of the soul. Nothing, in fact, is fine, is lovely, is grand, or is pathetic in nature, but it is so simply because it excites just those qualities in the soul. We walk in the recesses of the wood, and feel soothed, and spiritually cooled after the turmoil and heat of the day's dusty struggles; and let our wayward feet take us whither they will across meadow slopes and green pasture-lands, and get our strength renewed by the influx of fresh and peaceful thoughts that set in upon the soul; we walk by winding streams, and are sustained by the placid hopes that seem to come up, like visions, out of the very waters at our feet; we stand and listen in awe to the surging und moaning of the vast sea, sending its tides shoreward forever in vain, and the greatness and power of the human soul is made more manifest than ever before, riding so grandly-as it does-the billows of the life that now upheaves its tides with as much regularity as the sca. But what are all these, unless they make their way inward, and appeal with speechless eloquence and power to the soul? Of what purport, or meaning, are they, unless they address themselves directly to the senses that never slumber except to outward things? How do they express life at all, unless they do it to the soul itself? And what can they convey of meaning, except to those interior faculties that alone are qualified to interpret and make a use of that meaning? We are taught in our theologies to look and live only for the world that is to come ; how is there any world to come that has not betraved all its elements, conditions and characteristics already? Where is there a world to come" to us, unless we look for it in our own hearts? What is any world without spirit and life, and where is there any life or consciousness, perception or enjoyment, but in the human soul? Hence there can be no life for us but where that exists ; and its existence can be in no wise changed from what it is, save in respect of its conditions. The elements of qualities must ever exist under the same general rules of combination. It is therefore worse than idle to look forward for life; life never was, and never can be, other than the slight point of time-a mere mo-Crandon. ment-that continually shoots across the gulf that divides the past and the future. Nothing is to come to us; life forever is; Jehovah himself, is called tn the prices. Hebrew, with grand and emphatic fitness, I AM. To waste the actual life, therefore, in speculating and dreaming on the life that really never is to be, is to cheat the soul of its true inheritance, and destroy its Italy. At Florence great agitation existed. The Provisional very capacity for getting what belongs to it out of the Government had issued a proclamation denouncing the peace present moment. That creed must be a baseless and of Villafranca. Great exasperation existed at Torin. Modena follow one, which asks a man to throw away a present good for a prospective one, and one not a whit better when it shall arrive. If life is life, it is because we when it shall arrive. If life is life, it is because we general Congress on the subject, as the "Emperors have have it note; and as for the soul's obtaining anything agreed to settle their difficulties without the intervention of better for itself in any possible future, it is not at all the neutral powers." When their work is done, they will likely, because it is not at all natural, that it can communicate with the Courts of Europe. school itself better by waiting for the coming of a greater good, than by availing itself of what is now free to its hand. The Outer and the Inner comprise all there is of this life. And the inner must derive all its present suste- | tention.

marily from the outward. Natural objects proportions to the eye, and a report is faithno of them to the spirit; when the spirit interprot them again by universally known anguage is born, and the spirit thus outpresses itself and its deep and precious ex-Nature itself is the outward-or outness, ometimes called-of (lod. And when souls penetrate to its secret significance, they have the real value and assistance it was constiffer them. For without this hidden meaning, spiritual significance, Nature is as nothing, on itself passes without an aim or an expres-

and harmoniously developed is the man who ily enjoy the Without and the Within to-He has learned, of all men besides, that the ds that deserve to be spoken of by moralists chers, are just these two at his hand; that earth offer all we know of, all that is good id as fast as it is good for us. Nothing can than what we now have; the only question re may extract most from it. And he can n doing it, who perceives the double purpose n life, and, perceiving it, soonest schools himke positive advantage of all that each element esent him.

not all spirit, however; we are flesh and blood also. It is incumbent on us, therefore, that the physical should be lifted up and made more beautiful by the spiritual, and the spiritual kept fresh and constantly renewed by the corporeal. Even the grossness of the body is not all grossness, yet is well intended to counteract the flighty tendencies of the spirit, in this its youth and day of tutelage. There is nothing in nature without its fit uses. What we think evil, is good, and only good, because it works out good results; and while we stop and idly debate the abstraction-whether we may do evil that good may comewe might, if we but observed Nature more closely, see that she is everywhere and at all times permitting what we style evil, and evolving only the most permanent good from it all. The fault is more with our spiritual optics, or the morbid condition of our conscience, than with what God himself tolerates, and even purposely introduces into his creation.

Every experience, every observation, every new fact that reaches us, and every fresh start we take on the road to perfection, tells us in distinct language that we dwell in two worlds continually; that we lead two lives, each converging into, and yet each distinct from, the other; that nothing tangible presents itself to the physical, or outer organization, but it likewise is reproduced, in proper form and with a corresponding neaning, to the spiritual, or inner, organization. What comes to the attention of the outer nature, through the medium of the five senses, is instantly transmitted along the telegraph wires to the inner; and the spirit passes final judgment upon it, deciding whether it is of much or little value to itself. No object in nature is offered to the senses, but it is passed upon by the spiritual sensibilities. Grossness itself may feed even a lofty and beautiful spirit, as the purest and whitest water-lilles grow up out of the oozing mud, and sit like floating palaces of ivory on the marge of the darkened wave.

Let us embrace this idea-the sooner the better; it doubles all enjoyment forthwith. The body takes all that is truly its own, and no more, and hence cannot become a weight and a clog to the spirit. And the spirit delicately extracts those qualities and elements from all objects in nature, through this selfsame physical mediumship, and works everything over anew into lofty thoughts, tender affections, enlarged perceptions, beautiful fancies, and whatever else tends to enrich life with delights and blossings. This is the healthy and harmonious theory; they who see and embrace it for themselves soonest, must evidently live more, and live more truly, too, than the thousands who only suppose this life is to be thrown away because they are in haste to get at something better.

Prof. S. B. Brittan.

A New York correspondent of the Boston Transcript. under date of July 27th, pays the following tribute to the talents of this gentleman. We can afford to let the writer express his opinion of Spiritualism, for the sake of the good notice he gives our friend :----

Prof. S. B. Brittan has brought the BANNER OF LIGHT, of your city, into notice in the "outer world." His papers on "Man and his Relations," now in course of publication in that journal, have attracted more attention than all the cor-Innegournal, have attracted more attention than all the cor-respondence from the spirit-world which it has given its readers for the last year. The Profussor is himself a Spirit-unlist. He was one of the first to write and lecture on Spirit-ualism; and he has attracted more cultivated minds to the now religion than any half dozen of his brethren; but he has always refused to barter his influence for money. He might have had wealth to-tay had he concented to play the "medium." This makes one regret that his functions have had might have had wealth to-tay has had noted in housy. At "medium," This makes one regret that his fine talents have not been excretes in a field more prolific of good. At all events, what he writes is worth reading. This is particularly true of his papers on "Man and his Relations," which, how-ever, have much more to do with flesh and blood than with spirits or ghosts. By the way, would it not be well for these who are projudiced against Mr. B., on account of his famili-arity with the inhabitants of another world, to beer in mind that we owe to the same heeple some of the noblest poetry, not to say the most sublime, to be found in any language? Passing over Homor. Dante, and Milton, where, for example, does Virgil som higher than in that inimitable passage in the sixth book of the *E*-field, where he describes the ghosts of the naughty—some as suspended in air, some drowning. the naughty-some as suspended in air, some drowning others roasting, &c. Alice pandunter inanis Buspensao ai ventos; allis sub gurgito vasto Infectum cluitor scolus, aut exuritur egori,

• "The Soul and the Body"-p. 228.

1

oped themselves through a regular process of growth, and then, leaving but the record of their existence and their character enstamped upon the material world, they have perished, and given place to others more magnificent and sublime. Nature, in her grand march along the beautiful path-

of creation, has left behind her indelible footand all created intelligences do but follow in the wake of her onward progress, gathering the gems of beauty and of thought which she has sown with a lavi-h and of thought which sub has sown with a layin hand upon every beauteous flower, and every shining crystal, and every joyous, bounding animal, and upon every glowing star that has felt the impress of her uni-versal character. She still envelops us; and geology attests her presence in the past; and palcontology omes forth from her sepulchre of earth and of stone and declares her existence when life first dawned upor our globe; and each trembling ray of light which comes hurrying down to earth, from out the depths of im-mensity, proclaims unto man that millions of years ago it went out upon its mission, declaring unto disworlds nature's infinitude in time and in space.

tant worlds nature's infinitude in time and in space. As far as finite beings can, by means of finite things, interpret the infinitule of nature, her method seems to consist in the germinating, the maturing and the de-caying of her works; and that a work which has been caying of her works; and that it work which has been once fully developed, and has passed away, is never recurred to again, is never again reproduced. Nature never looks back upon the past; but onward and ever onward in majestic grandeur she moves, continually evolving more and more of the yet unrevealed pauorama of her exhaustless attributes.

We will endeavor briefly to illustrate our meaning. We observe that in the animal, and also in the vegetable kingdom, individuals grow, and mature, and decay; but one that has perished is never reproduced. And not only do individuals thus pass through their various stages of development from birth to death, but the records of geology show that, from the dawn of crea-tion down to the present period, whole species, genera, families and orders of plants and of animals, have come forth from the womb of nature, mysteriously, con-tinued for ages to move and pulsate with life, and then strangely passed back into non-existence, never more to reappear upon our earth. Where are the Masmore to reappear upon our earth. Where are the Mas-todon, the Mammoth, the Iguanodon, the Belemnite and the Trilobite, and all the ten thousand birds, fishes, reptiles and mammals that once lived upon our globe? They have come and gone. They seem to have moved sublimely before the face of nature, and,

passing on, were swallowed up in eternity, like the streaming meteor which bursts out amid the stars of heaven, rapidly runs its bright career, consuming

self as it flies, and then goes out in darkness forever. Is this the method of man's thoughts? Nay, not so. Men hug their own conceptions of truth and beauty to their bosoms too long. These mercurial children of the brain have no such claims upon our affections. Their mission is accomplished when they have at-tained their full stature, and however much it may gratify the vanity of our natures to cherish and caress them, and gaze upon them in private in an ecstasy of self-congratulation, and hold them up before the public eye, that we may extort from others the meagre tribute of a penny's worth of praise and adulation for the sight; yet, in the meantime, while we are doing all this, we are stilling our own growth, and clogging the wheels vet. ir of our own car of progress. This species of contempla-tion of a full-grown thought or conception of any kind.

whether it be the offspring of our own minds, or of that of others, is synonymous with stagnation-stultification.

Let us not shrink from truth or from error. Let us look up and see if we are not dwelling under the shadow of a dark cloud which overhangs the race and

such a task, any more than size commissioned the mi-ser to go forth and dig for gold and silver and precious stones, and ship them up to the skies to pave the streets of heaven and adorn its many mansions

Minds who thus cling to the past, and linger around the sepulchers of the dead, move not an inch in a century. The illustrious dead, great as many of them un-doubtedly have been, are fixed islands in an onward, tumultuous current. The living, as they sweep by in the resistless progress of humnity, to the afar-off, un-known occan of infinite thought, may admire the beau-ty of one, or the sublime grindeur of another, and udy them in all their length, broadth and altitude study them in all their lengu, breach and aititude; but he who stops, virtually retogrades. Society, and science, and art, and human prigress, wait for no man. He who takes up his abode with the dead, becomes as the dead—inanimate, stationary. Yet men think to advance with their faces buried in the gloom of the user and their backs turned then the glooms future, advance with their faces burild in the gloom of the past and their backs turned upon the glorious future. They slowly plod along, gazinf into the very midnight of antiquity, with straining eye looking after the dim, feeble, flickering, fading and unsteady stars that are fast descending into the open of aternal oblivion; and they fear lest with their extinction the light of the world should go out forevel; whereas if they would but turn round and face the glorious future, they would behold its glided heavens one niversal blaze of light, wilh streaming meteors ever and anon descending, and flaming corruscations flashingup from the horizon to

the very conith. The whole world is now danding the giddy rounds of an imposing carnival. We an all so masked in the thoughts and opinions of othes, that we do not know where the state of the set of thoughts and opinions of othes, that we do not know even our nearest friends or oul dearest relatives. We have been masked from childbod up with the habili-ments and false faces of others. The child is made to wear the beard and the flowing robes of age. Intel-lectual royalty mopes about in rags and tatters, while moral begary glows in scaleting ditters in diamonds and jewels. Women have been men. and meet and breast the opposing storms and tempests of the great mental ocean in which we had all been launched for our eternal voyage round the ufverse; while men have assumed the frailty and the trembling delicacy of women, and shrink at the glam of lighting which assumed the frailty and the trembling delicacy of women, and shrink at the glam of lightning which bespeaks the gathering clouds if the distance, and bow, and bend, and quiver as the rishing gale sweeps over them, and prostrate themselvs in a death-like palsy when they feel their bark tossed upon the waves, and rise and sink with the swelling billows of life's tem-peratures argitations. pestuous agitations.

It must be that we are sweping round in the vast cycle of eternity, upon whose policeal archway of con-stellated stars is written, it unfading characters, "Change, change—perpetual change !" We know that we are moving irresistibly into another season—merg-ing from out the old into the new—and we feel a prophetic assurance that, as nother vial is unscaled in the heaven it deconding firms shall foll upon all prophetic assurance that, as mother vial is unscaled in the heavens, its descendingfires shall fail upon all the unnatural habiliments and uperficial wrappings of men, like the frosts of autum upon the trembling leaves of the forest; and earth shall yet be robed in the sear and yellow leaf, and pasithrough the dreariness and nakedness of winter; but, with the opening spring, buds and blossoms, flowers ald foliage shall stretch out to meet the genial sun, and humanity shall lift up their bowed heads to join in he chorus of rejoicing. and participate in the universal jubilee of the spring time of earth. time of earth.

RETIREMENT

How much they err, who to their interest blind, Slight the calm pence with which reliroment flows I And while they think their fleeting joys to blud, Banish the tranguil bliss which Ecaven for man design'd !

Rev. J. L. Hatch.

The expulsion from Dr. Cheever's church in New York, of Rev. J. L. Hatch, for disbelief in the sacredness of the Sabbath, is exciting considerable notice among the secular papers. It appears that he was not allowed to say a single word in his defence, or in extenuation of his course or belief, before the council which passed judgment upon him. His obinions were not new to him, however, nor to the Christian church. They were entertained by Murtin Luther and John Calvin, and the argument of the latter, in his "Institutes," remains unanswered to this day. No sensible body of men over yet had the temerity to estracise those great Christian reformers, simply because they coul I not meet their arguments. The action of this council reminds us of the expression of Beecher, that "Christians are a great deal more anxions about the church than God himself is."

Spiritualists' Convention at Plymouth.

This Convention will be holden on the 5th, 6th and 7th days of August instant. Eminent speakers will be there from all parts of the United States. The Convention will meet at Davis's Hall; and if the weather be pleasant on Saturday, it will meet in a Grove near the village of Plymouth. The Old Colony Railroad Company will carry passengers to and from the Convention for half price, commencing on Friday, August 5th, and ending on Monday, August 8th.

The following gentlemen, residing in Flymouth, Mass., are committee of arrangements :--Fred. W. Robbins, Geo. Simmons, Southworth Barnes, Putnam Kimball, Benjamin H.

Arrangements have been made to accommodate strangers with board, both at public and private houses, at reasonable

Peace.

The latest news from Europe is, that the terms of peace were growing more unsatisfactory every day, particularly in and Parma are said to be in a state of revolt.

It is understood that Franco, Sardinia and Austria are to meet at Zurich to conclude the treaty. There will be no

Absent.

Mr. J. V. Mansfield has gone to Saratoga Springs, N. Y., where he will remain during the present month. All letters addressed to him as above, care of H. Slade, will receive at-

BANNER OF LIGHT.

Truth.

Notwithstanding its vital importance to the human race, every advance of truth lins been met with opposition, often with violent persecution; and nearly every leading and delightfully in Harmony Grove, Reading. About one hanoriginal mind the world has over known, whether in polities, dred were there from Boston, and a large number from the science or religion, has been a martyr to his cause. Was it magnanimous to imprison dalico? Was it rational that location, well suited to parties not exceeding in numbers Copernicus should have been excommunicated by a Vatican decreat Was it noble that Jesus Christ should have been crucified by that infuriated mob of Jewish bigots?

Why should men fear the truth? All truth belongs to God. Men may deny it, may refuse to mould their lives by it, may even crucify its advocates, but they cannot harm it. It is as eternal as the endless span of eternity itself. Mon cannot freely. tarnish it. As well attempt to pluck the brightness of the noonday sun! Yet whoever uses those faculties with which he has been endowed by the Creator, and which he is commanded in thunder-tones to exercise, and thus departs from the worn-out ruts in the track of thought, is branded as a heretic and an infidel, by those who profess to love the truth better than their own lives. Society discards him, and if he succeeds at all, as success is usually defined, it is only because he has an arm able to carve its own path, in spite of opposition. But this state of things is passing away, and the time is slowly approaching when truth will be reepocted alike, whether it comes from the Bible or the "Age of Reason."

Revolution.

The diurnal motion of the earth typifies the constant rovolutions in the world of thought; yet the physical demonstrations the world commemorates, compared with the intellectnal processes which led to them, are but as the cluders and lava vomited forth by thundering Etna contrasted with the unseen force which actuates the burning mass. It was not the bayonets of English soldlers that raised King William and Queen Mary to the British throne; it was not the wisdom of Washington, nor the valor of Continental arms, that drove the troops of British tyrants from America; it was not the thunder of French artillery that dethroned Louis XVI.; nor was it the three days of martial array, in later years, that placed the house of rleans on the throne of France. It was the still more potent revolutions of thought in the minds of men. These noted outbreaks are the legitimate effects of undeveloped causes. The heroes whom the world delights to honor, and whose names are carved upon the bloody scroll of Rame, have been but instruments wielded by another and a higher power.

Excursion to Portsmouth Grove, R. I. The Spiritualists of Providence, Fall River and vicinity, have made arrangements to make an excursion by the steamer Canonicus to Portsmouth Grove, about seven miles from Nowport, on Tuesday, August 2d.

The steamer will leave Butler's Wharf, Providence, at 9 A. M., and will touch at the Fall River Iron Works wharf. It will leave the Grove at 41-2 P. M., and arrive at Providence in season to allow those who live in the vicinity to get home by the trains.

Capt. Cole, who keeps the house at the Grove, will serve up baked clams, fish and clam chowder, in his best style-and that is good enough to suit an epicure. A band of music will accompany the excursionists; and as Mrs. Amanda M. Spence and several other good speakers are to be present, the mind will be cared for in as good style as the body. Tick ets for the excursion, 25 cents. Boston Spiritualists ought to run a train, and enjoy a real Rhode Island clambake for

Spiritualists' Conventions.

There will be a meeting of the friends of reform in Marblehead, Mass., on the 4th of August, for the purpose of dedicating a new Hall to the use of Spiritualists and reformers. All speakers and friends are invited to be present without further notice.

A Convention of Spiritualists and liberal-minded person is to be holden at Ashtabula, Ohio, 12th, 13th and 14th of August, 1859, to discuss questions pertaining to the development, progression and elevation of mankind. Mrs. H. M. Miller, H. L. Olark, Lyman Peck, A. B. French, Warren Chase and others, are expected to be present.

The Spiritu dists of Adrian, Michigan, will hold a Convention on the 2d, 3d and 4th days of September, 1859. All those friendly to the cause are cordially invited to attend.

The Millenium.

Politicians and theologians in every age have prophecied a crisis about to come. Milleniums have been coming even since the mythical account of Eve's unfortunate surrender. We have no faith in any millenium, except that one which is to be the result of slow but sure development of mind, and its consequent truth. The problem of the universe has occupied the attention of philosophers for ages. The book of truth has ever lain open to the perusal of all. It is published in a thousand languages, and yet we know but the A B and C of the alphabet of Nature. When we shall have learned the alphabet, and enter upon the perusal of her great volumes spread out on either hand, we may hope for the millenium.

A Wise Move.

It is said that the new British Medical Council have resolved, that in future there shall be one uniform Pharmaco posia for England, Scotland, and Ireland, and that prescriptions shall be written in intelligible English, instead of uninligible Latin. The sooner the Medical Faculty of thi country adopt a similar plan, the better it will be for all con corned. There is no law here to prevent any ignoramus, who may have swept out an apathecary shop for a month or two, from dealing out drugs on his own account; honce the numerous fital blunders made by such persons answering physicians' Latin prescriptions. A reform is much needed and we hope the press will take the matter in hand.

Pionio at Reading, Mass.

On Thursday, 23th ult., the Bpliltualists of Lowell musters about one thousand persons, and spent the day happily an immediate vicinity of the grove. The grove is a beautiful two or three thousand. It is a dense forest of tall place with shady trees of losser growth. Nature is there in her wildspontaneous beauty,

The day was charming. The generosity of the Lowell people loaded long tables with a bountiful supply of all kinds of refreshments, to which they invited overybody to partuke

Hon. Mr. Kenney, of Lawrence, was chosen president of the day.

By request, the president stated that some expert pickpockets were present on the occasion; and, knowing this fact, the safety of all pockets would be insured by treating pickpockets with great kindness.

Mr. Cluer said : "If all your pockets were as empty as mine, they would be safe with any kind of treatment." He took the ground that kind theatment to any man would insure a manifestation of the same kindness in return. He said that the religion of our country denounces sin less than it denounces poverty. The anathemas of the pulpit and the pross are, in reality, sent out against the victims of poverty,

more than against men of malicious designs and selfish deeds of real sin. A worthy, virtuous, honest, unselfish man-if he bo poor-is called a wrotch ; a daugerous man in society ; is sent to jail, perhaps-while the men of wealth are the judges and the jury. While such teachings and such practices provail among us, nickpockets will be around. Hold on to-day, pickpockets, if any there be, for we are your friends. How many a poor victim has been sent to the House of Correction while the victimizer has been sent to Washington. Spiritualism don't need to send mon to either place.

Spiritualism is not dead-it is more alive to-day than it has ever been any day before. Why do people want to tell such falsehoods as the opponents of Spiritualism do when they say it is dying out? Never did it live in the hearts and affections of the people with so much power as it does at the present time. And it is making men really better-it is practically reforming humanity.

In Boston there are about three thousand rum-shops, and not one is kept by a Spiritualist; they are all supported by Orthodoxy. There are, elso, four hundred houses of ill fame and I know not one that is kept or supported by a Spiritualist, One house of ill-fame in Boston was furnished at a cost of \$17,000; and its receipts for the sale of wine alone are from \$50 to \$150 each night. Who supports such houses as these? Not Spiritualists, for they are always very poor; they do not do it. These houses are supported by the fashionable and the rich, who wear an outside garment of virtue and religion. Look behind the curtain of fashionable, respectable religious life, and you will see enough to silence the noise and twaddle about "free love" in Spiritualism. Examine the Court records of Boston, and you cannot find a single case of a real Spiritualist being convicted of crim

in the last five years. A portion of humanity is suffering from want. Spiritualism loudly calls its followers to lend their missionary efforts. at home, in this direction; to lesson the labors of that poor girl who, from morning till midnight, tolls hard and constantly for a miserable subsistence. Spiritualism calls us to labo with and suffer with the toiling slaves in our own houses, in our own cities.

Mr. Wilson said, Spiritualism is working in the masses and for the masses. This the churches have never done. The tolling poor, the disreputable, the outcast, flud no place in the churches. Spiritualism takes them all. It takes the inebriate by the hand, leads him to the recognition of an angel mother. ' It takes the erring ones-wanderers from the paths of virtug-and leads them to a true life, to virtue and to happiness.

Let all the opposition to Spiritualism come that can come, it will stand and bear it all; lot it be trimmed, pruned and sifted, it will only appear brighter, for truth always becomes more clear by agitation and opposition. Spiritualism has on its surface many absurdities, and opposition will shake them off. In the deeper, truer sense, Spiritualism is doing the true work of life-not in loud prayers, or stock exchanges, in bank deposits or discounts; but in knowing the poor, the forsaken and the forgotton of society. The venerable and beloved Mr. Florpont appeared on the

platform. He said thayall faith must rest ultimately on facts. If facts can be proved, the faith that is built on these facts is true; and, if true to-day, will be true at the judgment day. The fundamental principle of Spiritualism is, that spirits do communicate ; and, if this is proved to be a fact, Spiritualism must be true.

Mr. Pierpont exhibited to the audience a scaled letter, which Mr. Mansfield had answered, and requested the audf ence to examine the scals and envelop carefully to see that they had not been broken-that the letter had not been opened-and the audience was satisfied it had not. The letter was then opened and read-it contained some beautiful lines in verse which Mr. P. addressed to the spirit of Frances Osgood. The answer, through Mr. Mansfield, was also read, which evinced striking proof of the truth that spirits .do communicate. These letters will probably be published in ome future issue of the BANNER.

Excellent addresses were made by Mrs. J. W. Currier, Rev. Mr. Hassell, Prof. S. B. Brittan, Mr. Greenleaf, and Mrs. Abbott, and Mrs. Willis, of Lawrence, reports of which our limited space obliges us to omit. A. B. CHILD.

727 Will the lady who rode in a Dover Street coach as far as Brattle street, and there entered the office of the BANNER or LIGHT, at about two o'clock on Friday, July 22d-if a piritual Medium-please inform the undersigned if he may have an interview with hor? Address G. W. H., at this office.

723 The American Democrat, Lancaster, Ohio, has a long article on Spiritualism. It takes the ground that no one who has given the manifestations an honest and patient scrutiny is willing to pronounce it & humbug; the further the ubject is pursued, the more evident becomes its truth.

The Newburyport Herald and the Selectmen of Salisbury are having quite a Powew about a "grog-hole" at the Point, opposite Newburyporf. The Herald says the "groggery" has een going for two years, leaving the inference that the said Selectmon are very kind-hearted individuals, and prefer a smile " to a frown, any time-hence the " nuisance " has n't een abated. On the other hand, the Selectmen point-edly retort, that the Herald should n't find fault with the said roggery, as its supply of liquors comes from Newburyport ! It is all very well for these gentlemen to talk about getting 'evidence," ere they abate the "nuisance." It is the professed emperance men-we mean those in authority, and who do nearly all the "talking "-that retard the great temperance reform movement. They preach what they do not practice : in plain English, they love their toddy, and take it, too, on the sly. It is so all over the State.

I. J. SLOAN, OF COVINGTON, IND., has published, under the head of "A New Year's Gift," a number of knotty Theological Questions for Ministers of the Gospel to answer. The Whitehall Chronicle says that apology is only egotism

vrong side out. Dr. Barthet, editor of Le Spiritualiste de Nouvolle Orieans

s traveling in Europe for his health.

Rev. A. A. Miner, of the School Street Universalist Church in this city, has received a call from Chicago with a salary of \$4000 a year.

The Archbishop of Paris (Cardinal Marlot) has refused to attend the Te Deum in honor of the battle of Solferino. He reasons thus :--- " I cannot join in thanksgiving for the murder of fifteen thousand human beings, nor raise a hymn of joy ounded upon the pain and misery of others; but I will sing De Profundis and a Requiem for the souls of the departed. The Hudson Bay Company is come to an end. It is an old institution and has survived more than one dynasty, and even some once powerful nations.

Ridiculous stories are on the wing that Brigham Young and Professor Felton have turned Spiritualists. What wont our opponents invent next?

The eclipse of the sun on the 20th was obscured by a cloud. Mr. Gladstone has submitted a financial statement to the British Parliament, which exhibits a deficiency of about £5.000,000. To meet this a direct tax is to be imposed, and malt liquors, tea and sugar-luxuries-are to become duti able.

CHARACTERISITIC.—The New York Observer of last week contained an article full of the grossest abuse of Theodore Parker, while in another column the editor ovlogized the blood-besineared Emperor of the Fronch The "the man of the age," as one who has displayed wonderful "self-control," "prudence," "courage," and "forgetfulness of self." If the Observer had been published in Jerusalem, in the days of Jeeus it would, no doubt, have joined the Scribes and Phari-sees in their preference for Barabbas over the Prince of Peace. .-N. Y. Anti-Slavery Standard.

WHAT DOES IT MEAN ?- The French are actively fortifying their coast on the Channel from Cherbourg to Dunkirk. Be content with enough. You may butter your bread unti you are unable to eat it.

A cotemporary wants to know the exact number of toes i the foot of a mountain. Also the number and color of teeth in the mouth of a river.

Grant Thorburn was suspended from church membership for shaking hands with Thomas Paine, on his return from England.

THEATEICAL -- Henry Willard, Esq., has leased the Nations Theatre, and will open it on Sept. 5th. He will have a good company, Mr. F. B. Conway will be his stage-manager and leading man. Mr. Isaac B. Rich is to be treasurer.

"London Punch" is getting to be di The French. They say it is altogether too sour.

 waid semilance-recognized by its moral state, its point of development. There is no fortuitions accommanders accurate enveloped on the series in the other is a series of accurate the hyperrite hormore shall were his moral state, its point of accurate the hyperrite hormore shall were his processing in the series of accurate the hyperrite hormore shall were higher and have due to be appendix the series of accurate healt determine position, and purity and rectify the series of accurate healt determine position, and purity and rectify the series of the series of accurate healt determine position, and purity and rectify and leaders. There truth and be any but series are there are accurates looked with capecial disfavor an advertised medicines. They could not see, for example, in the rest for which the particles of earth have no reports.
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NOTICES OF MEETINGS.

CHRISTIAN SFIRITUALISTS will commence meetings of ro-ligious worchip in Opera Hall, No. 13 School street, Boston, August 7th, commencing at half-past 10 A. M., and 3 P. M., to be continued Bundays till further notice. A Oracle for trance-speaking, dc. is held every Sunday, morning, at 101-2 o'clock, at No. 14 Bromfield street. Ad-

mission 5 cents. MEETINGE IN CHELSEA, on Bundays, morning and evening

MEETINGS IN CHELSEA, ON BUILDAYS, MOTHING and evening at GUILD HALL, Winnisimmet street. D. F. GODDARD, reg-ular speakor. Sents free. LAWBENCE.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forenoon and afternoon, at Law-ronce Hall.

ronce indi. Boxnoro'.--The Spiritualists of Foxboro' hold free meet-ings in the town hall every Sunday, at half-past one, and five o'clock, P. M.

SUNDAY MEETINGS IN NEW YORK.

Meetings are held at Lamartin e Hall, on the corner of 20th street and 8th Avenue, every Sunday morning. Preaching by Rov. Mr. Jones. Aftornoon: Conference or Lecture. Evening: Circles for trance-speakers. There are at all times several present.

DODEWORTH'S HALL .- Meetings are held at this Hall every Sabbath.

ADVERTISEMENTS.

TERMS .-- A limited number of advertisements will be inserted in this paper at the following rates :--First insertion, fifteen cents per line; second, and all subsequent, ten cents per line. No departure will be made from this rule until further notice.

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small size. small size, Silver penelis with Gold Pens, large, medf-um and small size, double and single ex-tender over

um and small size, double and single ex-tension cases, Gents' Heavy Signet Rings, Ladies' Gold Uhased and Plain Rings, Gents' Gold Bosom Flue, Cluster with Opal, Cameo, Mosale, Coral, Garnet, Chused, etc., Plab. Sile, Dava, Dutterum 100 to 750 500 to

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These Machines sew from two spools, as purchased from the store, requiring no rewinding of thread; they Hem, Kell, Gather, and Stitch in a superior style, fieldshing each scam by their own operation, without recourse to the hand-usedle, as is required by other machines. They will do better and cheaper sewing than a scamstress can, even if she works for one cent an hour, and are, unquestionably, the best Ma-chines in the market for family sewing, on account of their slinylicity, durability, case of management, and adaptation to slil varieties of family sewing-executing either heavy or fine work with equal facility, and without special adjustment. As evidence of the unquestioned superiority of their Ma-chines, the Gnover & BAKER SEWING MACHINE COMPANY beg leave to respectfully refer to the following T E & T I M O N T A L S.

chines, the GROVER & BAKER SEWING MACHINE COMPANY begieave to respectfully refer to the following TESTI MO NI AL S: "Having had one of Grover & Baker's Machines in my family for nearly a year and a half, I take pleasure in com-mending it as every way reliable for the purpose for which it is designed—Family Sewing."—Mrs. Joshna Leavitt, wife of Rev. Dr. Leavitt, Editor of N. Y. Independent. "I confess myself delighted with your Sewing Machine, which has been in my family for many months. It has al-ways been ready for duty, requiring no adjustment, and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor N. Y. Christian Advocate, "After trying several different good machines, I preferred yours, on account of its simplicity, and the perfect case with which it is managed, as well as the strength and dorability of the seam. After long experience, I feel competent to speuk in this manner, and to confluently.recommend it for every variety of family sewing."—Mrs. E. B. Spooner, wife of the Editor of Brooklyn Star. "I have used a Grover & Baker Sowing Machine for two years, and have found it adapted to all kinds of family sew-ing, from Cambrie to Broadcloth. Gaments have been worn put without the giving way of a stitch. The Machine is wisily kept in order, and easily used."—Mrs. A. B. Wisipple, wife of Rev. Geo. Whipple, New York. "Your Sowing Machine has been in use in my family the past two years, and the indies request me to give you their testimonias to its perfect adapted ness, as well as a such as the site and will be the given grave you as such as the site and the reference and the result of a swell as head and the indice reavely and the reference and the swell as head and the indice request me to give you their testimonias to its perfect adapted ness, as well as haucer-rawing two years, and the refrect adapted ness, as well as haucer-rawing

"Your Sowing Machine has been in use in my family the past two years, and the indies request me to give you their testimonials to its perfect adaptedness, as well as lauor-saving qualities in the performance of family and household sew-ing."--Robert Boorman, New York. "For several months we have used Grover & Baker's Sew-ing Machine, and have come to the conclusion that every lady who desires her sewing beautifully and quickly done, would be most fortunate in pessessing one of these reliable and indefatigable 'iron needle-women,' whose combined qualities of beauty, strength and simplicity, are invaluable."--J. W. Morris, daughter of Gen. Geo. P. Morris, Editor of the Home Journal.

Extract of a letter from Thos. R. Leavitt, Esq., an Ameri-enn gentleman, now resident in Sydney, New South Wales, dated January 12, 1858 :

lated January 12, 1858 : "I had a tont mude in Melbourne, in 1853, in which thero were over three thousand yards of sowing done with one of Frover & Baker's Machines, and a single seam of that has justicod all the double seams sowed by sallors with a needle wid trine." ud twine.'

"If Homer could be called up from his murky hades, he would sing the advent of Grover & Baker us a more benignant miracle of art than was ever Vulcan's smithy. He would

"My wife has had one of Grover & Baker's Family Sewing "My wife has had one of Grover & Baker's Family Sewing Machines for some time, and I am sati-fied It is one of the best labor-saving machines that has been invented. I take much pleasure in recommending it to the public."—J. G. Harris, Governor of Tennesse. "It is a beautiful thing, and puts everybody into an ex-citement of good humor. Were I a Catholic, I should insist the public of the saving an elsernal holiday in

"It is a beautiful thing, not in Catholic, I should mass-itement of good humor. Were I a Catholic, I should mass-pon Saints Grover & Baker having an eternal holiday in sommemoration of their good deeds for humanity."-Cassius

d. Ctay. "i think it by far the best patent in use. This Machine can be adapted from the fluest cambric to the heaviest cass-mere. It sews stronger, faster, and more beautifully than one inverting. If mine could not be replaced, money could can imagine. If mine could not be replaced, money could not buy it."-Mrs. J. G. Brown, Nashville, Jenn,

not buy it."—Mrs. J. G. Brown, Nashville, Tenn. "It is speedy, vory nout, and durable in its work; is easily understood and kopi in repair. I carnesity recommend this Machine to all my acquaintances and others."—Mrs. M. A. Forrest, Memphis, Tenn. "We find this Machine to work to our satisfaction, and with pleasure recommend it to the public, as we believe the Grover & Bakor to be the best Sewing Machine in use."— Deary Brothers, Allisonia, Tenn. "It used exclusively for family purposes, with ordinary care, I will wagor they will last one 'three score years and ten,' and hever get out of fix."—John Erskine, Nashville, Tenn. "I have had your Machine for several weeks, and am per-

Cora L. V. Hatch at Music Hall.

We are happy to announce to our readers that Mrs. Hatch will visit Boston, and speak at Music Hall every Sabbath during the month of August, commencing, Sunday, the 7th nst. Services will commence at 10 A. M. and 4 P. M. Mrs. Hatch will be accompanied by her brother, who will transact all her business.

Scott's Novels-Cheap Edition.

Messrs, Shepard, Clark & Brown have sent us "Count Robert of Paris," "The Betrothed," and "The Talisman," three of the famous Waverley Novels, by Sir Walter Scott Price of each 25 cents, or the twenty-six volumes for \$5.00 Twenty of these volumes are now published.

Spiritualism.

Spiritualism comes to the world as a full and complet answer to the prayers that have gone up to the heavenly world, since faith in that world was established, asking for light to dawn upon it, and upon man's future destiny-it comes revealing to us the true Gop, the Father of all mercles, bereft of all the mysticisms, absurdities and contradictions with which the character of the Supreme was clothed by old the logical dogmas-it comes, saving man from an endless, irretrievable doom, which the malignant, revengeful nature of man had conceived to be the decree of Gon-it comes, unfolding the divine law of man's nature, exalting man, and pointing out the way whereby he may become an angel of heaven .- Buffalo Sunbeam.

Lecturers.

Miss Rosa T. Augdey will speak in Norton, Sunday, Au-gust 7th; Cambridgeport, Sunday, August 14th; Foxboro', Sunday, August 28th

Mrs. H. M. MILLER will speak at Conneaut, Ohio, August 7th; at Ashtabula, Ohio, August 12th, 13th and 14th. WARREN CHASE lectures at Holland Patent, N. Y., August oth and 10th; Saratoga, August 21st; Milford, N. H. Sept. 7th, 14th, 21st, 28th; Franklin, N. H., Oct. 4th, 5th, and 6th; Providence, R I., Dec. 4th and 11th,

New Publications.

3

TRE ROMAN QUESTION: translated from the French of Ed-mond About by Mrs. Annie T. Wood. Edited, with Intro-duction, by Rov. E. N. Kirk, D. D. Boston: J. E. Tilton & Co. 1859.

This work is opportunely published, at the time when the Italian question is fretting out a solution in Europe. It is Invested with much importance, from the fact that it is supposed to have been written at the suggestion of Louis Nano loon; yet it was not printed in France, policy dictating a different mode of publication. The Roman government is dissected with a skillful hand, and much information is afforded in its pages. Price 45 cents.

HARPER'S MAGAZINE for August has been received by A. Williams & Co. and is for sale at their store, 100 Washinton street. It is interesting as usual.

Lectures at Milford.

MESSERS EDITORS-On Sunday, the 24th ult., we had the leasure of listening to two lectures from E. V. Wilson, of Boston. A few words in relation thereto may be interesting to your numerous readers.

In the afternoon his subject was, "The Usefulness and Truthfulness of Spiritualism;" in the evening, "The Power of the Spirit." They were listened to by large and apprecialive audiences. Mr. Wilson deals altogether in facts, (which I believe are universally acknowledged to be very stubborn things;) consequently he knows whereof he affirms.

His plain, off-hand way of relating the facts that have come within his own knowledge, giving names and dates for proof, is quite as convincing as though they occurred eighteen huptred years ago. At the close of his lecture in the evening, ho gave us a specimen of his powers in delineating character He not only excels any phrenologist that I over saw, in reading the character of a person, but will mention incidents that have occurred in their lives, tracing them back to their childhood, to the astonishment of all. Altogether, his lectures are arousing the public mind to investigation, and wherever he may be called to speak, they will find him (in my opinion,)

an able advocate of true modern Spiritualism. Yours truly. JOHN G. GILBERT.

R. P. Ambler at Lyceum Hall, Salem.

DEAR BANNER-A small but attentive audience again wel-conted our brother R. P. Ambler on the Sabbath morn. The subject was truly an appropriate one, "The Needs of the World," which, clearly distinguished from our The subject was truly an appropriate one, "The Needs of the World," which, clearly distinguished from our many artificial wants, consisted principally of a larger degree of mental freedom, and a greater spirituality; both of which could only be attained by the growth and development of the spirit, The proper unfolding of the spiritual expactives gave this much-desired-for freedom; for the soul, no longer shackled by creeds, and crushed by conventional forms as-cended joyously the bighest summits of thought, and ex-plored, ouchecked by fear, the fillimitable expanse of mind. A higher spirituality is needed; for materialism has cast its sway even upon the altars of religion; and in the observance of outward form and pompous ceremony, the vital truths, so simply and clearly ta git by Jesus, have been lost sight of. Materialism sits by the table of the cpleure, follows the busi-ness man to the busy marts of trade, and over the hearts and homes of thousands casts its darkening bight. It is only by giving pre-eminence to the spiritual nature, that a state of harmony is attained, and the true freedom of life is enjoyed; only bubedience to the imputable laws of Deity, graveu on the human soul, that happiness is obtained. These great heeds of humanity are buing felt, and many are awaking to the true purposes of life. Superstitious fear and shacking dogmas have failed to elevate mankind; beneath the sun-light of beneficent freedom, man will become wiser, purer, happler. In the evening the subject present dwas. "The Conditions

uppler. In the evening the subject presented was, "The Conditions In the evening the subject presented was, "The Conditions of the Foture Lile;" and, as is usual with this speaker, a vast immount of information, of suggestive thought, and loftlest truths, was given within the limits of a short discourse. The condition of the soul, after the change called death, depended upon its mental and moral conditions here. Throughout all eternity, the soul was subject to God's moral government, to the same divino and immutable haws that governed its rations here. But the unfailing rewards of obediences to God's high-est haws, were the inevitable consequences of the soul's ad-herence to truth and right; the certain retribution following the infringement of these laws, was no arbitrary decree of Dolty, was no vindictive punishment; it was the unavoidable consequence of wrong, as peace and huppiness were the natu-

Dety, was no viniterive pulminimeter, it was the unavolution consequence of wrong, as peace and happiness were the natu-ral results of the soul's obedience. There is a monitor within, speaking in thunder-tones of remonstrance to the wrong-doer, louder in its denunciations than the dreaded volces of public opinion, the force of legal enactments. And wherever the good man dwells, the sweet peace of an approving conscience dwells with him.

wells with him. In the next life, the clogging bindrance of the earthly senses cast aside, the soli stands forth divested of all out-

A farmer has 80 bushels of wheat and corn. If you multi ply the number of bushels of wheat by the number of bushels of corn, you have 1200. How much wheat, and how many bushels of corn had he?

It is said that the Davenport Boys hold circles in the Oswe go Jail, and that they are convincing many persons of the genuinoness of spiritual intercourse. Being conscious that the manifestations are produced by spirits, they will not have a license for exhibiting jugglery, or pay a fine imposed on them for such exhibitions.

A. J. Davis is engaged in preparing the fifth volume of th Great Harmonia

Louis Napoloon arrived at Paris on the 17th ult.

ABOMINABLE-The heaxes put forth of late by the Western newspapers.

The Star in the West newspaper says that Judge Bull, who preached orthodoxy to the poor culprit on whom HE passed entence of death, had no right to do so. We think so, too. Dr. Channing insisted that the history of the world should be re-written, in order that we might get an interior view into the springs of action-a revelation of the motives which actuated the great dramatists on the theatre of the world's operations-in order to arrive at the truth of history.

THE FOURTH OF JULY AT KILLARNEY .--- A large party of American ladies and gontlemen at the Lakes of Killarney. celebrated the late anniversary of our independence by a din ner and speeches. Fireworks, and a flance in the open air concluded the festivities.

The N. O. Picayune tells a pointed ancedote of a minister in Minnesota, who was noted for combining the somewhat incongruous profession of a preacher and money-lender. If seems he was proffering a prayer one Sabbath from his pulpit, in which was the following petition-"Grant, oh Lord that we have more interest in heaven !"-when, to the sur prise of all, one of the congregation exclaimed, "Don't do it! don't do it! The old sinuer gets five per cent, a month now; and that's enough, the Lord knows !"

Only bachelors should belong to clubs. Hercules gave up his club when he married Dejanira, and all good husbands should follow his example.

Nicholas Longworth, the Cincinnall millionsire, was, sitting on the steps of a drinking house the other day, with his hat between his knees, waiting for a friend, when a passing stran ger dropped a quarter into his hat, thinking him a beggar Nick's personal appearance is said to justify the inference. Bass Point, on Nahant, is a capital place for fishing parties to visit.

Mrs. Temperance Baxtor, and her daughter, Miss Temperanc Baxter, of Hyannis, have been prosecuted and convicted for selling intoxicatifg liquors contrary to law.

The Queen of Portugal is dead.

There is a curious story aflost, that about twelve month ago a young man in Breckenridge county, Ky., got married and went to house-keeping. In a short time his mare had twin colts; not long after, his cow had twins; this spring, all his ewes-six in number-had twins; and now, we are told, his wife has twins. All this took place in twelve months. Who will now deny that Kentucky is a prolific State ?

The Austrian army is ordered to remain in its positions the same as if no peace had been concluded.

b connection whatever with other houses advertising under similar name. D. W. EVANS & Co.,

bimilar name. D. W. EVANS, J. H. PRESTON. ANS & Co., No. 677 Broadway, New York City. tf July 2

DODD'S NERVINE!

Bottles Enlarged.—Price as Before. THE extensive sale and universal favor which this great specific remedy has overwhere met with, warmat the specific remedy has overwhere met with, warmat the proprietors in enlarging the size of bottle, without increasing the price. For all allections of the Nervaus System, coming under the general term of NERVOUSNESS, Dodd's Nervine has

under the general term of NERVOUSNESS, Loud & Nervine may no equal. Tho Nervine allays irritation, promotes repose, induces quiet and refreshing sleep, and equalizes the circulation of the Nervous Fuid. It contains no Optime or other stupifying drug, but is always sure and mild. For all norvous affections —dobility, spasm, or general restlessness of n.ind, and body— it is unequalled. It is a well-known fact that Constipation or Costiveness usually attends the use of all Norve Tonica— preparations of Optium, Valorian, eck.—but the use of Dodd's Nervine, while it allays irritation, reatlessness and spasmodic action of the Nervous System, also induces uniform action of the Bowels, and the secretive organs. Both in private prac-tice, and for popular use, the Nervine is adapted to meet a general demand.

NERVOUS SUFFERERS are carvestly advised to abandon the use of Oplum in any form, which in st inevitably injure the system, and by a thorough use of the Nervine, not merely palliate their disease, but remove it by inducing natural ction, and equalizing the circulation. \$1.00 per buttle. Sold

WILSON, FAIluannay the incontant of the provident both the by Drugglets generally. WILSON, FAIluANKS & CO., Boston, Sole Agents for United States. GEO. C. GOO WIN, Wholesale Agents for Now England. May 28

SEALED LETTERS ANSWERED.

NOTICE.—The undersigned will attend to the answering of Sealed Letters, which er describing diseases, or any other business which may be inquired of. Letters must be properly placed in an envelop, and then placed in an extra envelop, and the sum of one dollar and one postage stamp accompany each letter. The sealed note must have the wants of the writer plainly stated; also their name and place of residence. of residence.

Communications of an incongruous character properly dealt with. All answers returned in six days. Address M. W. WELLMAN, Woburn, Mass.

July 23 eop3mo

IMPORTANT TO HOUSEKEEPERS.

tf

MRS. E. B. DANFORTHI, M. D., TRANCE-SPEAKING Medlum, Clairvoyant Examiner, and Prescriber for the Bick. Address 23 Lyman street, Boston. July 23 1p

"I have had your Machine for soveral weeks, and am per-fectly satisfied that the work it does is the best and most beautiful that over was made."-Maggie Aimison, Naihville,

fectly satisfied that the work it does is the best and most beautiful that ever was made."—Maggie Aimiton, Nashville, Tenn. "I use my Machine upon conts, dressmaking; and fine linen stiching, and the work is admirable—far better than the best haud-sewing, or any other machine I have ever seen."— *Lucy B. Thompson. Nashville, Tenn.* "I find the work the strongest and most beautiful I have ever seen. made either by hand or machine, and regard the Grover & Baker Machine as one of the greatest blessings to our sex."—*Mrs Taylor, Nashville, Tenn.* "I have one of Grover & Baker's Sewing Machines in use in my family, and find it invaluable. I can confidently re-commend it to all persons in want of a machine."—G. T. *Thompson, Nashville, Tenn.* "I take pleasure in certifying to the utility of the Grover & Baker Sewing Machines. I have used one on almost every description of work for months, and find it much stronger. "I would be unwilling to dispose of my Grover & Baker Machine for a large amount, could I not reidace it again at pleasure."—*Mrs. II. G. Scovel, Nashville, Tenn.* "Our two Machines, purchased from you, do the, work of twenty young ladles. We with pleasure recommend the Graver & Baker Sewing Machine to be the best In use."—*N. Stillman & Co., Memphis, Tenn.*

"I find the Machine easily managed, very durable, and take pleasure in recommending it to all who wish convenience, economy, and pleasure."—Mrs. F. Titus, Memphie, Tena. "The Grover & Baker Sewing Machines have given such satisfaction that we cheerfully recommend them to all who wish a good and substantial Sowing Machine. It executes work with much care and speed, and more finely than any other machine I have seen."—Mrs R. B. Mitchell, Memphis, Tran.

other machine I have seen."—Mrs R. B. Mitchell, Memphis, Tenn. "I am happy to give my testimony in favor of Grover & Baker's Sewing Machine, and of the perfect satisfaction it gives in every respect. It sews neatly, and is by no means complicated, and I prefer it to all others I have seen."—Mrs. Bryan, wife of Rev. A. M. Bryan, Memphis, Tenn. "It affords me much pleasure to say, that the Machine works well; and I do not hesitate to recommend it as pos-sessing all the advantages you claim for it. My wife is very much pleased with it, and we take pleasure on Eaker Sewing Machine giving so much satisfaction. I have it in constant use, and find it all that could be desired. It is the most simple and durable machine in use, and I heartily recommend it."—F. M. While, Memphis, Tenn. "Having seen, examined, and used many other kinds of Sewing Machines, I feel free to say that the Grover & Baker Machines are far superior to all others in uso."—M. Francois Solte, Natwille, Tenn.

Sale, Nashville, Tenn. "I consider my Sewing Machine invaluable, and would not take five times its cost. If I could not supply its place. With to an do all my family sewing in about one-fourth the time could with my hands."-M. J. Scott, Nashville, Tenn.

TET SEND FOR A CIRCULAR.

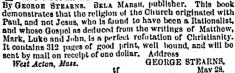
SITUATION WANTED.

BILLE MINICAL WAITED. BY a respectable, middle-aged hady, (age 38 years,) near the respisant, to make CLAINOVANT EXAMINATIONS and pre-scribe for discase; is a Psychometric Medium, and can give intelligence concerning business atfairs, or sit in circles if de-sired, and examine persons at a distance; has examined and prescribed for over four thousand patients within six years pat. Address, July 30 Miss C. B. M. COFRAN, Manchester, N. H.

Hiss C. B. A. COFRAN, Madelester, N. H. HOLLO WAY'S OINTMENT IS THE ONLY EXTERNAL application which can be used without danger in pry-sipelas. Suppressive salves and lotions drive the disease to the brain. This eintment penetrates far below the surface and neutralizes the exciting cause. In all diseases of the skin it is equally reliable. Sold at the manufactury, No 80 Malden Lane, New York, and by all druggists, at 25c, 63c, and bl ner pot. \$1 per pot. lp Aug. 6

IMPORTANT TO HOUSEKEEPERS. CARPET-SWEEPING MADE EASY BY THE USE OF Shaler's Sweeping Machine. It is cheaper than brooms, raises no dust to soil furniture, and by its use carpets will wear and retain their colors much longer than by the ordinary way of broom-sweeping. The improvement needs only to be known to be appreciated. Manufactured and sold by SHALER OARPET SWEEPER CO., No. 278 Pearl street, New York. In Aug. 6 1p Aug. 6

THE MISTAKE OF CHRISTENDOM: OR. JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY, By GEORGE STEARNS. BELA MARSH. publisher. This book demonstrates that the religion of the Cluoreb originated with



The Messenger.

6

Each article in this department of the DARMER we claim was given by the spirit whose name it bears, through Mrs. J. H. COMANY, Tranco Medium. They are not published on account of literary merit, but as tests of spirit communion to those friends to whom they are addressed. We hope to show that spirits carry the characteristics of sheir earth life to that beyond, and do away with the errone-ous idea that they are more than WHYTE beings. We be-lieve the public should know of the spirit world as it iz-should learn that there is swill as good in it, and not expect that purity alone shall flow from spirits to mortals. We nek the reader to receive nodectrine put forth by spirits, a these columns, that does not comport with his reason. n these columns, that does not comport with his reason. Each expresses so much of truth as he perceives—no more, Bach can speak, of his own condition with truth, while he gives opinions morely, relative to things not experienced.

Visitors Admitted,—Our sittings are free to any one who may desire to attend. They are held at our office every Tuesday, Wednesday, Thursday, Friday and Saturday offe-noon, commencing at HALF-PAST TWO of lock; after which time there will be no admittance. They are closed usually t half-past four, and visitors are expected to remain until

MESSAGES TO BE PUBLISHED.

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

July 1-Sarah J. Sargent to her husband ; James Watson, Est Cambridge; David Gilbert, Boston. July 9-Jonas Chickering, Boston ; John Robinson, to his son; John Edson; William H. Wing, Dennis, Mass.; Charles

July 5-William Holbrook, Boston; Mary Eliza Washburn.

July 5-William Holbrook, Boston; Mary Eliza Washburn, New York; "Why do spirits commune in this public manner?" (a question answered;) Nathaulel Morion, Taun-ton; William Barnes, Illiuois. July 6-James Finlayter, London, Eng.; Billy George, Wheeling, Va.; David Bascom, Philadelphia, July 7-Stephen Marden, Hallowell, Me.; John Dean, Bos-ton; Peter McCann, Baston. July C-Charlotte Brown Augusta Me.; Abraham Lang-

ton; Peter McCann, Boston. July 9-Charlotto Brown, Augusta, Me.; Abraham Lang-worthy, Concord, N. H.; Idlecy -- answer to a question; Charloy White, (fiddler) Nowburyport; Francis II. Smith, July 12-Daniel Burke, Oregon; William Page, Boston; Betsey Fritchard, Ipswich, N. II.; Nathaniel Jones, Minno-sots; Jonathan Ladd, (to his son); William Brockway, Samuel Page

Bamuol Pope. July 13-John Tucker, Marblehead; Henry Woodbury, to

Samuel Woodbury, Chelsen, VL July 14-Wm. Follett, Boston; Stephen Ridgley, White-hall, N. Y.; Wm. Fuils, to Rov. J. V. Himes; Albert Haddock, Now York

Now York. July 15-Mary Ushalne. Now York; Betsey Maloon, New-castle, Maine; Wm. Hallock, New Orleans; Wm. Dyer; Mary Edgewood, New York. July 16-Joseph Ludd, Now York; Wm. Parsons (lost at sea); James Lucas, Charlestown; Evil Influences of Spirits

over Mortals.

July 19-Wm. Rundlett, Exeter, N. H.; John Henry Wilson and Albert Wilson, Cincinnat; Capt. Wm. Eillott, Machias, Mo.; Josoph Young. July 20-F, G. Welch; Elizabeth Campbell, Boston; Thomas July 20-F, G. Welch; Elizabeth Campbell, Boston; Thomas

July 20-F. G. Weich; Elizabeth Campbell, Boston; Thomas Laug, Providence; "Who are God's Elect ?" July 21-John Waters; Nehomiah Hudson, Lynn; Maria Ellinwood; Charles Jenness, Boston. July 22-Honry Stevens, Boston; Daniel Rhoades, Boston; Margaret Wilnot, New York; Alexis Friedman, Pittsburgh; Charles L. Hayes, Cloveland.

July 23-Ben Morgan, Boston; Lucy (servant), Boston; Joseph Chipman; William Laws, Now York : Jonathan, to

Sarah Franklin Bache.

Twenty-one days ago I visited a circle, convened together for the purpose of gaining intelligence from the spirit-world, in the city of New York. This circle was composed of what you would call skeptics

Une member of that circle, for some reason, no doubt well known to himself, saw fit to call upon me. He gave me cer-tain questions to answer, and desired that I should control some one of that circle to speak. He failed to understand that likere was no one possessed of an organism through whom I could speak, or any other Spirit; yet there was one present through whom we could act to produce physical manifostations; and as I was anxious to answer the ques-tions in gree if possible, some light upon a subject all derkmanifestations; and as I was anxious to produce physical inanifestations; and as I was anxious to answer the ques-tions, to give, if possible, some light upon a subject all dark-mess to them. I took advantage of the medium power of the individual lailude to, and took a sufficient force of animal magnetism, so that I was enabled to control a little table, and answer the questions of my inquirers as best I could. Some answers he was satisfied with, and some he was not placed so far above earthly matter, should condescend to come in contact with the gross things of earth, as is claimed is this case?"

come in contact with the gross things of earth, as is channed in this case?" That dear child of the common Father is in darknoss; the star that now shines for thousands, yea, for all, has not yot lighted up the secret chambers of his soul, and he fails to know that overy atom in the world of matter is a medium through whom some Spirit or Spirits may come in rapport with some individual dwelling in earth-life. Every atom is as secred to the Greator as is that superior in the ligence, that as secred to the Greator as is that superior in the ligence, that And so this child of the Father, in his simplicity, supposed that I had either made some sarrifice in his behalf, and that Spiritualism is not what it purports to be, or that there was some one in that company who practiced a deception, and answered the questions through that table. This dear child of the Auther of life will do well use the to end

This doar child of the Author of life will do well to seek be-neath the surface of these things; he will do well not only to gather a handfol of the builts, but encough to make a couch whereon he may lie down to rest; and he shall then know that as God hath power over the human form so he hath power over every atom in the universe; that we do not de-grade ourselves by even controlling the inert piece of matter that we may appeal to this inner comple. That which hath been recognized by the Oreator should not be called com-mon or unclean. There is nothing unboy in life, nothing too small to be recognized by Deity. Man created the table to suit his necessities. Intelligence beyond the human furm may see fit to a, propriate the same piece of furniture to their use, that they may enlighten their friends on earth.

try to convince them of the truth of Spiritualism here. I do not care to convince them of it until they shall call upon me to do so. By name was John Winchester. I was upwards of sixty years of age. I saw much of the follies and the realities of this life, and I never saw anything to make no bellaye that a forced conversion to anything was a tanglishe or good conver-sion. One of the progressed minds of long age, says: to do 10,

" He that 's convinced against his will, Is of the same opinion still."

When my friends are fit to seek for themselves, I shall be willing to aid them all 1 can. The friend who has called for me, does not hok at life, past, or present, or future, as 1 do, else he would not be so very anxious to have me come here to-lay to convince these who do not yet wish to be convinced. I do not say that because I wish to silence this filend. Oh we have here there are more there here are the set of set.

I do not sny that because I wish to silence this filend. On no; but I have learned much since I came here, and do no; feel anxious to convert my friends to a bellef in Spiritualism, until they are desirous of it. Were I on earth. I would give all worldly possessions for the knowledge to be obtained of the future by conversation with the spirit-world. But this is no reason why my friends and family should feel as I do. I am glad to find one friend seeking into these hidden things; but he must be cautious that he does not move too fust. The traveler that walketh with ense accompliables the journey in better time than one with ense, accomplishes the journey in better time than on whose feet are muid.

whose feet are rapid. He who has called for me to-day, where me to state what my views were regarding a future state of life during my has siekness. I believed in a God of Love, and one who was not wholly devoid of justice. I believed I should suffer for all sins in the body, and should be called to account for all sins.

wholly devoid of justice. I believed I should suffer for all sins in the body, and should be called to account for all sins. My experience has taught me that my belief was not wholly fallacious. I find here a loving God; I know him to exist by all I see about me. I have been called to account for all sin committed, and have suffered therefor, but not as I supposed I should when on earth. I there saw through a glass darkly; there was a mist I could not comprehend about the fature. But if those who live on earth to day would only seek for the light which is open for all, there would be no regrets when they come here. They who desire to be clothed in suitable garmouts for spirit-life, can weave them if they will; they who choose to come here without a wedding garmont, can do so, for man is a free moral agent in this respect. My dear fieled must remember that what is wisdom to him may be folly to another; and he may know that i: is fol-ly for him to pray that another may see, and hear, and know; for as surely as there is a sum shiring in the material uni-verse, so sure must every child of God ask for himself; and it is folly for brother to ask for brother. So let your light shine that others may see it, and be induced to ask of you or of God for it. But that which is thrust upon man is not good for him. The sun at nonday is to strong for the weak one lie can see better in the gray morning, or the early twilight, When I shall deem it woll to come again, I shall come. 1 shall give all that the spirit of wisdom that God hath given me, shall dictate. I shall try to give all that is naked of rue wish sincerity, for surely the hones seek should havays be gratified when it is possible, for truth will never fall to bless such. ch. June 29.

Matilda Harris.

Do you know where Goffstown is? Well, I was born there, by name was Matilda Harris, and I died there in 1839, and I

My name was Matilda Harris, and I died there in 1830, and I am about the same new as when I died. I have seen some hard times in my life, all the way through. In 1823 I was taken up for stealing. I remember what I stole, too-clothes, money, and a watch-and I walked all the way from Goffstown to this place, and got caught at last. When I got to Beston I had n's a shoe to my foot-not a good one, but all i stole I had, and did n's dare to put them on. Somebody wanted me to come here, and I wanted to come, on All and here in Beston I had not us to the target of the same of the sa

Somehody wanted, me to come here, and I wanted to come; too. After I had been here in Boston about a week, I got a pince in Cambridge with an old doctor. I lived with him about three months. His name was Pinkerton, and he was the queerest old fellow I ever saw. I told him I stole, and he said he did a't care as long as I did n't steal from him. He used to watch me pretty close, and I did n't stay there long. I came to Boston, and went to live with a hady by name of Brown, and there stole ten silver spoons, and they were marked "G. B.", and I went and sold them. Folks used to say I wasn't bright, but I waa; I used to know I was doing wrong?; but I worked for fifty cents a week, and I could n't help stealing.

I was doing wrong; but I worked for fifty cents a week, and I could n't help stealing. I'll tell you how I stole them. The woman died, and owed me for sarvice, and I stole the spoons, and sold thum, and told the fellow that the woman give them to me for sarvice. I spoke up in Golfstown a fortnight ugo, and they'll know me. The folks's names are Sargent. She's an old lady, and she know me, but she said she thought it so strange I had come. She did n't believe it was me, so she sent me here to know for sartin. Jane helps me to come here to-day. Folks used to say she always know more than 'me. I could n't. Jane says I am going to learn sometime, and I suppose I be. In Golfstown I talked by moving things. I guess I'll go. J may come again. June 29 may come again.

Joseph Jones.

J was born August 25, 1831, and stopped on earth until July 7th, 1836. I have a father atid motifer on earth, who bear the names of Joseph and Lydis Jones. They will re-doubt be surprised to learn that I am aldo to commune with them in this way. My spirit teachers tell me that I died of scarlet fover, and that I was slek twenty-one days. My purpose in coming to my parents is, that . I may serve them in a way which I will open to them when they shall recognize my first coming—which recognition must be a desire to see the end of this day's trial. Josepn JONES. [The above was written.]

[The above was written.] June 29.

George W. Parker.

My dear wife-You wish to hear from me, and you say. Tell me what is right for me to do, now that I am all alone." In the first place, you are not alone—so don't think yourself so. I wish to speak with you, and then I will tell you all in a few moments. I do not wish to soo you so troubled as you are and have been since I loft you, and I will do all in my

are and have been sluce 1 is you, and 1 and 1 power to aid you in fluding peace. Be of good cheer, for 1. George W. Parker, am not as leep, or dead, but with you often, in the full possession of my June 29.

Dr. Noyce.

I am prohibited by the guide of your circle from giving what I desired to give to day. He tells no the conditions are not fit for me, and that I shall but make a fallure. But he permits me to come here this afternoon, and say that I shall very soon return, and give a full and true account of the causes of my death, and of circumstances which attended mo at the time. As treit is truth, and is always right, I shall come and

a side all the genus that float on the ocean of life; that we will say that it is right for man to descrate the Sublath; that it is needless for man to pray, that he may do violence to his own conscience, and forget to worship bis flod. Our questioner has wandered from that which is right; he coes not understand the simple pinciples of truth, and its will be well for him to go beyond the path which has been marked out for him. And as one after another of his flow, wander up the hill-side of, the new faith, we advise that he follow; that he be swift to gain new light; then he will not be so ready to believe that all who come commenting from the splrit-world are devils, demons, spirits of the dumined. Pray on, the man of modern times; and as you send forth petition after petition, see to that the motive is love. Then

In spirite word are devils, demons, spirits of the datalied. Pray on, thou must of modern times; and as yon send forth petition after petition, see to it that the motive is love. Then shalt then see and understand how to worship the Lord in spirit and in truth, and shalt not cast censure upon the wan-derer from thine own fold, who seeks to worship God in his own way, but shalt go forth seeking God thyself, to-day and through all time. As an individual, I can but thank God that I am free; that I am no longer bound to a holy of death; that I am uot longer bound to one creed; that I heed no more the cold sarcasm of life. My cars were too often greeted with harsh sounds; the lips that should have given forth pity, gave forth scorn and ill will. And where there was but a speek, they who should have heen Ohristlike to me, have creeted a mountain, and have called the people to look at certain.dark spits on my garments, failing to see the dark robes that sur-rounded them. How true it is poor erring man too often looks abroad for light—too often looks abroad for darkness, also. He should look within for light, and look alone to his own soul for darkness; for none are without sh, as none are without God.

also. He should look within for light, and look alone to hits without God. I feel to offer constant praise to the Great Giver of all things that I have been so speedily enabled to return to those I love on earth; that my journoy through the higher spheres of life has been commenced under so favorable circum-etances; that I have be early been enabled to control a form not my own, through which I can express myself, not fearing that I shall offend Delty, and careless of offending mortality. Our Father, who art here and everywhere, we, thy disem-bodied subjects do constantly hallow thy name; we, oh our wather, do constantly offer praise unto thee, for that thou has in wisdom bestowed upon as, whether by the rod, or by the sunbeam. And we thank thee, also, oh our Father, in behalf of the vast multitudes not come; where that thou more perfect; where man is better known; where is unders, in brightness; where peace, like a fair, while winged down, ever cometh to those who desire its presence; where where the spirit may odown to the darket spot of life, to induce the orring one to leave the dark their by the rod in sy free itself from that which bringeth to it where the spirit may go down to the darket spot of life, to induce the orring one to leave the dark path, and not disturb its purity, or receive censure therefor. We do not ast Thee to especially bless him who has que-tioned us, for we know, oh Father, by the conditions that aurround him, that thou art doing that; that thou art draw-ing from him the sources that have sustained him, that he may be taught to lean upon Thece alone for light and atrength, and go forth seeking for never brings and treaked the source that have sustained him, that he may be taught to lean upon Thece alone for light and strength, and go forth seeking for never brings and freelier gems of love. Your humble sorvant, June SO.

Your humble servant, Joy H. FAIRCHILD. June 80.

Daniel Perkins.

DANIOI FORKINS. I used to live in Exeter, N. II.,—that is, I was born there. My nume was Danlei Perkina. I have been dead since 1842, and I was forty-one years old when I died. I have been thinking about coming here a good while, but I never got strong enough to come till now. For about two years before I died I worked in Saco, State of Maine. Seme how or other, I do not know how it was, I got into a bellef that the world was coming to an end very soon; and I could not sleep nights—I was constantly troubled. Well, this world ended with me before I expected the end of the world

world ended with me before I expected the end of the world to come to all mankind. I cannot it mankind. I cannot tell what disease I died of. All is, I know I was more or less sick for two months. In the first place, I got cold, and it settled on my lungs, and then it wontail over me. I suppose it might be called consumption, but am not sure. No matter about that—I don't care about it—only I want to have on yriends know that id on't know any mere about it than before I died. The most I want then to know we that Lean serve bedt, thet I can the the or gour are about it than before I died. The most I want them to know is, that I can come back—that I can tip tables, can rap, can write, and last of all, I have learned to speak. I have a wife on earth I left a child; but since then he has come to me. I have nothing to say to him here, for I can speak with him, if I want to, face to face. But I want Mary Ann to know that my spirit is not burled, if my body is, She need n't be afraid of me, for I wont hurt her. She was n't afraid of me when on earth, and she need n't be afraid of me new.

afraid of me now. I never did think much of religion on carth, though it was

a finid of me now. I nover did think much of religion on carth, though it was good enough for some people; but I kind of got a notion that the world was con ing to an end. I do n't know how I came to think this. I think those spiritis who were about me knew I was going to die soon, and gave me the idea; but I did n't get it clear, and though the end of the world was to come, instead of my own end of life on earth. I never be-longed to any church; used to get talked to a good deal, and sometimes I thought I'd be a Christian; but somehow I could n't make out much about it; but I worried mysolf a good deal about the world earting to an end. Wont you ask my wife, Mary Ann, to let me have a chance to speak to her? Some of my folks made her think I was a little crazy upon the subject of the world coming to an end; but I do n't think I was crazy. I feel different, in some re-spects, from what I did then. There are a good many things i thought folks would find out about twhen they got here I thought folks would find out about when it but I have n't got any nearer God than I was when I started. I was a shoe-maker by trade-worked at it in winter; and when I got a chance to work out in the open air in summer, I did, I never had an education-guess It was n't for me to have one, for I never took to it : all I got seemed to come to inve one, that an ways had something in my pockets, and clubtes to my back. I don't want to have people think I'm a Christian, for I

clothes to my back. I don't want to have people think I'm a Christian, for I

am not. 1 find as much difference of opinion here as or earth; but I do n't want anything to do with any of them. I believe God has taken care of mo thus far, and that he wil is so hereafter. I think everybody would be better off here, because I am

I think everyonly would be better in the because I am I do n't have to run around to get a job of work. I think if I was to do anybody a good turn, I should wish to aid them to come where I am.

come where 1 an. I have been learning how I could come, and how I could control this matter and that; but I cannot seem to get into the reason of the matter. But I guess when God wants me to understand these things, he will open my senses and give

Harriot Louisa Portor.

I want you to write to my mother. Do you want my hamo? You have not got your letter written yet. Do you want it be-fore you write your letter? It was fineries foulsa Porter. I was ien years old. Wo lived in Now York the last three years

To the second se

maybe if he does not come house he will feave there; but sho can write and find out where he has gone. Sho can write to "some of the boys," he calls them. Stephen is always work-ing at something dirty; he did ited use to look so hefore. I saw him once, way down under the ground, and there was a long place and lots of peo, lot digiting—he never used to do that when he was here. The dist looks red some of it; when I saw him it was all over his face and hands. I hope he will get clean before he comes home. July 1.

Written for the Banner of Light. FORGET NOT.

BY FLOBIA.

When the sunshine lights thy pathway, And the sky above is clear, When the flowers are sweetly blooming, And soft music greets thino car, When o'er all thy pathway sunny Beauty smiles, and brightness gleams-Oh! forget not Heaven is purer. Brighter far its glory beams; Oh! forget not God thy Father, In whose mercy thou dost live. And unto thy fellow-creatures

Of thy blessings freely give.

When the shadows dark are creeping O'er thy spirit and and lone, When the lovely flowers are fading. And the singing birds have flown, When the night and storm and tempetat Rush upon thee in their might-Ohl forget not Heaven is near thee If thou will receive its light; Oh I forget not Christ thy Saviour. Who will lead thee in his love,

'Till, through night and storm and tempest, Thou shalt reach thy Home above. East Medway, Mass., 1859.

Correspondence.

To Correspondents.

H. T. C., PHILADELPHIA.-Bhould be pleased to have you lo as you suggest.

000, NEW ORLEANS, LA .- We regret that our lack of room orbids our printing your letter entire. Write often. J. WILLIAMS, NEWPORT, R. I.-We have no recollection of

having received a letter from Wm. Peckham. MARTIN SQUIRES, SPRINGPIELD, MASS., writes to de of the calthy growth and progress of Spiritualism in that place. It is steadily increasing everywhere, brother. The great car of Progress is in motion, and all the brakes Bigotry may "put on " will never impede its ouward course. "The light will shine."

A Few Brief Hints .-- No. 2. Plain Words for Plain People. Some "handsome" persons can take a share to themselves.

It is a startling fact that persecution ceases not with the disappearance of stakes, faggots, and the horrible enginery of physical torture. Prople are passing into the region and he development of sympathy. There are more human hearts which beat to-day for human weal and human pro gress than ever before. True and noble natures there are which beat warmly and unselfishly for humanity, its deliverance, its happiness. But these must yet suffer. These must be, sufficated, drowned, staubed, bruised, battered, broken, killed by inches. There yet exists, in all ranks, a disposition to consign the most kintly souls to a condition, to a fate to a reputation and a penury, worse, even than that of a drunkard, thief or harlot. Outcasts, miserable sufferers, would the world make of its truest members-outcasts of them, if possible, far beyond the veriest reprobate. Words and will, as well as sneering looks and contomptible deeds, all perform their part in scathing, crushing, murdering tender and generous minds, whose only desire, whose only erime is, that they would and will help and elevate the tor? They would receive a hearty grating from the good sometimes unconscious) crueity is found-scarcely less, in us. We should like also to see J a certain sense, among Liberals than among Partialists, and winter, and also Mr. Mansfield.

abiding in these, they shall abide not only in generous affect tion and liberality, but they shall also dwell in moral strength and brightness, and their forces shall march onward to a continnous triumpli-no entally shall even discompose them. nucli less overcome them; for they shall be true and right as they are free and living, D. J. MANDELL.

Lottor from New Orleans.

DEAR BANNER-As my last had the effect to arouse the sleepers-both Orthodox and Harmonial-I feel that I can mploy the few moments before me in no better and more profitable way than by penning you comething further con-

Of the churches and church-goers, I might say much, but leem it necessary only to remark that the fire of Progress has begun to burn-the alarm has been given-and the old tenemients of Theology are fast giving way to the consuming olements f

drendy realized much of the truth of sphit-intercourse, while many more are liberal enough to suggest investigation, etc., before crying aloud against the Harmonial Philosophy. Such persons begin to evince a great want of a Spiritualism more substantial and clovating than that taught by their reverend doctors-the would-be elect [

A pamphlet of 146 pages, from the pen of the Rev. Dr. Scott, of California, formerly pastor of the First Presbyterian Church here, fell heavy amongst his old flock under the guidance of Mr. Palmer. The pamphlet was too much for them-their former pastor has become too liberal. It sounds too much like Progress-and the Dr. is at once set down as an Atheist, Deist, or something worse. But the Dr. will survive them all. His pamphlet is full of wholesome truths, logical deductions, and sound reasoning. In my last I spoke of the number of Harmonialists here,

and put them down at over three thousand five hundred but was not aware at the time of the growing interest among the French creoles of the lower part of the city; and had I placed the number at over five thousand, Lehould have been nearer right. Among this portion of our citizens, there are quite a number of well-developed mediums, and one in particular-a tranco-medium, a creole lady-is creating quite a furore among the "down-towners," much to the displeasure of priests and ministers. Of late, the Catholic priests have had their hands full in training their subjects; but that day will soon pass over-the children of Catholic parents are becoming educated and Americanized, and already many of the little buys and girls of the Catholic schools begin to ask very many questions about Spiritualism ; and youn, America must have a fair, unequivocal answer from parents or leachers, or will sock it elsewhere. Young America don't believe much in devils-he's too enlightened for that; and you may depend upon it, it will not be long ere he causes the old dry bones of bigoted priesthood to rattle, and their apostolio robes and symbols will one day decorate the shelves of some mammoth museum, or the studio of some future antiquary, who will evidently look upon this as the age of barbarity.

I see by a late number of the Catholic Standard, the organ of the "one, holy apostolic church" here, that Dr. Nichols, of Free Love notoriety, who lectured here last winter, is at present in New York, writing a book, for which he hopes to have a great sale in New Orleans; but in this it is thought he will be sudly disappointed. I observed it as very remarkable that, while, lecturing here last winter, whenever he lectured on Spiritualism he invariably had a full house: but as soon as he began to lecture on Catholicism against Protestantism, etc., the audiences began to grow "small by degrees and beautifully less," until, when he gave his last lecture, on his return from Mobile, there was scarcely a corporal's guard nresent.

Since my last, the place of meeting of the Harmonialists has been changed to Mr. Davidson's New Hall, entrance on Carondelet street, where regular meetings are held every Sabbath at eleven o'clock; and, of Into, we have had some most able and excellent addresses from Mr. Brice and others. Instead of 'kicking continually against creeds and religious bellefs, which they should have rison above, and considered beneath their serious attention, the debaters had better tura their minds to the discussion of matters of diet, drinking, smoking, chewing, marriage, the duties of household affairs.

and the cultivation and development of the mind. These are subjects of vital importance, and when better understood, the phenomena of spirit-intercourse will be readily seen. The light of Reason is too often shut out because of taking too much food and drink into the stomach, or chewing too much tobacco, or eating too much ment. Look, too, at the baueful effects of coffee and tea! The mind can scarcely conceive the effect upon the nerves and brain and passional forces of those who continue to ewallow great draughts of these beverages at every meal. Let such topics as these be understood and discussed occasionaly, and good spirits will be seen and felt much oftener than at present, and the great and good cause of Spiritualism will go on prospering and to prosper.

I see by the BANNER that the charming speaker, Miss Emma Hardinge, is to visit us in December next. She may rest assured that she will meet with many warm hearts, and a cordial welcome.

world. In all directions this poison stream of crafty (perhaps people here, and be much pleased with their sojourn among us. We should like also to see Judge Edmouds with us next

Athol Depot, Mass.

corning the cause here.

Not a few of the elequent Palmor's congregation have

their use, that they may emighten their friends on earth, Many an unfortunate wanderer upon the desort of unbelief has been brought to a knowledge of immortality by a simple rap, which is divine—for, as it gives forth intelligence, surely divinity is there. Ero i go, I will ask that child of God, that brother of the common family, to search long and well for the bitherto hid-den treasures that belong alike to him and to the human family, and he will flud that even the table was not created for naught—that every atom in unture has its use, and per-hans it is for me to commuticate through. haps it is for me to con mmunicate through.

Fall not down at the chrine of Mammon to worship, but at the shrine of Almighty God. Mayhap this shrine may the shrine of Almighty God. Mayhap this shrine may be the oblair, the table, the grand old ocean, the lofty mountain, the chearing sup, the whispering nightingalo. Full not to recog-nize, it wherver found—in the resolution of the dew-drop that lingers upon it, and you shall be happy; for knowledge is heaven, knowledge is God. "Say that what you have received was given by Sarah Franklin Bache. July 28.

Edward Howard.

Edward Howard, Hallo, mister; give me a penny, will you? I want to go home, and I do u't want to go home without semething to carry. My homo is a step or two along this way. I got all fixed up here, but it's me, after all. My name is Edward Howard. I litted in Proscott street, New York. If it want for this fx, I'd take you there and show you where I litted. I died last night--it was puking and stomach-ache. What month, I do n't know; but it was hot. I was most tweive. Mother washed for people, sometimes, and then she sold images, and I sold them, too. My father died some time ago. He was born in England, and mother was born in New York. If you do n't give me a penny, I'll soli all these clothes I 've got on. I do n't know, mater, what year I died in, but I'll think pretty hard if you'll give me a shellin'. I know what year It is now--it's 1838. If it's 1839, where have I been all this time? No, sir, I alnt been asleep, either. I was going to tell you I'd sell you Washington for a shillin' price of It is two, but I alnt got any money. I womited all night, and mother was twents me to go back moro'n I want to go; but I alnt going back without anything. Can't you give me two shillin's? Well, give mo what you 'ye a mind to. How erme you to as any I was in Roston? No. I sinte-

what you yo a mind to. How came you to say I was in Boston? No, I ant-would n't go there if I could. Aint this a temperance meeting? I used to go sometimes. Give me a shillin', sir.

We handed him a dollar bill, to please him, after trying him with coin, which the medium could not take while under spirit influence

spirit influence. "Golly, wont I swim in good things now? Mother 'll think I sold out good. Yee, sir, sometimes I was honest; I never stole anything from you, sir. Yee, sir, I'll bring you back fifty pennics, if you say so sir; but I'd rather keep it all. Works here tell mo I can't carry this bill with me. You keep telling me I aint in New York, but I am. I'm only a few doors off Broadway. They had spirits come, and all that sort of things. I know where it is—it is Great Jones street. I been past the place a good many times, and I thought about goin' there 'fore I over seen you. We are hold that the compliance of a spirit create his sur-

We are told that the emotions of a spirit create his surroundings. Hence this lad, supposing he was going to rooms on Great Jones street, New York, created surroundings to correspond with that locality.

I'm goin' home now. Keep still; I must n't talk any more to you. Mother said it was the rotten oranges I cat that made me sick. Good-by, milster; I'm going. June 20.

John Winchester.

JOHN WIRCHESTER. I cannot see why I have been called here to-day, or at any other time why I should be called I have no desire to make my folks here believe that I can come. If they do not want to believe it. I am not one of the class that are disposed to come without invitation. It is always best to wait until you are invited—then you may be half sure of a welcome. But I have becu told that one of my family is anxious I should come here—to tell some long etory. I suppose, that I may build up a foundation for one, and tear down auther's foundation. Each one has got to seek for himself. I know of no knowledge superior to that which pertains to a futuro state. that state where all will come. I have sons and daughters residing in Boston. I shall not

Mo at the time. As truth is truth, and is always right, I shall, come and speak it, whother truth cuts friends or focs. I am here un-freiged in the spirit-world, uncalled for, sont here by un-thinking minds, who thought only of their own best good-

DR. NOYCE.

Joy H. Fairchild.

July 29.

... Telf us, ye invisible ones, whether or not its right for man to observe the Sabbath and keep it holy?" We perceive the snare, which we may be allowed to call it, which has been laid in our pathway. But nevertheless we shall endeavor to answer it according to the light we have guined here in the spirit-life. A cortain article found upon an ancient record, which rec-ord purports to have been given by the Lord God of israel to Mosce, forbids minual labor on the Sabbath. It says: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work; thou, nor thy son, nor thy daugh-ter, nor thy min-servant, nor thy mald-servant, nor thy daugh-tle, nor the stranger that is within thy gates. For in six days the Lord nude heaven and earth, the sea, and all that in them is, and rested on the seventh; wherefore the Lord blessed the seventh day and hallowed it." So, thon, the law given unto and by Moses prohibits manu-al labor on the Sabbath. It charges man to keep it holy, for "it is hallowed unto the Lord thy God." It is well that man should abstain from manual labor a portion of the time, that the form may receive rest; that man may draw again unto himself that which hath been drawn from him by labor. And it is well also for the growth

portion of this thick the torin hay receive rest; that man may draw again unto himself that which inth been drawn from him by labor. And it is well also for the growth of the spirit. Were a man to constantly labor with the hands, the spirit woold scarce flud development, and the things that pertain to spiritual life would not grow in the great garden of humanity. Behold, there would be no gar-dener thero—no hurbandman to train the tender vines. The spirit of the Most High God, as dwelling in each individual, demands its own in all states and conditions; and man, in his present state of life, should not seek to crush the spirit by materialism; should not seek to clip the pinious of that spirit which goes forth to meet higher things. Yet man must sustain the form by labor; by the sweat of the brow, or action of the brain. While this labor is being done, the spirit is being cramped at times; its pinions are clipped; it is confined by materialism. Then it is well that man set upart a portion of the brain, during which the spirit can receive that it has lost during labor. It is well that man should worship on the Sabbath; that he set agat a day wherein the spirit in the form shall re-ceive life.

But we do not deem it well that man confine himself with-n four brick walls, and send forth his prayers to the Great Source of Life from thence. It is not necessary for man to worship God in human temples built by their own hands. Ho may go into youder green fields—ho may workily God under yon spreading oak; ho may hear him in tho whide, see him in the clouds, and worship the Great Spirit therein,

God hath given to every one a highway for himself, We would not ask him to meet me in a place with him. I would not ask to meet me in a place like this, but one that shall be private, where I may speak with him. I would not ask to meet me in a place like this, but one that shall be private, where I may speak with him. I would not ask to meet mean obstances to overcome error I can contrast, "Do that," or to another, "Do that, and Truth is understand this, for I am a stranger to them, though I had many fields and many enemies, possibly, here. I was upwards of sky years of age. It is about four years bases on from one plane to another, he will see that it is not necessary for man to enter brick walls and listen to the taken planes to have spoken minutely upon the question of the seventh day, that his soul may go forth in its own way to to my affine. I understand there has been some little difficulty in remark who dwelleth here and everywhere. We would not mark out a path for any child of God, for

Yet again we say, it is well for man to abstain from lator on the seventh day, that his soul may go forth in its own way to worship God, and to seek for spiritual foed and strength. Our brother asks the question, because he finds many of his flock are leaving him; that he is unable to control them; that they prefer to worship God in their own way. As he looks about him, when 'he enters his temple, he misses one and another familiar face, and he asks the question. Why is it they are ost hey were wont to bo? And the winds answer, They are striving to understand God in their own way: they are striving to enter heaven by apother way: way; they are striving to enter heaven by another way they are striving to answer the demands of their spirits for better light, more substantial food. The times that were are the aches and pains which were connected with it. not now; the things of the past are not these of the present. You have a copy of my words? Then this is all I have to be and buy he concelled the uncompared by the will call disc to day a copy of my words? not now; the things of the past are not these of the present. You have And thus he sends his question to us, supposing we will cast give to day,

to understand these timings, no will open in schees and give me more power to understand thom. I rather work with my spirit any day than with the body. My wife used to any that she always hated to see anyhody coint into the house in the evening, locause if I got to argu-ing I'd argue till morning. Well. I'm clear off from my story, 'aint 19 Well to my friends I can come back and give them all the

story, 'aint 17 Well, tell my friends I can come back and give them all the Well, tell my friends I can come back and give them nil the little things that will satisfy them it's me. If a body should come to me that I had known, but he was all masked up so that I could n't received him by sight, I should say, tell me something that you and I oully know, and I 'll believe it is the one you represent to be; and if he should tell me something, I should be pretty likely to know it was all right. Now, my friends may do the same by me; and if I do n't tell things straight, why they need n't believe it's me till I do satisfy them. June 50. them.

Henry Wilson.

Henry Wilson. You recollect I spoke with you about two years ago. My name was Henry Wilson. One of my friends has been lately informed that I had spoken, and he says, "If that be so, let him come again and give certain facts, that I may know it is him, and I will believe he has come." It seems almost useless for me to come here to-day. The facts he calls for I can give, and if they will do him any good he is welcome to them. If he would like to have me com-mune with him in any other way, I shall be happy to do so. He wants me to tell to what association I belonged when I didd. I suppose he refers to the Lowell Mcchaile Phalanx, of which military company I was a member in 1848. He wants me to to be very unimportant questions, but I can answer them. I lived on Middlesex street. He wants me to describe myself. I was about medium height, not very slim, nor very stout, rather straight, brown hair, eyes dark blue, if I emember how my old temple used to look, and I should think I ought to.

should think I ought to. About my coming here to-day and repeating a few simple facts, if they are going to convince him, I shall be glad of it. facts, if they are going to convince inin, I shall be giad of it. If they fail to convince him, and he is very anxious to be, he may call for me again, and if he asks me any question on any subject that I know anything about, I shall answer it; but if he asks me any question that I do not know how to answer, I shall suy so, and he must not expect an answer.

July 1.

James Harlow, Boston.

I don't know as I shall be able to do what I desire to this

I don't know as I shall be able to do what I desire to this afternion: but whatever I may say I hope will be understood by my friends. My name was James Harlow; I lived in Boston, Mass, and was a tailor by trade. I have children here, and I would esteem it a great privilego to commune with thom, a blossing which none but God can bestow. There are many things of a domestic and private nature which I desire to speak about but I cannot here; this seems to be a public place, but I believe there are many surits who came here for surpose of civing their (friends in sections to be a public place, but a benefit of the definition of the section of the section

I understand there has been some intre enneury in regard to my adiars. I thought I led overything straight, but it seems I made some little mistakes. Now I do not care to rectify these mistakes, for God knows they do not trouble me, only as they trouble my friends. They are very small affairs, but sometimes small affairs make a great deal of insuble

trouble. I find myself very well situated in this new life, though it is so much like earth that I doubt whether any of you would bardly know you had loft earth. You must take on a body so nearly slike the old one in form and features, that you would hardly know the difference, only as you miss some o

It has been a very great fault among Suiritualists, that

ome who have been suffered to be prominent in the movement, and forward in the management of affairs, have been mere "men of the world," cold and calculating in their na ture, though, it may be, intellectual, and somewhat friendly where they take "-valuing facts and philosophy, perhaps, but ready to smite down the great and ennobling principles of Christianity, itself as impracticable and "visionary "-with smiles and blandishments for such as tickle their car, flatter their prejudices, excite their fancy, or gratify their painte; but a cold shoulder, and a bitter, slaughtering taunt for the one who is disposed to be their truest friend and the helper of our race.

How long shall heartless selfishness be suffered to exhibit use and barbarity like that which blighted the senses and all but broke the heart of that admirable worker in reform . L. D. Otis? All through, not in the Spiritual ranks alone, but also in the Church and State, we see natures that are kind, gentle and true, or firm, strong, far-seeing and philan thropic, suffered to hold but a secondary rank, or thrust down to no rank at all, while plausible self seekers, who are unre riable and unsound in principle, are upheld, patronized and onriched, because they have the gaud and show of mere talkers. Such persons can gad about and cry "Reform, when Reform has become somewhat boundarized through the devotedness of its early workers; but they are not leaders, and the world is untrue to itself when it thrusts the true workers aside and puts forward those who have been willing to slight or trample him in his primary struggles, while they can, at the same time, covet both his reputation and posttion, when policy, or fame, and the growth of public opinion seem to require it.

Spiritualists, and other parties who are older than Spiritu alists, have long ere this learned that there is at least one who would not be thrust askie-who warned them that, i they undertook to hold him back, he would go forward in spite of them. They have distinctly seen the clearest indica-tions that Heaven helps him with special openings. And he now says to all concerned or unconcerned, that the " sifting ' which has begun shall henceforth be seen working in anothe direction ; and, even as those who have erred, through mis directed impulse or sympathy, have been "taken aback" in their career, so likewise shall those who cast away sympathy and principle, in their popular strivings, bo thrust from their throne of power, and the true friends of humanity have their appropriate piace-be duly respected, if nothing more.

Some blame attaches to those who have been willing to labor in duty and love, inasmuch as they have been too yielding and not sufficiently discorning. They have made more 'freedom'' too much their standpoint and aim, forgetting that freedom, or even sympathy itself, is a quality which needs the moral element, which requires the balance-power, the aid and intuition of other and higher qualities, to regu

July 13, 1859.

Communication from H. V. D. Johns, through Mr. Mansfield.

Mr. Mansfield has recently made a short visit here, and many persons have availed themselves of the opportunity to commune with the loved and departed.

The wonderful faculty which he possesses of answering scaled letters, is well known to the readers of the BANNER and other Spiritual papers. Some very interesting cases of the kind occurred here, which it is hoped the recipients will not confine to themselves, but let others participate.

I enjoyed three sittings, all perfectly satisfactory; any of them sufficient to satisfy an honest inquirer that the spirits of those who once dwelt with us in tenements of clay, have not gone away off to some part of the wide immensity, we know not where, leaving an impassable barrier behind; but, drawn by the cords of love, they leave their bright abodes of bliss, hover near, and hold sweet converse with us. Life and immortality abide not merely from the tradition of others: rest not upon succulative faith, but on a fur firmer foundation-knowledge. "I know him in whom I have believed." The result of the two first sittings, although highly gratifying to me, yet, being of a private nature, might not be interesting to others; but the last I feel bound, by a promise made to the spirit, to give to the world.

I spent the evening of June 11th in social chat at Mr. Danskin's, and while we sat conversing about the astonishing manifestations that had been given through Mr. Mansfield, Mrs. Danskin was suddenly controlled by a suirit, who said he had but recently passed into the spirit-world; had filled a pulpit in this city for many years; was no believer in spirit intercourso-had called it blasphemy; but now he saw that of a truth the Father of all permitted his children to return to earth and commune with these still dear. That often he had thus visited his own fireside, and would delight to mingle thought with wife and children, but they knew him not -had a great desire to manifest through that stranger medlum now here-would pass thoughts that should be recognized, and prove the identity of his spirit; and those thoughts he wished to be printed. He spoke at some length, and I regret that his words were not taken down at the time. He closed by announcing himself as the Rev. Dr. Johns,

I replied that I intended visiting the medium on the following day, and promised to publish whatever he might give. "I thank you, friend, and will gladly avail myself of the opportunity."

Accordingly, the next morning I called on Mr. Manafield. and merely remarked that "a certain spirit had expressed a desire to manifest through him." I then laid on his table my hand resting upon it-a closely folded paper, within which was written these words: "Rev. H. V. D. Johns, are you present?" In a few moments the spirit controlled his hand, and the following was written :---

the aid and intuition of other and higher qualities, to regu-late it. The "educational " cause itself will not stand on the basis which many latterly assign it—that of "freedom" sim-ply; and the "New England Union University" will not be and cannot be, a truly "Union" establishment, unless all those principles which make for a vital unity are associated in its management. The great elements which would have checked the murderous ontburst at the Educational Conven-tion, at Lowell, and which were wanting there, will be equal-ly necessary to check the same tondencies in the "Univer sity" of any other department of public life and action. The only safeguard of society, the only support of cerry human interest, is those principles which vitalize, sustain, and, at the same time, control, the elements of freedom, sym-pathy, will, etc.; and it now behooves all true hearts to rally themselves, and stand their ground on these principles; for,

Now it is of no use to carp and cavil at this. The infidel

may laugh, the skeptic sneer, and the bigot denounce; but, sooner or later, this truth of spirit intercourse must triumph, in spite of all opposition. Here are the plain facts, witnessed by a dozon persons, which cannot be explained away or denied. The signature was pronounced to be a fac simile by one who knows. What is to be done with all this? I foresee that censure will be cast upon me for the part I have taken : but it matters not. This change in my religious views has already caused me the loss of what men hold most dear; and my once familiar friends give now but the slient nod, or pass by on the other side, and call me mad. The sands of life have nearly run their course, and what betides the remaining few is but of little moment. If the cross be heavy and hard to bear, the recompense has been a thousand fold, in the ineffablo happiness which this precious truth has unfolded. It has deprived death of its sting, and the grave of its terror. Life and immortality no longer rest on speculative faith, but on the firmer foundation-knowledge. To the spread of this truth of God my life is devoted. Not that I would intrudo the subject ever. The mind must be receptive, prejudice disarmed, bigotry allayed, before truth can enter; but when the fitting opportunity is presented, my testimony shall not be withheld.

The experience of the last three years has been varied and highly interesting. A tithe of it is sufficient to convince any rational mind-one who, with a deep sense of the tremendous importance of the subject, a seeker after truth for truth's sake, would give it a fair and candid investigation. No such mind could resist what it has been my happy lot to receive and for which all this world's wealth and honor would be but a poor exchange. Baltimore, June, 1859. FRANCIS H. SMITH.

"Whatever is, is Right."

MESSES. EDITORS-I have read with considerable interest the remarks of some of your correspondents upon the subleat of right and wrong; and upon reading Mr. Mandell's article to "Algezeli," I am induced to throw out a few ideas upon the same subject; not that I wish to enter into a discussion, or at this time to onter into a full explanation of the principles I may advocate. Let mo first remark, that I have observed a vein of irony in the above-named gentleman's remarks, which I do not wish to imitate-truth, without regard to conquest, being what I desire to find.

As all men cannot reason and understand alike, it become us to give our own views, with the sole object of arriving at truth, without misconstruing the language of others, or considering our own views infallible.

The following propositions appear true to me, whether I ke them annear so to others or n have not the remotest idea of making Mr. M. believe them, viz. : That whatever exists in the universe is right-that because sin is right, it does not make it right for us to sin Sin is inovitable-it is imperfection, undevelopment-a state or condition resulting from a natural cause. Wrong may exist relatively, (or at least we use the word wrong to express the idea) but not absolutely. At the first view, it scents paradoxical to say that sin is right; still it is wrong to sin; that there is, according to our comprehension, relative wrong but absolute right; that it is proper, and oven necessary, to call these imperfections and apparent incongruities wrong dithough there is no absolute wrong. To prove the foregoing positions, it is necessary to fully nderstand the doctrine, or rather the great truth of progres sion; our view must not be limited, confined to the presen age, generation, or century. We must look back, when nature was crude and undevelped, and see what it has had to come through; we must also look forward and see what we and all universal nature have before us. The mind must expand, and see the mighty march and purification of al things; it must view the earth as one speck only of the great laboratory of God: still it performs its own part in eliminating, purifying and perfecting spiritual life. If creation had erfected in the first place, nature would all have been heaven, and men would all have been holy-eternally the same-without variety, experience, aspirations, progression or happiness. But man in connection with other things seems to be progressive. There was a time when the most enlightened nations were barbarians. Were they wrong for not being culightened? Keep in the mind the connection of the great "chain of being,"-one thing grows out of another-continual effect from anterior cause-the effect more perfect than the cause, is the plan; the system wrong. If the wicked and undeveloped are wrong for not being pure and good, then the pure and good are wrong for not being angels. The wicked, the good, and the angels, are only on different steps of the ladder of progression-all in their proper places-all right. If a man violates a law, he must suffer. There is no pardon for sin, or what we term sin ; and the consequent suffering is one means of gaining wisdom and purification. In understanding these truths, it is not necessary to call evil good, or falsehood truth, or vice virtue-it is only saying that evil, falsehood and vice are necessary-effects of anterior causes, and causes of subsequent effects, according to the laws of change and purification-consequently right. It is true that the wisest of men are only upon the threshold of knowledge, As our wisdom and science exceed the wisdom of the brute creation, so does the wisdom and purity of the higher beings exceed ours. As for me, when I look back and see the mighty instrumentalities, the untold centuries from which I have been eliminated, I feel that I am invested with an entity too important to be crushed by the weight of circumstances, and too dignified to be fritted away in carclessness. And when I look forward-reasoning from the past-I see what the future must and will be: great, glorious, in comprehensible! Then, I can say, with much humility, "Oh, man, how weak, how frail, how imperfect 1 yet how immortal, how imperishable, how irresistible his silent elimination from the labyrinths of naturel how triumphant his onward march to scenes of higher life! How he struggles in the chains of destiny, yet how surely is he borne on ward by the mighty, irresistible progress of all things !" Very much might be said upon this subject ; but, lest I weary the patience of your readers, I will forbear to write. E. D. FRENCH.

Are all the heart-loves that have interspread His path, wife, children, friends-are these all dead?

Oh, sisters, brother, shall we sit in grief. While loving ones surround to bring relief? While the dear sister that has gone before Comes, pleased to greet him, on the spirit-shore? The presence that her father could not feel, How gladly now to him she doth reveal ! Then sadden not the greeting with a tear, But cast aside the slavish bond of fear : True, he hath passed from earthly sight away, But dwelleth over in an endless day. Hark i angel music from the upper sphere-Oh, hear his song! Our father draweth near !

I come, I come with the evening sun, To my dearly-loved of earth,

And I bring glud news from the heavenly home, Of a happy spirit-birth.

- I'll sing of the many beautiful ones, That have met and mingled with me,
- And I come, I come with the evening sun, To earth, dearly-loved, and to thee.
- I'll tell thee, oh mother, and children so dear, Of a bright-eved, an angelic child, That greeted my vision when first I awoke;
- How well I remembered her smile! I knew 't was my darling, of whom I had dreamed.
- And wept when she went from our band; How little I hoped the tone "Father' should greet Me as first in the heavenly land !
- This day ye have carried away to the tomb My body, to fade and decay ; .
- And ye thought of the beautiful flowers I loved-Let thom moulder and die with his clay. But the wreath that ye placed on my funeral urn, In sweet spirit-flowers is given,
- And angel hands have encircled it here, And it blooms on my forehead in Heaven.
- There are waiting ones in our family group, Who in spirit have seen my flight,
- But they have not dared to indulge in the hope I shall gladden their presence to-night. Three suns brought joy to lonely ones,
- When Jesus' loved spirit they see, And I come with the third bright setting sun. Since last ye parted from me.
- Oh, had I but known of this 'blessed truth,'
- Ere I had nassed from your view.

Lotter from Warron Chaso.

H. W. Boecher as a Medium. B. A. RICHARDS, SPRINGFIELD, ILL .- "I was pleased to see DRAN BANNER-We are enjoying a few days of rest at the beautiful and capacious home of Brother and Sister Boughton In the last New York Independent, the sensible remarks of -a most delightful location on the bank of the river, three II. W. Beecher, in regard to some paragraphs going the miles below Lowiston. The little forest of oaks and walnuts rounds of certain newspapers, to the effect that he was a around the house scems alive with God's little musicians, medium for spirits to communicate through, This practice of giving discinbodicit spirits the credit for all

and the orchard and garden, trees and shrubs, laden with that is said by intelligent men in the present day is certainly a foolish and unjustifiable one; and Mr. B.'s remark, that he blossoms, berries, or fruit. The cooling breezes play among the branches, and make us forget the heat of the July days in the streets of Buffido. had no occasion to blush on comparison of his sermons with We (myself and daughter,) have stood on the overhanging alleged spirit-communications, is as just as it is truthful,

rock in the falls at Niagara, and gazed into the abyss below, when we consider that the most carefully prepared thoughts stretched our lines of vision up and down the wild, romantic from his pen are reported in full, while the inspirational disscenery from the tower top in the midst of the feaming and courses of our trance-mediums are dished up in senseless hurrying waters; have paced the distance along the fearful and disconnected paragraphs, to suit the particular palate of precipice, from the Balis to the wonderful work of art, the some pretentious reporter, who arrogates to himself a knowlwire bridge-passed, but dared not cross, Mons. Blondin's edge sufficient to decide what should, and what should not. ropo-longed to escape the heat and flutter, like birds in the be published, that comes from spirit-intelligences; and while nist and rainbows of the cataract; but as we were unfledged no other communications are published complete, save these and wingless, we were compelled to hold to the land, and in the message department of the BANNER.

enjoy only in imagination the atmospheric spray-bathing. Why is it that some individuals are so anxious to make a We drank deeply of the scenery along the river. The tumbling Spiritualist of Mr. B.? The prosperity of this noble truth waters above the Falls, clear as crystal, or white in feam-the depends on no great name. Mr. B.'s avowal of his belief in fearful plunge, and wonderful change to a deep green, and spirit-communication and influence would not render it any more gulet flow; the immense chasm, with cliff-rock banks more a truth, nor does his disavowal of a belief in it render or sloping sides, covered with bald cedars, or sorry-looking it any the less so. Mr. Beecher is growing fat on the hemiocks, and occasionally a lonesome pine, and plenty of liberal salary given him by an eccentric branch of Orthosummer-greens, rocks and skiffs, boys, and mon, and ladies, doxy. It is true he stretches the limits of his bands, but in dress-all, all, make up the scene, and fill up the mind he is nevertheless Orthodox; and I have yet to discover an till it overflows, and we pass away.

shared the fate of others. There seems somewhat of apathy

among our friends in the city at this time, perhaps in part

owing to the heat, which was extreme last Bunday, and per-

haps in part to being over-done the Sunday before. Emma

Hardinge, with her glowing eloquence and living inspiration

aud T. G. Ferster, a great favorite with our friends there, and

A. J. and Mary F. Davis, were all in the city. The two for-

mer did the speaking, and of course had a crowd and a

Our cause has many friends in Buffalo, who, although not

entirely harmonious among themselves, yet honestly and

carnestly work to the end of human and universal redemp

tion. Well do I remember the interest awakened there when

I gave the first lectures on the subject in that city; and

neet at every visit some of the old pioneers, as earnest and

The Sunbeam, a sparkling little weekly published there

has been temporarily suspended, or intercepted by a cloud,

as other sunbeams are sometimes. It gives promise to re-

turn, and I trust the editor will shine somewhere, if not in

Buffillo, for we need all the suns and moons and stars, to aid

in lighting the darkened and bewildered minds of the people.

and assisting to remove the clouds of bigotry and supersti-

tion which a blind theology has heaped upon the minds and

To-morrow we return to the city, to talk again next Sun-

Miss Munson's Lecture, Conference Meetings, &c.

DEAB BANNER-Since Mrs. Felton left, we have had con-

ferences on Sunday mornings and evenings-except the evening of July 3d, when Miss Munson gave a lecture in our

hull, on "Universal Freedom." The audience was small,

The spirits, through Miss M., gave an interesting lecture

on the necessity of an advance beyond the political and re-

ligious freedom our fathers established, by obtaining social,

intellectual and moral freedom as individuals. They dwelt

persons, and it has lit the light in many more.

not time to refer to this now.

WARREN CHASE.

day, and then the raps will be heard again in Rochestor.

true as ever, and others are registered with the dead, because

they have emigrated to the more etherial homes of spirit

feast.

life.

hearts of the masses.

Lewiston, N. Y., July 21, 1859.

owing to the warmth of the season.

points were forcibly put.

season.

idea in advance of his school promulgated by this " ." The Such is life as well as Niagara. A few hours more and we secret of his popularity lies in the plainness of his speech pass away from these scenes, and a few months more, and we and his bold and original manner of presenting old theories. pass away from these life-scenes of commotion and rest, of Ask him what and where God is, and the locality of the New alternation has and frosts, of summor-greens and ever-greens, of joy and grief-where

"Borrow and joy that interweave The raven with the golden locks; Fall brings to them who sigh and grieve Their soul's autumnal equinox." mystery to pry into the future, and to attempt to gain a knowledge of the Great First Cause and His primary proceedings." The blind worship of the body of Jesus is just as much enjoined by him as others. Thus giving men the In Buffalo, last Babbath, atmospherio heat and religious privilege of sinning, with the understanding that they can be coldness kept most of the people from meetings, and we

saved by proxy, through the virtues of blood shed by a man. Will some astute individual tell us, through the BANNER. what great idea has been born through the brain of Ward Beecher, that entitles him to the enthusiastic admiration of so many people? Has he made a single step in advance of the old dogmas and theories of the past of Orthodoxy? Has he uttered a single tangible truth toward the elucidation of the "mysteries" of man's relationship with his Maker, which will meet the demands of rational, reflecting minds? Does he not still instruct men to shut their eyes and listen to the echoes of the preachor's voice, to guide them on a road which the preachers themselves are ignorant and undecided upon?

Compare, for an instant, the capacity of Mr. B.'s sermons to satisfy that outstretching aspiration of the immortal soul to get away from the monotonous round of pound, shilling and pence religion, and bask in a purer spiritual atmosphere, above all such groveling, earthly matters, with the inspired utterances of Miss Emma Hardinge, Mrs. Cora Hatch, Mrs. Middlebrook, Mrs. Sponce, and a score of others, who are made the instruments to reveal this new truth of snirit-communication to a world gasping and struggling under the inflictions of the scourge of Orthodoxy-compare the simpering sentimontalism of Ward Beecher's theological ideas, with the harmonious and symmetrical philosophy of A. J. Davis, and see who of the men of the present day will be remembered in the future as great lights, as model men who held up the greatest truth for the investigation and benefit of mankind."

There is no Evil.

MRS. S. E. COLLINS, NEWBURYPORT .- " Permit me to give a few thoughts upon certain views which have been recently advocated by some of our brothors and sisters in Spiritualism, which to me appear to be very correct. I refer to the subject of human destiny, or whatever is, is right. In the beautiful unfolding of Spiritualism, how does the dark and gloomy mysticism of the past sink into insignificance | and yet, with the eye of discomment, we see that each and every idea which has come forth from the mind of man, has not been without its particular use and meaning. Therefore it is not benefitting to us, as individuals, to dwell too much upon the particularly on the necessity of woman taking a higher past, lamenting upon what we term its errors and defeats, stand, and demanding her rights. Mau cannot and will not but to see in all one grand chain of progressive development, withhold any right which woman feels strong enough to bringing about in the end the most perfect results. We demand and maintain when she has received. Many other | sometimes meet with those who say they believe that all things came from God, that he is perfect in all his attributes, But it is not in the lecturing field that Miss Munson is and yet they say they believe there is real, positive evil in

It seems obvious to us that here is an inconsistency; for she stands very high among us. Hor success has been very decided, and she has made many warm friends in our city that which is real always has existed, and always will exist: who will rejoice in her speedy return from her mountain and if God is the first cause, then he in great part must be nome, renowed and invigorated for the labors of the coming evil. But have we not all of us seen things in the past which we have thought to be entirely wrong, which in the end have Our conferences, though not very largely attended, have brought to us the greatest amount of good? If, then, what been quite interesting. We discussed the question, "What to our mind may seem evil, is but the effect of certain causes has Spiritualism done ?" at several meetings. I related an unavoidably necessary to obtain the end in view, we may see anecdote of an Irishman, illustrating, in some measure, what no beauty in the dark, damp earth beneath our feet; but it has done. It was this :- Pat was clearing away the dirt when from out its surface springs forth a tiny shrub, unfoldfrom a cellar window, and a friend asked him what he was ing, and in due time bearing upon its stem a fragrant flower, doing. He said, "Shure, an' I'm goin' to let the darkness we gaze upon it and exclaim, "How beautiful!" The pewout," So has Spiritualism let the darkness out of some fledged bird has naught of beauty; but, when dressed in its beautiful plumage, it skips from bough to bough, warbling We have discussed the evidences of immortality, but I have forth its notes of melody, how does it excite our admiration and thrill our very being with harmony and love! The

when her mind matures to understand ber kinduces and allacrificing care.

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How strange it is that man should rejoice when autumn ipens the fruits of the field, and yet when a soul is ripetied or a higher life, his vague, unbelieving heart doth bitterly grieve and murmur at the justice of the act. I address this last sentence to the world at large. You, dear husband, have felt the painful severing of many fond ties, and the strongest fibres of your soul's emotions have fastened upon this one that death had overlooked. I know it is hard to be calm and resigned, but reflect how blest you are in the knowledge of this great truth; many are forced to turn to cold, pulseless religion, that bids the warm, gushing heart to look upon the grass-grown graves of the early dead, and believe that they may rise upon some distant day. Surely you must see that the earth-form is but the accident of the mind, while the snirit is fashioned after the likeness of the Creator, and, changeless as he, it must ascend to him, when the barriers that hold it down are loosened. The yearnings in man's soul to know what is revealed to him, may stimulate him to rend even the rocks for sweet fountains, and trace the unlimitable winds for mysteries; but, alas! this is human pride; there is a higher element in which the mind may dwell, and be bathed in a holy baptism, until the heart is pure. This is what I would bring to you, to make the path through the whited sepulchre bright with the radiance of our shining presence.

As adversity and disappointment come to all in the darkened pathway of this lower sphere, it is necessary you chould have a faith in the future. New enjoyments and transitory pleasures may dry the tears of the youthful and light-hearted but you must have sure hold for your feet, a picture of the spirit world, with its sweetness of happiness before you, to cheer you heavenward. And believe me over your guardian angel and your loving wife, LUCY J. HOLMES. Boston, May 19, 1859.

Newspaper Morld.

THE DEMOCRATIC CITIZEN, Lebanon, Ohio .- Its motto is, "Be just and fear not; let all the ends thou almest at, be thy God's, thy country's, and truth's." A good motto, truly, and may the editor never miss his aim. He has shown himself a marksman thus far.

EVERGREEN CITY TIMES, Sheboygan, Wis .- A map of busy lifo-its fluctuations and its vast concerns. Its motio, "Thy spirit, Independence, let me share." This paper opens fresh and liberal, free and generous; it needs no whipping to make it keep up with the progress of the age. Published weekly, at \$1.50 a year.

COOS REPUBLICAN, Lancaster, N. H .- A weekly journal. levoted to politics, agriculture, literature, and the news, of the day. Edited and published by a young man of talent and enterprise; decided in politics, and liberal in religion. Termse. \$1.25 a year.

THE STARK CO. DEMOCRAT, Canton Ohio .- A weekly family newspaper, devoted to politics, science, arts, literature, and general news, and the true interests of mankind, 'Terms, \$1.50 a year. -----

MAINE RURAL, Gardiner, Me .- Devoted to State and rural affairs, temperance, agriculture, mechanic arts, science, literature, news, tales, &c. Its motto is,

"All outside pressure we disdain, And dedicate our press to Maine."

A first rate local paper, published weekly, at \$1.50 per annum.

GERMANTOWN INDEPENDENT, Germaniown, Monigomery Co., Ohio .- Prove all things; hold fast that which is good." True to its name, it is independent. It wont be bribed for sixteen thousand " a year. Published weekly, at \$1.50 per annum.

GENESSEE WEEKLY DEMOCRAT, Batavia, N. Y .-. "The blessngs of government, like the dows of heaven, should descend alike upon the rich and the poor, unseen and unfelt, save in the richness and beauty they produce." Price \$2.00 a year

EASTERN STATE JOURNAL, White Plains, Westchester Co., N. F .-- Motto-" Without fear." Well filled with general intelligence. Issued weekly, at \$2.00 a year.

THE CLAREMONT COUBIER, Batavia, Claremont Co., Ohio -Motto-" Liberty and Union, one and inseparable.". A story and useful knowledge outside, local and general news inside. weekly paper, at \$1.50 a year.

PERRYSBURG JOURNAL, Perrysburg, Ohio .- "A weekly paper devoted to the interests of Wood Co. ; politics, literature, agriculture, arts and sciences, home and foreign news." E. A. Higgins, editor. Published weekly, at \$1.50 a year.

THE COLLEAGUER is an enterprising little sheet, recently isned in Washington, Pa. It is free, independent and fearless. Published at 75 cents a year; to clubs of ten, at 50 cents.

A DANGEROUS MAN .- The Mayor of Janesville, Wisconsin s becoming perfectly desperate. He issues a formal proclamation in the words following, threatening death to some of

most successful and interesting. As a clairvoyant physician the world.

esternillar is an uncouth and homely thing: but the

more, Chico, Cal., June 16th, 1859.

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To have lightened my spirit of terrible loads Of fear for myself and for you: To know that the God of Wrath was all Unknown in the universe round. But the Being of Love was everywhere, Unlimitless and profound !

Ve knew not half the love lay hid Enlocked within my heart, For stores of rubbish had plied the lid, Which now I am bidding depart. Then mourn yo not my happy gain; Lay my earthly form away, For the eye that has beamed and the being that loved, Lives on in Eternity's day.

And when ye have gathered ye closely around. A dear, loving family band, We 'll come, and we 'll speak of the heart-cheering words We bring from the newly-found land. Our spirits shall gather the brightest and best, We may gain in the paths that we roam, And the child and the father shall bring love's sweet flowers To crown the heart-altar of home."

"Adieu !" our father said, yet lingered near,-Fain would he lave Affection's scalding tear. Oh, bathe your eyes, ye weepers ; see him rise, Led by his angel-child to Paradise, With flowers and music and angolio bands, To help him on with strong and willing hands. Why should we mourn the Parent from us riven, Lament the star that finds its native heaven? Love ever lives, and harvest yet shall reap From angel-ones, whom now ye idly weep, And Love shall draw us unward in the chain. To the two links that no'er shall part again I

^o My sister writes me, "We have no father now. He died this morn, at half-past four o'clock, June 11th, 1859." Providence, R. I., June, 1859.

Firm Belief.

NEHEMIAH HICKS, PROVIDENCE, R. I .- "A few years ago I was called Infidel, for the reason that I failed to discover in the Bible that evidence of immortality which my nature demanded. Circumstances gave me an opportunity of examining the phenomena of modern Spiritualism, and I have been convinced that those who have passed from the form can and do communicate, and in this belief my confidence is firm and steadlast. I fully believe that spirits do now come and manifest themselves to me and others in various ways. This to me is positive evidence of the immortality of the soul."

Transmigration of Souls.

G. L. BURNSIDE, LEROY, OHIO .- "I wrote to you, Messrs. Editors, some time since, on the subject of "Transmigration of Souls," stating that the spirits now taught that doctrine distinctly-at least through me-and they desired to have a hearing in your paper. Knowing that your attention is not easily gained on any subject out of the usual routine, on account of your press of communications, &c., I write again-not to annoy you, but because I really want a hearing for that doctrine through your paper-because I like it, and because I cannot command means to get any of my numerous works published; numerous, considering the short time that I have been a medium, which is about three years."

anism, that I think it worth recording in the BANNER. A fly is beautiful.

andominto the other day illustrative of sector

Judge was traveling in one of the Western States, and hap-I am told that man lives unnaturally. Can this be true? pened to be in a small town over Sunday. He went to Can man live outside of the laws of God? Is it not perfectly church, and took his seat in a new. The minister announced natural that for a time he should dwell in darkness, as well as in the light? Could we have the light without the darkthat he was about to administer the communion of the Lord's Suppor, and enlarged considerably on the character of the ness? But, says the objector, I see no use of your advice to Lord. When he was about ready to give the bread and wine the erring, if they are only acting out their nature; and am to the people, he went to our friend, the Judge, and said, "I I not, too, acting my nature when I seek to impress upon don't know whether you belong here or not." "Well," said them the light which I may have received ? Can the sun the Judge, "I understood you to say it was the Lord's Sup- cease to emit its rays, or the night to shroud the earth in per, and thought I would take you at your word; but if it is darkness? I bellove we are all acted upon by a great, irresmall, private party of your own, I won't intrude." н. т. с.

sistible nower over which we have no control. Call this power what you may-God, or Nature-I acknowledge it. I revero it: 't is my governor, my father, and my mother. My destiny is in its hands; I will ever recline trustingly upon

P. DEMAREST, BROCKLYN, N. Y .-- "In the summer of 1849 its besom, and when storms of darkness gather thickly around me, I will over strive to feel, and believe, as I now do, that was accustomed to rise very early, and spend two or three hours in study, before leaving home for my place of business, there is no darkness so dense but that the sunlight of God's which was in Centre street, below Chamber, over a mile truth shall penetrate and dissipate it. And, because of thus believing, shall we sit quietly down and say there is nothing from my home. One morning I awoke as usual, but with the for us to do? Let those do so who can; life to me is an impression on my mind that I must leave home immediately active, earnest one; I find my greatest enjoyment in activity, and hurry down town; but for what purpose I could no I thank God for these powers which he has given me-this divine. The impression became so strong that I finally mind, these thoughts-which at times are awakened within yielded to it, and hastened away. On arriving at my shop, saw standing in the doorway, and barefooted, a person who me, and stir the deepest recesses of my being: ever moving me on to higher light and deeper joys, and to know that this from being partially insane, had for sometime been almost great fountain of light and truth is inexhaustible, and shall incapable of taking care of himself, and whom I had occasionally assisted by giving him cast-off clothing, and in varinever cease to distill its waters of joy and peace to the children which it has created." ous other ways. On my approach he immediately accosted

Spirit Message-A Wife to her Husband.

MY DEAR COMPANION-As the spray of the dark river omes slowly up toward our little one, do not feel one selfish pang of regret at her departure ; I say selfish, for wishing to keep her in this sphere is indeed so. 1 ask of your heart a full, unwavering confidence in the promises that I have given unto you, that our child shall live again. The vital forces of the body are being crushed out by the powerful effects of the elements of the air. Let us thank God that she is safe from acute suffering. It is unnatural that she should be taken from this life so young, but if any law of her being has been violated, it has not been through any indiscretion upon the part of those who have had the care of her.

It seems to me, when the child looks upon the faces of the thronging, happy spirits, who have been interested in her from her sweetness of disposition and martyr-like patiencewhen she looks upon these, in their shining vestments, and finds herself free from pain and languor, she will forget in a measure all the long months of her illness; gently her life will pass out from the frail casket it now so feebly illumes. When the Spring, with all its wealth of flowere, is making the earth so bright, it is wrong to be sad; lay her away among the sweet-scented blossoms, and remember only the earth form is there-the little poisoned tunio that her spirit has outgrown.

Say to her aunt Mary that I am deeply grateful for all her kindness; but the reward she will find in glancing inward at her own conscience. Tell her she has kept the little spirit too long in the fetters of the flesh; and as she is beyond the skill of medicine, only give her enough to soothe her nerves; and speak kindly to her. Tell Mary to place her arms around the child, strong in the trust that my arms will receive her when the spirit is newly born; and when she comes to spiritlife, an angel maiden bright in the glory of her heavenly love. shall greet her; for by her untiring attention to the child, she is nurturing an affection that will grow to a devotion,

his follow-citizens:

"Take Notice! All persons residing in the city of Janesville, owning, or having in his or hor posseesion, a dog, and suffering the same to run at large without being securely inuzzled, so as to prevent their biting, will be killed if found unning at large after April 25th."

LECTURERS.

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

WARREN CHASE'S address for September will be Lowell.

WAREN GHASE'S Address for September will be Lowell, dass, i from Aug. 14th to Sept. 1st, Newport, N. H. Mas, A P. THOMFSON, Cambridge, Vt. Mas, FANAIE BURBANK FELTON. Address, until September Ist, Willard Barnes Felton, Northampton, Mass. J. H. CURRIER, Lawrence, Mass. II. P. FAIRFIELD. Address at Lowell, Mass, till August Det.

21st. F. L. WADSWORTH. Address at Utica, N. Y. MRS. AMANDA M. SPENCE will lecture at Willimantic, Conn., on the 7th and 14th of August. MRS. J. W. CURRIER. Address at Lowell : box 815. MISS M. MUNSON. Letters may be addressed to her at this

office. Miss Rosa T. AMRDEY. Address at No. 53 Allen street, Boston, Mass. GEOROR M. JACKSON. Address at Taunton, Mass., until August 21st, care of Willard Tripp. ANNA M. MIDDLEBROOK, (formerly Mrs. Henderson.) Ad-dress, during August and September, Box 423, Bridgoport, Ct. H. A. Turgers, Address at Forboro, Mass.

H. A. TUCKER. Address at Foxboro', Mass.

H. A. TUCKER. Address at Foxboro', Mass. Miss A. W. SFRAGUE, after her engagement clores in Oswego, N. Y., will remain in that State a few weeks; after which she will go West. GEORGE ATKINS. Address Boston, Mass. RZY, JOHN PIERFORT will answer calls to lecture on Spirit-ualism. Address at West Medford, Mass. Miss BARAH A. MAGOUN. Address NO. 63 Winter street, East Cambridge, Mass. DR. JOHN MARNEW will attend to the wishes of various friends, on the Michigan route, from Grand Haven to Detroit, until August 31st.

until August 31st. MRS. MARY MACOMBER, Providence, R. I. MISS LIZZIE DOTEN may be addressed a

MISS LIZZE DOTEN may be addressed at Plymouth, Mass. MISS LIZZE DOTEN may be addressed at Plymouth, Mass. MISS EMMA HOUSTON, No. 6 Edgerly place, Boston, (out of uth Cedar street.)

MISS EMMA HARDINGE. Address till October to No. 8 Ourth Avenue, New York. H. L. Bowker. Address at Natick, Mass., or 7 Davis street,

BENJ. DANFORTH. Address Boston, Mass. ELIJAH WOODWORTH. Address at Leslie, Mich., till further

otice. C. T. Inish wishes to travel West this summer. Address G. T. IRISH wishes to travel West this summer. Address at Taunton, Mass., caro of John Eddy, Esq.
 A. B. WHITING. Address at Lyone, Mich., till August 15th. CHARLES W. BURDESS. Address at West Killingly, Conn. LOVELI, BERRE, Address at Mest Killingly, Conn. LOVELI, BERRE, Address at Springfield, Mass.
 F. V. WILSON, Fountain HOUSE, Boston.
 M.S. BERTHA B. CHARE. Address at West Harwich, Mass.
 F. YOUNG. Address to 85, Quincy, Mass.
 PROF, J. E. GHURCHLL. Address at No. 202 Franklin street, near Race, Philadelphia.
 MRS. J. B. SMITH. Address at Concord, N. H. Dr. C. C. YORK. Address at Bloston, Mass.
 M.S. J. C. HURZER. Address at Bloston, Mass.

O., St. Louis, Mo. MISS SUSAN M. JOHNSON. Address at North Abington.

MES. AMANDA M. SPENCE. Address at No. 534 Broadway,

MRS. AMANDA M. BFENCE. Address at No. 534 Broadway, yow York City. PROF. J. L. D. ONIS will spend the months of Auguss and eptember in Connecticut and Rhode Island. Address at jorwich, Ct. J. C. CLUER and daughter SUSIE. Address at No. 5 Bay

treet, Boston.

IRA H. CURTIS. Address at Hartford, Ct.

J. C. HALL, Buffalo, N. Y.

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WILLIAM E. RICE. Address at 7 Davis street, Boston. NIS E. E. GIBSON Address at North Hanson, Mass.

The Spiritualists of this place are few in number, but strong in faith. We have had lectures from many of the best speakers, and have held circles, regular and irregular, for the last six years. We have also as good mediums as are usually found-some seeing, some hearing voices, others speaking. We need no better material for spiritual influence

luring the two weeks just past by Bro. L. K. Coonley. He delivered eight lectures while here, which for originality and depth of thought have not been excelled in this place. Bro. Coonley is a clear and forcible speaker, and cannot but be an advantage to the cause, wherever he may go, because he is

L. C. H., DAYTON, OHIO, --- We have been well entertained

) work upon-we only need concentration of our forces, individual interest and earnestness, to enable us to build a city on a hill-top, sufficiently luminous to attract the eye of many bonighted traveler, lost in the gloom and mist of ancient The BANNER sheds its light in our city every week with messages from both worlds. The time will come when its teachings shall be diffused throughout every household, be-

Spirit Impressions.

me, saying, 'Oh, I am so glad you have come-I have been

waiting for you ever since daylight-I want you to give me

something to put on my feet '-at the same time telling me

that he had slept in a building, and some one had stolen his

boots off his feet while he was asleep. I gave him an old

pair of boots, and the poor fellow went off quite happy that

had come some two hours earlier than my usual custom.

was not, for a long time, satisfied as to the origin of this

impression; but since I have become conversant with

Spiritualism, I have concluded that some of his 'spirit friends'

must have influenced me to act so contrary to my usual

habits, believing, as I now do, that I have all my life been

L. K. Coonley's Lectures, &co.

subject to impressions from the spirit-world."

carnest and intent upon the right.

theories and mysteries.

cause progress is unavoidable, inevitable."

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BANNER OF LIGHT.

HENRY WARD BEECHER AT PLYMOUTH CHURCH, BROOKLYN, N.Y. Sunday Morning, July 17th, 1859.

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REPORTED FOR THE DANNER OF LIGHT, BY T. J. ELLINWOOD.

TEXT .--- "Atid hath made of one blood all nations of men or to dwell on all the face of the earth."-- Acts xvii, 20.

This is a part of Paul's declaration to the Athenians of his conception of God. ...God that made the world, and all things therein, sceing that he is Lord of heaven and carth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything; seeing he give the oil if if and breath, and all things; and hath made of one blood all na-tions of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not fur from every one of us." "This is a declaration far more important to the world than the famous American Declaration of Indepen-This is a part of Paul's declaration to the Athenians

than the famous American Declaration of Indepen-dence, or than any of those "bills of rights" of which our carly days were so grandly fruitful, and our later are so disgracefully barren. The unity of the human race is not to be sought in physical structure, but in the moral nature and relations of men. Whatever sci-ence may determine as to the common origin of the race, and whatever speculations and explorations may solution or unsettle, the great moral truth stands firm, that all races and nations are brought into moral unity superiority or inferiority, variation of structure, differ-ence of genius, and peculiarities of race—these, how-ever scientifically true, are minor truths. The moral unity of the human race is the great truth, and all others in the ond must serve it others, in the end, must serve it.

Paul uttered more than he knew when he spoke these words. The words of the early prophets and the later apostles were seed-words. They cast them forth ignorant of what was in them, and what they would become when they had sprouted and grown in the soll

It is this moral unity of the human race that gives to every human being a chance for civilization, for eleva-tion, for development. It gives to all men the oppor-tunity of readily rising toward God. It gives to every

tionit, for development. It gives to all then the oppor-tunity of readily rising toward God. It gives to every man, not by virtue of national relations, nor by virtue of constitutions and charters, nor by virtue of votes, but by reason of his relation to God, the right to all that is in him, and the evolution, and development, and use, of all that is in him. And this is liberty—the right to be what God made you. To have a place, a chance, a freedom from ob-struction while you are legitimately developing what God gave you to develop and to use, every man for himself—this is liberty. God never made one race to serve another, except in that he has made all races and nations to serve each other. To serve is to live; and a man lives only so long as he serves. Enforced service is degradation: voluntary service is divinity. All ages serve ages to come, and all nations serve nations yet to be; and the greater they are, the more they serve. The more independent the geople is. the more it must needs serve the weak. The superior serve the inferior, the world over. the world over.

the world over. England does not govern India so much as she serves her. Upon that half-civilized land she pours the tide of commerce, and the three-quarters civilization which she exports; and thus she gives more than she takes. France governs Algeria; and governing, she serves the hordes whom her arms control. America serves her slaves—she nurses them to a kind of civilization, and lends to their sympathetic and imitative nature a thou-sand knowledges and habits which augment the in-ferior at the expense of the superior. Every summer serves its next coming season. The leaves of to-day are the food of to-morrow; and ten million acres of grass and leaves and succulent stems, are drawing from grass and leaves and succeilent stems, are drawing from the air the materials which are to enrich the soil of the next summer. The larger the tree, the greater the glory of its boughs, the more leaves will it send down into the soil for the next year's use. The greater shall serve the leaver. But this is an involuntary service. Directed by Providence upon natural laws, it works beneficence, fast as God scesit, measuring by eternities, though slow as men see it, measuring by earthly years.

though slow as men see it, measuring by earthly years. But beside this service of relation. God has made it our duty to serve each other in love. Rights are united, always, to duties. No tree is permitted to wave its branches high up in the air, unless it send its roots as far down into the ground. It is the dirt that bids the top to blossom. Now God makes our close held on hottom duties the root of measurity and we hold on bottom duties the root of prosperity; and we shall grow at the top of privilege and refinement only in proportion as we are vigorous in the root of homely duties. It is becoming more and more apparent that hu-

It is becoming more and more apparent that hu-manity is an indispensable element of modern civiliza-tion. Learning is good, laws are good, wealth is good, industries are good, arts are good, the subtlest refine-ment is good, and devotion is good; but mix these as you will, the State will never be permanent until into the soil is put one other ingredient, and that is the religious service of man. Two things make the one universal law. Love and serve God, is the one part: the other is. Love and serve God, is the one part: the other is, Love and serve man; and the latter is just as important for this world, as the former is for the next world. As trees and crops run out upon soils that are deficient in the chemical ingredients required for their growth, se will any national growth be spongy and full of blights, that does not draw up into itself the most religious regard for human rights, and the

most sacred humanity toward the weak and helpless in human societies. It is taking care of the top that has made nations weak. We must take care of the root, and then the top will take care of itself. And it is and then the top will take care of itself. And it is this that we ought to learn from the New Testament, if anything—that the secret of high growing is low-hoeing, and that working at the root is the shortest road to the blossom. I promised to bring before you to day—giving notice of it last Sabbath—and to ask your contributions to, a movement in our city for establishing schools and re-ligious worshin among the colored neoule of Brooklyn ligious worship among the colored people of Brooklyn. I do not mean to have it understood that this is a work just begun among us. Many efforts have been made in behalf of the colored people here. Already there are many churches for them; but they are increasing, and are to be increased. Recently an enterprise, hav-ing for its object the elevation of this portion of our community, has been begun under the special supervision of Christian brethren belonging to this church and the Church of the Pilgrims, (Dr. Storr's). It is their design to open a place for education and worship. The place has been secured, but it needs to be repaired before it will be in a proper condition to use; and these brotheren are desirous of raising money for that purpose. I have promised them your sympathy and your help. As the best means of accomplishing my end, I shall give you some ideas, this morning, upon our duties to this class of our fellow-beings-the colored people. I shall not attempt to open the whole subject. I should lose all, if I attempted so much; for the life of a people, I do not care how low and degraded it may be, is a theme so universal that one opens God's encyclopedia who opens that—and sermons cannot be encyclopedias. I can only say some things, and leave a thousand more unsaid. Free colored people exist in every State in our union. and are greatly increasing—particularly in those States in which laws are passed forbidding them to go there; for laws are like hoes that cut off the tops of weeds, making each root send out forty new shoots! They are separated from other citizens by the badge of color, and by a prejudice which is fastened upon them by the oristence of their kind in slaver. For I hold that the existence of their kind in slavery. For I hold that the prejudice which exists against color, is not against color; and it is not against carclessness, nor indolence, nor imperimence; because you shall find, in nearly twenty States, that wherever color is subordinated to a man's interests, he can eat with color, and sleep with color, and ride with color, and do everything with color. If a man only owns the color he has no preju-dice against color. There is not one relation of life that cannot be endured with color as black as nigritia, if it is only owned. It is only when color ownsitself that there is prejudice against it. We hear a great deal about repugnance to the inter-mingling of races. The North particularly abhors that: it is the South that likes that; for where colored men are free, a wall of adamant, as high as heaven, separates between the one race and the other. It is only where the colored people are owned that the whites, no wall that separates between them and the whites, The place where there is no aversion to the intermingling of the races, is the Southern States of this coun-try—not the Northern. There is, then, no prejudice against color, as such, though that is the badge by which those are known against whom it exists. The prejudice is against such as are among the number of those who are cursed and stung with slavery; for, say what we please of slavery, the public make servitude a thing of reproach. Where aman is wicked, he is called the slave of the slave of in the detil's always and where a man is on pressed ling of the races, is the Southern States of this coun sin-the devil's slave; and where a man is oppressed, he is called Christ's free man ! Now the Bible points the finger of score at servitude as much as we ever could. The Bible and we are of one origin. We all go along through time together, feeling, alike, that slavery is hateful and a curse; and where a portion of any race are in slavery, those belonging to that race who are free, partake so much of the stigma of it that the ser concred with projuding. In the British Is they are covered with prejudice. In the British Is-lands, where slavery is abolished, this prejudice breaks sway and dies out entirely. Where the memory of

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to them, and customs—which are haws severer than I think the National Government has got as indicident it ever tyrants dared to make—are still more unkind to them. For the most part colleges will not educate free colored men. Learned professions do not open oppor-turities for them. Even common schools, for the most part, exclude them. Cars and coaches refuse them that foreign laborers will not submit to work with the foreign laborers will not submit to work with colored men. Heaven the political change indispensable tast for the can you create the political change indispensable ther can you create the political change indispensable ther can you create the political change indispensable ther can you create the political change indispensable there are the you had ever so much money to remove activity would be any whose the political them with you could not do it. To rout un a million colored neople. Men whose life is yet hot with indig-nation at the oppression which they suffered in their own land, when they come to America are marked, above all others, for arrogance and cruelty to those that are put under them. There is not another nation in this world that has said so much, and said it so elo-quently, against dynastic oppressions, as the Irish, and if there is a nation that is meaner than any other

quently, against dynastic oppressions, as the Irish. In their treatment of their inferiors, it is the Irish. It is their shame. I am sorry that it is so, for the Irish have too many noble traits to be disfigured by this hateful one. But let us not wonder; let us not too much blame. Oppression is a school that never teaches anything but evil. Magnanimity and liberty are never learned under the slave's yoke. No man ever learned anything mantly in bondage; and nothing marks the fatal mischief of oppression so signally as this hateful disposition which it leaves in its victims, to become oppressors themselves as soon as chance gives them opportunity. Now it is for men that are Christians—that do not itsis poor and unhappy creatures of thine?'' I an of Christ, "What is it thy will that we should do to these poor and unhappy creatures of thine?'' I an not come to play upon your sympathies, and to ask charity of your relenting modes of inlifference or sel-fishness. I have come to ask you whether you have not, before God, duties to perform, the most solemu, the meest binding thet can be comeaved or laid upon the seave in the vice to ask you whether you have not, before God, duties to perform, the most solemu, the meest binding that can be comeaved or laid upon the meest binding that can be comeaved or laid upon not, before God, duties to perform, the most soleum

them to say that Christ means to Christ means to the provide the formation of a set of the world were dice, and where they could have their own laws and dice, and where they could have their own laws and dice, and where they could have their own laws and dise, and where they could have their own laws and dise, and where they could have their own laws and dise, and where they could have their own laws and dise, and where they could have their own laws and dise, and where they could have their own laws and dise, and where they could have their own laws and dise, and where they could have their own laws and dise, and the gew, in turn, came to be, in all the earth, the ab horred of Christians. In the middle ages, the Jew as so much detested, that to marry a Jewess was worse than it now is to marry an Ethiopian. Through all the periods of many ages, everything that related to a Jew, was a great deal more bitterly hated than with us things related to the Africans are.

When Christ came into the workd, as I said, it was in just the same state that it is now. It had not the essential division of men that there is at this day. There was the favorite class, and the class that was lespised and hated. What, then, did Christ do? despised and hated. What, then, did Christ do? It is desirable that we should know what he would do if he were here among us at this time; and we cannot ascertain this better than by asking what he did do when on earth, and in the midst of affairs substantially like our were well the mean did like our own. With whom did he consort? and to whom most did he bear instructions and consolations? We all know that one of the first, and one of the last of his offences, and one of the causes which led, so far as secular things were concerned, to his crucifixion, was that he refused to identify himself with the eduwas that he refused to identify himself with the cdu. shall need every man that can be born or imported. cated, the strong, and the governing classes; and that he went down, across prejudices and remonstrances, and associated himself with the lower classes, simply flook at this broad continent, and think what there

upon himself, repeatedly, not only the rage of the priests, but that of the people, for manifesting the most personal and active sympathy toward those whom they agreed to hate and to curse. And if Christ were to come now, clothed with the same attributes that he possessed then, into our city, where would he most be found? Would he frequent the walks of learning and literature, of theology, of respectable wealth, of comfortably-living industry? I do not think he would despise these things, I think he would approve much in these things, i ut I believe that his heart and person and time would not be given in any material degree to them. His heart would turn in any material degree to them. His heart would turn in used by all nations, and abused and negleeted by all; he would go to the colored people, that are the balls, would go to the colored people, that are the by all; he would go to the colored people, that are the universal target for contempt and neglect—he would mechanics that you will find on the plantation. But by all; he would go to the contempt and neglect—he would universal target for contempt and neglect—he would go to these, and not to the upper classes that had made themselves vicious and corrupt, by the wiliful indul-gence of depraved inclinations. Among those who are ignorant and wrong doing, because of their situa-tion in life, among those whom circumstances have placed at the bottom of society, would Christ be found: and among them would he organize his churches. And who will supply the places of the ergones? Why, the If Christ were the organizer of churches among us to-gay, he would not organize them in cathedrals, but in class next above them. When you take away the botwhat, then, in our time, and under our circumstances, is following Christ? It is doing to the people about us what Christ would do if he were among us, and were called to act as he acted in old Jerusalem. Following Christ is not reading good books; it is not keeping holy days; it is not going to clean churches; it is not making your position firm in respectable society; it is not feeding your moral sentiments with luxurious dreams and holy intemperate excitements. meanwhile neglecting the whole army below you that lack knowledge, and goodness, and development. Following Christ is not doing anything other than he would do. To follow Christ is not to fight for the-ology, for societies, or for organizations; to follow Christ is not to pay liberal solaries for men to take our charity into foreign lands; to follow Christ is to take care of the poor and the ignorant in our very midst. and to do it at some pains, using time enough, and moncy enough, and influence enough, and persever-ance enough, to take hold of the bottom of society and lift it, in some way, up toward the top-that is to follow Christ in our day. With this settled, let us ask what shall be done for the free colored people. I will not ask what shall be done for the foreigner; that is a theme for a separate discussion. I will not ask what shall be done for the mariner; that is a subject which belongs to a distinct and appropriate time. The question now is, What shall we do for simply this class of our fellow crea-tures, which is so large, which is so rapidly increasing, and which is so intimately related to us? Have we any duties to them? We profess to follow Christ. It becomes us, therefore, to ask, each for himself, Does Christ expect me to follow him in any respect with prejudice from the midst of the victims. Which of these two courses shall we take? Here are they, thousands and hundreds of thousands of them, appealing to us in that way in which God makes his unfortunite creatures to appeal—by their ignorance and ne-cessities. What shall be done with them? It is said, oftentimes, "You can do nothing with them where they are; you must take them out of the way of preju-dice before you can aid them to any purpose." Now vho profess to have confidence that it can be done only make believe, as another way of doing nothing and when I am charitable I think that they are stupid and really believe that it is practicable. But it is simply an impossibility. I would sooner undertake to transplant all the forests between here and Oregon, than 1 would undertake to transplant the million of free colored people that are rooted in the soil of the Northern States—and I would accomplish it quicker and easier.

slavery only remains, and not the reality, the projudice have proposed to send them to the West Indies. Others

slavery only remains, and not the reality, the prejudice disappears. They are found in every village: they hover in the edges and out-kirls of every town; they populate et estimates and districts of every town; they populate streets and districts of every city. They show the whites do. In general, they are poor. They seldom enter any of the learned professional and they thrive but fittle when they do. They do not produce aritists to any marked degree. They are mostly serving in humble labor, or filling the menial stations of society. These are the people among us who, more than any other class do they have that sympathy which they need. Although there are honorable exceptions, yet, as a class, free colored people, as well as being poor, are ignorant, neglected, disliked, helped in almost nothing, indered in almost everything. The laws severer than ever tyrants dared to make—are still more unkind to them, and customs—which are laws severer than ever tyrants dared to make—are still more unkind to can at the most part colleges will not denear any out the most everything. The laws are unkind to them, for the most part colleges will not denear the legislatures class, for colored people, as well as being poor, are ignorant, neglected, disliked, helped in almost nothing, indered in almost everything. The laws are unkind to them, and customs—which are haws severer than ever tyrants dared to make—are still more unkind to colored men. Learned professions do not open onnor.

them with, you could not do it. To root up a million of free men, and carry them abroad against their will, is a task which is not easy of accomplishment. They do not want to go away from here: they are sensible enough for that. They know when they are well off. They say to us whites, "Why are we to leave our native country any more than you? Why don't you go away, if you do not like to be where we are? Give

a very important bearing on this question. I say that if they would consent to go, and ships were lying at anchor to transport them, and money was ready in the anchor to transport them, and money was ready in the is now, and just as it has been since his advent; that is to say, when he came, the religion of the world con-sisted in loving God and these of your own class, and hating all the rest of mankind, and of the universe. The include the gentiles, for them to say that Christ meant to save the Gentiles. The Gentile, the Greek, and the Roman, had their bar-barians. By the Jews, all the rest of the world were the des barbarians. By a grand revolution

"If you send them away," I continue. "a million men, from among the Irish and German, and other laborers, will be withdrawn from the various avoca-tions of life, to supply their places. Your fields will be left uncultivated, your factories will be left without operators. There will be a vast drain upon the physi-cal industries of the country." "Well, well." they say, " if that is the view to be taken of this question, it behooves us not to decide upon it too hastily." If you appeal to men's hearts and consciences, they say, "Let them go?" but if you appeal to their pocket, they say, " Let them stay." The conscience of com-merce is both wise and true to itself; but the con-science of Christianity is rather a queer thing, as the world goes. Now I affirm that for a hundred years to come we

because they were the most needy. And he brought is to be done upon it. We have got to build a bridge upon himself, repeatedly, not only the rage of the of population from the Alleghany to the Rocky Moun

tom of soclety the top must necessarily come down. If a man despises his feet, and cuts them off, down goes his head. For every single inch that he cuts off from his feet, he brings his head down an inch. And if the top of society, despising the bottom, takes it away, it must come down in proportion to the amoun hat it takes away. How is it that you have leisure for books, and schools, and painting, and drawing, and music? How is it that you have time to devote to profound investi-gations and culture? It is because there are all the way down through society subordinate classes that do the work. And if you take away one of these classes the one next above it must come down to fill its place and the one next higher must come down to fill the place of that one, and so on up to the top. The labor ing classes are to the thinking classes what the feet are to the body; and the common people are to be used as feet, not to tread upon, but to tread with. I say that the idea of removing the free colored peo-ple of the United States, when you look at it from the standpoint of political economy, is insanity; it is pocktransformed by the second seco So much for removing the free colored people. I might discuss the question of their relevancy and profitableness to work. It is said that they are good for nothing to work. I only know this: The taxed real estate in the city of New York, owned by colored persons, amounts to \$1,400,000. The untaxed property in the city of New York, owned by colored persons, ex-empt from taxes, amounts to \$250,000. The personal estate in the city of New York, owned by colored peo-ple, amounts to \$710,000; and the amount of money in the savings banks in the city of New York, belong-ing to colored persons, is \$1,121,000; making, in all, \$3,481,000-about three million and a half of dollars. people cannot thrive amilds the prejudice against And it is supposed that there is in the hands of the col-them, and the hindrances to their success, which exist in this land? and shall we seek to relieve them by re-medying these evils? There are two ways of relieving them from the malign influence of neglect and preju-dice. The one is to remove the victims of it from the metal the discussion of the col-nearly five millions of dollars. This is their earnings-metal the discussion of the col-nearly five millions of dollars. them, and the hindrances to their success, which exist in this land? and shall we seek to relieve them by ro-medying these evils? There are two ways of relieving them from the malign influence of neglect and preju-dice. The one is to remove the victims of it from the midst of the prejudice; and the other is to remove the midst of the prejudice; and the other is to remove the midst of the prejudice; and the other is to remove the midst of the prejudice; and the other is to remove the the from the midst of the victims. Which of the result of their labor; and, in the light of these facts, the from the midst of the victims. Which of the from the midst of the victims. Which of the from the midst of the victims. Which of the from the midst of the victims. Which of the from the midst of the victims. Which of the victims of the victims is the from the the from the midst of the victims. Which of the victims is the victims of the victims of the victims is the victims of the victims. Which of the victims is the victims of victi thriftless, lazy class of people. I think there are three lazy white men where there is one lazy negro. When you consider what advantages white men have; when you consider what inducements are held out to them to work, to gain an education, to enter every profession, and to rise to every position of honor, a lazy white man must be despicable. And when you consider what dishey are; you must take them out of the way of preju-lice before you can aid them to any purpose." Now the question is, Which of these two things shall be lone: shall they be taken away from the prejuice, or shall the prejudice be taken away from them? If either could be accomplished, it would be a step in the right direction. Let us look at each method. We will fast consider the cuestion Shall the from the state of the state we will fast consider the cuestion Shall the from the state of the st the right direction. Let us look at each method. We will first consider the question, Shall the free colored people of the United States be removed? I must be a genius. There is not one in a hundred of the reply, you cannot do it; and you ought not to do it if you could. You cannot do it; and it is so impossible to do it that when I am uncharitable I think that they have not solve the solution. Where efforts have been made for their who profess to have conditioned that they have have been made for their who profess to have conditioned to the solve have been made for their solve the solve the solve have been the solve h elevation, and mechanical and other schools have been opened for them, and they have been taught to labor in the various departments of life, they have revolutionized the popular impression respecting their incompo-tency. Where I was in the Vest, public sentiment has been so changed on this point, that the inhabitants there have invited the colored people to settle among them, and in some instances they are opening schools for them; because experience has taught them that nd easier. Some have proposed to send them to Africs. Others ucation and encouragement, and there is no better class

of laborers than they are—and laborers are what this continent needs. And the idea of our expatiating a million of laboring men is a fancy born in the brain of a fool, and the lather of it is the devil i The mathematical are brained in the brain of a size of the size of

institute a colonization society for our Christian preju-lices, and send them off to Africa, the West Indies, or ple. Suppose you try as long to colonize your preju-dices, and see if in this way that unfortunate class of our fellow-men cannot be relieved from the persecution

they suffer in consequence of those prejudices. But stop one moment, and consider what is the spec-tacle presented by Christian men and churches, respecting the colored people. We are not surprised to see in rude, uncultured minds, a brute and blind prejudice. and in them we can excuse it; but when we see preju-dice systematized, and laid in the foundation of moral argument, by organizations and churches; when we see Christian men holding that, in the order of God, such a prejudice exists against the blacks that they must needs be ejected from our midst, it is time to stop a moneeds be ejected from our midst, it is time to stop a mo-ment, and consider what is the representative Chris-tianity of the Church. I do not ask you what Christ was, nor what the Bible is, nor what is the spirit of true religion. I ask you this: What is the spirit of that religion which Christian institutions present to the country? What is the spectacle which the Church pre-sents to the world, when it stands looking at the poor, and the ignorant, and the despised, and not only does not rive itself for them as Christ gave himself to the not give itself for them, as Christ gave himself to the poor, and the ignorant, and the despised, but is actually determined, on account of their degradation, and want, and ignorance. to eject them, and send them off beyond the reach of its hands? It is supposed to be so much easier for a man to christianize the free colored people when they are in Africa than when they are in his own ward, where his wife and children can adminspelling-book to them across his own wall! It is sup-

bis or more the vector of the vector of the vector bind errors to be an much work of the vector bind errors the should error to be a much be can hand with the same the vector bind errors the should error to be a bindle dome to ever medi the vector bind errors the should error to be a bindle dome to ever medi the vector bind errors the should error to be a bindle dome to ever medi the vector bind errors the should error to be a bindle dome to ever medi the vector bindle errors the should error to be a bindle dome to ever medi the vector bind errors the should error to be a bindle dome to ever medi the vector bind errors the should error to be errors the the vector bind errors the should error to be errors the the vector bind errors the should error to be errors the the vector bind errors the should error to be errors the the vector bind errors the should errors the the vector bind errors the erors the errors the errors the errors the errors

her the duty of going down and carrying knowledge to the ignorant, and the Gospel to the spiritually desti-tute. There are multitudes of such of our fellow creatures who are craving instruction and the hope which the Gospel affords; and what shall be said of the spirit of the Church that refuses to do this work? What shall be said of the spirit of the Church that spends so much time in burnishing the stones of the temple of Zion, that it has no time to devote to the wants of the ignorant and needy? That Church is dead and buried, And there are no such sepulchres in the world as charches which contain dust while they are yet alive. It is lamentable to say that there are not a few churches

that despise the poor and the degraded, and refuse to go ont of their way to take care of them. Then the first thing that Christians are to do with reference to these poor despised ones, is to accept them, because they need religious inspiration. We are to take them upon our hands, and bring them to Christ by our fidelity. We are to prepare them for citizen-ship. We are to remove the prejudices against them ship. We are to remove the prejudices against them which exist in ourselves, and then we are, by our example, to gradually remove it from customs, from institutions, and from the whole man. I am not without hope in this matter. Even within the last fifteen years I have seen how vincible preju-dice was; how it was wearing away; and I see the way The hast fifteen years I have seen how vincible preju-dice was; how it was wearing away; and I see the way being prepared for wearing it quito out. I am satisfied that if we have a few more heroic men spring up from among the colored people, who are cloquent of tongue and pure of life, and who carry themselves according to the pattern of Christian manhood among us, it will not be long before these old prejudices will be removed, and will only be remembered as nightmare dreams are remembered when the morning dawns. Already the colored people can ride on railroads through New Eng-land, if they are respectable, without question on hindrance. No man says to them, "Why are you in the cars?" In New York it is not so, except on the great railroad lines. Of the five railroad lines in the city of New York, they are ejected by oue, which rams the ars?". In New York, they are ejected by oue, which rams to the inscription—not so much to advertise the degradation of the blacks as the inhumanity of the when I see that. I think to myself, "The men who run these cars. are after the pattern of on of Shak preach colored or the point of the point wide the work of the work of the server in the wind, by the sec and and this to my ride unit this." I ling how run these cars. are after the pattern of on of Shak bearing the inscription—not so much to advertise the degradation of the blacks as the inhumanity of the whites—"colored people may ride in this, i' I laugh when I see that. I think to myself, "The men who run these cars. are after the pattern of one of Shak-speare's characters, who cried out, 'Oh, that I were written down an ass!' They are written down an ass!' If I should see a man who had written on his hat the words, "I am a fool," I should think of him only as I think of the proprietors of this railroad line: who put on their cars, "Colored people may ride in here." By-and-by their childron will fight duels with somebödy who says to them, "Your father voted for somebody who says to them, "Your faither voted for that arrangement." They will be so a hamed that they will dony, even at porjury, that their fathers ever had anything to do with it l As I was saying, the prejudice against the colored people is fast wearing out. They can go to church without being reviled in the streets. In many places they are admitted to the common-schools. They are not, however, in Brooklyn. Here they are taxed for the support of the common-schools, but their children are refused admission to them. Unjust inxation was thought by our forefathers to be a sufficient provocaare refi thought by our foreinthers to be a summer provens-tion for the Revolutionary War, and yet we are guilty of the same offence ourselves. But by-and-by colored children will be permitted in all our schools, where they will be partakers of that bounty of knowledge I am hopeful on this subject. When I look at it in respect to the right and wrong of it, my heart is as hot as Vesuvius; but when I reflect that the times are changing, and that the darkness is passing away. I feel comforted, and sit down as calmly as I can in the midst of so much human deprayity—which I often comforted, and sit down as calmly as I can in the midst of so much human deprayity—which I often thunk is in some respects total. To apply the remedy to this evil is the important thing; and if you onlydo this, you can divide the blame among people as you please. Education, religion and good citizenship, then, are the grand remedy for the prejudice that exists against the free colored people. Real and long-continued well-the free colored people. Real and long-continued well-doing will assert their rights, and change all their ene-mies to friends. I think it is a vain thing to attempt to force them up to a higher position in society by any course of reasoning, or any moral hypothesis. I ter-tainly cannot be done by theories and doctrines about equality. If I am met with such questions as, "Would on the bondage of prejudice as you are. I have the and chustle are agreat many ways to get at men's conselences! Of one thing i am certain, and that is this: Bitter and unchristian at your table?" my answer is this: I am as much-the same pride and vanity and sellishness to which you are subject. I am beset by the same temptations that great many points. I do not consider mysolf exception and good citizenship, the are great many points. I do not consider mysolf exception and good charter the bondage of prejudice as you are. I have the baset other people, and, like them, I am liable to yield to those temptations. I presume that if I were pressed with my own doctrine I should be inconsistent-on a great many points. I do not consistent my for the sole of the colored people of the city with my own doctrine I should be inconsistent-on a great many points. I do not consistent my points, in apporting to dowhich will now be afford wor by my chuices. I am ashamed to cherish them, and

million of laboring men is a fancy born in the brain of a fool, and the father of it is the dovil The method which we have been considering was to take the free colored people out of the way, and put them in another world. The other method is to remove from them the prejudice that exists against them, which you will probably regard with less favor than the for-erything else in this world, thus he can strip himself easier of ov-erything else in this world, thus he can strip himself to for them the prejudices. Is there no moral colonization socie-ty for our prejudices? We think that the plan for the preticable, and therefore of no account. Suppose we are so detestable that they will not, if you give them virtue and intelligence, work themselves up to an hon-orable place among men. Give them these things, and dices, and send them on to Arrica, the rest finnes, of orable place among men. Give them these things, and Central America 1. At any rate, you have tried forty they will settle all questions of rank without any as-sistance from you. Let a colored man do the work ple. Suppose you try as long to colonize your preju-that Horace Greeley has done; let a colored man become that Horace Greeley has done; let a colored man become such a physician as Dr. Mott is; let a colored man preach as Whitfield preached, and as Frederick Douglass preach as Whitfield preached, and as Frederick Douglass is preaching, and what will be the result? In the presence of such a man you will find that your preju-dices go as the snows do in March and April. You cannot help it. Superiority in the top of the head will make its way everywhere. The colored people will take their normal stations in society when they are fitted for them; and till that time comes it is folly to take theoretical nositions.

take theoretical positions. Do you ask me, "Would you open your house to colored people?" I am much obliged to you; I do not open my house to white people. When it comes to the open my house to white people. When it comes to the matter of other people taking liberties in my house, white people cannot do that. There is a great deal more than color involved in that question. My children are my first care. God has made not their protector. My buse is my cashle, in which they are sheltered, and if any pirato comes about to take possession of it, I will give him broad-side enough 1 It is not color that is to decide whicher a man is a fit a sociate for my family by any means: it is character--moral character. I treat colored people precisely as I do white people. Because a man happens to be black, I do not think ho has more rights than a white man. I am required to treat colored men as justly as I do other people, and you are required to do the same. But suppose the Chief Justles of Jamalea, a colored man of eminent integrify, who was thought to be good enough to sit at the tables of Earls and Dukes in England, and who has been pronounced by one of them to be ithe most perfect gra-tleman he ever met in the world-suppose he should come to my honse, would I receive him? I rather think I would. Would offer him a place at my table? I think I would.

the present, about which we can have no doubt. In view of the considerations 1 have arg-d, overy endeavor that is made toward educating the colored people, toward giving them habits of industry toward making them good cit-izens should not only be encouraged, but should be relped. Every Christian church should feel itself bound to have a part in this evangelizing work. I believe there is not a man of good sanse, who, when unbiased by party influences, or by prejudice, will not say that, as a Obristian community, we ure bound to educate the free colored people in worldly knowl-edge, in morals, and in true religion. That they may be edu-cated in these things is all lask. And now I say to you, cit edge. In morals, and in true religion. That they may be edu-cated in these things is all I ask. And now I say to you, di-izens of Brooklyn, let schools he opened, and let churches be established, for their benefit. Let them he encouraged whelp themselves. The work of clovating them to their true posi-tion is a slow work, but to engage in it is your duty and priv-ilega. If you would be faithful followers of Christ, you must administor to the necessities of these, his poor and despised children. I have but one other thing to say, and it is what I said a moment area-that one colored upon the result is to a solution.

Breilerick Douglass, goes further toward changing the public sentimout of this country on the subject of slavery, than all the votes of parties, and all the arguments of inclurers and ministers of the United States. You cannot take a colored man, and elevate him, and make manhood ring in him, so that he is an object of universal observation, without causing the hearts of men to rise up within them, and say, "To enclave a human boing with such a nature as that is an outrage and a shame." The more you make of the colored man, the more dores slavery stink. I think a feeling against slavery has been driven hits the hearts of this used.

such of God's creatures as she." No nullence can listen to Douglass, and Ward, and Remond, and Garnet, and a secre of other colored orators that might be named, (for our orators are colored manny without being swayed, as trees are swayed in the wind, by their sound logic, their lively imagination, their strong, gushing affections, and their wild and resolute love of liberty, and without feeling "It would be treason against God to put tho whip on the back of such men. There is nothing more despicable than those men who, at the same time that they profess to have a great deal of ohar-ity for the colored people, hold their mose whenever one of them goes past, and show systematic inhumanity in their treatment of them in other respects. You are coulinnally bombarding the Southerners on necount of their cruelity toward their slaves; and yot, they are more humane toward their slaves than many of you are toward the blacks under their care, is more humano than the feeling and treat-ment by most of the Bouthern people toward the blacks under their care, is more humano than the feeling and treat-ment by most of the Bouthern people toward the blacks under their slavery, we must make men of free colored peop-ple among them. If we want to influence the South to abol-ish slavery, we must make men of presents, shaking their goldon soils, and with thousands of dollars in theirpowekt, in prejudies which exists against the blacks would soon dio out, and lawyers, and physicians, and mechanics, and intelli-golar would permitly, with an air of presentably connected ?" But let a colored man ?" they would straighten up with in-sulted digitly, and say. "I, that am respectability, wakking dow and to long remain to eurse our nation. If you were to ask our bankerr, "Would you associate to take the money, to be sure; but he is very uncertemolious in his conduct toward his new customer. On Thousday the and doposite a thousand dollars more, and a thousand dol-lars more on Friday. By this time the hakker consents to take the money, to