VOL. V.

BERRY, COLBY & COMPANY, } NEW YORK AND BOSTON, SATURDAY, SEPTEMBER 10, 1859. Publishers.

(TWO DOLLARS PER YEAR,) Payable in Advance.

NO. 24.

THE SUNDAY MORNING SERMONS Of Revs., HENRY WARD BEECHER and EDWIN II New York, and published verbatim every week in this paper,

## BERTHA

MARRIAGE.

To the Memory of my Husband this tale is dedicated.

BY ANN E. PORTER. Author of "Dora Moore," "Country Neighbors," &c., &c.

CHAPTER VIII.

The baby grew fast, and before many weeks it or I came in sight. It was a very pretty baby, fat and fair, with dark brown hair and blue eyes, and very white skin-and a good baby, too, for it would fragments before my eyes. take long naps, and was easily quieted and amused when awake. Willie and I took a great deal of pleasure in waiting upon it, and were taught that little Eddie's comfort must be consulted first, at any sacrifice of our own pleasure. While he was "the baby," this seemed all right to us; but as we grew older, Joe, who always kept his eyes open, and, most of the time, his mouth shut, began to see things which did not please him.

When I was twelve years old, my mother said that I must be sent from home, to school. This took my father by surprise, and he inquired if the schools in Oldbury were not good; he thought they were of the highest order, especially the academy, which he hoped I would be qualified to enter soon.

Yes, the schools were good enough; but it would be better for Bertha to be sent away from home; she knew of a school where the discipline was very strict -iust what was needed!

My father shrunk for awhile from sending me, at that tender age, among strangers; but my mother's will was imperious, and brooked no thwarting. Little by little, she won the husband to her way of thinking, and before I was informed of the proposed change, she was preparing my wardrobe for school.

I recollect now, to this day, the keen anguish which filled my heart when informed that I must go from home-leave my father, and Willie, and Joe, and the baby. I had not learned to love my mother, but my fear of her was exceeding great, and I fancled that the teachers of her selection were like her, and that I should have no Willie or Joe there to go

Charlie Herbert declared it was a cruel thing; and meet me on the turnpike road, near the old Rowley and if my mother sent me back, we would go to those who are not good to him. sland," where the moor hens live, and I should keep house, while he would fish and shoot birds for our dinner. When Charlie talked so, 1 best, and I must submit. Charlie Herbert and 1 bread, and what we should do for sugar, and who good to me; but we do n't tell any one our secrets. would make our clothes for us.

"Why, how did Robinson Crusos get along, Bertha? I'll take his book with us, and when we are in doubt about anything, he will help us out!"

"And Joe, poor Joe, Charlie-we must take him with us; he'd be so lonely without me, you know." "Yes, he shall be our man Friday; that will be nice, and he can take care of you while I go hunt- niece, ing."

This imaginary Arcadia was quite a help to me in overcoming my objections to school; but when I told Joe of it, he shouk his head; it did not meet with his approbation at all.

"But, Joe, you will go with us, if we go?"

"No, no-yes, yes, Joe will go!"

About this time, an aunt sent me a small trunk. containing some of my own mother's dresses and jewelry. I dressed myself in a crape gown, put on a necklace, ear rings, and rings, and curling my hair as it was curled in my mother's portrait, I went to the dining room, where I knew my father was read ing the newspaper, and throwing my arms round his neck, kissed him, and asekd, "Do I look like my mother ?"

He held me a moment at arms' length, looked eagerly at me awhile, and then, drawing me toward to mock my hunger and increase my animosity him, kissed me again and again.

Yes, my child, you look like her, but you will shoulder, I felt, though I did not see it. a tear trickle atirred within him. "Bertha, I ask nothing more of you than to be like her, modest, gentle, warm hearted and good. I am hoping that she will be the heaven !'

It was the first time that my father had ever spo-"Tell me more about her, father-talk to me-" There was a step outside, a hand upon the door latch. He made a slight movement, as if to push my mother entered. She stopped short, and looked at me, in real or affected surprise, I could not tell better go now; they are all at table." which, but suspected the latter.

"Well, really, Miss Bertha, are you going to a masquerade, or to a costume party? Your dress is pudding and wine sauce. Hunger put in a strong quite antique. You had better go to your room, for your father can take no pleasure in seeing you so ansuitably dressed."

I had no word; to reply, for I was choking with vexation and an attempt to keep back the tears. CHAPIN are reported for us by the best Phonographers of My father resumed his newspaper in silence, and I went to my room, where I gave full vent to my dislike of her to whom I so unwillingly gave the name of mother.

> I was sitting there still, my dress unchanged, when she entered with an open letter in her hand. I recognized it as one which I had written to my aunt. and handed to Willie that morning to put into the post office. I felt my heart swell, and the indignant blood rush to my face, and rose hastily and extended my hand. She held the letter more closely, and said, in a bitter, taunting tone:-

"And so these are the letters you write! Two pages of sentimental stuff about a mother of whom you have scarcely a recollection, and not a word would smile, and kick its little feet, whenever Willie for one who is daily and hourly tried with your faults and striving to subdue them. There, see what becomes of such letters!" and she tore it in

Anger made me bold, and I turned as the hunted beast to bay upon his pursuer. "You are a mean woman to open another person's letters."

I was frightened when my own ears heard the words. I had never spoken to her in that way before. I believe I should have apologized had I been allowed time to cool. But my mother was too excited for that; she raised her/hand, and, exerting all the strength which passion and a vigorous physical frame imparted, gave me a blow which sent me reeling against the wall, and for the moment stunned me. Few who saw the tall, self possessed woman in society, would have recognized my mother as she looked when she gave me that blow. I was not aware before of the violence of her temper, and while the act increased my dislike, it also swept away much of my respect.

"Remain in your room for the rest of the day," said my mother, "and be assured I shall inform your father of your conduct."

"And I shall tell him of yours," I muttered to myself, as the door closed. I found my slate upon the table, whereon was the first draft of my letter; and, copying it carefully, I folded and directed it. It was as follows :--

"MY DEAR AUNT-I received the trunk containing the dresses which belonged to my mother, and the little box of jewelry. I thank you from the bottom of my heart, for every article of hers is more prec ious to me the older I grow.

It is a sad thing to lose a mother's love and care so young, for no one can fully supply her place. 1 wish I could see you often, that you might tell me about her, and keep her "memory green," as the

Joe tries to tell me about her, and I think he he hoped if the teachers were cross to me, I would mourns for her yet. My father does not speak to me of her, but I have reason to believe that he thinks about her a great deal. Willie has no re membrance of her, and loves every body that is kind meeting house, with his uncle's horse and chaise; to him, and does not get as angry as I do with

l am going to s ol in two c from home.

I do not want to go, but my mother thinks it is would laugh, and ask him how we should bake our have a plan in our heads, if the teachers are not

I hope you will write me long letters when I am at school, and tell me all about my mother when she was a little girl of my age. I wish you could see Eddie. He is a pretty boy.

and I love him very much; but I wish Iedid n't have to give up all my rides, so that he can go every time with father and mother. But, as he is the bahy. I suppose it is right. I have no more to say to day. Your affectionate

BERTHA." I wrote a postscript on the slate, but I did not put

" P. S .- I think my second mother does not treat me very well, and I do not love her at all."

But, for good reasons, I did not copy it into my letter. I was in a disturbed, and therefore wrong state of mind. My will was roused, and I determined my letter should go, my stepmother to the contrary notwithstanding. Unfortunately for me, my mother had a nephew who was a clerk in the post office, and, if she wished, would take my letters

and deliver them to her. I heard Betsey setting the dinner table, and the clatter of knives and forks when the family sat down; and I was sure it was roast chicken that I smelled-its savory perfume came to my room, as if toward my mother.

I read Robinson Crusoe a little while, and amused never be handsome as she was; she died in the full | myself with thinking how nice it would be to live on bloom of her beauty. Come here, daughter;" and as the island with Charlie. I should never get angry I sat upon his knee, and laid my head upon his then; or if I did, Charlie would laugh, and say something so droll-as he always did when I showed any upon my hand, as he held it. Old memories were temper—that I should soon forget it. By and by I was so hungry I could n't read any more, and I searched all my pockets for some sugar plums, or bits of cracker, but in vain. At last I found two first to greet me when I pass away to her home in figs, nicely rolled up in silk paper, that Charlie had given me one day when we were going to Sunday school; but, just as I began to unroll them. Betsey ken so freely to me of my mother, and I whispered came in. I had always disliked her, and now I knew from her face that she thought I was a sinner above all others.

"Bertha, your mother says that you may come me gently from him. I rose, and at that instant down and have some dinner, if you will ask her pardon for speaking so improperly to her. You had

As she opened the door, I thought I perceived, mingling with the odor of chicken, the fragrance of plea, but willful temper a stronger.

"I do n't want any dinner," I said. And I took up my book.

The same of the sa

"You are wicked girl, and something terrible will pression of his face so thoroughly, that I saw at she shut the door.

The figs were very welcome, though they were old and dry, and needed a close inspection.

The afternoon passed rather drearily. I tried to sleep, but my nervous temperament was such that I never slept in the daytime, nor at night, if any trouble annoved me.

"I wonder if they will let me have any supper," I said to myself. "I cannot ask her pardon, if she starves me. Well, if she does, then people will know what an unkind mother she is."

There was some comfort in that, and I debated within myself whether it would not, on the whole, be best to die now. I knew she never would yield; so, gathering all my resolution. I concluded to write a farewell letter to Willie and Charlie, and tell them that they must n't forget me when I was dead, and be sure to plant a white rose tree over my grave, just like the one at my mother's tomb. I had writ ten it on my slate, and was about to copy it, when I felt very weak and faint. I never had any appetite your mother. You know how much it would grieve for breakfast in those days, so that the two figs were all the food I had taken since the evening previous. I went to the window for fresh air. This window looked down upon a lower building-a little wing of the house, that opened into the garden. Upon the roof of this wing was the shaft of a tail chimney; and peeping from behind this chimney was a brown, curly head, that I knew at once belonged to Charlie. He put his finger on his lip for me to keep silence, and creeping carefully along on the ridgepole he raised a long stick, to the end of which he had fastened a piece of cake. I took it, and was going to whisper, when he gave the sign of silence, and raised the stick again, with a piece of cold meat and crack- in this case. I do think that your mother was the er. I know my eyes brightened when I saw that; but I dared not speak. The third time he raised the stick, and I took from it a note. Just then I heard a low whistle, and looking round, saw Joe, perched up, like a monkey, in a tree. He wand had spied danger. Charlie ran or a cat, and ourled himself up behind the chimney,

I ate part of my suppor, and hid the rest for fu ture need. I am sorry to say that hunger had so got the better of me that I are before opening the note. It surprised myself to find that as soon as I had eaten, I had lost my willingness to die; and I rubbed out my farewell letter, and wrote another, in answer to Charlie's, which was as follows:

and then made motions for me to retire from the win-

"DEAR BERTHA-I have just learned, from Joe, that you are shut up, a close prisoner, without rations, as they say in the army. Now, as I don't be lieve in starving folks, even if they are wicked, I shall manage to carry you some supplies at once. What a strange fellow that Joe is! He knows everything that is going on, and he has managed, by nods and signs, to tell me that you and your mother have had some difficulty, and she is going to starve you out, as they do besigged cities that I read about in history. I know you are an obstinate little girl, and might starve before you will yield; but as I want you dreadfully to help me through those miscellaneous examples in Compound Numbers, I must try to find food for you. [Oh, Charlie,' I said to myself. is that all you want me to live for? What a selfish world this is !']

Now I want you, as soon as you have eaten-or, as Parson Dana says at grace, "partaken of these fruits of God's bounty with humility and gratitude," -to sit down and write me a full account of your trouble, and the causes which led to the war. I will appoint myself umpire, and try to bring about a truce, or a treaty of peace. Tie your note to a string and suspend it from your window. I hope you will be released soon, for Willie will cry his eyes out if you are not, and Joe's face, which is none of the bandsomest now, will be as wrinkled as a cabbage leaf, making faces at your mother when her back is

Be sure and write a full account of this affair, that I may judge impartially. If you are to blame—and possibly you are—let me know, that I may do justice to the belligerent power. I read that word in the newspaper, and got the meaning in the diction ary. I shall look for a letter in the morning.

Your faithfully ally,

I was half vexed at Charlie's letter: he certainly was no flatterer, and yet the fellow would risk his neck to bring me food. I sat down at once to answer his letter, but was interrupted by a knock at the door, which, on opening, I found to be Betsey, with a plate, on which was a slice of dry bread. I knew by a glance she had picked the hardest and dryest to be found in the pantry.

"Your mother sent you this, and says if you prefer you can come down and take tea with the family -you know the terms."

"I am not fond of dry bread," said I: "you may take it back again, and I do not care about any

She looked surprised at my refusal, and persisted but as soon as she was out of the room, I placed the bread outside also, and locked the door. I gave rather than give her one moment's pain. Charlie a faithful account of the affair, and then about to kill me, Charlie came to my rescue, and, in my eyes, to see some one sitting at my side.

"Hush, my child; don't be alarmed-it is your father." and the scream which was on my lips was health. suddenly suppressed, and his kiss warmly returned.

"I have been gone all day, Bertha, and have just heard from your mother that you have been a awhile a valuable present would come, and Mrs. naughty girl-so naughty that you have n't eaten a Herbert would say, "We are much indebted to them, mouthful of food."

I knew my father so well, and understood the ex. had not defended our rights."

happen to you." And with that consolatory remark, once that he was quite as troubled, lest I should make myself sick, as he was about my wrong-doing, and I hastened to relieve his anxiety.

Oh, other, I have caten a nice supper-some cracker and cold meat, and some cake;" and then I told him about Charlie. "You can't think how cunning he looked, peeping round the chimney, and then Joe up in the tree, making the drollest faces, and looking so happy when he saw me drawing in the food; and, father, I wish you would read Charlie's letter; here it is under my pillow."

I could see the corners of my father's mouth curl up a little, and a slight winkle of his eyes as he read; but he tried to look very grave when he finished, and turned to me:

"Bertha I hope you will look at this matter carefully, and do right. If you have spoken improperly to your mother, be willing and ready to ask her pardon. As my wife, I trust you will treat her kindly, for my sake, if for no better reason, and with respect, too, as one standing in the place of me to have any difficulty between two that are so dear to me."

My tears flowed freely now; I could not keep them back, and I promised my father I would do anything that he wished. A kiss scaled the promise, and when we bade "good night," I knew that two hearts were more quiet for that interview. I awoke with the first light of day, and, on opening my window, I saw Joe perched in his tree, making signs to me, and then I perceived that there was a note within my reach under the window. I drew it in, and read as follows :-

" DEAR BERTHA-I have been puzzled how todecide causus bellum, as my Latin grammar has it, and that the blow was unworthy her dignity, and insulting to you. But my mother says that children should not speak disrespectfully to their parents, even under provocation, and there you did wrong. I had to go to to you see, as I do in all difficult cases. (I have not told her about my climbing up the roof, though; she is always so afraid that I will kill myself, that I have to keep such things from her for fear she will worry herself sick.)

I do not like opening letters; and if any one, be sides my mother, should open one of my letters, I should certainly bring an 'action for trespass,' as Squire Hall would say. But then I suppose parents think they have a right, before their children are of age; and, as Mrs. Lee stands in the place of a parent to you, I suppose we must swallow the insult, as we would one of the doctor's bitter pills-down with it and forget it. I think if I had the power I should decide that your mother must apologize for striking you, (I shall never respect her as much after this,) and that you, in return, ought to be sorry that you spoke rudely to her. Now, as we have n't the power to bring her to terms, one only way is for you to do right, and leave her to the judgment of her conscience. But, as the offence was in private, your apology might be, too; and my advice is to tell her you are sorry, before breakfast, and then go down to the table. Joe says you are going to have toast and cold chicken and boiled eggs for breakfast, all of which are very good. I want very much that you should get through with this affair early in the morning, because mother and I are going to Aunty Towle's, blueberrying, to-day, and we want your com-

Hang a white flag (a handkerchief will do,) out of your window when the truce is concluded. Willie feels better this morning, but Joe will not eat a mouthful till he sees the flag of peace.

Your true friend, I had hardly finished reading my letter when my father made his appearance, and again that curious look about the mouth and eyes, as he read: but he made no other remark than merely to ask if I was ready to follow the advice.

I told him "Yes, if my mother would come to

"No, Bertha, we will go to her; she is alone in her room."

I think I was rather awkward and not very hearty in my apology; but my mother was un-

usually gracious, and when I had finished, said: "You know, Bertha, I wish to fill a mother's place, and do my duty to you; let us kiss and be friends !"

What evil spirit possessed me, I do not know; but when she kissed my check I was passive, and did not return the salute. Alas! I am afraid that the little white flag was the sign of as hollow a truce as was ever concluded between belligerent parties.

It was pleasant and soothing to be with Mrs. Herbert that day. She was a widow with this one child—her pride and idol. She was a pale, delicate, indy-like woman, well educated and refined. Her income was very small, but she managed to make it meet the wants of herself and child, and her quiet home bore the marks of taste and good housekeeping. It seemed to be her aim to make a pleasant home to her child, and I believe Charlie thought that in leaving the bread, which she laid upon the table; his mother was superior to all other women in this wide world, and he would sacrifice every pleasure,

In the settlement of her husband's estate, there went to bed. I fell asleep, and dreamed that I was had been some trouble, and she was indebted for the taken captive by the Indians, but, just as they were wreck of property which was saved, to a gentleman in the West Indies, who had been a consigned of her my fear lest he should lose his life in the struggle, husband when he was doing business. Mrs. Herbert I awoke. I was greatly frightened when I opened and this gentleman's wife were friends and schoolmates, and had passed some time together at the islands whither Mrs. Herbert had gone for her

> This family never had visited Oldbury, and I know nothing of them, not even the name; but once in and indeed we should have been left destitute if they

Charlie had an exalted idea of these friends, and used often to say, "I am going to see Uncle Carlos some time, and thank him for all his presents." So Uncle Carlos" came to be quite a character in my estimation, and though I knew him by no other name, he was, to our fancy, a "Prince Bountiful." I remember they talked about him that day when we were crossing the river in the ferry-boat, as we did, instead of going round by the bridge. Charlie said that when he got older, and had earned the money. he was going to take his mother to the West Indies, to visit Uncle Carlos; it would make her strong and well, as it did before.

We picked berries enough to make a cake, and a little basket full for Joe and Eddie, and the rest of the time we wandered round, while Mrs. Herbert sat in Aunty Towle's little parlor. This was my last play day with Charlie before I went to school-the last of our childish sports.

> CHAPTER IX. RCHOOL DAYS.

It was a cold, gray day in November when I left home to commence my school life in Rockford. This school had been selected by my mother, because the discipline was very strict, and the religious views of the teachers agreed with her own.

"There will be no staying at home from church now," she said, "and no hiding in secret places to read; there will be enough to watch over you, and the least disobedience will be severely punished. You are to write home once a fortnight, that will be often enough; you are always scribbling letters, but it is of no use; one a fortnight to your father and myself is sufficient, and remember there is to be no correspondence between yourself and Charles Herbert. That silly habit must be broken at once; the laws of the school forbid all such things, and your own good requires it. I give you due warning now. that if you venture upon it, you will be severely reprimanded before the whole school."

I made no reply to these remarks of my mother; was learning to keep silence, but it gave me such a dread of the school, that I was pondering in my own mind some mode of escape.

The stage was to come at nine; my trunk of clothes and my little box of books were packed, and my father was waiting to see us off. I ran over to Mrs. Herbert's to say "good by" to her, but met her coming to me with Charlie, who had a little basket of fruit and confectionery.

"Oh, Charlie!" I began at once, "is n't it too bad? We can't write any more letters. My mother save that the teachers will not allow it."

He stopped short, and looked quite dismayed for an instant, then broke out hastily-

"They're a set of tyrants there, and we'll see if"-"Stop, my boy," said his mother, "you are wrong to judge hastily; Bertha should have added, ! without the consent of your parents."

"Oh ho, is that, it then; all right. Here, Bertha, hear they do n't give school girls any too much to eat, and I brought you a little supply in case of need."

Nothing more was said about writing, and we walked into the house, where my mother, who was to accompany me to Rockford, sat rather impatiently awaiting my return. My father was reading the morning paper. Willie and Eddie were rolling a ball upon the carpet, and Joe was looking out of the window for the appearance of the stage.

As Mrs. Herbert entered, my father rose to greet her, and give her a seat; and Charlie, as soon as he had bid them "good morning," walked toward my father, his cap in hand, and standing erect, his curls brushed from his forehead, and the slightest blush upon his fine open face, said, "Mr. Herbert. will you give me permission to write to Bertha while she is away?"

I shall never forget his look at that moment: the frank, manly boy, grave and earnest just then, looking up to my father for his reply. My father had not heard the remarks of my mother that morning; moreover, Charlie was a great favorite with him, and he often said-" That boy bids fair to make a fine man." I can recall now that twinkle of the eyes, and that peculiar expression of the mouth as he looked at Charlie. Mrs. Herbert smiled, rather approvingly, I thought; an ominous frown gathered on my mother's brow, and she tried to catch my father's eye, but whether purposely or not, he avoided the glance; Joe was rubbing his hands and looking eagerly at them; Willie stopped with his ball in his hand in half wonder at Charlie's manliness.

"Yes, Charlie, I see no objection to it; you may bring your letters to me, and I will envelop them for you; it will be an amusement to Bertha, when she is away from us.".

This was in the days of high postage and Charlie's supply of pocket money was rather limited. At this moment Joe exclaimed-" The stage is coming." I rose, and accidentally caught my mother's eve. Never shall I forget its expression. I quailed before it. for I read there the future vengeance of a stern, implacable woman, and from that moment I believe she hated Charles Herbert.

The ride of sixteen miles that chilly morning was not agreeable to me. I was packed away in a corner of the stage, and could only get glimpses of the road, now and then, between the heads of the passengers on the middle seat. But I knew when we were on the turnpike with its rows of Lombardy poplars, and its broad level road, looking upon the fields and orchards and swelling hills on either side; then came stretches of stone fence, and here and there an. antiquated farm house; and now the stage storped.

at the postellies, which was in a little store close to like the pretty children from the doors and windows a square, pea green house with white trimmings, of these old, weather beaten farmhouses. with a sign in front, "Entertainment for man and beast." Opposite on a bill was a large, old fashioned meetinghouse, and near by the great elm, where I in this kind arms, and giving each a portion in due was to be waiting for the appearance of Charlle with | season. It makes us very happy, you know, to have his Uncle's old horse and chaise.

The men in the stage got out and went into the postoffice, or tavern, and I had a fine opportunity to make my observations of the locality. There was a theological student in the coach, with a black coat, white neckcloth and a very glossy black hat, all showing that, though still a student, he was a "licentiate," or a preacher, though not yet ordained. My mother had a strong predilection for clergymen, and she entered carnestly into conversation upon the controversy then going on between Stuart and Channing, and from her remarks I gathered that the latter was a very dangerous and bad man in community. "I never open his books," said my mother; "it's enough to learn his views from our own papers: I consider all his writings as so much moral poison, to be carefully guarded against."

"It is my own opinion," said he, "that it is daubing with untempered mortar to have anything to do with them. Is this your daughter, madam?" turning to look at me.

"Yes; I am taking her to Rockford school." Ah, indeed; you are doing a wise thing-good discipline there. I am going there myself to visit a friend."

My mother smiled, and he observing it, added, "The students are allowed some privileges in consideration of our profession."

I wondered what this meant, as I supposed " Rockford Female Seminary," as it was called, (the word female meaning by implication, I suppose, the feminine of the human species,) was guarded as strictly as the famed garden of Hesperides, from all intruders, especially from men whose brows were not silvered over with age; but I was not left long to study upon the subject, for the gentleman with a very grave visage, as if he were about to announce my execution, said, "My young friend, have you made your peace with God?"

I was taken by surprise, and hung down my head like an awkward school girl that I was, and began twisting my pocket handkerchief into knots.

"Bertha," said my mother sternly, "answer the gentleman, and tell him the truth."

"I do n't know, sir."

"Ah, if you don't know, then I am afraid it is not well with your soul."

"No, indeed," said my mother, "she is an alien and a stranger from the commonwealth of Israelstill in the gall of bitterness and bonds of iniquity."

"Then remember," said he, as he changed his seat and was about to lay his hand upon my shoulder, but I shrunk into the further corner, at which he bent over his head and tried to get a glance at my face, which was however bowed too low for him to see, and said, "Then remember you are in danger, any moment; one turn of this stage, or the ceasing of your heart to beat, will plunge you into endless torment; into that place where the worm dieth not, and the fire is not quenched."

His manner and his words, falling as they did npon a nervous, susceptible temperament, that hadthat morning felt every nerve strung to its utmost tension, were too much for me; I trembled all over, and burst into tears. At that he seemed encouraged, and moved nearer to me, while I crowded myself almost through the side curtaim, and had half a mind to leap out; but a voice, like a pleasant bass tone in music, said-

"No offence to your profession, sir, but that little girl is under my special protection. Good morning. Bertha; you hardly know me, I suppose, but I am your mother's old friend, John James. I came on in the other coach that started a few moments after the other, and learned from your father that you were here. Good morning, madam," turning to my mother, and raising his hat as he did so, " happy to meet

"Excuse me a moment," said the minister; "1 I will resign my seat."

"Bertha, you are in danger; a rebel against your God-a sinner without hope-no good thing in you by nature-stop now in your career of sin-repent and be saved from the eternal fire which awaits the impenitent."

I was so agitated that I trembled and shook so that all around me perceived it. Mr. James looked at me, and turning to my companion, said-

"The driver has taken his box, and we are about to start; I will trouble you to resign your seat."

My mother looked angry, and the minister returned her look with sympathy; but my friend placed his portly self beside me, put up the strap, and whispered, "Here, child, is a noble orange; is n't it a beautiful one? It was raised on my own plantation. I always have a number of boxes sent on to me."

I took the orange, and tried to smile and acknowledge the gift; but I was so much agitated that I could not command my voice. I was afraid that the stage would turn over and I meet a sudden death: and once it seemed as if my heart was going to stop beating forever. Lheld the orange in my hands, unconsciously to myself, turning it over and over.

"I think an orange tree is a pretty sight," said Mr. James. "Did you ever see one with fruit upon it?"

"I saw one that belonged to our minister's wife," I said, "that had three ripe oranges on its branches, and some blossoms also. It was very beautiful indeed."

"But if you could see a grove of them-their beauty and fragrance would delight you! I never walk amid them but I admire the wisdom and love of God. Take one tree, for instance, and examine it minutely. The delicate bud, with its folded petals just peeping from their green covering; then the unfolded flower, with its delicate petals, its golden centre, and its rich fragrance; then the large, perfeet fruit, like great, golden balls, glowing amid the smooth, glossy leaves—a perfect picture and a rich feast, offered by our great Father to his children. You never have been in the tropics; there the fullness, and richness, and beauty of God's works are more fully seen than in these northern latitudes. But here we are not forgotten. Just see that apple tree yonder, near that old farmhouse—the one near the well with the long sweep. That apple tree must have battled the northeast storms for fifty years. See how rough the bark looks, and the moss is gathering on its trunk; but every bough is laden with fruit, and those ruddy cheeked apples peep out from beneath the brown stems and rough leaves 

" Yes, God is here with his tokens of love, as everywhere-a father to all his children, folding them all somebody to care for and love; and if we can life a burden from some poor, suffering heart, how much happier we are for the act. It is as Jesus Christ said-the more we give, the more we receive. If it is so with us, how happy then must God be, who has all this world to care for, and many more beside."

"Hollon! wait a bit, driver."

The driver had been watering his horses, and just as he was about mounting the box, three or four little girls, with baskets in their hands, came out of a little red schoolhouse by the side of the road and curtsied to us. My companion took off his hat and returned their salute very politely, and happening to think of his oranges, he wanted the driver to hold on a moment, till he could throw some out. What bright eyes, and what an overplus of "kircheys," as the children called them, followed; and as we rattled away, I could not help putting my head out of the window to look after the group. There they stood, with the oranges in their hands, apparently astonished at their good fortune, and looking after us, as if eager for another sight of the broad, jovial face that had shone so pleasantly upon them for a moment. They were made happy for one half

As I turned back to the group within the coach, I noticed my companion was paring an orange with a little silver knife, and insisted upon my enjoying the fruit thus prepared. My mother and the "licentiate" were not forgotten; and while we were eating, my friend told me about the fruits of the West Indies, of the graceful tamarind tree, the sugar cane, the pine apple, and-so-forth; and of the little colored children, running round without any clothes, as happy as birds and chickens, if they could only have the sun and sugar enough. Time passed rapidly, gladly commune with those left behind, and impart and, without my being aware of it, my little pale face was turned to his broad, somewhat weather stained visage, but ruddy yet as that of a schoolboy, and I torturing doubt, to the God-given knowledge of truth was drinking with cager ear every word that fell from his lips.

I was sorry when the driver, by his horn, announced that we were at Rockford, for here we must part. This was the old stage road to Boston, and Rockford the dining place; and Mr. James alighted at the hotel, and after giving me a basket of oranges, its meaning, to try to reconcile its apparent discrepanwhispered, as he glanced reguishly at the licentiate, cies, whereby the man's mind is exercised, his reasoncreatures.

I replied only by returning, with childish warmth, the kiss he impressed upon my cheek.

Ten minutes later we were ushered into the parlor of the boarding school-a stiff, formal room, like most parlors of its kind in that day, and my mother said to me, "We will see Miss Garland (the name of your room."

The door opened, and I turned with anxious look to the lady's face—it was no lady, but the "licentiate," our companion of the stage coach.

"I thought, Mrs. Lee, I, must see your daughter one moment before the day closed;" then turning to me-"I came to warn you that there are those who cry 'Peace, peace!' when there is no peace. I have seen the smile upon your face to day, when there should have been the sadness of an alarmed sinner, or the tears of a penitent one. I had fastened an arrow in your heart, but a false friend has extracted to the rebellious-to them he is a consuming fire and a flaming sword; until you can bow that stubborn will and rebellious heart, there is no peace for you, but an endless looking for of judgment and fiery indignation."

As he spoke, his face were an expression of intense judge. It was strange what power he had over me; only open the door of their hearts to receive him. I felt like a wand in his hand—a wand with human ings, that he could twist and turn and roll up I, meanwhile, conscious of the torture, but with no will to resist. He came near to me, and took one of my hands, and though I shrunk from the contact. and felt a shiver of repulsion run through my frame, I could no more have drawn that hand away, than I could have passed through the walls of the room, and taken wings for home.

"I leave you," said he, "perhaps never to see you again till the day of judgment-there, perhaps, to see you upon the left hand of the Judge, listening to the sentence- Depart from me into everlasting fire, prepared for the devil and his angels."

He pressed the hand which lay in his, but no anwering pressure was received, and I stood like one stupified, or, as I have seen a frightened bird, unable to move. The floor seemed giving way beneath my feet, and I, sinking into a deep gulf of liquid fire, and yet, unless he helped me, I would sink sooner than ask his aid, for that last pressure of his hand gave me such a loathing, that I would have recoiled if I had the power; but, unable to move, I felt stifled, oppressed, as if in a heavy, poisonous atmosphere. I was suffocating, and unable to draw a ong breath. The door opened-the noise was a relief, and on the instant my hand was released, and the centleman bowed to a tall, graceful woman, apparently about forty years of age, and then introduced my mother and myself. My first impression of Miss Garland was very agreeable; she had a fine. bright eye, and a sweet smile; and, though I was suffering keenly at that moment, I remember a pleasurable sensation of disappointment in my teacher. After a little general conversation, Miss Garland asked my mother into her own room, and, equesting the gentleman to excuse them a few moments, adding, that she hoped to meet him at the tea-table, they passed out, while I, seeing that he remained also, rose to follow my mother.

"Wait here a few minutes," she said; I hesitated, urned, and would have still gone on, but my mother said hastily, "Bertha, remain here."

I sat down. The gentleman, as soon as we were left together, said-

"You shrink, perhaps, from my warning, but bet ter suffer now than eternally; kneel, and I will pray

As he spoke, he went toward the door, with the intention of turning the key, but a sudden impulse moved me, and I sprung before him, opened the door, and ran out, I knew not whither.

TO BE CONTINUED IN OUR NEXT.

Profane language is to conversation what ten-inch spikes would be to veneering-splitting, shivering and defacing it. It is in bad taste, offensive to a majority, and gratifying to none.

Written for the Bannet of Light. Tape Musings.

BY J. HOLLIN M. EQUIRE.

Where bends the willow by the babbling brook That leaps and dances to the solemn sea, By these eternal hills which overlook And cast their lengthened shadows o'er the lea, . I stand slobe and muse, oh, Life, on Thec.

My weary heart, where troubling passions throng, Beoking to rob it of its only ease. Grows glad where Nature sings her ceaseless song In lonely gleu, or where the scented breeze Is whispering its low music through the trees.

Our fleeting days are full of mysteries, Through which the future's morning dimly shines, Before whose light shall fade the miseries Of life, o'er which each human heart repines. Unable still to fathem God's designs.

Year after year hope's lamp still flickering burns, And we delight to flutter in its ray, And strive to grasp the Joy, which lost, no more returns; Yet sorrow comes, and from our brightest day

But we have still a comfort, dear indeed. To touch Hope's chord that in our bosom lies-Though oft unmerited our present meed, In that glad realm beyond the shoreless skies Justice is ours, and duty claims the prize.

It seeks to steal life's latest hopes away.

There is no peace that this poor world can give To equal that its passions can destroy; It cannot give us Hope-Hope bids us live; Though every hour be fraught with sin's alloy, Hope is of God, from God, a steadfast joy.

Then live in Hope, though dark the present hour; Go proudly where Death leads, nor fear the doom A life of duty done, shall give us power To safely walk through all earth's doubt and gloom, And stand, triumphant, far beyond the tomb

Written for the Banner of Light,

#### TO BIBLE CHRISTIANS.

"THE LABORER IS WORTHY OF HIS HIRE."

Those who have completed the voyage of earth-life, and arrived in the second sphere of man's existence useful instruction. So he who has performed the voyage from traditional religion of ignorance, fear, and and love, which easteth out the torment of fear, should be able to give to his Christian brethren left behind. the reason of his faith; for any other kind of faith can do a man no good. A mere declaration that he believes the Bible, is no credit or advantage to any man A living belief in its truth may be-a belief that impels a man to act on its precepts, to endeavor to understand Do n't forget that God is good, and loves all his ing powers improved, his spiritual perceptions awakened, the windows of heaven, as it were, opened, and the long lost communion of saints restored. This belief, and this action, will profit any man.

True, many Christians have from the beginning professed to believe in the communion of saints; they have weekly repeated the form of words, but they have so perverted their substance, and misconstrued their spirit, that they will not now listen to the saints, when the principal,) here, and you will then be shown to they desire to communicate with them. Christiaus profess to believe in the Holy Ghost, (Holy Spirit,) and they pray to the Father to send them this Spirit. But when, agreeable to the promise of Jesus, this spirit of truth is sent to guide them into all truth, its teachings are so contrary to their traditional and educational rules for a standing the Bible, that it causes the sincere sector after truth to doubt his church creed;

yet, through ignorance, he fears to follow the teaching of this heavenly guide, and asks the priest what he shall do with these impressions—this inspeaking voice? The priest, though ignorant as the questioner, assumes to know the truth, condemns his honest doubts, and declares these spiritual impressions to be temptations it and sought to heal the wound. God is not good of the devil, to lead him away from the fundamental doctrines of the church, and counsels him to resist this enemy of the human race, and pray to God to be delivered from his wiles. Thus Christians who are in bondage to tradition, pray that God would send them his Holy Spirit; and when the precious boon comes, the door of their hearts is closed against it. Yet this is the same spirit which Jesus promised should be sent to his sternness, as if he were already my accuser and my followers, and ablde with them forever, if they would

When Christians really believe that the Holy Spirit can communicate with them; when they believe it would be desirable that it should do so, then they will be willing to open the door of their hearts, where the Spirit has been standing till his head is wet with dew, and his locks with the drops of the night.

Oh, Christians, truth is not a changeable thing. What was true eighteen hundred years ago, is true now. But humility being the condition of truth, it must remain hid from us until we so hunger and thirst for it that we can thankfully receive, and rightly use, the precious gift. Would you obtain the pearl of great price? Learn of him who was meek and lowly in heart. and taught the way.

The precepts of Jesus were not given as a code of laws, or rules of conduct, applied merely to the then existing circumstances, by which men were required to perform a certain routine of action, or worship, or of forms and ceremonies called worship; but they were living and ever-enduring principles, intended to govern and direct men how to form rules of conduct for all circumstances, in all countries, and in every age. They were to be the exponents of a progressive religion. They were the perfect principles to which all men should desire to attain, and make their own principles conform to. But since the great body of Christians left that high, ascending, spiritual plane, on which Christianity started, and became a State engine, and run on a low, material plane, these principles have been so wrested from their true meaning, so roughened into other shapes, so fixed as barriers to advancement, and made the foundation of unchangeable creeds and unprogressive churches, that they are now to be restored to their original purity, and shine with more than their original splendor, because they will be better understood, and more extensively than ever before, since they came from the lips of their Divine Author.

As by the introduction of the Christian dispensation, one jot of the law and the prophets could not fail, so in this new dispensation, one iota of the principles of Jesus shall not fail, but all will be fulfilled in every soul. He had no narrow views of saving from sin and misery a family or a nation; but all the inhabitants of earth, being equally God's children, were equally intended for the receipt of his love, manifested in his proclaiming the great truths relating to man's accentance with God, and relating to man's conduct, socially, politically and morally.

This spiritual dispensation comes according to Scripture ; it comes not to supercede the teachings of Jesus, but to revive and establish anew his long lost doctrines, that they may be fulfilled, not merely by profession, but in practice.

In this dispensation the principles of Jesus are to be preached in a new form of words adapted to the age; but not in a new substance—not in a new spirit. They are to be revivified, and, together with the many new and higher truths which his disciples could not bear, are to reanimate, and recall to life, dead churches. dead men-so far as they are willing to be brought to life, by receiving the spirit and knowledge of God.

When Jesus sent forth his disciples to preach the logor of God, (not the Bible.) he commanded that they

teed to them by God, and by their faith in spirit power they shall all be taught of God? they nobly trusted to him for the whole of that support-cating and drinking those things which were set for whose benefit they labored. If upon them was and held it as Christ's stewards, to be by his direction disbursed.

They were spirit mediums, and freely received from the spirit-world what they preached, and what they freely received they freely gave.

When, in the progress of this new dispensation, the people shall become so far released from bondage to tradition-from theological fetters of the age, as to dare as much free inquiry into religious matters as Then, indeed, will the voice of the people be the voice of God, and the time soon follow when (as says the Book,) they shall take and possess the government.

When spirit mediums become so passive as to be willing to take their direction from an unseen Being, faith in spirit-power, as to be able to devote their lives within. to the cause of truth, regardless of all earthly considerations. Then, with cheerful confidence, they will trust to spirit-power for the whole of their supporttrust to the free offerings of those whose hearts are in the hands of God-to those who may be spiritually for there is no teaching which comes from uninspired benefited through their mediumship; eating with thankfulness such things as are set before them, and holding become more and more unfolded in their spiritual naand disbursing, as faithful stewards, such money as may be freely bestowed. When this condition of truths of God they must rely to be saved from the trathings arrives, (as it soon will,) that people will become impassive to, and uncontrollable by priests, and mediums will become passive and obedient to God, this spiritual dispensation will receive a new impulse. and begin to advance at a rapid rate.

Men will learn that it is better to receive than to deliver, when the thing transmitted through the medium is from God. But the things of earth being the opposite of heavenly, it is better to give than to receive from men. Then it will not be considered "a great thing" for mediums who sow spiritual things, if | bitious to appear great in the sight of God, not in the they reap earthly things. Then brotherly love will more abound, and people, being less selfish, will entertain strangers, and thereby some will entertain angels

Shortly before his crucifixion, Jesus asked his disciples this question: "When I sent you without purse and scrip, lacked ye anything?" and they said, · Nothing."

After his ascension, he who was ordained by God to be a high-priest forever, after the order of Melchezi- and no demon can eject him. dec. continued to select and raise up preachers after that order, who, like Paul and Stephen, spoke as they there are first which shall be last." Of his followers, were moved upon by the Holy Spirit, and sacrificed their lives in the cause of truth. But in a few years spised of earth, are first with God. The proudest—the the churches began to show signs of heresy. Then. by direction and inspiration of the spirit of Jesus. John wrote the warnings and promises to the seven churches, declaring that Christ would give spiritual gifts, or withdraw spiritual presence. There were many more churches at that time, and they were all tinctured with heresy. But these seven were placed for all churches, at all time, in all parts of Asia, and in all parts of the earth, and in the early, and in the latter time or times, until the second coming of Christ, and until the full establishment of his kingdom on

Through the medium John, (in reference to his second coming.) the spirit of Jesus said, and still says to all churches, "Behold, I come as a thief in the night,

and if you would be ready you must be ever watchful." These warnings were, and still are, without much effect upon the churches. Yet Christ has always come to the spiritually minded-to those who were willing to receive him in the way of his coming; but he now comes in an unwonted manner, with his holy angels, working wonders. He now comes to set up his kingdom on earth. While he has tarried, Christians who have no spiritual oil in their lamps, have slumbered and slept in the dust of earthly pursuits. Having rejected the spirit, and suffered the light within to go out in darkness, they are spiritually dead, and entombed in traditional religion of ignorance, fear and torturing doubt.

Amongst the errors against which John warned the angels, or mediums, appointed to express God's will to themselves. In this way the churches were corrupted. World." And, through the medium John, Jesus assured them that the church's candicatick should be removed, unout settled salary, or compensation.

act in their own will, which separated them from God. and from high spiritual communications.

The hurch, they thought, would be better governed, by their reason, rather than by the apostle's inspira- tians and Christian priests have so long prayed for. tion. But, as the holy spirit cannot dwell with those who have low affinities-those who are actuated by im-

till after three hundred years, Christianity ascended to come. See John 16: 13.] the throne of the Roman empire! Thus allied with the powers of earth, the Emperor used the church to secure the power of the State, to increase the prevalence and power of the church. The great and imposing general council of more than two thousand bishops, a creed to be binding on all churches-proclaimed bloody edicts against non-conformists, and the State will softly say, "This is the way, walk ye in it." enforced their profane and mad decrees. From the time Christianity became the religion of

power of the Pope was fully established, as an abomination that has since desolated Christendom. The they will all worship the same God differently; and dally sacrifice, too, was then taken away. This was God will manifest himself to each one differently, acthe sacrifice of the heart to God, which was no longer cording to their capacity, their experience, their spirrequired; but indulgences, and pardons for sins were | itual attainments, and their spiritual aspirations. granted from that time by popes, bishops and priests. The hierarchal power also slew the two witnesses of end, and that reason should no longer be used in matters of religion.

This done, man's salvation fell into the hands of the to God for pardon and salvation, but only to the priest, and the priest would no otherwise forgive than for

money; urging that the laborer is worthy of his hire. ence?

Do Bible Christians owe any obligation to the teaching of creeds—any allegiance to ecclesiastical authority? Is not the teaching of revelation, and the author- the will of God, will ever interfere with the will of ity of God sufficient? If so, away with all man-made man. Jesus exhorted the people to seek; and God has should take nothing for their journey; no bread, no creeds-away with all human authority. Can a man ordained that the seeker shall find, and that what he

gold, no sliver, no money of any sort-not even a brass be religiously benefited by force? Is it not very profarthing in their purse; for said he, .. The laborer is suming for uninspired men to attempt to teach God's worthy of his bire." They had their support guaran, children inspiration, when it is declared in the Bible,

Do you ask, How taught of God? They shall be taught of God through his inspired mediums, who will before them as the free offering of the sons of peace, give themselves no anxious thought about what or how they shall speak, but they will speak as moved upon bestowed money, they received it as a free offering. by the sent spirit of God. They will also be taught of God by the Comforter, the Spirit of Truth, who will give higher and nobler manifestations of dectrine and direction to every man who will open the door of his heart to him. He will preach personally, spiritually, if he will only hear him, and seek to know the truth. And, as says the Bible, if the spiritual anointing which ye have received of him abide in you, ye need not that any man teach you; but the same anointing teacheth you all things, and as it hath taught you, ye shall abide they are accustomed to exercise in political affairs, they in it. Doing this, man requires no creed-requires no will become the free spirits for which God made them. spiritual teaching from uninspired men, and will no more thirst for the outward observance of forms and ceremonies, which are ready to vanish away.

Through inspired mediums we may receive instruction more pure than from uninspired men; yet if we would have truth most pure, we must receive it ourand from an unseen direction act, they will have such selves from God, through his sent spirit, the Christ

No man can teach another as God can teach him. Truth may be taught others so far as comprehended; but he who would limit truth to his own creed, or to his own mental attainments, is on a sandy foundation, men that can lastingly benefit others. As Christians ture, they will see and know that upon the ever-living ditional religion of ignorance, fear and torturing doubt.

Jesus said to his disciples. "The princes and rulers of this world exercise authority, and are called great; but it shall not be so with you, but whosoever will be chief among you, let him be servant."

The disciples of Jesus should be humble, and they who best know God should be the humblest of mankind, and not seek to govern, but to teach-not seek to be chief, but to be servant of all. Having freely received, they should freely give. They should be amsight of men.

Priests who are slaves to creeds, and mediums who are slaves to money, have a veil over their spiritual vision, and cannot speak for God. His voice is freely given, and must be freely expressed. Priests will yet acknowledge their errors, and mediums will yet give God the glory of all their attainments, and of all that is done through them. Such mediums cannot be obsessed, and cannot be deceived, for God is in them,

Jesus said, "There are last which shall be first, and those who are the humblest-the last and most defirst and greatest of earth, are last with God. Thus the first shall be last, and the last shall be first.

No one is to be judged by another man's conscience. Every one must stand or fall to his own master, the Christ within. Christians are called to liberty; and if they stand in the liberty of Truth wherewith the Spirit hath made them free, they are judged by no man.

The gospel is a system of perfect liberty. Do you ask, "Can its believers do just as they please?" We answer, yes. So long as they continue in the law of liberty, they are judged only by the law of liberty, and can do just as they please, because that law worketh ill to no man, but continually seeketh the good of all.

It is the mission of this new dispensation to bring into universal action this gospel law of liberty. First, in these United States; then progressively throughout the earth. A generation will not pass away, before one faith will pervade and move to action the people of this nation. It will be that faith, without which a man cannot please God. That action will be such as no man can perform without faith. It will be the action whereby each will do good to all, to the extent of their ability. as they have opportunity.

Let us all, then, pray for the speedy consummation of this glorious day. Let us prepare ourselves by faith to know more of this heavenly dispensation, and to keep up with its progressive movement, which commenced in the year 1851. That was the expiration of the last of the time mentioned by Daniel-the beginning of the end of the old dispensation; in reference to which time it was said, "Blessed is he that cometh the people, was that of the laborers' support, for which to it." Blessed, because in that year Jesus of Nazathey were losing faith in God and striving to secure by reth caused spirits to deliver written revelations through donations of land and settlements of money upon his servant Hammond, entitled, "Light from the Spirit-

Educated for centuries in erroneous views of the teachings of the Bible, it is hard indeed for Christians less the angel did the first works; and the first works to believe it possible for these things to be true. Yet were preaching to the people in faith and spirit, with- they are not called upon to make so great change as were the Jews. At the first coming of Jesus-Christ The angels, or mediums, instead of keeping in union | their religion was blotted out, and they were required and harmony with the spirit and will of God, began to to adopt a new one. At his second coming, we are only asked to return to the old paths, the good way, and walk therein, that we may find rest to our souls from ignorance, fear and torturing doubt. We are only and more successfully advanced in power and extent asked to humbly and thankfully receive what Chris-

Priests, like other men, are fallible. Mediums, like other men, are fallible. And the only way they could, pure motives-those who are governed by sordid sel- eighteen hundred years ago, or can now, keep themfishness, the angels, one after another, lost their spirit-selves in union and harmony with the Spirit, is by a power to work miracles, and finally the great body of constant sacrifice of their own will upon the altar of them, by their own folly, repulsed from themselves all God's love, and in submission, entire and unwavering, spirit-communion, and all spirituality. In this way to his slightest spiritual impressions, which is internal they became dead. The presence of the spirit was the revelation, and which will always be found within life of the churches-its absence was, and is, their man, if he will attend to it, when he prays for it. Thus every one may and should be a medium for the As the bishops, which the fallen angels now styled reception of revelation from God, through the Comthemselves, lost their heavenly spirit and power, they forter-the Spirit of Truth-who will guide us into all increased in earthly spirit, and sought earthly power, | truth, and so open our spirit sight as to show us things

> He who sends the Comforter, desires that all should seek for this revelation, each for himself, and each in his own heart, where God will manifest himself.

The Comforter is a loving and gentle spirit, to which men should ever be passive and obedient. It is the from all Christehdom, soon assembled-manufactured still small voice, heard by the prophet of old. When we diverge to the right hand or left, if listened to, it

The Comforter is repulsed by the froward. But if with sincerity it be cherished as a friend, it will abide State, its downward course was accelerated, and its au- with us forever, and always tell us what to do, and thority so rapidly increased, that in the year 516 the how to do it. They who are obedient to the teaching of this master will not worship a different God, but

True worship is spiritual, and consists in man's worshiping God as within himself revealed. Though God in the world, by declaring revelation to be at an all men are equal before God, yet no two, while on earth, are alike in their experience or attainments. Each man's sin is graded by his own scale of attainments. They who know their master's will and do it priests, and the people were no longer allowed to look | not, are punished, and their stripes will be in proportion to their knowledge of his will.

To whom much is given, much is required; and so the reverse is true. Still these last should not shut This usurpation and fraud, so foreign to the church their eyes to the light that is shining for them, and, of God's truth, who can contemplate without abhor- like the Jews, in their self-will and blind conceit, say, "We see;" lest, like them, they be left to perish in their own blindness. They who will not see must remain blind; for neither God. nor any being acting in 11. If he seeks for objections against the truth, he flowers of love; where error, superstition and bigotry, shall find plenty of them, and sufficient in magnitude, have assumed the garb of truth, and, in their repulsive to condemn and crucify Christ at his second coming, uncouthness, have frightened the sincere seeker after

of God, they are doing their best-doing that which is for their greatest good.

In Jesus's religion there is no proselytism. He dievery city; but if they were not prepared for, or fitly disposed to receive it, to pass on.

Too much importance is attached to uniformity in faith and practice. The uniformity to which Christians should aspire, is harmony with the Spirit of Truth-is oneness with Christ, as he is one with God. The greatest uniformity now prevalent in Christian churches, is the uniformity of spiritual death; which uniformity was anciently obtained by the assistance of creeds and penal statutes, and transmitted to us by tradition.

The hour is near at hand when, as Jesus said, "All that are in the graves shall hear his voice, and shall come forth." He will soon give power to his chosen mediums to raise from their tombs the spiritually dead, to a knowledge of God, which is life, and to reconcile to the Divine influence now beaming from the spirit spheres, all who are sick at heart and lame in spiritu-

From this view of the teachings of Jesus. let us re turn to the laboring compensation. For the last three hundred years the payment of the priesthood is a ques tion which has been the subject of much dissension in should a man receive who devotes himself to preaching the Word (logos) of God to his fellow-men? Instead ing the apostolic example, on this subject, the hireling priesthood follow the lead of the fallen angels, in divining for money, and practice according to the traditions handed down from the holy fathers, as they delight to call those pretended preachers of God, whose virtues were obscured by their vices. In this way, the hireling priesthood found their authority upon, and derive their divine right to fleece the flock, from the Bible declaration. "The laborer is worthy of his hire." Let us examine this saying of Jesus and of Paul,

(neither of whom ever received money for preaching.) and see if it contains any such authority, or conveys any such right. Each individual case of payment for preaching must stand on its own merits, and be governed by the law that men reap as they sow-that law of necessity, by which the fruit of actions must be ignorance, error and wrong, and "the opening of the borne. He who preaches for money, shall have his reward according to his desire. He who preaches from in the chains of judicial and priestly arrogance? Did a higher motive, shall also have his reward according not Right Reverend Jesus define his mission in the to his desire. Not always by increased temporalities, but often by increased cares, more confining duties, and more overwhelming responsibilities. When Panl became a chosen vessel, the spirit of the departed Jesus said to the medium Ananias, "I will show him how great things he must suffer." For thirty years what a catalogue of suffering was his! Besides, there was a thorn continually in his flesh to show him his own weakness, that he might the better know from whence came his power, and be able to say, "When I am weak, then am I strong."

God's rewards are very generally in the nature of trials. This life in the body is for the express purpose of trial, and of proving to men what they are, and of providing them with a knowledge of good and evil by experience; that by their memory in the future, they may be ever able to compare the happiness of immortal bliss with this frail and finite life in the body. Thus pres- ing "the likeness of the Son of Man." Will any ent trials, which continue but for a moment, are the foundation of future unutterable happiness, and work out for us an eternal weight of glory. The laborer is worthy of his hire; and the compensa-

tion of the preacher is regulated by the law-he that seeks shall find, and what he seeks he shall find. The preacher goes out into God's harvest to labor. His field of action is man, and the result of his labor is the regulator of his reward. His glory depends on the motives which actuate him, and upon how many sheaves he brings home with him at the end of the day. If he idles away his time in divining for money, and in seeking gloty of men, what he seeks he shall find, and when might weep day and night—not for the mishaps of his the night comes, and he is required to give an account own people merely; not for the political subjugation of of his day's labor, behold, he is empty, and so will be old Jewry, the coming terrible destruction of Jerusalem his reward; for he is worthy of his hire, and has fixed his own price.

Though the laborer is worthy of his hire, no preach er can be idle in God's harvest, and still gain a reward. It cannot be done. In the very nature of his existence man has need of labor. God hath designed it for the ugly, heartless, beastly, devilish, pricetly . Man-ofemployment of his exalted powers, and they cannot be developed without it. All must work out their own ing out the hope of Man for "a time, times and a salvation. None can be saved without their own ef half," heard the ceaseless din of war, the clanking of forts to save themselves. In this respect, priests and slavery's chains, and the prayers and imprecations of mediums have no advantage over other men. All alike, the scorned victims of human blame, through the tardy and all like their great exemplar, must work out their own spiritual salvation. Work, therefore-strive to do the Father's will; for in the labor is the reward, which Christendom, and the persecution of Liberty by dunconsists of that peace the world knows not of, and which cannot be taken from us by others. Jesus said of the uttered Gospel of "Peace on earth and goodto his disciples, "I have meat to eat that ye know not will to men." I ask if any believer can reject this of. My meat is to do the will of Him that sent me." The laborer is worthy of his hire, and in the labor is days" of immeasurable wickedness and misery, saith the hire, while working for God's glory, for it redound- the Lord, I will put my laws in their hearts, and write eth unto the glory of the laborer, to whom even a short them in their minds. I will be their God and they life given to God, by benefitting himself and his fellowmen, insures a life of endless happiness.

A new dispensation has dawned, which is confirmed by more signs and miracles than any previous dispen- least of them unto the greatest of them." That is, in the sation ever witnessed. It will be the most glorious language of modern intelligence, the time is coming dispensation ever vouchsafed to men of this earth. It when there will be an end of preaching as well as is the second coming, to prepare the way for the reign | legislating among men; for all mankind, having learned on earth of the Christ-spirit in the hearts of men. As the Art of Living, will choose Virtue, and find the it was at the first coming, so it is now: "The people long-sought boon of Happiness. which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is bits of old parchment as infallible revelations of the

sprung up." proaching change in earth and sky. Can ye not dis- time for the learning of their predecessors. They stand cern the spiritual signs of the times? Why of your on the doctrine of Progression, whereby we all have own reason judge ye not what is right? Christ has come to know more than our forefathers, and reassirm come according to general expectation, but as no one by rational conviction what ancient seers and sages expected. He never did come as the people expected. And he never will follow the lead of any church. If we would receive him, we must receive him in the way of his coming.

Heretofore the light of the logos of God shone into with other laborers who may have done less.

In this spiritual dispensation-in this contest between truth and error, the battle will not be to the has its baubles and plays its pranks, but when it comes strong; and when the struggle is over. God will have of age it will put away childish things. The Age of the victory, through humble and submissive mediums of His will, who will be satisfied with the rewards of begin to multiply. To such as have scaled the heights a good conscience.

he will find a broad, uncultivated field, where flesh ising of these cheering Presages.

neeks he shall find. If he seeks for truth, he shall find and unkindness, have almost crushed out the fragrant as the Jews did at his first coming.

Christians should live up to the light they have, and field, he will find his labor spread out before him. truth from its beautiful simplicity; here, in this broad continually seek more light from the source of light. And, as the light removeth darkness, let him preach They should hold high their light, and let it shine on light; as love removeth unkindness, let him preach all with whom they have intercourse, but compel no love; as truth removeth error, superstition, and bigotone to look at it; neither should they say to another, ed feelings, let him preach and practice the truth. "Do as I do," for all have a different task to perform. Like Jesus, let him bear witness unto the truth. This Many may seem to err in our sight, when, in the sight will give him sheaves in abundance, whose fruit angels will enjoy when he takes them home; and his Father vill sound in his ear the greatest of all rewards-"Well done, good and faithful servant, enter thou rected his disciples to offer the truth to the people in into the perfection of that truth which hath sustained thee in numberless trials; ascend the heights of purity, and there reap, as thy reward, the never-ending communion of thy God." CONGLOMERATE. Philadelphia, Pa., Aug. 18, 1859.

Written for the Banner of Light. THE AGE OF VIRTUE. BY GEORGE STEARNS. First Paper.

PRESAGES OF ITS EARTHLY DAWNING.

There is, if I mistake not, a very common apprehension of what I here advance as a philosophic truththat Human Nature has never as yet been fairly repre sented on Earth; but that mankind are susceptible of culture to a more harmonious and happy state than has ever been realized by any people in any age of the world.

Every socialist asserts this principle as the ground of all his arguments for a re-organization of society; every republican admits it in regard to all the older dynasties; and every partisan in a republic puts the lever of the churches. That is, what compensation, if any, popular excitement upon it, as the fulcrum of elevation to his special platform.

As to despots and all the tenacious usurpers of arbiof complying with the teachings of Jesus, and follow- trary power, they are not expected to foresee a better social state than is compatible with their precious prerogatives: certainly not to acknowledge their injustice before resigning them at the pressing demands of popular progression. Nor is it consistent with the policy of those minions of Divine Partiality, who assume to be the "ordained pastors" of mankind, to profess a doubt that men and women, as sheep, are always to be ecclesiastically herded, fenced, and fleeced as now. Yet it is easy to discover that such a notion is not in accordance with those ancient guides whom priests and kings affect to follow.

Did not Reverend Isaiah profess to be "anointed to preach good tidings to the meck?"-" to bind up the broken-hearted" poor with the liniment of Hope's Gospel?-" to proclaim LIBERTY to the captives " of prison" of condemnation "to them that are bound" very same terms, adding that he was "born to this end," and came into the world for no other purpose but to "bear witness to the Truth" whereby all the slaves of foolishness are yet to be made Free?

The preaching of Jesus did not, like that of the Church, concern a state of human salvation wholly posthumous. His disciples were encouraged to hope and pray for the substance of Heaven on Earth; to seek first the Kingdom of God and his righteousness," as the medium of all present as well as future good, trusting that food, raiment, and all things needful to their temporal welfare, would follow, as the natural consequence of personal and social rectitude. And I fancy that Elder Daniel had a foresight of the prospective Reign of Right, when "the Ancient of Days" appeared to his spiritual vision in the act of overturning the old empires of human domination, and crown-Christian demur to this? Should not all believers recognize that "voice from Heaven," which Brother John heard in Patmos, touching the future "tabernacle of God with men," when "he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," wiping away the tears of suffering, childlike error?

Can any believer in "Holy Writ" reject the earlier assurance of Jeremiah, as the divine response to his devout and humane lamentation in view of the stupendous woes of Humanity, when he wished that his head were waters and his eyes a fountain of tears, that he and the virtual annihilation of Judaism itself; not for these alone, but for a broader scope of the long, dark age of human wrong—a rational foresight of the later history of mankind, in which he saw the arch-demon of Antagonism; caught a prophetic glimpse of the huge, Sin," sitting in the nominal temple of God, and crushrevolution of three thousand years; and saw the religious crucifixion of Truth, the license of Belial in geon, fire and sword, even to the nineteenth century, divine answer to human despondency :-- ' After these shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the

Now, if any of my readers are unable to accept these coming Age of Virtue, it may be only because they Oh, Christians! ye can discern the signs of ap- find themselves wise above what was written aforewrote by impression. They repudiate the notion of a race de-scending from Adam. Having traced their own ancestry backward and downward to one Incognitus Ignoramus, they maintain also that the rising and risen generations have verily as-cended from the lowest men's dark minds, and was not comprehended. Its depths of unfuthomable ignorance to their respective general reception was reserved for another dispensa- planes of acquired intelligence. But none can thus tion. A time has now come when men are prepared discern the superiority of the present in relation to the to receive the light of the logos, and God will have it past, without also foreseeing the comparative elevation preached unto them, raising up for that purpose such of the future. Such will demand no labored induction instruments as shall give Him the glory, honor and of my pen to establish the point of my assertion—that praise, of all that is accomplished through them, and Man is maturing in a social as well as individual being willing to receive from Him their equal penny capacity; that just as childhood develops into manhood, so the juvenile race grows by experience, conserving wisdom and worth. Now young Humanity Virtue will dawn on Earth when adult men and women of rational observation, there are visible indications of The laborer is worthy of his hire; and if a laborer the near approach of this golden era. I shall in this would make himself truly worthy of his hire, in man connection only glance at the most obvious and prom-

hath encroached upon the spirit; where hatred, envy. 1 The birth of Reform in Government.-We have, for

many years, had anylums for the unfortunate-maniacs, idiots, orphans and deaf mutes; but formerly there appeared little or no pity for the erring. Of late the pale of human sympathy seems to be extending for the emof human sympathy seems to be extending for the embrace of the electrons and criminal. An asylum for the occasion of my name appearing in the above conincbriates has recently become almost a verity, and nection. I have been a witness to the deep wrongs inanother for proxiltutes is at least thought of. The flicted upon the Indians on our western frontiers, and project of a reform school for unruly boys has fairly wars which are not up for speculation and of the root. succeeded, and will soon become the parent of a like at blight which these induce. While reflecting on institution for lawless men. Meanwhile, there is a this sad state of affairs, and believing that no ordinary gradual relenting of "punitive justice" in our halls of means would be sufficient to arrest the growing evils, legislation, and an auspicious shirking of "judicial attended the morning prayer meeting at the Old South Chapel. (Boston.) and observing that persons in vengeance" as represented by judges and juries. Men are not hung so sportively as of yore; the gallows does not flaunt to public gaze; and even jailers are putting their heads together for the better treatment of incarcerated culprits.º These and other equally novel movements in behalf of the guilty-the quondam outcasts of society-indicate that ordinary brains are being impressed with the expediency as well as duty of overcoming evil with good. Common sense is beginning to cry out against the old method of dealing with crime, as an intolerable blunder; and self-interest, in keeping with all the better incentives of Human Nature, is ready to demand the Reformation of criminals, ture, is ready to demand the Reformation of criminals, gress of wrong. It was asked, let the mover of this en-as being safer than their punishment, and the timely terprise orthodox in his faith? Education of all to prevent crime, as being less expensive

and more effective than government. This thought will be the sire of Character, Which is the only empire of the soul; Which fathers Love, the final conqueror

thority is dead. It may not be possible, nor is it very will communicate, so I addressed a note to the late Col. important, to say precisely when this event took place; but let us note its sequel. Reason is emancipated! This is the result in which I glory, for it gives me leave to act myself. I think now as freely as I breathe. I can write, too, as truthfully as I think, and I find a Free Press to echo my inmost thought. How different this from twenty years ago, when I feared to think, lest I offend the surly Lord, (Authority,) and could not speak my thought to my better purpose, for want of tolerating ears. But Reason is now an implement of worthy use. This is a bright presage to every earnest soul. Why, when I first emerged from the fog of religious error, I seemed as one born alone. My sphere was Solitude. I had an inexpressible longing for sympathy; for none could, and few would, understand me. But since then thousands have had a like experience, and now I have compeers enough. Then they called me Infidel; now they call me Brother. What makes the difference? Authority is dead, and

Reason has broke the withes of hellish fear. Henceforth my soul will leap for Joy of life; And Man shall wend Progression's upway way, Till all to each becomes Immanuel.

3. Last, but not least, I mention the present active part of angels in the work of human culture, as a forcible indication that the era of Universal Rectitude is drawng near. Some are condescending, by interposing their gentle powers for the removal of disease. I have been credibly informed that more than fifteen hundred invalius have been sensibly relieved through the agency of a single medium, in Worcester, Mass., and this at a cost of only one cent each. There are seemingly opposite examples, a plenty; but let the shrewd detector of im. posture bear in mind that no number of counterfeits vere ever supposed to invalidate a genuine bank-bill. Other angels are doing what they can to elevate Humanity, intellectually and morally, and win men and women to the highest aims and blects of life. They are preaching the Gospel of Jesus all over Christendom. They enter every accessible pulpit, sometimes impressing the mind of the officiating clergyman, but more commonly commanding the organism of some youthful and unprejudiced person; and crowds are often astonished at the profundity and pathos evolved through the mediumship of a girl. They are also writing books; and to their authorship and oratory, more than to any earthly cause, may be ascribed the grand emancipation of mind just referred to. But my aim in this paragraph is not to describe, but simply to call attention to the fact, and note its significance, that angels are visiting the abode of Man to-day in the character of Reformers, co-working with the foremost of living workers for the common weal. This demon strates that the clime of departed spirits is not isolated from the human world; that men and angels are still friends and brothers. Mansfield, coming into the room friends and brothers. Mansfield, coming into the room weal. allied by sympathy; that interblended interests make it necessary for the highest in development to serve the lowest; and, therefore, either Earth must be raised to Heaven, or Heaven be lowered to Earth. On this point the angels say, by one of their notable mediums,

"God has declared that Earth, From this time everforth, Shall rise, forever rise;"† And Man below these same cerulean skies Shall find his amaranthine Paradise.

O See the recent call for a Convention by keepers of Peni-tentiaries in several of the States.

†" Eple of the Starry Heaven," page 175. Written for the Banner of Light. ORCHESTRA OF THE STARS.

BY J. C. BYITH. A twilight stillness sinks upon the town, And misty dows are jeweling the grass; Night's starry sentinels are gazing down

Through arches broad and heaven's cerulean glass. The moon necturnal, like a Persian maid, Hides half her face from the up-gazing crowd: The beasts and birds have sought the forest glade,

And Nature all has donned death's mystic shreud, Save where the church-bells to the world proclaim The solemn hour of worship and of prayer, And songs all glowing with a Saviour's name, Freight choral music on the ambient air.

This Sabbath eye, all silent and alone In inspiration's deep, enrapturing power, My fancy rears a bright, imperial throne Divine her crown—the goddess of the hour.

Clairvoyant vision ranges through the spheres Swift as the lightning's world-encircling flight-Nature's great hymn salutes clairaudient ears, And wakes to melody the drowsy night.

Great suns, all lurid with eternal fire, Buzz, as they fly along their endless road, The deep, full basso of the starry choir, Themselves the mighty Orphyclides of God.

Held by God's hand, we gravitation call,

Planets in other that careering swing,

Make heaven's high conclave with their treble ring-Grand clarionets and bugles are they all. You asteroids-those mysteries of the skies. That hide to all but telescopic gaze-

List! how they make their mellow tenor rise, Like rich cenopians in the hymn of praise, Ho! ve erratic wanderers on high! Hermits of God-ye cometary train,

Whistling like picalas along the sky A shrill soprano in the mighty strain. Thus to a soul attuned to strains divine, Is nature's anthem sung by every sphere-Suns join with suns, and stars with stars combine. And roll orchestral music on the car.

St. Louis, Aug. 7th, 1859. He that is himself weary, will soon weary the public.

From the Boston Dally Dee of August 20th. JOHN BEESON AND THE SPIRITS OF WM. PENN AND RED JACKET.

curred to me that there is no class of persons who are in more need of sympathy and help than the poor hunted and defenceless indians upon the frontiers, the ed and defenceless Indians upon the frontiers, the greater portion of whom consist of widows and orphans. I therefore presented a written request for the prayers of the congregation in behalf of these people, as well as for those who are destroying them. Prayers were accordingly offered, during which it seemed to me that the great Father had already done his part, and that appropriate action in the love of our neighbor was the main thing wanting. But unfortunately, a sickly prejudice sprung up in the minds of some leading men, and instead of an earnest inquiry as to how can we help our suffering neighbors, and stay the progress of wrong, it was asked. Is the mover of this en-

And at a subsequent meeting, in one of the churches, a brother arose, and after making some rather uncharitable remarks, called for the prayers of the audience for one who, he said, is pleading for the Indians, but being a Spiritualist, has really more need of being proved for them the Indians. prayed for than the Indians.

Which fathers Love, the final conqueror
Of selfahness, whose throne is Self-control;
Which makes of Right the only living law,
And fosters Liberty without a flaw.

2. The death of Old Authority.—There has been a woful howling all over Christendom—"a weeping of the priests and ministers of the Lord, between the porch and the altar"—as the good prophet said there should, because "the heathen" out-siders have invaded their heritage, and raised the question, "Where is your God?" and it has grieved them to answer, since Authority is dead. It may not be possible, nor is it very

Transport for than the Indians.

Having no opportunity at the time to respond to the good brother, and perceiving that a National humanitary enterpries is likely to be opposed by unreasonable prejudice, I feel called upon to give the following statement of facts, premising that I stand as an advocate of the Indians, and address myself to all American citizens, irrespective of sect or party, but at the same time I invoke all good influences, and am ready to receive help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeling the need of vertice help from any quarter. Feeli William Penn, and wrapping them in several folds, I carried them to the office of Mr. Mansfield, a medium, and laid them upon his desk. In a few minutes he wrote in my presence an appropriate answer to each letter, signed by their respective names. William Penn concluded by inviting me to call upon mediums whenever I desired an interview with him, and said that he ever I desired an interview with him, and said that he would communicate with me, providing that he could control the medium through whom I applied. Not-withstanding that I had read of similar cases of spirit intercourse, I was somewhat startled to have such a detailed answer, apparently coming direct from the spirit-land.
Mr. Mansfield promised to aid me in intercourse with

the good folks above in this behalf, without charge.

Accordingly I made another call, having a note in my pocket containing several questions, and without taking it out of my pocket, Mr. Mansfield's hand wrote the following answer:—

FROM WILLIAM PENN.

"Dear Beeson: I have long since been cognizant of thy heart's desire. The work is praiseworthy; would to God that I lived in the form to assist thee—that is all for which I would think of returning again to earth's life. But, dear Beeson, I am with thee, and couldst thou but see the host of Indian spirits who urge thee on in this godlike work—I say godlike, because man secuts the idea of thy undertaking—thee would be satisfied to wander up and down as the servant of so noble a race of beings. I may not be able to answer the questions in thy pocket, but ask them one at a time, and I will try.

Thy Friend, WILLIAM PRIN."

Satisficatory answers were given which would compare

Satisfactory answers were given, which would occupy too much space in your columns, to publish. When I was leaving the office Mansfield called me back, saying that some other spirit wished to address me. At the same time his hand was influenced to write as follows:-

A LETTER PROM RED JACKET.

"My Brother, I take you by the hand, and welcome you to this great work. You, brother, have had your heart's best feelings drawn out by the workings of that host of Red Spirits which surround you. And, my brother, though your face is pale, and my face is red or tawny, yet our souls have been made one from having the same cause at heart. The final restoration of the noblest work of the Great Spirit—the Red Man. And, my brother, let not your heart fail down nor your knees tremble; you are sustained and ever will be by Him who made both the Red Man and the White Man. And by andyby, after a few more moous shall have passed away, you shall see your preaching will not have been in vain, but that the Great Spirit has called you to this work. Yes, go on, and you shall have to say, as one of old:

'Ahil pulla he hvehim achi—krna kia mraih cha ha alvppa kanvilli, okhvla-hak. O pli ish okvutashke im achi cha chukvah mvt anuck lochi ik im Iksho amba nana ho misha tuck vt ont aca h is hi a ylmmi hok mvt im al ah-la oke.'

Then go on, my pale face brother, and victory is yours.

RED JACKET."

RED JACKET."

I asked for an interpretation, and it was immediately written— In due time you shall know." About two weeks afterwards I was in company with Dr. Cooper, from Ohio, who, without any expectation on my part, became entranced by an Indian Spirit, which spoke to me for about fifteen minutes, in the most kind and encouraging manner. I inquired of this spirit if he could while I was asking these questions, was taken possession of by a spirit, and wrote, "Yes, it is a prophecy, in the Choctaw language, and it may be found in the ix. chap. and 23d verse of Mark." Now, Mr. Editor. as neither Mansfield, or myself, or any one that I have seen since that day, know anything about this language. nerhaps some of the numerous readers of your paper

can send us a translation. can send us a translation.

I had said in a public school, a few day previous, that not another fourth of July should pass away but the red children of the forest, as well as the white children of the city, should rejoice together in a day of Independence. But afterwards I doubted whether I had not been too sanguine. I now ask, will not the millions of American freemen who glory in the Monu ments of Bunker Hill, and Washington, and Plymouth

ments of Bunker Hill, and Washington, and Tymouth Rock, see to the fulfillment of this prophecy? Learning that Mr. Mansfield was about to leave the city, I called at his office, a week after the above occur-rence, and laid upon his desk the following note, wrapped and sealed with care:

"Will Wm. Penn or Red Jacket give me such direction, before the Medium goes away, as they conceive would be of service relative to my mission for the Indians?"

Mansfield sat down, and his hand wrote the follow-

PROM WILLIAM PENN AND RED JACKET.

Dear Beeson.—Thee comes to me and thy friend Red Jacket for what we have to give by way of encouraging thee in thy great work. Thee has alone well the last month; thee has at last arrested the attention of minds who will help this noblest

Oh, my dear mortal one, could I but be associated with

Oh, my dear mortal one, could I but be associated with thee in the form, as I would be, I feel that we could revolutionize the world in the particulars in which thee seems so enthusiastically engaged.

Thee has nothing to fear; go forward. Avoid sectarianism; meet all denominations of Christian people as thy brothers and thy sisters. For, are we not all of one family? have we not all one Father?

Thee will meet with sympathy thee now little expects. Then, be thee faithful, and take courage. Thee shall not meet with any obstacle that thee shall not have the strength to surmount. Keep thy eye single, and look to Him whose thou art, and from whence cometh all thy strength. Thou shalt yet see the satisfaction of thy soul. William Penn, Red Jacker.

The signatures are in different hand-writing; and as Mansfield did not know to whom the note was addressed, and of course I did not know who would answer; so that the idea of its being a mental response to my own question is utterly precluded. I have ascertained from inquiry that Mr. Mansfield is a gentleman highly esteemed for his many excellencies, and that he is a member of the M. E. C., and that before his numerous calls as a medium he was a class leader of more than common usefulness.

It is thought proper that these statements should be nade to the public, because the movement in behalf of the Indians is of too much importance to both races and to the country at large, to be slighted through un-founded prejudice. And, moreover, it is conceived to be an infringement on the right of private judgment to be held up in public as a sinner above others, because of one's belief. And it is believed that our Friends will not give the cold shoulder to the enterprise on this account, when they recollect that Jonathan Edwards and John Wesley, and the Society of Friends, with the fathers of both the Catholic and Protestant churches, were believers in spiritual manifestations, and that patriarche and seers of old had frequent communica-

St. Paul tells us that we are encompassed by a cloud of witnesses: and, in alluding to the departed ones, he asks, Are they not all ministering spirits? Indeed,

the records of those communications form the chief interest of the libble. Take these from its pages, and it would be but the duli details of common history. if, then, in the government of the world, God has in in them, in a government of the world, God has in morey opened unto man a more direct and renewed intercourse with spirit-life, surely this should not be a cause of ill-will or ankind feeling among Christiana. It is well known that the investigation of the modern phenomena has cured some of their selfishness, and inspired many with hope and faith in immortality, who were before unbelievers.

were before unbelievers.

I do not offer the above as a vindication of Spiritnalism, but only to show that if I and others believe in it, we have some reason for our faith—as we are exhorted by the Scriptures to "try the spirits."

are exhorted by the Scriptures to "try the spirits,"
and to "prove all things, and to hold fast that which is good."
I respectfully submit to a candid and discerning public the communications purporting to come from William Penn and Red Jacket. The question is, "From whom did they come?" Not from Mr. Mansfield, because his character and the circumstances under which they were given make it impossible. Not from the devil, because they bear the stamp of truth, and the nature and tendency of the communications are good, and only good, and so superlatively good that it seems impossible that they could have come from any source but that which is good; therefore we must (according to Scripture) "hold them fast," until they are proved

to be something else than what is claimed.

In regard to the unknown language: it does not matter whether it shall prove to be a veritable Choctaw tradition, or something else—our duty to the Indian will remain unaltered, and we may safely conclude that three things are certain :—

1st. That whether prayers are offered for Indians, or for Spiritualists, or for any others, to be effectual must have works as well as words. Fred, Douglas says that he prayed a long time for freedom and that God helped him to get it when he prayed with his LEOS. Bo God will help the pulpit and the press and the people to higher conditions, as soon as they until more fully to complete pages and lose and leaster. they unite more fully to promote peace and love and justice among all nations.

2d. That the affirmation relative to the Indians particle

2d. That the affirmation relative to the Indians' participation in the joy of the next Fourth of July can be, and therefore ought to be, made true.

3d. That a practical faith in the foregoing will realize (so far as Indian wrongs are concerned) the fact, as it is recorded in the 11th chapter and 23d verse of Mark: "For verily I say unto you, that whoseover shall say unto this mountain, be thou cameved, and be thou cast into the midst of the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatseever he saith." oever he saith."

Let all the people say, Amen. Respectfully. JOHN BERSON. No. 18 Lagrange place, Boston. August 16, 1859.

Written for the Banner of Light. DEALINGS WITH THE DEAD-NO. 2.

From early childhood I believed in ghosts and spirits, but never had a realizing sense that the objects of my belief had any relationship to human people—in which resemble thousands of to-day who believe in ghosts. &c., but have no idea that in so doing they are believing in the spirits of mortals over the veil. I long strove to find out, by reading, and conversation with my elders, if this earth-life was all we had to hope for or enjoy. I was told and read that man had an immortal soul, but what this soul was, where it went, what its nature, I could learn nothing, for every answer was to me as unsatisfactory as would be the Platonic theory to a modern Spiritualist. Full of doubt. I inclined toward atheism, and left the church of my parent, (mother.) the Roman Catholic, in disgust. Years of doubt, infidelity, elapsed, during which I held many and oft conversations with "ghosts," but could never realize that they were human spirits. The history of my life and psychological experience is before the world, and has been read by thousands, hence I bound at once from my childhood to the year of the "Rochester Knockings." I heard them; I believed, but did not know that human souls produced them. I studied intensely upon the subject, visited many learned men and women. spent three weeks with Andrew J. Davis in Hartford, Ct., made the acquaintance of his first wife, and was by her proposed as a member of the "Harmonial Brotherhood" of that city, and owing to the fact that I had given many and incontestible proofs that I possessed the faculty not only of seeing spirits, but of clairvoyance, also, was admitted. About this time Davis was writing his second volume of the Harmonic Series, and he had made some splendid erayon sketches. illustrative of his renowned hypothesis of cosmical formation, as detailed in the first sections of the second part of Nature's Divine Revelations; and one of these crayons was the means of causing my soul to perform, what in certain aspects was to me, at least, a frightful voyage to the sky. Previous to this experience, notwithstanding all I had seen, heard and read on the subject of the soul's immortality. I found it utterly impossible to actualize my theoretic belief, and that, too. at the very time that scores of persons through my instrumetality or "mediumship" were triumphing in a firm, unshaken faith in an hereafter. Strange, was it

The experience I am about to relate occurred at a time when the skeptical mood was on my soul, and it overtook me as I wandered on the borders of the regions of despair; but it lifted my struggling soul to heights of glory and grandeur, from whose sublime summit my vision swept the plains of Immortality. Had I profited as I should have done by that immense experience. I should have been saved from many and many a bitter hour. But it was my lot to learn in the severest of all

One morning I chanced to go into the rooms of the Brotherhood, and, while there, closely examined Mr. Davis's drawings, endeavoring to picture the reality before my mind. I failed. It was utterly impossible. to comprehend the stupendous conception, and, sick at heart from my failure, I left the rooms, and mechanically strolled into the country. I had wandered perhans an hour, when feeling a double oppression, fatigue of body, and despondency of soul, I sought the deep shade of a natural bower in the wood, and reclining on the soft green turf, abandoned myself to meditation on the all absorbing topic. How long I lay thus I cannot sav: all that I remember of the external world, is that I framed the following questions, and interrogated my deepest soul for an answer :- .. What is God, and where does he dwell?" The next experience that I had was a strange and awful one, for I felt that I was dying. The overhanging branches of the trees seemed suddenly changed to funereal palls; the busy hum of myriad insects no longer pleased by their soft, low buzz, but. smote upon my parting soul like a knell, while the songs of the birds seemed changed into the sepulchral chaunt of Eastern story. All grew dark by degrees; I gasped for breath; the effort seemed vain, and the dreadful possibility that I must die alone there beneath the blue sky and the green trees, flashed across my soul. and the cold beads of perspiration that trickled from my brow attested the mental agony that I was undergoing. Good-by all ye beauties of the world of sense. mentally said, and then nerving my soul for its final voyage, I felt that I—was dead! Not a sensation that I had ever felt before, not even

in the soul-vaults of my being, actuated, solaced, or annoyed me; but an indefinable PLEASURE-SENSE took their place, a sort of hyper-sensual ecstacy, such as I have abundant reason to believe is always felt by the newly dead, and which cannot be described in words. I was not conscious of a body, not even of an ultra-sublimated material one, but I was conscious of a deep. and awful, and supremely radiant soul-majesty. My ears did not hear, but sound, nature, music, the melody of earth, space, all things, seemed pouring in upon my ravished soul through a thousand avenues. I did not see, for I was all sight. I did not possess locomotive powers, but was all motion, and by the thoughtwish was where I longed to be.

Distinctly does memory retain all the marvelous changes from the pre-state of that auspicious afternoon. What is especially remarkable is, that the freed soul could, and did, after a certain period, take close notice of material things, even while that same soulgaze penetrated the surface, and beheld the essences of whatever material things it chose to. This, to me, was most perfectly demonstrated in the following manner: Burely, said I, this is eternity, and I am now a free soulf Oh, that I might behold another soul than mine, that I might understand something of its marvelous nature ! Scarcely had this wish been formed, than I felt myself rising perpendicularly in space, until it appeared that I had ascended far above the clouds, and conjectured, from the appearance of the bills, and the city itself, which I now could plainly see, that I had attained an elevation of not less than five and twenty miles. At this point I stopped for an instant, and then descended by a grade, reaching the immediate surface of the earth in the vicinity of Utica, New York. Near me stood a house, embowered in trees; in this house was a study, and in that study a man engaged in reading. What I then saw convinced me that the theories founded by Newton, and now prevalent, in relation to sight and sound, are by no means correct, or even approximately so. In the first place, I saw the rays of light strike the book from two sources at the same time, viz., the solar light, from without, and a finer, more subtile, and perfectly white light from the eyes of the man himself, which convinced me that we gain our knowledge of forms external by means of an absolute and positive irradiation from the central brain, through the optic nerves, the retina, and other delicate organs. Secondly, while I gazed upon the man, I heard a bell ring, clearly and distinctly! That bell was not rung within two hundred miles of the spot where my body lay in a death-like state of insensibility. as was proved by the action of the man within the chamber; for he instantly rose from his seat, not to respond to it, but to bid his little children make less noise, and not disturb him by its ringing. But what most attracted my wrapt attention, was the fact that I discovered that sound was not, as scientific men assert, a mere vibration of the air, but was, and is, a fine substance, which leaves the object in greater or less volume, in pointed rays, broad sheets, or undulatory waves, according to the nature of that whence they, or

I still, at times, possess the powers I did on that day, and will submit to a course of experiments, by properly qualified persons, to determine these very curious points. I saw that from the man's cars proceeded innumerable fibres, as of pale-green light, and that the waves or rays of sound (which fill all contiguons space.) reached his spirit by coming in contact with these fibrils, directly within the rim of the external ear. The question here naturally arises, how was it possible for me to become cognizant of sound, under the circumstances in which we were relatively placed. for the time being? I reply, the soul's faculties belong and pertain exclusively to it, and to the spirit which is but its casket; that these fibrils emanate from the spiritual, and not the material man, and hence that the free soul experiences no difficulty in hearing or in seeing. And this explains why some of the dead can only be communicated with by vocally putting our questions, while other spirits require us to put them in

But my space is occupied. In my next you shall have the sequel, concerning what I saw a human soul to consist of.

Yours, fraternally, LE ROSCIORUCIEN.

## MAN AND HIS RELATIONS.

BY S. B. BRITTAN.

CHAPTER XI.

MENTAL ELECTROTYPING ON VITAL SURPACES. In the organic chemistry of the living world electricity and light are the ever-active agents on whose subtile powers the most delicate processes in Nature constantly depend. We are assured by curious scientific experimenters that the growth of plants has been im mensely stimulated by electrical currents artificially generated, and directed to their roots. When this agent is thus set free, it moves the grosser elements through which the currents are transmitted, or as far as the electric excitation extends, stimulating molecular attraction, changing the relations of the ultimate atoms, modifying and determining chemical affinities and combinations—so that the assimilation of foreign particles is greatly accelerated, and the vegetable organism correspondingly enlarged. It is also worthy of remark, that such trees as have pointed, needle-shaped. leaves, like the pine, are invariably evergreens. This fact suggests the idea that possibly the innumerable points which such trees present may so attract the atmospheric electricity as not only to preserve the fluidity of the sap in the lowest temperature, but also to prevent its receding from the exposed surfaces of the branches when the mercury falls below the freezing point.

That light is indispensable in the chemistry of the vegetable kingdom, must be apparent to every observer. The meanest shrub, or the humblest wayside flower, makes silent but significant proclamation of this truth. The germs that are buried in the soil all sprout upward toward the etherial regions of the atmosphere, and never downward toward the centre of the earth. By a law of Nature they all reach out after the light. The flowers open with the morning, and close when day retires beyond the evening star. The rich verdure that clothes the fields and forests is fresh and beautiful, as if, at the world's baptism, an emerald sphere had been fused in the sun; and all the gorgeous colors of the floral empire are born of LIGHT! The flowers are the living prisms in whose delicate and beautiful structures the primal rays are mysteriously separated, variously combined, and reflected with such purity and intensity as admits of no successful imitation by human effort, aided by the most accomplished art.

The rays reflected from the outlines of an object to the eye leave its image on the retina; or, passing through the camera, produce a semblance of its form, with appropriate lights and shadows, on any delicate surface made sensitive by a suitable chemical prepara tion. In a similar manner the forms and, to some extent, the colors of objects may be electrotyped on the external surfaces of living human bodies. I believe there are several well authenticated facts illustrative of this singular susceptibility. It is not long since it was stated in the public journals that a man who was standing near a tree when it was struck by lightning, immedistely presented a vivid picture of the tree on the exposed side of his body. While he was not fatally injured by the shock, it would nevertheless appear that the passage of the current so near him acted on the chemical constituents of his body with such power as to electrotype the nearest object on the cutiole. It is also alleged that the bodies of several persons killed by lightning have exhibited a similar phenomenon.

· The singular effects produced on the unborn child by the sudden mental emotions of the mother are remarkable examples of this kind of electrotyping on the sens. tive surfaces of living forms. It is doubtless true that the mind's action, in such cases, may increase or diminish the molecular deposites in the several portions of the system. The precise place which each separate particle assumes in the new organic structure may be determined by the influence of thought or feeling. If in the mother there exists any unusual tendency of the vital forces to the brain, at the critical period, there will be a similar cerebral development and activity in the offspring. A lady who, during the period of gestation, was chiefly employed in reading the poets, and in giving form to her day-dreams of the ideal world, at the same time gave to her child (in parenological parlance.) large Ideality and a highly imaginative turn of mind. Some time since I met with a youth who has i finely molded limbs and a symmetrical form through-

out. His mother has a large, lean, attenuated frame, this law our children may be monsters in their physical that does not offer so much as a single suggestion of conformation; or, with respect to mind and character, the beautiful. The boy is doubtless indebted for his they may be the breathing, conscious shadows of fine form to the presence of a beautiful French litho- gigantic wrongs-for all moral, social, and political graph in his mother's sleeping apartment, and which evils are but the reflected images of the imperfect con-

Any object of intense desire, or that occasions sudpressed on the fætus. This is most likely to occur with of authentic history-will present superior types of persons whose minds and nervous systems are most active and impressible. By this psycho-electrical action external objects are instantly pictured on the delicate surface of the living form. This sudden involuntary action of the passions of the mind on and through the forces of the body, has produced many startling effects, and thousands of human beings carry with them through life the living illustrations—sometimes mournful in the extreme-of this mysterious power. On one occasion, after the delivery of a lecture in a small town in Central New York, I went to the house of Mr. K ....... to pass the night. My theme had been, the power of the mind as exhibited in the organic formation and vital action of the body, and also in the various expressions of which the human face is susceptible. Mrs. C-, who was a member of the household, intimated a desire to exhibit a marked illustration of the subject. Accordingly, calling her little son, of the age of three years, to her side, she exposed his back to the inspection of the company. Between his shoulders there was a most perfect representation of a mouse. The mark-which was elevated somewhat above the surrounding surface -was literally covered with a thick coat of fine hair, like that, of the animal represented; and, what was still more surprising, the cuticle also precisely resembled the skin of a mouse. This was the mind's work of an instant; and while such facts demonstrate its supre macy over the elements of matter, they also indicate the danger-under like circumstances-of yielding to sudden impulses, and the importance of a supreme selfcontrol.

The operation of this psycho-physiological law has subjected more than one innocent person to grave sus picions. And yet when the impressions made on the eensorium-from external objects, and through the out ward organs of vision—are unaccompanied by any sud den action of the mind, they may possibly be reproduced in the offspring.º

Mere admiration of a person-if the feeling be con tinuous and strong-may suffice to impress the image of the admired object-more or less perfectly-on the offspring. That remarkable effects are produced in this way, the intelligent reader will not be disposed to deny; and surely the philosophical observer will not be the first to indulge in uncharitable suspicions of female nfidelity, should his children resemble some one else ather than himself. Some years since the writer was acquainted with a married lady, who lived in Fairsteld County, Conn., and was universally respected and esteemed for her exemplary life and unblemished character. She was strongly attached to her church, and them. her pastor—who was an earnest and forcible speaker realized her ideal of early and uncorrupted manhood. The lady was accustomed to listen—on each succeeding Sabbath-to his eloquent discourses, with reverent and rapt attention. She possessed a lively imagination. and a strong, but doubtless a strictly legitimate interest in the young clergyman; and the image so often presented to the eye and the mind, was transmitted to another. During the second year of the ministry of Mr. -, in that place, the lady referred to became the mother of a son, who, from his birth, was observed to resemble the minister; nor is the likeness less apparent since the child has become a tall and graceful youth.

A gentleman of our acquaintance, who has very dark eyes, hair and beard, is wedded to a lady with brown hair, and a complexion not lighter than his own. Of nine children—the offspring of their marriage—six are living, and, with a single exception, they all have dark, straight hair and hazel eyes. Indeed, for several generations, not a single member of either family has had curly hair. The exceptional case is a fair youth with large, blue, expressive eyes and golden locks, with a natural tendency to curl. Some time before his birth the parents had occasion to spend a month with a family in Boston, where there was a radiant child with delicate skin, mild blue eyes, and a profusion of sunny curls. The lady visitor became deeply interested in that beautiful child, and often gazed at it with rapturous admiration and delight. The strong impulse of the mind thus electrotyped the image on her own offspring. so regulating the subtile processes of the vital chemism, as not only to determine its general complexion, but also the precise color of the hair, and even blendreflect the violet ray.

The human mind thus leaves a multitude of images -beautiful and terrible-not only on the delicate organization through which it perpetually manifests its powers-and which doubtless contains the mystical records of all its feeling, thought and action—but the mental impulses, when sufficiently intensified, are re produced in those who come after. If such external bjects and scenes as occasion the mental excitement, leave no visible outlines on the face or the form, they may still be expressed in another way, and be no less distinguishable. A gentleman who resides in Le Roy, N. Y., in an interview with the writer, some time since, related a singular fact, that may be appropriately introduced in this connection. His wife had a beauti ful picture of John the Baptist hanging in her room The figure was in a nude state, except the loins, which were encircled with the girdle of camel's hair, sup ported by a single strap passing over one shoulder. The lady being in delicate health for some time, (antecedent to the birth of a son, now some fifteen years of age,) had occasion to spend much of her time on a souch from which the picture was constantly exposed to view. The youth referred to presents one of the greatest novelties in the category of psychological phe nomena. It is a curious fact that he will never tocar but me suspender! If commanded to put on a pair, he will obey; but he is quite sure to have them both over se same shoulder that supports the strap and the girdle in

I well remember a young man, whose earth-life, or not opened his eyes to behold the light of the natural world, when a desolating tornado passed over his bends in the summer's breeze; or, rather, as the grain The sufferings of many years seemed condensed into one awful moment of unspeakable horror, and the second the reference to the true and the good; not should be with reference to the true and the good; not seem to the molds and formulaties in which terrible scene cast its dark shadow over the whole life of a human being. That tempest was reproduced in that man. For nearly thirty years-and until the close of his mortal existence—his eyes rolled in their ockets with a strange, delirious expression. Ever and anon he sighed heavily, as the winds sighs through the tall trees; and his head and all his limbs swaved to and fro, perpetually, as the forest boughs are moved when the breath of the tempest sweeps over them. Poor mortal! his melancholy life is over, and he has found rest at last where the storms of earth and time shall disturb his repose no more!

This case graphically illustrates the action of a law that operates as irresistibly as gravitation throughout the realm of our organic existence, and which is scarcely ess manifest in its ordinary effects. By disregarding

presented for her contemplation the faultless form of a ditions under which we vilve and move and have our being." On the contrary, let that law be wisely respected, and those who shall succeed the present genden surprise or extreme fear, is liable to be visibly im- cration—in the drama of practical life and the records womanly grace and manly perfection; and thus the Race may advance, in all that imparts a real value to life and a true dignity to the human character, until the glory of a moral transfiguration-like a mantle of light and a crown of joy-encircles the universal Hu-

# Banner of Night.

SATURDAY, SEPTEMBER 10, 1859

PUBLICATION OFFICES:

1-2 Brattle St., Boston: 143 Fulton St., New York. All letters must be addressed,

BANNER OF LIGHT, Boston, Mass.

EDITORS: WILLIAM BERRY, LUTHER COLBY, J. R. M. SQUIRE.

THOS. GALES FORSTER, CORRESPONDING EDITOR.

TERMS OF SUBSCRIPTION:

Bingle copies per year. \$2 00

six months, 1 00

three months, 50

All subscriptions must be paid in advance, and the paper will be discontinued at the expiration of the time paid for, of which due notice will be given. CLUD RATES.—Clubs of four and upwards will be furnished

the following rates:
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Bix menths.
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#### THE SPIRIT OF REFORMERS.

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A little examination makes it appear that even those who seek to reform the race, do not always themselves understand from what motive they work, what distinct object they are aiming at, or by what means they are going to effect the purposes they have set before them. Nothing is easier than for a man to set himself up as a reformer of this kind, for the capital required to enter upon the business is so trifling as hardly to deserve mentioning. Hence we see a great number of would be healers, both of the spirit and the body, who know little or nothing of the laws on which all reforms are based, and scarcely know of the laws after which their own individual progress is secured. They adopt certain catch-words that by chance have fallen in their way, and expect to use these as a sort of hinge on which to turn the world.

A genuine desire of reform will manifest itself chiefly by the wish to gal at what is true and good. That must of necessity be its very first effort and aim. But we too often behold in its stead, merely a pugilistic desire to overcome, and overthrow. The hasty and crude reformers, who have not yet learned, from the observation of the laws of their own being, that the laws of other natures are very similar, entertain fancies respecting the renovation of the race that have no sort of root in nature, that cannot therefore be put in operation, and that imply destruction rather than advancement, and annihilation rather than expansion. It is quite as necessary, to-day, to remember the old Greek injunction-" Know thyself"-as it has been in any age of the world. In fact, the more talk there is made ing the sublimated elements in the organic chemistry over this very business of individualization, the less of the eye with such nice precision as to fix and proof is there—we sometimes think—that the work of individualization will really and truly go forward.

Mere complaining is not advancement. To point out faults is not all there is to do, either with men or institutions. It is a mistake to suppose so. And those preachers of reform, who go here and there before the people, finding fault only with this custom and that habit, and hurling damnatory phrases against this institution and that, ought to be made aware that they are of no assistance in the work of popular advancement, but rather aid others in entrenching themselves still more securely behind traditional prejudices whose force is not to be broken in this way.

There is another class, allied closely to that of the whiners and fault-finders, who live by denouncing every thing that does not instantly give way before the light of their ideas, and grow correspondingly wrathy to find that the old and mossy institutions seem to stand all the more firmly in consequence of their assaults. These need never expect to make headway in their work, for it is after a mode directly at variance with the fundamental laws of human nature. Denunciators should pause to consider, first, that theirs is not a principle, in any true and abiding sense of the word; and, secondly, that the course they pursue is the very

poorest policy, also. Let us look at these two propositions, separately.

If the principle of reform is conveyed and communicated by the employment of denunciatory language, and in that way chiefly, then it is safe to infer that the reformation cannot be an improvement upon the abuses themselves. The radical meaning of the word reform ome thirty years' duration, was the frightful embodiment and expression of one terrible scene. He had tion of to-day fails to express the experience of to-day, it must needs be re-formed, cast in a new mold; but it is a fatal mistake to suppose that its life and enirit native town. The tall caks, which had braved the must be assailed, those who subscribe to it, or "belong storms of centuries, bowed low as the slender grass to it," be insulted, or wrong motives be imputed to those who have been educated to think that nothing so is leveled by the reaper's sickle. It was a fatal hour! good of its kind can be again constructed. The first thought, and the last thought, too, with a reformer, with reference to the molds and formularies in which they may happen temporarily to have been cast. The central thought, idea, or sentiment, must be kept steadily in view, and not made subsidiary to the purpose or wish to overthrow the fabric in which it is inadequately confined. This view alone is consistent with the notion that true reform is growth, and not merely a fight or a series of squabbles, grandiloquently

The recently published letter of Mr. Theodore Parker to his congregation, in which are set forth most eloquently his individual experiences as a minister, contains a very emphatic and admirable passage to this same effect, namely, that he ever nimed, during his ministerial work, to lead back his hearers to the primary sentiment of pure morals and genuine piety; knowing very well that if that sentiment was only develo It would seem from the account given in Genesis, (chapter xxx.) that the patriarch Jacob understood this law, and that it enabled high to practice a plous fraud, whereby he care, the old scales of form must in due time be shed that it enabled high to practice a plous fraud, whereby he care the old scales of form must in due time be shed by the natural movement of the soul's growth, and by the natural movement of the soul's growth, and

questions of ceremony and rituals, of institutions and WHERE WERETHE LAWS OF NATURES organizations, would silently settle themselves, taking that subsidiary position in the process of improvements which is all that in reality belongs to them.

Hero is the true starting-point. This is the only genuine standard to which all schemes and projects of reform must finally be brought. The inquiry of a professed reformer is not, how much noise can be make, or how energetically can be assail and denounce; but, how much water does he draw; what is his depth; has he yet discovered the secret and fundamental laws of ual and social reformation is an honest and healthy work, and not a mere hurrah, a crowding down of those not able to defend themselves, nor a cramming down others' throats the food he has considered best for them. If the central principle is healthy in the reformer, all he can do is to awaken it into activity in the souls of others. If he believes in freedom of conscience for himself, he must certainly believe in the same thing for everybody else. And his effort is mainly to consist of conducting others into the same blessed privileges of which he makes a boast in his own case. They must have their spiritual sensibilities pricked and stimulated: their perceptions must be quickened; they must be awakened to behold what they never have beheld, in the life that lies all around them; they must be inoculated with new views, and not be attacked in their prejudices; they must be made to see that there is a wider scope and a larger vision than any they have ever yet place, there is an eternity of work for them to perform; and, in the second place, that nobody can do it for them, but they are to do it entirely themselves.

The other proposition we laid down, was, that reforming by denunciation is an extremely unprofitable and ineffectual policy. If work is to be done, and especially by influencing the natures of other men. it is in the most natural way. There is nothing like taking hold of matters by the handle. There are some reform ers-would they were not so many in number !-who inwardly hold that all easy work is not work at all; and that, to make progress, it is essential that as many obstacles as possible be thrown in the way. The harder the work, with them, the greater the results secured. kind are to be made permanently better by first heartily drubbing a part of them.

These men chiefly cry out against the leaders and managers who keep the necks of the rest bent with their yoke, forgetting that the shortest way to remove the yoke is to show the sufferers how to lift their heads, and not to murder the overseers. For if a community are quite willing to be bowed down in servitude to the traditional opinions and prejudices of a few others, bowed down they will be, and nobody can the whereabouts of the medium's hands being constantly get them out of the body of such a death save themselves. If they are to be freed, "themselves must any connivance with her in our family would be, and was, strike the blow." If they wish a larger liberty, they must, first, fully understand what they want, and, next, be prepared to seize it with their own hands. To seek merely to excite such against the men who make and keep them subordinate, is in no true sense of heaven dawns on those souls, they will break it through, and do it, too, without any other aid than that with which nature beneficently endowed them.

Then, again, there is a high and true policy in all sorts of reforms. To say that this is not to be duly ciate policy with principle, is to talk without knowledge either of human nature or of the subject itself. There is always a policy to be consulted, in all things; and no plan or project, whether spiritual or material, can gain ground and hold it, unless constant reference is made to so plain a fact in nature as this. We get hints from above, and proceed to act upon them when we see their exact applicability to circumstances; we therefore pursue, to that extent, a course of policy. Every person of prudence and the least degree of reflection does the same. Society, man, and all his fleeting institutions, bear witness to the same truth, and we are compelled to accept it as something from which we cannot altogether cut loose. Hence it is far better. for any cause, to promote it by simply stating it in love and faith and charity, than by holding up to ridicule or denunciation those who still feel obliged to adhere to the prejudices of their life-long education.

We have listened to too many discourses, in doors nd out, of professed reformers, not to have observed that a great many of the speakers fall into the unfortunate error of first firing away at the creeds, the churches, and the other existing institutions, instead of appealing, as they should, to that deep and eternal eligious instinct which is imbedded in every human neart; as if the forms must be got away before the substance could assert itself, and all obstacles must first be carefully removed before the soul could make advancement. The result is, besides, to excite in their hearers just those prejudices, and oftentimes those passions, which they affect to deplore in the very institutions they denounce. They appeal to the feelings of opposition, and of partizanship, instead of to those petter and truer instincts that are founded in the hunan soul, and that would of themselves, in time, wear away all the institutions and forms that appear so obectionable. We would prefer seeing them do their legitimate work, and do it honestly and thoroughly, o see them run off into the business of assailing others, or building up a sect of their own after the self-same methods which they find fault with.

All reform is potent and permanent, in reference to the spirit and temper in which it is undertaken. Nothing stands that is not genuine. A new creed may be built up after the old ways of doing such things, but, even if it does profess to be an improvement on what has been, we do not see how that will make it so. We who hope to leave the world better than we found it, must be liberal and large in our sympathies, must give ample time for arguments to do their proper work, and never forget that we are but slowly emerging out of the darkness into the light ourselves, and not a whit faster than our spiritual vision can endure the brightness of the same.

## The Atlantic Telegraph.

It is reported, on good authority, we believe, that the Atantic Cable will be laid again next summer, the necessary arrangements having all been made for that momentous undertaking. Mr. Cyrus W. Field has been in Europe to over see the business of getting matters in proper trim, and, it is said, has met with all the success he desired. Now that the subject is revived, we noticed an account in one of the Nev York papers, a few days since, of the number of messages and words that had been successfully sent over the old cable, bemessages have been sent; for it is known that the English Government saved, by one despatch, £50,000, which would otherwise have been spent in the embarkation of troops not wanted. The spirits said that the cable would not work much at first, but that it would prove a grand success eventu-

## Sensible.

The Waterford Sentinel advises its readers to think for hemselves-not adopt an opinion upon an important or contro verted subject, simply because this man or that one broached it. There is too much of "taking things for granted." Think -think earnestly, untiringly, and think aloud, if needs be Suppose Mr. Censor does denounce you because you fail to agree with him-what of that? You, and not he, are respon sible for your opinions and their consequences. You will never be of much use to the world, nor to yourselves, until you learn to think for yourselves. Our sentiments, exactly.

DEAR BARRER-A young lady from Portland, Annie E. Lord, has been spending a few days with us, and, as was expected, we have had the spirits for our guests also. We are aware, as Mr. Emerson has said, that where two people meet together there is always the unecon third. And we are also impressed with the cheering thought that those who have loved us and left us, revisit the familiar scenes of their earthlife. We see them not, we hear them not, but in our maments of reverie, or, may be, in our dreams, we have mystic thoughts dimly hinting of the fact. But the foot-step, and the voice, is nover heard as when clothed in mortality; and how his spiritual being; and, is he aware that every individ- they are with us, and how they influence us, is so much involved in mystery, that the cares and desires, the hopes and prospects, of this life, fill up all our hours, with only a stray moment to devote to those, as the poet says,

"Sweet, welcome spirits from afar, Who visit us in happy dreams, Or leave the deer of heaven alar, Through which a flood of glory streams."

But our youthful guest is a medium, and a remarkably good one for the physical manifestations-one of the best I over sat with; and with her in our quiet family, it seemed almost as though we had an open door between us and the shadowy world, so real and unmistakable were the demonstrations.

Buch things are not new to you, Mr. BANNEB, neither are they to me; for you and I have had the positive proof that ponderable objects will move without mortal agency-Professor Felton's ipsi dixit to the contrary notwithstanding. You know he made a mistake once on his own classic fieldwhere a Greek never should, where he publicly, and perhaps thoughtlessly, stated that Socrates never claimed a spirit embraced; and, in fine, understand that in the first for his authority. But the wisest and greatest of men will sometimes err, and "Homer, you know, sometimes nods;" and the copious Professor may make another mistake.

But to return to our medium. Everybody may not have had our experience; and for such, with your permission, I will describe, as well as I am able, some of the manifestations witnessed while Miss L. was with us.

These manifestations were performed in the dark, and were very satisfactory to those who were present, a majority highly important that it be done in the easiest, that is, of whom were skeptical on the subject of modern Spiritualism. During the performance, the medium was entranced, and unconscious. All present (generally from six to eight comprised the circle,) joined hands-the two nearest to the medium, and the two next nearest, putting their hands together, which caused a break in the circle where the medium sat, who then gently patted the six hands with her right and left, as if beating time, which gave evidence to four of the persons of the constant occupation of her hands. The They would not lift up their voice except to sound a two nearest to the medium putting their chairs on her dress charge to some imaginary battle, and believe that man- and keeping them there, and sitting close, precluded any rising up or change of position. Without waiting long, the implements for these Spiritual manifestations provided, consisting of a guitar, tamborine, table bells, drumsticks, pans, Ac., were alive with noise and motion, sometimes altogether but generally the instruments gave delightful music. And, as a finale, preceding a "kind good night," the table behind the medium would, without any noise, rise over her head. and stand on the table in the centre of the circle.

Every conceivable precaution was taken to prevent any imposition, had such been possible under the arrangements : within feeling distance, she could not move undetected, and by all unquestioned. The lifting of the table, as a finale, was a physical impossibility for the medium to accomplish. The unconscious state of the medium was a matter tested, and circumstances also corroborated the fact.

We said these manifestations were in the dark; we also had a fow sittings in the day-time, and in full daylight. At to free them from their bondage; for the bondage is, first, sounds were heard on the guitar, and sometime a little after all, that of their own souls, which they must music. The guitar was under a small table, and wholly covbreak through as they need. And as fast as the light ered with a large table-cloth, to keep the light from the instrument, which appeared to be an essential condition. On one occasion the guitar played a great many tunes, and played them well, and also accompaniments; there was no mistake. and no cheat in these performances. There was a bell under the table, keeping company with this intelligent and appar. ently self-acting guitar, which had been often rung in the considered, because, perhaps, it is unworthy to asso- dark circles, but was stubborn now, and refused to answer our calls upon it to ring. The guitar was more accommodating; and we must confess that if we were going to use our toes to amuse the gullible, it would have been an easier matter to have rung the bell, than to have played "From Greenland's Icy Mountains" on the guitar.

I was describing some of this to a skentical friend, who had too much faith in me on general matters to doubt me in this, who said I must have been psychologized—a state, by the way, which the learned Mr. Felton thinks very common among well-meaning, ignorant people. In his abusive tirade upon people who believe their own eyes instead of his he quite forgets how often, and almost without an exception, every great truth has been poohed at by the world's exponents of knowledge, when in conflict with their own notions, until at last it forced them (as they will be in this,) to spread their charmed circle round it. The fact should teach him a little

A few evenings after, I found room for this friend at the circle, and during this mystic musical orgie, I asked him if he was psychologized. Says he, "I am not psychologized, and I am not drunk, and I should not be surprised now to see a block of houses dance." Then said I. "It must be (an individual, by the way, I am skeptical of,) when I received a rap on my nose with the guitar. The operation in that instance purported to be an Indian; he made good aim. and I have a slight mark there, which convinces me that I was in my normal state.

The question was and is often asked. If such things can be done in the dark, why not in the light? I am not surprised at the question; and one of these days I will give you a few simple ideas on that point, which are, in a measure, satisfactory to me. MILTON.

We had the pleasure of witnessing the manifestations, as given in the presence of Miss Lord, and can but bear our testimony to the utter absence of all deception on the evening we were present. Our friend has forgotten to state one part of the performance. The company are scated at one table. while the instruments are placed upon another table, behind the former. The guitar accompanied, while the company sang a variety of melodies, sacred and secular. It was played while floating about the room above us, its passage to and from us being felt in the displacement of air by its motion and in the variation in sound. It rested upon our head many times, (say ten times,) and remained upon it, playing all the while, at each time from thirty seconds to a minute. Some. times it passed down the forehead and face, and rose again. in the air, starting to a different part of the room. We say it was impossible for the medium to have caused this motion and music, and keep her hands beating time on ours incessantly, as she did. Tambourine and drumsticks also moved about us in the air. The medium had no accomplices at the table, at which seven persons were scated, all of whom went to scrutinize the movements. We noticed when the guitar moved above and settled upon our head, a peculiar density of the air about the instrument.

Although the manifestations were in darkness they were to us, none the less convincing; for the constant knowledge we had of the position of the medium's hands, rendered it certain that she had no visible connection with, or control over, the floating movements of the guitar; much less could she have played correctly, as they were played, the airs we

The scance was held at the residence of a gentleman of the highest respectability, and was not held for pay. We think they would be highly pleasing and profitable to many investigators, could Miss L. be induced to receive pay for her sittings from private families.

Brother Seaver, of the Investigator, will say, probably that this could not have been; because no known law of Nature can account for it, they did not occur. But we have good cars, and good sense of feeling, and set both high ginning with the very first, and ending with the fragment of above known laws of nature, when we are sure that they he very last. The proof is unquestionable, it strikes us, that are acute as they now are. We believe he used this argument against Judge Edmonds a few weeks since, but he did not, it seems, keep matter from disobeying these time-honored laws. Some how or other the tables and musical instruments will laugh at philosophers of the old school, and persist in floating in the air, to the great scandal of the laws of gravi-

## Three Months' Subscribers.

Those persons who subscribed for the Banner three months. and which term is about to expire, can, by remitting \$1,25. have the Bannen 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

No Circles this Week. We shall probably resume our sessions next week; notice will be given in our next, if we do.

Immortality.

A sorrespondent of the Investigator, asks if we are willing to open our columns to the discussion of an assertion made in a late number of our paper, that Mr. Beaver, its editor, was in the fog when he dealed the immortality of man-

This question of immortality has twen many times discussed by the light of the Past, or that found in the Book of Nature, and the Written Word. We do not see enough in either to prove to mankind at large, beyond a doubt, that they are immortal. To revive such a discussion in this paper would be foliv.

Immortality has only been proved to us by holding converse with those who have passed through the change of death, and who bring the only positive proof we know of, of this truth. Facts addressed to our material senses have given us to know of the truth of immortality. These facts are ours-sufficient for us; but they are not proof to any other person who has not witnessed the same spiritual manifestations which compose the facts. Such an one may with propriety question our deductions, and refuse to believe that we have held converse with the spirits of men who once lived as we now live. You may tell us we have not seen a guitar float in the air unnided by mortal hands, or by machinery, because such a phenomenon is against known laws of naturo: but we adhere to our assertion. "Nevertheless, the world does move," said one of old to those who paraded the same argument before him, and we say we have seen a guitar suspended in the air-a table rise without contact of hands, or machinery.

These manifestations do not, alone, prove immertality, but enly a power in nature, of which not much is known; but when intelligence is displayed by their movements, and they only appear like passive instruments in the hands of an unseen intelligence, they furnish proof to a certain class of minde.

But we have conversed with those we knew when in form, since that form was laid in the grave; and here immortality is proved to many. We do not care to discuss the question, for no amount of theory or argument can destroy our facts. We do not ask others to believe in immortality from hearing a relation of our experience; it may incite them to become patient and honest investigators of the phenomena of modorn Spiritualism, and he or she who enters the field with such qualities, will be sure to find proofs of immortality, addressed to his or her own state of mind, notwithstanding they gather many weeds by the way. Discussion will never move either party, because one argues from what he has seen, and the other argues that he could not have seen it.

#### Earning a bad Reputation.

The scurrillty which has appeared from time to time in the Courier, written by Professor Felton, is beginning to reap its legitemate harvest. See the following comments upon his last letter:

A Man Propesson .- Professor Felton, of Harvard College A Man Propresson.—Professor Felton, of Harvard College, is "right mad." Some scribbler started the story that he had become a convert to modern Spiritualism, whereat the Professor inflicts a letter on the public through the Boston Courfer, in which he raves like "gentlemen sheep" tied to a gate. He says he knows that all the Spiritualists are impostors, and that they know there is no truth in their pretended belief. He tells all about what he knows that other people know; but everybody who reads the letter will know that he broad-wassers that which is not true, for he cannot know what ly asserts that which is not true, for he cannot know what other people do ordo not know. This we know.— Chester Co. (Pa.) Times.

We have also before us the remarks of the editor of the New York Ledger upon the same subject, which are savagely severe : but which we feel too good-natured to reproduce, to the detriment of the Professor.

Professor Felton honestly believes he is doing society a service by opposing us. We know he is not; and the time will come, in the Here or the Hereafter-when his interior nature becomes developed up to a true plane of thought and action-when he will see his error, and regret more than any one else the course he has pursued in regard to Epiritualist and Spiritualism.

#### Religious Revival in Ireland.

4.44

The Barre Gasette, in speaking of the religious revival now going on in Ireland, says that many of the converts are consolous of their first change of feelings-precisely as Spiritualists enter the state called "mediumship"—that is, by entrancement, or some other physical disturbance. At every meeting numbers are carried out in an unconscious state.

5. This paper is not afraid to call things by their right names and present facts as they are; and we are not surprised to see this feature manifest in this paper, since we observe the name of M. G. Kimball at its head as editor. We do not know that Mr. Kimball is a professed Spiritualist, but we do know that he is a man of great intellectual powers, a man of deep research, with a soul open to analyze and weigh truth, from whatever source it may come. He is young, but powerful. He is one of the rising stars of this dawning age of reformation. The Barre Gazette, under his editorial charge, has a skillful and able pilot.

## A Good Test through Mansfield.

A letter from a friend at Saratoga Springs, N. Y., gives an account of a remarkable test through Mr. Mansfield, who has been stopping in that place :--

A few days since a very lady-like person visited Mr. Mans-field's rooms, bringing with her a letter to be responded to. She placed it on the table before him; when immediately his hand was moved to write. "My once dear wife, I am here present with you." The lady, on reading what was written, exclaimed, "Well, that is a lie, anyhow; I never was a married women -calling God to witness the truth of her stateried woman "—calling God to witness the truth of her statement. Mr. M. roplied, "My dear lady, please not interrupt until the communication is finished." The story was soon told. The communication was signed, "I am your dear husband, Thouas." But, after all this, she persisted in saying she never had been married, and did not know to whom the communication alluded. Mr. M. then took the document from the table, and destroyed it in her presence, saying, "If it is not yours, then there is no harm in destroying it." This was noted than the lady could hear and she cave yout to her this not yours, then there is no harm in destroying it. This was more than the lady could bear, and she gave vent to her feelings by saying she had spoken falsely, that she had been married, and that the name to the communication was that of her departed husband; and, with tears and sobs, she plead for another message. But the spirit had gone; and, though patient trial was made for another communication, it proved unsuccessful—no response came.

## I am Better than You are.

The Georgia Citizen, with many other smart and sensible things in its editorials, has the following:

"It is one of the hardest things in this life, to see ourselves as others see us. The beam in our own eye never troubles or a remittance of enodellar will pay for the first four volumes. us; but the mote in our neighbor's is a source of continual The volumes will be neatly printed, and each volume will Our neighbor does the same things that we do me him so well to do it-it do n't look so well in him. What we do, and the way we do it, has a better appearance in us than in our neighbor. Our hat, is a little meater, our coat fits us better, and the mud on our boots does not look quite so bad as the mud on our neighbor's boots."

## Jail Reforms.

We hear of Spiritualists, in all directions, making efforts to mitigate the sufferings of poor prisoners in their bondage, Dr. Wm L. Johnson, a worthy citizen of Exeter, N. H., whose soul is imbued with true Spiritualism, has started a move ment by which it is hoped libraries will be furnished to all prisons in the State, by individual contributions. Let every one contribute a mite. Contributions may be sent to this office.

## The Banner is Always Sent.

We hear complaints from many quarters that the BANNER is not regularly received. We know that the BANNER to every subscriber is regularly and punctually mailed. The fault must be in the Post-office. We conclude that the BANNET is worth stealing, and the various papers that our subscribers say come regularly are less valuable. If any Postoffice clerk wants a BANNER, we will send one free, if he will let our subscribers have theirs.

## J. V. Mansfield at Troy, N. Y.

Mr. Mansfield, the medium for answering scaled letters, will be at Troy during the present week. Whether his stay there will be prolonged beyond this time, he cannot say. All letters for Mr. M. should be addressed to No. 3 Winter street, Boston, till further notice.

## Professor Brittan

Is now engaged in lecturing in the New England States. Those who require his services during the autumn, may address him at this office, or at Newark, N. J., where he still resides.

## The Harmonial Colony Association.

By a notice in another column, it will be seen that the annual meeting of the Harmonial Colony Association takes place at Worcester, Mass., on the 15th and 16th of the pres

Mrs. Hatch at Lowell. Mrs. Hatch will speak at Wells' Hall, Lowell, on Wednes day evening, Sept. 7th, at 7 1-2 o'clock.

NEW PUBLICATIONS.

Brees roward Heaves, on Excision in Coumon Live. A series of Lay Sermons for Converts in the Great Awaken-ing. By T. S. Arthur, Philadelphis, Received from G. G. Evans's Clift Book Establishment, 430 Chestnut strees, Philadelphia.

The preface of this book says, "No special theology is taught in this volume. It addresses itself to no particular sect or denomination. • • • Religion is life. • • • Charity is the great essential. . . The author has chosen the attractive and beguiling form of life-pictures, narratives, and conversation, hoping thereby to win the atten-tion and hold the interest of his readers. O O In every department of business, in every office and profession, and in every household duty, men and women must be governed by the divine precepts of the Bible, or they cannot move a step heavenwards, no matter how devoutly they may have worshiped in the congregations of the people."

The above sufficiently establishes the character of the book, which is well adapted to the tastes of those who cling to the letter of the word, the forms of the church, and the revival system. The stories are well told and, if we excuse this peculiar view, are interesting.

"Tue Surgeon's Daughten," and "Castle Dangerous." This is the last of the twenty-six volumes of Scott's celeorated Waverly Novels, pamphlet edition, published by T. B. Peterson & Bros., Philadelphia. Price of each number 25 cents, and of the 26 volumes, \$5. Mesers. Shepard, Clark & Brown are the agents, in Boston, of the publishers,

#### ALL THE YEAR ROUND.

The American reprint of Charles Dickens's Weekly Journal nay be found at A. Williams and Co.'s book-store, No. 100 Washington street. Price, 5 cts. Number 18, dated August 27th. is before us.

THE OLD FARMER'S ALMANAG for 1860 is on our table. This s one of the most reliable almanacs extant. Published by Hickling, Swain & Brewer, Boston.

#### Letter from Professor Spence.

D. J. MANDELL: Dear Sir-"A Few Brief Hints-No. 3," published in the BANNER Sept. the 3d, is before me. Allow me to ask you the following questions:-

Is there no difference in the meaning of the word "faith," n the quotation, "Without a faith," which you make from a lecture delivered by Mrs. Spence, and the same word as you yourself use it when asking the questions, "Has she no faith in her cause? Has she no faith in the progress of humanity ?" &c. &c.

What do you mean by "the God of faith," and "vital faith?" Do they benefit any one? How do they operate in producing their beneficial effects?

What do you mean by "plety and devotion," and "devotion oward God?" What is their modus operandi in producing he good effects which you attribute to them?

By implication you assert that "God does change men." Through what powers, or principles, or instrumentalities? What is God's modus operandi in reaching or affecting, those powers, or principles, or instrumentalities? and what is their nodus operandi in "changing men?"

Indmire the brevity and conciseness with which you convey your ideas. Please preserve, as much as possible, the ame compact style, and lot your definitions be trim and neat, and your demonstrations clear and philosophical-I mean demonstrations, not guesses, nor suppositions, nor outbursts of your emotional nature.

The kind of "fear" which Mrs. Spence has for anirits, and the reason of that fear, may be inferred from the lecture which you have quoted; though it must be acknowledged that neither the one nor the other are as clearly defined as they might be, owing in part, no doubt, to the fact that the lecture was not reported in full, but only in the form of an abstract. Mediums who have been developed, by the soul "cultivators" of the interior, out of the sphere of the outer. or human life, into that of the inner, or divine life, know that the processes and the experiences by which that cultivation is carried on, is, as a general rule, far from being a pleasant one; and therefore those who have been taken hrough those processes, and tasted those experiences, and who feel that they are, to some extent at least living the inner, or the divine life, may well say, that "there is nothing uman whose criticisms or anathemas they fear," because those who are living the human, or outer life only, are not competent to criticise or condemn those who are living the nner, or the divine life, still less are they capable of becomng the cultivators of those who are living that life. On the other hand, the same mediums may well and truly say, they belong to a host in the interior, who have commissioned them, who see their most inner thoughts, and whose criticisms they fear." Why should they fear those readers and searchers of their inner thoughts? Because they know that if that search reveals any relies of the human still predominating and evershadowing their divine nature, the soul cultivators must again put them in the severe school of experience-must again put them in the crucible, that all the dross may be consumed and separated from the gold. Yet there is no "cringing," no "abjectness" about such a fearnot as much, perhaps, as there is in the fear which you say you have, and wish others to have, for your God. I know that there is no "cringing," no "abjectness" on the part of the medium to whom you have unjustly attributed both; for, although, like all others, she may fear suffering, yet I know that if it is necessary to enable her to live the divine life more

fully, it is to her most welcome. Yours, &c., PATTON BRENCH. New York, Sept. 1st, 1859.

## Charles Dickens's Works.

The well-known firm of T. B. Peterson & Brothers, 800 Chestnut street, Philadelphia, have just commenced publishng a remarkably cheapedition of these unapproachable works of fletion. It is called " Itterson's Cheap Edition for the Million, of the entire writings of Charles Dickens, Boz," and will be issued complete in twenty-eight weekly volumes. One volume will be published regularly on each and every Saturday, until the whole number of volumes-twenty-eight-is completed. The low price fixed by the publishers for them are only twenty-five cents a volume, or the whole twenty eight volumes for five dollars. A complete set will be forwarded free of postage, by mail, to any part of the United States, to any one, by the publishers, on receiving a remittance of five dellars for the twenty-eight volumes; or a remittance of three dollars will pay for the first fourteen volumes or a remittance of one deliar will pay for the first four volumes. contain 100 large octave pages, printed on fine white paper, and neatly bound with paper cover. The revised uniform Edinburgh edition, from which this is reprinted, comprises twenty-eight volumes, the cost of which is seventy five dollars; and this edition will contain every word of the Edinburgh edition. We commend the determination of this enterprising Philadelphia firm, to furnish the complete and entire works of Charles Dickens at a price so reasonable, that all persons whatever may possess a full set, and direct the especial attention of our readers to the fact, and would advise them all to make a remittance of Fivo Dollars at once, per first mail, to the publishers, for the entire set, who will send them complete to any one, free of postage, on receipt of that sum. Our Boston and New England readers will find the above

work on sale by Shepard, Clark & Brown, No. 110 Washington street. Boston.

## New York Polytechnic Institute.

PROFESSOR A. T. DEANE of the Institute-situated at the corner of Sixth Avenue and Niueteenth street-sunounces, in our present issue, the commencement of his Autumn Term. Mr. Deane is not only a gentleman of libera princlples and large experience as a practical teacher, but he has also the zeal of a true Beformer. All that he requires is a fair inspection of his modes of instruction and discipline, and the results as manifest in the rapid improvement of his pupils. Our New York readers-who would secure for their children the advantages of an excellent school-should improve the first opportunity to call at the Polytechnic Institute and inquire for themselves into the peculiar claims of Prof. Deane and his Institution to the confidence and patronage of the public.

The interesting and instructive lecture, recently delivered by the Principal-in Lamertine Hall-was received with great favor by all who were present at its delivery. On that occasion Mr. D. illustrated at length his view of nies. al development and his peculiar mothod of teaching, and we are assured that many of his hearers went away with a new and a

deeper interest in the success of his enterprise. We venture to presume that very few of our readers will remain indifferent to any well directed effort to improve our system of education. The true friends of moral and spiritual freedom must of necessity feel a strong and abiding interest in the subject of elementary and popular instruction. Indeed, whoever neglects to make the most complete provision for his children, to this respect, which the nature of his circumstances will allow, disregards one of the most solsmn responsibilities in life.

BOSTON CONFERENCE.

AT NO. 14 BROMFIELD STREET, ACOUST 25rm. Conferences have been hold at this place regularly every

lionday evening during the past year. Early in the summer we were obliged to suspend our reorts of these Conferences, from a press of other matter, not for a want of interest which our realers might find in the free expression of thought advanced there. Many of the speakers are professedly opposed to Spiritualism; yet we believe at heart they love its beauties. This Conference was started by Spiritualists, who liberally invited all persuasions to participate in its discussions. The opposition to Spiritualism is sometimes rable in words, but is generous in feeling. No two believe alike, but all are liberal.

QUESTION-Is the doctrine of Fatalism opposed to Morals Mr. Burke thought that it was difficult to tell whether good or evil predominates in the world. The doctrine of fatalism, n the one hand, has been thought to be the means of vast injury; while, on the other hand, wise and good men have taken opposite ground. Let us be fair, and give credit for all the good the doctrine has done. He thought that he had reason to believe that in this congregation there was much sym pathy in favor of the doctrine of fatalism. He thought those who believed in fatality, must of necessity believe in no responsibility, in no free agency, and consequently the doctrine must be fatal to morals. We are surrounded by temptations, and need opposition to fatalism to bear us up, and enable us to resist them.

Dr. Child thought that the doctrine of fatalism was simply recognition of the fixed, unchangeable laws of nature, every lot and tittle of which laws must be fulfilled. These laws were the laws of God, which no man could put off, however whimsical his belief might be to the contrary. Fatality does not renounce the doctrine of responsibility or free moral agency; it accepts both, and it accepts all the manifestations of human life, as being the offspring of fixed laws, which is ate. Does it injure my morals to believe truth?

Mr. Baker contended that there was no law of nature which could not be overcome by human effort. He illustrated his position by saying that nature drove a ship before the wind, while man could make it sail in any direction, even in the teeth of the wind. He thought the dectrine of fatalism was disastrous to mortals, for it made man believe that he had no control over his own actions.

Mr. Wetherbes said that he was forced to take the fatalisi is side, as a religious man. We have been taught, and I accept the teaching as true, that God has all power and all knowledge. Everything in the universe, from the smallest owest atom of matter, to the highest development of spirit life, is perfectly under the control of law, which law is of the nower and knowledge of God. Every varied thing in crea ion has law that governs it, adapted to itself. All matter is subject to this law, and human responsibility and free-agency is subject to this law, no less than is the atom of inanimate natter. Man is under the immediate and perfect control of the power and wisdom of God, and this wisdom and this power man cannot control. He said that he was not able to liscover wherein this perception of God's wisdom and powe was injurious to mortals. Is faith in God immorality?

Mr. Cushman thought that the argument of fatality always involved its refutation.

Mr. Haycock said that he believed in rewards and punish ments; in responsibility and in free agency. Many wise and good mon have believed in fatalism, against whose deeds of life no one could say aught; others he mentioned, among whom were Baron Humboldt, Robert Owen, and Abnor Knee land. These men have stood foremost in the ranks of thes who have devoted their lives for the good of humanity.

Rev. Mr. Thayer thought that the doctrine of fatalism mad man a perfect blank. He thought that the doctrine taught that there was no possibility of man's performing a good or a bad action. He said every one who professes it in theory, denies it in practice. Brother Child reasons like a child.

Mr. Chancy said-One fact is worth a thousand theories What has been the influence of a belief in fatalism on men? Some of the hest and the most useful men the world eve produced have been fatalists, which cases present facts in regard to the influence of fatalism on morals. Admit the fore knowledge of God, and the doctrine of fatalism is admitted prove that God's purposes cannot be changed by human ef fort, and the dectrine of fatalism is proved.

Mr. Coleman thought the doctrine was dangerous to mo als, for it trampled under human responsibility and free agency. He said, show me a man who believes in no respon sibility, or free-agency, and I will show you a man who is not quite up to par.

Others made remarks, a report of which we were unable to .. A. B. CHILD. wait for.

#### THE PEN AND THE PRESS. BY JOHN CRITCHLEY PRINCE.

Young Genius walked out by the mountains and streams, Entranced by the power of his own pleasant dreams, Till the silent, the wayward, the wandering thing, Found a plume that had fallen from a passing bird's wing; Exulting and proud, like a boy at his play, lie bore the fair prize to his dwelling away; He gazed for a while on its beauties, and then He cut it, and shaped it, and called it a Pan.

But its magical use he discovered not yet, Till he dipped its bright lips in a fountain of jet; And, oh! what a glorious thing it became! For it spoke to the world in a language of fiame; While its master wrote on, like a boing inspired, Till the hearts of the millions were melted or fired: It came as a boon and a blessing to men-

Young Genius went forth on his rambles once more, The vast, sunless caverns of earth to explore; He searched the rude rock, and with rapture he found A substance unknown, which he brought from the ground He fused it with fire, and rejoiced at the change, As he moulded the ore into characters strang Till his thoughts and his efforts were crowned with succe For an engine uprose, and he called it the PRESS

The Pen and the Press, blest alliance combined To soften the heart, and enlighten the mind: For that to the treasures of knowledge gave birth, And this sent them forth to the ends of the earth; Their bulling for truth were trained and the learns. Their battles for truth were triumphant inde-And the rod of the tyrant was snapped like a reed; They were made to exalt us, to teach us, to bless, Those invincible brothers—the PEN and the PEESS.

## Notices to Correspondents.

G. W. A., HONESDALE, PA.-In the notice of "Good's Im proved. Portable. Durable and Popular Copying Press," published in our last No., an egregious blunder occurred in the last paragraph. If we did not know that our printers and proof readers were strictly temperance men, we should have attributed the mistake to the influence of King Alcohol. We wrote:-"They will be supplied on application at our office or sent by mail on receipt of fifty cents, and two three-cen postage stamps." When our correspondent comes to under stand that the BANNER contains over two hundred thousan ems of original matter each week, he will not wonder that orrors similar to the one he has alluded to sometimes occur. W. BYRNE. JASPER. TENN .-- To procure the cheap edition

of Scott's Novels, address yourself to Messrs. T. B. Peterson & Bros., Philadelphia. ASHLEY CLARK, ELBRIDGE, N. Y .- Send it.

## Social Picnic.

The Spiritualists of Salem and adjoining towns will have a Social Picnic at Pine Grove, Marblehead, on Tuesday, Sept. 16th, weather permitting-if not, the first pleasant day. All interested in Spiritualism are invited to attend. It is exbected each one will furnish their own refreshments. There will be music in attendance.

The cars will leave Salem for the Grove at 0.20, 11.15, 1 and 3.45; returning, will leave the Grove for Salem at 5.15 and 6 45. Mediums are especially invited to be present.

## To our Roaders.

We now propose to furnish new subscribers with both th BANNER OF LIGHT and the Working Farmer for Two Dollars per annum. The Working FARMER is strictly an Agricultural paper, edited by Prof. Jas. J. Mapes and assistants. Its advertisement in our present number will furnish particulars. By this arrangement our friends in agricultural districts may save one dollar in the cost of the two papers. tf

#### The Spiritual Age. This paper appears in quarto form, with a new editor, and

with a head much improved. Success to it.

Mrs. Hatch at Music Hall. Cora L. V. Hatch will lecture at Music Hall next Sabbath at 10 1-2 A. M. and 3 1-2 P. M.

AGRICULTURAL.-The Agricultural Society of Westboro' and vicinity will hold their annual exhibition on the 15th inst., on which occasion an address will be delivered by Mr. William Brigham, of this city.

ALL COUTS OF PARAGRAPHS.

Contants or the Bannuss .- First luge .- Continuation of Lira. Ann E. Porter's excellent story, " Bertha Lec." Becond Ibge.... "To lible Christians "... welf-written ar

ticle upon an important auffect. Third Page .- "The Age of Virtue," by our esteemed eorrespondent, George Stearns; Poetry-"Orchestra of the Stars ;" an article from the pen of John Beeson, in regard to the amelieration of the condition of the Indiana: "Dealings with the Dead-No. 2."

Fourth Rige,-" Man and Ilis Relations," by Professor Brittan : Editoriale.

Sixth Ruge .- "The Messenger;" "Principles and Laws," by Professor Payton Spence; "What is Carbon,-No. 4." Seventh Page .- Prof. Volton-Mr. Mansfield-Remarkable

Test; Nature is Consistent; Letter from Warren Chase; A Note from Mrs. Townsend; Incrustations of Universalism Broken Through; What Good does Spiritualism do; God Committing Arson; Religious Freedom; Poetry; Obituaries; List of Lecturers, &c.

Eighth Page.-Cora L. V. Hatch's lecture at the Music Hall, Boston, Sunday morning, August 28th.

We call special attention to the notice of Dn. H. F. Andnes, in another column, of the Spiritualists' Grand Mass Picnic, which will take place on Thursday, 15th inst., at Abington. A fine time may be expected

MEDIUM WANTED IN PARIS .- The N. Y. Spiritual Tilegraph says:-We have received a request from Spiritualists in Paris to send them a medium whom we can recommend and in whose presence physical and test manifestations are given, such as will admit of no possibility of being traced to earthly causes. Expenses of the voyage and of a return to this country, together with a fair compensation for time, are offered to a medium possessing suitable qualifications."

THE BOSTON CRITIC-a now weekly sheet, published by C. H. Bailey, Webster & Co .- is well printed, its editorials hightoned, and we welcome it into the ranks of newspaperdom. The Wheaton Flag says :- The way to make a tall man

short, is to ask him to lend you a hundred dollars. A little child in Cincinnati fell from a third story window, and was saved from instant death, and from injury, by falling on a large mastiff dog. The dog was not seriously injured. Since which time, when he is in the vicinity of the place where this singular incident happened, he keeps his eye

aloft. The Rev. Christopher Cushing, of North Brookfield, is so plous, that he thought that giving notice in his pulpit of the commencement of the high school in that place, was more secular than sacred, and so had it stuck on the church door. Mr. J. H. Jenks, who handed the notice to the Rev., with a request that it should be read, has published his views of the subject in a pamphlet, in which he talks common sense to the minister.

The Theocrat .- A neat little sheet has just made its appearance under this head. To be published monthly, at Harmony Springs, Ark., at 50 cents a year. It is devoted to spiritual, mental and physical reforms. Please, one and all, lend it s helping hand.

THE INVASION OF ENGLAND .- The Court Journal says it is positive fact that at this moment there is in the War Office plan drawn by the Prince de Joinville for the invasion of England, and that the Emperor of the French warned Lord Lyons, at the Conference at Paris, after the Crimean war, That he might be goaded on, by his army and the people, to attempt an invasion, for he was but their Emperor by elcotion, and might be driven to act against his will."

How many a man, from love of pelf, To stuff his coffers, starves himself; Labors, accumulates and sparce, To lay up ruin for his heirs; Grudges the poor their scanty dole; Baves overything, except his soul; And always anxious, always vexed, Loses both this world and the next.

Merry's Museum is a merry book. Little people will get it by calling on H. W. Swett & Co.

Sambo, looking at the aurora-borealis the other night, came o the dark conclusion that the phenomenon was not of an electrical nature at all, but merely a kind of tree-for, said he. "It am red-see dah!" whereat, a fat Dutchman who overheard him, replied that "dat vash all a mishtake-itvash white ash-it could be."

SYMPATHY .- Distinctions among men make no gulf over which sympathy does not find a bridge to run upon. Education, fashion, wealth, and luxury, destroy not a fibre in the web of human sympathy. Sympathy may for a time be dormant, but never is it so dormant that some picture of suffering will not arouse it to action.

AMUSEMENTS.-Mr. Ullman will commence a brief season of Italian Opera at the Boston Theatre Sept. 26.—Mrs. Farren and Miss Fanny Farren will remain at the Howard Athenmum during the present week, and appear in a new play, entitled "The Widow's Stratagem."—The character of the National Theatre, under its new management, is completely changed. Mr. Willard is determined to render this establish ment worthy the patronage of a discriminating public, and, after one week's trial, has abundantly proved that he is competent to do so; consequently he is deserving a full share of patronage. The Gazette (good authority in such matters) "Behind the curtain we see many proofs of Mr. Conway's taste and good judgment. The pleces presented have been well acted, and some of the characters therein acted many degrees more than well."

The Northern Freeman, published at Potsdam, N. Y., is true to its motte, viz., "We must preserve our liberty." It also manifests a streak of generosity, not inferior to its most liberal cotemporaries,

Our Eastern friends, who may have occasion to visit the city, will find comfortable quarters at the National House. (near the Maine Railroad Depot) Haymarket Square.

Koza, whose surname is Jo, suggests that dentists should indicate, in their advertisements, that no pains are spared, at their establishments, to render their work superior.

The late Horace Mann was eminently a practical man, and his trait of character showed itself in little as well as great affairs. Some ten years ago we were sflicted with the prevalent mania for collecting autographs, and in reply to our request, received the following from him:— To do one good deed is better than to have the names of

all the saints in the calendar. Honace Mann."-Tolland Co (Ct.) Gazette. Many persons give us the dying words of great mon, but none of them are so touching and beautiful as the last words of the old schoolmaster: "It is growing dark-school may

be dismissed." Down to the gates-of an unseen world he

carried the love and regard of the children he had trained.

It was his last kind dismissal in this world of schooling. Life, like a dome of many colored glass, Stains the white radiance of Eternity, Until Death tramples it to fragments.—Shelley.

CAT vs. Horse.-It turns out that the story of a cat sucking away the breath and life of a child in New Bedford was not correct. The Buffalo Com. Adv. says the probablity is that the cat selected the cradle as a warm bed, and, lying on the child's chest, produced violent nightmare. So the catastrophe turns out simply to have been only a night-marc.

A MOTHER'S LOVE.—The love of a mother for her children Is more powerful and enduring than any love we know on earth. It is unselfish, sincore and constant. It lives unchanged through all the trials of affliction; it is most manifest when it is most needed; it is like unto the love of angels, for its purposes are ever for the good of its objects. It is like the love for which every soul has longings, for its for giveness has no limits.

Beauty's lips are like blood on the foam of the sea. Canastota Eagle, Canastota, N. Y., has for its motto, "Be sure you are right, then go ahead." It is a free and easy

change list. ANOTHER SCRIPTURAL POINT TO BE SETTLED .- Dr. Cox. of ANOTHER SCHITTURAL TORRY TO BE ESTITED.—DF. COA.
Brooklyn, has been writing to prove from Scripture, that at a
wedding the bride should stand on the right, not the left side
of the groom! This very important point being settled, will
the Dector oblige us by grappling with the long mooted
question—"On which side should ministers at an ordination
cook their hats?"—Investigator.

sheet, published at \$1 a year. We welcome it to our ex-

That's true. A bride should stand on the right side of the groom. It would n't be proper for her to stand on the wrong side; and if she should not stand on the wrong side, the only side that's left is right; let her take that. In respect to the side to cock an ordination hat, a "South side" might be

It seems that Barnum has been making an offer to Punshon, the celebrated Wesleyan preacher in England. Referring to this, the English correspondent of the Southern Advo-

"Strange as it may appear, your American Barnum has made Mr. Punshon a serious offer of £2000 a year to accompany him to America, and give lectures under Barnum's direction and supervision. No one but Barnum would have the impudence to have made an approach to Mr. Punshon of such an unhallowed kind. Mr. Punshon's reply consisted mply in writing Acts 13, 10, and sending it to Barnum. 'O cale says:-

full of all sublity and mischief, thou child of the devil, thou enemy of all righteouriess, with thou not cease to prove this right ways of the Lord?"

Fountau freus.-A decreo has been issued at Bologia. declaring all cultams of Romagns, without distinction of reli-tion, equal in law and in the exercise of political rights, withor Gavazzi has been preaching at Hologna.

It was reported at Vienna that the Austrian Emperor was

It was reported at Victua that the Austrian Emperor was getting impatient at the delay in the restoration of the Grand Dukes; also, that an Austrian corps d'armee was to be concentrated near Rovigo, on the road to Modena.

Its rumored at Faris that Marshale Caprobert and Nell had fought a duel, and the latter was killed.

Louis Napoleon has ordered two government steamers to proceed to Algoria and Gulana to bring back the political actions.

THE GREAT EASTERN.-Mr. Yoles, the Secretary to the Great Eastern Steamship Company, in announcing that the offer of Mr. Lever to charter the vessel for £20,000 for a trip to America and back, has been declined, states that the ship is not open for charter at present, the views of the Directors having and processing the statements the property of the p is not open for charter at present, the views of the Directors in which undergone no charge since she became the property of the company. It is officially announced that the Great Eastern is to leave the Thames for the Noro on the 8d of September, and that she will proceed thence to Portland, Dorset-built, from which because the will are a set of the 18d of the temoer, and that and will proceed the motor to Fortuna, Jorsey silire, from which place she will make a trial trip on the 8th, to a distance, probably, of 600 or 600 miles. Ehe will then be pretared to start, on the 18th, on a direct voyage to the United States—Portland, in Maine, being the harbor to which she will proceed. On this occasion passengers will be carried at farcs ranging from £18 to £25, and many applications for berths are asid already to have been received.

#### Past Life and Swift Decay. THE ONLY COUNTERCHECK.

The times in which we live teem with wonders. Nothing seems impossible; for the impossibilities of one year become the commonplace events of the next. Lightning presses, instantaneous communication between the most distant points, and innumerable inventions for compressing vast amounts of business into small spaces of time, and for curtailing the processes of production and manufacture, are among the marvels of this marvelous era. Under such circumstances we may truly be said to live a "fast life." But whether the whirl and rush by which we are borne along is really conducive to our happiness, is another question.

Certain it is that the average duration of human life is decreasing in the midst of this excitement. The modern phases of disease seem to puzzle and baffle the faculty, and with two exceptions, viz., Hollowar's Plits and Holloway's Ointmant, no medicines appear to make the desired impression upon internal or external disorders. These two celebrated remedies are said, however, to be accomplishing the most wonderful cures throughout the longth and breadth of our land. Liver complaint, and diseases of the stomach and lowels, which, in a majority of cuses, are produced by ever-exer-

land. Liver complaint, and diseases of the stomach and bow-els, which, in a majority of cuses, are produced by over-exer-tion and over-excitement in business, yield to the Pills, when all the resources of the druggist and apothecary have failed; and cruptive and scrofulous complaints seem to be equally under the control of the Olatment. We congratulate Doctor Hollowar on the signal success of his great medicines in this country. From what we know of the man, we have no doubt that the profits derived from that success will afford him far less satisfaction than the knowledge of the good his remedies have effected.—N. X. American

## BUSINESS NOTICES.

[Business notices, set in leaded nonparied type, will be inserted under this head at twenty-five cents per line.]

#### Parker's Sewing Machine.

The other day we visited 469 Broadway, to see our old riend Gibbs, one of the firm of Vernon & Co., who have the exclusive sale of the Parker Sewing Machine, and we can say with truth they have an excellent machine.

The great advantage of the Parker machine over all others now in use, seems to be the simplicity of construction, and the rapid manner in which it does its work-which are qualities of decidedly great value. In these days we all of us desire speed, and some persons find it difficult to keep a more complicated machine in good working order, and at the same time secure this desirable condition. We have nover met with a machine that we think combines so many good qualities as this one, and we have therefore no hesitancy in advisingour friends to look in at 469 Broadway, and examine their stock. We understand these machines make the celebrated Grover & Baker stitch, and is authorized by thom.

The price of the machine is forty dollars-complete, extra finish, and cabinet more, in proportion to its cost. For further particulars see their advertisement in another col-

GOOD'S IMPROVED. PORTABLE. DURABLE AND POPULAR COPYing Press, for copying all descriptions of writing.

We are pleased to recommend to all who wish to keep copies of letters, manuscripts, etc., etc., the above press for 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. Third. The process of copying is very simple, requiring

no more care than a child of three years of age is capable of 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

stamps.

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 two three-cent postage

#### fatf Lecturers.

W. K. Ripler, of Maine, will lecture in Boston on Sunday, opt 4th; at East Abington, Mass., Sopt. 11th. During week w. A. INFLEX, of Maine, will fecture in Boston on Sudady, Sept 4th; at East Ablington, Mass. Sept. 11th. During week evenings he will answer calls to lecture in this vicinity. Address at 19 Greon street, care of B. Danforth. Miss Munson will speak at Fremont Hall, Chelsea, Sunday, ept. 11th, at 3 and 7 1-2 o'clock P. M.

DEXTER DANA will lecture at Cambridgeport, Sunday, Sept. 11th, afternoon and evening.

Mns. M. H. Coles, trance speaker, may be addressed to the care of Bela Marsh, 14 Bromfield street, Boston. Mrs. Mary M. Macomura will lecture at Mystic, Conn., Sunday, Sept. 11th; at Putnam, Conn., Sunday, Sept. 18th; at Providence, R. I., Sunday, Sept. 25th.

MRS. M. S. TOWNSEND Will lecture at Winser, Vt., Sept. 11th; at Plymouth and Bridgowater, Mass., 18th and 25th; at Taunton, Mass., three Sundays in October; in the vicinity of Beston in November and 'December. She will visit Philseluhia in January.

H. P. FAIRFIELD will lecture at Plymouth, Mass., Sept. 25th

and October 2d.

Rosa T. Ameder will locture at Quincy, Sunday, Sept. 11th;
Cambridgeport, Sept. 18th; Foxboro', Sept. 25th.

N. Frank Whitz will lecture in Willimantic, Conn., Sept. 11th; Taunton, Mass., Sept. 18th and 25th. Calls for week evenings in the vicinity of those places, or near the route between, will be attended to, if addressed sufficiently in advance to make the prosessor arrangements. vauce to make the necessary arrangements.

SUNDAY MEETINGS IN NEW YORK. Dodworm's Hall.—Lectures will be resumed at this Hall on Sunday, Sopt. 11th. Judgo Edmonds will occupy the desk on this occasion. T. W. Higginson, of Worcester, Mass., will follow, and speak on the two following Sabbaths.

Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday morning. Preaching by Rev. Mr. Jones. Afternoon: Conference or Lecture. Evening: Circles for trance-speakers. There are at all times several present.

DR. C. MAIN, SPIRIT AND MAGNETIC PHYSICIAN, No. 7 Davis street, Boston.

Special attention paid to the cure of Cancers of all descriptions, Deformity of Limbs, Deafness, &c.
Patients accommodated with board at this Institute.
Sept. 10.

MRS. E. C. MORRIS, MES. E. C. MORRIS,

M EDIUM FOR THE PHILOSOPHY AND PRINCIPLES
of Spiritualism, 106 East 14th street, New York. Also,
messages from spirit friends. Private circles attended by
appointment. Sopt 10

HOLLOWAY'S PILLS.—GENERAL WEAKNESS AND DEBILITY, the promonitions of vital decay, are replaced with vigor, activity, and a healthful potency in every organ, and in the entire system, by the restorative, regulating and exhiliarating influence of this life-sustaining vegetable preparation. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all druggists, at 25c, 63c, and \$1 per box.

Sent 10

10

POLYTECHNIC INSTITUTE (for pupils of both sexes)

00 West 19th street, New York, re-oponed Monday, Sept.,

10th Two boarders can be accommodated in the family of
the Principal.

A. T. DEANE.

2p Sept. 10.

"Freely give and freely receive." S THE ABOVE HAS BEEN SO STRONGLY AD-vocated by Spiritualists, as the only basis for mediumis-componsation, I have resolved to test its practicability, to 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 handwriting, relating to their looks, parentage, mental and physical condition, mediumship, conjugri influences, business, or whatever may come up.

al condition, mediumsun, whatever may come up.
Office No. 7 Davis street, Boston, on Saturdays.
Address
H. L. BOWKER, Natick, Mass, istf

## The Messenger.

Each article in this department of the Benner we claim was given by the spirit whose name it bears, through Mrs. J. H. Corany, Tranco Medium. They are not published on account of literary nierit, 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 beyond, and do away with the erroneous idea that they are more than remire beings. We believe 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 appel that they have a should learn that there is evil as well as good in it, and not appel that the public should have the public should learn that there is evil as well as good in it, and not appel that purity alone shall flow from spirits to morials.

We ask the reader to receive no decrine put forth by spirits, a those columns, that does not comport with his reason. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Visitors Admitted,—Our sittings are free to any one who may desire to attend. They are held at our office, No. 3 12 Brattle street, Boston, every Tuesday, Wednesday, Thursday, Friday and Baturday afternoon, commencing at HALF-PAST TWO O'Clock; after which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

#### Mrs. Conant Sick.

We have not been able to hold our sessions since August 12th, in consequence of Mrs. Conant's illness. When we resume, notice will be given on the 4th page.

#### MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false? July 29—Thomas Latta, Cal.; Mary Eaton, Boston; Daniel Hobbs, Kensington, N. H.; Griscida, Alabama; Michael

Leary, New York.

July 30—Emelino L. Swazey, New York; Preston S.

Brooks; Timothy Gulid, Michigan; Mary Vesheldt, New

Nork.

August 2—Lemuel Ryeburg; Nathaniel Morton, Taunton;
Barah L. Hale, Boston; W. F. Johnson, (actor).

August 3—A. Rose, Block Ieland; Mary Williams; Pat
Murphy, Dover; Laws in Spirit-Life.

August 4—Mary Weeks, Boston; George Palmer, Bangor;
William Clarkson; Alice Mason, Cincinnati.

August 5—Stephen Willmot, Cherry Valley; Samuel Wilson, Mobile; Charles Hallock, Springfield, N. Y.; Mary
Thayer; Joseph Gray, Boston; Don Jose Betancoate.

Aug. 6—Jonny Harris, New Orleans; William Buck, Buckville, Ala.; Wm. Harris, Saco, Me.; Mary Ann Lester, Nashua, N. H.; Edgar Halliburton, Philadelphia; Charles Brown,
Providence, R. I.; John King.

Aug. 9—Samuel Ricker, Rochestor, Ill.; "Why are all men
born in sin?" Margaret Jane Moore, London, Eng.; James
Walker, Boston.

Walker, Boston.

Aug. 10—Peter Valkendahll, New York; William Pelby, Boston; Michael Clary, Boston; Virginia Stewart, New York; Lyman S. Pense, Ogdensburg.

Aug. 11—Thomas Clark, Halifax, N. S.; Simon Gales, New York; Jacob Parkhurst, Plymouth; Mary McDonald, Edinburg; Charles M. Dresser, Albany; Lydia Fisher.

Aug. 12—Joseph White, Concord, N. H.; "Why do men die!"

## ^ John Waters.

There is no period in life so well filled with anxiety as that when the spirit returns again to its old home. 'Tis now most twenty years since I left my friends—put off my mortal body and put on a new one. But I have still a great degree of anxiety left about those I have on earth, and I think I may be the means of doing some good by coming to those I have, and informing them that I am in the way of communing. My name was John Waters; I was born in the State of Maine; I lived there until about ten years before my change, at which time I left my old quarters and took up a home in Massachusetts. I have a son to whom I wish to commune. All the years of my absence from my friends have not served to make me forget them, and I wish now to renew that acquaintance which began years ago, and has been partially obliterated on account of my death. I wish to speak to those I love, and, when I speak, I wish to convince them that I do speak, and that I have not changed, except for the better.

and that I have not changed, except for the better.

I died in the universal faith that God was a God of Love

I died in the universal faith that God was a God of Love, and I find I was not much mistaken in my belief. Although I have not seen God, I believe him to be a God of Love and Intelligence. I do not believe men and women can image God except in themselves. I believe that God is a Principle existing in all things in Nature, but more perfectly in man. A few months before I died, I gave one of my sons a smoll volume, which, if I remember aright, was entitled "A Father's Legacy to his Children." Between some of the leaves of that volume I placed a letter, to be read after my death. In that letter I told my children that I believed it was possible for a father to watch over his children when he had departed from earth-life, and that if my belief was realized, I should not go far from them.

ard nearth-life.

And now, after a lapse of years, I am permitted to see my belief turned into knowledge, and to return to declare it so. Oh, it is a glorious privilege for one to return to those he loves in earth-life.

Heaven and Hell are all one, it seems to me; and, as men and women advance in the scale of progress, they will under-

and women advance in the scale of progress, they will under-stand that the Father hath many mansions, but one house;

stand that the Father hath many mansions, but one house; that Nature giveth to all as they need, and men need not ask God to give them that they have need of, for he knoweth the needs of all, and giveth all in due season.

Bome of my neighbors thought I should be in a very miserable condition after death, because I could not agree with them in that they believed. I will say to them that, although I was disappointed in the land to which I went, it was not in the way they predicted it would be, and I can assure them they must be stirring themselves, buying all and trimming their lamps, if they do not wish to be disappointed in the land where I dwell.

When changing worlds, I said I lived to bless God that I believed in a God of Love. I can say no more to day, except that I pity those who believe in a revengeful God, for surely they cannot be happy in their belief. And let me say I shall be happy to meet my sons and others I knew in earth-life, and will endeavor to give them a knowledge of the future. And now I will bid you good day.

July 21.

## Nehemiah Hudson

After an unsuccessful effort to find a letter, said to have been sent here for him, the spirit said:

been sent here for him, the spirit said:

You had a letter directed to me, dated 28th of June. The writer says. "Tell me what you know of Spiritualism." I'll correct that, for he called it Spiritism.

You have a letter in that hox, [cailing our attention to a box of letters on our cable,] a letter directed to me. I saw it in that box. A spirit called my attention to it; but it wasn't my time to manifest, so I could not answer it. The letter commences, "Old friend, tell me," &c.

Don't you know me? Well, I'm Nehemiah Hudson. So you have not any more letters? It is not among that lot. Have n't you any more? Well, tell that friend that Spiritualism is true; that I am here, if I ever was anywhere.

I was standing looking over this medium's shoulder, same any loafer would be, and I saw that letter, and know it was for me, and I came here to answer it, and you have lost that.

If you'll find it, I'll come again and answer it. Tell my friend to write another, and send it, and I'll answer it, seeing you have lost that.

you have lost that.

Well, tell the boys I'm round—not dead, but gone up a littie. If my old friend will soud me another letter, I'll try to keep the run of it. Good day.

We have since ascertained that a letter, addressed to the above spirit, was left with us; but it was not to be found at the time he called for it, and we have had no circles since we learned of it. We were acquainted with this spirit well, and we can affirm that his manner was as perfectly represent ed as he could have done it, were he in his own body,

## To Maria Ellinwood.

I need not tell the friends I come to speak with to-day, that Lreceive a great amount of true pleasure in coming. I need not say I am happy—yes, happy—to lay aside, for a time, the superior joys of spirit-life to mingle again in secones I was once so familiar with. Everything in nature seems to tell the passer-by that a spirit who once lived in mortal, could not fail to receive true pleasure in returning to places it once moved in, and to arms which once held it in dear embrace.

once moved in, and to arms which once held it in dear embrace.

It is now fourteen years since I parted with those who were very dear to me. I saw standing by my bedside a little child—my own dear child—scarce four years of age; and I thought, "What will become of that child when I am gone? Who will be a mother to it?" I did not know I could care for it, watch over it, for I did not understand the relation I bore to that child—that it was given to me for an endless eternity; and that, although one form was gone, another would be given me, and I could guard it as carefully as though I had been with it.

Now that child has entered the mature state of life, and I find that the shadows and sorrows of humanity are gathering thick and fast around it. And, years ago, she chose one who is in every way worthy of her, and who would have been a kind husband and a good friend; but, by a law of nature and of God, he has been separated from my child, and he lives in the spirit-world, not on earth. And my child mourns his absence, and says, "I am all alone; I have none to look to; for it hath pleased God to take from me all I oved on earth."

Now, I would not have my child believe that she is alone—that a kind Father hath bereft her of all that is dear in her sight. I would have her to know that her companion is still with her in spirit; that her mother is watching over her; that her days may be more pleasant than they have ever been; that she should not ask the Rather to take her to his new life, but she should bow to everything wrought out by nature's law.

Had her companion been spared to her, he would have

his new illo, but she should bow to everyining wrought our by nature's law.

Had her companion been spared to her, he would have been a great sufferer; and I know my child will not be selfish and wish her companion with her, when he is happy here. Had his society been spared to her, he would have been cursed by disease; and she should thank the Father for the gift of freedom bestowed upon her husband.

She can find peace in studying the joys of the new state of life; she can find a baim no where else. The friends will try to soothe, but they will do no good; the church will call her to its portals for consolation, but it will avail her naught. She may pray and flud peace, for she will by it draw to herself holy ones, who will strengthen her. But her prayers will be made more powerful, if she seeks to unlock the gates of spirit-life, and to draw to her those friends she loves, more

of spirit-life, and to draw to her those friends she loves, more closely.

When my little Maria was two years of age, strange and evil circumstances separated me from my companion. He

now lives, and lives on earth, but my child does not know it. Soon ho will visit her, and I would not have her meet him with all the ovil that hath been instilled in her mind-wantwith all the evil that hatb been instilled in her mind—wanting in charity for one she knows not of. But I would have her meet him as a child should meet a parent, and forgive; for she, too, may all and need forgiveness; and who should forgive, if the parent does not forgive the child, or the child the parent?

I, too, have suffered in mortality. I have walked in silence, and I have mourned at noonday; but I find all the sorrows that are laid upon us in mortality, are given for our good. They do but develop those gems of the soul which, in after life, will make us happy.

ife, will make us happy,

He who has been smoothly o'er the sea of life, is hardly He who has been smoothly o'er the sca of the process, capable of appreciating true joy. I would not take from my child that which had been given her for her good; but I would have her to know that, though clouds and storms are above her and around her, sunlight and joy are beyond the clouds.

You may say that what you have here written is intended for Maria Ellinwood, and my child will understand it.

July 21.

#### Charles Jenness.

Charles Johness.

I don't know where to begin. My name was Charles Johness. I lived in Boston. I was twelve years old. I died where we lived, on Harrison Avenue. I was sick about three weeks. I had some kind of a fever.

I should like to talk with my father and mother; they said I could. I want to let them know 1 can come. My father keeps store—flour and tilings. I wish you'd say that I can't talk here, but I wish my father and mother would go somewhere, where I can speak to them alone. I wish you'd make a long letter for tne. I had a sister and two brothers. I was the vourgest. Sister's name was Charlotte. Oh, she's done where, where I can speak to them alone. I wish you'd make a long letter for me. I had a sister and two brothers. I was the youngest. Sister's name was Charlotte. Oh. she's done going to school. She's married, and lives in New York; her name is Feterson. James works in father's store. I don't know where William is. I am not sorry I came, but I am sorry I don't see anybody here I know. I went to the Eliot School. I've been here most five years.

There's a good many things I could say if I was with anybody I knew; but I can't here.

It seems just as though I was back again. I feel just as I used to feel before I died—just the same. I had a homeopathic doctor. I should like to tell my father I am studying nawigatiernow. He did n't want me to study it, because I might want to go to sea; but I am studying it now.

It's just as good to me now as it ever would have been. If I meet a porson who understands navigation, I don't want to be foolish, and not know how to talk about it. I don't get along very fast, because I am naturally slow; but what I do learn, I don't forget in a hurry.

Tell my father I don't study grammar now—I don't like it; but perhaps if I study navigation, I may be of some good to some one on earth who wants help; and then I can help them.

I don't know expetit how to talk to strangers. I should

I don't know exactly how to talk to strangers. I should like to, after I got acquainted; but I do nt know how to talk very smart. Good day. July 21.

#### William James

Sends many thanks to his friends, and declares your circle

[We find the above without date.]

July 22.

Henry Steavens. My name is Henry Steavens; I lived in Boston; died in Boston, June, 1850, of consumption. I am sick and canno speak. I wish to say a great deal, but cannot say anything.

#### Daniel Rhoades.

People live on earth to learn, so they say; but they die to find the most they have learned is good for nothing, because they do not learn in the right way. There are two ways for everything—a right and a wrong, and the system or systems of education on earth are nearly all wreng, based upon fables, watered by superstition and error. Yes, nearly all men learn here may be compared to a flower that blossoms in the night, and when the great sun of the future flashes upon it, it bides its head in insignificance, and for shame.

One man gives birth to an idea; he takes that up and dresses it for himself, and the multitude take it and go forth, saying, I have received much knowledge. Now that was a bubble that belonged to semebody else, and those who had listened went away, no doubt, no where than they came. Every one better give birth to ideas for themselves, better live on that which is their own—seeking and galning for themselves.

I had no fixed idea of a future life: I tried to believe what

on that which is their own—seeking and gaining for themselves.

I had no fixed idea of a future life: I tried to believe what
the multitude believed, but I found I had only tried, and had
not accomplished anything when the time came to lay off my
mortal body. But I believed I was going to a just being, and
should be dealt justly with. I heard a great deal said about
Spiritualism, but I had little or no faith in it. I considered
it something to suit the fancy of dreamers. But I find that
the dreamer receives much more truth in regard to the future
state than does the thinker who lives only upon that within state than does the thinker, who lives only upon that withi

state than does the thinker, who lives only upon that within his sphere of action.

I suppose my friends may be aware I can return to earth, and can speak for myself: If they are not aware of it, they should be, for this is not the first time I have communicated. I find everything here so much like what I was accustomed to see on earth, that I cannot realize that I am no longer in the earth sphere, except I bring myself in rapport with a material body; and then I realize I am a spirit, that I have lost that which aided me in speaking to my fellows. Then I feel the real need of such a form to make myself known through.

I have a wife on earth, and I see she is a little interested I have a wife on earth, and I see she is a little interested in Spiritualism. I want to caution her a little. I think she had better be cautious in regard to those she deals with, or communicates with in regard to spiritual matters. She must not believe two much, for there is too much affoat in the world about Spiritualism for any one who is sane to believe all they hear. When anything is said which bears the stamp of truth upon it, it is best to receive it; when anything is presented that does not comport with reason, it is best to have as little to do with it as civility to the party who brings it, dictates.

dictates.

There may be a low and depraved class of spirits, or a high and holy class communing with mortals, but it is for mortals to judge whether these are true or false, good or bad. If a spirit comes to my people and tells them they are to receive \$100,000 next week, I do not wish to have them believe it. There is a true way to investigate Spiritualism—in moderation, and with reason wide awake; but there is too much desire for something to please the fancy. I am very anxious to see all those I care anything about, getting along well on earth, and do not wish to say anything to deter them from investigating in the right way. I want to see all of them happy. I do not want to see them floating down the ocean of time without any truth. I want them to know that all men should feel that they are willing to step foot upon this side of the river of life whenever God sees fit to call them. True Spiritualism makes all who know and feel it better, and content to go to the upper world whonover nature calls. The bubble which men call Spiritualism, which is grounded only in curiosity and wonder, and never gets above it, is of little service. I find I am standing on a very extensive plain; I am not cramped by the say-so of anybody; I have the privilege of satisfying myself as to what is right, and of doing it, when I feel it to be right, and nobody takes the trouble to luterfere in the marker in any way.

My name is Dantel Rhoades; I have been here before; I used to live in Boston, on Carver street; used to be in the market. It is uscless for me to say anything about my love for my friends, for they know just how I feel about that, Good day.

Margaret. Wilmof. There may be a low and deprayed class of spirits, or a high

## Margaret Wilmot.

They ask me to come, and what for? That I may bring them gome to be cast aside as worthless, as good for nothing? They say, "Tell us of your condition in the spirit-world."

Mine is a life closed about with shadows, and yet there is sunshine beyond. When I shall have passed beyond the influences which crushed me on earth, then, and not till then, shall I be happy; then, and not till then, shall I be free from that which was like an iron chain about my spirit.

Oh, I would to God that the past was blank, but it is a well written page; however dark, 'tis full, not even room for one line more. They say, "Are you happier in the spirit-life than

written page; however dark, 'us full, not even room for one line more. They say, "Are you happer in the split-life than you were on earth?" Yes, far happler—far happler; for now I know I can rapidly jass away from that which was my death, my moral death; for now I know I have no more to die; to pass through that change which all fear. They ask if I have no messages of love for some I left on earth? No, I have none; or if I have, I have wisdom enough to keep such gems until I shall see a proper time to dispose of them.

to keep such genes until Assault and I do not care to come free.

And I now here say, once for all, that I do not care to come to earth, and I do not wish for those I once knew to call for me. I have other and better duties to perform; and, now I am free from mortality, I do not care to link myself with it,

oven for five minutes.

They say you require certain things of every one who comes here. My name was Margaret Wilmet; I was born in New York city; my father was from Manchester, England, and my mether was a native of New York. I have been dead about a year and six months. I was twenty-two years of ago; was left an orphan when I was thirteen. I was married at eighteen. The rest I do not care to give you. Those who have called upon me, can furnish you with a history of my life, if they see lit—I have no objections.

July 22.

## Alexis Freidman.

Alexis Freidman.

I first like to know what you do for me? That's what I think you do, but I no know, so I tell you—ask you. I have a wife in Pittsburg, and I want to speak to her, and send letter to her, if you please.

My wife got what you would call half brother to her in Pittsburg. He want to show her about fixing up what I left. He want to show her to put something in his pocket; and I no want him to show her, or do at all. I want her to do all herself. He go pleasant to her, and he say, "You feels bad; you lost your husband: I do all for you." That's because he want to put some money in his pocket. I was no so far off I lost mine cars. I was there, and I hear; and I say, "What shall I do?" and they tells me come here, and I shall send letter to mine wife. I wants her save my monish to her and mine child.

mine child.

I was sick three months—no very well for most year or more. There was something grow inside, what fills me up, and I got so I could not swallow well, and I dies pretty soon I tells you this so my wife will know it is me. I was German. I think my doctor say I have cancer. That no true. I have

I think my doctor say I have cancer. That no true. I have no cancer. It was hard, very hard—no soft like cancer. I vants to tell it was no cancer. I do no leave nuch moneyvery little; but what I have called no much, that be something for my wife.

I think I will say he's bad, very bad, and she will have nothing to do with him. I no like to see what I see. I have eyes—I can see; and I have my cars, and when I get something like this taspeak, I can speak. That's all. My name —you likes my name? You spell it right—Alexis Fredman, I wish you very good day.

July 22.

Charles L. Hayes.

life, casts off an old body, and puts on one of higher development. If I can have an opportunity of speaking with her, I think I can give her great peace in the belief that I can come, and others can conic, to her and commune with her. The old dogmas of the past will affold her no peace—they do not have it to give. But Nature, out of her great storchouse, is willing to give of the baim which heals, for all. But Nature is bound to no creed, has no God save her own, and is capable of meeting humanity in every condition of life.

I would not have my wife to suppose I come here because I profer to come, but because I cannot go elsewhere, I find here a highway for all; I do not find it at any other place. I have been to several places, supposing I might from thence send a communication to my wife; but I found, after struggling awhile, that I must go further and seek longer.

longer.

My last words on earth were, "Oh, Ged, do thou in mercy care for the one I am about to leave!" She stood mourning at my side, and she said, "Oh, what shall I do when you are gone?" I prayed because I felt like praying, and I have watched over her at times over since I left her; and, notwithstanding her way has at times been rough, the prayer has been answered. I have, at times, seen her as clearly as ever I did in mortal, and I have congratulated myself on the fact that I could, at times, compel her to think of me, and by that I say that she had medium nowers.

fact that I could, at times, compel her to flink of me, and by that I saw that she had medium powers.

And now, if she will sit for me a certain portion of time in the day, when it is agreeable to her, I will impart to her that which shall edity, instruct, and give her peace.

And now, to the dear friends I have on earth, I will say that I shall always held myself in readiness to impart to them all that I have learned in spirit-life. For their kinduess to me they shall verily have their roward.

July 22. CHARLES L. HAYES.

CHARLES L. HAYES.

#### Ben. Morgan.

Ben. Morgan.

You wont be long in finding out I am a stranger. I seem to be very curiously situated here. I do not know what I am going to do, where I am going, or how long I am going to stay in the place I am now in. In fact, I am a little anxious about myself, and as everybody is traveling this way. I thought I might as well come and see what I might pick up. I have friends here, but I do n't know as they would care to hear from me. I was an Englishman by birth, but was a resident of Boston. I died of a complication of diseases, occasioned, perhaps, by living too fast. About my ange? I was hard on to fifty. I do n't know but what I'd try to talk at little to some of my friends, provided I could have an opportunity; but I think I'll try to find out what is going to become of myself before I undertake much in the way of communicating with my friends. My name was Ben. Morgan. I was a bar-keeper; tended for Hayes once, and then for the Webster Coffee House, pretty nigh where Tom Morgan kept. I have been dead five years or more. I died in '34. Can't you give me a lift without blazing it allover the city? I aint afraid of anything, but I do n't want them to know of this till I get straight: I'm just as crooked now as I was when I first came here. I'll call round here again in a fow days.

#### Lucy.

Do you write for everybody? I've been a long time trying to get here. My name is Lucy, and I used to live in Dr. Hayward's family. He's dead now, but the children aint, and I want to talk to them. I want to talk to Miss Eliza most of all; she wont be sorry I came. I want to tell her that I am happy, and do n't have to work. And I am sorry to say it, very sorry, but what she told me was n't true—it was a mistake. She told me about Christ and the Bible, and it was n't as she told me.

I was most seventy when I died, and had \$250 in the bank—in the Saving's Bank, Boston. My sister's child ought to have had it, but he did n't—my sister's old man got It.

I'm as happy as if I was white. I never lived with colored people much—never since I was little. I was in John's father's family when I was small, a little girl.

You can say, if Miss Eliza will, a little girl.

You can say, if Miss Eliza will, a little girl.

You can say, if Miss Eliza will go anywhere, where I can, I will talk. I can't write, but I'm going to learn, sometime.

I was sick most a year? I had the rheumatism, and I was most blind, and theu I had dropsy on the chest. I died with my sister. Dr. John died before I did, bless you. Some of them went to Philadelphia, and some went off, I do n't know where; and I was sick after that. I have wanted to come a good while. I can't talk for you to write a good letter; I wish Leodd I dide when they were building a meeting

where; and I was sick after that. I have wanted to come a good while, I can't talk for you to write a good letter; I wish I could. I died when they were building a meeting house on that street that goes to East Boston—yes, Hanover street. Now you be smart in reckoning when that was building—that's the best way.

July 23.

## Joseph Chipman.

My dear Son—I may not be able to give you the light you ask for, nor do I expect to; but there is much of truth, and much of that which is not true, in that you wish to know about. So seek for that you wish to know, and you shall not be sorry. This is in answer to one of your letters, July 22.

JOSEPH CHIPMAN.

It would seem, from the above, that the son sent us a scaled letter, and that it remains with others of the same nature. The spirit did not call for it, however, and it still lies in the usual receptacle, unknown to us.

## William Laws.

My dear Father-You may not think I am capable of com-My dear Father—You may not think I am capable of communing with any one on earth, but you will live to see that the past is good for nothing, while the present is full of reality; and an unbelieving world will yot become converted to the truth of the present. You often ask in your own mind to be informed in reference to the future life. In answer to such thoughts I am here to-day.

So, my dear father, you see I can read your thoughts, and, if I can, I shall be pleased to see you, hoping I will come again; for we who are here are always glad of a welcome. You must not stop to maryel at my coming, but set your-

You must not stop to marvel at my coming, but set yourself at once to find out if it be possible I do come or not,
Mure anon. William Laws; died at New York city.

Jonathan to Joseph. Joseph, go to our mutual friend, the Quaker in Cardington and there I will give you what you ask for. JONATHAN. July 23,

#### Written for the Banner of Light. THE DYING SISTER.

Hear ye not those gentle whispers Stealing on the balmy air-Gentle as the holy vespers

At the sacred hour of prayer? See ye not those forms etherial. Gently hovering round my bed? Bee ye not the loving angel, Who now holds my dying head?

In'my ear he gently whispers-"Bister-spirit, come away; Leave this vale of sin and sorrow, For the realms of endless day.

Nobly finished is thy mission-Works of patience, faith, and love-Enter now on the fruition Waiting thee in realms above.

Heir of glory, wherefore linger? Fear not, shrink not, come away-I am sent, thy guardian spirit, To conduct to endless day. Mount aloft on golden pinions-

Beek the mansions of the blest;

Only 'mid the bliss of heaven

Can thy yearning spirit rest." Dearly loved ones, why this weeping-Why should sorrow fill your breast? Soon in yonder church-yard sleeping, Oh! how sweetly I shall rest.

Dry your tears; let Joy and gladness Beam from every weeping eye— Bure this is no time for sadness— Oh! 'tis bliss, 't is bliss to die.

Christo Pour Corners, N. 7.

Written for the Banner of Light. PRINCIPLES AND LAWS.

BY PATTON SPENCE, M. D.

A great deal of confusion exists in the minds of most perby laws. Bome use the term "principle," when they mean a law; others use the term "law," when they mean a prinniple; others use the terms "law" and "principle" criminately, as though they meant the same thing; and there are still others who use both terms in a very vague sense, and who have a still more vague, conception of the realities of which the words are but arbitrary signs. Yet the difference between a principle and a law is very great; and I many persons (and, especially, many reformers, who are paricularly fond of discoursing about principles and laws.) to the use of words which adds so much to the power of written or spoken thought, and to the elegance of the style in which

What is a principle? A principle is a power-a force. A stone is let fall from the hand, and it drops to the round. How? By a power which compels it to do so. What power? The power of attraction. Then attraction is a principle. An atom of water is composed of an atom of hydrogen and an atom of oxygen, held together by a power. What power? Chemical affinity. Then chemical affinity is s principle. Thus we might range through all physical nature, and show that there are powers or forces which pro duce motion, and powers or forces which prevent motion, all of which powers or forces are principles.

Coming up out of the inanimate kingdom into the world of life, we perceive other powers; such, for example, as the power which causes vegetation-causes the seed to germinate and the plant to grow and reproduce its like. the vital principle. This same power is at work in the aulmal kingdom, causing the egg to germinate, and the animal to grow and reproduce its like; and, like the same power in the vegetable kingdom, it is called the vital principle. In the animal we find still other powers-such as the

ower which moves the animal at will from place to place; the various powers to which the terms instinct and passion have been applied; and also, to a limited extent a species of ntelligence, producing its effects as an operative power or force; therefore all these are called principles.

Rising still higher in the scale of life, we find in man lowers of a still higher order than any which we have aiready mentioned-the moral powers and the intellectual owers; all of which are principles.

Man, then, is an embodiment of principles or powers. Take from him those principles and he ceases to be a man, and becomes an animal; take from the animal the principles which characterize the animal, and it becomes a vegetable; take from the vegetable the vital principle, and it become mere inorganic matter.

The foregoing are plain and simple truths, and they are all important, and are often forgotten or overlooked, more particularly in investigating man, than any other department of nature. From those simple propositions we see how far theologians have strayed from the truth in supposing that men are born totally depraved—in other words, without noral powers. 'Nature (or God, if you believe in a God,) can no more make a man without a moral nature, or moral principles, than she can make a horse without a horse power, or a true horse principle; or a plant without a vital principle; or a diamond, or a drop of water, without a principle of chemical affinity to hold its particles together.

Principles are said to act according to certain laws. Many persons suppose that law is a thing which overrules the principle, and compels it to do what is ordained by the law-that the law is superior to the principle. We shall see that it is not so.

What is a law? A law is the method of a principle, or the mode or manner in which a principle operates.

To illustrate: It is a law of the principle of attraction that "the power with which one body attracts another, diminishes as the square of the distance between the bodies increases." The law does not command the principle to do so; but man, by observing the workings of the principle, has discovered that it invariably does its work in that fashion; yet the principle does so of its own accord, if I may so speak or rather, such is the nature of the principle, that it works according to that method, and cannot do otherwise.

Again: it is a law of the vital principle, that "every species reproduces its kind." Wheat reproduces wheat not corn: the elephant reproduces the elephant, not the rhinoceros; the monkey reproduces the monkey, the negro the negro, the Indian the Indian the Caucasean the Caucasean. It is obvious that this result of the action of the vital principle is not because of any command, or law, directed to it from some source outside of itself, but because such is the real nature of the principle within itself, that its method always has been and always will be, the reproduction of the same species from the same.

Again: throughout the whole animal kingdom, the female shrinks, retires and retreats from, and resists the male Why-for what purpose? The invariable result must be the purpose. Then what is the invariable result of this shrinking, retreating resistance of the female? It gives greater of himself, uttoring to all his passions a law like this: "Be lation, however he may otherwise decide for himself." ye stronger with opposition and restraint;" but the spontarepus principles, with their eternal methods, are within him, and those methods are made manifest in the increasing violence of anger under the stimulus of opposition; and the increating power, energy, and life of amativoness, under the aspiration of the shrinking, retreating denial of the female.

One more illustration. We have said that there are mora rinciples or powers. Maternal love is one of them, and it has its laws, or methods of acting. Is it a law of this principle to "do unto others as you would that others should do into you?" No. The moment we begin to love as we would have others love us, there are other principles at work besides paternal love, and they produce a compound result—the result of the joint action of two or more principles. There is selflove looking to self, and a cold, intellectual principle, cal culating present and future consequences. The higher prin ciple, therefore, is contaminated and obstructed in its boun tiful spontancity by the lower.

Is that other command, "Love thy neighbor as thyself," law of fraternal love? Not at all. Here is a comparison again; but love makes no comparisons. Love cannot look back upon itself, and say, "I see, I have loved myself so much and now I will love my neighbor equally." The loves are blind, and see nothing. The intellect has eyes, and sees and compares. How is it possible for a man to love his neighbor as himself? Only by being selfish, and sending a lower prin ciple, self-love, upward to inspire and energize the higher fraternal love, and thus make it, like itself, sellish.

Fraternal love has its own laws-its own methods. How does this principle work? It wants, desires, yearns for the good of others. This is its eternal method-its mode or man ner of manifesting itself. Whether this power-this desire for the good of others-shall really promote their highest good, depends upon other principles with which it is associ ated, and which undertake to help this blind desire to what it wants. Guided by wisdom, it will succeed; but without wisdom, the most intense fraternal love, at the same time that it is desiring nothing but the good of others, may work nothing but evil to them. Then it is a law of fraternal love to desire the good of others; and this it does, not because there is an external command bidding it do so, but because such is its real internal nature, that, if it acts at all, it must act according to that method. It is, of course, impossible to change the method of the principle of fraternal love, or of any other principle; but could you do so, it would destroy the principle, and fraternal love would cease to be fraternal love, and would become something else. All changes in the methods of fraternal love are apparent only-not real. They are the results of the action of other principles, claiming to be what they are not.

We see, therefore, how unphilosophical it is, even for those who believe in a personal, conscious God, to conceive of him, or represent him, as giving external, oral, or written com mands, or moral laws to man. Let us suppose that he has actually inspired some one to write upon stone, or upon paper, an external law like this: "Thou shalt love the Lord thy God, with all thy heart, soul and mind, and thy neighbor as thyself." There is but one way in which he could ever expect to secure obedience to the law-that is, by depositing in man principles or powers which operate according to the method expressed by that law, and no other. If he were he ought to have done. If that were done, the principles would take care of the man, and hence there would be no nething. If, on the other hand, we suppose that he gives the we can have cognizance. As it is beyond doubt that them

external, written command, but neglects to give man the internal principles which work according to that law, then we make him act still more unphilosophically-commanding, and yet withholding the power to obey; commanding what, in the very nature of the case, is morally impossible. It would be some consolation for man, in such a dilemma of contradicions in reference to what is meant by principles, and what tions, to hope that, innemuch as his God had already displayed so little acquaintance with the nature and workings of principles, it might be possible to deceive him with the semblance of an obedience, by effering up to him the action and the work of other principles, as a substitute for the ab\_ sent ones; in other words, to cheat him (as many a man unconsciously cheats himself,) with a vicarious action—a genuine, unmitigated hypocrisy.

I once heard a learned Divine, a President of a Theological think that a clear explanation of that difference will assist Seminary, deliver a lecture on the "Decalegue.". Among other propositions he announced the following: "The Decalogue is a perfect code of moral laws-so perfect that none clearer conceptions upon the subject, and to that accuracy in but a God could have framed it." He but repeated the stereotyped opinions of his profession. Yet the explanations which I have just given make it evident that the Decalogue is not a code of moral laws, and that none but a man could have framed it. Let us see.

There is not a single external, verbal representative of a moral principle in the whole Decalogue, except the one which says, "honor thy father and thy mother." This is the only one of the ten commandments which is expressive of the positive results of the workings of a moral principle within us. All the other commandments are merely negatires, except the one which bids us "keep the Sabbath-day holy." But the keeping of the Sabbath-day holy is not the result of a moral principle; for there is not in man a single moral principle, the method of which consists in respecting one day more than another; and hence the moment we see a man respecting and honoring one day more than another, that moment do we feel assured that he is not moved by moral principles, but by arbitrary forms. I say, then, that all the other commandments, except these two, "Honor thy father and thy mother," and, "Remember the Sabbath-day,

o keep it holy," are merely negatives—thus:

1st. Thou shalt have no other gods before me. 2d. Thou shalt not make nor worship pictures nor images. 3d. Thou shalt not take the name of the Lord in vain.

The 4th and 5th are the two positive ones. 6th. Thou shalt not kill. 7th. Thou shalt not commit adultery.

8th. Thou shalt not steal.

9th. Thou shalt not bear false witness, &c. 10th. Thou shalt not covet thy neighbors house, nor his vife, nor, &c.

They are all negative things; so that instead of callin hem the moral code, they might with more propriety be called the immoral code. I do not wish to be misunderstood, nor do I wish to be misrepresented. I call them the immoral code, not for the purpose of caricaturing them, but for the purpose of explaining my meaning more clearly. I call them the immoral code because they are an enumeration of immoral things which ought not to be done; whereas a moral code is an enunciation of moral things which ought to be done. Leaving out the 4th and 5th commandments, if an obedience to the remaining eight of the Decalogue constitutes a moral being, then the toad and grasshopper are moral beings, as much so as man. They have no other gods before them; they neither make nor worship images; they do not kill; they do not steal, &c., &c., to the end of the law. But true morality is a *positive* thing, because the moral principles implanted in man are positive forces, which constrain him to the doing of positive good, and not simply to an abstaining from negatives. A man may live in strict obedience to all the negative precepts of the Decalogue, and still be as utterly destitute of moral power as his ox, or his ass, for the reason that the moral principles of his nature may still be in their germinal, undeveloped condition. Then the Decalogue

s not a moral code. We have already shown how unphilosophical it is, even for those who believe in a personal God, to represent him as giving external, oral, or written commandments, or laws. The thoughts there presented are sufficient, we think, to satisfy any reflecting mind that all commands to do, or not to do anything, originated from man's mind, and not from God's. If, therefore, we use the term law, as it is sometimes used, meaning thereby a command to do, or not to do, a thing, then man is the only law-maker, the only law-giver. Furthermore, to represent an All-wise Being as commanding man not to do this, and not to do that, makes him appear as ridiculous to a philosophical mind, as he undoubtedly would seem to every one, were he to say to the atoms of carbon, Thou shalt not crystallize in the right prismatic system;" to the beast, "Thou shalt not lay eggs;" to the bird, "Thou shalt not bring forth living young." Then none but a man could ever have framed the Decalorue."

## Correspondence.

What is Carbon ?-- No. 4.

In reply to the second article of Mr. Lowis, published since my last number was furnished, allow me to say that we differ in this:—that I believe we may instructively reason "from power and energy to the passions of the male. The same is the known to the unknown," and that "things invisible may true of all those animal principles which are called passions, be seen by the things that are visible:" hence I cannot Hence the following law: "Passion is cumulative under re- agree to confine myself within the limits of what he terms held of facts 1

> To his question, . Can we conceive of motion, independent of matter?" I answer. Yes. I admit we cannot have sensual cognizance of the fact of motion, except as it is manifested through the medium of matter. But I assume there is life in the mineral and vegetable, the animal and human individurlity, and that each of these has life only because their common fountain-source, or God, has life. Hence, I infer lifewhether manifested in mineral or vegetable, animal or human individuality, inherently has the attribute of motion, but needs a connection with matter to manifest the same. Therefore I can conceive of motion independent of matter, or as an attribute of life individualized, and not, as the question implies, as the attribute of matter, just as I can conceive of a supreme, intelligent first cause, or God, as distinct in essence from the matter through which he manifests himself in external nature. But I am not willing to indulge, at present. in questions so refined as this, believing, as I before said. that by enlarging our knowledge of Nature's economy, we can best answer satisfactorily to ourselves the question. " Doth matter motion give, or motion take ?" and that one step in

this inquiry is, "What is Carbon?" To the question, what disposition plants make of the nitrogen contained in the air they inspire, Mr. Lewis answers very indefinitely. He says they absorb only "an inappreciable quantity of uncombined nitrogen." &c. This answer does not account for the large and appreciable volume of nitrogen of which the inspired air is composed. Science says nitrogen constitutes about four-fifths of air. It is not pretended plants expel it, as they do exygen and carbonic acid. Reason teaches that nitrogen, inspired by plants, cannot be converted into nothing, and if not expelled, must be assimilated. But science says, as Mr. Lewis does, that only an inappreciable quantity is absorbed, that none is expelled, and then is silent as to what does become of what is not absorbed or expelled. Silence is the only answer we get to the inquiries which reason and common sense instinctively make thereon. There is a complacency and self-confidence evinced by our savans on this and kindred inquiries, which I feel we may fairly but courteously challenge; and if it shall appear that, to obtain a rational solution thereof, we must go beyond the field of demonstrative facts. I for one, shall venture.

Mr. Lewis also assumes that the reunion of oxygen and hydrogen gases, consequent on the action of a stark of electricity, or applied heat, &c., is caused simply by a disturbance of the particles of the gases. Is not this purely speculative conjecture, such as he so earnestly ignores? own theory, his explanation implies the fact of heat or electricity exerting motion, and therefore being material-also, of coming in contact with each of these gases, causing disturbance thereof, as the effect of such contact of different material substances.

Now, are we to understand Mr. Lewis as recognizing that electricity and heat are material substances and elements? If so, why may we not accept that each or either can enter into combination with these gases, and thus jointly with them be the constituents of the water resulting from their union. The mere fact that the chemist cannot detect, measure and weigh the electric spark, on analyzing the water, does not disprove it.

Nor is Mr. Lewis more clear in accounting for the disposition of the carbon composing the food of animals; but I will really in earnest about having the law fulfilled, that is what pass it, for I feel that I must avoid controversy, to progress with the views I desire to present. The point I now propose to consider is, what does soil con-

cessity for the outside, written law upon stone or upon paper. tribute to the growth of plants? The fact that the volume To write it there would be a work of supercrogation; and it and weight of the soil is unaffected by their growth, proves is not likely that an All-wise Being would do so foolish a that soil does not contribute any material substance of which

ever they may be, they are what we may conventionally term the same nice adaptations of means to ends, and where you manuferial, or spiritual. immaterial, or spiritual.

We recognize there are varied phases of mineral forces to the soil, which science has classified and named as elements, ling, it may be, through perverted feelings and sensual indulwhile experience teaches there are special relations of affinity gences, but still striving to come out to the light, and instead between them and particular species of vegetable life. Eclence of condemning them to the prison, or the gallows, you will is also now teaching that the degree of developed condition say to them, "By virtue of better surroundings, my brother, in a mineral force or element, qualifies and measures the or my elster, I stand a step above you on the plane of being; affinity between it and such vegetable life. Thus there seems to be in the mineral kingdom numerous families of organized are, I should have been as you are; here, take my hand, and mineral force, analogous to the numerous and diversified let me assist you to get where I am, and then you can reach species and genera of individualized life in the vegetable

If the position is sound, that all individualized life originates from one common fountain-source, or Delty, and therefore is forth its belching torrent of fire and smoke—is it not true to the same in essence, though so varied in condition of developed being, analogy will suggest and teach that all mineral forces alike have a common origin, and are alike the same in crater we see issuing the flame of passion, lust and avarice, essence, though so varied in developed condition. Hence I infer that the principle of economy exhibited in the differing species and genera of the vegetable, is alike operative in the of manhood, and from the rent and shattered fragments of mineral kingdom. Thus reasoning, I conclude that what the broken humanity shall come forth a diviner structure, a soil contributes to plants, is simply and only mineral forcesas the needed nutrition of individualized life-entities therein, and that the life-principle of the plant is constantly through its roots attracting kindred mineral force, or unorganized life, and absorbing the same to sustain itself in its labors of unfolding and organizing its physical structure.

The theory that life draws on the atmosphere and temperature for the substance of its physical structure, and is the acting power in organizing the same, implies it is an entity. We recognize that all exertion of inherent power involves waste. Hence the labors of life-entity, in procuring and building its physical structure, involves a necessity of being constantly replenished and sustained with kindred power to repair its constant wastes; and this is found and supplied in the mineral kingdom. Though we cannot either measure or weigh life as manifested in the natural world, we can mentally realize that the germ-life of the plant is the subject of expansion and growth as an organized entity, and thus see the economy through which unorganized minoral life is ever progressing unto the higher condition of individuality in the vegetable kingdom, by being attracted and absorbed, as suggested. It is because plants thus absorb unorganized life or mineral forces, that they expel the oxygen contained in the air they inspire, ozygen being but a more developed condition thereof, designed and adapted for the nutrition and support of individualized animal life entity. While the animal needs material food for the growth and maintenance of its physical, and to repair the wastes thereof, oxygen must be constantly supplied as the needed nutrition of the atomic life-entities, which, in associated combinations, constitute its life-entity. I say associated life-entities, because, without further discussing the point, I beg to avow the conviction that each organ embraced in the animal organism is pervaded by its own stemic life, and that these are held in combination by a life-centre, which constitutes the consciousness or I am of the animal individuality. It is this fact which renders so effective and curative the infinitesimal or homeopathic medicinal agent, where there is kindred affinity between the sensitive morbid organ and the mineral force administered. The chemist may fail to detect a mineral element in his analysis of homocopathic peliets, but the fact that they effectively act to invigorate and sustain the life principle of the eye, the heart or the liver, is proven by careful observation and repeated experiment, and we may therein see exemplified the economy of mineral force, being a kindred nutrition for individualized life.

mineral forces; after which I will try to apply them in detail, to show that carbon is, as alleged, a compound, consisting of oxygen, nitrogen and hydrogen. But I must defer them for PHILADELPHIA. my next August 20, 1859.

I want to offer some further illustrations and evidence o

individualized life-entity in the vegetable kingdom, and of its

intelligent action in defining and asserting its relations to

Prof. Felton.-Mr. Mansfield.-Remarkable Test.

GEORGE WHITE, CALUMET VILLAGE, WIS .- "I have many times read and admired a description of charity (or love) recorded in the Testament, and I thought, while reading Professor Felton's late denunciation of Spiritualism, (his August letter,) that perhaps he had, in his zeal for truth, forgotten that this crowning grace was necessary to its development, and could therefore not be dispensed with. I had supposed that he was not only a professor of languages, but also of Christianity. Was I mistaken? "Charity sufforth long, and is kind—envieth not—vaunteth not itself—is not puffed up-doth not behave itself unsoemly-thinketh no evil-retolgeth not in iniquity, but in the truth-believeth all things (upon evidence) - hopoth all things - endureth all things." Now how does this description of charity comport with the lets, or agree with us, yet nearly all came to hear, listened atspirit of that letter? If there was a particle of charity in it, tentively, and treated us as Jesus taugh this disciples to treat my glasses did not magnify sufficiently to expose it. Vituperation, unfounded charges and slander, abounded in his attacks upon Spiritualists generally, and upon Mrs. Hayden, Mrs. Hatch, and Mr. Mansfield, in particular.

Though I have no personal acquaintance with Mr. Mansfield. I know that Mr. Felton has abused him; and, instead of exercising charity, he has acted the part of the carrion of their own, for the children of pretended Christians in the vulture, which passes by an hundred living bodies, to prey upon one dead one. If he had asked for evidence of Mr. M's successful mediumship, multitudes stood ready, upon that, since the location of the Socialists in that place, the loafoath, if requested, to confirm his claims as an actual spiritual ers of the town had become so vulgar and profane that def the Professor can explain, by any philosophy I will offer him my unfelgned thanks.

Last spring I wrote a letter to a deceased and only sister and the first wife of Dr. T-, of Michigan, I stated in my letter to her that the doctor was sceptical on the subject of apirit-communion, and I wished her to answer me two ques tions, first given as a test for the doctor and myself. I did not think, until I had sent off the letter, that the answers were known to me, and if answered by the medium, would not be any test to the doctor, as he had always admitted that the medium could read the mind of the inquirer thousands of miles off. In July, an answer, purporting to be from my sister, came to hand through Mr. Mansfield. The test questions I had written were unnoticed, as though my sister had anticipated the doctor's explanation, and a voluntary test was substituted. In answer to my question, "Do you wish to communicate with the doctor through me?" slie says, among other things, "Tell the doctor little George is with you often." I did not understand this statement until I had written to the doctor, and ascertained that they had had a child by the name of George, and that he died at Rochester, at the age of three and a half years. The medium knew nothing of me or my family. I knew nothing of their having a child by the name of George; and the letter, if it had been read by the medium, contained no possible clue to an explanation. If my sister did not write the answer to my letter through Mr. M., please tell me who did?"

## Nature is Consistent.

The laws of nature are the unerring guide-posts along the and their enemies. pathway of existence, pointing the traveler to the direction he must take, if he would arrive at his journey's end in safety. In every department of nature, throughout all her varied manifestations, there can be discovered no clashing, no jarring of interests, but everywhere she will be found in harmony with herself, and all seeming inconsistencies will, with advanced knowledge, resolve themselves into beautiful harmonics. Like the dissolving views of the artist, you gaze upon some hideous picture, and while you gaze it melts away into some lovely vision, something of beauty, which you feel

And so is it in the realm of mind. To the casual observer, to the superficial thinker, this realm is one of monstrous incongruities, of startling inconsistencies; yet if we look in upon this world through the light of positive science, we shall find that even here-

#### "All discord's harmony, not understood, All partial evil, universal good,"

and that each soul from its own standpoint, through a law inherent in its own being, is working out its own salvation; and all this upheaving of wrong, all these tempestuous billows of vice and crime, are so many escape-valves, in order that the soul may tread more securely the path of its upward Through the instrumentality of Dr. Johnson (one of Christ's progress.

We know that to some minds this may seem a startling doctrine, and, viewed in isolated cases, it may be; but when daughters, went into the jail with us, and seemed quite at you look upon it in its length and breadth, its height and depth, you will find that humanity, individually and collectively, is striving to develop its higher nature, and however good, motherly woman, and gives them counsel. Dr. Johngrotesque the shapes it may assume, however strange the weapons it may employ in the conflict, the end to be accomplished is one and the same. It is only of comparatively recent date that science has begun to analyze matter, to dive down into its deepest recesses and bring forth to the gaze of of its forms. And when the Arcana of Mind shall have been analyzed to the same extent, when its hidden depths have | Portsmouth, N. H., Aug. 20.

are essential contributions made, the inference is, that what been explored, there will be found the same law of harmony, striving through the fog and mist that surround them, strivnot from any inherent good in myself; had I been where you down and help some one clas, and so will you fulfill your mission each to the other."

What though in the physical world the mountain sends the law of its being? Is not its volcanic action necessary to its own preservation? Bo, too, when from this great human we feel that when the smoke and dust shall have cleared away, there shall spring from its ashes a truer development temple fit for the living God. E. R. H.

Poughkeepsie, N. Y., August 11, 1859.

#### Berlin Heights, Ohio.

The Convention and the Socialists. For some weeks past I have been scattering tracks over four of the Western States and listening to the general complaints of windy days, frosty nights, short corn, thin grass, and the scarcity of money; yet I have found many happy homes, smiling faces, joyous hearts, and glorious hopes for the future, made brighter by the cheering visits of spirit friends and full assurances of another and better life to come. On the three first days of July, according to previous notice, the Spiritualists of Borlin Heights and adjoining towns held a three days' meeting in that place. The meeting was holden in God's hely temple, under a canopy of oak and walnut trees. The audience increased on the last day to near two thousand, among whom were most of the Berlin Socialists, some sectarian Christians, many sceptics, and mostly Spiritualists, from all the region round about. Not a discordant note disturbed the harmony of the meeting from beginning to end. The meeting had no chairman, no business committee, no resolutions, except a vote of thanks to Bro. Finney for a speech, and to God for the use of his house. There were no signs of rowdylam, of projudice, or even of bad behavior on the grounds, and I did not even hear a profane word at the meeting; saw very little smoking, and no signs of intoxicating drinks.

The inspiration of the spirit-world was given in their own way with great power and eloquence to the audience, through Mrs. Bophia Warner, who has long labored in that section as a sneaker with good success for the cause, and who with her husband were the persons who called this Convention and secured speakers in season.

The cause of woman and man, of God and the angels, was nobly and ably vindicated by our sister of the Cleveland Agitator, and I knew it had an effect, for I saw the crowd drink the thoughts as they flowed from her heart and head. Bro Barnum, who knows the Scripture as an astronomer does the almanac, but sectarianism in the shade, and vindicated nature and true religion against the falsehoods and blasphemies of the church, with words that will not soon be forgotten. S. J. Finney, one of nature's genuine orators, gave us two most eloquent, thrilling and logical speeches on the history, condition and destiny of Young America. I did and do yot deeply regret that they could not have been reported for His withering rebuke on the superficial life, or waste of life, in our young men, in drinking, smoking, gossiping, studying fashions, follies and theologies, was most eloquent and powerful, equaling any of Beecher's or Parker's best. Bro. Loudon, of the Welcome Guest, was there, and said good words in good time. Warren Chase said his say, as he always does; and Frank and Cora Barry sang beautiful words beautifully, and harmony, peace and love prevailed till the grounds were deserted.

But what of the Free Lovers? It is well known that at Berlin Heights is a little settlement of Socialists, known and stigmatized as "free lovers," against whom there is an excceding fury of prejudice in the hearts of religious bigots and drunken libertines, neither of whom find fellowship with them. They publish a paper called the "Good Time Coming," which I would advise those to take who believe they are corrupt or more wicked than other societies or citizens. Some of their principles and practices I do not opprove or endorse, but I am not their judge, and "neither do I condemn thee " was all I could say, for they looked as well and behaved as well to me, and to us all, as any other citizens, and certainly much better than those who call themselves Ohristians; for, although few of them claim to be Spiritualstrangers. There are nearly twenty families of them. They have about one hundred acres of land-not in commonsmall grist-mill, some shops, nearly a dozen dwellings, good gardens, &c.; seem industrious, and about as happy as other folks. They have a fine hall, in which I saw the children dance most accurately and beautifully. They have a school town schools were so yulgar and abusive to those of the Social ists, that the parents could not send them there. I also heard cent people have to keep their children away from the places other than that of spiritual intercourse, the following facts, of public resort—that none of this odium attached to the Socialists; but they repudiate rum, tobacco, stimulants and condiments, and mostly meats, and seem to be temperate and candid in most of their actions; and although the signs of of lust and licentiousness, which are ever hanging around persons and places of loose morals in our cities and large owns, are none of them to be found there; yet their plous neighbors endeavor to make strangers believe they are so corrupt and powerful that it is not safe for any person to visit them, and they treat them as the Priest and Levite did the man who fell among thieves, only adding insult and injury to neglect, and I was glad to see the Spiritualists ready, if necessary, to act the part of the Samaritan; and even though they had seven devils, I would not turn them over to the

devils of modern churches for sympathy.

I heard of some people who did not dare to come to our meeting, lest they should have to share the abuse which their pure neighbors heap on these people, against whom the nure alone have a right to cast stones. For such we were indeed sorry. Persons who are entirely dependent on their neighbors for character and reputation, are indeed to be as much nitled as those who depend on neighbors for bread, " beggars in the rarest spoils arrayed." Such persons may rest assured that the character given them in that way will be first stolen from others-you Spiritualists are good because the Free Lovers are bad. The location, prospects and enterprise did not look to me very encouraging for its friends; but I must confess that many prejudices were removed from my and other minds by our visit to that town, where we could see them WARREN CHASE.

Geneva, Ohio, July 8th, 1859. [Bro. Chase's letter was mislaid, otherwise it would have

## A Note from Mrs. Townsend.

DRAR BANNER-I am in this grand old city again, and filled with admiration of its beauty when clothed in summer garments. As I look from my window out upon the fair scenery, it seems like a city in a forest. The distant spires and roofs seem to be grandly moving along among the waving boughs of the trees. Thank God! that shady trees and sweet flowers can grow in a city, to cheer with their natural freshness the weary hearts that are struggling on, they know not how, to climb "up higher."

I find Spiritualism rather weak here, though there are many believers. But few who have pecuniary means have stamina enough to go forth and do; hence it is hard for the few to sustain the meetings. I had a small audience, for such a place, on Sunday last.

On Wednesday I went to Exeter, to speak in the evening. I visited the jail in the afternoon, and I must express my gratitude to find so much manifestation of true humanity. real followers) they have a library of useful books.

Mrs. Brown, the jailor's wife, and two pure and lovely home with the prisoners, speaking kindly, lovingly to them. as though they really thought them human. Mrs. B. is a son often visits them and reads to them, and, I am told, prays with them. They have a chance to work, and receive pay for their labor.

The jail is neat and airy, seeming very unlike the old one I visited when there nearly two years since. Dr. Johnson the world the beauty of its proportions, and the perfectness wishes to establish a library for every jail in the State. Will

not somedody help?

Incrustations of Universalism Broken Through.

HEV. E. CASE, Jn., OSECO, Micit .- "It is with feelings of pro found loy that I sit down to send my first letter to the Dan-MER OF LIGHT. For many years I have felt the untold curso of denominational thraidom and ecclesization tyranny rest Ing like an incubus on my soul, and have felt more and more determined to throw it off. The time has at last come, and I feel as Mazeppa did when unbound from the horse: "Thank God, once more I'm free I' The movements and the spirit of this age are attoughter too vast and too important to be cramped and confined by the narrow limits of denominational ecclesiasticism. There is no man of thought or feeling, who feels free blood in his veins, or any expansion in his soul, vho can for a moment submit to have his thought and expression clipped, cornered, rounded and squared by the law who sit as denominational gods and goddesses, and whose notions and opinions are the model and the law, as they think, by which all others are to be governed, at the peril of their salvation and future happiness.

The Universalist denomination, to which I have for the last twelve years belonged, and which I have served with all my powers of body and of mind, by the liberality of its views by the grandeur of its sentiments, ought to be far in advance of the-at least-Orthodox denominations of the day. Not one of the mean, low sentiments of intolerance, pride, bigotry, which characterize other and narrower sects, ought to be found in its ranks. And yet I must be permitted to say, that I have rarely seen more mean, low bigotry, more hateful ntolerance, practiced by any denomination or sect, than has seen practiced by those calling themselves Universalists. I have had great reason to feel this, for I have been the victim of it; but, thank God, I will be no more. Let a man dare to write and speak as he thinks and feels, in this denomination -let him act as a man, and dare to castigate any of the wrongs and follies of the denomination, or speak a word against any of its pretended saints—and he is marked and avoided by the denomination, whatever may be his talents. Within the last year or two I have been called a Spiritual-

ist, with all the contempt and scorn that a Pharisco ever had. I have dared to address, on the Sabbath day, audiences composed of Spiritualists and others. For this I have been challenged as a "hypocrite;" charged with "leaving the denomination for pursuits antagonistic to it; " told to "pluck the beam out of my own eye;" daring to "speak against the opinions of the fathers of the denomination," &c., &c.

The truth is, the denomination has run the race of nonu arity, and will soon have its day ended. It has degenerated into a "Mutual Admiration Society." The very errors and follies that, with stentorian lungs, it has for years past cried out against in others, it is now adopting as fast as it can. Look at its costly churches, its high salaried ministers, its or ans, and choirs, and bells, and stained windows, and frescoed walls, where thousands of dollars are worse than wasted away, while poverty and misery, squallid want and slu, lie starving and dying around the very doors of its churches. I speak these things as a Universalist clergyman, who has opportunities of knowing. It is not from any change of sentinent or opinion on my part. The doctrines of the denomination I love with all my soul, and will defend as long as I breathe, as I always have. But I will not submit to any docommunational domination or restraint, and I will henceforth and forever spurn the dogmatism and the claims of ecclesiastical and priestly despotism, as I would the racks of the inquisition. If I have a great truth to speak, I will speak it, at any and all times, and in all places, as I have opportunity. no matter to whom, of what color, sect or nation. If I choose to address a band of Spiritualists, I'll do it, or a band of Inequal authority, whether Jesus or Socrates, Paul or Plato spake it. I wish it to be distinctly understood that I am free—that I am bound by no denomination, shackled by no sogmas, oppressed by no masters, or enslaved by any au-Truth, beautiful and levely, eternal and omnipotent, is all I bow to or serve. God-the God of full and perfect love, is all I adore.

When I read the sermons and, productions of such men as Parker, Chapin, Beecher, Mayo and others, and see their noble stand, and feel their great burning words selting my soul on fire, I utterly loathe and abominate everything that opposes individual freedom and goodness, and hate with a perfect hatred everything that dares oppose the spirit of progress and reform that so largely characterizes the age hall with gladness and joy every new truth, and every disci-ple of truth. And I look with the eye of detestation, and as being no better than a Spanish Inquisitor, upon the mean, low bigot, man or woman, editor for preacher, who rears a brazen front to oppose it.

It has been my pleasure to speak, for some weeks past, to large and attentive audiences, in the new Harmonial Hall, at Sturgis, in this State, (Michigan) and am now expecting a call to go to Milwaukie. Wis., to spend several Sabbaths there May the Father of all goodness help me, to speak and to feel as a man, that some single cord may be broken, and some single link rent asunder, in the chain that has so long let tered and rusted into the great heart of the world. I shall be glad to speak at any time or place, when requested. Ad dresses may be directed to Sturgis, Mich., to Mr. A. C., or Mrs. C. M. Stowe, or to myself, at Franklin P. O., Hillsdale Co. Michigan.

## What Good does Spiritualism do !

This question is as often asked as it is answered. It may be answered a thousand times with truthfulness, setting forth the good results flowing therefrom through every place of spiritual manifestation, from the healing effects of the various 'diseases to which flesh is heir to," up to the highest exal tation and elevation of the human soul. All this may be repeated again and again, and accompanied with proofs 'demonstrations strong as holy writ," and yet some of our good friends will repeat the question. "What good does Spiritualism do?" Dear souls, can you tell us what good anything does? What good does the religion of the sects do Here it may be imagined, is a mighty, an overwhelming good But is there no Spiritualism in these? If not, then it is temporary, fading away, evanescent; nothing real and lasting 'But," say these good friends, "we think much of spiritna Christianity, but not of modern Spiritualism." Then it is ancient Spiritualism you so much venerate. Well, how much good does ancient Spiritualism do? That is, as the ma jority of the sects understand it? "That, (say they,) is quite nother thing. It makes people better, and saves them from sin and consequent condomnation." How many of the hu man family has it thus saved for the last two thousand or six thousand years? One in a million? Not more than that according to their teachings. And what has all this cost during that time? Make an estimate on the salaries of the clergy, the cost of all the churches, the books, tracts, papers periodicals of the sects, their traveling expenses, &c., and the question might well be asked. What good has their Spiritual

It has cost millions on millions of money, and yet we migh retort the question. What good has it done? Can these sects tell? "Oh, yes," this is all plain, "Clear as mud." It has saved millions of souls from the penalty of an endless hell in the future state." Are you quite sure of this, friends? Are you sure that such a penalty was ever attached to any of the laws of God? Are you quite sure that such a penalty enters at all into the Divine economy and administration?

Did God create man in his own image, with this object is view? Did he build an eternal hell, then subject man to its perpetual sufferings unless he believed? Believed what? Why, that an innocent being has suffered the penalty for him! If man believes this, he is saved from the penalty; i not, he suffers it! Is this the scheme that is so beautiful that the question need not to be asked, What good does i do? Is this the plan of Salvation? the great scheme of an clent Spiritualism? And yet we regard ancient Spiritualism in its purity, the truth of heaven, but not the Spiritualism o the sects. This is far otherwise, in our estimation. Let us place it in a nutshell, that we may see its deformity, or its cauty, just as the reader may apprehend.

God is good, wise, omnipotent, unchangeable. All this is well, and very true; but how soon contradicted. What says the scheme? God made man good, and yet He subjected him to a law and an agency which He knew would entail on him an endless curse. Was this wisdom? Was it goodness i When man sinned, He know he would sin, and yet He became very angry. Was this unchangeability? If He did not know he would sin. He was fanorant. He then threatens him with an eternal heil, then repents, spends His wrath on Himself, endures the penalty in the person of His innocen Son! Not content with this, He subjects millions on millions of His own offspring, whom He made in His own image, to the same penalty, unless the sects can save them from it through their ancient Spiritualism. And yet they have not done ithardly made a beginning. What, then, is this scheme, but a failure? More than this: is it not a libel upon God and hucocted? Now we wish to answer the question so often pro-

is one little item of good that Spiritualism accomplishes. It saves men from this outrageous frumbug. More than this, it gives them an assurance of a glurious immortality beyond the tomb. In a word, it revives and demonstrates the Spiritualists of Jesus-the communion of the mortal with the angel world-the fatherleded of God and the brotherhood of man, All this was strongly inculcated by the Nazarene Reformer.

Elbridge, N. Y., Aug. 28, 1859.

#### God Committing Arson.

"FRED," LAWRENCE, MASS., Aug. 22, 1850 .- "Although, according to the Christian Church, the age of miracles has passed, yet occasionally we find it recording, at the present day, the 'wonderful works of the Lord.' Our city has, as you are well aware, recently suffered a most disastrous firethe work of an incendiary. Some of the good people of a certain church, that was destroyed, plously toll us 'it is the work of the Lord!' One of these individuals, in a communication published in the last number of the Congregationalist," states, at the outset, that the fire "was undoubtedly the work of an incendiary;" and then, after dilating naturally and feelingly on the severity of the loss, winds up with the following language: 'Yet we do not fall to remember that this is the work of God. He will yet bring good out of this sceming cyll, and we shall rejoice that we have been afflicted, We hope that if the incendiary is brought to justice, instead of being sent to the State Prison for causing the loss of three lives and so much property, he will be received 'into the bosom of the church, for carrying out so nobly the work of the Lord!' Little did the peaceful, law-abiding citizens of Lawrence, in the excitement of the hour, reflect, that in their carnest and manly efforts to subdue the flames, they were contending with the Almighty! Little did they consider, at least for the time being, that the God of some people was literally a consuming fire! Thanks to the efficiency of 'fire engines'-an invention of Satan-the ravages of the Orthodox God were subdued; but not, alas! until a valuable portion of our fair city was in ruins i

If intelligent men of the nineteenth century charge directly upon God such things as these, need we longer wonder that, in the days of Moses, unenlightened men should attribute to the Delty acts not less inconsistent or absurd than the one alluded to above?'

#### Religious Freedom.

DEAR EDITORS-We have now been a reader of the BANNER for about six months, and it has already become a sine que son to our happiness. It is certainly doing a noble work, in directing men and women to the worship of the true and infinite God, who is perfect cause, and perfect providence; who is the Father and Mother of us all, and of all; who neither recognizes war, nor slavery, nor the degradation of women nor any other wrong, even though done by an Israelite against a Canaanite, or by a Christian against a Heathen, or by an Orthodox of to-day against a Spiritualist.

We think it is full time that men and women should worship a God who does not require them to sacrifice their common-sense and reason, in order to become his votaries. When men and women once come to fully recognize the true God, and to appreciate his glorious attributes, they will no longer do wrong, and expect to escape the consequences thereof by some clerical legordomain, or trick; they will learn to revere Jesus, as the type of their perfected humanity, and so make him the ideal of imitation in all their experiences of life, instead of doing wrong, and then, in their cowardly depravity, seek and expect to shirk the consequences of fidels or Athelsts. It's no matter to me. All truth is of their wrong on Josus. The idea of a vicarious atonement is not one whit better than Hindooism, nor does it differ from it in principle.

We sincerely wish you God-speed. You are doing a good work-one that unborn generations will bless you for-in having become pioneers in the cause of righteousness and truth. Yours truly. J. Hoke.

Cordova, Rockland Co., Ill., Sept. 1, 1859.

#### I Am What You Are Not.

Bemiss, Boston.-" One day, in conversation with a minlater, who has been many years a reformer, he said, "I stood religiously, fifteen years ago, where you now stand." Recently, in conversation with an editor of a Spiritualist newspaper-not the editor of the BANNER-he said to me, "The crude views that you now have of all things, I had four or five years ago, since which time I have progressed with astonishing rapidity; my views are new correct, and well defined." Not long since, in conversation with an old friend, who denounces Spiritualism in the most withering terms and is a worthy member of the Universalist Church, he said, Your position now was mine twenty years ago."

I thought over what these three men had said. I could not help concluding how youthful and green I was in my religious views; and I thought, too, of what Walt Whitman

"There was never any more youth or age than there is now," And never will be any more perfection than there is now."

## TO MRS. FRANCES OSGOOD.

Wilt thou, dear lady, stir my soul to write Thy own sweet thoughts, thy sentiments indite? Wilt thou reveal affection's glowing fire, Touch thy sweet harp-awake an angel's lyre, To sing of one, my darling now above, In notes accordant with my deep'ning love? Direct, control, and true expression give : Say, does she guard, instruct, and love and live? Art thou the same in yonder brighter spheres? Love, as thou didst, while in this vale of tears? If such thy song, and can this comprehend, Thy power disclose, this favor now extend.

CHARLES ROBBINS.

On the 6th a spirit, purporting to be Mrs. C., impressed me, and I wrote the answer. It did not suit; she could not control; and on the 9th introduced another to answer for ier. The above lines to Mrs. O. I put in one of my books, as is my custom, and awaited an answer.

## ANSWER.

There are some gifts that sanctify the shrine. Whose power and charms pronounce them half divine; Some flowering plant, whose interlacing powers Fills with new joy life's ever hast'ning hours. As morning woke, scraphic spirits fair Bore to your hearts and lips a heavenly care, A darling one, your sympathies to share. As mounting upward in the sun's bright ray, New beauties gathering each succeeding day, A star, at first, flickering, and faintly seen. As time rolled on, a fixed star, serone. A lilled casket, beautifully wrought, Illumed by fancy and adorned by thought; Hers was a temple lit by keen, blue eyes, That caught their radiance from the upper akies, While soul of mirth, of life, danced in her face, Her voice was music and her movement grace. Thy treasured one 's a gem by Heaven consigned, By Heaven enkindled and by Heaven refined: Thy superscription's on that soul of love, Thus lured to God, to harmonies above. 'T was in this home, when promise was so fair, Our Father's voice rose on the morning air-To Parents called-your pet took on His breast, Inviting you, He took her to his rest, Where light celestial gilds fair Salem's spires— Where joys and splenders wake angelic lyres. Morn's bearns stood still-winds paused, as if for breath And saw thy sorrow-what the world calls death. To her 't was life, unceasing joy and light, A wreath triumphal, and a robe of white. Thy bird of song, whose carol was so dear, Still carols sweetly near her Father's ear. She guards parental steps-with watchful eye Woos light and wisdom-dangers doth descry. But to conclude-love, once a ripple, gleam, In this fair realm becomes a swelling stream. Charlestown, Aug., 3d, 1859. Phenomena.

Z. E. PECK, WESLEYVILLE, ERIE Co., PENN .- "Occurrences relating to man's immortality, as demonstrated by spirit munifestation, are undoubtedly interesting to the readers of your excellent BANNER. I relate one of the incidents that recently occurred in the presence of my home circle, for the purpose of showing that we in Northwestern Pennsylvania are not wholly neglected by our spirit friends. Last evening, about nine o'clock, while Mrs. P. was engaged about some culinary matters, (no candle being lighted in the room,) she partly filled a tin vessel with hot water, when immediately the water in manity? Could a scheme more defamatory possibly be con- the vessel became beautifully illuminated with small globes of light, each moving within the vessel in every possible dipounded, "What good does Spiritualism do?" It is this: It rection. Soon these little balls of light began to roll up out shows that this abortive scheme, which has cost so much of the vessel on to the table, and up along the sides of a cup time and money, is a failure and a humbug. If our friends board standing near the table. A little hand, disconnected wish to ask the question again, let them remember that here with any human form, moved quietly about the table among

.

the balls of light that were then fleating in the air above it. The phenomena continued about fifteen minutes, making sufficient light to see every oldest in the room.

I know of no actence taught in the books of natural or chemical philosophy, that will explain, these occurrences."

#### Clouds.

There is a sublime beauty in clouds, a picturesqueness surpassing every other object of nature. Aerial wanderers conrealed into a thousand varied forms of magnificence, and tinged with every hue that light can paint-how beautifulf I love to look upon the earth, gay in the verdure and bloom of summer. I love to gaze into the firmament, brilliant with the scintillations of innumerable stars; but clouds, fair, beautiful clouds, there is something in them peculiarly enchanting, something that enraptures the soul, and fills it with the most exalted emotions. Oh, I love to look at clouds; emblems of purity floating lelaurely through immensity of space; now olling their tufted folds together, and piling one upon another, huge palaces in the skies; now breaking and scattering like the fragments of a shattered billow, then reuniting and spreading one vast pall over the earth, shadowing it in deepest gloom, then again breaking and melting away to a mere speck in the sky. Oft have I gazed upon clouds, until my ioul, absorbed in their beauty, seemed to forget it was of earth, and soared away to their realms of purity; and in fancy I heard sweetest music, the chantings of angel throngs. and spirits, long redeemed from this earth, whispered in my ear, "happy home." And ever have I awakened from such dreamings in sorrow, that I was still of earth. Gladly would welcome death; yes, fain would I cut the "aliver cord," and lot the longing soul go free; let it soar away, far, far beyoud the floating clouds, to the bright spirit-home, of which louds, in their purity, are emblems, and for which they ever inspire deepest longings. Geneva, Ohio.

#### OBITUARIES.

Dled, August 0, 1850, at Lawrence, (formerly of Cambridge,) Walter R. Mason, Esq., aged 63 years 5 months.

In the departure of our brother from the form, we miss a devoted companion, an affectionate parent, a true friend, and an honest man; yet we would not mourn his exit, knowing that he is in the enjoyment of the society of these spirits who sustained and cheered him by their presence ere he lefe the form. In his passing away we have the most glorious evidence of the worth of the harmonial faith upon what has been termed the bed of Death. Brother Mason was one of seen termed the bed of Death. Brother Mason was one of he earliest investigators of our faith, and his devotion to the been termed the Dea of Death. Brother Makon was one of the earliest investigators of our faith, and his devotion to the dissemination of its principles proves the sincerity of his belief. He joyously looked forward to the hour of change, assured the loved ones that he would be with them in spirit, and that he had worked here, and should work hereafter. He made all the arrangements for the laying away of the casket, and passed on. The services were (as arranged by him) performed on the 11th, at his residence in Lawrence, at nino o'clock A. M., at which Rev. Mr. Jenkins, pastor of the Unitarian church, read appropriate selections from the Scriptures and offered a beautiful spiritual prayer, worthy our brother and the occasion. After which, the spirits appropriately and eloquently addressed the bereaved family and friends through Mrs. J. Abbott and Mr. J. H. Currier. His remains were then removed to Mt. Auburn, where the funeral service was held at 21-2 o'clock, in the chapet, (by his request,) when the spirit, through J. H. Currier, addressed the mourners and friends from the saying of our brother, "I have worked here, and shall work hereafter," and closed by a fine posite invocation. M. B. K.

Died, in Andover, Mass., August 7th, John Gardner, infant

Died, in Andover, Mass., August 7th, John Gardner, infant son of Robert and Mary A. Bell, aged 4 months and 8 days. J. G. R.

Died, in West Danville, Mc., Aug. 23d, Mrs. Ann E. Foster, wife of Moses Foster, aged 29 years and 7 months, of con-sumption of the blood.

aumption of the blood. In the dotal for Mrs. Foster, a devoted husband, many loving relatives and friends, and the Spiritualists in this place, realize a loss. Herself a medium, she was a patient sufferer a firm believer, a confiding child of God, our father, and has, we trust, gone home to enjoy the realities of her faith and At the last closing scene of Mrs. Foster's earthly life, Mrs.

At the last closing scone of Mrs. Foster's earthly life, Mrs. J. W. Foster (trance medium.) being present, saw the operation of the spirit leaving the body. This, as it was described, was interesting, indeed. A certain something, mist-like, arose from the body, about three feet above it, and, rolling, formed itself into human shape—the head, shoulders, arms, chest, and long, fowing hair, were very distinctly seen, while the lower limbs were more dimly seen, or obsoured. At this point of time the medium was interrupted, and the vision ended.

Your struly,

B. B. Mureax.

ONE MORE AMONG THE ANGELS!—Charles B. C. Ordway, ged six years and six months, son of Sand A. Ordway, of Cunbridge, Vt., went up among the angels on the 17th of August. The beautiful little form he left to earth, was robed August. The beautiful little form no left to earth, was robed in garments such as he had worn, and decked with flowers. Reclining upon one side, with one little white hand under the cheek, and a sweet smile upon the countenance, as though listening to scraphic music, they laid it down to mingle with its kindred dust. The parents, sisters, and little brothers, were calm, and in their becoming deportment seemed to say, "Thy will, oh God, be done!"

They shuddered when that shadow fell And wrapped their darling in its gloom, Yet in their iteurs they knew full well "T was but the shadow of the temb."

And when there came a glorious light,
As wider ope'd the gates of Heaven,
They knew their Charile, pure and bright,
To loving angels' care was given.
M. S. Townsend.

#### LEUTURERS. WARREN CHASE'S address for September will be Lowell,

WARREN CHARE'S address for Reptember will do Lowell,
Mass. A. P. Thompson, Westfield, Vt.
Mass. Fannie Burbank Felton, Address, until October
1st, Willard Barnes Felton, Portland, Me.
J. H. Currier, (care of H. A. Meacham,) Orange, Ma.
H. P. Fairfield. Address Greenwich Village, Mass.
V. L. Wardworth. Address at Utica, N. Y.
Mes. J. W. Currier. Address at Utica, N. Y.
Miss M. Munson. Letters may be addressed to her at this
office.

Miss Rosa T. Ameder. Address at No. 32 Allen street. Boston, Mass.

ANNA M. MIDDLEBROOK, (formerly Mrs. Henderson.) Address, during September, Box 422, Bridgeport, Ct.

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

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

GRONDE ATKINS. Address Boston, Mass.

REV. JOHN PIRNPONT. Address at West Medford, Mass.

MISS SARAH A. MAGODN. Address No. 33 Winter street,

East Cambridge, Mass.

MRS. MARY MACOMNER, Carpenter street, Grant Mill, care

of Z. R. Mucomber, Providence, R. I.

MISS LIVITE DOTEN may be addressed at Plymouth, Mass.

MISS EMMA HARDINGE. Address No. 8 Fourth Avenue,

NOW VARE.

New York.
H. L. Bowken. Address at Natick, Mass., or 7 Davis street. ювюн. Ввил. Дамговин. Address Boston, Mass. Елган Woodworth. Address at Leslie, Mich., till further

notice,
C. T. Irish wishes to travel West this summer. Address at Taunton, Mass., care of John Eddy, Esq.
A. B. Whitting. Address at Brooklyn, Mich.
CHARLES W. Bungess. Address at West Killingly, Conn.

MRS. BERTHA B. CHASE. Address at West Harwich, Mass. E. R. Young. Address box 85, Quincy, Mass. George M. Jackson. Address at Prattsburg, N. Y., until

GEORGE M. JACKSON. Address at Pratisoury, M. 1, unexfurther notice.
L. K. COONLEY. Address at La Prairie Centre, Ili.
LOVELL BERBE. Address North Ridgeville, Ohlo.
MRS. B. MARIA BLISS. Address at Springfield, Mass.
E. V. WILSON, FOUNTAIN HOUSE, Boston.
PROF. J. E. CHURCHILL. Address at No. 202 Franklin street,
near Race, Philadelphia.
MRS. J. B. SMITH. Address at Concord, N. H.
DR. C. C. YORK. Address at Boston, Mass.
MRS. F. O. HYZER. Address, in care of J. H. Blood, Box 346
P. O. St. Louis, Mo.

MISS SUSAN M. JOHNSON. Address at North Ablington,

Mass.
Mrs. Amanda M. Spence. Address at No. 534 Broadway,
New York City.
Prov. J. L. D. Oris will spend the month of September in
Connecticut and Rhode Island. Address at Norwich, Ct.
Ina H. Curtis. Address at Hartford, Ct.
J. C. Hall, Buffalo, N. Y.
William E. Rics. Address at 7 Davis street, Boston,
Miss E. E. Gibbon. Address at North Hanson, Mass.
Charles P. Ricker will lecture on the Sabbath. Address
at Lowell. Mass.

CHARLES F. HICKER WIII JECTUPS ON THE BAUDAIN. ADDRESS AL C. ROBINSON. Address Fall River, Mass.

A. C. Robinson. Address Fall River, Mass.

Miss A. F. Pease. Address West Whateley, Mass.

Din. Maynew, (care of R. Post,) St. Paul, Min.

Loring Noody. Address Malden, Mass.

Miss Eman Housdon. Address No. 6 Edgeloy place, out of South Cedar street, Boston.

## NOTICES OF MEETINGS.

CHRISTIAN SPIRITUALISTS hold religious worship in Opera Hall, No. 13 School street, Boston, overy Sunday, commencing at half-past 10 A. M., and 3 P. M. A Circus for trance-speaking, &c. is held every Sunday morning, at 10 1-2 o'clock, at No. 14 Bromfield street. Ad-

morning, at the state of Bundays, morning and evening at Guild Hall, Winnisimmet street. D. F. Goddard, regular speaker. Seats free.

Lawrence.—The Spiritualists of Lawrence hold regular meetings on the Sabbath, forenoon and afternoon, at Lawrence.

isii. courn.—The Spiritualists of this town hold regular

PLYNOUTH.—The Spiritualists of this town hold regular meetings every Sunday afternoon and evening at Loyden Hall, commencing at 2 and 7 o'clock.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Well's Hall Speaking, by mediums and others.

Salem.—Meetings have commenced at the Spiritualists' Church, Sowall street. Circles in the morning; speaking, offernoon and avening.

afternoon and evening.

Worczstrn.—The Spiritualists of Worcester will resume their regular Sundsy meetings in Washburn Hall next Sunday, Sept. 4. R. P. Ambler, of New York, occupies the deak every Sunday during the month of September.

#### CORA L. V. HATCH At the Music Hall, Boston, August 26th, 1859.

Morning Discourse.

REPORTED FOR THE BANNER OF LIGHT, BY J. M. PONEROY.

We shall have the pleasure, this morning, of calling your attention to a series of discourses which we pro-pose to present for your consideration, upon Religion, its Facts and Fancies. Our present discourse will

be strictly confined to the source or cause of religion—
God, and his necessity of existence.

Of course we do not profess, nor do we desire to
have it understood, that we know more of Delty, his
laws or workings, than you. But we do profess and
contend that all of religion which the human soul
understands, and all the science which reveals intellectual truths, may and should be reduced to some shaple
and groupe religion, wherein all minds can proceed and genuine religion, wherein all minds can perceive and comprehend the true value and nature of the soul's aspirations toward Deity. All religions, both of the present and past ages, assume a position first, and draw conclusions afterwards. Nothing is proven, nothing is demonstrated; upon one assumption alone pro-ceed all religions, all the creeds of all the sects, and that is—the assumption of the existence of a Deity, in some form or other; the positive, eternal existence of some infinite mind, that controls the whole. Now, the existence of such a being is by no means proven. Not inspiration, not the deductions of metaphysics, not all the efforts of theologians or of men of science, not all the efforts of theologians or of men of science, have succeeded in demonstrating to the mind of man that there is, really, a personal, omnipotent, omnipresent Defty. It is the nature of the human mind to assume nothing. The nature of intelligence in man is such as leads him to question whether anything exists, the existence of which is not proven. Man has, therefore, five senses, each of which is given him to inform him, first of his own existence, secondly, of all exist. him, first, of his own existence; secondly, of all exist-ence outside of himself; and, thirdly, of the relations existing between himself and all creation beside. But the power or principle of the human mind, which recognizes and comprehends the existence of an infinite Father, has always been assumed. Upon presumption alone have all creeds, all religions, all churches, all ecclesiastical dynastics been based; and the sacred and holy forms of ancient religions, even of those that ed the true God, conceived of him upon mere This being the case, we must ascertain what are the

causes of this assumption, what are the essential grounds of belief of the positive existence of a Deity, and how the human mind can attain to it. We are not, in this discourse, attempting to interfere with the not, in this discourse, attempting to interiore with the established religions of the age, nor are we presuming that you are entirely ignorant of the facts and ideas which we shall express; we are simply endeavoring to illustrate, according to our best knowledge, the view which every intelligent mind must take of religion, and its consequences. We prove the existence of a Deity, from its absolute necessity. Our intelligence convinces us that we must not assume anything. We do not say there is a God because the stars beam brightive we do not say there is a God because the stars beam brighting. do not say there is a God because the stars beam bright, we do not say there is a God because the universe revolves harmoniously; we do not say there is an outside, intelligent, positive force, existing in nature, because all men have believed it so; we do not say there is a power, an emipotent, divine, eternal principle, existing in the heavens, in a personal, tangible form, because religion says so, because theologians say so, or because great, good and wise men have believed it. We say there is a God; and that word comprehends all that the human mind has ever been capable of conceits. ing-all that the mind ever will know-all to which angels, or hosts of angels, have ever attained. We say we know there is a God, not that we believe it, not that we have evidence of it through revelation, through past ages, through anything but the mind itself; we know there is a God, from the necessity of His existence—a power, an intelligence, outside of and superior to all matter, that guides, controls, and dictates all. Why do we know this? There can never be a form of existence without a source, or cause. Whenever we see matter in existence, apparently without an outside, moving cause, it is cold and lifeless and soulless. There can be no form, no motion, no life, no organiza-tion, without intelligence. Organization is always the result of some existence, and an existence is always the result of a superior and preexistent cause. Now, therefore, the necessity of the existence of a Deity is demonstrated from the very nature of matter itself. For though men of science attempt to show that the laws of nature are in themselves self-existent, that they possess the power and perfection of Divinity, there can be no such thing as a law where Divinity exists. If nature were her own God, nature would know no law. You, nor I, nor all the men of science in the world, could ever understand the laws of nature if word, could ever understand the laws of includes the were her own Deity. If the principle of life were self-existent in matter, and there alone, you, as a man of science, as a geologist, as an astronomer, as a chemist, as engaged in any of the departments of science, could never understand one process of her operations; for where there is infinite intelligence, infinite knowledge.

edge, infinite perfection, all is beautiful, divine, glorious, beyond the comprehension of man. The reason man cannot know there is a Deity through inspiration that is imperiect, through science that is imperiect, through science that is imperiect, through science that is imperiect, and must come to you through human sources, is that in inspiration, as in science, there is something less than the soul conceives. In the demonstrations of philosophy, we attempt, through intellect, to prove the existence of God: there is something lack. to prove the existence of God: there is something lacking, because of the limitation to material substance which is imposed upon us. Men say there is a God, because, in ages past, when Moses received the Law, the inspiration of the Father came upon him; because the prophets and seers of olden time heard his voice, and understood its meaning; because Jesus of Nazareth proclaimed his existence, and represented him in human form; because from Genesis to Revelation there is a perfect and divine inspiration of the Most High, proeding directly from him, in which creation, its progress, development and conclusion—a revealment of true religion, the fulfillment of prophecy, and the true religion, the fulfillment of prophecy, and the manifestation of the Almighty—are all perfectly exhibited and demonstrated. That is the basis of your evidence of the existence of Deity. You say, "I believe in a God, because the Bible affirms it; I believe in a God, because Moses and the prophets heard his voice; I believe in a God, because prophecies have been given through inspiration, and fulfilled, and therefore God must exist." Now in all this, strictly speaking—speaking when your secret reremember we are not trespassing upon your sacred religious belief—in all this, strictly speaking, there is no evidence of the existence of a Deity—none whatever. Moses's inspiration was not beyond the requirements of the age, and, we venture to say, not beyond his own powers of intelligence, assisted by the innermost com-prehension of his soul. We claim that there might have been in him an intelligence higher than, and su-perior to, that which was ordinarily manifested, and that the requirements of his position demonstrated to him, through absolute necessity, the inspiration he received; and all the inspirations and prophecies can be strictly accounted for on natural principles, so-called. The existence of an outside, divine agency, distinct from that which is known as natural law, is not proven from that which is known as natural law, is not proven by all this. And especially not to you; because there is no word of inspiration, no spirit of Deity, no power of perpetual life that can ever be conveyed by arbitrary, mechanical expressions. All of life in nature is spontaneous; all of perfection in nature is the result of an absolute, fixed principle within itself—an existence superior to, higher than, the manifestation. In inspiration, then, there is no great, or divine, or living principle in that which is cold and lifeless. You cannot understand what God spoke to Moses, by reading what Moses wrote. You cannot understand how Christ lived, by reading the record of his life. You cannot lived, by reading the record of his life. You cannot receive the inspiration of Paul, by simply reading his epistles. You cannot understand the Revelation to St. John, in the Isle of Patmos, simply by his account of it. There must be some power, some spirit, some life and inspiration that is not closed up. The doors of the temple are ever open, to enable even you to realize what St. John saw and meant. In attempting, therefore, to prove the existence of a Deity by the inspiration of the past, theologians are entirely lost in the darkness that surrounds the present; because, if God, or the spirit of infinite power ever did, ever could exist, if there was ever a necessity for a Deity, or a God, or the spirit of infinite power ever did, ever could exist, if there was ever a necessity for a Deity, or a power of creation, that necessity and that power remain as constant, as unceasing, and as enduring, as the cause itself. If matter ever required a God, or Spirit of Life, to set it in motion, it requires that God, that Spirit of Life, to keep it in motion. If the human soul ever required a Deity to sustain and perpetuate it, the human soul always will. If inspiration itself were given to men, that they might realize the existence of a God, inspiration must be given now to men, that they may realize the existence of a God. A written book will not answer; arbitrary characters of language. book will not answer: arbitrary characters of language, and forms, and customs, will not answer; translations, interpolations, interpretations of what have been given, will not answer; there must be a life, a spirit, a power in the present, moving, thinking, acting, living with every breath of life that lives or moves our heart. You believe there is a God. Why? Because you have been taught to

believe it, because history bears on her freighted bosom treasures of past revelations; because there have been, from time immemorial, revealments and inspirations

such before we have closed our discourse.

But first let us remark, that in all the evidences

which religion gives of an outside, all controlling mind, there is none more beautiful and perfect than that which comes to each and every soul, separately and distinctly, and which responds to all other inspirations, whether recorded in the Book of Nature, or the Book of

so-called Revelation.
You believe in a God. Why? Because you have been educated to believe so. Take a child who has not yet learned to distinguish the external objects around him, whose mind has not conceived a thought, whose eyes can scarcely bear the light; place it away upon a lone island, far from human intercourse and intelli-gence; and that child, though born of Christian parents, though born of intellectual parents, though hav-ing all the attributes which you possess inherent in its nature, will not speak, will not indicate intelligence in the manner in which you do, cannot reply to your in-quiries, at the age of twenty-one, and therefore can only be called a mechanical existence. It has no intelli-gence beyond the providing for its natural, physical requirements. From the necessities of its existence and the necessity of its nature, it will do that: from the ne cessity of its surroundings it will protect itself from the inclement weather; it will seek for food and nourthe inclement weather; it will seek for food and nour-ishment; it will confine itself entirely to providing for the physical form. Place that child in the society of others, in civilized, Christian society, surrounded with all the developments which intellect, art and science can give, and you say, "There is a human soul." At the same age, a human being will speak and act as it has been taught, and speak, and think, and act, because it can say, "Here is a God"—and it has been taught to believe so; because it has a conceptional life beyond the visible creation; because it has been taught to believe in the existence of such a life; because it can to believe in the existence of such a life; because it can 'Here is a power in intelligence, in thought, and mind;" because intelligence, and thought, and mind, have been called forth by association. But in the nat-ural condition of that child, without any surroundings of intellect, without any instruction, without educa-tion, we do not belive there would be one idea of God, or power to conceive, in the dash of the elements around it, in the forces of physical nature, or in the secret re-cesses of the soul, the presence of an Almighty Father. What does this prove? That the mind itself will acknowledge nothing that is not proven, and that the human soul, however active, is subject to the perpetual control of circumstances and law; that all you know of religion, science and art, is the result of what has been become in the next and not what was considered. known in the past, and not what your own original

conceptions have taught you.

In heathen countries, when religion was yet a matter of uncertainty, and when it was subjected to the most of uncertainty, and when it was subjected to the most revolting and most unworthy conceptions, the ideas of religion represented the lowest conceptions and qualities of the human mind; and only in exact proportion to the development of mind in those ages and countries, could the religion possibly be. No inspiration exceeded the requirements of the day, no inspiration was beyond the passion of the moment, none superior to the human mind. Each god of wood or stone, each form of theology, was subject to human passion. Fear, love, hatred, revenge, mercy, justice, all the qualities of human nature, were personified. The only differlove, hatred, revenge, mercy, justice, all the qualities of human nature, were personified. The only difference between the gods created by the heathen, and the God created by Christians, is, that the gods of the heathen were manifested in physical, tangible form. The God of the Christian is outside of and beyond the range of the senses, and, therefore, a God of the conception of the mind, strictly and entirely an ideal God, possessing all the attributes of human nature, intensified and made infinite by the imagination; possessing all the attributes which the soul can conceive, in an intensified degree, but still an imaginary entirely an imaginary Deity. How, then, can we show that the human soul ever has, or ever will have, positive evidence of real intelligence outside of itself? We will tell you?

As we have said before, we know and can prove the existence of the Deity—can prove it from the absolute necessities of existence. Matter is in itself lifeless, unless made to live by motion. Motion cannot exist without a cause. That cause must be some method. Law is always the result of superior force or power. salvays the result of superior force or power, self-existent, conscious, perfect, Therefore, from the very nature of all existence, there must be an outside, positive, eternal intelligence; perhaps pervading, permeating, existing in all things that move, but still conscious—self-conscious—entirely, and entirely self-contained. This is a truth not to be refuted.

No human soul, possessing however high attributes, possessing all the qualities which are said to exist in he Deity, can ever manifest those qualities excepting through matter. All intelligence outside of himself le lost to the intelligence of man, unless brought in con tact with matter-all the communion of man with that with matter—all the communion of man with man. That alone enables the mind to unite with the mind of another; for all the souls present here to-day are identified and united in fixed and positive laws, one blending with the other, and are thus rendered always subservient to the laws of their existence. Deity s thus manifested in matter. For there is no law nowever inexplicable, that cannot be understood when it is developed through contact with matter. There is no law, however mysterious, that cannot be demonstrated through matter. There is no law, however perfect, that cannot in its operation be simplified by the light shed upon it from its connection with matter. Thus the human mind and the laws of Deity are allied when the conference of the content of of the conten subservient to the manifestations of matter, yet always because those manifestations are the manifestations of his existence. Perhaps, in our view of the case, we may destroy that grand conception of an intelligent, identified, personal God, who, as it is said in the Holy Book, has made man after his own image—that image being supposed, by the Christian orthodox theologians, to mean the human form. But when we once consider the absolute existence of God's own nature, the power and quality of his own existence, the infinite life of his own spirit, we must own that the forms of matter are subservient to their requirements, and that the human form is but the mouthplece of the soul—the soul being made in the image of God. How? Possessing each and every attribute that is existent in God. in quality but not in quantity. All intelligence that exists in matter is the same kind of intelligence. You cannot divide nature into different departments, as regards this intelligence. The flower which blooms in the spring-time, and seems to die when the blasts of winter come, has the same kind of intelligence that winter come, has the same kind of intelligence that pervades the buman form. The tinlest leaflet that flutters in the wind possesses, in its veins and arteries, and in its cause of life, the same quality of intelligence that causes the mind of man to shoot upward and count the stars and call them by their names. The very earth itself, which throbs beneath your feet, though it seems lifeless and cold, yet has the same seems lifeless and cold, yet has the sam quality of intelligence that exists in man's mind. But the quality differs—the combination differs. In man we see not one quality, but the vast accumulations of

ages in one grand reservoir—the mind—which makes him the image of the Father.

There is a necessity for a soul in man, on the same principle that there is a necessity of Deity. That the soul in man has an existence, is not so much proven by inspiration and religion, as by its absolute necessity. No body or form of existence can possess organization without intelligence; and intelligence must be, in itself, an attribute of self-existence only. Therefore, all self, an attribute of self-existence only. Therefore, all the qualities of intelligence, or classes of intelligence, must be resolved into some positive principle; and God, and the soul, and the life of nature, must be of the same kind; the same quality, the same divinity, the same law, coutrolling and guiding the whole. There is no other way, according to our view, of either proving positively the existence of a God, or the absolute existence of the human soul. According to the strict rules ence of the human soul. According to the strict rules of mathematical reasoning, the soul itself must be the foundation of all outside manifestations in the human mind; and though we may attempt to analyze its qualities, though we may attempt to understand of what it is composed, we can only say that it is a self-existent, positive something, that belongs to the life of the human mind. Its form, its shape, its motion, can never be defined. The chemist cannot detect its presence; the geologist cannot trace its origin; the astronomer cannot read its existence in the starry heavens; the mind can understand its cause and existence, can understand its manifestations, can realize its effects, but its cause is with the Great Cause of all intelligence— Light. It is the great blessing of nature, which viviles, refines, and calls into existence everything that seems to exist in nature—and yet light itself cannot be analto exist in nature—and yet light itself cannot be anal-yzed. Men of science can tell you of all its effects; they can take a beam of light and separate its various parts; they can tell you under what circumstances arti-licial lights can be produced; they can give you the various kinds and classes of light; but of light itself, as an element of power, they can never tell you the cause or origin. They cannot tell you why the sun is luminous, but can only state the effects. They cannot tell you how light reaches the eyes they can only de-

to prove the existence of the Delty; but you do not believe it in consequence of this. You have some other
evidence; else your belief is not belief; you are deladed;
you have not evidence; and if you only scan for one
moment your evidence, you fait into athelen and infidelity. Why? Because you have no positive foundation and evidence for a belief in the existence of God.
It is a mere assumption; and we will prove it to be
such before we have closed our discourse.

positive substance of light, has never been ascertained.
So it is with Delty. We know he exists, as we know
that a luminous cause must exist in nature—from the
very necessity of a cause to which the phenomena are
duced without an original element of light, a positive,
actual element, which creates for itself the conditions
of its manifestations. We know that intelligence, and
soul, cannot exist without a positive cause and source soul, cannot exist without a positive cause and source of existence. We know that all the various manifestations in nature, so harmonious and perfect and beautiful in their organization, cannot exist without a cause.
We do not accept in our theory any of the various

teachings of revelation, as being proofs of the exist-ence of the Delty. Inspiration is the necessity of the nature of life; wherever life is, we dely any man to say there is not inspiration. Does it prove that there is a God—that He spoke to Moses, Jesus, and John, more than that every morning the sun pours its flood of light on the earth? Does not the inspiration of the morning sun prove it as well? Is not the existence of the Delty made manifest in inspiration to day, from the very fact that you are living, thinking beings. now? Those who speak words which they do not un-derstand, those who read mechanically the inspired utterances of the past, and call them infallible, those who pronounce Delty, as manifested in Christ, the only God, those who say that only once has God spoken to humanity, and that commencing with Genesis, and ending with Revelation—that Ills voice has forever since been silent—those who have uttered words forever since been silent—those who have uttered words that have been inspiration once, but which are now dead, cold forms—they say they know there is a God. Know it! It is one thing to pronounce the word know ledge, another thing to possess it. Knowledge is the positive, undeniable proof of the existence, the nature, or the power of anything. Knowledge not only has a positiveness of authority for the possessor, but it is always capable of demonstrating itself to any other mind. Now we know there is a Deity. The basis of our knowledge we have just explained. Through the same process of reasoning, the same course of investisame process of reasoning, the same course of investi-gation, the same analysis, any person possessing intel-ligence, soul, life, as all human beings do, can know there is a God.

there is a God.

Touch your hand—you feel. You "know" it. You may be deceived, however. There is only one of your senses that proves that anything has touched your hand; that is, the sense of touch. There are in the human mind great susceptibilities and powers of imagination; you may have imagined that something touched you. Look in the distance on a sandy desert. "See the beautiful oasis there," you say; "it is rich with verdure, and fountains play sparkling in the sunshine." The thirsty traveler hastens his footsteps onward, for miles and miles, and thousands of miles he might miles and miles, and thousands of miles he might travel—still it is in the distance, still he reaches not the oasis, till the darkness comes on, and he has no water to quench his thirst. It is a mirage. It is not an oasis that he has seen—he is deceived; it was but the reflection from the rays of the sun, and a second refraction upon the sand. He saw—it was not what he saw—he saw it and it faded away. The sense of sight cannot be relied upon. You hear a sound. It may be the result of your imagination; it may be in a suddient the same discounter to the same discounter that the same dis one direction, and you suppose it to come from another There may have been no sound at all, but simply ar impression on the drum of your ear, in consequence of some internal disease of the brain. The sense of hear-ing cannot always be relied upon. Thus we may take each one of the five senses of the body, and we shall find that not one of them is strictly reliable under all

Men say they don't believe anything but what they see, or hear, or touch, or taste, or smell. But all of these senses may deceive the mind. You cannot under all circumstances rely upon any one, or all of them. There is something outside of these, superior to these, within these, controlling these, that can always be relied upon; and that is the positive intellect—that intellect which is not deceived by the senses—that intellect which is not subservient to the strict forms and the third litter of a meety selection. technicalities of a musty science—that intellect which has not been awayed by the strict requirements of the present forms of physical science, but that natural, positive law of the human mind which accepts nothing, not even the evidence of the senses, unless it

proves itself by the perfect harmony of its existence.

If you hear a sound, and that sound is like other sounds which you have heard, then your mind at once arrives at the conclusion that it is a correct and true cound. But if it differs from any that you have heard before, you know, then, that it cannot be the result of your imagination, for as you have never heard it before, you could not imagine it. Men can never imagine anything which they hays not heard or seen. Therefore, your knowledge of that fact depends entirely upon the reasoning which your mind bestows upon the subject; you have never heard a sound like that become therefore. fore; therefore, it must be a sound which you have really heard. But there must be a cause. The mind at once sets to work to discover that cause. Whence did the sound proceed? The direction from which it comes s at once investigated; and before the mind will be satisfied that it really heard a sound, it must know its cause, its origin, its course. Thus, the mind is, after all, the criterion of the senses. We never see or hear anything that the mind does not criticise. We never see or hear anything that the mind does not classify, that it does not at once set to work to find the cause of. that it does not at once so to work to mucho case of the Correctness of the impression conveyed by your senses; and you find the cause, you doubt it. It is to the until you find the cause, you doubt it. It is to the mind of man that the final appeal must be made in all that makes up his knowledge. And so it is of our knowledge of the existence of Deity. Inspiration does not prove to man the existence of a God. By the simple inspiration of his own mind, man can, and thus only can, reason from the known to the unknown. Unless the cause can be traced with certainty, the re-

sult will not be believed. To day, were you each and every one questioned closely, by your own intelligence, as to your belief in the existence of a Deity, you could not in conscience say you believed it, unless, by the strict processes of say you believed it, unless, by the strict processes of reasoning, you could find out the cause of that belief. It will not do to say that you have been told so; it will not do to say that so you have been educated to believe; it will not do to give some reason with which the mind can, in the slightest degree, find fault; you believe in the existence of a God because, by absolute netieve in the existence of a God because, by absolute mathematical deduction, you know that the world, the universe, cannot exist without God. You believe in the existence of a sun, because you know that the solar heat must have a cause whence it proceeds; you believe in the stars of light, because you know that no light could be produced without a cause; you believe in truth, because you know that truth has a fountain—the perfect principle cannot exist without a source of truth; you believe in all that attributes and qualities of the human mind that are held sacred, because you know that certain manifestations of human character know that certain manifestations of human character cannot be made without a positive cause. You believe in the revealments of history, not because you know them to be strictly true, but because the general spirit of life that pervades the whole is demonstrated by the aspects of the present.

You do not believe in history because it is history, for all mon, write history differently; but each history.

for all men write history differently; but each history has a truth of its own; and you believe in history be-cause the demonstrations of the past have been consistent with human nature, and with the state of things as they have been developed in the present. You believe only in what your own mind, your own intelligence, your own soul, demonstrates positively to yourself. We know this to be true; and therefore do we know that when we are speaking of God, of the soul, of any power outside the mere manifestations of matter, we are speaking to your intelligence. We must prove our foundation before we predicate anything upon it. We must prove there is a God, before we speak of his attributes; we must prove there is a soul, before we speak of the decision of the decision of the second of the source of the second of its destiny; we must prove there is a source of religion, before we assume that religion has a true existence; for religion itself must be the consequence of an absolute source, a living cause. All the powers of nature, all the powers of intelligence, all the powers of the human mind, may be resolved into one simple, postive element of a first, great, intelligent cause. How beautiful is that conception of the beity which is not marred by close understanding of his works; which, the more it knows of the beauty of the universe, adores the more its Author; the more it understands of the soul, its great and divine results and manifestations, the more reverently worships the Cause and Source of

We cannot dwell longer upon the theme to-day. It may seem to you abstract, metaphysical, visionary; but it is the indispensable prelude to the discourses which we trust to have the pleasure of delivering to

A printer in Philadelphia, but residing in Camden, N. J was on Filday last, presented with three daughters at a birth! Surely SMALL CAPS will be in demand in that printer's houseold.—Phil. paper.
Yes, and probably a few extra quoins (coins) will be need-

And he will be obliged to get out some "extra sheets," in

due time, if he goes on at this rate. One of the N. Y. Stock Exchange "bears," Mr. T. Brown,

you.

has failed. Done Brown. tell you how light reaches the eye; they can only describe its various refractions, its various hues as shown Experience is the most eloquent of preschers, but she never in the prismatic radiance. The cause, the source, the has a large congregation.

PRESENTINENT OF DEATH .-- Among the effects of the late lienty B. Lane, the young man who was recently burned to death by the explosion of a can of camphene in the St. Louis Democrat office, was found a diary in which the following entry had recently been made:

in the second of the most painful nature within the last four or five weeks, and fearing that I am about to meet with some and misfortune or other. I take this method to make known my wishes, should anything happen which may cause my deaths. It is my request that some one will inform my relations, by writing to Mr. John Beckworth, No. 107 Spring street, New York, at the carliest possible moment, and also please write to my mother, Mrs. Lamand D. L. Neal, London Mills, London, N. H., and thereby render a favor to one who died in a strange land.

The name from which we extract the above calls this a strange from which we have calls this a strange from which we extract the above calls this a strange from which we extract the above calls this a strange from which we extract the strange from the contains the contains the contains to make the contains the contains

The paper from which we extract the above, calls this a "remarkable instance of presentiment of death." When our cotemporary comes to understand the close connection which exists between the spiritual and material worlds, he will cease to wonder at similar premonitions.

The kunve who swindled the fifteen young ladies at Now York, under pretence of engaging them as teachers, has been arrested in Washington. His name is Hiram P. Leslic.

SPIRITUALISTS' GRAND MASS PICNIC FOR 1859,

At Island Grove, Abington, on Thursday, Sept. 16th. At Island Grove, Abington, on Thursday, Sept. 15th.

A special train of cars will leave the depot of the Old Zolony Railroad at 8.45 o'clock, A. M. Returning, will leave the Grove at 5.15 P. M., arriving in Boston at 6.30 P. M. By this arrangement all the friends living on the lines of the railroad, out of Boston, will be enabled to return to their homes the same evening. All friends of Spiritualism, both in city and country, are cordially invited to attend this Grand Social Festival, and participate in the excretess of the day. Several conlinent speakers are expected to be present and take part in the exercises.

Tickets 50 cents each for adults, and for children 25 cents. May be obtained at the depot on the morning of the excursion; also at the way stations between Boston and South Braintree, at half the regular fare, by the regular train which will leave Boston at 8.30 A. M. Good music has been provided.

The friends in Plymouth, Kingsten and Hansen, can obtain tlekets at their several depots at half the regular fare to Abington, and return by regular trains. Those living near the line of the Eastern Rajirond can take the A.M. train the line of the Eastern Railroad can take the 7 A. M. train from Salom, and return the same evening. Those on the line of the Woburn Branch Railroad can take the ears from Woburn at 7 o'clock, A. M., and return the same day. Also those near the line of the Reading Junction Railroad take the train which leaves Reading for Boston at 6.10 A. M., and return at night. Those living on the line of the South Shore Railroad can take the special train to the Grove, at Smintree, and return to their homes the same evening. Those living on the line of the Worcaster Railroad between Boston and Newton Lower Falls, can return the same night. The friends Newton Lower Falls, can return the same night. The friends iving in New Bedford, or near Myrick's, Taunton, Middleboro living in New Bedford, or near Myrick's, Taunton, Middleboro', Bridgewater, and adjoining towns, can make arrangements for a special train to and from the Grove, at reduced rates of fare, trus obviating the inconvenience which was experienced on a former occasion.

The special train from Boston will not stop at any way stations for passengers, except at the junction of the Bouth Shore Railread at Braintree.

Should the weather be unfavorable, the excursion will be on Friday, the 16th, at the same hour.

H. F. Gardner, Manager.

#### HARMONIAL COLONY ASSOCIATION.

HARMONIAL COLONY ASSOCIATION.

The annual meeting of the Harmonial Colony Association will be held at Worcester, Mass., on the 15th and 16th of the present menth, for the purpose of choosing officers, and amending the Constitution, so as to make all friends of our movement active members from all parts of our country—and it is hoped there will be a full attendance, and a liberal sontment expressed in regard to this humanitary movement. Per order of the Directory.

D. C. Gates, Recorder,

Mass. Sept. 1st. 1059.

Worcester, Mass , Sept. 1st, 1059.

## GROVE MEETING AT MILFORD, MASS.

The Spiritualists of Milford will hold their second Annual Picnic in the Grove near the house of John G. Gilbert, on Thursday, Sopt. 8th, 1859, at 10 o'clock, A. M. Miss Lizzie Dotten, Miss Frances Davis, Mr. E. V. Wilson, Rov. Adin Ballot, and others, will be present.

The children connected with the Sunday School will take

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This Convention, for the purpose of considering the cause and cure of evil, which hold its first meeting in Utica in September last, will hold its second annual assemblage in St. James's Hall, Buffide, on the 16th, 17th, and 18th of Sept. The following persons, residents of Buffide, constitute the Committee of Arrangements: John N. Gardner, Cyras O. Peol, George Whitcomb. Louise Whitcomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary E. Davis, J. II. Lusk, Glies Husted, Lester Brooks, W. G. Oliver, E. G. Boutl, Jonni S.-Brown. Any member of this Committee can be addressed by those wishing to secure accommodations in advance at hotels and private boarding-houses.

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