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THE SUNDAY MORNING SERMONS Of Rovs. 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-Ira Grant's Sermon. THIRD PAGE-Cora Hatch's Tenth Discourse.

BERTHA LEE;" MARRIAGE.

To the Memory of my Husband this tale is dedicated. BY ANN E. PORTER.

Author of "Dora Moore," " Country Neighbors," Sc., Sc. CHAPTER VI.- (CONCLUDED.) 1000

His manner excited curiosity, and I could not wait even to take my bonnet off, but ran up stairs; and opened the door of my mother's room. It was "darkened, so that I could see nothing distinctly, at heart was filled with thanks to God. first, but I heard a low, crooning sound, as of one hushing a baby to sleep. My eyes opened wide, i then; and I soon perceived an old woman seated in a low chair, in the corner, with a bundle of flannel in , her lap. "What is it? What is it?" I asked, eagerly. The old woman laid aside the covering. and a baby, a "real live baby," met my gaze. Few little girls can keep quiet at such a sight, and I jumped up, clapping my hands, and exclaiming, "Oh, I'm so glad! I'm so glad! May I touch 'him ?" The noise disturbed my mother, and she raised herself slightly :

15."" Is that Bertha? Do be more quiet. It is just as I expected-you Raye grown very hoydenish !" Ent. " There, run away, now," said the nurse, " and tomorrow I will show you his little feet."

I went to seek Willie and Joe. After a search, I found them in Joe's chamber. Willie was not well, and Joe was telling him stories. They both welcompd.)me with noisy demonstrations of pleasure, cand Willio asked : the start of the half and is dealy give him all, my playthings !" I have sound & watch He's the sweetest little baby lever saw,"I ex olaimed, "and to morrow L'am going to see his little darling feet ; the nurse says he has as many toes as Lhaye, Joe, are a't you glud there 's a little baby in the house ?" and which the about 1 1 to be white work 1 Yes, yes-no, no, Bertha ; Joe do n't like bables crmpot, such, babies-no how Los Come, Willie 1/11 carry you, to bed; she wont mind now where you my next boy-Prince Beelzebub. You 're sure it's Alpep 12. Ante in the state of the state of

Sigl followed, and, to my great delight, found two single beds in my room-one for Willie, and another for myself. I sat down by Willie, and told him stories till he fell asleep, Joo, meanwhile, rocking him- meekly, Mrs. Towle, 1'll call my boy Jotham; per-

please, I should like to call him Charles, for my father.'

If devils have eyes-and I guess they have, and that's the way folks get such awful wicked ones sometimes-I do believe that Barnes showed where his came from, then. He glared on his poor, little, pale wife worse than any tiger on a lamb. . Yes, that 's what you want, do ye? Women are apt to call their brats after their fathers, and you 're no exception, I see! Go to h- with your young one!' and he dashed out of the room, slamming the door after him. Poor Mrs. Barnes lay back on her pillow just like one dying. It was a long time before I could revive her and when she did come to life I was almost sorry I'd done anything to restore her; it would have been better if she'd gone to heaven then. She wore such a look of anguish, that my heart ached. Ye see Charles was your father's name, but the poor little woman never thought of it then; for she was so happy that she'd got a nice baby, and that Barnes was kind to her, that her

Now, Barnes's christian name was Jotham, nothing but Jotham ; that's the name of one of them wicked kings we read about in the Bible, that hardened their hearts and would n't serve the Lord. Now Mrs. Barnes had too much regard for her child to burden it with such a name, 'cause its father, was so unfortunate. I do think mothers do very wrong to give such ugly names to their children, when there's pretty ones enough. It don't cost nothing to name a child, and its just as cheap to give 'em two names as one. I'm a poor woman and haint got much else to give my children, so I give 'em plenty of pretty names. There's Mary Angelina, and George Washington, and Alma Julietta, and Jefferson Franklin. They'll not reproach me when they grow up, for not giving 'om nice names. • To be sure. I aint quite so proud as my neighbor, Mrs. Jones; she's got a big sounding name, I tell you. She said she found it in the Bible, and I guess the minister thought she was smarter at finding Bible names than he way, for, as sure as the world, I saw him laugh at the corners of his mouth when he christened it names. I asked her once if she did n't know there was a bigger name yet in the Bible. a many affine La's, no ;' said she, tif there is, I'll have it for the next one. Added to interface a drive of the stand

Why, Beelzebub,' said I, / prince of the powers of the air.' mile out and you parget and for

. Well, I'm much oblegged to ye, Mrs. Towle, for telling me,' said she; . that's jest what I'll name in the Bible, are you ?' said she.

. Yes,' said I, . I'll spell it out for you when your next boy comes along.' But, as I was telling you, when poor Mrs. Barnes came to herself, she said self to and fro in a low chair. "Joc," said I, after haps it will please Mr. Barnes ; I nover liked the name very well, but it will not make much differen any way ; we'll love you just as well, wont we, baby ?' she said, as she laid her hand on the little round face, nestled so close to her bosom. . It aint for me to decide, Mrs. Barnes,' I said; but perhaps you can find some pretty name beside Charles. There's "Andrew Jackson," my man thinks he's the smartest President we have ever had, and then there's "Napoleon Bonaparte," as knows what what fighting is.' She did n't answer me, but only just smiled a little and shut her eyes, as if she wanted to sleep. The next thing I knew, that nice great baby was christened - Jotham !' I could have cried, and I did say that no good would come of it : that if they gave the child that name, some misfortune would happen. But the child grew beautifully, as I 've seen grape vines tied to crooked poles, and Mrs. Barnes took a world of comfort in him. There was n't any baby about that had such embroidered frocks, and such pretty pink and white blankets and shawls, and such tasty caps-all it's mother's taste. for Barnes wasn't worth much money, and was very stingy with what little she had. But Mary Barnes had a deal of taste in her fingers, and she would make one dollar go as far as some folks would ten. You know your mother lost her first baby, and she took wonderfully to 'Joe,' and used to go every day to see him, and would have been glad to have had the baby and its mother with her, all the time, but Barnes would n't let Mary bring the baby to your house. But your mother had such pretty, winning ways with her, that even he, ugly as he was to almost everybody else, used to be very civil to her, and when she was in the house it seemed as if the devil in him stepped one side. About the time Mrs. Barnes weaned little Joe, she seemed to run down; she grew thin and pale, and very weak, and would go about in a dreamy, feeble sort of a way, that made me afraid she was going into a consumption. I got some roots from the woods, and made her syrups, and your mother sent were n't there, than to live with one of these jealous her cordials and wines, but nothing seemed to do her men. I suppose Mary had 'a terrible time of it, any good. She did n't complain any, and when anyhardly over daring to step her foot out of doors; and bady asked her how she was, she would say, " Verv when she came to see your mother, she was like a | well, I thank you," in such a sweet, gentle way that poor little trembling lamb, half dead with the cold. you could n't think she was sick like other diseased that needed shelter and love. Your father never people, only laying aside the body gradually, as one. when they are tired, lay off their clothes slowly, and Barnes-that's Mary's husband-hated him, as bad with stops between. I could n't help thinking she would be a real angel, soon. She did n't seem to At last Mary's child was born, and a nice big boy think berself that she was going to die, but she clung it was. I nursed Mrs. Barnes, and a more meek, closer and closer to her little boy, and seldom let gentle soul I nover saw. For a day or two, Barnes him be out of her sight a moment.' Her husband seemed almost kind, and proud to have a boy; but did not appear to observe the change in his wife, one day, when I said, Are n't you going to name but one day when your mother said to him, 'Mr. the baby, Mrs. Barnes ?' she looked up very mild Barnes, I am afraid Mary is not long for this world,'

doctor? I've said nothing against her having a face, and I thought to myself, 'breakers ahead;' doctor,' and accordingly, more from regard to your so I ventured to ask your mother one day why she mother, than sympathy for his wife, he asked the did n't 'ake the child as her own. Doctor to call.

octor to call. • What is your opinion of Mary? said your mother to the Doctor.

being,' he said.

'Shall we tell her of her danger ?' she asked. "Danger !' said the doctor, with a peculiar embhasis. 'au angel, near beaven, is in no danger.' • But her child, doctor ?'

"Pray that it may go with her." and the Doctor apped on his gold snuff box, and took a pinch, then ade your mother . Good morning.'

Not many days afterwards, your mother went over ust at dusk to to see her friend. It was little 'Joe's' birthday, and she had some toys and a new frock for him. Mary Barnes had dressed herself in a plain white muslin, in honor of the day. Her hair, which was very rich and wavy, was parted plainly the heavy braid. She was lying on the couch with | with kisses. her little boy at her side. He had fallen asleep, with his head resting on her lap, and a plaything in

his hand. Her hand was on his brown curls, and she, too, was sleeping. Your mother sat down to wait her waking. There was no one in the house; the only domestic, a young girl, had gone out on some errand. Your mother sat some time, and thinking that the little boy's position could not be very easy, she rose to remove him to his crib. As she took Mary's hand from the boy's head, its cold. ness started her, and the manner in which it clutch ed the curls seemed very strange. Hustily laying the child on a crib, she returned, and one glance told waking on earth.

They laid her in the collin, with no change in her apparel save another wreath of myrtle and a fresh and know just how matters are situated. There's rose bud. I tell you this just as your mother told it to me. I remember all her words, you see. When times I've heard her say, when "she's sitting with Barnes was told that his wife was dead, he turned her slate in her hand, Now if I add this and this to as pale as death, but he did a't say one word. It gether, and substract that, and then divide, I know was not known that he say her at all afterwards; the answer will be right.' Now it is just so with but Betsey, the little girl, told me that she was sure me; and I had been watching Barnes for some time, she saw him coming out of the parlor late one evel and I mistrusted what was going on. Ye see, I knew ing, when he supposed every one elso in the house that he had been up our way a number of times, to whs asleep. She said he staggered like a drunken see Pine Higgins -old Josh Higgins's darter. Her man, and had to take hold of the deors and chairs father kept tavern-one of them third-rate houses, to keep himself up. Be that as it may, he was a that aint nothing to speak of in the way of entertaindifferent mun for weeks, and made no objections to ment, but always have a crowd in the bar-room. your mother taking little Joe home with her. The Now 'Pine,' as they called her, (her real name was little fellow loved your mother so well, and took so Polly Angeline.) were n't any better than she ought kindly to your father, that he did n't feel his moth- to be. She was a great, coarse, strapping girl, with er's loss, as most orphan children do. It did your long danglers in her cars, and four or five rings on her father and mother both good to have the child in red hands, and ever so many great big flowers on her the house. It is my opinion that God made obildren bonnet ; and when she walked in the street, she had a on purpose for old folks' good. You see he might yellow shawl and a red gown. Some folks thought

I can see, this blessed minute. how her pretty blue eyes opened wide at my question. She was then putting a plume on his cap, and tried it on his. A case beyond my skill, or that of any human head, while he sat on the rocking-horse. Going a little one side she looked at him so lovingly, as he said . Geo up,' and rocked away, making the plume dance, that she couldn't help putting her arms round bim and kissing the chubby checks.

. Why, Mrs. Towle, he is ours now-Mary's child is ours.' He is dear to us as if he were born to us.' 'But his father, ma'am; may not he claim him ome time? '

. His father? What does he want of him? He surely don't show him any affection. Why, the child has no love for him.'

"That's the very reason, ma'am, you see, that you may lose him."

'No, no, Mrs. Towle, the man is not such a monon her forchead, and a spring of myrtle leaves and a ster as that,' and she took the boy from his borse, white rose bud drooped carelesely from one side of and drew him close to her side, and covered him

'Whose boy are you, darling.'

" Papa and Mamma's boy, now-Mamma Mary up in heaven,' and he danced away to mount the horse again.

"He's a beautiful child, is n't he, Mrs. Towle ; so much like his mother. I pray everyday that we may not make an idol of him.' !

. You must not think praying will do it all, Mrs. Lee. You must try every day to feel that it is a treasure just lent to you."

Ye see, I spoke in that way because I had my fears. I knew more about Barnes than she did, and I had a sort of peep into the future. Some folks tell the sad truth that Mary's sleep would know no about having supernatural knowledge of what is to happen. Now it is easy, sometimes, to tell what is going to happen, if you can see all round a thing, my gal Sally is right smart at figures ; and some-

to give you the worth of the money. Now suppose you do n't go to Barnes yourself. I'm sorry to say it, but you know he has a spite against you. Could n't you get Squire Hale to do the business for you? You seemed to think I was something of a lawyer: but I have n't time to keep my tongue well oiled, and a lie sticks in my throat like a blue pill. But then my boy Jeff can stand up straight and stiff as a soldier, and send a lie out of his mouth like an arrow from a bow, and then look, for all the world, as if he'd only said something that deserved a cookie. His father says he's a lawyer by nater, and if I do n't take care I shall whip the nater all out of him. But a lie is a lie, any way, and if I catch the boy in one. I give him something that is n't so sweet as a cookic. But if a lawyer must tell lies to keep up his business, he might as well tell one in a good cause. Now what I'm coming at is this : If Squire Hale will say to Barnes that you are n't anxious to bring up other folks' children, and feed and clothe 'em, and make gentlemen of 'em : but on consideration of his giving you little Joe, and sealing the bargain by real lawyer writing, you will do well by him. I give the general ideas; but you 're a better scholar than I am, and. can fill up."

Your father smiled when I had inished, and did n't look at all as if he thought I was presuming. But. said he, 'Mrs. Towle, I do want the child very much, and would feel it a privilege to do for him.' .

"Never mind; let Squire Hale do the business with Barnes, and don't you make the road too straight for him; some folks like to turn corners and wind themselves round, and can't go straight along any more than snakes; every one to their nater.'

As I spoke, I heard a merry laugh behind me, and your mother came along, and little Joe running after her

. You hear Mrs. Towle's opinion of lawyers, wife, said he.

'Ah, indeed,' said she, 'were you talking of lawyers? Oh, Mrs. Towle, you must n't say so, for I want to bring Joe up to be a lawyer and go to Congress; there are a great many lawyers in Washington.

'So I've heard my man say; he reads the papers; but may be, ma'am, it would be, as well for the country if there weren't as many.' Your father laughed, and, said he, 'Mrs. Towle,

you've hit it this time. Come, my boy,' said he, turning to Joe, and the child sprung into his arms. We would like to ride this pleasant day,' said your mother, 'if convenient.'

• Yes, we'll go at once, said your father: 'come. Joe, we'll harness 'Nellie.' And, Mrs. Towle, I shall follow your advice this very week, he added, as he was turning away:

'I wish he'd do it this very night,' I muttered. to myself; 'what's the use of putting things off that ought to be done?

Willie fell asleep, "do you remember when I was a baby ?" (* 1)

"No, no-yes, yes-Joe remembers it all. Oh. how pretty she looked when she said, 'Joseph, dear, you may say sister !' Joe was sick then, and he orled-good crying, not bad; and Joe remembers, too, when Willie came-great joy-she happy as an angel; and uncle gave Joe a gold piece, and said, From my son Willie, Joe !'

I looked at Joe, and wondered what kind of a baby he could have been, he looked now so much like a little, withered, bent old man. For the first time in my life, it occurred to me that he was not like other people. I had always seen him thus, and now, perhaps from having lived away from him for some time, I could see that he was peculiar. The next time Mrs. Towle came to wash. I asked her to tell me all about Joe.

" "Why, you see," said she, "Joe was n't always as he is now, Bertha. He was one of the brightest, prettiest little babies [ever laid my eves on. His mother and your mother were great friends, just like sisters. I've heard it said, and I guess there was some truth in it, that, when a girl, she had a sort of attachment to your father-at any rate, she was brought up with him, and may be she was kinder disappointed when he married another; but your mother never had the least mite of jealousy about it. but loved Miss Mary dearly, and she felt sad enough about the marriage. You see, Mary married a man very much beneath her-his habits were not good. and he was rough and overbearing. It's just the way with these poor girls that are disappointed --they are hardly ever happy when they do marry. I suppose they keep thinking ' what might have been ; and when a man finds out he is n't the idol of his wife, he's apt to be like an off ox-terribly contrary and stubborn. Then, he was jealous of his wife, who never gave him the least cause in the world; and I'd sooner jump right into the fiery furnace of Nebuchadaezzar, even if the angel of the Lord said much to her, and never went to her house, for men always hate the good.

and sweet spoken to her husband, and said, "If you his reply was, "If she is sick, why do n't she have a local difference of the second of the

have oreated us all grown up' men and women at she was wonderful fine, but I've lived in gentlemen's once; but he knew better than all that. I am a families enough to know that your mother, with her poor old woman, but I know something of God's neat gingham gown, and the nice lace around the ways. I've been acquainted with him nigh on now to sixty years, and I've learned to trust him. Sometimes things look a little mysterious, to be sure; but, as I tell my old man, it all comes ought straight at last.

One summer there was a terrible drought, and we lost all our corn, and potatoes, and apples, and he snid says he to me: ' It aint no use trusting God any more; I've prayed and prayed for a good harvest, and it's all cut off, and I've nothing to feed my family with.' To be sure, everything looked dark enough, but I was n't going to stop praying for

all that; I only prayed the harder. Well, now it happened the drought-for it was a terrible one, and scemed to grow worse the harder I prayed-became so hard that it killed all the worms on the trees, and the bugs in the garden, and the next year we had a wonderful crop of apples, and lots and lots of corn and potatoes; and they came after the twins were born, when I could n't work to earn money; and Jim said then that it did seem as if God shut up his hand and held fast the food till the very time when we should need it most, and then he opened it. wide, and let the blessings come down in a shower. Well, as I was saying, little Joe was a comfort in

the house. Your little brother's death-the one that died before you were born-e'enamost killed your. father. I never 'saw a strong man bowed down as he was. How I pitied him when he would say-Oh, Mrs. Towle, I can't say, God's will be done! and that would set me crying, because I remem bered how my heart was broke when my own little baby died, and all I could say was- 'Ob, sir, may be God saw they did n't need all the trials of this world, and has made 'em angels at once, without having to work their way up, as wo must. You would n't have your little boy suffer as you do now if you could save him from it.' . And that seemed to comfort him a little, and he would say, so kindly Well, Mrs. Towle, we'll try and feel that God knows what is best for us," but his lips quivered, and I could see he longed for Charlie. Now. Joe stepped right into Charlie's place, and a happy time the little fellow had-the house was brighter than it had been for a long time. As I told you, children were sent for our good. The Saviour told us we must become like little children if we would get to leaven ; and how can we become like them if we do n't have them with us? Barnes came a few times to see his child ; but he

was so gruff and stern, that the boy never wanted to go to him, and would run directly to your father, if he came in when Barnes was here. I saw it once

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neck, and her hair in natural curls, was a great deal better dressed than Pine, with all her finery. Pine owed your mother a grudge. She lived at her uncle's some years. He keeps the hotel on State street, and your mother boarded there at the time. Almost every week she would lose something in the wash, and at last a valuable breast-pin was missing. Search was made, and the theft traced to Pine. who was sent home in disgrace, and forbidden to enter her uncle's house. She had all along nursed this grudge against your mother; and if ever a chance presented, I knew she would have her revenge.

I kept still, but watched how things were going. At last I could n't keep in any longer ; and one day, when I came to wash, and was hanging out clothes in the garden, I asked your father to come out and see what was the matter with one of his grape vines. that seemed to be dying. (he was mighty particular about his grapes :) and while he was pruning. I came along with my clothes basket in my hand, and says I, rather carclessly, as I sat down the basket and took out a pair of little pants, and shock them out. ready to hang on the line, 'Do see there, sir, how that boy grows! He'll be big enough to go to college soon.'

ege soon.'. Your father looked up very pleasantly, and says he, . He thrives wonderfully under my wife's care. I was thinking, this very morning, that if it were possible, I would have his name changed. I mean possible without giving offence to his father.' .. Pity that the little Barnes blood there is in the child should entail such a name on him,' I said. . His father do n't seem to care about him. 1 wonder if it would disturb him much?"

·Have you taken the child as your own ?' Why, of course. You, do n't suppose we would ver give him back to Barnes?

But he's Barnes's child, Mr. Lee. Can't he claim him? Will not the law give the child to him if he demands it ?' Your father stood a moment as if a new thought

had suddenly occurred, to him. The knife dropped. from his hauds, and he seemed like one suddenly be-

come anxious and troubled. • To be sure he can. I wonder this has never occurred to me before. 'I'll' see Barnes directly, and. persuade him to give me the child, or, at least, a written promise that he shall remain till he is old enough to choose some profession. Thank you, Mrs. Towle. There 's a dollar for good advice. I do n't see why you should n't have it, as well as any lawver."

'I aint no lawyer, nor do n't profess to be,' I said.

And, sure enough, it was just as I feared. The very next morning Squire Hall came to your father. and he hemmed and stuttered, and finally managed to say that he had some very unpleasant work to do; he hoped, indeed, some compromise might be made, etc., etc.

Your father suspected, and, as he said afterwards, his heart sunk like lead, and he wished he had followed my advice at once.

CHAPTER VII.

Your father could not believe it possible that Barnes would take, away the child, but he left no. stone unturned to prevent it. Squire Hall said :-It was too bad; he sympathized sincerely with your family; the law which was framed for the good of the whole, sometimes bore very hardly in isolated cases, but he supposed there was no mistake that Barnes could legally claim his own child.'

Now it did seem to me that among all the corners and crannics and crooked places and knot holes and woodchuck nests that lawyers have to run into, he could have found one little hiding place for poor Joe. But the Squire was looking forward to a seat in the legislature, and while he despised Barnes, and pitied the child, and lamented the misfortune to your mother, he remembered that Barnes could control a great many votes in the vicinity of Higgins's tavern. and if he, Squire Hall, could manage his card rightly. Barnes would bring over all that part of the town to his interest.

Now it would not do to offend such a man; like other beasts of prey he must be gently handled, and the fur stroked the right way, and some food thrown. him to keep him quiet, and altogether in a good voting condition. My man says that these officeseekers have dreadful hard work to keep their caravans in order lection times they must give, the lions big joints, keep sugar on hand for the clephants, dress up the monkeys, gorge the big snakes till they become stupid, laugh at the clown, and pay him, well, too ; and, after all, like as not, some ungrateful tiger will give a spring and bite his keeper just when the poor man thought he'd hushed him into a nico nan.

Now Squire Hall was training his caravan for the fall show, and he could n't well afford to lose a lion like Barnes, so he threw him the prey that he roared. for. It was nothing more nor less than giving the poor child to be devoured by wild beasts.

I shall never forget the day that Joe went away. The Squire came up in the morning to tell your mother, that she might not bo taken by surprise. He was a very mild spoken man, and he looked that day like a picture of Jeremiah I've seen, weeping for the sins of the wicked.

LIGHT. BANNER OF

hoping wo'll get Joe back lu a few weeks. I shall do my best to ald you. Barnes will mon weary of bim, and I shall persuade him to give him back, and then we'll draw some writings strong enough to keep the boy with you.

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I suppose he meant that when he had secured his election, he could then attend to his conscience. Your mother did n't say a word; her heart was too full, but she kept the child by her side all the time. She had packed up all his clothes and playthings to go with him, and now the last hours she wanted the little fellow to herself. Your father never went to the store all that day, but he walked back and forth in the large dining room, over my head where I was washing, till I was so nervous I concluded to washi the calicoes before I put the second boiling of white clothes into the kettle; then, you see, I could get more composed in the garden while I was hanging them out. I do n't know as it's so with other folks : but I'm a poor ignorant woman and do n't read much, and when I'm in trouble there's nothing quiets me more than going out doors in the air and sunshine, and looking all round on the trees and hills, and the great blue sky; I think then that God is so good he can't do anything wrong, and my faith grows strong in his love, and I come back into the house, trusting him' just as a little child trusts a father. I hoped, too, your father might take a notion to come out. I had it on my mind that God would put some comforting word in my mouth for him. And, sure enough, he was standing at the dining room window when I set my basket on the grass, and went to the wood house to turn the little wheel that the clothes-line run on. I suppose I wound it up a little too tight, or something else, and all at once it broke in two. Your father saw it, and came out to tell me where I should find a new one in the wood-house; he stopped and run it out himself, and then he went to trimming a little tree.

He cut off the branches so close that I thought he would certainly kill the tree, and, supposing he didn't know what he was about, I said, 'I'm afraid the poor little tree will suffer if you cut off so many limbs.'

'Oh, no, Mrs. Towle-no danger; if I cut the branches the roots will grow deeper and stronger. Do you see that summer harvest apple tree ?- what a fine, close head it has, and how thick and smooth its trunk? I trimmed that tree for a number of years very closely, to try the experiment, and you see the result. It was loaded with fruit this summer, and 1 picked off one half.'

'Ob, that was wasteful.'

Not so; the remainder will be enough to pay for it.'

Just as he spoke, them words of Scripture came right into my mind-Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit;' and I could n't help saying, ' Why, Mr. Lee, that 's just the way God treats his children . -these trials are just like pruning trees ; I suppose they 'll do us good, but they make our hearts bleed.' . 'You are right,' said your father ; but when we feel

that our trials are brought on by our own neglect. • they are doubly hard to bear.'

'They come from God, nevertheless, sir. I remember the minister once said, 'Everybody is that to us, and no more, than God makes him to be;' and I suppose by that we shall be the better for having to bear with such wicked folks as Barnes.'

Your father smiled, and said, 'I would rather .grow better in some other way."

While we were talking, Betsey came, out to say that a chaise had stopped at the door, and a man wished to see your father. Your father was a strong, healthy man, but I could see he turned pale; but he shut his mouth in a way that told me he was determined to control his feelings. I went up stairs into the third story, and looked out of a window, where I could see the street. Sure enough, there were Barnes and Pine Higgins. They were man and wife now. She was dressed in her gayest style, and her wicked looking black eyes shone with a triumphant leer that made me hate the critter.

"Tell Mr. Leo I have come for my child,' said

are not kind to this child, "It will be better for you When I was gottling his breakfast, long before day. If a milletone were hung about your neek and you light, it came into my mind, as sudden as a streak cast into the depths of the sen.",

. Who's said I nin't going to be kind to him ?'

at Pine, and now, as if he had made up his mind, he turned to me-' Aunty, I want to ride with you; don't want to go with her,' pointing to Pine.

once in awhile, and was happy as a king. I suppose he got the idea by my asking him to ride.

come and see me.'

'I've no objection to that.' said Barnes. 'if you 'll not bring him to this house.'

Little Joe was not pacified ; he began to cry aloud, and to jump out of the chaise. I knew your mother I said to myself, 'never you mind, your prayer is would hear him, and I put some candy in his hand. answered; be a little more patient old woman." He threw it away.

'No, Aunty, I want to go with you. I do n't want to ride with her,' pointing to Pine. 'You shall ride with me,' said Pine, pulling him

roughly back, while Barnes laid the whip on the horse. My washing did n't get along very well that day.

I had to stop every once in awhile and wipe the tears. Ye see, when I got over being angry, then I fell to weeping. I thought how I should feel if my darling little 'Tot' should be given to such a woman as Pine Higgins. It was afternoon before I hung out the last basket of clothes, and then your mother came out and helped me; and, when we were through, 'Now,' said she, 'I am going to have the horse harnessed, and I will drive you home. I want to see the children.'

Dear heart! I thought it would comfort her: only I was sorry I could not get there before her, and dress them in their Sunday clothes. Like as not they would be as dirty as little pigs; but then 'Tot' always looked pretty, even when she was dirty, with her curly head, and chubby cheeks, and her droll ways. Sure enough, they were dirty when we got there; but it did my heart good to see all four of my little ones running to meet us with their baskets full of blackberries. They had been out berrying, and your mother had a fine play with them; and then she came into the house and ate a bowl of blackberries and milk. I hope she was comforted a little; but when she said 'Good night,' and kissed Tot' (I had washed her and combed her hair,) the tears filled her eyes, and my heart ached for her as I turned into my poor little house, with my poor children all round me, and she, poor, dear soul, with not a chick or child of her own, riding home so solitary.

I said to myself, 'I do n't know what will come of it. Who knows but that Barnes may cause more sorrow still'

I watched your mother pretty close, and I could see, from week to week, that the loss of the child wore upon her. She was sad, and went about the house as if seeking for something she could not find. Barnes was living with his wife at Higgins's tavern. and the neighbors said that the child was not abused, but rather left to itself, and was playing in the street a great part of the time. It was a long walk from my house to the tavern ; but one morning I started early, hoping to get there in time to bring | seeing a crowd going into the court house, Damom Joe home that day. I found him up to his knees in a mud puddle, sailing chips for little boats. He was ragged and dirty, and looked more like my children, when I am out washing, than like the neat, clean pet of your mother. As good luck would have it, Barnes and his wife were gone to a muster, cattle show, or something of that kind, and were to be absent all the week. I asked the old man Higgins if I might take the

child home with me. 'Yes, and welcome,' he said. 'He did n't see have thought so by his dress, for his coat was n't what Pine wanted the brat for. He was only a half as fine as Squire Hall's, and his hat was noth-

of lightning, Jim is the very man to find out Barnes, and I charged him again and again not to forget it,

Nobody; but I wish you would remember that and stay one day longer on parpose. He said he'd there are those above watching you, and you will be be glad enough, for your father's sake, to do it ; and lessed or cursed, as you treat this motheriess one.' he guessed Damon would help him, for he knew While I was speaking, little Joe had been looking every crook and turn in Boston.

I prayed and prayed that he might succeed, and somehow I was wonderfully drawn out to' pray that week for the child, and one time, when'I had prayed The poor child had supposed he was going to our more earnestly than ever, just as I was rising from house to play with the children. He used to come my knees, I heard a voice saying, " Be it unto thee according to thy faith.' Then I know I should hear from the child. Jim was coming that very night. I 'No, no, Aunty is not going to-day. You will got his suppor all ready, and made the children wash go with me next time; and then,' I said, 'let him themeelves and stay at home.

Just at seven o'clock he came, jogging along, tired most to death, but so glad to see us all allve and well, and with a good, nice supper on the table. I wanted to ask him the first thing about Joe, and then Jim brought each of the children an orange, so those had to be handed round, and then supper, and afterwards four of the children must be put to bed, and my oldest daughter had an errand to the store. At last we were left by ourselves; Jim had scated himself in the old rocking chair, and was looking hard at the coals, as if he was trying to guess some riddle. I had a stocking drawn on my hand, and my needle all ready to mend a hole. 'Jim',' said I, as careless-like as I could, 'why did n't you bring poor little Joe with you ?'

He jumped as if I'd struck him, instead of asking civil question.

. Why, wife, how in the world did you know that I had found him ?'

"I had faith in God, Jim." "You're e'enamost equal to the saints of old," said he.

'I suppose we have the same God that the old prophets had,' I said, 'but I want to know all about him. I'm afraid the child is a sad rogue by this time.'

"No, I could n't say that of him; but it would make your heart ache to see him ; poor thing, he has been abused most shamefully.'

I thought Jim was going on to tell me more, but he sat looking at the coals, just as he did when I first spoke to him. I grew impatient.

"Why, husband, what is the matter with you? Do speak out."

At that he put his hand in his pocket and pulled out his wallet. 'There,' said he, ' is a five dollar bill; it's the money I have earned by my trip to Boston. We need it enough in our own family, God knows, but I shall be haunted, day and night, with the sight of that child, till we get him away from there. Now, wife, take this and go to Boston, and bring little Jo to his old home again.

You can put up your money, Jim,' said I, though God will bless you for being willing to spend it for the orphan, but there are those who will not begrudge money spent for that child. Now begin and tell a straight story. You're, 'mazin' slow in letting your knowledge come out.'

"To tell the truth, wife,' said he, 'I thought I would persuade you to go, and let you see for yourself, but seeing as you want all particulars, here they are: Damon and I had searched the town for Barnes, and finally gave it up as a bad job; and says, " Do n't you want to see a trial? There are some of the great lawyers going to speak to-day." I was pleased enough to go, and we followed the crowd, and as luck would have it, found a good seat. It

was all new to me, and Damon had to tell me where the Judge sat, and then pint out the jury at his right hand, and the crier, and the clerks in their boxes; and then the lawyers with their green bags. One of these I noticed in particular. Damon said he was the smartest lawyer in the court. I should n't

there, old fellow-them jurymen aint going to alter piece of bread in his hand, and I heard him say, ' Eas their minds for you, after all that curly headed man it, child-you 'll feel better.' .But the boy pushed it has said. Them two stiff ones will be brought over away, and only curled up closer to the side of his by the other ten, and you 'll lose your cause, any friend.

way." I thought be'd talk right at these two, and keep them up to the mark ; but he did n't seem to talk any now-adays, and you seem stupid. Poor notice 'em at all, turning all the time to the others ; little fellow ! you shall sleep in my bed to-night.' and when he saw them looking at Barnes, he said : "Yes, look at that face, gentlemen, for God, in his influite wildom, has so made us that the character have called to see him.' of the human soul is impressed upon the face ; and we may as well expect the surface of the boundless ocean to be calm and placid, when the storm liath stirred its hidden depths, and it is bolling and seething in wrath, as to expect a man whose spirit is stirred with the tumult of unholy passions, and the bitter waters are casting up the mire and dirt of a corrupt heart, to have a calm, sweet face-I say you may as well expect the ocean, in a tempest, to be out that he was abused at home. That's a real vicalm as the sea of glass about the throne of God, as rago, sir, no mistake, and I have threatened two or to expect such a man to wear the tranquil features three times to complain of her. The father is bad of Him who knew no guile. Yes, look at that face, and if you read there peace and love, good will to man, and faith in God; if you see beaming from poor boy only fares the worse for it when he is gone. those eyes a father's holy love, a husband's tender regard, or in the lines around the mouth an expres- two or three days, and latterly, since she 's been abed, sion of manly courage, and Christian sweetness of she has kept a club to knock him about with; and temper, then believe he may never have wronged a once she knocked him so hard on the head that he fellow for the sake of gain, or perverted the cunning was senseless. It was a mercy I happened to go in. of a right hand to defraud a friend."

You see I remembered it all, 'cause it was printed in the paper, and I read is over. The men looked the floor, just like one dead. I got water and camhard at Barnes, and I could see 'em smile; you know what low, bushy cycbrows he has, and only a strip of forehead above those devileyes of his, and Here, Joe, rouse up. It aint one of the bad men that how hard he looks about the mouth-'

'Yes, I know the looks of the man well enough but go on-what did the lawyer say next ?'

Why, he went on to tell how the man committed little sins, and was n't detected, at first, and so grew bolder; and then he described him as a gambler, in one of those hells. losing little by little, gaining once in awhile, just enough to lead him on. I can't begin to tell you how he pictured out such a career -the haggard, trembling, wicked wretch, losing his last dollar, and then drinking away his reason; and at last, he showed him to us at midnight, when his wife and children were asleep, trying, by a pale light, in the miserable cellar which he called his home, to imitate the handwriting of the only friend he had left in the wide world, for the purpose of de maker, who seems poor enough himself. There, frauding that friend out of his little all. I say, wife, he told it all as plain as if he'd been a spirit a-following Barnes round. I saw him forge that note just as plain as you see me sitting here ; I know he did it, and every one of the jury, except the two stone-post men, looked as if they would n't dare think any other way. . The others looked a little less stiff, and moved in their seats, and I thought they wanted to speak out, and say, "You're only telling what we knew before." The lawyer did n't look at them any, scarcely, but he looked at the others hard; especially one fellow, who kept eyeing the curlyheaded lawyer, as if he did n't want to decide against him. The tall, dark man drew himself up, and

looked at this fellow, as if he saw his soul thinking. and he told him of the dreadful nature of forgery, and the sin of letting such a man as Barnes loose on community, till the fellow would as soon have turned the tiger out of his cage in a menagerie crowded with women and children, as to have said "Not in those days, began washing at five o'clock in the guilty " to Barnes. The jury were out but an hour. and came in with a verdict of "Guilty !"

"Then Barnes is in the State Prison !" said I umping up and laying my hand on Jim's shoulder. "Why, wife, you seem to be glad." "I rejoice with all my heart. He can't torture any

more innocent souls. But Joe, poor little Joe, you aint got to him yet." 1. ..

Be a little more patient. I aint naturally one of your quick men.

vexed, sometimes, when I want anything done in a when I tried to ory for help I could n't make a hurry. But it 's no use hurrying such folks ; it 's sound, and he had sunk out of sight just as your just like trying to make a kettle boil by watching-it voice wakened me.'

"What's the matter with you, child? You do n't "Good day, sir,' said I. . You seem to be very kind to that little boy. I am an old friend of his, and

. Then the Lord has sent you,' said ho; 'for the poor little forsaken child needs a friend.'

"How long have you known him ?' I asked.

' It is nigh on to a year, now, since his father came to live in this street, and the child soon learned the way here : and as I'm a lone old man, I took to him. He has a wonderful fancy for my tools, and he can almost make a shoe now. I was n't long in finding enough, but now and then would defend his child, and has struck his wife for abusing him; but the She has beat him so he could n't walk straight for I wanted him to stay in the shop while I went for some tobacco for my pipe, and there I found him on phor, and revived him, and then I told her if such a thing happened again, I would call in a police officer. come to your house, but a friend of yours."

But the little fellow only clung closer to the old man, and cast his eyes round on me as if he had no trust in a stranger.

'Joe,' said I, 'do n't you want to go and see Mamma Lee, and Papa Lee, and Aunty Towle ?! At that he raised his head and smiled, and played with his fingers, and repeated, . Mamma Lee, Mamma Lee.'

I thought he must be sick : and the old man. whose name was Jenkins, said that he would keep him for the night, and in the morning I was to call with Damon, and see what could be done for him.

Early this morning we called, and found the child too ill to be moved, with no friend but this shoewife, you have my story! And Jim knocked the ashes from his pipe, laid it on the mantel tree, and sat back in his chair, looking at the coals on the hearth.

I did n't say one word, but riz right up and put on my shawl and bonnet, and started out. Jim did n't see me. It was ten o'clock at night, but the sky was full of stars : and as I looked up at 'em, once in awhile, when I was going through the lane that led to the turnpike, I thought of those verses of Watts that they sing sometimes in meeting-

> "The stars are but the shining dust Of thy divine abode, The pavement of those heavenly courts Where I shall walk with God,"

and I walked on without any fear; for if God has such a beautiful place for his children, he will help us to "tread the desert here," as another hymn says. I had a mile to walk before I could reach your father's house, and I hurried some ; but I frequently, morning, and your mother used to have a key left under the blind in the porch window, so I could let myself in. As good luck would have it, the key was there, and I went into the basement kitchen, and from there up to the sitting room, where I found your father reading. The door was open into your mother's sleeping room, and as soon as she heard my voice, 'Why, aunty,' said she, 'I have just waked from a dreadful dream. I thought little Joe was drowning, and he cried to me for help, but I know Jim is naturally slow, and I'm dreadfully I had n't strength to pull him out of the water; and

Barnes, when he rung the bell.

When your mother found out who was to have the care of little Joe, she felt worse than ever, and said she could not give him up. I was sitting at the window with the bllnds closed, shaking my fist at Pine Higgins, and saying in my heart. 'The devil will have you some day, you wicked Barnes,' when Betsey came running up-

•Ob. Mrs. Towle, I've run all over the house for you. Mrs. Lee says she hopes you will be willing to take Joe to Barnes; ye see nobody asked him into the house, and he's out there in the chaise waiting for us to bring the child to him."

· Let him wait there till he is tired : I'm not going to give the lamb to the butcher."

"But he must go; Barnes has a paper from Squire Hall !'

"Who cares for Squire Hall? Did n't Jesus Christ say. "Wo unto you, lawyers !" Such a thing may be right in Squire Hall's books, but it aint right by God's law.book.'

But the child must go - there's no mistake about that, and I think it's to save her husband's feelings Mrs. Lee' wants you to take the child."

I'got up, for I thought to myself that if it must be done, I might as well be the one as anybody to do'at ; and my temper was up so, that I had n't any tears to shed, and I knew your mother would weep so that she could n't do anything.

". Come, Joe,' said I, 'do you want to go to ride? there's a pretty horse at the door.'

Now the child always took a fancy to me, and he came to me at once. 'Now kiss mamma,' said 1, "and say good bye, and papa, too. The little fellow put his arms around them and kissed them two or three times, and then giving his hand to me, said-"I'm ready now."

Oh, dear, how I groaned in my heart. I would sooner have laid him out for the grave ; I could have done that, and said God's will be done: but the child's future looked dreadful dark to me when I thought of Pine Higgins as his mother. But I marched on, hoping though, and praying, that God in his mercy would take that Barnes out of the world as soon as consistent with his will. It was a queer prayer. I meant that I hoped he'd make it his will soon. As I was lifting Joe into the chaise, I said. ' There, Barnes, the devil has put it into your heart to take this child away from its best friends ; and as sure as I stand here, talking to you, you 'll be haunted by your wife's ghost to night."

Pine glared at me with evil eyes, and said, 'It's a pity if a father can't have his own child."

I did n't mind her words ; hut I looked her right in the eye, and said I, 'Pine Higgins, you be kind to that child; you have been to Sunday School, and

bother about the house, and he should be much child, and, moreover, if I would keep him till Saturday, he would send me home in the chaise, and come and fetch the child back when I wished.

I washed and dressed the child myself, and had hard work to keep the tears back when he said. Shall I see Mamma Lee and Papa Lee ?' 1 told him yes, and he clapped his little hands

and said. 'Then I'll stay all the time. Aunty.' I'd no sooner got into my own home, then I sent

When your mother came, she brought a basket of that it did my heart good.

She stayed all night, and little Joe slept sweetly by her side. He was the same playful, pretty child of these men !'

as ever, but I thought he was more rude; and once he startled us all, as Jeff was drawing him round in a little wagon, and accidentally run against a tree, by saying, 'Damn the old thing,' and, not many minutes after, 'That's nice, by gosh !' Your have thought Barnes was an angel dropped down mother looked very sad.

• Oh, dear Mrs. Towle, I can bear anything better than this moral poison for my boy-Mary's child !' She wished me to have Joe with me as often as I could; but, dear me, what could a poor woman like crime, but he tried to make out that, being a husme do against two such creatures as Barnes and his band and father, it was impossible for him to do it; wife?

a few weeks old Higgins died, and it was found he had n't money enough to pay the debts, so the whole to Boston.

That was a sad time for your mother, and I really at the lawyer at all, but sat as stiff as stone posts : believe it brought on the long sickness which followed.

Her child, a fine boy, died a few hours after it's birth, and, for many weeks, your mother hovered as you are sha'n't go to prison !' between life and death. She was very feeble for Springs' and to the 'Mountains,' but it did n't would be well again.

Nothing was heard of Barnes for a long time. Your father tried in valn to find where he lived in Boston, and his employment.

pearance of Barnes, Sim. Damon, one of our neigh- as I do an ugly log of wood, when I'm sawing; I bors. asked my man if he would help him drive always begin cool, and saw easy at first, so as to some cattle to Boston. Now Jim never had much of keep my breath and strength for the toughest part. have read your Bible, and it's there said that if you a chance to see the world, and he concluded to go. But think 's I, "You 've got a cross grained stick

ing to boast of either ; then he was thin and sallow obliged to me if I would keep him till Pine came like, and when he took his seat, he sat ahwile with home. He must not go to Mr. Lee's-there were his head resting on his hand, looking as solemn as a strict orders left about that; but I might take the parson. I got a good look at his face, and it seemed to me as if hard thinking had worn it, as the heavy teams wear the turnpike road, all in deep ruts and channels. I was disappointed in his looks, and

did n't like him as well as the lawyer that they said was pitted against him that day. He was a thickset man with a face as smooth and ruddy as our

"lady apples," and he had a lot of curly black hair. Damon said it was a wig, but I was n't near enough

to tell, and he had a nice, shiny, black coat on, and a one of my girls for your mother, and then I righted gold ring on his hand, which was white and small. the house and made things lock as nice as I could. The Judge sat up higher than the rest, and was a fat, casy looking soul, with a smooth face, and looked cake and pies; and her pale face looked so bright just as if he meant to let the lawyers do the thinkwhen the child sprang into her arms and kissed her, ing for him. After awhile the men were brought in to be tried for forgery, and you can guess, wife, how

astonished I was, when I saw that Barnes was one

'I do n't know as I should have been astonished at all, Jim. I hope they 've sent him to prison!' 'The curly-headed man was his lawyer, and he did make a right handsome speech for him ; you'd

from heaven; and then you could n't help orying when he told about his poor wife and children, thrown helpless upon the cold charity of the world. He did n't seem to prove that he had n't committed the and before he got through, I was convinced, myself,

But I never had a chance to try after that, for in that Barnes and Pine had become converted, and were good folks, and I was going to shake hands with him, as soon as the trial was over, 'cause I knew concern was sold out, and Barnes and his wife went they could n't convict him, though Damon said that there were two men in the jury box that did n't look

but the others had their eyes on the speaker, only when they would look at Barnes, so pitiful like, as much as to say, . We 'II let you off; such a good man

When he got through, there was a little recess. more than a year, and your father took her to the and some moving and talking among the spectators. All at once it was so still you could hear a pin drop. do much good, as I could see; but I thought to my- I looked round, and there stood the dark, thin man. self, if she could get her poor, lost child back, she that Damon said was the smartest lawyer in Boston. I did n't think he begun smart, anyhow. He opened

his coat, and threw it back a little, and his cuffs were rolled up, and he made no flourishes, but stood as quiet and cool as if he had n't got to overturn all

One day, it was about three years after the disap. the fine speeches of the other man. He took it just

is sure to keep on singing till you are all in a fret. Wait patiently, and not let on as if you cared a straw whether it boils or not. It will soon boil over, as if to show you it would have its own way.

seat; but I took the stocking, and made believe I there, but your mother said Betsey should go and see was all engaged mending it, and did n't care whether to my man and the children, and I was very willing he said a word more or not. Jim got up and lighted to be the one to go, because if Joe was sick I had his pipe, and took a few whiffs, and then looked all round the room.

'You think, wife,' said he, 'that our house is a poor concern; and so it is, compared with some of could see Pine Higgins's home !'

I laid down my stocking. Ye see, Pine Higgins had always held her head ten feet above me, and thought herself too good to step inside my house. 'I can't describe it to you,' said Jim, 'because we haint no such about here. A body can look down into it as they are walking along the street-a celof the officers who had the charge of Barnes. Pine was lying on a miserable bed, with a broken arm. They told me she broke it fighting with the officer who came to take her husbond.

A little boy sat on the floor, trying to hush a crying baby. I never should have known it was Joe, if it had n't been for his eyes, and they looked larger with pieces of leather, which the old man gave him and brighter than they ever did before. He had grown tall, but was very thin, and there was some thing strange in his face when he looked at me, sort of wild and frigh'ened. I had to tell Pine who I was, and she said she was a fool to marry Barnes ; that he had abused her, and she hoped now he 'd get his deserts. While I was talking with her, Joe disappeared. He had hushed the baby asleep and laid it just as he used to years before. on the bed.

'I came to see little Joe,' said I.

'He's a stupid child,' said Pine, 'not worth the raising. You'll find him in the next door, with a canting old shoemaker. When I get off the bed again, I'll teach him not to go there any more.'

said, 'if he 's such a stupid child.'

'Not unless they'll pay something,' said Pine him.'

" Have you any one to take care of you?" said I. "I make Joe wait on me,' said she, 'Pity if the lazy brat can't do something. There aint any pluck in him, any how.'

She went on to talk about her husband, and she wore so much, and talked so bitterly, that I had no wish to remain, and went to seek Joe. In the next bench, and little Joe curled up by his side, with his Mamma Lee." head resting on the old man's lap. The latter had a Your father did n't care to see Pine; but he gave

I told her my story at once, and she could hardly wait for morning. It was agreed that your father and I should go to Boston in the early stage, and bring Joe home with us. It took two days to go to I was so impatient I could n't keep still on my the city and back then, and we might need a day strength to lift him, and could take care of him on the way home.

I can 't tell you how I felt when I saw Pine. She had n't had the right sort of nursing. Some women the rich nabobs in Oldbury; but dear me, I wish you in the house pretended to take care of her; but they were a drunken, dirty set, and she let her temper get the better of her a great deal, which only inflamed her blood, and kept her arm from healing, and she drank all the gin she could get hold of, which made matters still worse ; and there she lay in a wretched, miserable bed, hardly fit for a pig. She had n't seen Joe since my man left, but we found him lar, I should call it. I found out the place from one at the shoemaker's, in a little cot bed, close to his work bench. The old man had made some gruel, and it was quite nice and good too, but the child could n't eat at all, but lay most of the time stupid

and sleepy; but when awake, his great, bright eyes were staring right before him, and his little thin fingers working all the time upon the bed clothes, or to play with; he wanted these by him all the time .: Your father sat down by him, and said, ' Jo; Papa Lee has come to see you, and he 's going to take you to see Mamma Lee.'

Then he would smile, and his pale face would look bright for a moment, and he'd repeat, " Mamma Lee. Mamma Lee's boy-but Mamma Mary in heaven."

He did n't know your father, though once in awhile he would turn his eyes upon him, and rest them on his face, and a sudden flash of recollection would light them up, but he soon sank again into a stupid state.

When I took off my bonnet, he looked at me earn-"Perhaps you 'II be willing to give him up now,' I estly, and his lips moved, and I thought he was going to say, "Aunty Towle," when the smile passed suddenly away, and he took no further notice of me If they want him enough for thet, they may have for some time, but kept his eyes wide open, staring at the wall opposite.

I took your father's seat by his side, and began singing the little hymn that your mother used always to sing to him, when she put him to bed-

"Jesus, tender Shepherd, hear me, Bless thy little lamb to-night; Through the darkness be thou near me, Watch my sleep till morning light."

Then he put his little hands together, and his face room I found an old man sitting on a shoemaker's was very pleasant as he repeated, "Mamma Lee-

order for her to be carried to the hospital, where she | would be properly cared for.

she saw how thin and pale he looked, she cried like a ohild.

and his eyes fixed upon her, as if he was afraid all the time she would vanish from his sight.

there was some serious injury to the brain, caused, he thought, by heavy blows upon the head, and by taking opitates, or sleeping heavily afterwards.

The little fellow always wanted pieces of leather to play with, and your mother supplied him with red and yellow morocco; and, as he grew better, he would try to shape them into shoes, and would laugh and say "Uncle Peter!" That made your father think of sending for the old shoemaker, and so it happened, you know, that he has a little shop in

[The Last of a Series of Ten Discourses by Mrs. Hatch on "The Bornvors and Their Philosophy." Reported for the Banner of Light by E. F. Underhill and A. Bowman.]

with reach. ... PLANTS AND ANIMALS.

Last Sunday evening we addressed you, or attempted so to do, upon the principles of Geology, not only as an absolute science, but also as a philosophy, embody-ing more of that which it was to be, than that which an absolute science, but also as a philosophy, embody. This corresponds also to the higher development of veg-ing more of that which it was to be, than that which is known in the science. This evening we propose to discover, if possible, through Geology, the Develop-ment of Plants and Animals; to perceive how closely instintiatists and botanists are allied to the elements and principles of geology, and how perfectly their discov-eries correspond with the records of history, as revealed in the rock. What a book, then, is this which is spread out before wY You, will understand, as we stated last Sunday even-

WYou will understand, as we stated last Sunday evening, that the history of the earth's development is by no means positive, and that geology, as a science, is yet in its infancy—having just started into life, not light of its own revealments—when you consider that there are vory many conflicting theories, and very few absolute facts known, concerning geological develop-ment.' An attempt, however, has been made at classi-ffaction, with very tolerable success, which leads the factor of nature more closely toward the alphabet of i means develop the same index same same ideas which they have per-same same same index and science, is and science, is and all finding the same index, written by different authors upon the same theme, who, having caught the same in-light of its own revealments—when you consider that absolute facts known, concerning geological develop-ment.' An attempt, however, has been made at classi-fication, with very tolerable success, which leads the is and set index is develop the same index is an expendence to their own thought, and their exper-same sentilized the same index is develop the same ideas which they have perfication, with very tolenable success, which leads the same semblance to their own thought, and their exper-student of nature more closely toward the alphabet of iments develop the same ideas which they have per-

Permisn; thirdly, the Triassic; next, the Carbonace-tous; and so on, until you arrive at the present stage of jdevelopment. It is useless for us to ropeat what we said at that time; but natural philosophy, especially. It is truly wonderfal that all classes of the animal as taught by Cuvier, the great French naturalist, and probably the criterion of the present known physical "laws connected with the animal kingdom—natural phil-cachs successive development adds not in new kluds; "low of creation: and the Guverian system; exactly to remain a system; exactly to remain a system; exactly the role of the animal kingdom. The system to be a successive development adds not in new kluds; to solve of creation; and the Guverian system; exactly the role of the animal single. The system is a system to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in new kluds; to be a successive development adds not in the successive development adds not i

me money to make her comfortable, and he got an in the dark-where, and when, and what time that man existed as a distinctive, positive existence, soparate

from the altrait kingdom ? But when and where dhi the divine spirit first conwould be properly cared for. I brought Joe home in my arms. Your mother had his little bed already; but when she saw how thin and pale he looked, she cried like a child. He knew your mother, and kept his hand in her's, and his cyes fixed upon her, as if he was afraid all the time she would vanish from his sight. The doctor examined him very carefully, and said there was some serious injury to the brain, caused. Hu then and where did the divine spirit first con-ceive the soul of man 7 and at what period in creation ceive the soul of man 7 and at what period in creation ceive the soul of man 7 and at what period in creation ceive the soul of man 7 and at what period in creation ceive the soul of man 7 and at what period in creation ceive the soul of man 7 and at what period in creation sector that when and where did the divine spirit first con-ceive the soul of man 7 and at what period in creation which all who study natural philosophy and geology Providental—so long as it is made a distinctive act of Creation is made not oply supernaturally, but absolutely Providental—so long as it is made a distinctive act of Creation i and so long as a distinction is made between the creation of man and the other animals belonging to the animal kingdom. Of this, however, we will there was some serious injury to the brain, caused. speak anon.

First, we must endeavor to show, by their absoluto development, that each species of plants corresponds with the animals that existed in its time. The second taking opliates, or sleeping heavily atterwards. A long, sovere fover set in, and we had hopes that when he recovered, he would be himself again—the same bright child that he was two years before. But when the fever passed he was very weak for a long time, and the doctor shook his head when asked if he would ever be as formerly. He feared the injury was too permanent; the child had a delicate Injury was too permanent; the child had a delicate were what you term ferns, which had not the power of sustaining animal life, and which, even to the present day, are never touched by grazing animals, but always emain as green and perfect in their development as when they first came forth. They have not even the had a number of fits during his sickness, which increased, perhaps, the weak state of his mind. The little fellow always wanted pieces of leather

in the development of the earth's history. The propened, you know, that he has a little shop in Fair street, and makes a better living than he did in Boston. When your father asked Joe if he would like to would? They were almost the first words he had wither area (Manung, Loc. Manung, Loc.). Mappened, you know, that he has a little shop in Fair street, and makes a better living than he did in the development of the earth's history. Then came the order' of fishes and reptiles, which the shore of vegetables. You will see how perfectly these harmonize together; and if there were other ani-mals in existence, they could not have found anything see Uncle Peter, he said: 'No, no-yes, yes, Joe would? They were almost the first words he had wither order of he stage of development, that the bighter orders of halms and anjuals correspond in numuttered, save 'Mamma Lee.- Mamma Lee.' He has always kept the habit since. As long as your mother lived, Joe was one of the children; things are alittle different now, but you will always be kind to Joe, for your mother's sake." kind to Joe, for your mother's sake." h." And for his sake, Aunty. Now I know why Joe learned to be a shoemaker." TO BE CONTINUED IN OUR MEXT. TO BE CONTINUED IN OUR MEXT. CORA L. V. HATCH At Dodworth's Hall, New York, Sunday Evening, June 26th, 1859. I The Last of a Series of Ten Discourses by Mrs. Hatch on MTHE SUBJORS AND THEM PHILOSOPHY." Reported for New Last correspond to the period of birds and the ccous plants correspond to the period of birds and the higher order of fishes and reptiles, yet not those con-

Again we pass on, till we arrive at the existence, in the animal kingdom, of mammals, the first order of procreated existences through mammalatious tribes. This corresponds also to the higher development of veg-

us 1-one leaf of which the naturalist turns, one leaf of

student of nature more closely toward the alphabet of geologic investigation; yet it is by no means certain that geologists have either arrived, at the absolute theory concerning the origin of the earth, nor yet of the development of plants and animals. Naturalists can tell you what the present existing species of ani-their origin; classification, ejecies, &c.; but neither botanists nor naturalists can tell you the construction of plants, their origin; classification, ejecies, &c.; but neither botanists nor naturalists can tell you the construction of plants, their origin; classification, ejecies, &c.; but neither botanists nor naturalists can tell you the origin of the strous size, and non a tremarkable, except in their mon-botanists of geology are, first, the Silurian, which is the lowest in the scale of development; secondly, the strein it, thilly, the Triassic; next, the Carbonacc-ous; and so on, until you arrive at the present stage of

for no new plants, no new species of animals wind backwards, will give you the order of oreation as higher development of man, has yet been created. Man developed by geology. The great mistake which Cu- was pronounced the last and greatest work of creation, yier, made, was to commence at the end, and then as though God, in constituting the great economy of developed by geology. This great mistake which Cu-yler, made, was to commence at the end, and then endeavor to fathom the beginning. This he has done with limited success; but geology is a system of simple can be harmonized with the developments of natural Bo it is with Lindley in his botaule discoveries. The order of plants, as classified by him; and their respec-its development of geologic history; and the geolo-igist, the botanist, and the naturalist, go hand in hand forester up the great steep of Past Eternity. It is supposed by some geologians, or discoverers of the supposed by some geologius, or discoverers of the responding to a mental power which exists in the ani-plantological history of the past, that the existence of an imal kingdom; yet, in consequence of its being created in the ani-vegetables. In other words, that the vegetable king-dom existed first, and from that grew forth or was there are no higher classes to be unfold-'developed the aning kingdom. developed the antinal kingdom. Now geology proves to us that the commencement of man, there can surely be nothing beyond him, except This reasoning is very acceptable-hot only to the geologists, who dislike the condemnation of theololowest order of animals had their existence at the same period, and commenced together ascending the scale of development. Now whether this be true or not, it will basiver for our argument this evening. that each re-spective order of creation has not advanced from any other distinctive or positive order, but has its origin in its own positive kind; and that the great system of ge-ologio development is divided into three distinct de-partments, which are positive and periect in their de-respondent:—First, the absolute elementary existence of the earth itself; and from that, the absolute exist-terial, primitive elements of the earth. The first plants are supposed to have been the Thallus, which existed with the six days and hights of the Mosale record, and terial, primitive elements of the earth. The first plants riodic developments or creations which correspond are supposed to have been the Thallus, which existed with the six days and nights of the Mosaic record, and in the lower departments of the Siberian system of as that these extended far into eternities of time; and at last man, as the crowning point, was created, whose destiny, through natural, positive law, was to be im-Again: the naturalist states that the first animals, which might not be called animals, but which corre-sponded to them—had their existence at the same peri-od; thus corresponding precisely with the develop-ments of geology in the perfect system of the creation of the earth. Secondly, that these plants contained not life sufficient to sustain a higher order of animals, to the developments of plants or vegetation, so has the animal kingdom progressed and become beautified; that the secondary department of the great geologicat development of the earth revealed not only great won-ders, and gigantic vegetation in its rankest and coarsest forms, but also that the third development was produc-tive of mammoth animals, who derived their sustence to their existence: that the dissinctive departments of the anal so, that all the dissinctive departments of the vegetable and animal kingdoms correspond with each other; that not only do these respectively corre-spond with geologio developments, but they harmonize and perfect together. The question is, therefore, Whence originated the and perfect together. and perfect logetlier. The question is, therefore, Whence originated the and positively in the order of created distinctively distinction of the preferent distinctively our for class into the order unlappendent distinctively of the development of the created and distinctively of the externation of the preferent distinctively distinction of the preferent distinctively distinct must also developments in the preferent distinct. must also are sense of the order of single discovers dial discovers distinct must also are sense of the software discovers distinct. Thus the software discovers distinct must also are sense or distinct. The discovers distinct must also are sense or distinct must also are sense or distinct. The discovers distinct discovers distinct must also are sense or distinct. Thus the software discovers distinct must also are sense or distinct. Thus the software discovers distinct must also are sense or distinct. Thus the software discovers distinct must alware sense distinct discovers distinct must alware dis conservered distinct. Thus

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the history of the earth when it can be traced to its ment, whether existing in the earth or air, or absolute-first development, by the same process of reasoning |y of the Father, must have been infused; there and there will be a time when it will end; and if there can then, if at all, man was made immortal. ever be a time in the history of creation when each being which now exists did not exist in some form. being which now exists did not exist in some form, there can be traced, by the same order of reasoning, a time when it will cease to exist, and all that apper-tains now to physical existence will be destroyed. If the carth has reached its apex of development, it must decline: there is no standing still. If the highest order of existence which can be created now exists upon the carth, and has existed since created, when nam becomes as much perfected physically as he is capable of being perfected, from that time he will com-mence to degenerate again to earth—the animal, the vegetable, and the mineral kingdoms—until the life will again be resolved into the elements of which he aborgines of your country, who are supposed to be a Vegetable, and the mineral kingdoms—antil the file have done over the Africans; if the conquering of the will again be resolved into the elements of which he was made. This is inevitable, according to the theory of geology; for whenever a period of development in the earth's history—we take; for instance, the Silurian, the first in the order of existence—when that reached the highest development of which it was capable, an-other combination took place, and the old red sand-stone came into existence. When that reached the information or organization of which it was the was annows to be the bichest development or the innortal through and since the birth of Jesus—which innortal through and since the birth of Jesus—which stone came into existence. When that reached the highest gradation or organization of which it was capable, when it had become perfected through all its various departments, and had given birth to as much life as was contained within itself, another system was added. And so each successive geologic system—min-eral. vegetable, and animal—has been developed, until man is not only claimed to be the result of the highest order of the animal kingdom, but also the result of all that has dwelt beneath him—of all that has existed previous. previous.

Now, when man, in the order of creation, shall have achieved the greatest physical perfection of which the human form is capable, then it must either produce another and a higher order of existence, or the earth must commence to retrograde. One of two positions must be true-that there will be, in the coming ages of the future. (ages, we say, for the ages are nothing com-pared with *eternity*;) another and a higher class of be-ings, to whom the present order of inhabitants will seem as low and degraded as the brute oreation seems to you; and, added to that, there will be a correspond-ing development in the earth's material history, both as warried along and animals until each become new Ing development in the earth's material history, both as regards plants and animals, until each becomes per-fected; that there will be a lapse in the space of devel-opment, when man will gradually pass away, and another and higher order of beings assume his place; a higher order of animals assume the place of those which now live; a higher order of plants and flowers assume the place of those which exist now, or the earth will commence to degreerate. commence to degenerate.

the place of those which exist now, or the earth will be commence to degenerate. One class of geologians, or materialists—I will not call them geologists—believe that the earth is in a pro-cess, now, of destruction—that it is literally burning e up; for it is known to every one, that the dire in the in-torior of the earth comprises nearly all its bulk, and that the surface is but a thin shell, a coating, or crust, compared with the vast sea which is beneath. It is as-sumed by some that gradually the earth is being resolved into its primitive elements, having achieved all that it is expande of achieving through the develop-iment of its primitive esences—that it will again be resolved back, and seek to repeat, in a new form-ation; what it has accomplished in this case, and mun, as an order of creation, must disappear. Now all there is to prove, is, that beyond this life yet this, more perfect than the conceptions of matter yet the result of matter, there is another life. This, neith-er solence, nor philosophy, nor geology, nor cleming-try, ne botony, nor neut history even fail way.

the result of matter, there is another life. This, neith-er science, nor philosophy, nor geology, nor cliemis-try, nor botany, nor patural history, can toll you. It rests alone with the distinctive, absolute department of human nature; and though you may reason yourselves into a belief in immortality, and through through through in-spiration you may think 'you have the evidence of im-immortal cxistence, and though through the absolute construction of your brains you cannot avoid supposing you are immortal — neither science, nor geology, nor any of the departments of material philosophy, can to a solution to

as wild beasts, in distinctive identities; we do not the great system of creation-then that soul, when

as wild beats, in distinctive identities, we do not iman sexistence ceases, must go bacs again, as docs the growts for but an hour, and dentical existence correst, into a sexistence correst, into a sexistence correst, into a sexistence correst, into a sexistence correst, into a sexistence, and that sever plant into a sexistence correst, it must be proven by natural is the higher classes of animals, their relationship to the aspearate of the set of the higher classes of animals, their relationship to the aspearate existence in the tore or more than as the highest development in the absolute extension of the surface of the set of the higher classes of animals, their relations is the difference classes of animals, their relationship to the aspearate of the set of the higher classes of animals, their relations and the set of the set of the higher classes of animals, their relationship to the aspearate of animals, their relationship to the aspearate of the set of the higher classes of animals, their relationship to the aspearate of the set of the higher classes of animals, their relations while the knows. If immortality is at the order of the set or owning key in the archivay of the earth's and the higher class of animals, their relationship to the aspearate of animals, their relationship to the absolute existence of nature will existence on and the development. This then, is no proof that man is the highest order of the comming key in the archivay of creation, as a separate and distinct from the set sistence of animals the greater period of the lass of development, there do not the set of the set of animal set is the set of the set of animals and the form the set will eas of development, there and the higher class of animals, there and the higher class of animals, there and the set of animal set of the set of animal set of the set of animals and the set of animals and the set of animal set of the set of animal set of

It is claimed by some materialists that the lower orders of human development, the lowest tribes in the they may suppose to be the highest development or the latest period in the history of man-then all who were great and good before him, all who were wise and per-fect and virtuous and moral, have not immortal life; and though the present Christians differ not in conand though the present Christians differ not in con-struction or form from them, or have not as much vir-tuc, morality, absolute life, yet they are rendered im-mortal. This is reasoning upon nothing, novertheless, reasoning as men do now-a-days. This is why geology and the dogy cannot advance together. This is why the geologist can never be a theologian and be true to his science. This is why a theologian is never willing to acknowledge geology true, though he gives up his the-ology. This is why religion, so called, (we do not mean the genuine.) cannot go hand in hand with sci-ence. This is wely religion, so called, (we do not mean the genuine.) cannot go hand in band with sci-ence, and all its development of classifications in the earth's history, and all its investigation into the com-bined elements of the past creation, can never plant is religion with science. This is why those brains which, in their strict material construction, conceive of mat-ter being so far beneath Delty, that the immortal soul cannot understand — can never advance beyond the palo of cold, lifeless materialism.

pale of cold, lifeless materialism. On the one hand they have a science which is abss-lutely dead and fossilized; on the other, a religion which is absolutely dead and fossilized. From these two dead skeletons they attempt to form a living being; from these two distinct and positive sciences, yet both dead and not fraught with life, they attempt to prove a living, positive science; from these two sol-ences it is attempted to fabricate the history of the carth, and build up the temple of science and religion, which shall have for its controlling object the develop-ment of religion and the development of science. It can heaver be done. Science must be relieved of

ment of religion and the development of science. It can never be done. Science indit be relieved of its shackles. Beligion must be allowed to breath free again. Science must be taken from the shelf and deposited in the earth, where it belongs, and a now, living science created. Religion must be taken from the spulchre—where it has long lain and given forth its sepulchrel tones, its tones of darkness and terror—and deposited so deep that the sound of its voice will nover be heard; whils the reasoning spirit of both, perfected, beautified, enlarged, shall come forth in brighter ralment, with living forms of light, to shine around your pathway. From those graves one spirit of life must be created, and one theory of creation, one science of life,

in life, for rest assured no absolute acquirement of knowledge can be attained while the mind of man is fixed, while you have set up landmarks to your laves-tilgation, and say to your soul, ". Thus far I will go and no further. If I find geology interferes with my reli-gion. I will give it up; if history, I will give that up; and, if I find chemistry reveals something which I do not want it to do. that also." If you commance in that way you will not get far. Hugh Miller tried not to give up geology, but to stretch his theological views to the vast expanse of sci-ence, to make the brain of his childhood, the brain of infant humanity, correspond to the full grown man of a true, perfect religion. Ho could not do it. Nobedy can. It never can be done. You cannot do it. Nobedy they will, no matter where they lead you to. If you want to understand geology, you must let your thoughts go as far, as high, as deep and as broad as they will, no matter where they lead you to. If you want to understand the truths of creation, you must let your thoughts goar freely into their distinctive de-nations of some they lead you to a sout to they will, no matter where they lead you to. let your thoughts soar freely into their distinctive de-partment of creation. Through that means, and that partment of creation. Through that means, and that alone, can'you understand what you desire to know.' Belence must never be circumscribed—must never be limited in its sphere of investigation. That is bound-less; and eternity is not too short to understand the varieties and the requirements of absolute life. Then endeavor, if possible, in each and every department of life, to solve or understand the science of life. It has for the foundation the subject means and the back of the solves life, to solve or understand the science of life. It has for its foundation the simplest problems which the mind can conceive, the simplest elements which exist in the earth, the simplest thoughts which the mind can originato, the simplest forms which men can invent. The science of mechanism the men can invent.

originate, the simplest forms which men can invent. The science of mechanism is never perfect until it is simplified. The science of astronomy was never par-fected until it was simplified; and even now its dir-visions are so various that it is not absolutely a per-fected science. Mathematics alone is the foundation; as we have said before, of all science that is simple. Its primitive, absolute elements are simple, and upon that foundation is builded averagedness. So it is with a with that foundation is builded every science. So it is with geology, and its various formations must be resolved into one. Each respective, distinctive sphere of creation, must be solved by one, or through one rule, in the crucible of one test. From that only must the elements of creation be discovered, and from that must branch forth, as from one stem, or one trunk, all the various branches of the tree, extending far and wide, until they seem to touch the very beavens, while the leaves and flowers of minute portions of the stem of the great tree have their sustenance and life from that. So from one stem, from one power in creation, must emanate all sciences, and from one absolute cause must they be traced, before any science can be perfected, and beautified, and rendered subservient to the high purposes of human advancement and perfection.

> Written for the Banner of Light. ORESTES.

BY H. B. DICK.

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Why does each trivial fancy of the brain Seem like a living scorpion in its power To sting and wound? Oh! everiasting pain o sting and wound? Ohl everiasting pain Henceforth art thou destined to be my dower? Why should the vulture of destroying care 576 Dell'14 Each day its never ending task pursue, And buoyant Hope degenerate in Despair, and the Mark Tinging anticipation with a sicklied hue ? (in a fill) This must be madness, that so rules the sense ; or (19); That even Reason, once a power divine, Fails to assert its own employeence Signa in In this worn, weary, o'ertasked soul of mine (How have I angered unreleating Jove, That he should fast in adamantine chain Of outward circumstance, my firmness prove fillend Bluding my will unto the fron reign Of that which should not now controller be-Rose-hued, deceitful Ideality? The echoing air returneth back to me The sound of mine own sadness, and the swell '). It is of the sound of mine own sadness, and the swell '). It is of the sound of mine own sadness and the swell '). It is the sound of mine own sadness and the swell '). It is the sound of mine own sadness and the swell '). It is the sound of mine own sadness and the swell '). It is the sound of mine own sadness and the swell '). It is the sound of mine own sadness and the swell '). It is the swell '). It is the sound of mine own sadness and the swell '). It is the swell '). It is the sound of mine own sadness and the swell '). It is the swell '). It From out the dreaded future comes the knell 111 atta

Of hushed expectancy. Trembling I wait Self-Mathia An answering tone. Storn Nemesis cries "Fate /" ann Philadelphia, August 19, 1859.

· biit - 3 Written for the Banner of Light. Series DEALINGS WITH THE DEAD .- NO. Len

Thales, the Milesian, who flourished in the S5th Dlympiad, (639, years before Christ.) was one of the first who taught the immortality, of the human, soul publicly. Yet the sum total of knowledge imparted by him to those he assumed to teach, amounted to a possibility "-nothing more. , After Thales, came others who had a dim and indistinct glimmering of the great truth-but they were glimmerings only. Then came the great Plato, whose "Phodo "! lies before me as I write, but which, by the light of modern logic, is far, very far from being a satisfactory perform, ance on so sublime a theme. Nevertheless, Plato succeeded in convincing many that he had struck the golden vein, and in establishing a crude conviction of that which the present century has absolutely demonstrated.

Plato, like our modern savans, seems to have been sorely troubled to assign a proper habitation for the soul after death, and finally he concluded that it must

order of creation; and the Cuverian system, exactly

the vegetable and animal kingdoms were about the libe immortality. Same time; that the lowest order of vegetables and the lowest order of animals had their existence at the same geologists, who d

-tronomy. Again: the naturalist states that the first animals-

paratistica

prove it to you. It must belong to the distinctive and commenced to do it, and attempts to link its investiga-separate sphere of the mind. It must be proven, not tions with the dead formalities of religion. As we said from any of these causes, but all these must help to before, it can never be done. What has achieved its illustrate it.

We have not time this evening to enter into that de-We have not time this evening to enter into that de-partment of science, both mental and material, for such it is, and we can only say that it is not the busis one which is predicated upon the dead, lifeless form of ness of geology, nor yet the business of natural histo-ry, to attempt to venture beyond its pale of discover. All they have to do is to solve the history of the past; and, when that is done, and done fairly, it will be a written history of the future, a prophecy, which is accurate that you can each tell the distinctive des-life. Better see God in the sunshine, hear alls voice in they have to do is to solve the history of the is to accurate that you can each tell the distinctive des-life. Better see God in the sunshine, hear alls voice in they which as when the they have to do is the dot the distinctive des-life. Better see God in the sunshine, hear alls voice in they which as the they have the the distinctive des-life. Better see God in the sunshine, hear alls voice in they which any distingtive distingtive distingtive the the they destroard in the low on the leaft, and in the they have the they have the distingtive distingtive distingtive the the they dest may be a sub-ter which as done the leaft, and in the the they distingt the the they dest may be a sub-ter which as done the leaft, and in the substance her the leaft. And the they dest may be a substance her the leaft. And the substance her the leaft. And the substance her they her they here the substance here the leaft. And in the vertice we do do in the leaft. And they here they here they here they here they here they here the substance here the leaft. And in the vertice we do do in the leaft. And in the substance here they here there they here they here they here there they here they here t tiny which awaits you. On the leaf of the simple the hunderstorm, read his love on the leafed, and in a simple stone which you gather from the blooming flower, and in all the variety of forms and seashore, from the fossils of all the animals and vegel life around you, than fear him in the pest, hear his sectioner, from the lossifies of all the animals and vege-tables that have existed, you can understand the exact order of what the future creations of the earth will be -for creations they must always be, if the past has been a creation. There is no such thing as creating and ceasing to creato. If there is such a thing as crea-

and ceasing to create. If there is such a thing as crea-tion, it must be everlasting, for the laws of nature are positive, unchanging, and fixed. Though the devel-opments are constantly changing, they are in accord-ance with the same fixed and unalterable laws. Trace, then, if you please, each respective depart-ment of the animal kingdom to its source and origin, where the reptile merges from the fish, and where the bird merges from the reptile creation: and where from the birds and that class of animals steps in the class the birds and that class of animals steps in the class of mammals, and where from the maintails originates man, and you have, as we said before, a prophetic hisman, and you have, as we said below, a prophetic his it has that a ways will remain so in the present roign tory of what the future will be, either in a retrograde of development of science, at what the present time or period, in manner—as Cuvier has pictured the order of creation, and as Goldsmith attempted to do—you will either have a history of the backward creation, commencing with the present and going back to the first organism and secret treasures in the great storchouse of nature, let

ty, with all its symmetry and consecutiveness of form and arrangement, can pass away and change its life, then all that exists upon it in the form of man, and animal, and vegetable, must also be resolved back again into its primitive elements. If there is any soul in man which is superior to matter, which had an ori-prince which discover of existence the wondrons mechanism of crea-prince which discover of existence the wondrons mechanism of crea-tic curtical of metter, which had an origin outside of matter, then that God-principle which is superior to matter, will be immortal. All that exists as the result of material life must be resolved back again into material life. If anything decays, it is re-low men? By no means. But to subserve the purposes quired in the reconstruction and reformation of newer existence; and if there is anything in the soul of man which had its origin in the material creation, and as the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the combination of the intelligence in ani-the result of the intelligence in ani-the resul

ends and purposes must be thrown aside; and if you have a religion at all, better have one which has for its the blooming nower, and in all the variety of forms and life around you, than fear him in the pest, hear his voice in the thunders, of the Vatican, or upon Monnt Sinai, and no knowledge of his existence save that which has come down to you through historical tradi-tion. Better have a book which never fails—that is, the Book of Nature—than a book which all men for all waveers can index subservient to their nower. Bet purposes can render subservient to their powers. Bet-ter have in inmortality the hightst standard which the highest mind even in the present can conceive, than a standard in the past which is never followed out, and which can never be perfected, owing to the nature of

your existence. We have wandered from geology to theology. Each has its own relation to the other, and all have their bearing upon the successive development of mind. If it has been a long and mooted question in science, still it must and always will remain so in the present reign the present and going back to the first organism and thence into the primary elements, or a history which will extend into future ages yet unknown, revealing the wonders and perfectness of a creation not yet com-lf God has finished his work; if, in the great order of development of the earth-which, by the way, is an atom in the universe, a drop in the ocean of eterni-ty, with all its wometry and consecutiveness of form tion-Man. For what is science, what its purposes and ends? Simply to gratify an idle curiosity-that men may proclaim they are more learned than their felwhence it came.

be the "New Atlantic Isle," located, nobody, not even the great Plato himself, knew where. The same difficulty presents itself to day. A thousand theories exist as to the locality, of the divine city of spirits, not one of which but presents itself in the face of a hundred objections, from ten thousand objectors,

People in the days of Plate could not conceive of a balloon, a steamship, or the photograph, for the simple reason that the human brain had not yet developed and unfolded its latent or nascent capacities to a sufficient extent: in other words, it had not the requisite organs through and by which the soul could take cognizance of the fact of an engine, steamer, balloon or photograph. So now men worry themselves a great deal concerning the locus in quo of their fleshless friends, the What and where is God's quarters, and a hundred others equally important, amongst which, not the least is that concerning the nature and ultimate origin of the soul itself. Presently the requisite organs will be developed, whose proper function will be the cognizance of the mighty facts above enumerated, but which facts must, in the meanwhile, be taken for granted, without any intimate knowledge on our part, on the ogito ergo sum principle.

To return to the ancient philosopher; it may be remarked, that although he had a vague notion of a conscious life of the soul subsequent to physical dissolution, yet that life or existence, and immortality, as we to-day understand it, are two very dissimilar states of being, and widely divergent both in their rise, value, nature and results. I may give an abstract and brief chronicle of the Platonic idea, to show the difference clearly. To say nothing concerning Plato's Metempsychoses, or the transmigration of souls from body to body-which notion took its rise in the plains of Chaldea, and which was there found by the great Zerdusht, or Zoroaster, from whom Plato borrowed itwe will merely glance at others of his recorded dpinions. According to Plato, the soul is double-that is, corporeal and spiritual. All souls pre-existed; they came originally from Heaven, and their sole mission on earth is to animate in succession an indefinite number of bodies, and after doing this an incalculable number of times, they return whence they came-to Heaven-where they remain a certain period of time, after which they are again sent forth to occupy successive bodies; consequently each human soul, according to the Platonic theory, is destined to a continual round of defilement and purification, of returns to Heaven and dismissals to earth. Believing that these souls do

Plato maintained that the soul was an emanation of God-"Divince particulum auro"--- and that, after purification by innumerable transmigrations, it was reabsorbed again into Deity. Of course this notion, instead of proving-if it be true-the immortality of the sonl, disproves it altogether, because immortality cannot be to the essence, but to the person : the particular emanation which constitutes the soul of A, B, C and D, respectively, are distinct beings, and "soul" can be predicated of either, only as such, and such could they remain only so long as they and God continue separate entities. So long as each soul knows, feels, suffers, enjoys and cogitates-is possessed of a continuity of selfknowing-just so long will it be possessed of an individual conviction of personal identity, and of such only can immortality be predicated and affirmed; but when re-absorbed into Divinity, utter and complete annihilation of the individual ensues, and that, too, as complete and effectual as if the materials whereof it is composed were utterly blotted out of being. Attree is a tree no longer, after it is sawed into planks, although the wood remains as before.

Plato's theory, therefore, is unsatisfactory, and, after all; his much boasted demonstration of human immortality amounts, in its final effects upon our minds, to nothing more than

"A pleasing hope, a fond desire, A longing after immortality!" In my next, a voyage to the sky. LE ROSCICEUCIAN. Written for the Banner of Light.

MAN AND HIS RELATIONS. BY S. D. BRITTAN.

CHAPTER X. EVILS OF EXCESSIVE AND INDISCRIMINATE PRO-CREATION.

That man is an Atheist who does not recognize the existence and the supremacy of the Divine natural law in and over all. The essential springs of our common life, the natural relations of the sexes, and the inevitable' and lasting consequences which attach to every purpose and succeed every action, admonish us that, higher than the constitutions and court circulars of States and Empires, supreme over all legislative enactments, civil tribunals, and imperial decrees, are the laws of the Creator, as enacted and recorded in the very rudiments of our common nature. The laws of nations, and the civil policies of human governments, are wise-and they conduce to the progress and the happiness of the people-only so far as they are faithful translations of the statute-book of Nature into the living language of human speech and action. Moreover, in the precise degree that our legislators depart from the Divine requirements, as expressed in the fundamental laws of Nature and human nature, the government becomes oppressive and degrading ; at the same time, so far as the political institutions, the civil policy and the social life of a people are based on essential principles, and in unison with the inherent laws of universallharmony, they may furnish incentives to individual enterprise, or otherwise promote the collective interests of the race.

The will of Heaven, in respect to this world, is con. apicuously revealed in the economy of the world itself. Before "that' august tribunal all things are pure and beautiful-are intrinsically true and good-in proportion as they conform to the essential life, the organic laws, and the normal relations of our being, and are thus adapted "to actualize "the heavenly harmonies among men. ' Thus alone we may hope to realize the appropriate answer to the prayer, "Thy kingdom come, thy will be done in earth as in heaven."

T'do not expect to unfold, in this chapter, the true philosophy of impregnation; nor will it be proper, in a popular treatise on a profound subject, to even attempt a subtile analysis and comprehensive exposition of the conditions, laws and processes involved in the reproduction of the species. The obscure beginnings of our organic formation and life are veiled in mystery, and ho one should undertake to enlighten the public mind

names on the rolls of infamy, leaving their frightful

BANNER

tecord in lines of blood, These monstrous evils, which so enfechle, debase and families; and by an irrestatible law these evils are courge our country and the civilized world, are not to transmitted from one generation to another. Disease be removed by sheriffs, nor can they be shut up in polsons the currents of vitality; the blood of intions prisons and kept out of sight. Moreover, they are not is corrupted, and death Is-superored in the very founlikely to be greatly diminished so long as we are sur- tains of this vitiated life. Is there no remedy for these rounded by the present imperfect social conditions, stupendous ills? Must they be perfoctuated and aug-and our ideas of virtue and humanity are not elevated mented ad infinitum under the singlew and blaspheabove the legal and fashionable standards. These evils, mous pretext that Providence thus decrees? Shall great as they confessedly are under the most auspicious foul corruption continue to be generated in high and circumstances, are liable to be frequently aggravated low places, dressed in fine linen and taken to church by the commercial and financial revulsions which occur In this country, from what incidental causes it is not be immortalized in the flesh that doctors may be supmy object to inquire. It is at least apparent to all ported? These are grave questions which humane and observers that the great forces and interests of the rational man are in conscience bound to answer. There business world are often temporarily deranged or para- is at least one sure way to arrest this tide of wrong and lyzed, so that many are reduced by extreme want to ruin. Men and women, whose original constitution or habsome fatal alternative. Thus thousands are every year driven to desperation and ruin by some dire necessity. If we do not find an efficient remedy for these evils in source; and this can only be done by suspending the the wholesome restraints of a higher moral science, processes of reproduction wherever the conditions are and the realization of a purer and nobler life, it must follow-as our country becomes more populous-that such as to render their continuance either inhuman or these ovils will naturally and inevitably increase, until

-In the United States as in the Old World—millions will be chained from the hour of their birth to the low sphere of degrading servitude, famine feed on multitudes, and dispairing souls, with their necessities like a millstone about their necks, he swallowed up in the abyss of hopeless suffering and rayless oblivion.

That the multitudes, however imperfect and deormed, will wholly restrain their natural, and especially their unnatural impulses, our knowledge of human nature does not authorize us to infer. We are not visionary enough to even dream that ordinary mortals | Peri, they move the crystal bars of Paradise by tears can be suddenly transformed into angels of the celes tial degree, by the total annihilation of their animal instincts. No such merciless crucifixion of human nature is demanded; nor is such a state of etherialization, for the present, to be desired. For, if it were fairly inaugurated, propagation might be suspended; or, to say the least, the race become so etherial as to be unfitted for the present state of the natural world. But I would have men obey the dicta of Reason and Nature. Moreover, the present rapid, indiscriminate, and lawless propagation of the species is not natural; on the contrary, it is at war with nature. At the same time, the sense of moral obligation is perpetually vioated, and thousands are virtually put to death by those who should be their natural preservers. Who loes not know that, in a state of nature, offspring are far less numerous than they are under the influence of our corrupt civilization. We have only to look at the facts developed in the character and history of the North American Indians, to perceive that, in this respect-as well as in other characteristics of civilized ife-we are aliens from nature, who rashly trample down her institutions, and yet murmur because we are appropriately arraigned before her tribunal, and punished as her righteous Lawgiver decrees.

We have a miscrable conventional morality, sanctioned alike by the ministers of Religion and Law. and withal fatally fashionable. It leaves Virtue to wander about slipshod, and sends Chastity on an exploring expedition into ideal regions; while it covers lust and crime with fine linen and a marriage certificate. The votaries of this legal morality-who can conceive of nothing higher-are ragged and filthy as the lazaroni. Such men are virtuous according to the statute, and as pure as the legal definition of chastity requires. The law provides that they shall only be allowed to debase and destroy one fair object at the same time. One after unother they may defile the white shrines; commit sacrilege in temples consecrated to Love by the presence of the Holy Spirit; and, like ruthless icono clasts, may disfigure the images of beauty, or shiver the finest symbols of the angelic creation. It is only necessary to procure a license from a civil magistrate. Against the violence of such criminals the law internoses no barrier. At the same time, conscience lias leave of absence when the State asserts the paramount dignity and authority of the Constitution. The innate sense of delicacy-so natural to the female in her virgin state-is soldom respected by sensuous men, who, like the carnivori. live on flesh, and with whom the restraints of the criminal code determine the limits of virtuous indulgence.

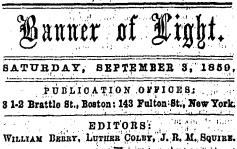
Men are often grave and thoughtful about trifles, while they are disposed to be thoughtless and triffing this soil, than they went to work persecuting the over the most important interests and solemn realities of life: A respectable mechanic will exercise far | ping and branding meh; for exactly the same reasons. greater caution in tempering a cheap jack-knife than most people display in determining the tempers of in which they were born. We see the same spirit, in their own offspring !. That the predominant feeling and general tendency of mind existing in the parents at the time of conception, and-so far as the mother is concerned-during the successive stages of gestation, may determines the mental characteristics and prevailing disposition of the child, is confirmed by facts which are quite too palpable to be overlooked or denied. and of too significant and momentous a character to be lightly regarded. The demands of this essential law of our being will never be duly respected so long as the generation of human beings is left to accident (?), sudden caprice, or unconquerable passion: Millions of unwelcome children are forced into the world; and left unarmed to grapple with a cruel destiny. The advent of each is viewed as a misfortune, or, perhaps, regarded as a Providential affliction. Children generated and born under such unsuitable conditions are liable to carry with them life-long consequences of the | in Northern Europe, and the leaders saw that they had thoughtlessness or depravity of their progenitors; especially when the unhappy state of feeling in the mother, during the whole period of gestation, has contributed to fix and deepen the impression. They are temptation to use such power to pass. Hence Protesliable to be quite destitute of filial affection, but often possess an inherent feeling of opposition to parental influence. It is criminal in the extreme to assume this high responsibility without a wise reference to the line interpretation of the Bible as an authorized role of natural and spiritual relations of the parties, and a due regard to existing physical, mental, and moral conditions. As no act in life is, or indeed can be, productive of more important and lasting consequences of weal or woe, it must be obvious that no human against Protestantism. They disown its authority to transaction demands a stricter observance of the laws of nature and the dictates of reason, or a more devout the conscience, as much as Martin Luther did the espect for the suggestions of conscience and religion. I have intimated that the legal morality is defective. Indeed, if it were brought to trial by a Divine standard, under an enlightened interpretation of the laws of Nature, it would be perceived to be grossly immoral. Many women have drunken husbands, and by the stern demands of the law are forced to live with them; and, moreover, to submit to the foul dominion of morbid lusts, excited and corrupted by unnatural stimulants. Children are consequently begotten when the husband's wits are out and Reason has resigned her throne ing Protestants, we have good reason to speak of the to Rum. To submit to the loathsome embrace is suf. Spiritualists. ficient to shock all the finer sensibilities of woman; but when there is added to this, the fearful apprehension that she may bear children when love is not in the act that determines their existence-that the offspring may be conceived in the wild delirium of unbridled leaders, from one motive and another-to rally their lust and intoxication-oh, then, how sadly must all true human feelings be outraged and conscience viola. ted! Even life with such corrupt and corrupting concomitants is rendered more terrible to a sensitive mind and a benevolent heart, than death with all its real or imaginary horrors. But even this does not reveal the deepest shade that darkens the legal standard of moral this direction, will they come short of those grand ity. That is manifest in the disposition the law makes results in favor of universal liberty that have hitherto of those who are bern out of wedlock. It oftens robs them of their inheritance, and thus loads them with legal disabilities and with the world's reproach, as if ine Individualism. It is a direct and searching appeal

Consumption, Scrofula, Insanity and other frightful maladies, are known to be congenital diseases in many to be baptized? Must deformity, suffering and death its of life unfit them for assuming such a responsibility, should not become parents. The streams of evil which have corrupted society so long must be out off at their

OF

unwise. They are not common offenders against Humanity and Heaven who legalize great wrongs and make iniquity respectable; who polish the chains of low desire and gild the soul's dungeon walls; who-worse than all-(in the form of a comely personality) lead foul

lusts and secret crimes to the baptism and the communion. Nay; such are not vulgar sinners; nor will an ordinary atonement suffice for these. A righteous retribution will doubtless banish them from Heaven, and leave them to wander afar-until, like the lost of penitence.



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ADDRESS, "BANNER OF LIGHT," BOSTON, MASS. Berry, Colby & Co.

NO CIRCLES THIS WEEK.

MRS. CONANT will not be able to attend to her duties this week; hence there will be no circles for spiritual manifestations at this office. Our country friends had better postnone their visits until they see a notice in the BANNER that the sittings have been resumed.

THE CONVENTION SYSTEM.

There is in man, as in nature, a centripetal as well as a centrifugal force, both of which manifest themselves in his thought and his action, which is but the trail of his thought., It is altogether an elementary trait of human nature that it tends to the centre as much almost as to the circumference. Offer men all the liberty they want, and even more than they know how to appreciate-make them "free indeed," by rea son of the gifts with which you endow them-and still the inclination is to curtail what they have, and to effectually preclude the enjoyment of still others that

are within their reach. This tendency has illustrations on every side of us. The Puritans were driven out from the mother country by intolerance in matters of religious worship; but no sooner had they fixed themselves, permanently upon Quakers and the Baptists; hanging women and cropfor which they were themselves rooted out of the land

at their real, and not at their market value; and hence teaches every man to come as close to the Divine Spirit as he can-to suffer himself to be thoroughly infused tions in reference to the communications we publish from and interpenetrated with the same-to cultivate and obey chiefly his own conscience-and to feel himself responsible, at all times and in all places, for his actions, which are but the results and externalities of his thought.

LIGHT.

Now if the work of quickening the conscience and expanding the spiritual faculties is to be done at last by the individual, it is a fistal mistake to delegate that claiming to be a personality in the world of spirits. He is work to any body of men, or, indeed, to any outside not satisfied that what has been said to him by and through authority whatever. This work is a work of experience, the medium, has not been the product of one or the other of and not of authority. It cannot be committed to another to do. It is not of that sort of business which may be performed by proxy. It so happens that it is nothing out of which powers can be created, or from which synods and Conventions can be deduced. It belongs wholly to the individual man, and cannot be broken up amongst a crowd of any sort or character of nen.

In this sense, Spiritualism is genuine democracy, for its distinctive operation is the making men trust more to themselves, to their own sincere convictions. and to the voice of their own consciences. But Conventions are composed of delegates, who represent-or claim to do so-many who are not present. Hence, the moment we depute other men to express for us our peculiar experience and form of faith, we tie our hands and bind ourselves blindly by what our representatives say and creeds and platforms they may announce in their assemblies. We pin ourselves to mere externalities. Authority at once raises its head, and of course exacts obedience, and delegates very soon assume authority, whether consciously and of design, or not; and with assumption on the part of a Convention comes deference and submission on the part of the individual, till at length he finds that he has parted with his own sovereign right and power altogether. There is no other result to be expected than this, from this whole system of Conventions; they speak chiefly, if not only, for themselves, and demand that individuals shall defer to and obey them as authorities; whereas we profess to spurn everything like external authority in matters of religion always and altogether.

We have entire confidence in such spontaneous gath erings, assemblies, or organizations, as are purely local in their character, and best express the immediate indeed, is he ever tempted to forget himself. Such is to tell where it is not to be heard of or found. congregations are on the genuine democratio principle. No man then delegates his faith, his conscience, or his experience to the representation of another man, to be patched in, like mosaic, with the opinions and senti-ments of others, in order to make up a compromise on which authority and power may rest. In these neigh-borhood gatherings, where all come together as they are moved, and rejoice in 5 common bond of sympathy, are moved, and rejoice in a common bond of sympathy, man of veracity." no such thing as a design to establish something, or overthrow something, is once thought of; but the single aim is individual improvement, individual refreshment, and individual good.

The temptation always has been, and always will be, on the part of men who act for others, to assume more than what belongs to them; and next follows, very naturally, the disposition to acquiesce, then to subgreater stimulus to the ambition and vanity of those public places, before the gaze of others, and to exercise authority; and so they lay down their regulations and laws, impose their creeds and restraints, and seek to set their limits to the freedom of individual conscience. It may not be any particular fault that persons are thus inclined to assume and exercise power. for we may say that it all lies in nature: from the first and regulating others, and of being ruled and regulated ourselves, is thoroughly instilled into the nature.

When a man comes to know himself, he had best relinquish nothing of his own power over himself into other hands; for such a delegation of power is liable to be misapprehended, in the first place, and misdirected and abused always. Besides, the culture and expansion of the soul's faculties is a work that no other living person can do for us. The influence of assemblies radical, and is therefore not to be depended on in lien of positive effort and aspiration of our own. We must make up our minds to fall back on ourselves as last, taking these aids and helps for just what they are worth, and nothing more.

onvention system is likely to do for Spiritualism

THE MESSENGER DEPARTMENT.

We have before us three letters, proposing certain ques spirits, and complaining, in certain respects, of some of them, No. 1, writing from Ohent, Kentucky, asks how the questions therein professedly answered, are propounded, and also how the propounders recompense the lady medium through whom they are answered.

Bome of these questions are propounded at circles in various parts of the country, something, periaps, after this style. The investigator has been communing with some intelligence them ; and he says, " If you will go to the office of the BAN-NER OF LIGHT, at Boston, and give at their circle a communica ion upon this subject, or an answer to this question, I shall then be satisfied that noither the medium nor myself is the source from which the matter comes, and will have additional proof that you are a spirit, communicating by your own individual power."

The spirit assents to abide by this test, and comes to our circle to answer the question, we not knowing that such a question was ever propounded. Investigator thus receives what to him is a proof of spirit-power, and is relieved of the bugbear that spirits cannot communicate aught but what is taken from his mind; for he knows that we can have no knowledge of the matter.

As to compensation of the medium, we will say it is received of us, out of the carnings of our enterprise.

No. 2 is from New Orleans, who complains that all the good things and startling, appear to be confined to Boston, among the tricky Yankees; and if it were all truth, "there are perdo on our behalf. We agree beforehand to whatever sons equally deserving and destrous, all over the States, who should be advanced in knowledge."

We think Spiritism is not at all confined to Boston, or the Yankees. We hear of it in New Orleans, in Texas-in fact, there may be found believers in all the Southern States. Its star roso in the Western States, where it has hosts of friends, who have been gladdened by its rays, and who are marching on under the banner of "Progress through eternity." If there is less of Spiritualism at the South than at the North now, perhaps the day may be upon us when the last shall be first; for the tendency of many of our mediums, this fall and winter, will be southward; and as the liberal spirit, is stronger at the South than here, we have little doubt that much good will come of it.

Nor is Spiritism confined to this continent. England and France have not been forgotten by its sons and daughters who have cast off the mortal. A leading mind in the British world of letters, has sent pressing invitations to one of our mediums to visit that country, assuring him that his services are do-sired by many, who, like himself, wish to know more of this new power. Spiritism is found in Switzorland, and in a mawant and sentiment of the neighborhood; for there the jority of the States of Europe. In South America, in Cuba, in individual is likely at no time to be overlooked, nor, the other West India Isles, in California-in fact, the wonder Our friend, further on in his letter, says:

We thank our friend for the compliment paid us in the above sentence, first part, and to the second, reply, that we do not desire any of our readers to believe anything, whether from us or a spirit, which they have not proved to them. We along know that we are honest in our claims, and we can only assure our friend that wo still believe the messages are. from disembodied spirits, and that we have full confidence in the houor and integrity of our medium. For years we have tried and proved the spirits who have the charge of these cirscribe, and finally to obey. This serves to impart still cles on their side of the River of Life. We have tested the spirits communicating to us, and while we have not found who would be thought leaders, who love to stand in them infallible, we have found a degree of correctness, honor and truth, not to be met with in the same number of embodied spirits of the same variety of character.

Thus we are satisfied to act in the capacity of publisher for them, and to devote a portion of our paper to them. This is a private matter. We do it because we think it is proper; and we do not ask any of our readers to bellove as we do, simply because it is our beller, but isk every man to prove to his for we may say that it all lies in nature; from the first own entistaction, by his own investigation, the truth or failing dawning of ideas upon the mind, the notion of ruling of spirit communion; then he will be better able to judge up to our honesty. aft

Our friend continues :-"In a fow cases somebody, whom no one knows, has writ-ten to say a certain, message was verified, and there was an ond of it. In the many hundreds you have published, neither I, nor any of my friehds, have ever seen one wa could recog-nize. If T should ever he able to do so, I could never cease to make it known—could never publish it wide enough." 50

During the first six months of the publication of the BAR-NRB, not one message was received which was not published. and no one was published until we had ascertained its truth and congregations is but stimulating, and in no sense by writing to parties to whom the spirit referred us. Bo exact wore the facts communicated that we became satisfied that it was perfectly sale to publish without investigating their truth, leaving the public free to investigate for themselves. It is strong presumptive ovidence of their truth, that being published in a paper with a circulation of 20,000, in every State and Territory of this Union, and with at least

on a subject of this nature who has not been favored with extensive and varied opportunities for the most delicate experiments in vital electricity, and for minute and critical observations in the subtile chemistry of inimial life The writer's opportunities for a microscopic inspection of these vital mysteries have been quite too limited to justify the expression of an opinion'; and as this field is far removed from the sphere of ordinary observation, I will leave it to some future author, whose capacity for critical investigation may be equal to the task, and whose opportunities may be commensurate with his desires and the peculiar claims of the subject. In the meantime, those who desire to become better acquainted with the physiological theory of impregnation, may, if they please, peruse the works of Blumenbach, Velpeau, Spallangani, Dutrochet, and other writers on Embryology.

Under the influence of our corrupt civilization the propagation of the species is so rapid, that extreme poverty becomes the common inheritance of millions. Among the poor and laboring people the population increases with the greatest rapidity. This is not, of course, to be mainly ascribed to the superior strength of their vital energies and animal passions ; nor, on the other hand, chiefly to the enervating influence of a life of indolent case and luxurious indulgence, on the part of the wealthier classes. It does not require the vision of a seer to enable the discerning mind to suggest other sufficient reasons for this difference, the particular elucidation of which may not be appropriate in this place. Suffice it to say, thousands of embryotic forms of humanity are every year destroyed by professional men and methods. Multitudes thus perish in secret which no man can number. Precisely where Nature develops the germs of new life, and God unfolds immortal cutities, they find their sepulchres. If the poor are not restrained, in this respect, by reason and conscience, they may be by their ignorance of such destructive arts as have prevailed among the more polished, fashionable and affluent circles. Those who possess wealth and influence, but whose intellectual culture may have obscured the moral perceptions, are often the first to shrink from the most solemn responsibilities, and they have not been the last to pollute their own souls by the foul sin of forticide, now so prevalent even among the polite and professedly pious circles of modern society.

The circumstances of the laboring classes, more especially in great cities and populous manufacturing districts, are such, that parents who have a numerous progeny, can scarcely provide adequate food and clothing. Under these unfavorable conditions, the education of the young is of necessity sadly neglected ; and if soul and body are kept together for awhile, it is that the former may be veiled in darkness, and the latter clothed in rags. Both are almost inevitably engalfed in the great maelstrom of social wrongs and popular vices; and thus vast multitudes ignobly perish-...

"Unwept, unhonored and unsung."

They are all unnoticed and unknown while living, except those who, with desperate energy, inscribe their | it were a crime for the young and innocent ones to live. to the soul of every man. It puts the old go-betweens

general; in all the religious denominations of our day, as shown one toward another. All of them declare that they walk in the perfect freedom of the Gospel, yet none of them are willing to let the others enjoy that freedom as to their consciences and creeds may seem best.

The result of the Reformation tells exactly the same story. If there was any central idea associated with that great European movement, which released the masses in a great degree from the thraldom of the Romish Church and its rules and ceromonies, it was this-that each man was to interpret the Bible, considered as the Word of God, for himself; instead of trusting to the interested interpretation of Popes and Councils. For the time this idea prevailed, and vitalized the whole of that movement which we call the Reformation. But as Protestantism began to spread a power in their hands quite as formidable, in its way. for their uses as the Pope's was for his, it was a great deal more than human nature could stand to suffer the tantism, to-day, is as much a distinct power, setting up its creeds and convoking its synods, its consociations, and assemblies, and laying down its own pecuconduct, as any species of ecclesiasticism that ever arose on the face of the earth.

Now, then, what liberal Christians undertake to do for religion to day is this : they insist on protesting make rules and regulations that shall bind and distort authority of the august and powerful church of Rome. They declare only for perfect freedom of thought on religious topics, and they protest vigorously against any and all corts of organizations or associations, whether called by the name of Church, League, Assembly, or Convention, that tends to bring back the rule of authority in any shape, and that does not, on the contrary, tend to expand and extend the freedom of individual conscience and the basis of personal accountability. And chiefly among this class of protest-

But even with professed Spiritualists there appears to be the same danger of the centripetal inclination that has manifested itself in all the religious sects before their time. Already they are beginning-some of the Conventions, to erect their platforms, to talk about their peculiar creeds, and to project plans for their own distinctive colleges. It is exactly what all the other denominations have done, or else sought to do, before them. And just so surely as the mass of believers in spirit communion and spiritual freedom are led off in been stendily set before them.

Spiritualism, if it means anything at all, means genu-

what the Church system has done for mankind hitherto. We do not see how it is possible, under it, to steer clean of the evils that beset all organizations whose aims are creed and authority. It is not imaginable that a man a similar purpose; for no one can thus represent another; and, even if he could, it would not be done for the sake of making infectious a good example, but for the sake, solely, of establishing and perpetuating a sort of ecclesiastic authority.

And here is the very pinch of the matter. We oppose the Convention System for exactly the same reason that | through the BANNES. He says he knows it is his son, yet he we oppose the ecclesiastical system. Both have a sim. has never seen anything of Spiritualism. Now it is not ilar object and aim: and both, even if they do start out into the field with the brayest professions of regard for humanity, bring up at last-and not very far along. either-with assumption of authority, with the establishment of platforms and creeds, and the undue assertion and exercise of religious authority. As opponents as our friend says, which the public can see, yet the father of everything that savors of, or looks toward, authority in matters of religion, we should oppose this projected private in its operations, yet none the loss powerful because system of Conventions, whether State or National, with all our influence and ability; and we do so only because of the love we bear the entire human brotherhood, and our jealousy of its being defrauded of that which, from eternity, is clearly its own.

To criticise, much less to denounce, any man or set of men who strenuously insist on the establishment of the Convention System for Spiritualists, would be nothing to our purpose; they of course understand their own secret motives and inclinations much better than we can. But it lies in the path of our duty to set forth our views on such a system, as it relates to the doctrines and professions of Spiritualism, which we shall always be ready to do, and do with frankness and plain speech We point out the evil, and warn others of the reefs and rocks on which all religious systems have become wrecks themselves, and made wrecks of those who trusted them. And it is our sincerest hope that no genuine believers in the great and all-pervading principles of the spiritual philosophy may be led away from their freedom into any Convention camp, by the stirring music of any party fife and drum whatever.

Air Navigation.

Mr. Wise is not satisfied yet, it seems, that it is impossible to guide a halloon across a continent or an ocean. His last grand experiment of making a voyago in the air from 8t. ouls to the Atlantic shore, though successful to a degree beond all previous experience of that character, nevertheless failed to satisfy the wishes of the scientific and daring æroaut, who says that he is determined to keep on experimentng until the thing is actually done. He has spent between wenty and thirty years in this peculiar and unpfomising line f labor, and thinks he must devote the remainder of his life to the same calling. The New York Herald remarks of these continued experiments, in its usual pooh-pooh style, till the hing has been done: "Balloon navigation, like the Northwest Passage, may serve as a problem to occupy scientific minds: but we are personaded that for these purposes it must ever ro-I main an unrealizable theory."

100,000 readers, as ours has, ho paper or person attacks th truth of any of them, when we ask them to do so. Many of these messages need no verification, being on theological questions. About one third are verified by parties as well known, friend, as you would be, should you ever see can delegate his religious sentiments, ideas, and con- one you recognize, and should write us to the effect that you victions to another, to represent them, or a fraction of could verify it. You would probably think your name, good them, in some great Convention of delegates, met for enough for the statement; if others did not, you would say lot them ascertain to their own satisfaction who and what I am. Some are verified to us, but being to mon who are not Spiritualists, and who would not be known to the world as endorsers of the truth of a communication from spirits we do not feel authorized to make the matter public. A case of this kind has occurred while we are writing, where a descen

of an Episcopal church recognizes his son who communed proper for us to mention names in this case, notwithstanding It would give us worldly or material advantage so to do. and benefit the cause; but we can get along without it, and, thank God, the cause is able to take care of itself. The good seed is sown, and that is all we can ask for; and although there is not "a handle" to this message-no test, knows it. To a certain extent, therefore, this department is none but us can see its work. There are probably many who read the paper, who have never seen a word from their departed friends. Consider how many we should publish, in order to give every man and woman one test. We might fill the BANNER every week for five years with messages, every one of which should be recognized by some one, and still there would be thousands left who could say, "I have never seen one, which I could say was proof to me of spirit intercourse." But our friend renders this objection invalid, by the very next paragraph, which alone is an answer to all his objections.

" Many persons, by desiring their departed ones to control the medium of your circle, and give a test of their identity, have been gratified, and communed with their friends.

Our friend then complains that he has not had that success; to which the only answer we can give, is given above. Complaint is also made that the mass of communications are from spirits whose friends reside in New England, and few who died in the South.

To this objection we can give no answer. We devote two hours, each day, to the reception of communications from those spirits who choose to avail themselves of the opportanity to speak through our medium. This time is all we can devote to manifestations, and it is all the time our medium is able to remain in the abnormal state, and preserve her own mental and physical health. We never call for any spirit, nor do we care who or what comes to us. That part of the business is under the control of those spirits who are engaged in the direction of this enterprise. We think they know their business, and we are perfectly aware that we are in our place, so far as these manifestations are concerned, when we sit to receive what they can give us. Doubtless they do the best they can, and, without making any claim to perfection, we feel well satisfied with what they have done. What they may be able to do, in the future, we cannot know, yet we may expect improvement, even, in this department. We can only say, our circles are open to all spirits, from every sphere of happiness.

We have published, with this issue, by actual count, over sixteen hundred messages, from different parties, which would fill an octavo volume, printed in common book type, of at least two thousand pages. All these have been spoken by our medium, while in an unconscious state of trance, at

sittings open to the public, held between the hours of 21-2 and 4 1-9 P. M.

We will also state that during this period of time, our cireles have been suspended, on account of the hot weather, or sickness of the medium, at least eight months; so that the whole time during which they have been held would not average more than twenty months. They are varied in their character to an extent not to be

tions of old men and women, Irishmen and Negros, of German and Yaukco, of cross men and of lumorous men, of fast men and of sober churchmen, have both amused and confounded many visitors, and obliterated any ideas of deception they may have entertained. Of course, all this action, and these pecultarities of speech and manuer, are lost in transmitting the ideas to paper.

A third friend, writing from Sag Harbor, says, "Of what avail is the low blarney of an Irishman, or a negro, and why do you publish such ?" He also says :

"Many messages do not convey anything about those they purport to come from, more than one stranger might write to another. Some have a handle which one can take hold of, others have not. Why is this ?"

An Irishman, or a negro, may have as great a work to do, to convince his friends of the fact of spirit communion, as the most polished gentleman. Spiritualism comes to all, high and low, rich and poor, learned and unlearned; and its manifes tations accord with the position of parties addressed, and the spirit prompting the investigation.

No person is so powerful to reform another as one who has been on the same sinful plane, and can therefore truly sympathize with the sinner So the Irishman and the negro, however foolish their blarney may be to us, will effect more with their kind than the "high and holy." Wo must not despise small things, nor think that, because this blarney is not suited to our taste, it is not meat and drink to others, who stand no higher than Pat or the negro. We do not believe any spirit comes for nothing; there is good in all even in the liar, though we are so short-sighted we do not always see the good to come out of all. This diversity of character is also one of the strongest proofs the public can have that these messages are not deceptions. The interest in them will not pay any such lavish expenditure of money as would be required to manufacture these messages, and collate their facts, notwithstanding such a solution of their mysteries is sometimes put forth by unthinking people.

Our correspondent's second objection-that there is nothing definite in some of the messages-is easily disarmed of its force. A majority of thoso who communicate do certainly give facts enough to identify themselves. Some do not, for this reason: they prefer to reserve their facts for private communion with their friends, mercly using our paper as a moans of calling their attention to their ability to communicate. Others, who have communicated in private to friends, come bere at their request, and at their request give only their names, because the friends prefer to investigate in the dark. Besides, there is often more proof, a greater test, in some ex-pression the spirit makes use of, or the general style of the

communication, than there would be in a long array of facts. We know this to be the case, as, when one speaks of a com munication, ho is apt to say, "It sounds exactly like him," or," "The style of talk is his exactly." We have endeavored to answer the objections raised by the three letters before us. In conclusion, we would say that our

circles are free to all, both spirits and mortals, of every condition in life, and of every shade of wisdom. We have had sufficient evidence to satisfy us that we are doing right in thus publishing the simple, and, perhaps, the low messages of spirits. We have dealt honestly in this matter, and we in tend to do so still. If the public at large can glean any light from this department of our paper, we are glad of it, and we think there is little difficulty in it. If, on the contrary, no good is accomplished except to the spirit, and those to whom ho or she comes, and the public do not hear of this good, our object is nevertheless accomplished. We should be better nleased could all know, as we know, that these messages are from spirits who have cast uside the mortal covering, yet all these who, for pay, (pay, remember,) whether as mediums The to act upon and influence both spirit and mortal. It would be fleast and could be the maximum and readers. But wo must be served and the difference of all our fields and readers. But wo must be content to do the best we can, carcless of opinion, yet aware of our imperfections, and striving always to overcome them. and leave the result to the inevitable laws of Nature's God We will always give our renders "sufficient matter without this department, so that those who cannot accent what is therein given; have only to skip the messages, as the old lady did the hard words in the first chapter of Matthew."

"To a certain extent these measures are uninteresting to the public, and only interesting to the parties immediately concerned. Yet many of them are of public utility, and we defy any one to point out a single sentiment in any one of athemisthe tendency of which is not to elevate the mind, if understood and practiced upon. At any rate, we believe a more correct and rational idea of men and women, and of life in the spirit world, can be gleaned by careful reading from these messages, than can be found anywhere else, in any book, sacred or protane. There certainly can be by those who can have fulth in our intentions to honestly serve the spirit world in communing with earth, and who admit spiritmallam as a first. It depends very much upon the spirit in which they are read, whether the reader can see truth, good and beauty in them. The same want of charly

and feeling of self-goodness, which prompts us to turn aside from the ignorant and the vicious, with whom we daily come in contact, will' turn the sucering face to the ignorant and

The Mighty Growth of Spiritualism.

THE AMERICAN DEMOCRAT, published at Lancaster, Ohio, devotes over two columns to a plain statement of facts in regard to the rapid growth of Spiritualism, the strength and mightiness it has attained, and exhibits all over the land. This statement is from the pen of II. Scott, and it exhibits fairness and candor,

Whether the secular press will, or will not, it must, sooner seen clowhere, and the ideas are sufficiently original not to be charged to the woman who utters them. The personifica- and when this is done, the person of Spiritualism new influoncing humanity, will be recognized as tromendous and unprecedented. A large number of Spiritualist Conventions are being held in all parts of the United States, and Spiritual Picnics without number. The literature of Spiritualism, even at this early period of its infant growth, will vie with, if not exceed, that of any long-established roligion. Its science goes deeper, and presents a truer philosophy, than that of our highest schools of learning. It is, in a word, broader, deeper, higher, it is more comprehensive, than all the platforms of politics, religion, literature and science. It is the summum bonum, of all life, and all its manifestations. Those who have taken an interest in Spiritualism, and have examined it, and know what it is, know these statements to be facts ; and all the misrepresentations of its opponents have no influence to turn or change their convictions. They stand firm and unmoved against all the array of lies and ignominious epithets that its opponents, with the greatest stretch of their ingenuity, can inventand pour upon them.

The ipse dixit of a Professor, who has been held as authority, in our oldest and highest institutions of learning, to one who knows what Spiritualism is, is no more reliable than the ipre dixit of any other man who can tell a lie or make a mistake And the voice of the press, that has heretofore been looked up to by the masses for the fair presentation of truth, is now regarded by the people as no more reliable than the private opinions of Patrick Murphy, or the world-wide published stories about Barnum's "mermaid." Spiritualism, above all things, teaches us that what men eay is not the reality, but the effect of life. The spirit of man loves reality, and in Spiritualism it is found; and when it is found, it is held on to with a grasp that the flimsy powers of calumny, misrepresontation and falsifying cannot loosen.

Spiritualism.

Spiritualism. A Boston correspondent, who thinks we have wronged the believers in this most mischlevous doctrine, asks a brief space to reply. We know nothing of the Banner of Light, but deem it right to put all persons on their guard against all those who, for pay, whether as mediums or otherwise, make a business of Spiritualism. Our correspondent, no doubt, believes what he writes, but better tests than the one pro-posed have been scores of times tried and the deception proved.

NOW TO TEST THE TRUTH OF SPIRITUALISM. To the Editors of the N. Y. Express :

To the Editors of the N. Y. Express: Spiritual communion supposes that the spirit friend who is asked to answer a letter, is present at its writing, and reads what is written, or reads the mind of the writer. To have your spirit friends with you they must be in rap-port or sympathy with you, and this is done by thinking of them, and having an earnest desire that they may be able to commune with you. Write your letter, and if there were any special events in their lives, refer to them to aid the memory, and ask them to go to the Banner of Light office. Boston, or to some other medium, and make themselves known by referring to the letter and its contents as best they may. Beal your letter and lay it by in your desk, but take an envelop and inside write your name, and outside direct it to your spirit friend, with directions where an answer may be sent. I have named the Banner of Light of Boston, as there a public circle is held five afternoons in the week, and the mes-sages are published in that paper. Your Part.

We clip the above little item from the N. Y. Express of August 19th. We do not pretend to say that the writer of the editorial is ontirely ignorant of the subject upon which he writes, yet we venture to say that he never has acquired what little he does know of it from personal experience. "He knows nothing of the Banner of Light." That is to say, he is not posted up in the things of the day. But further "He deems it right to put all persons on their guard against who deal in literature never get their pay, as a general thing. Yot in our line, if it be a question of honesty, doubtless we are as strict as our brother of the Express. Yes, even though we do not publish a daily, and cannot take advantage of war, and other exciting topics, to catch the public by bogus headings in times of unusual quiet, or disastrous delays occasioned by the increenary motives of the Canada Telegraph Line, still we hope for better things in this world, and shall journey on, whether or not we are paid for so doing, and despite the not very alarming fact that we are not known by the N. Y. Express.

But we must say one thing to " Paul 'Pry." Remember that we have but one medium; that we can devote only two hours a day to the reception of manifestations from spiritlife, and that the public may not all hope to be served by us, even if we do not take pay; but will do well to avail themelves of good mediums, who do take pay, though not probably half as much as a good minister takes for dispensing his spiritual food, or the editor of the Express takes for his more material matter.

The Buffalo Republic on Spiritualism,

The Buffalo Daily Republic, in referring to the Convention at Plymouth, says: "It would seem as if this mushroom an divided even the strong and a generally predicted, was tumbling down."

Message Verified.

Mr. W. J. Ellinwood writes us from Chicago as follows: 'In your paper of Aug. 20th, I find a communication from one William Page, of Boston. I know him well when allve and his family also. He has a wife and child, as stated in the communication, and ho lived and died as it says, I write this because I see that you request any one who sees any messages in your paper which he knows to be true, to make a reply."

A Deep Tranco.

A young lady of seventeen years, in the State of Illinois, fell suddenly into a trance, and life became apparently extinct. Blie remained in this condition over forty hours, and all preparations were made for her burial. When she was about to be laid in her coffin, she suddenly revived, and in a fow hours was restored to a normal condition.

Three Months' Subscribers.

Those persons who subscribed for the BANNER three months, have the BANNER sent to them during the remainder of the year. If our friends who were instrumental in getting up these clubs, will attend to their renewals, they will receive a copy free. 14. Add

Mrs. Hatch at Music Hall.

Cora L. V. Hatch will lecture at Music Hall next Sabbath at 10 1-3 A. M. and 3 1-2 P. M. We shall report her lectures. and publish one in each issue until completed.

Chelsea.

MISS MUNSON will speak at Fremont Hall, Chelses, Sunday, Sept. 11th, at 3 and 7 1-3 o'clock P. M.

ALL SORTS OF PARAGRAPHS.

THIND PAGE-Mrs. CORA L. V. HATCH'S last of the series of ten discourses recently delivered at Dodworth's Hall, New York. . This lecture treats of the Development of Plants and Animals, and will doubtless attract the attention of the scientifie world. Also upon this page will be found an ably writton article, entitled "DEALINGS WITH THE DEAD."

EIGHTH PAGE .- We call attention to the article on this page, entitled " Spiritualism Behind the Curtain," by Dr. A. Child. It is a well written statement of facts, and should be read by overybody.

Also, on this page, we print a Discourse by Ira Grant, who

sible, to any religious journal in the country, in all respects. We desire our friends everywhere, therefore, to exert their influence to increase its circulation among all classes of the community, that we may be the sooner enabled to reach our oaL

We call attention to our advortisement offering the BANNER for three months at thirty-seven and a half cents, as a good means of introducing it to the attention of the people.

The Newspaper publishers in this country have long been aware that their reportorial corps are far behind those of Europe in the phonographic art, and hence reports of public speakers are scarcely ever given verbatim; consequently, the speakers are obliged to reviso their matter ere it is fit to go before the public. But when one does appear on the stage who is fally qualified in his vocation, the public should know It.) Such an one is Mr. T. J. ELLINWOOD, of New York, wh reports Rev. Mr. Beecher's sermons for this paper, and it is but simple justice for us to bear testimony to his competency and we do so with much pleasuro.

Bunn and Lond are also excellent reporters.

727 Mr. J. V. Mansfield will remain at Baratoga Springs, I. Y., till September 18th; then spend one week in Troy; after which he will return to Boston, to prepare for his West ern and Southern tour.

B. F. Taylor says that the printer is the "Adjutant of Phought."

The Annual Fair of the American Institute will be holden at the Palace Gardens, New York city, commencing on the 21st nst.; and closing on the 28th of October. Articles for exhibition will be received from the loth to the 20th insts.

A Frenchman, bourding at one of our hotels, thinks our peef and our language about alike-very tough I." Ho's more than half right, a posta and a to a data

Skeptics should carefully read the message from F. G. Wolch, (a spirit.) on the sixth page. 'It may, perhaps, serve legibly. o remove the scales from their eyes.

It is a fact, that of the thirteen Senators from the Northern States who voted for the repeal of the Missouri Compromise in 1854, only one yet remains in the Senate.

The statement "in the papers " that PROF. SHAILL is dead, bestowing. contradicted by a neighbor of ours, who states that he en-

NEW PUBLICATIONS.

A PAMPHERT OF HEINITUAL COMMUNICATIONS, CONtaining fify inges, has just been published by Harry and Bon, of Philadelphia, Given through the mediumship of Miss Mary F. Reast Mary E Front. This panphlet is sensible and interesting. We have a

high opinion of Miss Frost as a medium. What is given through her lips is always interesting.

SCOTT'S NOVELS .- We have received from Mesars. Shopard, Clark & Brown, No. 110 Washington street, three volumes of Peterson's cheap edition of the Waverly Novels. These are entitled " Highland Widow,". "The Black Dwarf and the Legend of Montrose," and "Peverill of the Peak." Price of each 25 cents, or the 26 volumes for \$5.

Important Suggestion. ("Man, know thyself.")

That Electricity plays an important part in the vital powers and physical functions of animated nature, as well as throughout the whole inanimate creation, must be apparent and which term is about to expire, can, by remitting \$1,23, to the intelligent investigator. It is no less obvious that every person-more especially every Spiritualist-should understand the relations of Vital Electricity to the faculties of the mind and the functions of the body; also the philosophy of Animal Magnetism, Fascination, and the whole range of subjects which are being explained, in part, in the series of papers entitled "Man and His Relations," now in course of publication in the BANNER. These who have perused the series, as far as published, will have naturally enough inferred that the author has not only a comprehensive and rational philosophy of health and life, but also of the faculties, functions, and relations of human nature-corporeal, intellectual, moral, and spiritual-which ought to be understood and reduced to general practice.

Would it not be well for the friends of Professor Brittan and our numerous readers-wherever there are twelve or more persons in a place disposed to unite in the movement -to erganize Classes, and have such a course of private lessons as may be necessary to enable them to make a practical application of the principles of the system ? The nature and the value of the information to be obtained may be more fully apprehended from the following Circular and Card :----

The second secon Also, on this page, we print a Discourse by Ira Grant, who defines his views of Christ, and Salvation by Him. <u>7237</u> When Rev. Messra, Beecher and Chapin resume their duties in their respective churches, we shall report their sermons regularly, as heretofore. THANKS.—We take this mode of expressing our thanks for the very many flattering assurances from our friends in various sections of the country, that the BANNER is eaceptable generally, have succeeded, is indeed gratifying to us; and we shall endeavor in the future, as we have in the past, to convince all that the cause of liberal religion shall Also, on this page, we print a Discourse by Ira, Grant, who defines his views of Christ, and Salvation by Him. <u>7237</u> When Rev. Messra, Beecher and Chapin resume their duties in their respective churches, we shall report their sermons regularly, as heretofore. Thanks.—We take this mode of expressing our thanks for the very many flattering assurances from our friends in various sections of the country, that the BANNER is optoradium thereby the seness of one person may be controlled by another; the process of inducing the Magnetic Biended problem convince all that the cause of liberal religion shall Prov. Burtrark has numerous testimonials from the Classes

past, to convince all thint the cause of liberal religion shall not suffer at our hands. As fast as patrousge warrasts, we shall make many im-provements in our sheet, and shall secure the ablest talent available, and render the BANNER or LIGHT superior, if pos-sible, to any religious journal in the country, in all respects.

It is pupils during the past winter.
 A CARD.—We, the undersigned, having attended the private loctures of Professor Brittan, on the science of Electro-Physiology, Psychology, and other subjects, deem it but due to him and the public to openly expression unbounded satisfaction at the oresult attained.
 We are convinced that in these few hours great natural laws and principles have been unfolded to us, of which, otherwise, we might have ever remained ignorant, but which, reviewed by the light of this science, new shine forth self-evident and conclusive truths.
 We arnestly advise these who would know themselves, and the laws which govern them, not to neglect the opport unity which now offers of obtaining that knowledge.
 In conclusion, we would express our "admiration at the specific truth.
 Hourseon Theory Roy.
 Ben Br. F. ANDERSON.

us been imparted to us.	alla companya and and a single
HOULSON THOMPSON.	BEN. F. ANDERSON.
ED. M. TOMLINBON,	C. URMEBY,
PACK THOMAS,	WM. H. BALE.
A. W. ROATH,	HENRY L. POPE.
D. T. MCCAMPBELL,	BRANCIS L. PRICE.
W. FORREBTER,	H. WILKINS,
N. P. KENDBIOK, IS MIL	IVF. H. HEGAN,
L. H. HABDING.	een statue en en e

Professor Brittan will also accept invitations to lecture elore Literary and Scientific Associations, and may be ad iressed either at Newark, N. J., or at this office.

BUSINESS NOLLCES.

[Business nolices, set in Rended' nonpariel type, will be in-

GOOD'S IMPROVED, PORTABLE, DURABLE AND POPULAR COPY ING Parss, for copying all descriptions of writing. We are pleased to recommend to all who wish to keep oples of letters, manuscripts, etc., etc., the above press for bese reasons :--

First. It costs only fifty cents for the press and a book 36 pages of paper, which will copy as many pages of writing,

Second. There is no machinery about it, therefore it will not get out of order, and will last a lifetime, and, if lost, can be made with a jack-knife and a piece of wood.

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LIBERAL CONVENTION.

6

LIBELIAL CONVENTION. A Liberal Convention will be holden at LITLE MOUNTAIN, Lake Co., Ohio, on Saturday and Sunday, the 17th and 18th September next, for the purpose of adding. In bringing into more general and active operation the great principles of "Practical Liberality" and "Consistent Charity," by extend-ing a free platform to all the carnest and active friends of Humanity, whereon they may meet together, as mon and wonien, without reference to sects or creeds, to consult and adopt the standard of society. A fine hull hus been secured for the occasion, and the place is one of the most beautiful and attractive to be found; abounding in a great variety of grand, natural scenery, well calculated to inspire the boloider with noise scattments and clovated thoughts. Entiment speakers have been invited, and a cordial welcome will be given to all true friends of Reform who will add us with their presence or their words. "Come, let us reason together."

by request of the Committee of Arrangements, Answer 90, 1830 G. N. TUTTLE.

THE VERMONT CONVENTION.

This VERMONAT CONVENTION. There's a good time coming at the Vermont Annual Con-vention for Spiritualista, to be holden at Bouth Royalton (which ground is hallowed by snored memories,) on the 2d, 3d and 4th of September, 1859. Mr. Woodard will, as usual, minister to our tumporal wants upon the same reasonable torms as formerly, viz, seventy five cents per day, and enough to eat. Mediums from all parts of the country are cordially invited to attend, and also all good-hearted speakers on the subject-not to get pay in dollars and cents, but to do good, and have a good time, and to gather up strength for conling labors.

To all who want a good, profitable, social and pleasant time, warm invitation is extended.

N. WEEKS, Chas. Walker, D. P. Wilder,

GROVE MEETING.

If groves, at first, God's temples were, Where these in search of Truth have trod, Then why not to the groves repair, And there commune with nature's God?

The Friends of Progress and Advocates of the Harmonial Philosophy will hold a meeting in the grove, half a mild west of the centre of Eaton township. Lordine County, Ohio, on Saturday and Sunday, the 10th and 11th days of Sept. 1859. A cordinal invitation is extended to all to come and partici-pate in the feast of love and truth anticipated. Speakers from abroad have been invited. L. B.

SPIRITUALISTS' CONVENTION.

SPIRITUALIBIE CONVENTION. The Spiritualists of Adrian, Michigan, will hold a Conven-tion on the 2d, 3d and 4th days of September, 1859. All these friendly to the cause, from all parts of the country, are cordinity invited to attend. It is hoped that all will be pres-ent that can. istSept1 Aug. 13

THREE MONTHS FOR 37 CENTS!

WE WILL BEND THE

BANNER OF LIGHT to an any person who may feel a desire to read the paper, for Story oThree Months, and campile

to ascertain whether it will be an agreeable companion for a d, for the small sum of Thirty-Seven Cents! longer period, for the small sum of

No Weekly Paper in the Country furnishes so great a variey of Reading Matter. THE RELIGIOUS will find their wants supplied by the Weekly Verbatim Phonographic Reports of the Sermons of HENRY WARD BEECHER

AND

EDWIN H. CHAPIN. The Philosopher and Metaphysician will peruse our. Re-

ports of BALPH WALDO EMERSON. and other advanced minds, as they utter their thoughts before Rev. Theodore Parker's Society at Music Hall; as also in the series of articles now being written for us by a contract white

PROFESSOR S. B. BRITTAN,

an eminent student of the Science of the Mind. THE LOYER OF ROMANCE will be attracted by the choice Stories which will be found in our columns. THE REFOREER Will find ample provision made for his taste as we furnish Reports of the Lectures of

EMMA HARDINGE,

ABLE CORPS OF REPORTERS.

THOUGHTS OF THE PEOPLE,

TRUTH, WHEREVER TO BE FOUND, an offer

No. 3 1-2 Brattle street, Boston, Mass.

and other distinguished speakers who visit Boston AND NEW

LOVERS OF FREE DISCUSSION will find a portion of our paper

the only limit being avoidance of personalities and un-

charitableness. Those who wish to aid a paper which aims

not to be sectarian, but to appropriate and present to the public

are requested to avail themselves of the offer above made,

and give their neighbors an opportunity to enrich their

minds, at a trifling cost, for the next three months, and the

BERRY, COLBY & CO., Publishers,

The Country papers inserting the above will receive a

CORA L. V. HATCH,

York, in both of which cities we have an

set apart for the free expression of the

copy of the BANNEE for one year free.

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'suffering spirit who tells his story in language suited to his condition." Let us all have more faith that God " works in all and through all, to will and do of his infinite pleasure."

ii . 1 THE SPIRITUAL ANNUAL. 44358

TO THE PUBLIC.

Some time since the undersigned closed an engagement ing. Considering the nature of the enterprise, especi-lly in the arrangement was entered into; and we have not found it publicly and boldly declaring a belief in Spiritualism. possible to immediately command the services of such artisis as were required to illustrate the book. For this and other ressons, Messrs. Berry, Colby & Co. have come to the conclusion that they cannot make ready for the publication of such s, work before the early Autumn of 1860, when they expect to Issue the same in a style which will fully realize the original design of its projectors, and which cannot fall below the expectations of the Spiritual public.

The undersigned returns his grateful acknowledgments to those litorary friends who have so promptly responded to his call for contributions to the pages of the New Annual, and will be pleased to retain their favors. Moreover, others who have been unable to aid the enterprise, in this way, on account of the limited time allotted-by the terms of the Prospectus-to the preparation of its literary contents, will now have all the time they require, and may say their best things in the most attractive style.

While the Editor deeply regrets the delay which the Publishers have found to be inevitable, he has no hesitation in assuring his friends that the additional time employed on the work will in the end render it a more acceptable offering to S. B. BRITTAN. the Public

New York, Aug. 25, 1859.

adrit

About two months since, we made an arrangement with our esteemed friend, Mr. S. B. Brittan, to publish "The Spiritnal Annual." and allowed him to announce it as forthcoming in the fall of 1859. But after two insertions of the announce ment, we withdrew the notice, satisfied that difficulties, hitherto unseen, would prevent such an early issue as the work demanded, in order to take its proper place among the Gift Books of 1860. Mr. Brittan has therefore kindly consented to postpone the publication until the following year; and in justice to those who read his previous notice, as to himself, we give place to the above. BERRY, COLBY & Co. Boston, Aug. 30th.

The Clarion, Beecher, and Chapin.

"The "Spiritual Clarion" thinks that we do not design to tolerate the priestly monopoly of Chapin and Beecher. would say in answer, that we do design to tolerate all that Mr. Beecher and Mr. Chapin may say, though their sayings may not be what we believe. It is our design, and also our prayer, to tolerate every minister of every faith and creed, to let every man have his own views, and a free expression of the same, without feeling ourselves under the least neces sity of waging war with him.

Worcester.

The Spiritualists of Worcester will resume their regular Sunday meetings in Washburn Hall next Sunday, Sept. 4. R. P. Ambler, of New York, occupies the desk every Bunday during the month of Beptember.

We wonder what the editor of the Republic means? He cannot certainly mean the Convention for it was perfectly successful, and every vote passed in it was unanimous. By the "spiritual house," as he calls it, he cannot mean the large body of men and women who believe in Spiritualism, unless he be a know nothing about the facts of Spiritualism, for never were there so many and so strong believers in with the Proprietors of the BANNER OF LIGHT to publish a Spiritualism as there are at the present time. What does SFIRITUAL GIFT BOOK, which we had designed should issue the cultor mean?. There never see many spiritual meet-from the press on or about the first of Nevember next ensu-ings, and they were never se well attended, as now. The demand for spiritual newspapers has tripled within the last its artistic features, it was guite too late in the season when year. Men of science and standing, all over the land, are

The South.

J. H. Wilson, writing from New Orleans, says :- "I have thought, if I ever visited Boston, 1 would carnestly investigate Spirit-communion, and not drop the subject until I had become satisfied of its glorious truth, or that it was worthless, and that the mediums were heaving the living at the expense of the dead, for a consideration. It will be a deep disappointment if Miss Hardinge does not keep her promise, and come to New Orleans, this winter, to give lectures. Some one has said that the mediums were sfraid to come so far from homeon account of their expenses. This is strange and ridiculous. Where they make five dollars North, they would make twenty-five here. Mr. Mansfield had better come here. He would be remunerated far beyond his expectations. I cannot imagine why your mediums have never visited New Orleans. The field is large, and the reward sure."

Notices to Correspondents.

-d, BINGHAMPTON, N. Y .- We can find no such E. C. Lship on the list. A vessel would not be likely to sail from this port loaded with rice; therefore, it is our opinion the Spirit told you an untruth-whether intentionally or not, we cannot say.

D. H. L., EATON, OHIO.-A short report, not making over wo columns, may be acceptable.

M. F. S., ELKHART, IND .- The subscription for the nine months remaining on the year of the club of three months' subscribers, is \$1.23; hence you owe us a triffe.

THEDOBA MORBIS, CANTON MILLS, OHIO .- Sealed letters are not answered in our circles.

The Traveller and Plymouth House of Correction.

The Traveller has again published another of our reports, and given credit to the "Old Colony Memorial" for the same. The whole article under the head of "Spiritual Meeting at the House of Correction, in Plymouth," except five or six lines at the head, is verbatim from our reporter at Plymouth, and was published in the BANNER a wook, before it was published in the "Memorial." No credit to us is given. We wonder how much matter the Traveller publishes third hand !

Prof. Otis.

PROF. J. L. D. OTIS writes us that his health is so much improved that he has again resumed lecturing, and his address will be Norwich, Ct., for the present. He suggests that letters relating to the N. E. U. University be, for the present, addressed to James Tower, Esq., Lowell, Mass.

It gives us much pleasure to hear that Mr. Otis is again, as he has been heretofore, using his energies unselfishly for the benefit of humanity,

countered him on the Common last Saturday, urging upon an old indy, with his usual vehemence, the superiority of " the narror way," over the " Broad Church.".

Mr. Wm. F. Davis, No. 25 State street, has issued his monthy Detector of counterfeit bills and similes of gold coins." It is a reliable and comprehensive work, and is extensively patronized.

LER'S ESCHATOLOGY .- The announcement of a new edition of this ablo work, gives us an opportunity to again commend it to our readers. On its first appearance, we spoke of it in our columns as a book of singular ability; and peculiarly adapted to the times, - Our subsequent readings have only increased our good' opinion, and we trust our readers will all peruse it, as it presents fresh views of the spiritual life in a striking manner, and with scholarly ability; or, as one of our papers remarks, the book is an "indication of the breaking up and passing away of the old theological heavens and earth."

THE DAILY HERALD, NEWBURYFORT, is not only willing to publish things against Spiritualism, but is now and then wiling to publish something for it. That is right, Brother Herald. Give both sides a fair hearing; for if you do n't, the people will appeal.

THE SLAVE TRADE .--- It is stated that immediately on the ccession of Lord John Russell to office as Foreign Minister of England, he addressed to this government a despatch earnestly remenstrating against the reopening of the slave trade between the United States and Africa, and against the lukowarmness of Mr. Buchanan's administration in that regard.

THE PROVINCETOWN BANNER goes for tich gems of thought. With a thousand other good things, it has, republished, from our columns, Mr. Emerson's lecture at Music Hall.

The Philadelphia Journal says that the convicts of the Pententiary at Washington, D. C , by the liberality of the warden, vere granted the privilege of celebrating the Fourth of July. murderer read tile Declaration of Independence; a forger delivered an oration; other convicts sang, " Do they miss me at home," which produced much sensation. A neatly printed programme of the exercises was furnished every prisoner. Individual. This demonstration of kindness, on the part of the warden of he prison, was truly humane. He must be a Christian.

"THE LAWS OF NATURE."-A communication from our oc casional correspondent, "Milton," giving account of physical manifestations through Miss Annie E. Lord, medium, at his home in Boston, recently, we shall print next week.

There are millions who never think a noble thought, but, with a brute hate of brightness, bay like hounds a mind that drives the darkness out of them.

THE BOSTON TRUE FLAG is a very interesting family paper It is managed with tact, is well printed, and, we are pleased o know, well patronized.

AMUSEMENTS .- The National Theatro was opened on Sat urday evening last under the most favorable auspices. The theatre has been thoroughly repaired, and looks as "good as Notwithstanding the prices of admission have been new." raised, a paying audience was present. Mr. and Mrs. Conway appeared in "Still Waters Run Deep," and were sus tained admirably, when we take into consideration that the new company are nearly all strangers to each other. This augurs well for the future. Mr. Conway was called before the curtain, and made a very felicitous speech. He is evilently a man of talents, and a talented actor.

Mr. E. L. Davenport commenced his fall and winter seasor at the Howard Athenseum on Monday. Mrs. Farren and Miss Fanny Fitz Farren are the opening "stars." ongaged for two weeks.

It is compact, being a simple roller, about a foot in length and two inches in diameter. The books on which copies are taken, are supplied at the

rate of \$1 per dozen, after the book, which is sold with the press, is filled. We are highly pleased with the press we have bought, and have no hesitation in guaranteeing it to our readers.

They will be supplied on application at our office, or sent by mail on receipt of 50 cents, and 63 cents postage stamps. intra litt Sept. 8.

Lecturers,

MISS A. W. SPRAGUS will speak at Ogdensburgh, N. Y., the first Sunday in Septembor; at Owego, N. Y., the third and fourth of the same, and at Binghamton the two first Sundays in October; after which she leaves for the West.

MISS ENNA HOUSTON will answer calls to lecture Sundays or week evenings. Address No. 6 Edgerly place, out of South Ceder street, Boston. She will lecture at Springfield, Mass., Sept. 4th and 11th.

Sept. 4th and 11th. Mas. J. W. CURRERS will lecture at Springhold, Mass., Sept. 4th : Milford, N. H., Sept. 18th; Bristol, Ct., Oct. 2d and 5th; Chicopee, Mass., Oct. 16th and 23d; Foxboro', Mass., Oct. 30th. Oct. 30th.

MEETING OF THE FRIENDS OF HUMAN PROGRESS.

PROGRESS. It devolves upon the undersigned to invite the lovers of Truth, Freedom, and Humanity to attend the Fith Annual Meeting of the Friends of Human Progress, to be held at the Friends' Meeting House in North Collins, Eric County, N. Y., on the 8th, 9th, and 10th of September, 1859, to commence on Thurstay, at 10 o'clock A. M. The Friends of Progress have no creed as a basis of association. Their object is to inculcate the principle, "do good to all as you have opportu-nity;" to testify against those systems of popular wicked-ness which derive their support from a false church and a corrupt government; to unite persons of overy shaded of love; that they may freely and friendly interchange their various and varying opinions on all those subjects which appertain to the wolfare of humanity; to elevate the standard of public morals, by teaching men and women to revere, as paramount to all written codes, the law inherent in the mind of every to all writton codes, the law inherent in the mind of every

All those who desire to co-operate with us are carnestly invited to meet at the place above named. Nay, more; in the language of the Hobrew prophet, we say, "Whosever will let in come

GEO. W. TAYLOR,	Exos Southwick.
C. C. KIRBY,	WH. H. CRANDALL.
WALTER WOOD,	D. R. AVERY,
EMMA WOOD,	JAMES A. F. VARNET.
FRANCIS LEACH,	PHEBE M. VAUNET.
ADELPHIA LEACH.	NANCY PITCHER.
Seut. 3. tru	

CONVENTION.

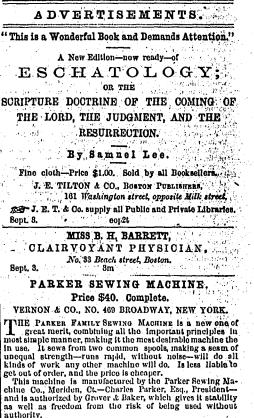
All sincere and earnest seekers after truth, of whatever

All sincere and earnest seekers after truth, of whatever name, seet, or party, or of no name, seet or party, are respect-fully invited to meet at Ellenvilla Ulister County, N. Y., on the 2d, 3d and 4th of Beptember, 1839, in a Convention of free inquiry, for the promotion of Religious Reform. Besides set addresses at this Convention, due time will be allotted to conference, discussion, and the free expression of thought. Any person unable to be present, will confer a special favor by forwarding to the Committee any word of cheer, or any thought or sentiment suitable to be read on the occasion.

Picnic at Fort Lee, N.Y.

The Spiritualisis Pionio-postponed last week on account of the weather-will take place on WEDNESDAY, Aug. Sist, if the day be fair; if not, on the first pleasant day. Steamer Thomas R. Hulse leaves foot of Spring street at guarter before 9 A. M. and 1 P. M.; returning at 3 1-2 and 6

n and Miss quarter before 9 A. M. and 1 F. M. 1 touring a so and the second street, each way. Tickets They are to the grounds, 10 cents. Fare on the bost, 10 cents, each į way. سست



authority. All letters and orders addressed Vernon & Co., 469 Broad-

TAT SEND FOR CIRCULAR.

Agents wanted in every town and city. If Sept. 3.

COUNTERFEITS OF HOLLOWAY'S FILLS AND OINT-COUNTERTETS OF HOLLOWAYS FILES AND OLAT MENT are in the market, Look to the book of direc-tions. If the paper on which they are printed is water-marked "Holloway, New York and London," the medicine is genuine, but not otherwise. In looking for the mater-mark, hold the paper between the eyes and the light. Sold at the manufactory, No. 80 Maiden Lane, and by all druggists, at 25 cts., 63 cts, and \$1 per box or pot. Islp Sept 3, A TKINS'S HEALING INSTITUTE, NO. 22 LA GRANGE PLACE, DOSTON.-The afflicted are accommodated with board and treatment on reasonable terms. 3m Aug. 27.

MISS NEWTON, HEALING MEDIUM.

No. 26 WEST DEDIAM STREET, two doors from Wash-ington street. Terms, 50 conts for each sitting. It aug27

"Freely give and freely receive."

"Fredy give and fredy receive." A S THE ABOVE HAS BEEN SO STRONGLY AD-vocated by Spiritualists, as the only basis for medlumis-tic compensation. I have resolved to test its practicability. The readers of the BANNER may send me such compensation as they choose, and shall receive in return a corresponding amount of my time and effort in writing such psychometric and intuitive impressions as may be had from their hand-writing, relating to their looks, parentage, mental and physi-cal condition, mediumship, conjugri influences, business, or whatever may come up. Office No. 7 Davis street, Boston, on Saturdays, Address H. L. BOWKER, Natick, Mass. Aug. 13 istr

Aug. 13 'istf

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT STREET, BOSTON, MASS.

In .

The Messenger.

Each article in this department of the BARNER we claim was given by the spirit whose name it hears, through Mrs. J. H. Corast, Traince 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 their earth life to that boyend, and do away with the errome-ous idea that they are more than runtra beings. We be-lieve the public should know of the spirit world as it is-should learn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to mortule. We ask the reader to receive no dectrine put forth by spirits, n these columns, that does not comport with bis reason. Each expresses so much of truth as he perceives—no mere. Bode can speak of his own condition with truth, while he gives opinions merely, relative to things are free to BDY one

Visitors Admitted.—Our slitings are free to any one who may dustred attend. They are held at our oilice, No. 5.4.3 Brattle attent. Boston, every Tuesday, Wednesday, Thursday, Friday and Baturday afternoon, commencing at HALF-sar Two o'clock; after which time there will be no admittance. They are closed usually at half-past four, and wisitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

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

a point they recognize, while us whether true of miser Joly 21-John Waters; Nehemiah Hudson, Lynn; Maria Ellinwood; Charles Jenness, Boston. July 22-Henry Stevens, Boston; Daniel Rhoades, Boston; Margaret Wilmot, New York; Alexis Friedman, Fittsburgh; Charles L. Hayes, Clevoland. July 23-Ben Morgan, Boston; Lucy (servant), Boston; Joseph Chipman; William Laws, New York; Jonathau, to Joseph

Joseph. July 29—Thomas Latta, Cal.; Mary Eaton, Boston; Daniel Hobbs, Kensington, N. H.; Griselda, Alabama; Michaol Leary, New York. July 30—Emeline L. Swazey, New York; Preston S. Brooks; Timothy Guild, Michigan; Mary Vesheldt, New

York, August 2-Lemuel Ryeburg; Nathaniel Morton, Taunton;

August 2-Lemuel Ryeburg; Nathaniel Morton, Taunton; Baral L, Halo, Boston; W. F. Johnson, (actor). August 3-A. Rose, Block Island; Mary Willams; Pat Murphy, Dover; Laws in Spirit-Life. August 4-Mary Wecks, Boston; George Palmer, Bangor; William Gurkson; Alice Mason, Cincinnati. August 5-Stephon Willmot, Cherry Valley; Samuel Wil-son, Mobile; Charles Hallock, Springfield, N. Y.; Mary Thayer; Joseph Gray, Boston; Dou Jose Betanconte. Aug. 6-Jonny Harris, New Orleans; William Buck, Buck-ville, Ala.; Wm. Harris, Saco, Me.; Mary Ann Lester, Nash-ua, N. H.; Edgar Halliburton, Philadelphia; Charles Brown, Providence, R. I.; John King. Aug. 6-Bamuel Ricker, Ruchestor, III.; "Why are all men horn in sin ?" Margaret Jano Moore, London, Eng.; James

sin ?" Margaret Jane Moore, London, Eug.; James

Walker, Boston. Aug. 10-Peter Valkendahil, New York; William Peiby, Boston; Michael Clary, Boston; Virginia Stewart, New York; Lyman S. Pease, Ogdensburg. 'Aug. 11-Thiomas Clark, Halifax, N. S.; Simon Gales, New York; Jacob Parkhurst, Plymouth; Mary McDonald, Edin-burg; Charles M. Dresser, Albany; Lydia Fisher. Aug. 12-Josoph White, Goucord, N. H.; "Why do men die?"

James Lucas. - Spirits Influencing for Evil.

Evil. Bo you are ready, are you? Well, I'm ready, too. What do you want of mo? My name was James Lucas. I died in Charlestown. When I was young I sold rum, and when I was old I drank it. Now do you know what my trade was ? I have been dead since the year 1848. How long is that ? I am just the same ns I was when 1 died. Hum drove my breath out of my body—that's how 1 died. Well, then, I died of consumption and kind of droby?. The doctor said my blood turned to water—that was my business, hot his, Bome folks are dreadful particular about what öthers do. He told me if I did n't stop drinking, my blood would turn to waier, and I'd die. I told him that was my business, not his; that I wanted him to give me something to stop my congh, and if he could n't, to clear out. If my blood had turned to rum, I'd have set up shop inside. To tell the truth, I was forced to come here. There are a sot, of meddlors here as well as on earth, and, they kept com-

To tell the truth, I was forced to come here. There are a set, of meddlers here as well as on carth, and they kept com-ing to me and asying, "You'd botter go here, and you'll feel botter for it." So I came here, and I like well enough now I'm here. Bome of the folks round Charlestown I'd like to talk to, but they'd ask me if I had any rum now, and I'd get angry with them. They would n't ask me 'cause they wanted to know, but because they would to tantalise me. It's my business, not yours, where I lived. I lowe for the rant now. He came to me when I was sick, and told me if I did n't pay rent I mist go out. I had four rooms, and hired a woman to keep house for me. I used to have miony, but 'long' to the last of it I had n't much; 'I had enough to keep me along till I dide. I owed that old chap forty dollars; wonder if he Would n't like it now ?

would n't like it now? The folks what take care of your circle on my side think I'd better cultivate a better disposition; but my disposition is mine, and they have n't anything to do with it, I've had the satisfaction of drinking more glasses of rum, disposition to be done then to be the target had the

I've had the *satisfaction* of drinking more glasses of rum, gin, and brandy, sluce I have been here, than I ever had qa earth. Somebody else has drank the liquor, and I have had the *satisfaction* of it, just as much as if I had drank it my-solf, and sometimes more. I have quite a number of people —men and women—I can do pretty much as I am a mind to with in the rum line. Sometimes they will fight me—won't oome under my will, and I have to get another. I can turn as many heads upside down now as ever I could, and get as much satisfaction by making men and women drink as they 'can by drinking—and more. Of course I must get somebody who has a natural or acquired hable for drinking. July 16,

MEvil Influences of Spirit over Mortal. As the spirit gives life and activity, and absolutely controls he form, so the spirit world holds this natural world in per-

the form, so the spirit world holds this natural world in per-fect control. Disembodied minds, or spirits, do have power to control those inhabiting physical forms dwelling upon earth. In their spiritual state they are possessed of a greater degree of power than they could be while alive in mortality, and thus are more capable of controlling for good or evil than when on earth. And many thousands of spirits now suffer in mortal forms because of this control, and because they do not understand themselves and their surroundings.
 Bpiritualism, notwithstanding the evil which floats upon its surface, shall make mankind understand this influence, and have mankind understand this influence, which come to them for evil. Knowledge is strength; and he who is possessed off its quite strong enough to hold in check all such influences. It was by a perfect understanding of the elements that surrounded him, that Jesus commanded the winds and waves to be still, and they obeyed him.
 We do not hesitato to say that there are millions of spirits in one for good and some for evil; and thus it is the poor earth ... And many iousands of spirits now suffer in mor

Mistakos. J. H. Wilson.—I wish to send a communication to my mother, Haimah E. Wilson. When I last knew of her where-alouts, she was in Cinciunati. I died in 1843, in Mexico. I died of fever, induced by drinking water impregnated with copper. I went out as a volunteer in the 5th regiment; was sick, and received a dis-charge; and got a second one, after that, by being freed from the body, with a privilege of doing as I liked ever after. I was born in Boston. I was in Secu's campaign—went to Vera Cruz, but was sick all the way there. I should like to knew how I am to reach my mother; I de-sire to speak with her, if I can, but I am a little green at this business, and do not exactly understand how, by coming here, I am to reach her.

here, I am to reach her.

It was suggested that the Mexican war was not until 1848 to 1850.

Ans.—I am had on dates, any way, but 1843 is clearer to me than any other year. I have no recollection of any other year, vividity. I may be in error in this date, but I will have it straight, and return to you, if you will give me time. I remember 1843 vividiy, because I expected the world would end at that time. I think you are right, and I wrong, about the dates the dates.

The Spirit who followed this seems to be the brother, and he accounts for the apparent error in the above statement. The statement, to us, is plausible; and we have heard of sim. ilar errors, made by Spirits, for which their messages were denounced, before any attempt was made to correct them, or ecount for them.

ALDEAR WILSON.—Can I have the privilege of speaking for another? The Spirit who controlled your medium has was my brother. In 1842 he became interested in the subject of the Second Adivent. In 1843, when the tenth day of the sev-enth month passed, and my brother did not realize the change he expected to, he became insane. In consequence of this, he was carried to Ulica, New York State, where he remained about nine months. After leaving the institution, he took it into his head to travel, and was away for the most of the time, selling books and pictures, sustaining himself in that way. During that time I removed, with my mather, to Clin-clunati. In 1847 my brother came home, and we soon found that he was not straight, but meane. We contemplated put-ting him into the institution at Ulica again, but he all at once appeared sane, and talked of going away, and we though no more of this. The next we heard of him, he was in Montreal, and from there we received a letter from him, from which we judged he was not sane in mind. In 1848 we heard that he had enlisted and gone to Mexico. In 1840 we heard of his death, but did not hear until a year after his death. I think he was in Scott's camping, and that the facts he has given in regard to his death are correct. I have been here but four years, and did in Cincinnati. I did not intend that my brother is linsane at this time; but he is lost to all, or nearly all, that transpired after 1843. He was not himsel, after that time, and hence he does not, as he tells you he does not, romemer dates after 1843. He was not all, or nearly all, that transpired after 1843. He was not himself, after that time, and hence he does not, as hot cills you he does not, romemer dates after 1843. He was not all, or nearly all, that transpired after 1843. He was not all, or nearly all, that transpired after 1843. He was not all, or nearly all, that transpired after 1843. He was not all for that time, and hence he does not, as hot cills you he does not, romemer dates after that time. It is disea ALBERT WILSON .- Can I have the privilege of speaking for

o doubt, correctly. My name is Albert. Is there anything more I can give

you? My brother is very desirous of opening communica-tion with my mother, and I should have been very sorry to have this mistake given to the world. Its mother might have understood it, but his friends would nut.

have understood it, but his friends would nut. He tells you he was a carpenter by trade; so he was, but after the time he speaks of, he was unit to settle down to anything, and therefore reamed about, as I have told you. Ans.—Did my brother fail to give his name? It was John Henry Wilson. It is very hard to make him believe he has passed that number of years on earth; he thinks I am wrong, but what I have given you is correct strictive.

passed that number of years on earth; he thinks I am wrong, but what I have given you is correct, strictly so. I cursed the founder of Millerlam a hundred times since; but I see now that he was only mistaken in regard to the event. The mental world did is airely undergo a great change — a great light was indeed given to the people—but my broth-er really thought he should see Christ in the clouds, My brother gave away all he had, and rendered himself nearly a pauper. Yes, I have cursed the founder, and his followers, many a time; but I believe he is with us now, and I hope he has changed his mind. July 10.

Capt. William Elliot.

I suppose you are the chan that does the writing." Wel, wont you say that Capt, William Elliot declines to answer the questions sent him; and he does so because he has not full possession of the facts required. That's all, sir; so you have not much to write for me." 1 resided in Machias, Maine. July 10.

Charlotte D. Tileston.

I don't know you. I want to talk to my mother; her hame is Elizabeth Bennott; she lives in Boston. My father is dend; his name was Tileston. My name is Charlotto Davis Tileston; I was never called Charlotte; they called me Loty. I was only eight years old; I died of scarlet fever; I lyed in Hanaver street then; I went to the Hancock school. lived in Hanover street then; I went to the Hancock school. I want to say a good deal to my mother, but there's so many folks here I do n't want to talk. I want to see my mother; can't you take me to see her? My father wants to tell her something. He died when I was a year old, and I do n't remember him on earth, but he is here with me now. I wish you'd take me to my mother, and then I can talk. I'd like to have my mother; to to some place where I can talk to her the same as I talk to you. Wont you write to her to come here? Wont you ask her to come here? Yes, I would get a chance to talk to her here; the folks are real good, and If they'd let me come I'd talk faster than I do now, I'd tell her everything I've seen sluce I have been away, and a good many things. She do n't know that I can come back aud talk, and I should n't know how to, but my father helus me.

BANNER OF LIGHT.

I have been dead something like twenty one years, and it is very hard for moto control a motal body. I have almost of the years, and it they foust be willing to be humburged a thousand times; and it is very hard for mot to control a motal body. I have almost of the years, and if they go to be truth, they must acknowledge that true. I are analyzed to not like to be bounded to

My friend wishes me to tell him how I found things in the new world, and what my thoughts were on waking. I have answered the first question, I think; but it would be hard, very hard for me to answer the second, I had such a medley of dicas. I knew I was in spirit-life, and I feit the views I entertained in regard to spirit-life would be firmly establish-ed to me. As I ay resting—for I assure you every spirit needs rost after it passes from earth—fact after fact seemed to float by me, giving me assurance of the truth of my con-ceptions of spirit life. Everything to me appears like earth. That is, there are trees, fruits and flowers, looking like those of earth, only more beautiful. Trees do not fade, nor flowers wither here, however: but they are as real and as tanglible as any of your:

3) trees, fruits and flowers, looking like those of earth, only-more beautiful. Trees do not fade, nor flowers wither here, however; but they are as real and as tangible as any of your earth. Of course it cannot be real to a material conception, for material is not fluted to realize it. It is only real and tun-gible to the spirit. My friend wishes to know if we have a night—a portion of time set apart for rest. Wo do, but we have no darkness like that of earth. It is merely a softening down of light, and the atmosphere seems to woo us to request. Do not im-agine that the spirit never needs rest. It needs rest more trequently than the body. My friend desires to know if we cat in spirit life. "Es, we do; but not as I used to on earth. When I feel a necessity for something to assist in my devel-opment, I of course see a necessity for food, which must be real and spiritual to me; then I seem to have an influx which comes by the call of insture. People of earth have to go in search of food; on the contrary, we romain quiet, and food comes to us. Nature calls for something from out her wide domain to satisfy the demand of my body, and naturo is quite as prompt to attend to the call as the spirit is to give the call. It appears to me that spirit is in more close rapport with when the heads. On carth if is to give a for the source of food. Is duite as prompt to attend to the characteristic spinors to give the call. It appears to me that spirit is in more closerapport with nature than the body. On earth, if it is coldyou feel it, or warm, it influences you; but I tell you, all the sensibili-ties are quickened when one casts off the old dead form. Why, you have no clear conception of the state of things here—no correct idea of the elements of life beyond your own state. own state. My friend also wishes to know if we are possessed of bodies

Note-no concer here of the dements of the beyond your own state. My friend also wishes to know if we are possessed of bodies anything like our old ones. When I am away from a medi-um, I do not see but I recognize myself, and think if I had a body not recognizable, I should not be willing to own it. It seems to me every one has a body which is morely an out-growth of the physical-something so near like it as two things can be alike. Yes, the semblance is so near I can recognize it. I think my friend will have no difficulty in ro-cognizing old friends here, unless the image has in some way been erased from the memory. My friend wishes to know nise if these who were possessed of forms which were deform-ed by discase, still retain them. No, the split form scenes to be perfect; that which is an outgrowth of discase is not na-tural, and as all things here are in strict conformity to na-ture, it is impossible as it would be for your physical forms to exist here in spirit 106. My answer will, perhaps, provoke a question, and that is, how it is that splitis present themselves to mortals with any deformity they possessed on earth. If a split should present himself to a medium, and he had any deformity on earth, he would be obliged to present him-self with that deformity, cleo you would as y it is not him, for he was affiliced in this way or that. Therefore splitles forms. All splits have the leart that it can be seen by the mo-times appear to mediums with deformities in their forms. All splits have the leart that it can be seen by the me-dium. Now, as they have their physical onlice strictly daguebre to you cho split, if they lacked a finger on earth they may leave it off in this covering, and so with every other deformity. By the same principle we form a violin or any other place of mechanism. I thind something at every step I take, and when oneo I ask a question, and it is answored by those who have been, longer residents of this place than I have been, the fact remains

a question, and it is answered by those who have been longer residents of this place than I have been, the fact remains with me. Nothing is lost here, but all is retained by the

I shall always be pleased to answer any question the friend may see fit to ask me; for everything here comes freely to no, and I should hardly be happy if I withheld any of these bleard effects.

lessed gifts. I might go on and rohearse all the various tests I had on

I might go on and rohearse all the various tests I had on earth which helped to prove Spiritualism true to me, but it is wholly unceessary. What would be bread for mo might not be for another; and, in fact, it is the only way in which any one may receive satisfaction—to seek for himself. And, before I go away from the medium and this place, I want to urge my children to seek for themselves. If they seek thoroughly, and find it false to them, I have nothing for-ther to say; but it they merely look at the matter, without a thorough search. I shall not be satisfied. I do not desire them to seek because they is benefit me, but because they can, by so doing make themselves and others happler. All have got to change spheres some time or other, and when you stop to think how short the years are you have to spend on earth, and what an eternity is before-you, sirely it is better to search and find out about a four elife. You would all say that the man was foolish who had lived niverson better to search and find out about a future life. You would all say that the man was foolish who had lived always on a desurt rock, and who, when you told him that another land existed where flowers bloomed and fruits cheered the lips, should say, "If this thing is so, why has God not seen fit to give me the blessing? It cannot be so," Can nature turn aside to create flowers in the decert? No; we must go forth and seek them in genial gardens. My friends are standing where they see no flowers in Spiritualism. Let them go forth to seek. You may put the name of K. G. Welch to this. I will come jagain.

again.

Elizabeth Campbell.

Will you write for me a letter to my husband ? My name is Elizabeth Campbell. I have been here in the pirit world most two years, but I don't know much about

maily; because thou hat elected all to enjoy all that thou enjoyest thyself, which is a perfect knowledge of self and its surroundings, which is perfect happiness. We thank they, oh intelligence of intelligences, for the ovi in earth, for it shall ald the spirit to soar unto thee, by cast-

nels, drawing all unto thee; that thou hast provided many a way for mankind to journey to thee, and that, though they may wander thousands of years from theo, yet, surely as thou

may whitter thousands of years from thos, yet, surely as thou livest, shall they be drawn to thee. Oh, Bather of all life, we will not ask thee to bless him who has called upon us, for out of the intense theological dark-ness thou shall to pool a way for him to journey on to thee. That way shall be peculiar to himself, and on that way he shall hie to meet thee, and shall bless theo that thou hast not especially blessed any child of humanity. July 20.

Written for the Banner of Light. LENORE.

BY EMMA D. R. TUTTLE.

I am alone, and all the weary day Have stalked about the house, in earnest quest Of some memento which would bring to me A pleasant thought to keep no company. At last I saw this little tinseled box. Which, like a maiden's heart, hoards slyly up Full many pledges of devoted love-The sacred relics of affection gave With carly golden days.

Sly peeping out From scented notes, and mottoes sweet, I see A little group of paled and withered flowers, On which the May-dew glittered long ago. Upon each ashen leaf I read a tale Of moon-lit hours, and star-bejeweled sky, And stream which poured seducing music out, And fluttering hearts, and tender, fearful oyes, And love's bewitching and impassioned words, In Fancy's car I hear a deep-toned voice Pouring into a malden's willing ear These words: and where canst find the heart. When fired with passion, that can safely list-"The birds are whispering love in freedom sweet; The streamlet flies enamored to the lake To nestle in its besom-I to thee. My beautiful, afflanced, then my own. Thy heart is beating madly as my own-The blood burns on thy velvet check, Lenore, And thou art mine, though pricat has said it not."

o o o o o o o They parted, trembling much with guilty fear a' In fog and mist and sobbing rain of tears. . Ah, mel 't was sad to see how wan and palo So bright a flower became, and what a shade Of dark despair curtained her being in, While her allurer-angels, cleanse his heart-Strode through the world with daring on his brow And all the hauteur which a king could wear.

These flowers, emblem of her spotless love, She ever cherished-sacred souvenir From him who breathed with fervent, lying lips The breath of love upon their petal tips.

One Autumn day, wrapped in a mournful dream, She wandered by a gleaming river's shore, And something told her 't was a crystal bridge To bear hor spirit from its deep despair To dreamless rest.

So she her white arms flung Above her head, and gave one maddened spring, And passed across to heaven's golden gate, And entered in.

Correspondence.

 $2 \ge 4.2$

What is Faith in God?

First, what is God? All that we see and know of God in made manifest through matter, Beyond this no knowledge of God exists in the intelligence of man. All that is in this world is a manifestation of God. Our actual knowledge of God is infinitely small, while our conceptions of God reach out to limitless extent. We know God only in the power and wiedom we see made manifest in the work of his hands. This we call Nature, and all things are of Nature, or are the effects of natural causes; and in Nature alone can we know do we know, anything of God. In every thing, in overy place, at all times, we may see and recognize the presence of Every thing is of God, and is made in wisdom-is as it God. was meant to be; nothing, without design, without a pur-pose; life as it is, in no possible particular, in magnitude or minutize, is a failure in the great design ; in the wisdom and power that has produced it. This wisdom and this power we call the Infinite God.

Becond, What is faith in this power and wisdom that we see In all things? It is confidence that all is right, and childlike obedience to the laws that govern us; Christian-like accept-

from light, yet to sure as he bath life, he-seturneth again to the parteet sinte and enjoyeth that life which they only who are perfect in spirit can enjoy. Oh, Soul of the Universe of Thought, we would offer hom-go unto thee, because thou hast ercated in wistom; because thou hast fashloned in intelligence; because thou art giving life from thy own self to sustain the intelligence filling her that they manaly; because thou hast elected all the endow all that they nearly useful in this direction. Who can not prove that they useful in this direction. Who can not prove that they useful in this direction. Who can not prove that they useful in this direction. Who can not prove that they would be they have been to be allowed that they nearly useful in this direction. nently useful in this direction. Who can say that it does not break the material and develop the spiritual; that is does not unfold the medium powers for spirit communion the same as drunkenness does ? But some persons will say, "Oh, I don't want any such low spiritual development as rum or tobacco make: I don't want any communion with dark spirits, such as rum and tolacco will draw me to," In answer to such persons, let it be said that the soul of no man can over inhabit darkness darker than its own; it can nover be forced to commune with a split darker than itself. The darkness that the soul meets is the shadow of Itself; the low condition of undeveloped spirits, which the soul shrinks from, is but the reflection of its own condition, from which

Organizations.

the laws of nature are redeeming it by the sure process of

unending progress."

B. A. RICHARDS, SPRINOFIELD, ILL .- "The truth of Spiritalism is gradually gaining ground throughout the Wesl. In this place are many who have not thrown off, the shell of conservatism, and still keep their heads timidly hid under the skirts of orthodoxy; but their growth is gradual and healthy, and when they do come out full-fledged, they will be strong-pinioned and ready for an earnest and rational defence of the faith of individual conscious immortality.

Regular Sunday meetings are held for the discussion of questions of interest. A new hall has been rented and is now being fitted up for holding circles and meetings in, and for the use of lecturers. We expect to have regular lectures during the coming season. Thirty-five BANNERS are sold here, and the demand for them is increasing rapidly. C. H. Foster was with us in July, and gave some of his wonderful test manifestions. Had be remained with us for one month, I am convinced that much good would have been accomplished through him. He has promised to visit us ngain,

We Western people set a high value on test manifestations, and while we listen with interest and profit to lecturers and philosophers, who give forth new and beautiful ideas in regard to man's duty here, and his condition hereafter, we onsider that the present is, and should be, peculiarly an age for tests of personal and individual immortality, to demonstrate that which we have been taught to esteem as a vague unreal something-the human spirit, journeying to a location from whence no traveler returns,' to be simply a human being in a higher and more real condition, with increased capacities for enjoyment, and new facilities for the develorment of its true naturo.

In many of the doctrines advanced by those who incline to arrogate to themselves leadership, I see too much disposition to mystify, and render the simple and comprehensive truths of Spiritualism dim from the surroundings of a species of dogmatism, which assumes very ugly proportions when coming from those who have cried so loudly in defence of liberality and the rights of individual opinion. Its position is not combative, but rather monarchical; issuing opinions with the force of authority, and esteeming all opposition as inferior and unworthy of consideration. Some of these philosophers seem to be tiring this principle of broad, natural freedom of opinion, and are, indirectly, it is true, laboring for a return to forms and ceremonies, looking back longingly to the signs and symbols of the historical past for something to rest their philosophy upon, which, when builded, is nothing better than that they have been striving to soar above-the ecclesizsticism of the churches.

All this cry for organization of Spiritual 'Brotherhoods,' and 'Societies,' and 'Associations,' is raised by this class of philosophers. They cannot see how Spiritualism is to prosper without organization. I cannot see how it would be possible for organization to benefit it, as at present scarcely any two Spiritualists agree touching the theories of these organizers. Organizations are always false in their represontations to the outside world. They have been more in-jurious to manking than beneficial, and had the beautiful principles of liberty of opinion always provailed, no man in the present day would presume to infringe upon the rights of his fellow man, either physically or mentally. I think it wrong step for Spiritualists to take to attempt the system of organizations on platforms or creeds, however liberal they may be formed. My observation is, that although an organization may be based upon broad and liberal principles at its birth, the older it grows the more circumscribed it becomes, and, in time, its doctrines are as restrictive, and bigoted as any of the 'Brotherhood.' Take, for example, the Unitarians, the Universalists, and others who started out with broad and liberal platforms, but who are now as intelerant toward those differing from them as the old mother of the whole of themthe Catholic Church herselt." c_{ij} is c_{ij} We fully agree with our brother's views above expressed

on organizations.] ALCH ...

Mr. Rarey, and his skill.-Hydrophobia.

T. J. LEWIS, BOSTON .- "While reading some of the accounts relative to Mr. Rarey's success in subduing the sayage disposition of horses, zebras, &c., the rapidity with which the work is accomplished-occupying but about an hour for the worst cases-led mo to reflect upon what physical, mental or magnetic principles, such a sudden reformation could be ance of the world was it is. Yaith in God is confidence in all imagination principles, such a sudden reiorination could be imaged. I principles, such a sudden reiorination could be imaged. I principles, such a sudden reiorination could be imaged as the satisfied assurance that all things exist for the mind, or spirit-power, to govern the body, and that a change of character depends upon changing the organs of anything is the absence of a recognition of God in the thing the brain; but in Mr. Rarcy's practice such sudden changes of the brain would be impossible. I therefore believe that the change is wholly owing to equalizing, by forced kindness, in his wisdom. Finding fault with anything, is finding fault the unequal electro magnetism, or spiritual life-eleculation, or force; of the body. I have myself tested the fact that the shape of the head will indicate the general character of all animal life, and that exercise of any one portion of the brain will increase its size or activity; but the process is so slow, in comparison with Mr. Rarcy's method of reformation, that but is satisfied, pleased and delighted with all things and all I am led to believe that Mr. Rarey's method involves principles of more importance than phrenology, and of which Mr. R. himself may not be aware. If the philosophical principles can be discovered, or any similar treatment to Mr. Raroy's be auplied to the reformation of the unfortunate human beings confined in our Insane Hospitals, State Prisons, &c., as well as those who are loose in society, with dispositions they cannot govern, it would at once establish pence, harmony and happiness upon the earth. Perhaps' some of our College Profeasors might give the public their views upon the subject. In pamphlet form, as the word "spiritual" is not connected with Mr. Rarey's method, although, upon investigation, its principles may be involved. I am sincero when I state that believe that Mr. Rarey's principles, in a different way, perhaps, may yet be applied to the reformation of disorganized human beings. A lady informed me that a child of her friend was bitton by a mad cat, and the child was completely cured by giving it strong doses of lubells. The stronger the convulsions the larger the dose should be; and as the convulsions sincken, reduce the quantity of lubelia. The medicine appears to act upon homeopathic principles-that like cures like-as both the disease and the remedy act strongly upon the secretions of the mouth and throat. The lobella may be alternated with doses of scullcap, which is also a good remedy. The wound should be cupped, and washed with strong salt water, and then cauterized with lunar caustic. One case of hydrophobia, in France, was cured by a powerful vapor bath. The bath was used with the idea that is would be an easier death to die by the vapor bath than by hydrophobia; but the result proved a cure. My impression is if the vapor bath is used in connection with the remedies above given, it would prove a certain remedy for that terrible

in daily rapport with the inhabitants of earth, influencing some for good and some for evil; and thus it is the poor druakard is oftentimes led on from one step to another, until he fills a drunkard's grave, and goes to the spirit world. A thprough knowledge of all this would give him strength to subdue the evil, and render evil spirits powerless. The inhabitants of the higher spheres of life have a more perfoct understanding of the law that governs the material world than its inhabitants can possibly have, because the law is spiritual, and the inhabitants are material. Yet those of earth can sufficiently understand this control, to bring themselves in more close rapport with the higher inhelite of earth can sufficiently understand this control, to bring themselves in more close rapport with the higher intelli-gences, and sever the rapport between themselves and these who would lead them willing captives to bondage and death. The spirit world, or the inhabitants thereof, have more payer over these in the earth sphere, because they are ad-vanced in intelligence; because that spark of vital fire that was covered in sacktoth in earth-life, is now standing forth in a clear atmosphere, and is able to understand all its sur-roundings.

roundings. When the man of great will passes from earth to spirit spheres, that will, immediately after the change, becomes more mighty than before—that will will attract to itself congenial elements; and the atom which was on earth, be a mighty power in spirit-life. All the subtle forces that it could not reach in mortal life are now with it; and that will strengthened as it is, goes forth to influence humanity for

atrongthened as it is, goes forth to influence humanity for drill or good.
 Men suppose that when man casts off the mortal form he casts off the sins of life; but, allow us to ask, where did the drill forces originate? Not in the form, certailty—for they are of spiritual origin, and they only use the form as a means of manifestation. The form, when dead, is perfectly powerless; the strength is gono-and where is that strength?
 Gone to the spirit-life, to draw to itself evil, if evil, and good,

spirit, when of a material character, is unwilling to

The spirit, when of a material character, is unwilling to leave its old haunts: it is bound, as it were, to materialism, to its old haunts, and takes more pleasure in visiting them than it would in scaring from one heaven to another, drink-ing in new beauty on its flight to its God. I claim there is not an original thought in earth-life. True, that in one sense is a free agent; true, man is governed by a law peculiar to himself, and no other; yet overy thought born in humanity had its origin in spirit-life. The so-called dirine, who gives fouth his words, whether of darkness or light one day in seven, may not claim these thoughts as his light, one day in seven, may not claim those thoughts as his own. They are not his own. Every spirit is a mirror, and, as such, is capable of reflecting everything that comes be

foreit. When men and women are willing to seek for the great When men and women are willing to seek for the great truths that now lie covered in the fature, but are within their reach, then shall these many trials cease, these mys-teries be mysteries no more. But, until that time, we shall find sin, death, and a thousand nomeless evils, stalking abroad at hoonday, settling upon the child of .God, and lo! ho walketh from the path of virtue and right, because he is led by a tower storney than he way and is not carphile there. by a power stronger than his own, and is not capable, there-fore, of saying --- "Get thes behind mo. Satan ; I have a higher daty to do than bowing in obedlence to you." July 16.

Wm. Rundlett.

L. C. W. M. L.

W III. RUINCHET. May be I am wrong: I do not know this place or the peo-ple. I came here because I wanted to speak to a person who is not here. I have learned since I came here that this place is Boston. I expected to go to Epping, Now Hamp-ahire, and i do not know how I made so great a mistake. So you are to write down what I say? But I had rather talk to the person as I talk to you. My name was William Rundlett. I wish to communicate something I do not wish to make public—should not care to, II could help it. I wish to communicate relative to an old affair, which intesets him and me, but not the public.

I wish you'd let her come here. Went you give me some thing so I can come again $\frac{9}{2}$ They are real good; they let me come, but I do n't like to ask, and I thought I should me have to, if you gave me something. Guod-by. July 19.

Charles Gould.

My dear Wife—I have many times tried to commune with you since I left you, but have tried in vain until this hour. You will no doubt be surprised to receive this from mie; but if you will meet mid at some medium's where I can speak, I will give you all you can ask for in way of proof of my coming. Till then, no more. Charles Gould, of Bangor, Me., to Mary Ann.

July 19,

Joseph Young.

Tell my wife I am not dead, but am dying to communwith her. My name was Joseph Young. Now do n't think me a saint, for I am no such thing. Died at New York City Marine Hospital in 1838, August 81, of headsche-st any the their subst Links. rate that is what I had. July 19.

F. G. Welch.

I have been requested to come here, but I must confess I hardly know what to say. It will be useless for me to at-tempt to prove Spiritualism true, for if I do come, and do speak, of course it is true; so I think I do as much to prove it true by coming, as by any other thing. Nothing I can say can add to its truth. I felt it true before I died. I had all the assurance any man need to have; and I have only to say fact there wetty much as I avended the only to say Indication of the second of th ve are obliged to receive aid. I am told it will be easier to come, after men get accus-

I am hold it will be easier to come, after men get accue-tomed to our coming; for now their opposition to us is a great barrier to our complete success. When I was on earth, I found most everybody anxious to find out whether it was true or false, but not one out of ton were willing to go to any great length to be satisfied. I have sons and daughters that I think a great deal of. I feel quite as much interested in their welfare now ns when I loft them, and I see no reason why I may not exercise the same farent it care over them that I did in the form. I claim to be myself still, notwithstanding I have laid aside a form of flesh. I have all the same faculties I once had, but I am not quite as capable of manifesting through materialism as I was when In a material form. I think the time will come we shall not meet with so many drawbacka as we how do.

now do. The light I carried with me has served me well; and if all The light I carried with me has served me well; and if all the believers in Spiritualism experience the same satisfaction that I have, they will be well repaid for seeking. There is nothing like trying to inform one's self upon overything which presents itself to the mind. It is not of use for any one to disbelieve a hything because Mr. So-and.so tays it is false; nor is it of any service to believe a thing true because another says it is. When I first heard of Bpiritualism, one would tell me this story, and another that, of it. At times I would be inclined toward it, and then again I would be drift-ed far from it. I was without an anchor—cast hither and thither, without a compass.

d far from it a was wichous an aneur-case interer and bilther, without a compass. If one told me a favorable story, I was inclined toward it; hen a black tais was told me, and I was far at sca, without a

The consequence was told me, and was far at set, without a or false. What I receive shall be firm and honest truth." The consequence was, I became a Spiritualist. For some time I was a silent seeker, constantly striving to inform myself on this important point. After a time I gained a knowledge of its truth. I say a knowledge—not a bolief. In my soul I know it to be true. To be sure, I know that nine-tenths of it is more humbug. But shall we throw away the grain of truth, because a large proportion of what is received is proved false ? Because one of the human family would see fit to knock you down and take your money, you have no right to say all man-kind would do it. Because three are many dishonest men in the church, it will not do to say that all the church are dis-honest. Upon my soul, I believe every man has the power ionest. Upon my soul, I believe every man has the power who take a pas to prove it true for himself. But those glance become satisfied at once it is faite. It's only the from the time thom becomes a living soul, with form and outside they see. He or she who wishes to become convinced of the trath of Spiritualism, must be willing to study for it; then, none are especially elected. The creature may wander

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spirit world most two years, but I don't know much about communicating, and I feel as though I would rather speak where there are only these I know. I don't like to kay much here, but I was so anxious to come I thought I would say a few words. I wish to ask my hus-band to go somewhere where I can speak to him. I have a great deal to say, but I cannot say it here. I lived in Boston. I died in Boston-they said it was of guick consumption.

Thomas Lary, Providence.

Thomas Lary, Providence. How do you do, sir? I have got a short story to tell. My name was Thomas Lary. I have one wile and child in Provi-dence, R. 1. My wife is sick, and I waut her to go to some-body that will help her. My little girl is not well, and I have got a first rate good doctor here, who will prescribe for her if she will come where he ican do so. Bhe reads your paper, and will see this. She may go to some good medium there; and he will speak if he can. I will go also. If he cannot speak there I want her to come here. It shall not cost her anything but the fare to come here. It she has been sick a long while, and can get no good from anybody, and the doc-tor tells me a little advice will help her. I followed the sea for a living when I was here; I died at sea, or away-that's all the same. Now I don't want to come here and take all the trouble I take for nothing. I am not advanced, I know, since I came

have for othing. I am not advanced, I know, since I came here to the spirit world, but I am advanced enough to know

here to the spirit world, but I am advanced enough to know what is right, and try to do it. It is no use for me to tell a long story about myself and family, because I can give that if it is necessary, classwhere, I do not like to see my wife sick; and if she has got to stay here where folks are sick, I want her to have some medicine, and know how to take care of herself. I do not know about medicine, but the doctor does, and if I bring somehody who, knows about it, it is all right, is it, sir? If my wife comes here I will be sure to come.' I have the good will of the old contiermar, who takes care of things here. And he are a here in the same who takes care of things here. And he are a here here I will be sure to come.' I have the good will of the old gentleman who takes care of things here, and he says he will help me. July 20.

Who are God's Elect ?

"Can the spirit tell us who are God's elect?" This question is before us at this time, and we purpose to answer it.

The question contains within itself much of theological darkness-much of tell rightcousness-much of the elemen that composed the individual who thus prayed unto his God "Lord, I thank thee that I am not as other men are," Now all who have been elected to enjoy true happiness, or a in the manifolds of the redeemed, are created in the inn в вел

"Lord, I thank thee that I am not as other men are." . Now all who have been elected to enjoy true happiness, or a seat in the manifons of the redeemed, are created in the finage of God; they bear his name; they are controlled by His.will; they are elected to eternal happiness by His pleasure. The Evil that exitet hin all nature may draw them aside from the path of right; yes, it may draw them down to the lowest hell, and keep them chained for thousands of years. Yet, as the mark of God hath been set upon the child, it cometh forth and receive the eternal happiness. There is no-thing lost that been set upon the child of His bath been fashioned for damnation. No child of His hath been fashioned for damnation. No child of His hath been fashioned to enjoy the special smiles of his Creator. Ho giveth alike to all. "Time belonget tho all, and the child may uso it as he pleases; he may pass years in hell, and yet riso again to perfect happiness. Oh, man, judge thou thyself, and not thy neighbor; turn thy gaze within, and see if thou canst find an especial blessing from the Oreator there; see if thy God hat given the emore than thy Gentile brother. Beheld the sinner groweling in darkness, evil and death. Take with thee that intelligence given thee by thy God—that mind whereby thou mayest see thy brother, and if thou canst see no mark of intelligence and parts to equive smiles of the Father, and yonder is one who is destined to eternal misery. But until thou hast judged by the smiles of the Father, and yonder is one who is destined to eternal misery. But until thou hast judged by the smiles of the father, and yonder is one who is destined to eternal misery. But until thou hast judged by the mind, thou must come down from thy high place, and pray to God to give thee charity—to give of that light to one who hast nedod in great darkness. "Lord," he said. "thou hast redecomed driveness, and to give the of the reater light than that thou comust into thy kingdom," And he gave him knowledgo at once—To-day thou art happy, he

and the bear of the ends

good. Distrust in anything is a want of faith. Opposition in opposed, and necessarily a defect of perfect faith. Seeing ovil and resisting it is not seeing God; is not having confidence with God. Were there porfect confidence in God's ways and means, there could be no resistance of evil.

The soul that has the most faith in God, is in harmony with every religion on earth; is in rapport with all humanity: has no correction, no reproof, no blame for any one life, This is faith in God. This, too, is that condition called the kingdom of heaven, of which, as Christ taught the Jews was to be found in every individual soul.

Faith in God is confidence in life as it is. The fruit of this faith is peace, rost, satisfaction, contentment, harmony and love-is the kingdom of heaven gained : it is the new era of the soul's progression; it is the bright and beautiful morning in which the soul awakes from physical darkness to the clear perception of spiritual realities. A. B. C.

J. S. Loveland's Discourse-The Tobacco Question.

BEMIS, BOSTON .- " The lecture of J. S. Loveland, in the BANNER of Aug. 27th, to me, is the gem of all that has been published the present season. It is high in intuition, deep in cience and profound in truth. It is a sparkling gem on the pages of your noble paper. It has not a shadow of condem nation, or a fragment of sectarian bias in it. Its liberality, its charity, is limitless. It is the religion which Jesus taught, It is truth presented in the clear sunlight of philosophy common sense and reason, that cannot be gainsayed or de nied. May his lips never cease to speak, and his pen never cease to write, such precious truths as are boldly presented in this lecture. If this lecture be a fair specimen of Mr. Loveland's teachings, I would go further and sit longer to hear him than any lecturer I ever heard.

I have a word to add about the tobacco question. Tobacco id its uses seems to be up for consideration and common all over the country. It is not the BANNER alone that is talking about the effects of tobacco, but forty other newspapers that are not "spiritual." The Boston Courier has a long article on the subject, from which the following sentence is taken:

"We will smoke and chew and snuff, although unable convince ourselves of the benefit to be derived from it. We, however, do not intend to discuss the positive good or evil arising from its use. All arguments against it have failed, and prohibitory and stringent laws do not appear to check the use or cultivation. The moral reformer who was holding forth on the weaknesses of mankind, and who recommoniced his hearres to give up smoking, cheving on a way taking is hearers to give up smoking, chewing and snuff taking tating that for his part he had left off the use of tubacco of the first of every January as long back as he could remember only repeated the experience of thousands. We leave it o apparently forever, but ere long our appetite returns with such force that all pledges are forgotten until the new year comes around again."

Must of the writers on the subject think the use of tobacco s very wrong. What a startling and awful position that is taken by Dr. Child, in saying that the use of tobacco is not there is a deep truth underlying his argument. It seems to me that those who combat his views do not see the truth he presents-do not comprehend or understand him. If all evil s a means to work out good in the direction of Omnipotent Wisdom, it surely must be that the evil imputed to the use of kind, is for a purpose to ultimate in good, notwithstanding

. . . .

Christology.

D. J. MANDELL, OF ATHOL, just now, and just here, wishes to dissort entirely from Bro. S. B. Brittan, in his article entitled, "Renovating Powers of the Human Mind." The idea. in question is, that "deception" forms "an essential part of the treatment" in certain curative processes, and Mr. M., having been interested in such matters long previous to the Introduction of Prof. B. into public life-and having been engaged in the curative work more than twenty years ago, on principles truer and more effective than those of mere magnetism, or psychology-begs leave distinctly to state, that deception is not any more necessary than it is true and Chriswrong. His ground is untrodden; his views are original; tian, in acting upon and through the human mind-not any more necessary here than it is in any other department of practical life. " Cachous Aromatises," imposed upon a hypocondriac patient, under the title of "electrical pills," or bread pills, administered as an infallible remedy, may, in some instances, produce certain results-may effect a certain degree tobacco, and every other stimulating narcotic used by man- of relief-but a better system neither sacrifices the truth or dignity of the operator, nor leaves the patient subject to a the limited vision of human perception cannot see the good false impression, and liable to the ridicule of his friends, on which is to be in the end, We cannot see and understand the score of being so easily gulled, etc. Long ago. Mr. Man-

BANNER OF LIGHT.

deil introduced to the public the science of religion on this point-speaking of it under the general title of Christologyand in the light, and by the aid of this true and unadulterated science, he has been able to succeed in cases that were really chronic, where common medicines, or mere magnetism, or 22d, [see BANNER or Liour, Juno 4th.] announces herself psychology, or manipulations, would have no effect, casting "essential part of the system" to oven flatter the " whilmsicalities " of the sufferer.

In the plane of true principles many things are presented and effuctuated, which cannot be realized where " principles ' are but secondary-and those who labor to cultivate a true influence for humanity, will do well to give this view of the subject a full and impartial consideration.

Spiritualism at the Scientific Convention at Springfield, Mass.

At the recent Scientific Convention at Springfield, Mass. Wm. R. Prince, of Flushing, introduced the subject of Spiritual Communion, and urged its claims for adoption as one of the Esact Sciences.

Mr. P. remarked:

a "I hold in my hand a preamble and resolution on a subject 1: "I hold in my hand a preamble and resolution on a subject about which there has been great opposition in this Associa-gion; and all I now ask is a stort but fair hearing. Learned societies have been assalled as composed of Athelats and Inil-dels, and I desiro to give you an opportunity to set this cal-umny at rest. Furthermore, I desire that this Association should give to the world a proof that its object is to clucidate, and not to suppress, investigation. The subject is Montal Power, or Spiritualism. I do not consider that this Society has anything to do with the insulated fact that spirites do communicate with man; but this Association is bound to ro-cognize Mentalism and Spiritualism, so far as they form the medium for the communication of knowledge to the human race. You may refuse Spiritualion a hearing; but if Spiritual Science courts investigation, and you evade it, the world will form its own opinion, and my purpose will be answerd." Mr. Prince proceeded thus far amid repeated interruptions

Mr. Prince proceeded thus far amid repeated interruption and calls to order; and it was then insisted on by the Presidant that he should confine himself alone to the resolution, and omit his preamble and speech. We now insert then both here:

PREAMBLE AND RESOLUTION.

Whereas, This Association, at its session of 1850, was so-licited by the late Dr. Robert Hare to investigate the cause of the motion of a machine which he then presented, and which he doclared was not propelled by physical power; and, "Whereas, This Association declined, at that session, to in-mention the mitiace them declared by Dr Merea and

Whereas, This Ass vestigate the subject as then first presented by Dr. Hare; and, Wirkercas, The Cambridge Convention of Professors and Sa vans has never dared to make a final official report on the al vans has never dared to make a final official report on the al-lied subjects of Spiritualism; and as no subjectory investiga-tion and solution has been presented to the world from any other source, this Association, in consideration of the vastly increasing advocates of the so-called Science of Spiritual Communication, has arrived at the determinization to note the responsibility resting upon its character as an institution for selentific investigation and for the dissomination of knowl-widen to it therefore.

now appointed, to take into consideration the claims of spirita who are reliable and trustworthy simply desire to be spirital Communication to be ranked among the Sciences; respected as our counsellors and helpers, and are specially desire to be desired as our counsellors and helpers, and are specially desire to be the second to be the second and that the sum Comments Blon of this Association.

This resolution was seconded by ton or twelve persons, but was then laid upon the table by a large majority. It is believed that the perseverance of Mr. P., aided by the few Spiritualists in the Convention, would have succeeded in obtaining a hearing of Mr. P.'s address on the subject, had it not been that there remained but two days before their adjournment; and it was stated that there was not time renialning to read the papers which the Blanding Committee had approved.

. We now give the outlines which Mr. Prince had hurriedly penned during that morning as the elements of his discourso :---

. Mr. President-I have a few remarks to make in behalf of the Resolution just offered, and I trust the subject will be called what may be demanded by the humblest of the na-tion-a fair and candid hearing-and I beg you all fully to understand that whilst error shuns investigation, Spiritual-izm absolutely defines it.

tion-a fair and candid hearing—and i beg you all fuir, to understand that whilst error shuns investigation, Spiritual-igm absolutely defies it. When a meteoric stone, or the simplest fessil, is presented to you, it receives from you an elaborate disquisition; but a neisnee, as exact as any science—one which absolutely forms the connecting link between all the solar systems throughout this mighty universe—has been by you hitherto completely ignored. Why, lot me ask, is this I it can only arise from gross projudice, or from the absence of mential development. It is only the delusion of pretended acience, and not the light of minds that fail to comprehend its vast importance. It is outy the delusion of pretended acience, and not the light of minds that seek elernal truth, which thus ha influ-enced you to shun all fair investigation. ..., It has been claimed for science that it rears its head above all popular projudices, and yot this Association has, in this one case at least, been not only the adherent, but the victim to the most ignorant and assuming prejudices. You have, in regard to the present subject, occupied a position in ad-vance of, but one very far behind the age. You have denouticed the advences of Spiritualism as men where they have denoutined the advences of Spiritualism as men

whose minds are in a state of delusion.

whose minds are in a state of delusion. On the other hand, Spiritualists have also appressed their oplaions, They regard their opponents with a sontiment were nearly allied to pity. They view them as so many chil-drea who, not conclose with the feeblaness of childhood, rush forth recklosely through the world with darkened bandages open their own. over their eyes. The science of spiritual communication, Mr. President, when furly elucidated, will be found to com-prise a development of wisdom, of power, and of love, so have more lofty than the highest conceptions which any learned societies have arrived at, that it is perhaps this in-mouse disparity alone, which can fully and adequately ac-count for your fears of investigating its mighty and porten-

A Yew Brief Hints.-No. 3. Mrs. Spence as a Spiritual Agriculturist.

Mrs. Amanda M. Spence, speaking evidently of herself and hor spiritual relations, in her Dodworth Hall fecture of May as "a teacher of the inner life," and asserts that "the true shadow of faisity over the soul-and never finding it an teachers of the inner life should be like the true cultivators of external nature.!"

Very true, and very good, this last assortion of the said lady; and as to her position as a "teacher of the inner life," there is no question at all about that. The fact of this statement I verified for myself some years ago, when, after a long struggle in behalf of the principles of true Christian goodwill and unity, I found Mrs. Spence (then Mrs. Britt) introducing some of the essential elements of this cause and philosophy into New York city; thus furnishing me (among other instances) an early fulfilment of an assurance, proviously made me by regulating spirits, to this effect-" Helpers we have prepared for you."

But is not Mrs. Spence unjust to herself and her position when she says she is "without a faith "? Has she no faith in her cause? Has she no faith in the progress of humanity? Has she no fuith in noble human hearts, which are waking all around her? No faith in her angel helpers ?- none in truth ?-none for heaven ?-and, above all, and heat of all, and first of all, though last mentioned, has she no faith in God ?

It is scarcely possible that Mrs. Spence has "no fulth." as she avers ; for, even as a spiritualist, she must have at least enough of faith to believe in the spirit-land and its inspirations. Perhaps, however, it is questionable whether she has that truest and highest faith which is so needful, viz .-the God Faith. I have noticed the probable lack of this in a previous criticism on her, in an expression which was reported as failing from her lips, last fall, at Utica-" No God can change men—they must change themselves I" A most indefensible expression, and one which no one, yet, ever attempted to defend.

And it is, unquestionably, this same want of vital faith which evidently causes Mrs. Sponce to cringe before her spirit associates. I do not use too strong a term hore ; for. in the lecture at Dodworth's, before referred to, this lady uses expressions which some minds might easily construe into mere abjectness toward spirits. Taking particular pains to say that there is "nothing human whose anathemas or criticisms " she fears, she then immediately speaks of herself in this wise-" Yet I belong to a host, in the interior, who have commissioned me; who see my most inner thoughts, and whose criticisms I fear."

But why "fear" the criticism of "spirits" any more than the criticism of mortals? It seems to me, that if our associates, whether spiritual or material, are worthy of confldence, our relations towards them should be those of confiedge; be it therefore acness, be dence, our relations towards them should be those of conn-Resolved, That a Committee, consisting of six members, be dence, rather than of dread. I have invariably found that desirous to have us (in true wisdom) set aside every other fear except the fear (or fillal reverence) of God.

But Mrs. Spence, like a mass of other mediums, does not yet, essentially, look above her immediate spirit communicators. She works more in the region of philosophy than plety, and her true sympathy is not sufficiently vivilled by a direct and sustaining devotion toward God. Of late spirits frequently open or close their public communications by a prayer through their mediums. But the improvement will be all the greater when the mediums can themselves make this prayer, and are capable, not only of speaking from their own consciousness, but also of living and abiding in the spirit of a truly religious life. Then we shall hear nothing more of spiritual agriculture "without a faith "-nothing more about the "fear" of spirits; nor shall we be much troubled with indecorous expressions like these-" God does not make men "-" No God can change men," &c.; with a hundred other phrases quite as gross and silly as anything to which

the most perverted "old " theology over gave utterance. All who are interested in spiritual things, will henceforth have much occasion to remember that pluty, devotion, and an unfaltering faithfulness to the Right and True, in all particulars-whether in word or deed-are of the very first im-portance to the proper and complete qualification of the lecturer, the teacher, the preacher, the man, the woman, or to society at large. D, J. MANDELL. Athol Depot, Mass.

Henry Ward Beecher on Lying.

This is an awful subject, and it, requires a man of welltried and indomitable courage to seize it by the horns, Whether or not he has come out of his late floree encounter without being dangerously gored himself, the public are to judge

Whilst uttoring the most rigid injunctions against any violation whatever of the command to "speak the truth always," he nevertheless intimates that there are a thousand ways of saving your credit for veracity, whilst' practicing deception, and exhibits the extraordinary caudor, if we may so call it, or humility, or too great confidence, or, it may be, too little confidence in himself, to say in so many words that, should his heavors seek improvement in this respect, they need not select him as a pattern.

tons truths. By it is truths. By it is truths. By it is truth as by reads himself before the world in so many more monts of a connet's tail.⁹ but will reveal to you the highty purposes of God himself, when he sends forth these bright messengers coursing its heavens with light big speech is one with system, and budding sphere with sphere, in one wast and holy communica, throughout the secons doubtful whether he has not left the question some very considerably worse than he found it. His ingenious remarks and illustrations have led us to dwell at once upon the melancholy fact, that all men and all women are liars. That by word, look or action, every mother's, son of us, and overy daughter, too, lie every day and hour of our lives.

Hds Ged Croated all Mon Equal !

lina God created all men equal? I should say yes, and no. Bomething within us mays God is just and impartial in tho listribution of his lovo; that he displays no favoritism, assisting one and defrauding another of his children. Yet lible records speak of the "chosen people," a "peculiar people," the elect," "the sons of the living flot," Ac., as if they were the especial proteges of his solicitude, the only children of his love.

Man-the image of God-is created equal in immortality, in otornal length of days. Though he enter upon that life later, there is no setting sun, but eternal day and sunshinet and he will be equally an heir of eternal life-equally receive the ponny of salvation, or indestructibility.

Ileroin are all men equal. But God has implanted in man apabilities, impulses, and tondencies, which vary in each individual. . The waters of intellectuality ebb and flow upon the shores of life, lifting, now and then, a wave of grand and maestic proportions-an individuality, all aglow with the lovely rainbow tints of goodness and wisdom, and distinguished for force of character, for greatness of ability and achievement These are the favored of earth; yet on them rests a thousandfold of responsibility. Can it be said that God is the author of this difference in mon 7 that he creates them unequal? It is left with man to be, or not, to be-a large wave or a small wave-just as the currents, the tides, and the winds of circumstance shall permit. To all men are given what we call human faculties-the idiotios are exceptions, or blasted kornels-yet, as is the fruit on a tree in regard to quality, so is it with the spiritual fruit on the tree of life." One and all are at first small, green, and immature. Circumstances of position, locality, or birth being unequal, will cause inequality in the fruit, or spirit. One is dwarfed and deformed, another is large and fair in proportions; one is colorloss from being shaded, another blushing, neath the genial warmth of the sunray; yet each is a veritable peach, a veritable apple, a voritable soul, or a veritable intellect. God's designs are the ncentive to fair fruit; but adverse influences, or want o onial ones, cause the difference in size and flavor.

Souls are the spiritual ground on which the winds of ante natal influences scatter the seeds that bring forth the native productions; they may be wheat, or wheat and tares, but they are there as environments of the spirit. We may not pursue this thought further, for this glance is sufficient to how us that this inequality is an infringement of God's design-a fraud upon: man. Every law that relates to the birth and to the life, present and to come, bears with perfect quality upon all souls. All are allog attracted or repelled all are alike benefitted or injured, all are alike beatified o hade miserable by good or bad influences-by favorable or unfavorable conditions. The laws of God are not for a few but for all his sons and daughters; those, laws are for humanity, not for individuals. Freedom is the unrestricted power to obey these laws, and is the right of all. Infringe mont and compliance, work the same results in all varying only in proportion to the degree of deviation from the direc ourso

Is there equality of happiness on earth, or in heaven ?s a question that is disconnected with the present subject yet a glance at this side of the picture may not be inappro priate.

Action of the faculties of each soul, whatsoever those facu les may be, is the natural element of delight in which it is pleased to exercise itself; and some happiness-the highes appiness consistent therewith is the result. But there h a differences in the degrees of happiness—in its qualities and nunutities... A cup may be full, but its holds not a gallon... of onio ye may heap the measure, of others ye may not even carry it full. One cup may be filled with gold, another with bubbles ; but according to their value you may estimate the desirableness of each. The law of justice gives man enjoyment, but true beatification of soul is attainable only through the perfecting of the soul's internal character to the condition of goodness, wisdom, and strength, or power. To say that this beatification is equally distributed, would unquestionably bo absurd; for in all the lives of great men we see vivid, pictures, in strong coloring, standing out in bold relief against the background of humanity, yet there are not any two alike. Avarice heards its wealth, and wears Pover ty's mask to deck its gladness in-like a coward, shuts out the light of day, and stealthily feasts its eyes on its soul-cor. roding treasure. Is this happiness? The cruel man thirsts for blood, stamps on the insect, abuses animals, torments his friends, is implacable toward his tenemics, and gloats over uffering. But is this happiness? The vain man bedecks himself in costly apparel, seeks to win adoration, and feeds on heartless compliments. "Is this happiness? The ambi tious man strides on, with blind hasts, cuis down the travel ers in his path, to make stilles on which to climb over obstrue tions, to make ladders with, which to ascend the mount of fame. Ilis soul burns with excitement, But is this happiness? The sluggard drowsily sighs and yawns upon his couch, folds his arms in slumber, and lives out a tadpole existence. But is this happiness? Are not all these rather the

satisfying of an impulse than the beatifying of a soul? Did the good God devise no greater beatitude than these paltry enjoyments for men? Then were they, indeed, quite equally happy, for the obeying of inherent impulses, would have a satisfying or satisting influence; but there is a higher aw-the law of ascension in individualities, which brings i ligher beatification, according to the development in goodness, wisdom and energy.

In answer to the question, I would say yes, men are equally valuable in the sight of God, equally immortal, equally de-pendent on conditions, and influences, and equally the mir-rored reflection of the same. No, they are, not equally conlitioned, not equally constituted, not equally, blessed, not equally beatified, though every condition gives its possible enjoyment, its attainable beatitude. Under the guaging inluence of eternal justice, each act has its reward, each condition its bentitudo. S. C. WATERS. Friendville, Pa. ing drast the s 1.0

Paris. It is therefore probable that he has by this time recolved and read it; and the appointment of this committee, under his canction, may have been the concequence of the impression made upon his mind by the perusal of this work."

Now Graeffenborg Water Cure,

Slessne, EDITORS-I see in the DANNERs notice of the New Gracifenberg Water Cure, and I wish to add a recommendation of this pleasant, convonient, well-adapted and well-supplied ostablishment to our friends who need rest, or physical renovating and recruiting.

The proprietor, Dr. R. Holland, is not only in full sympathy with the great spiritual movements of the time, and most advanced systems of treatment of disease, but is himself a medium, with very strong healing powers. Although his establishment is one of the oldest, largest, and most convenient in the nation, yet, since it has become known that the proprietor is a Spiritualist, the superstitious and prejudiced part of community avoid the place, and endeavor to prevent others from going there, as they would to circles and spiritual moetings, lest they should become believers; and on this account the establishment is not as full as usual this season, which makes it all the more convenient for these who so lourn there. It should be known to our friends that this establishment is, and will be, conducted by the proprietor in accordance with the highest and best principles of the spiritual philosophy; and spirit ald and advice will be sought and used in the treatment of disease, when the patients wish'it.

The large and convenient buildings are pleasantly located in a nook between the hills that surround Utica. N. Y., about five miles from the city, and surrounded with abundance of wild fruit, shade trees, and pure water; and the pleasant company and spiritual sympathy make it an exceedingly attractive place-so much so, that we almost wished we were a little sick, to furnish an excuse to stay a few weeks, and feed on berries, and paddle in pure water, &c. WARREN CHASE. Ltica, N. Y., Aug. 17th, 1859.

One more Crusade.

S. A. HOWLAND, HARLEN, N. Y .- "Conturies have rolled away since Poter the Hermit, set on foot a project which resulted in that sories of crusades against the infidels of tho East; and cruel-hearted as were many of those warriors fighting under the "red-cross shield," and bloody as were the battles which they fought, yet when viewed from this distant position, we see great and good results arising even from their sanguinary wars.

By that concourse of nations, the dark clouds of tyranny ere in a measure scattered; thoughts were interchanged, and noble aspirations filled the minds of men. By these crusades the lamp of Christianity was relighted, and although dimmed by superstition, it burned brighter, and extended its rays further than it ever did before.

But the sun of those days has set-they have gone with all their lights and shadows. God's world and people have been progressing, until now, in almost all lands, the name of Ohrist s known and adopted. But, together with the world, time, too, has been progressing." Customs have changed, men have altered their modes of thinking, great discoveries and inventions have opened the way for still greater. And may we not may that religion has also changed ? for, where once cold materialism reigned supreme, now the soul thirsts for spiritual food. That religion which satisfied the minds of men a thousand, or a hundred years ago, cannot, will not, be adapted to the rapidly progressing mind of the present day.

Is it not, then, time for another great crusade ?-- not for the protection of any material sepulchre, not for the privilege of beholding or worshiping any sainted bones-but ought we not to institute here in the land of the West's spiritual crusalo-a crusado not for the free use of Christ's body, but of the principles that he inculcated? Too long have they been hidden within the walls of churches; too long have they been buried within the cold hearts of sectarists; too long: have they been concealed beneath the dusty covers of prayer-books and Bibles. Is it not time that every generous, free-minded person should shake off these clogs-should throw down these dark walls-should throw open these dusty praverbooks and Bibles-should put to shame the professed Christian, and procluim' genuine Christ-principles, both in public and in private-ny, at noonday, upon the street corners? This is a crutade in which none but the true at heart can contend. The war-cry has already sounded; even how it is passing from lip to lip-'Dieu ventl' 'Dieu ventl' Millions are listening with eager cars for the truth. Who, then, will hesitate to throw off all prejudices, and rush to the rescue of their fellow-beings?"

1. 2.1.2 Call for Mediums.

L!

H. SCOTT, M. D., LANCASTER, OHIO,-".This place is inot surpassed by any town of equal population in the Western States in the essential qualifications of a good community. The natural scenery of our county is not equaled in any part of Ohio. The general intelligence and hospitality of our people will bear favorable comparison with those of any county of the middle or Western States. We have in the city, too, a population of six thousand, and ten churches, which in the absence of better systems, are doing a good business In conserving the morals of the people.

We have never been visited by spiritual mediums. These who have traveled West have generally left us to the South. We have a good number of intelligent persons who are confessedly tired of the old, throudbare themes of religious instruction, and who are ready to examine the claims of Spiritualism. What we need and desire is, popular test medium as the subject would be new to the majority. Buch would find a kind reception here by several respectable citizens. The BANNER OF LIGHT has become to me the light of my life. No intellectual pleasure equals that of communing with minds that are free-minds that have got clear of sectarian bonds, and are not afraid to think and speak for themselves. ' I most sincerely wish that the BANNER could be in every family in our town, in the place of such intellectual food as is afforded them by the sectarian presses. There are but two BANNERS received here : but I have no doubt that if we could get an interest awakened, and some circles formed. that our news-dealer could get up a good sale for them. . I am anxious that you should, if you can, find room in your columns for this short article; because I hope that by that means it will reach the eye of some proper persons, who may feel inclined to visit us."

Written for the Banner of Light. LABOR ON.

BY O. H. THRASHER.

Our sojourn here, though dark and dredr. At times is cheered by visions bright, Though cold mankind, yet still we find Some hearts still warm and doing right.

If we in life meet naughl but strife, And men should coldly turn away, Then look above, for angels love To cheer us, and our toils repay,

Though sweet to know, while here below, That friends are gathered round our path, Yet waver not, whato'er thy lot, Though-all the world should frown in wrath, .

Then labor on-let others frown, Labor with hand, with mind, with might; Each arm be strong in crushing wrong, And boldly battle for the right.

Each faint heart cheer-dry every tear A heartless world has caused to flow; All vice reprove, with heartfelt love For passion's victims here below. J. Sec.

York Centre, Ill., August 14, 1859. 1011 See 13

Communication from the Spirit of Eliza Holmer. Mingled emotions of gratitude and joy thrill my spirit, for he great happiness it gives me to communicate. Long years of slience have passed, and I have been numbered with the hings that were, but now that I can come back with allof life revealed, it recompenses me for all the long period of separation. I remember our united lives and our dread of leath, but now life trinmphs over death, and is proved victorious over all decay and change. It is right that I should ome and tell you that only the material must die and fall off to free your spirit also. I come not with "excellency of speech," but with my old defects and imperfections, with the ame mind liberated from matter. I wish to dispel the mysterious, vague ideas you have of the spirit-world.

The spirit-world is lighted by suns that man has never con; and spirits and angels are perpetually ascending to the celestial noon of heaven, never going backward, never growing weary of the ever-changing scenes. There is a ferent interchange of heartfelt sympathy between all the inhabitants of heaven. By spiritual attraction each individual finds his or her true sphere. The conventionalities of earth are laid aside ; selfishness, that makes the carth the place of strife and contention, finds no place in spirit-life. It is true the lower spheres are a counterpart of the earth ; all the yatous passions and evil propensities of men are there revealed, but the moment remorse for past misdeeds takes, posses-

sion of the mind, then does true progression begin, the mind, then does true progression begins, the true of the right of like steps on the ladler. It has ever been my mission to descend to the lower spheres, and assist the degraded there to rogress. If man only realized that every action, just or unjust was

engraven upon his immortal spirit, there would be more effection, and less impulsive sin. Upon my entrance into spirit-life, I, was ushered, into a vast apartment, and the walls, were composed of various colored gams, each forming a little cell or cavity, which opened and revealed to me some act of my past life, either in blazing characters or in some figure. I saw, then, many barren spots in my life, that I ould have returned to cultivate, if I could.

Theologians may appal the senses by picturing a lake of burning fire; but when we reflect that it is the mind that suffers, we shall readily see that we are free agents enough to work out happiness or misery in the future lifet i look forward to the time, when I shall meet my friends, and renew friendship that shall pover end." all usually

. . . 🚍 Walk South WINE AND GLORY. Oal . Added

A fly on the brim of a tankard was slipping, The rich mantiling wave of the rice likenish winey: "Oh, what are you doing?, your ruis to your ruis." Be wise, foolish fly, and to reason incline!" Thus argued another, careering in gladness Around the bright fame of a taper day. "All drinking's a folly, and brings melancholy; Take warning and shuu it, lost hy that you are it" "Behold how a passion more noble should move you;

"T is glory alone has a charm in mine evel; 1940 yet; Whatever bettle me, its radience shall guide me; 1940 Good by, silly, toper1 and learn to be wise." Thus saying, he sported his wings for a minute, 1941 Then flew to the light that so tempted his gaze; But burning his pintons in Glory's dominions, He fell in the caudle, and died in its blaze.

"Alse!" cried the fly that was perched on the tankand, "Can anght for the want of aelf-knowledge acone? We rail against others, see fault in our brothers, a and blante every folly and vice but our own," But whether this fly was convorted from toping," Or led a new life is not easy to say; But if flies are like drinkers 'mong two-legged thinkers, 'T is likely he sips the red wine to this day. [CHARLES MACKAY.

LECTURERS. ាខាររណៈ ណេះ ខែខារ

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

boundless expanse of an infinite universe.

boondless expanse of an infinité universe. Bipiritualism does not limit its power by causing you to do-vote months and years to weighing the mean or other satel-lites, or even a world or a sun, but it will unvell to you the elernal law by which God not only weights whole systems by an unerring balance, but that law by which he is daily usher-ing into existence other countless suns and worlds, formed from the order matter never proviously developed. You seem to be unconscious of the fact that you have hitherto, and still are, by the exercise of your preladices, closing the brightest avenue by which each of you, and all similar, associations, may receive that knowledge to which you so anylously aspire.

similar associations, may receive that knowledge to which you so anxiously aspire. You have already darkened one page in the history of your Association by refusing to listen to the ardent appeals of one of your most celebrated associates, now deceased—one whose innue is nobly enrolled in your scientific annuss—one who affent his whole life in scientific pursuits—one to whom you are so growthy indebied for originality of though, and for the consummated attainments of a gignatic intellect. That hon-origination and the work as an appice scurption for an investigation of facts, and your only response was an for an investigation of facts, and your only response was an falle boast that you had given him and Spiritualism the

Idie boast that, you had given him and Spiritualism the go by. "You may also darkon this day's page of the annals of your Association, by refusing to lend your car to the appeals of leternal truth and eternial light. You may boast now, as you did before that you have given Spiritualism the go-by; but the time must come, and will come, when you will no longer dare to rofuse it a hearing. Spiritualism, itself the messen-ger of light, will so brighten the ideas of those among you now prejudiced against it, that you will hasten to repair the errors of the past, and open wide your portals to the bright-mess of the future. ness of the future.

These of the fature. While you are ardenly endeavering to elucidate the physi-end connection of the component parts of the universe, can you full to realize of how much more importance is that mighty mental chain, which not only binds man to man throughout every planet and every peopled sun and satellite of this mighty universe, but which binds every phase of ani-matei being, and every not of matter throughout this wast expanse, to the great, universal mind of that God who is the vivilying principle pervading all matter and all space? Can you suppose that the power by which the Deity regu-

Can you suppose that the power by which the Deity regu-lates the Spiritual movements of the universe, is based on a science less exact than that which controls its physical (movements? You seem not to realize that the duties and the movements? You seem not to realize that the duties and the labors of the glorified beings of the Spiritual worlds are the development of the nices of men existing in the worlds be-neath them, and that their most anxious desires are to unveil to man the bright realities of an universal knowledge. Eve-ry new dea, every bright aspiration, that has arisen in the mind of man throughout all time, has been generated by the benight influence of these intelligent belogs who exist in the subtree above us spheres above us,

Supherea above us. From the very throne of God himself there are chains of existences, inhabiting sphere on sphere, whose entire solic-tude is, that each shall develop the area of knowledge and usefulness of those beneath them; thus extending one mighty behau of knowledge, love and sympathy combined, from the 'Almighty Source of all Wisdom, to the remotest and humblest oljects which that benificent Creator has ushered into exist-enco. These are not uncertain speculations, like your culou-lations on comets, but they comprise the knowledge conveyed 'the regions they their glorifled friends, who now abide in 'the regions they thus describe. They reveal to us that which you are all so anxious to attain—a perpetual advancement in knowledge is identified with man's entral existence— they regional to us that man's nuwritten history is, Eternal in knowledge is identified with man's eternal existence-they roveal to us that man's unwritten history is, Eternal progress in knowledge and development. They tell us that countless gradations of existence await him, and that, after thousands of ages shall have elapsed, and he shall have passed through myflads of spheres, over advancing, he shall validy look for the bourne where his journeyings shall cease; for whils thus pursuing his interminable course, now suns and new worlds have been rising everywhere around him, thus ushered into their primary existence throughout the boundless expanse of the universe. He begins, at length, to scan the never ending accumulation of still brighter and more glorious worlds; and with his mental vision thus ex-panding, he realizes the stupendous truth new rorealed to his awakened conception—that there remain countless spheres and gradations of joyous existence far more humer-oas, still unexplored, than there were when he first salled for the this fournoy of an interminable existence.

"b These veferences are in regard to two scientific papers read by Professors, on the previous day.

. . ..

Why open this sink of rottenness to every eye? Such sins have been committed and tolerated every single day since the first six days in which God made the world.

Lying appears not only to be necessary, but at times even ommendable: no castle of truth could find a tenant for a single day. Mr. Beecher has certainly shown great intropidity in boating his head against this wall. What was rathor shrewdly suspected before, he has now made manifest, We do all lie, and must continue to lie; and had he set himsolf up as a pattern, instead of a warning to his hearers, what seer could divine its influence upon their practical or theoretical morality? Let us cultivato the benevolent affections, let us love one

another, let us be zealous in well-doing, and devote our whole lives to the great duty of promoting human happiness It may be asked, Will such a life save us from lying? Probably not. Our government is imperfect, our system of laws unjust. Our social relations are unequal, and the entire or ganization of society unsound. One abuse is set up to coun toract another; legislation is frequently the pitiful makeshift of the hour-mere blunders, to correct existing blun ders, with no regard whatever to any consideration of morals In such a state of society, Henry Ward Boccher himsel nay not cure lying, but he may, most inadvertently, perhaps with the prospect of very equivecal results, demonstrate the W. 8. W. inevitable necessity of lying I Greenville, Ill., Aug. 14, 1859.

Professor Felton again.

ALUMNUS .- "A friend has just put into my hands the atter of Professor Felton, published in the Boston Courier of August 2d. In Professor Felton, as an individual, I have no interest more than in any other, man; but, holding as he does an office of responsibility in an institution of learning, in whose respectability thousands and tens of thousands of the most intelligent of our population have a deep interest, he has no right to disgrace that institution by identifying its name with the low vulgarities with which his letter abounds Mr. Felton was not put forward by the friends of Harvard College as its cliampion, or its monthulece, on the subject of Spiritualism. The mortifying attitude in which he now finds himself is one of his own choosing. With a recklossness of which no man in any public station ever should be guilty, he rushed into the arena of discussion in almost entire ignorance of many of the most important phenomena which the subject embraces; and now, when he finds himself in a "tight place," instead of " backing down gracefully," like a man, he gets angry, and thinks to cover his retreat by calling hard names and playing the blackguard.

Now this may all do very well for Mr. C. C. Felton as an inlividual. It may be quite in keeping with his taste and his training. But it will not do for a PROFESSOR in HANTARD UNIVERSITY. And the friends of Harvard College have a right to enter their solemn protest in this matter. They have a right to insist on one of three things : Either, first, that Professor Felton shall inform himself on the subject of Spiritualism, make himself acquainted with its phenomena, and with the facts which have to be explained and accounted for in order to a successful encounter with its advocates; or, second that he shall hold his tongue on the subject; or, third, resign his place in the University.

The last will probably be most for the honor of the College, and quite as creditable to himself."

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Cora Hatch's Lectures.

M. M., CUBL, N. Y .- " The BANNER OF LIGHT finds its way to this vicinity every Friday evening, and is cordially welcomed by the friends here, who are cager to peruse it, that their souls may drink the dews of inspiration which be sprinkle its pagek. The cause of trath keeps a sleady hold here, although of late we have not been favored with many lecturers from abroad.

we were entertained by discourses through the organism of Mrs. Corn L. V. Hatch, of New York." The theme, on Sun day, was 'Inspiration :" and it seemed to mo that all present inight fuel its mighty power, while listening to the eloquent liscourse. The invocation was affecting; and at the close the Lord's Praver was clianted, with a feeling which must have characterized it when first utfered. On Tuesday evoning, the subject was selected, by a committee chosen from first adherents to the cause of Spiritualism, in the person of Mrs. Sally Scott. On the morning of the 14th inst., the bright Angel of Death came and klesed her breath away, and her spirit, which had so long desired to be freed, sped to meet the dear ones gong before. To-day, I have been to listen to the funeral discourse, which was delivered by the pastor of the Baptist church, in this town, 1 thought, while listening to his remarks, that they were a poor tribute paid to the memory of the dear friend, whose exit had called forth her friends and segundatances, to consign the body to the grave: Tossessing by nature a very benevolent disposition, she rejoleed to be able to assist the destitute, who never went uurelloved from her door. Before she became, infirm with age, she spent much time with the sick. When her years our tachings have triumphed, and very are new free. had been numbered to more than three, score, the subject of Spiritualism came before her mind; and its teachings corre sponded so nearly with the even tenor of, her spirit, that she soon embraced its truths, which lent a halo of celestial light to the remaining years she has spent with us. She leaves a large circle of children and grandchildren, nearly all of whom

Louis Napoleon.

W. S. A., Boston .- "A writer in the New York Spiritual Felegraph says that the Academie des Sciences Morales of Paris have appointed a committee, of which Allen Kardock is secretary, under the sanction of the Emperor, to livestigate Spiritualism, and that they have invited Mr. Charles Pa tridge the editor of that paper, to furnish to them " well authenticated facts of spiritual manifestations,"

It will be recollected that Dr. Gardner, on his late visit to Europe, carried with him a copy of the "Messages of John Quincy Adams," to be handed to the Emperor as a present from the proprietor of this work. One of these m related almost entirely to the late Emperer Napoleon, the uncle of the present Emperor. Dr. Gardner, but this work into the hands of a gentleman there, who assured him that he would have it conveyed to the Emperor on his return to

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Spirit Teachings.

MESSAS, EDITORS-The following llues were written a few years since by a young lady who had long been clairvoyant, and who was developed as an excellent rapping medium very soon after the commencement of spiritual manifestations in this country. She was, in truth, what she professed to be-a Christlan; and, while here, she lived so near the Home of the Blest, that not only was she permitted to wander over the eternal shore, holding communion with spirit friends, hat very often in her normal state she was able to see and recognize them. In the inklat of great physical suffering, self was forgotten in doing good to others, and we who loved her so wall know that her life was a beautiful poem, full of heroism and truth. It is more than three years since Nancio exchanged the cross of suffering for the crown of the redeemied, but we know she still loves and watches over the friends who linger below. East Medway, Mass., 1859. FLORIA.

"AND THE TRUTH SHALL MAKE YOU FREE."

Let the music of volces proclaim to the world The Banner of Truch to us is unfuried. While the muttees which long have been shrouded in gloom, Proudly float on the breeze as they burst from the tomb: liaste, haste, bear the tidings o'er land and o'er sea, Our teachings have triumphed, and we are now free.

That loved ones watch o'er us from the portals of henven; Then hasto bear the idings o'er land and o'er sea, Our teachings have triumphed, and we are now free.

No poultice has ever been discovered that draws out a man's virtues so fully as the sod which covers his grave.

The Briend after friend doparts. Who bath not lost a friend ? There is no union here of hearts, That finds not here an end.

WAREZN CHASE'S address for September will be Lowell, Mass. from Aug. 14th to Sept. 1st, Newport, N. H. Mas, A. P. HIONFORK, Westheld, VL. Mas, Mannis Burgank FELTON. Address until September

st, Willard Barnes Felton, Northampton, Mass. J. H. CURRIER, (care of H. A. Mcucham.) Orange, Ms.

J. H. CUNNIER, (care of H. A. Meacham.) Urange, Ms. H. P. FAIRFIELD. Address Greenwich Village, Mass.

F. L. WADSWORTH. Address at Utica, N. Y. Mns. J. W. CURRIER. Address at Lowell: box 815. Mnss M. MUNSON. Letters may be addressed to her at this

MISS ROBA T. AMEDEY. Address at No. 32 Allen street,

MISS ROSA T. ANEXPET. Address at Act - Andress A. Ankara M. MIDDLEBROOK, (formerly Mrs. Henderson.), Address, during August and September, Box 422, Bridgeport, OL H. A. TUCKER. Address Boston, Mass. GRONGE ATKINS. Address Boston, Mass. Hey, Join PIERPORT will answor calls to lecture on Spirit-ualism. Address at West Medford, Mass. "Miss SARAH A. MAGONN. Address No. 83 Winker streets, "Miss SARAH A. MAGONN. Address No. 83 Winker streets, "Miss SARAH A. MAGONN. Address No. 83 Winker streets, "Miss Sarah A. MAGONN.

Miss Land and Mass. Mas. Manr Macoupse, Providence, R. I. Miss Lizzie Dorex may be addressed at Plymouth, Mass. Miss Exma Handinos. Address No. 8 Fourth Avenue,

New York. H. L. Bowker. Address at Natick, Mass., or 7 Davis street,

boston. ВЕНЛ. DANFORTH. Address Boston, Mass. Е.LIAH WOODWORTH. Address at Leslle, Mich., till further noticé

O. T. IRISH Wishes to travel West this summer. Address

O. T. Inter wishes to invel West this summer. Address at Taunton, Mass., care of John Eddy, Esq.
 A. B. WHITING. Address at Brooklyn, Mich. CNARLES W. BUBGESS. Address at West Killingly, Conu. Mns. BERTIA B. CHARE. Address at West Harwich, Mass.
 E. R. Young. Address box 85, Quincy, Mass. GEORDE M. JACKSON. Address at Prateburg, N. Y. until Childre action.

further notice. N. BRANK WHITE, Address, during the month of August, at Seymour, Ct.

K. COONLEY. Address at La Prairie Centre, III.

Li Soymour, CL.
 Li K. COONLEY. Address at La Prairie Centre, III. 1913
 Lovell, BEEBE. Address North Ridgeville, Ohio. 1913
 Li K. CoonLEY. Address at Springfield, Mass.
 F. V. Witsow, Foundatin House, Boston. 1913
 PAOF, J. E. CHUNCHILL. Address at No. 202 Franklin street, 1923
 C. Y. Orak. Address at Boston, N. H. 1924
 Da. O. C. YOEK. Address in Care of J. H. Blood, Box 245
 M. S. M. O. 1925

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

Mass. Mas. AMANDA M. SPENCE. Address at No. 534 Broadway.

New York lew York City. PROF. J. L. D. Oris will spend the months of August and

September in Connecticut and Rhode Island. Address at Norwich, Ct. Ina H. CUNTIS. Address at Hartford, Ct.

J. C. Hall, Buffalo, N. Y.
 William E. Ricz, Address at 7 Davis street, Boston,
 Mirs E. E. Gusson Address at North Hanson, Mass.
 Mn. CHARLES RICKER will lecture on the Sabbath. Address

at Lowell, Muss. A. O. Robinson. Address Fall River, Mass. Miss A. F. Peass. Address West. Winteloy, Mass. Dr. Maxnew, (caro of R. Post.) St. Paul, Min. 1.1413 Mass. 9 1 44. 11. 113

and a profi

"Yis, yer honor." "What have you done with it?" "Killed it and ate it, yer honor."

"Oh, Patrick, when you are brought face to face with the widow and her pig, on the Judgment day, what account will you be able to give of yourself when the widow accuses you of the theft?"

or the theil?" "Did you say the pig would be there, yer riverance?" "To be sure I did." "Well, thin, yer riverance, I'll say, Mrs. Molony, there's your pig?"

We love to gaze upon the clouds all burnished with gold by the rays of the setting sun.

Love is the fever of the soul; passion is the delirium of that fever.

large circle of children and grandchildren, nearly all of whom ombrace the truths of Spilitualism; and though they miss the dearly beloved one, they know sho will be with they miss pirit, to inspire them with noble thoughts, and to deeds of love."

The reign of sectarians and errors shall cease, And friend shall greet friend mean the olive of peace, While each shall rejoice in the ovidence given

All glory, our Father, we render to thee; Our foes, like proud Pharaoh, thou ist sunk in the sea; Thine aid we invoke to keep us from sin, And at last to thy kingdom may we safe coter in :

SPIRITUALISM DERIND THE OURTAIN.

BY A. B. CHILU, M. D.

Spiritualizin is as real bahind the curtain as it is on the open stage of action. I do not know but these who for wise and good causes conceal their belief in Spiritualism are just as true to duty as those are who make much display in the proclamation of their belief. Spiritualism, in all its might and power, is a thing unscont like electricity, it is invisible: its effects, or what it produces, can only be demonstrated to physical perception.

There are more manifestations of Spiritualism, real and tangible, ten times over, that have been made behind the curtain and have been kept there concealed, than have been yet told and published to the world. that the world knows nothing of. -

In my experience in Spiritualism I have met many very extraordinary spirit-manifestations where profound secrecy has been pledged. In fact, the most telling ovidence of the truth that spirits do communicate, that I have any knowledge of, have come to me from sources where secrecy has been enjoined.

In what I am about to relate, no secrecy was asked. or pledged-but the circumstances of the case have heretofore justly demanded that the facts should not be divulged. It is but a few months since the medium of these manifestations of which I am about to speak has gone to that better world, the world of spirits. His real name I shall not use, for many near and dear friends that he has left behind are opposed to Spiritualism, and would doubtless feel much mortification at seeing his name associated with the subject in any way. He was a minister of the Gospel ... in the Church of Christ;" of good repute, and of high standing in society. I do not know that a member of his church, excopt myself, know that he was a Spiritualist in the modern sense of the term. With him, conversation with spirits was as common, as easy, as tangible and as real, as was his conversation with mortals.

I listened to his beautiful sermons with heartfolt, soul-stirring delight. I fell in love with my minister, though I was a Spiritualist; I sought an interview with him, which was gained. At that time, which was six or seven years ago, Spiritualism absorbed my thoughts, as it has ever since done, and filled my whole soul. Being so deeply interested in him as a spiritual teacher, without ceremony I began to talk to him and question him about Spiritualism. He prefaced his answers to my questions with sensible reasons for not proclaiming what he not only believed but absolutely knew of the truth of the subject, viz: that modern Spiritualism was true.

It was joy to me to know that my good minister know ten times as much about Spiritualism as I didknew more of its realities, had seen more of its beauties, and, if possible, believed in it more. At this interview, and more than one hundred subsequent interviews, he related to me many of his own experiences with spirits of "the departed," some of which my memory enables me here to write down, which I affirm is a true report.

He said that in the year 1812 he was practicing medicine in a quiet village in one of the Western States. About three o'clock in the afternoon of a beautiful autumn day, when all around was still, as he sat read. ing in his study, alone, he heard the word "Henry" distinctly pronounced. He sat a moment, wondering where the sound could come from. In a moment it was repeated, distinctly. "He thought to himself, if his brother George was alive, he should think it was his voice. The study in which he sat stood alone, disconneeted with any other buildings. He looked out at the windows and at the door, to see if any person was present-went out, and walked around the study, to make sure if any person was there who had called his name, He found none, and was satisfied that no person was within the sound of his voice. He then resumed his seat in his study, and his reading ; and again the voice, in a soft and affectionate tone, twice repeated, distinctly, "Henry !" He answered, "Who are you, and what do you! desire ?" The voice said, **I am your deceased brother, and I desire to hold communion with you."

A conversation here took place between himself and his spirit-brother, which continued two hours and a quarter. It was as tangible, as distinct, and as real, in words and sounds, as any conversation he ever had with any person in the physical body, the nurport of which was to show the actual and real existence of the spirit of his brother, after death, and to give directions for his future course of life.

The spirit advised him to give up the practice of medicine, and prepare for the ministry. This manin vorv øvtrøording ished and wondered; it had a powerful influence upon him. While the conversation was taking place, he said that he was calm and passive, felt no surprise at the extraordinary and unaccountable means by which the voice was produced ; but, when the voice was gone, he was filled with amazement and wonder; it affected him as he had never before been affected. He was not asleep ; he was not unconscious; he was perfectly wide awake and fully conscious. It was not a phantom: it was not a dream; it was as real as anything he ever experienced in his conscious existence. He obeyed the admonition; left medicine, and prepared for the ministry; and in due time went to preaching, which he continued to do till his death. He began his ministry in 1842, and ended in 1859. And faithfully and beautifully has he done the work his hands found to do. This unmistakable manifestation of spirit-power, in which he identified beyond a question the spirit of his brother, he said, was palpable, well demonstrated evidence that his brother lived after death. If was conclusive evidence to his mind, too, that the spirit world -is not removed from the world of matter; and that a spirit out of the body can commune with and influence a spirit in the body. All this to his mind became incontrovertible evidence of the fundamental claims of modern Spiritualism. From this date, which is sixteen years ago, to the date of our first conversation on the subject, he said that he had been in daily and almost hourly communion with spirits disembodied. This, for what he considered good reasons, he had kept a secret. He said that spirits of all grades and conditions had been his constant attendants ; some so pure, so refined and elevated, that they were as transparent as the sunlight; their beauty and manifestation of pure love caused tears of joy to flow; others were so dark with earthly love, that they appeared black and opaque; and between these extremes were all grades of spirit developmentfrom the lowest and the darkest, to the highest and the parest-so pure, that his own development had not power to behold without pain. His perception of spiritual beauties at times was carried from one gradation of beauty to another, higher and higher, to brighter and still brighter scenes of loveliness, till the intensity of beauty, light and purity, became painful and overpowering. This he said was evidence to him that the higher joys of heaven were too great for man in his carthly condition to bear. He said that he could now realize the truth of the words-.... Eye hath not seen, car hath not heard, neither hath it entered the heart of man to conceive the good things that God hath prepared for those that love him."

and of which external proof had, in time, in many

obstinutely wicked had suggested to him rhetorical errors, on certain pages of certain sermons that he had written--errors which he had not discovered before the suggestion of these spirits. He said that the darkest spirits could assist him in his intellectual labors, to any extent; while spirits of higher and more lovely devolopments would invite him only to practical for-last day." God as the word of truth, and Christ its giveness, charity, kindness, efforts in love, and deeds | manifestation, are one. Christ is Emanuel-...God of goodness.

At times, he said, he seemed like a lonely bark on a boundless sea, driven at the mercy of the elements; the influence of good and had elements, of good and bad spirits, was equally beyond his control, and he blood dwelleth in me and I in him. As I live by the Father, so he that catch me, he shall live by me." He was but a passenger on the sea of life, under the guldance of powers unseen, superior to his own.

Incidents in his own experience with spirits in the spirit-world, which is really in this world, that he has related to me, would fill a volume. But I would not weary the patience of the readers, or crowd the valuable columns of the BANNER with longer details.

I am not unmindful that many will doubt, the truth f what I have already written. It is a true presentation of facts as given to me by my minister, and in his veracity I have unlimited confidence.

This good minister's Spiritualism was behind the urtain, so far as the open declaration to the world "I am a Spiritualist"-but his practical life of kindness, charity and love; his beautiful conceptions of the Christ, I An. eternal progress of the human soul, forever growing higher and better, of which every one was cognizant that knew him, stands before the world a monument of perennial beauty, which time effaces not, and eternity claims her own forever.

How, then, did he know that the approach of death now, then, du he know that the approach of death was near? The answer to this question is reasonable and satisfactory to Spiritualists, viz.: the spirits in the spiritworld, with whom he was in constant commu-nion, told him so. Spiritualism came to him as it does and must come Spiritualism came to him as it does and must come

to all, spontaneously. He did not ask for it by words. The development of his soul made the demand; this was the potent, but silent call. His Spiritualism was the power of God. not from external influence, but from internal growth, as all Spiritualism ever was and ever must be.

Had he proclaimed his knowledge of spirit-communion to the world instead of doing the work of life silently and quietly, justly and truly as he did do it, what profit would the world have gained above what it already possesses. From the inside growth of every soul, which growth is unfed and uninfluenced by ex-ternal proclamations and professions, or teachings of the truth, we become assimilated into the spirit and image of the truth, and become like God its author, in the qualities of our spirits, in purity and love. Thus we become one with him. This is the at-one-ment--at one with our spirit Father. If ye do good to them you are to receive again, what do you more than others? Your Father is kind to the evil and unthank-one with or sort expiring and the profession of the spirit and unthank-the spirit and unthankion to the world instead of doing the work of life any kind or sort, spiritual growth comes.

How many noble souls on earth are there, this day, who, like this good minister, are in possession of positive knowledge of the fundamental truths of spirit-

Propared for the Bauner of Light. THE UNLEARNED PREACHER,

Defining his views of Christ, and Salvation by Him. Being an abstract of two discourses delivered in the Stone

Church, in Cortlandville, N. Y., in 1858,] BY IBA GBANT. 159.4

No literary merit is claimed for this production; nor a this important, since Christ, has said, "Thou hast hid these things from the wise and inclligent, and hast revealed them unto babes. All things are delivered unto me by my Father; and no one knoweth who the Son is but the Father; nor who the Father is but the Son, and ho to whom the Son will reveal him." Christ who love the truth. We have very generally received our views of Christ, and salvation by him, from the fathers, without questioning their truthulness. These views may contain truth, mixed with error. Truth cannot suffer by the most rigid investigation; but error Salways unsale so exposed. The humblest child of God may learn truth which the most learned divine

this and that person in the form with when he had acquaintance. They had in their conversation revealed to him many secret evils of his brother slergy, and also members of his own congregation, which he did not know, and had no external means of knowing, and of which external proof had, in time, in many to which a recorded in the New Testament. God was and of which external proof had, in time, in many of word of ille, and the New leatment. Und was cases, confirmed. He said that the darkest spirits were often the most intellectual and well educated; that spirits, the most obstinately wicked had suggested to him rhetorical feeded from a feedback of the word was made fiesh (mani-obstinately wicked had suggested to him rhetorical feeded from a feedback of the word was made fiesh (mani-tested through fiesh) and dwelt among us. this word manifest in the field and communicated to us. God, Christ, and the Word, are one, and only differ-ont manifestations of God, ...God is Judge of all the In the same sense the word is called the body and

blood of Christ, [John, vi.] . Except ye cat the fiesh of the Son of Man, and drink his blood yo have no rather, so he that cateth me, he shall live by no." He explains this figure of speech in the 63d verse: "The fiesh profitcth nothing; it is the spirit that quickeneth (giveth life); the words that I speak unto you, they are spirit and they are life." These words, here used figuratively, are explained as the body and blood of Christ, which are indispensable to the entrue and figuratively, are explained as the body and blood of Christ, which are indispensable to the culture and growth of our spirit-man. This uman shall not live by bread alone, but by every word of God." Our bodies, or the house we live in here, may be fed and sustained by earth food; but the real man, the spirit, only by the bread which came down from heaven—the word of truth, which is life to our spirits. "Your fathers did eat manna and are dead; I am the living bread which came down from heaven. If any man eat bread which came down from heaven. If any man cal of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." This bread, this word of truth, says

This is in accordance with his use of language in other places. They have Moses and the Prophets: let them hear them. They had only the words of Moses and the prophets int their earth forms. We have Christ's earth form no more, but his words, which are spirit and life, as received and obeyed; and this is all

About six weeks before his death, he said that sixty we need of him. "Ills law is perfect, converting the sane, making wise the simple, etc. Christ, The Truth, and that Spirit of Truth which is a well of living existence. This proved true. How did he know this? His health was tolerably good; he had no disease that threatened a speedy termination of his life; no exter-nal evidence whatever indicated approaching death. How they did he know this? imperfect in itself. It is superseded by Christ, the

is the way, the truth, and the life. The way, as our exampler; the trath, as the living word (God); the life, as the spirit of truth, that is, the wisdom of God, and

To receive Christ, is to receive his principles of truth. actualising them in our lives, in our every relation to our brother man. Thus, by receiving and obeying the truth, we become assimilated into the spirit and image ful-good to every one. Be ye perfect as he is perfect." i. e. do you like him, and you become like him. If any man follows doing good, he becomes good. If any man does evil he becomes a bad man, and the longer he continues in this direction, the more rapid will be The knowledge of the lundamental truths of spirit-commanion, and tell it not. I cannot but repeat ny full belief in what seems to me a fact, that were all the Spiritualism that is now developed behind the curtain, brought out before, the world, opened to fall view on the stage of human action, that ten real Spiritualists would be recognized where one is now. Prendied for the Banner of Light. in the and thou in me, that they may be one in us, begotten by the word of truth unto a lively hope." All who thus obey the truth, and are led by the spirit of God, they are the sous of God. When he shall appear, they will be like him. If we thus come to Christ, we shall be like the wise man whose house is safe on the rock of immortal truth-no winds or floods can effectually assail him. He that heareth, and doeth not, his house upon the sand will fall. When the floods of light and truth provail, he will then see it is vain to "Call me Lord, Lord, and do not the things that I say."

God is spirit. We can have no correct idea of God as regards form. We can see him in the work of his hands, and in his qualifies, as revealed to us, and by his spirit in us, which searches all things-yea, the deep things of God. Every object of creation is, in some sense, his body, through which he manifests him-Son, and he to whom the Son will reveal him." Christ had great difficulty in making those he taught under-stand him; for this purpose he used parables, and vari-ous similitades. Some of these he has explained. Those I receive as explained, and explain all others in harmony with them, as far as practicable. Harmony with them, as far as practicable. Having adopted this rule in my investigations, and trusting in the Spirit of Truth, that searches all things, yea, the deep things of God, I have arrived at my conclusions, and submit these thoughts, with some of the evidences that led to them, to the curcful and prayerful examination of my Christian friends, and all this works; but not only wisdom, but truth Man is spirit, and manifests through the organism God has given him. God is spirit, aud can manifest properful examination of my Christian friends, and all through man's organism when in a proper condition, who have the truth. God has given him. God is spirit, and can manifest through man's organism when in a proper condition, as in the case of Christ. God is but another name for the highest conceivable good. He is the embodiment of wisdom, truth and love. God is voidom—he cannot err. God is truth—he cannot lie. God is love—he cannot hate or be unkind. No; he is kind to the evil as the good. We have nothing to fear from him, but every-thing to hope. No fountain can send forth salt and fresh, or sweet and bitter waters., Only good can come from this good fountain. from this good fountain. It is for us to come into true relations to God. We may hide ourselves in a deep cavern, and complain of the sun. The sun is the same; and when we come into true relations to it, we shall feel its benign influence. So we may wander in the ways of sin and transgress-ion, till our souls are all covered in pollution; but when we retrace our steps, and come into true relations to him, we shall find him the same loving Father, forgiving, and blessing to the full extent of our capacity to receive. As in the case of the predigal son, God is to their children. And what does God require of us, to their children. And what does God require of us, but that we deal jastly, love mercy in our relations to our brother man, and walk kindly with God? He asks of us no worship or service the very best of parents would not desire of their children. God is a spirit, and they who worship him must worship him by receiving his spirit and walking in his truth. [the true rendering of "In spirit and in truth."] Neither in "Jerusalem, nor any other temple, shall man worship the Father. The Most High dwelleth not in temples inado, with hands," nor is worshiped by man's hand, &c.; all the worship he desires is that obedience to his wise and rood necents. which will unfold in them the spirit Ac.; all the worship he desires is that obedience to his wise and good precepts, which will unfold in them the pure love qualities of their Heavenly Father—that which is indispensible for sheir true culture and for the matual good and harmony of all his children, here and hereafter. Thus we see the bearing of our text: He that heareth and dooth these sayings, will be saved —will be cultivated into the loves and spirit of heaven. God is spirit. We are the children of his essence, his substance—emanating from, and are a part of him. substance—emanating from, and are a part of him. Our children, by proper culture, come up to the full stature of their fathers; withiout any culture they would be mere animals, and, thrown among savages in their infancy, they would be mere savages, though possessed of the capacious brain of a Webster. So we, as chil-drep of God, must have culture, to develop in us the pure and high qualities of our great originator. 'T is education forms the common mind. It is the educa-tion of that mind into the suit and qualities of the tion of that mind into the spirit and qualities of the ther, into the spirit of heaven, that will enable us to enjoy its felicities. As the poet very justly says :----

inheritance in our Father's kingdom, by such tutors as Christ, as a man, bad an organism like other ment; "Christ, as a man, bad an organism like other ment; "Christ, as a man, bad an organism like other ment; "Was in all points made like unto his britten t was, like them, subject to temptations and trials." He was also subject to culture....' He grew in wisdom to fasted i the corrects us for our profit, that we may be partakers of his holiness." The condition of the sinner makes ther hell. "They can of the free condition, here and his heavenly gifts. "Of my own self I can do noth-ing." "The word is not inthe, but the Father for all say, and I know that his commandment is life ever-hasting." "I have given them dog cords." "Acc. Christ heing in harmony with his Father, his spirit might be in abeyance, or it might act in unison with his epirit."

the biomor and gords of each is the label biological biological biomorphases and proceeds on-max expendence of the sequences in the sequences of the sequence of leases on elesson at a time. We may soon assorible of self and cellibrand. In the highways and break the bible begins with the alphabet, and proceeds on-ward till be has mastered the sestion at a time. We may soon about the label bible begins with the alphabet, and proceeds on-ward till be has mastered the sestion at a time. We may soon about the label bible begins with the alphabet, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these black the whole, and be competent to practice in these solut on the second the whole the second these the solut on the second these the second these solut on the second these the second these solut on the second these these solutions of the solut and the second these solut on the second these and the three the second these solut on the second these and the truth is not in him." . . The that sail he low the second these solut the second these solut the second these solut and the second the second these solut the second these the second these the truth." (manifest the truth, as in the lesson these solut are second and these second these solut the second these solut the second these solut the second these solut are solve black them, he is that low the solut are second these solves the single solves." The single solves the soreace, and by in the low of the self solves solves the second

tivated in all that forms the intellectual and moral man, by the study of the sciences, together with strictly moral practices, they become worthy citizens; so God's precepts, have the high qualities of their spirit-Father unfolded in them. It is well to cultivate the intellect and the morals, but not enough. The higher loves, the unselfish loves, of the spirit-Father must be cultivated in them. As the young man in the Gospel had kept the whole thing—the development of the higher love-sympathies. To this end he must sell his possessions he did not need, and give to those who did need, and come with him, and engage in the same labors of love for the him, and engage in the same labors of love for the dark, ignorant and lost sheep of our Father's fold, to bring them into a higher condition. By thus doing you may become one with me and my Father in the same work, and the same pure, unselfish loves of the same work and the same pure, unselfish loves of the

cise-by the constant exercise of our love sympathies toward the needy and suffering. Even a drink of cold water given a brother in need, should not love its reward. receive. reward; every kindly act done with intent to benefit our brother man, the spirit. of that act inflows to our spirits, to strengthen and enlarge them. Thus we be-come daily, as we practice thus, more like our Father, who is kind to all—the evil and the good; as we do like him, we become like him. These kindly acts are

being in harmony with his Father, his spirit might be in abeyance, or it might act in unison with his spirit Father, under his divine inhuence. In either case, he was dependent on the Father, "who nover left him alone, as he did always the things that pleach him." Christ was made a sacrifice for us. He laid aside all the honors and glories of earth, "became d nam of sor-rows, and acqualated with grief," hambled himself, and became obedient unto death. His whole life was a sacrifice of self and selfish ends, in the highways and

Same work, and the same pure, unselfab loves of the angel world. The morely intellectual man, however far he may have pushed his scientific researches and discoveries, may be dead to all the higher sympathies of true manhood, these having never been called out; and he may held on to his acquisitions with a miser's grasp, and be as heartless. The moral man also may fall very far short of the oulture he needs. If is spiritual love-sympathies are not unfolded in us, we may understand the sclences to perfection; we may be strictly moral, and even devontly reining the day have faith, knowledge, and even devontly reining the day have faith, knowledge, and even it to be devontly reining the day have faith, knowledge, and even it to be sclences to perfection; we may be strictly moral, and even devontly reining the day have faith, knowledge, and even it the faith e days are provided in us, we shall be "like sounding brass, or a tinkling cymbal." This unseltish God-love is unfolded in us by its exertise are not unfolded in us, we shall be "like sounding the cause of the low may here for the constant exercise of our love sympathies the needs the rest of the needs are not unfolded in us we shall be "like sounding the cause of the low of the cause of the low may here for the constant exercise of our love sympathies are not unfolded in us we shall be "like sounding brass, or a tinkling cymbal."

The following text was presented to the lecturer as opposed to the principles of his views of Christ and We see how it is more blessed to give than to Not for doing and giving, but in doing is the that not of ourselves; it is the gift of God: not of works, lest any man should boast."

Salvation is the gift of God, not as a legacy or donation in funds, ready for our acceptance aud use, but as the gift of an education or profession. To illustrate : who is kind to all—the evil and the good; as we do have given and destitute had, goes to Mr. S., a like him, we become like him. These kindly acts are all Christ recognized in his representation of the Judg-ment. "When I was hungry ye fed me, naked and yo clothed me, thirsty and yo gave me drink, &c. In-samuch as ye have dong these acts of kindness to your." Mr. S. furnishes books and all the requisite means, and James commences in the lower branches. and pursues his studies differently until he is master of the English and other Innguages necessary to the study of his profession, which is law. He then commences reading Blackstone, Xe., under a good instructor; and then commences practice in the lower courts, and soon completes his studies, and is admitted to the Bar. This education and profession is the free gift of Mr. S. But for him, all efforts or works of James would have proved unavailing. True, James, by diligent application, has acquired his qualities which fit him for blue states. So of every true Christian. He is to receive Christ. the truth, as his text-book, for learning the science of heaven; and when he has fully learned these leasons, so that he can practice them, he will have mastered the science of heaven, and be admitted to its enjoy ments. All this is the gift of God; but, as implied in the context, without the due application to the means required—the good works—the free gift would not avail. Read the text and context: "We are saved by avail. Iceau the fext and context: "We are saved by grace through faith, and that not of ourselves; it is the gift of God: not of works, lest any man should boast. We are his workmanship, created in Christ Jesus unto good works, which God ordnined before, that they should walk in them." Without these good works, which they were to walk in, the gift would fell as in assa of Lange. If he hed not med dilicant application in the necessary studies. If there is any part of the Testament we cannot harmonize with the infin principles of it, we can only wait for a better light. If we take one part to destroy another, the whole might share the fate of the fabled Kilkenpy cats.

BANNER OF LIGHT.

Many nights he had been kept awake, without one moment's sleep, by the oaths and curses of evil spirits; their loud and boisterous talk; the real and visible presence of spirits, whose intents, purposes, and designs, were wicked and malicious. He had heard their conversation as really as he ever heard the conversation of mortals. He heard them talk of laying plans and plotting schemes for nefarious purposes, to be practiced on

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light overlook.

Having been several years in the bosom of the church, and knowing the many noble souls the church still en-folds, and their earnest desire to know the truth, I feel anxious to place these views—that to me are truth, and also very consoling—before those who are alike anxious with myself to know and walk in the truth as it is in Jesus Christ—hoping they, like the noble Bercans, who received the word with all readiness, and searched the Scripture to see if those things were so, will read and ro-read these thoughts till they fully understand them; and if they are true, receive them; if fails, reject them. But try them not by your belief, but by the truth; that alone will stand, when beliefs will fail, as no truth, duces the fruity of righteonsness, can be of any avail. I have taken for a text the last four verses of the xth of Luke, and those corresponding in the seventh of Matthew: "He that cometh to me, and heareth these sayings of mine, and doeth them," &c. First, we will consider what is it to come to Christ.

Before we can get a correct idea of Christ, we must come to a right understanding of God, his spirit Father, whom no man hath seen, whom Christ has re-Father, whom no man hath seen, whom Christ has re-vealed to us as spirit, comparing spirit to the wind that bloweth where it listeth, which we cannot see, and can know only by its effects. This infinite spirit fills all space, and permeates all animate and inanimate existences, and is their life. In him we live, and move, and have our being. All created existences compose his body, through which he manifests his wis-dow, power and glory. The starry heavens gem his brow. These declare his glory, and the earth showeth bis handiwork. Man manifests the perfection of bis character-not only his Wisdom, but his Truth and Jove. These last, his hichest qualities, he could manifest These last, his highest qualities, he could manifest only through man, the most perfect work of his hands, and through him only as in a highly perfected condi-

tion.' You see me before you, hear me speak, see my move-ments. This body has no power of itself to move. The power that moves comes from the spirit within. This organism is adapted to earth life, for the culture of the spirit within. When its mission is accomplish-ed here, it will "return to dust as it was." And we have a spirit body adapted to spirit life----- first a na-tural body, and then a spiritual body." If this body was a great deal purer than it is, a pure spirit might take possession of it and speak to you his own thoughts by the use of these vocal organs, and they would be The joys above are understood And relished only by the good." The yord of God, Christ manifested to us, is to sup-prophets. Their organisms not being wholly pure, his communication by them partook somewhat of the character of the medium through which they came. But Christ inherited such parity, and his culture so through him his own words to us in all their truth and the rather who sent me he doeth the works." The joys above are understood And relished only by the good." The word of God, Christ manifested to us, is to sup-ply this need for our culture. "Man shall not live by bread alone, but by every word of God." The house we splitchildren. Hive in may be sustained by earth food, as before remarked, but the spirit-child of the character of the medium for his. Father to work by and speak through, and manifest by works of love and works of light to hisearth children. "The the father who sent me he doeth the works."

"Bouls, though sprung from heavenly race, Must first be thiored for the place; The joys above are understood And relished unly by the good."

with a container that the second states of the

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cioned me, infraty and ye gave me drink, &c. in-asmuch as ye have done these acts of kindness to your needy brother, ye have done them to me; and to thoso who had lived only for self he said, "Inasmuch as ye have not done these acts of kindness to your nothers, ve have not done them to me."

Here we see no done them to me." Here we see no acts recognized as service to God not done to our brother. To this end are all his lessons given, that we keep in exercise our love sympathies continually; like the smith's arm, which grows strong by exercise as our love sympathies much be strengther by exercise, so our love sympathies may be strengthen ed and enlarged till we grow up into the stature of the perfect man in Christ, while all our evil passions are perfect man in Christ, while all our evil passions are left to die for want of exercise. If we are willing to do the will of God, we shall know what he requires. "If any man will do his will, he shall know of the doc-trine, whether it is of God." The blessing is to him that does it and continues to do it. "If yo continue in my word ye shall be my disciples indeed, and ye shall know the truth and the truth will make you free." "If the Bon make you free, yo shall be free indeed." The Son and the Truth are here wut down as one and the Son and the Truth are here put down as one and the same. Obedience to his truth is obedience to Christ, and this will make all free who thus practice—free roon error and sin, and free in the spiritual loves of their Teacher and Saviour. His servants ye are, to whom ye obey, whether of sin unto death, or of obedience into rightcousness." "Whatsoever a man sow-oth, that shall he also reap." "If he sow to the flesh, the shall reap corruption: if he sow to the nesh, he shall reap corruption: if he sow to the spirit, he shall reap life overlasting." If we have only such loves and enjoyments as we can manifest through this carthly organism, when "this body returns to dust as it was," we shall be striped of the only medium through which we can enjoy-being a stranger to the spiritual, the purely mind-loves. Well may our condition be compared to a house on the sand, that

was swept away, and its ruin great. But if we live after the spirit, cultivating the mindoves, keeping under the earth-loves, we then come into our true element. When this house of our earthly abernacle is dissolved, we find our new sniritual house perfectly suited to our condition, on the true founda-tion, the Rock of Ages, safe and secure. How unlike him who has cultivated the earth-loves; only can he en oy spiritual mind-loves.

joy spiritual mind-loves. Would a South Sea Island cannibal, brought here, into the most refined society, be in his element? Could he enjoy "a feast of reason and a flow of soul?" Would their loves be his loves? Ask him if he loves his pale-face brother and sister. "I would, if, they were reast-ed," might be his fitting reply. His loves are of the lowest of the earth-loves. Forgiveness and merey could not change his loves; and nought can but Christ-the truth and works meet for repentance: Unless his loves are changed, he must find a low place in the mansions, all will find a place solid to their condition. Judas went to his place. 'A mother, asking for places of pre-ferment for her sons in his kingdom, was told these were not for him to give, but these were given by his Father, for those for whom they were prepared. The character of the man (not reputation) assigns him his future home. Those in high repute and done them-done as God does to his ohidre. "They that are wise shall shine." Those who have heard these sayings and done them-done as God does to his loider. "They that, good to the evil as well as the good.) will become like God in their char-acter—have the kingdom of God within—"righteous-ness, and peace, and joy in the Holy Ghost." Their heaven will not be above them, but within above, be-low, and all around them. Their spirits being filled with the loves and sweet melodies of heaven, "their joys no man taketh from them." Would a South Sea Island cannibal, brought here,

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heaven will not be above them, but within, above, be low, and all around them. Their spirits being filled with the loves and sweet melodies of heaven, "their joys no man taketh from them." These, on the other hand, who have neither heard

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