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Written for the Banner of Light. COSELLA WAYNE; 08.0

WILL AND DESTINY

BY CORA WILBURN.

CHAPTER XXIL THE REALITIES OF LIFE.

"And yo, who sit aloft in earth's high places, Forchance and your weath ye nearedy throw That Want and Won are leaving fourful fraces Upon the foiling multitude brievs; From your abandance can ye not bettow; A mits to smooth the thorny paths thoy troad? Have yo no sympathy with human woa? No ray of Useasch hold had you shed Upon the weary houris that toll had she for bread?" [Sama T. Bourds.

The scope is changed. From the unveiled realman from the luxuriant Tropic kindscape to the wintry gloom of the far famed city of Brotherly Love. And there, amid life's stern and sad realities, we meet again with the changed Cosolia. She has drank Sabbat holy." deeply of the trial draughts of orphanhood and dependence since last she prayed beside the willow shaded grave of Shina. Unable longer to enduro the indolent monotony of her life, she has left her bumble friends, and the shelter of their cosy home, rewild hope living at her heart. With a morbid cagerface is the badge of untold suffering. From the po. toil, and her dreams were sweet. etic life of case and leizure, she has descended to a dependent's scale; and in the houses of the proud torms. The proud, brave spirit, that deemed itself and braiding and stitubing, until her eye-balls ached the place the world allots to toilers. Women, devoid all this sue received her board, and now and then a mantles her check, and defant glances break from meats of the daily needs. She, who gazed upon the glo- would often say to her, seeing her ply her needle in rice of the sunsci from the Ganges' sacred banks, she who stood beside the sphyar in solitary meditations, who drank in soul draughts of life lasting inspiration on the Alpine mounts-she is now that saddest, most unbeeded thing of earth, a seamstress for her daily bread !

No more the soothing lullaby of occan charme her she would steal forth into the open air. The Sab to sweet dreams of possy; no more the garden's fra- baths she spont in reading, and in taking exercise grant wealth invites her wandering steps; the hear. Sometimes she accompanied the family to the syna ens, so blue and sunlit, gleam strange and far gogue, but her feelings of devotion had departed ; above the thronged house tops, and the message of she saw only the outward form; she read the many intercontrol The even of one of the finest cities presees heavily upon her; and she sought for light within, telling no mortal the snow white marble of the door steps, the long in soul of her internal struggles. terminable rows of brick houses, the denuded trees that primly line the streets, the falling snow, the ice, of love unacknowledged, its soul-needs unresponded the cold, the chilling rain-all, all external changes to-that beart of necessity turns to its inner re correspond to the gloom of soul in which the stran. sources, and forms to itself responsive and beautiful ger is so deeply plunged. Brave girl! alone, unsided, save of spirit hosts, cause impossible of realization in this life) it places for liberty. Bbe sought for aid and friendship from affection. It ondows with life and color, warmth these of her mother's race; she had read much of and music, this beautiful ideal : adding to its conthe tie of sympathy existing between these of the ceptions of undying glory day by day, until it stands same faith, and she dreamt of protection, maternal face to face with its invoker, and its oreator becomes guidance, fraternal help, and sustaining friendship. a longing votary. Then in the actual life, mayhap, Not one of her dreams was realized.

learn ? and can you talk French, and Spanish, and moments : Portekeess ?" - { ` "I learnt from-my father," replied Cosella. speak Spanish and understand the French." " Can you sew ?"

"I can." "Can you make dresses ? make shorts and poys' nantaloons ?" "I cannot make dresses, nor boys' clothing; but I

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have belped to make my father's shirts. I can sew ery neatly." The course, wondering souls before her little knew

of the heart pange of wounded feeling, the depth of she had no right to blame-no permission to love humiliation, she was enduring. " Vell, de noatness is all fery voll; but 1 vant

some one to sew fast as blazes for mo. How many days vill it take you to make a short ?" "I cannot tell, madam."

home and your board, and dat I vill give you, and and her work fell from her trembling hands. you need n't sow on Saturday-ye always keeps de " "Vat is de matter ?" said Mrs. 8-.... Then in

The old lady murmured as she retired, " She oan't mone? He is often so." do much l"

This was her first introduction into the world of reprimanded for hor tardiness, and the plie of work degraded before her ! solved to defy her destiny and perhaps realize the was placed before her. Nover had she sat at one continued task for a whole day. But she bore up ness, she seeks in the newspapers for tidings of the bravely, nover uttering one complaining word,

From early morn until eleven o'clock at night she

was compelled to wick the needle ; making garments the cellar kitchen. and fashionable she is received on most unequal for the children, which Mrs. 8--- out out, mending companionable to the highest, is supercitiously shown and her head was tortured with a weary pain. For of soul-culture, address her condescendingly; men. paltry present. She sat all day in the close cellardivested of the heart rules of politeuess, call her in a kitchen, and was the constant butt of the cross old affer feelings that are at once the blessing and the commanding tone. And while the indignant firsh lady and the rude, untrained children; the only bage of the thus endowed? In her hear's depths drop of balm mingling with the bitter oup was the her eye, her lips are silent, and the high heart is kindness and urbanity of Mr. 8---, who treated wrung with all the bitterness the unappreciated our poor girl as became a gentleman ; but he was an impulse of womanly sympathy, all devoid of knass of. Cosella, the dreamer of the beautiful, the away from bome the greater portion of the day, and envy, she thought of his fair and fortune favored free, wild, searing spirit, is imprisoned by the require- knew not to what tasks she was subjected. He bride, and said : " God help her, too !"

the evening, " I fear you will injure your even. Miss Phillins," (to that name Cosella had returned.) But she, knowing too well what was required of her smiled gratefully, and continued her work. At dusk on the Sabbath ove she was allowed lay asido her tasks ; and if the weather permitted.

uns, the seculng, the mockery of true w

wore ewcet heart dreams from his smile.

" You are out of your sphere, young lady, in this

NEW YORK AND BOSTON, SATURDAY, JUNE 16, 1860.

capacity," he said, as he took up a portion of her sewing, Cosella thanked him with a grateful smile and a tear. "One noble heart appreciates me," she

TEATURE

thought, and her dreams that night were golden with the future's promises. By degrees, she learnt that he was engaged to a young lady of the city-a lady fair, and young, and wealthy. For a time, Cosella struggled with the corrow and the revelation, urging upon hereolf that

unsought; then weiling still more carefully every vestige of partiality, she sought to meet him as a sister and a friend. But the heaviest blow her heart had yet received was when he came one day. with a flushed check and glittering eye, and in fal-

There was a whispered consultation, during which tering tones and unsteady gait, gave every token of she was scrutinized from head to foot. Then Mirs. intexication. Mrs. 8-- had graciously permitted 8- rejoined, "You may come next Monday, and 1 ber to sit with herself in the parlor that afternoon ; of soul land, we lead thee to the darkened earth ; vill have de sawing ready, and if you suit me, 1 will and when he entered in that miserable condition. make some arrangement to keep you. You want a Cosella felt a deathly faintness ercoping over her,

toud whisper : "Are you not used to see dipay

Cosella picked up her work, but could scarcely control ber agitation. He, the supposed embodiment actual toil. At the appointed time she came, was of her every thought of nobleness-Ae, thus abased,

lesson dis afternoon ?" said the lady of the house. He replied incoherently; he attempted to relate father she knows not how to name; she walks the though her temples throbbed with pain, and her fin. some news, to joke with Cosella. She merely lifted streets peering suriously into the faces that bear re- gers, unused to such continued labor, ached wearily. her robuking and tear filled eyes to his face, and semblance to the one her fancy pictures. She has Her handiwork was admired, but she was told she shuddered as she gazed upon it. The beauty of its put aside her costly robes, and sold all her valuable must loarn to sow faster. She was shown into a intellectuality was gone ; a gross expression rested trinketa. She wears the livery of toil, and on her cheerless, fircless room, and she slept, after the day's on lis every lineament ; there was a revolting gleam in his oye. Gathering up her sewing, and enying : Please excuse me, Mrs. 8-," she descended to

She could not go to her room to indulge in the uxury of tears; that was denied to her. She had no maternal friend to whom she could confide her sorrow and her disenshantment. The coarse, materialistic souls around her, what knew they of those Cosella murmured: "God pity mel there is no truth, no love, no real good on earth !" Then with

""What are you so still and sorrowful for ?"

queried the old lady who had been silently regarding her. " Are you thinking again of your futher and mother ? It's of no use to fret for them ; they are in heaven; and you ought to be thankful that you enjoy health and such a comfortable home. If you indulge in crying, you will spoil your eyes, and then you can't do Sophy's find stliching; and no one will marry you if you fret and grow ugly."

Cosella's tears were falling fast ; and to the old lady's tirado in German, she replied in the same language, that she was not thinking of her father ser, and could not belg

"You do? My! how fery queer; vere did you her eye. Mrs. 8- had left the room for some and rude-just the man to inspire Cosella with a upon the board, the meat with its accessries upon fized and settled avorsion. Ho had offered her his the floar. At such times, puss would help himself. band and heart, and dry gooils store, all of which Uo and Miss Betsey returning with flushed face and sella bad twice refused. But the persevering swain grey ringlets streaming, would now to "kill and for still boped, and still visited the house, in the hope ever experminate that nuisance of an animal i" Then of winning the "spunky Southern girl." Mrs. 8---- she would chase grimalkin through the house, and used every argument within her reach, but in valo ; panting with excitement, "swow" that she would and as her scametress threatened to leave the house murder him at the first next opportunity.

Miss Brian wore spectacles, curls, collar and cuffs, if she were persecuted on that subject, Mrs. 8---fearing that her sewing would suffer, yielded rein the afternoon when her work was done, and she luciantly, and ceased to urgo the suit of the wealthy sat down to her sewing. Her morning toilet consisted of a short petticeat, a night gown, and a cap

JCGE

Heimerskop. Cosella sewed and stitched from early morn till late to correspond. Of course she was invisible to at night, determined to cara her bread. She sewed so callers in this costume, therefore she managed to swiftly that soon there was scarcely anything left for keep a " half grown girl," to do her errands, attend her to do; for Mrs. 8 ......, availing herself of so favorato the door bell, and to hear with her outbreaks of ble an opportualty, at so chesp a rate, had provided ill-humor, for Miss Betsey indulged in a "tantrum" herself and family with all the necessary garments often, and the Irish girls she had hired could not for a long time to come. The segmetress was then | stand its exhibition. She disclaimed the "horrible valgar idea" of Hi-

that person must submit to eat at the sorrapts' ia. mercenary, this woman yet had her redeeming trains. ble, and sleep in the same room with her obild's Toward the swarm of nephews and nieces that for mented her with visits, and urgent demands for aid,

Cosella' taid the lady she would submit to all the hood ; her speech was gentle and melodious, yet she was humble, too. The proud Cuban knew not that individual enforced her resolve by a resolute up and. down shake of the head and a stamp of the foot.

rou please," she said; and Cosella sped away with lightened heart.

# CHAPTER XXIII.

TOLL AND SUPPERING.

"Not in the laughing howers, Where, by green twining olms, a pleasant shade, At summer's noon is made; And where as will-holted hours steal the rich breath of the enamored flowers, fream I. Nor where the guidre givenes be, At sumset, laying o'er the flowing sta; And to pure syes the heaving is given To truce a smooth steent from earth to Heaten.

To fruce a unious network into a start or a reason. But where the increases of the start into a start of from innuks, and war of begins introass, Join their unitingird notes, Withe the koing surmaner day is pouring in, Till the day is gone, and darkness does begin, Bream 1. As in the corrier where I the Og wintry nights, just covered from the sky. Buch is any fact-and bustren though it seem, Yes, then blind, anolicus scorner, yet I dream i

And yet I drasm— Iream what, were men more just, I might have been." [Разм д тонуже от "Роска ву д Видатцеза."

"Dear me ! Miss Phillips ; I should think you For three months of slavery, the young girl abode could have worried along with them Ouban folks a little longer. See what I have to put up with, Madith the purse-proud task-mistress, submitting to all the varied humiliations that dependence imposes. am is calling, calling, all day long, and at night ] She was employed as errand girl, attendant, nursery do a't close my syellds; it 's up and down down and maid, secretary and interpreter, all for the manifiup, the bleased live long night. I think sometimes cent sum of two dollars per week. But the labor | tehall expire of heart-disease. And I have so much and futigue bore too heavily upon her, and she into do ! there 's pies to bake, and clothes to air, and formed the senors of her intention of seeking other sowing to get off, and general sweeping, and last employment. She was haughtly dismissed; and week's ironing to do, and all the beds want shaking, around the wide city she looked for the means of and the tine scouring; the windows must be washed, quilting done, and the preserves overlooked. Do obtaining her subsistance, for the shelter of a home. you know what a housekeeper's trial is? I swow. There lived in a fine house, with all the appliances f case and comfort, an invalid old lady, with whom you do n't ! / have marketing to do, the dressmakers Cosella had become acquainted. Thither she reto hunt up-the descrt to make, and that imp of a paired for a few days, until she should again obtain girl to look after. Scall scall you benst," she cried. addressing the delinquent cat, who had mounted the situation. She was cordially welcomed by the clpless mistress of the house, but sternly scowled table with a chloken wing in his mouth. "You upon by the housekeeper, who feared every newabominably obnoxious critter ! you vile cat! you villainous thief of a mischief I you salmagundian omer might prove her rival in the affections of her mployer, although affection was not the bond that scamp] you scarawagi you scratching Lucifer! inked her to her service ; she held much control There, now, bits, scratch, if you dare!" and she apover the purse strings of the old lady, and ruled the plied in quick succession a number of heavy strokes house at her own sovereign will. with a brush handle to the unfortunate cat. She was a being low of moral stature, unrefined " Now go out of doors, you incarcorated demon you pestiferous, owlish, miserable scarcorowi if n soul, and odd of speech. A thorough worker as regards the vigorous use of broom and scrubbing you dare to come into the house again to day, I'll such a she delighted in the confusion of bouse chop you up for mince meat, and sell you to the leaning in the infliction of those minor deluges butcher-the Dutchman that buys up everything mon windows and pavements, which form one of that crawls, for sausages 1 I swow / if you come he antinal doctrines of Philadelphia cleanliness. again in, this blessed day, I 'll murder you, as sure What stranger visiting that beautiful city, but has as my name is Betsey Brian !"

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likes those old, trashy novels, when she ought to be studying her prayers, and preparing for the great eternity!" And Miss Betsoy cast up hor eyes, until the whites alone were visible, and commenced singing, vigorously-

" If I can read my little clear," do. Cosella sighed deeply, said not a word, but went up stairs, and to the " Madam's " chamber.

She was cordially received, and indulged with conversation that did her good; nor did she notice that the old lady grew excited. On the contrary, abe seemed to brighten visibly, and said she felt lossof pain and weariness when in the presence of the ongental companion. She was pouring out some medicine, at the invalid's direction, when Allas Betseventered the room. " What are you doing there ?" she exclaimed, anatching the phial from Coscila's hat.j. "What makes you interfere? I always give the Madam her medicine; if she trusts to such as you, she'll got hercelf poisoned some day."

"I asked Miss Phillips to your out my medicino," said Mrs. Rollins.

" Fou did ? and what for, I should like to know, Madam? Have n't I served you on my bended knees and hands, for four long years? And is this a return for my devotion and sacrifices of home and friends? Can't I make my living in the first ouses in the lands ? It 's only for affection for you that I sacrifice my nights and days for your sake, I tell you one thing, Madam, if you are going to have any pets and favorites, and furriners, around you, why, if they stay; I'll leave, that 's all ! Let me give you your medicine ; she would as soon give you hartshorn as anodyne. I swow, you are as faint as verything f"

"You exolte me, Betsey, you talk so long and so loud." said the invalid. "I do ? and other folks talk soft and easy ? "Oh;

my blessed Saviour I that I should live to have such monstriferous ingratitude, thrown in my teeth !" " The old thing I live with, do n't cat one half she and Miss Betsey burst into tenrs. Pale and slarmed, Cosella ventured upon an explanation.

" Be still, be still ! you excite the Madam I . If she lies and leaves me in this dark, wicked, terrific, landerous world, what will become of me? Ob, Madam, dear, good Madam I let me give you some broth to revive you ! Here is your modicine, just ten drops. Dear Madam, can Betsey do anything for you ?"

"Help me to the bed," she whispered. Cosella's assistance was waved back, and Alisa Beisey motioned to her to leave the room. In a state of he wilderment, she complied, and followed the housekepper to dinner. Not a word was snoken daving the meal. The dishes were pushed toward her, and Miss Betsey, leaning back in her chair, and heaving deep sighs, did not touch a morsel ; probably and had fortified herself with a substantial luncheon That afternoon Cosella was advised not to return to the slok-room. Tes, was disposed of in the same lugubrious manner as dinner. Only when alone in the sllence of her chamber did she give vent to the feelings so long repressed. "Oh, my father !" she oried, "with thes what a different fate were inine !!! She found that Mrs. Rollins, through slokness and helplessness, was completely at the morey of the domineering Betrey, and that her home could not

#### informed that she might seek for employment elsewhere; and for a few weeks only she found it be- bernlan descent; and told long and contradictory. hind the counter of a trimming store. stories of the glories of her ancestors, and the ploty One day, she saw an advertisement in the paper, and wealth of her forefathers. On her wrinkled that an interpreter (a ludy) was demanded by a face there dwelt an expression of low cumbing, and awily from Cuba. She applied for the situation, the daily cultivation of an avariations spirit had and was told by the ewarthy and haughty senora, highly screwed up her mouth into an atter denial that she required a person to assist in the charge of toward all charitable appeals. Affected, ignorant, her little girl, do her shopping, interpret for her, and professedly religious, and practically selfish and

blook nurse. she was kind and benevolent. Her heart, closed to requirements of the inhor, but not to any personal the duties of universal love, opened wide at the ap. adigativy. She would take her meals alone, and peal of kindred; that voice of nature that was alhave her own had : if the senora saw fit to engage lied to her by the ties of consunguinity pever plead her under these conditions, she was willing, not in vain ; many a freshly reasted fowl, fine dish of otherwise. The proud Creole reflected; she had vegetables, or tempting tart, found its way to the advertised many times without result ; all that had larder of her poor relations. From her own code of applied were women of coarse exteriors and unculhonesty, Miss Betsey reasoned thuslivated minds, or ladies so refined and fastidious they would not accept anything like a menial's makes me get : and it is a sin to waste wittals : my past. But this girl wore the semblance of ladyfolks need it, and they shall have it, while the breath of life is in my nostrils l" and the emphatic

he last dollar rested in the young girl's pocket. " You may come, and make what arrangement

She was rudely questioned as to her worldly this image in the heavens appears ; and the seeking means, her parentage, her past life. " What can heart, enwrapped in its own fair and pure illusions, you do for a living?" was domanded. And when she consts the mouth of its dreams upon the earthly em. replied that she had been unaccustomed to labor, she bodiment, who thenceforth becomes a God to be worwas told that she " must learn to make berself use- shiped for his attributes ; a hero form to be enshrined ful."

Thus repulsed, she resolved to keep her own scoret, friend. With all things high, great and good, this and trust to God for the fulfillment of her most one idea mingles, and the heart rendored plastic by oberished hope. She therefore gave her laquirers sorrow receives the fuir and false impression it such portions of her history as she deemed accessary. dooms indelible. Thus are wayward loves admitted and locked the rest within her breast. For a few | -thus the mistakes of life are made. weeks abe lived in one of those economical boarding. are in vogue, and the face is correspondingly execta ble. Then, finding her scanty means rapidly dimin the uncommunicated thoughts, had weakened the ishing, she again made application to those whose strong resisting heart of Cosella. As time passed the stranger.

I will briefly sketch from life some of the young ness, the woman's love sought for a resting place benevolent city of fraternal love.

"Can you do houseverk ?" asked Mrs. 8\_ pious, ignorant and fortune clovated lady, of the and unasked for; she showered its heart-wealth on shrinking and embarrassed applicant. "No, madam," replied Cosella; " I have never had

occasion to perform it." "Vero do you come from ?" queried the Ameri canized German.

"From Santa Lucia in South America." " Thar me / dat is fory far off, is it?-near Ing- elements. The strange, funtastic and bewildering land ?".

Cosella explained.

"De Spanish Main !" exclaimed the lady; and of prayer and love. Sometimes, Mrs. S- repaired is a gurl all do vay from Spain; she vants someting she sewed. Thus it was that she gazed upon the tickler." to dot come and see her."

She was submitted to the scrutiny of the old lady, who, taking the young girl's soft hand, said, in Ger day he entered into conversation with her. His

"Little, good for nothing hands ! never did any dwelt his aged parents. Cosella told him of her meful work."

man," she said to the younger lady.

sorrowful thoughts.

Mrs. 8- laughed at her heartily for her affecta-The heart that is repulsed by the world, its wealth tion, as she styled it, in not being able to bear the sight of "dipsy mens."

Mr. E---- gave no lesson that day; and it was long before he returned to the house. Cosella sought ideals. On some imaginary shrine (imaginary be in value for an opportunity of conversation; and

failing to find it, she wrote him a long and sisterly she crossed the ocean and reached the land renowned its votive offerings of genius and fuith, of truth and letter, warning him of the depths to which his infatuation would lead him ; calling mon him for his parents' sake, and in the name of his young betrothed to cast aside the tempting cup. It was such a latter as could only emanate from the heart of a true and loving woman, who, laying all of self aside. some one bearing a faint or strong resomblance to strives only for another's good. Whatever impres-

sion that missive made upon him, she never heard of it; for, soon after its delivery, the S- family removed to another part of the city. The music essons woro discontinued, and she saw Mr. Bno more.

with loftiest deeds ; a ministering spirit, an earthly She heard, long afterwards, that he had been ignomialously expelled from the house of his inlended by her incensed father, for presuming to present himself in a state of total inebriation. Cosella mourned for the lost dream and the broken idel. It was one of those experiences buried deep in Solitude, uncongeniality, morbid innoies, that the breast, that brook no revelation. But it added houses abounding in large citles, where low prices gained strength by nurture, past trial, and present to the darkness of skepticism that enfolded her uncertainty; the dreams she brooded over, and being as with a moral pall.

Wearily, wearily the weeks and months rolled on and the check of Coselia paied, and her once buoyant Is wenjoins pity and protection for the orphan and on, and the hope of meeting her unknown father step grow laggard. The close confinement told upon grew faint and wavering, the hoarded filial tender her health and spirits, and the hated employment was a constant source of rebellion to her every feelgirl's experiences in the wealthy, plously reputed and amid the turneils of life and destiny. She found Ing. Once in awhile an impatient word escaped her ; none she could compare to her noble father. But a reminiscence of the past was alluded to; the do-

sire for a home of her own was expressed. , a she gave anew the treasure of her love, unsought " Vell, den," was Mrs. 6 ---- 'e unfailing reply, " vy

an unconscious head; she undowed with superhudo n't you git a home? Vy do n't you marry Mr. man glory one who returned not the blessed gift. Heimerskop and git a servant of your own? You She waited for his footstep, listened to his voice, and can git him any day you vants to; he tells me he likes you ever so much -vy do n't you have him ?" He was the music teacher, who came thrice a week "Mr. Helmorskop is old enough to be my father," replied Cosella, with an angry flush upon her face to instruct the eldest Mlss S---- in the rudimentary Besides, he is vulgar and conceited, a braggart and an ignoramus I" barmonies that he drew from the ivory keys were

" My ! my ! wat big words all for noting; never ccompanied by Cosella's unspoken improvisations you mind if he is old enough to be your faider; going to the head of the kitchen stairs, she called to the parlor, and, as a favor, the scamstress was he's got money; vat you call vulgar, and conceity, out: " Modder, modder, come here right avay i here allowed to follow her, to listen to the music while and all do rest? Poor gurls must not be so par-

intellectual face of the teacher, that sometimes she "Poor girls oan retain their self-respect. Mrs. 5......" replied Cosella, and she applied herself met his beaming eye and encouraging smile. One vigorously to her sewing, disdaining any further discussion upon the subject. home was upon the banks of the Rhine : there yet

Mr. Solomon Helmerskop was an anoiont Hollander, a queer old bachelor, full of strange contravels: and warming with a touch of the olden Cosella bluehed painfully. "I understand Ger. enthusiasm, her check glowed with its recovered coils, rastly induced with the idea of his own overroses, and the light of a new born hope illumined whelming consequence-arrogant, dictatory, coarse

"Please, please I" interposed Cosella, as taking razed in wonder and slarm upon the torrents nour ng from fourth story windows? upon the winding the cat by the nape of the neck, she was about to streamlets underfoot? Immutable as the decrees of inflict a second series of strokes; the young girl's the Gods, as the "I have spoken," of the ancient tender heart could not brook oruelty to animals. Alies Beisey took a few rapid strides toward the Bacheme, is the custom upheld; and wee to the undoor, and with a parting kick dismissed poor pussinitiated, who foresee not the coming waterfall, and She returned looking dushed, weary, and excited. annot agilely spring from the daily inundation.

fier life's ambition rested upon the hope, that the

old lady would make a bountiful provision for her

in her will. In view of attaining so great a boon,

she was profuse of flattery and attentions, little

deeming it possible, that the sharp eyes of her world-

wise employer saw clearly through her every arti-

The old indy had often requested Corella to make

her home there; a widow, her two sons living in

another city, she found in the pale, reserved and

silent girl that which touched her heart. Without

an effort, the orphan would have won her love, and,

the rest of a quiet home. The helplose invalid.

yearning for some responsive soul to cling to felt

her motherly affections going warmly toward the

unprotected girl. But she imprudently expressed

those thoughts before Miss Betsey, and that lady

formed her plans accordingly. She received Cosella

with a mixture of condesconsion and reserve, with

an occasional frown darkening her face.

"See here, Miss Phillips," she said, placing her Miss Betsey Brian entertained a high opinion of her own literary acquirements, choice use of lan arms akimbo, pulling off her spectacles, and speakrunge, and elegance in dress and manner, no less ing rapidly, "you and I must come to an underhan in her peculiar and thorough going mode of standing if you want to make this bours your home. housekeeping. The feather beds received not only [ wont bear no interforence with my domestio and their due amount of lawful shaking, but also sundry bousehold arrangements. I'm second captain here twists and punchings, as if an evil temper sought and I wont give up to no furriner. I hate furriners, to wreck the malice it could not vent classifiere, upon anyhow, they 're so tricky and intrigifying ; and if the passive mass; pie boards and rolling pins, broom there 's a carthly thing I abhor, detest and abomihandles, and all things susceptible of the appliance ante, it's intrigifying and manurerating ! So do n't you go to put on no airs; for I swow, I wont abido of scrubbing brush and sonp, received such marvel. ous applications of what she refinedly termed " cl it. I say to the Madam, you can't get a living soul bow grease," (that is strength), that their broad and to do for you as I does, and if you mean to set any fair proportions shrank visibly, and dwindled away body up over me, why, if they stay, 1 'll leave! That from week' to week. She was a wonderful cook, too; settles the Madam; she grows as soft as a new kid abe prided herself upon the invention of various glove. I'll have no intermeddlers with my affairs ; new and inexplicable dishes; she scasoned apples and the cat belongs to us. You may go up stairs with vanilla, and put her favorite estence of pep now, and see the Madam ; but do n't stay long in the room, for it exhausts the Madam : and do n't permint into soups and sauces. She was peculiar in many ways ; she sht down upon the floor to talk much to her-that excites her nerves, and I'm knowd her broad, and chop the minco-meat; sudden- nervous enough myself. I'm ready to drop, with ly recollecting some branch of her duties that had all the work before me. You can read to the Mad-

long prove a shelter.

She sought in the newspapers, and among the Wants," again; and, fluding that Miss Betsey took every opportunity to keep her from the old lady's room, and that she sought by every insinuation in her power to persuade her that " Miss Phile lips was a lary, proud and irroligious girl," and that Mrs. Rollins was fast yielding to the inroads of prejudice, she determined to submit to the unavoides ble, and seen employment in the world. Miss Ratisey even took the trouble of seeking a situation for her; but Cosella indignantly seerned the offer of a place as waiting maid in a wealthy family.

"While I have one remnant of health or strength will labor, but I will not serve I" she said. "I find in this boasted land of liberty that servitude fains umiliating a badge as elsewhere. I cannot become servant."

" Your pride, and ignorance of household matters." and your want of religion, will make you come to trouble yet. I snow I girls like you, that would be fine ladies, and can't, ought to get married, if they want to escape starvation. Why do n't you marry the first fellow that comes and asks you ?"

\* Because I will not sell myself, body and soul, for nonev!" indignantly retorted Coselle. She was fairly chased, by ingenious and petty orments, from the seclusion so dear and healing. Briefly as I may, I will place before you the records of her tollsome life. The only employment that offered itself, a little above a menial's station, was hat of a seamstress. And thus it was she fared.

Mrs. Na-, a wealthy lady, one of the daughters of Israel, engaged her for three weeks. From seven n the morning until ten at night she served inceasantly. As a favor, she was admitted to the table : as a mark of peculiar condescension, she had a bed allotted to herself. But she was never introduced to visitors-often admonished to sow faster, and told that " girls who made their living must not talk of exercise, and 'each things-they had only to altend. to their duties." The ill-bred children of the wealthy Mrs. Na---- tormented poor Cosella to the very utmost ; and the eights and sounds that met her car were repugnant to her mind and feelings. In that home of luxury, adorned with all that art could bestow of the beautiful-with pictures that lead the gazing eye. and enraptured soul into the fairy grounds of the Ideal, with statuary that compelled the heart's tribute of admiration, with costly vases, silken cartains, marble, gold and valvet gorgoousness around-she felt that the souls of its inmates, the possessors of all that wealth and power, were devoid of the appreciation that makes the beautiful a source of joy. The revolting language of profanity was there indulged; vitaporative epithets bestowed upon the handsome and fushionably dressed wife; scorn and reproaches cash upon the been neglected, she would run and leave the dough am-that will keep you from gab. What a pity she busband. The little boys swore, thinking it manly

#### BANNER LIGHT. OF

to ape their futher's example ; and the girls delighted in the repetition of words that caused Cosella to shudder as if in the presence of embodied and growing cells. They amused themselves, these pelacely dressed children of the rich, with calling Uosella Hour bired girl."

2

"" You is hired to sew, and that 's the same as being bired to cook," end the rule Lucius; and his brother, Marous, called her, "Old white face !" and little Olivia, when desired to be quiet, pertly replied, "You aint my mamma, and this is not your house ;" and Barnb, the oldest, took a malicious pleasure In making the loudest noises whenever the poor scamstress's head ached. They threw books and papers, balls and tops at her, and to her imploring outrenties to desist, laughed mockingly ; and in reply to her indiguant remonstrances, they threatened to "tell mamma."

pire. Na- coming in, in the midst of the hubbub, would remark "that abildren would be children, and that Miss Phillips must learn to exercise patience, and control her temper."

Oh the little thorns, the prickly briars of daily life! how the soul is fretted and the thirsting heart is chafed by these petty cruellies! The daily amenities, the sweet, humble courtesies-how they ebeer and sirengthen 1 How wearisome the plodding daily labor that is unblessed by the sympathizing smile !

Cosella drew a grateful sigh of relief when the three weeks came to a close. Mrs. Na---- paid her for her unromitted labor, not as had been agreed upon, but deducted a quarter of a dollar from each week.

"You have made a mistake, madam." said Cosel In gently. "I agreed to sew for you for a dollar and a half a week, and though you offered me less, you at last agreed to my terms."

"There is your money," said the stately lady, in a quick, impatient voice. "I shall give you no more."

"Don't you pay any more than you bargained for," said the lordly and tyrannical husband, who was sitting beside her and leisurely enjoying the fragrance of a fresh Havana.

"There is your money; take your things and go," said Mrv. Na-----

"I agreed for-"

"I want no words upon the subject." interrupted the lady. " Here is your money, and there is the door !"

She took the money with a trembling hand ; she controlled her onivering perves; she hade the foud. indignant throbbing of her heart be still. A flood of recollection rushed over her spirit ; Shina's un. failing gentleness and goodness, the luxury and comfort with which Manasseh had surrounded her, the past life of travel-dreamy, postically fraught with varied and sometimes pleasant incident ;--and now, the life of bitterest toll and deepest humilia tion ! All the inborn pride the outraged dignity, asserted its sway. With deeply flushed cheek, kindling eye, and proudly created figure, she confronted her oppressors and spoke :

"You may wrong the orphan and the stranger, but you will be nono the richer, none the happier! To willfully defraud me of the proceeds of my hard-earned labor, is becoming to such as you! But never, if I have to starve, will I touch a needle for you againyou purse proud, vulgar, ignorant aristocrats | I feel myself your superior, and your money caunci boy that consciousness ! Your religion is a sham. your lives hypoerisy ! I scorn, I shrink from association with such as you !"

She rushed from the room are they recovered from their open-monthed asionishment at such audacity. Out in the open air, sho stopped and oried exulting. ly:

"I spoke my mind ; I broke the slavish fetters of silence i . I am not a slave ; I will confront and confound these petty tyrants, though it cost me my life!"

The next day she sent for her things, and procoeded to fulfill an engagement with a shop keeper whose principal gains were derived from the manufacture and sale of articles of female apparel. Cosella was employed, at the rate of a quarter of a dollar per day, in the making up of silk mantillas of the style and workmanship known as "slop goods." To sew fast, not neatly, was the chief aim of those employed, and it is customary for "smart hands" to make as many as pine per day.

The owner of the establishment was a shrewd, life-

coins to poverty, and nubly bear it? Do n't 1 settled home anywhere in that while and hospitable "it's all a pack of trush !" interrupted her hus. elin graw bitterly suspicious of its follows ? that she band. "If you 'ro in search of misery, there are became moody and skeptical toward the highest inplenty of beggars to see after; you can take a ride ; tuitions of her soul ?

to the alms house, and see misery enough in one aftermoon. You 're not overfund of that sort of thing." "I don't like valgar misery," she lisped. " Misery is misery, high or low, you romanilo

sell dry goods and manifilas, and go to the quarterdollar place in the theatre."

learn

" My motto is, "the first place or none;" but it is fair green fields | useless to argue with you, Adolphus. I live in a Summer passed paradiso of my own-I scar away to the scenes of June roses, nor twine the abundant gorland for her grandeur. I reach the stars, while you .---- " "Stand behind the counter, or eat my dinner sen.

sibly," replied the still smiling husband,

things as eating !"

ers, your queens and court damsels over eat ?"

cesses ent, but it is gossamer fued, mrial dainties, nectared draughts."

those articles be found in market? Is it fish, fowl, ehe would sit and dream of the one waning hope of or vegetable ?"

"You are incorrigible ! Come here, Marianna, my ove." she said to her daughter who had just entered. Bless my beauty i" she continued, as she kissed the young girl on the check. " If the desire of her mo. ther's heart were fulfilled, my daughter should mar- the last vestiges of her former condition were gone ; ry a royal prince," she said.

With an amused smile, her husband responded : How does that agree with your religious scruples, Selluda ? There are no princes of the line of Judah, riage, but her soul rebelled, and she cast aside the and would you have our child marry a Christiansay Belinda ?''

"No, no; certainly not."

dollars ?" "Bell my rollgious principles for a paltry hundred

ibousand dollars I No, indeed, never P "But consider, Selinda; supposing an English duke or a Gorman count were to ask you for your

daughter ?" "A count-a duke?" she said, hesitatingly. "No,

would not consent." "Well, then, a Prince of the blood royal, an heir

to the king's throne-what, then, Selinda?" "An heir to the crown? And my daughter stand

have her / I would not withhold my blessing," rapturously exclaimed the ambitious mother. " But your religious scruples, wife ?"

" I-I would submit to the will of Heaven, provid

ing so glorious a destiny for my only oblid." "But the sin of marrying a Christian? She

would have to conform to the usages of the unbelevers."

"I would sacrifice my own feelings for the aggrandizement of my child. Yes ; if a prince of the blood royal should seek my daughter's hand, he shall

have it !" "In spite of religion, and prejudice? Eb, Se linds ?"

" In spite of an opposing world !" she enthusiastically exclaimed.

"Yes, Marianna, my love; the crown-prince shall have you, whether your father concents or not !"

Mr. A- left the room holding his sides. Marianna innocently inquired : "Where is the prince you are talking about,

mother ?" Cosella leaned back in her shair and indulged in

scending from the lofty and the regal, examined the work, praised Cosella's swiftness; and, with her daughter, returned to her room to commence the first chapter of a new novel.

From thence, after six week's constant and laboriove toil. Cosells wandered to another transient home, still continuing the only available branch of labor that she felt competent to follow. She could not teach: her wandering life and desultory studies

city ; was it to be wondered at that the heart of Cos-

The spring time came, and she who loved Nature with an undivided heart, could not go abroad to cull the early violets and to sit beneath the leading trees. She dared not leave the implement of torture that giosel And what have we to do with royalty? We gave her bread even for a single hour. Oh, how she longed to gaze upon the sun's benignant face at early morn ! to revel in his setting rays ! to look once " I don't !" said the tady, drawing herself up, more upon the face of smilling earth, abroad in the

Summer passed; and she could not gather the brow. With a wild, vain, speechless yearning, she stretched her arms toward the sea, and beholding not its azure mirror, hearing not its sweet and sol-"Dinner !" she scornfully replied ; " how can you emn murmur, she would cry in soul to God, for one inell so everlastingly upon your animal propensis hour of freedom, for one ramble by the sea; for one ties ? When I become absorbed by the delicious de. glimpse of mountain and of plain! She was a capscriptions of high life, I forget all about such vulgar tive, soul bowed, chain forged, unto toil. So weary did she become when her week's tasks were over. "See here, Sallie; don't young kings and highfly. | that the exertion that would have led her foolsteps to the summer fields, could not be taken. She threw "Ob, Adolphus, pray do n't call me Sallie-that herself upon her bed and slopt, or indulged in the vulgar name! You know I caunot bear it. Do call luxury of tears, from pride restrained during the me Selinda ! Why, of course the queens and prin- laboring six days. Sometimes she visited the famous squares," those miniature parks of Philadelphia. and beneath the tall trees there, and by the fountain "Is that Greek you are gabbling? Can any of in the " square " called by the name of "Franklin,"

> her solltary life. Autumn came and passed; the Indian summer with its hazy mantle and balmy breath, lingered long and lovingly, and still the child of misfortune wept and toiled. She barely carned her subalstence ; the last dress and trinket sold. She could be longer be distinguished from the sisterhood of toil that abounds in pitics. She had another offer of marglittering chance.

Winter cast its snowy drapery o'er the earth; Cosella shivered 'neath its cutting blasts, and droop-"You would not give our Marianna to an unbe ed before its long continued gloom. The winters of llever, even if he was worth a hundred thousand that oity are proverbially mild and pleasant; but to the dweller of the Tropics, the spirit long unused to the sudden changes of a variable climate, it was uncongonial in the extreme. With scanty clothing, mechanically toiling fingers, almost breaking heart, she saw the seasons come and go; bringing to her aching frame no rest, to her soul no change. Thus four years passed; and she, once the admired of many, was known as " the cheap seamstress ;" weaving life-dreams, soul-propheoles, and heaven-thoughts, queries and answers, in with the garments that her fagers wrought. And as time passed on, the hope that the chance of becoming a Queen? Oh, he should had sheered and brightened slowly died away; until she deemed that Manassah had spoken falsely. even in his dving hour. The future loomed before her, dark and desolute ; with clasped hands and oyes upraised, she would faintly murmur : " I can but die f"

> Thus it was that her youth was passed and lost. TO DE CONTINUED.

> > Written for the Banner of Light. OVER THE RIVER.

Dedicated to my friend Maggie D., of Salem. BY CORA WILBURN.

I am biding in the valley.

By the river's aide ; Dreaming 'neath the maple shadows, And the mountain's pride.

On the river's placid bosom, Sweet reflections rest, Of the glowing noenday splendars,

And the gorgeous west.

Silver clear the limpid mirror, Beauty-heunted by the forms Of the cloud-realm, changes darkly, 'Neath the summer storms :

Lashes wild its crested billows With a meaning loud ; Faintly gleam the guardian mountains Through their misty shroud.

Scattered wide the fragrant blossoms-

Whitling past the leaves-Rain-drops musically patter From the sheltered caves : Till anon, the crimson portals Of the sky unclose. And the azure's shallt glory O'er the bill-tops glows.

Original Essay.

LAND.

There were in Gentile, as in Jewrydom, as we ha? already seen, many phases of prophetio or mediumistic but that of very many who have lack of physical and shade and light, ranging from darkest depths of bocus mental training, and are thus possessed not only of ocus up to greatest light resulting in the sure word of prophecy. But false prophels and true are not so more thought to physiological laws, and other sciencuarate by Impassable barriers that truth is always of title studies, he would not have gone to a Mountain the one, or falsehood of the other. The prophetic Cave in Virginia to receive Oracles from the Lord, nor function is open to interchangeable relations. Clouds and sunshing, darkness and light, may alternately rest of splittual mania-a-poin or delirium tremens-the result and subshine, darkness and light, may alternately rest of sphitual mathematicappen or defirium tremens—one results in and subshine, surroundings, or of a nervous system stranded, under splitual stimulus. Jawry. The Roman, like the Hebrew Soothsayer, whetever may be the blober behest for results to be with no comparison in healthful physical status, or sought to console his employers by oblique suggestions. of a nervous system charactering to constrained, of a nervous system charactering to constrained, or whetever may be the higher behest for results to be with no counterpoise in healthful physical status, or obtained. Jehovah speaks through the wizard, or breadth of philosophical learning. Brother Harris is and soldsouthsaver, Balaam, though he is not in the canon as

one of the higher prophets. So, too, Samuel speaks through the woman of Endor, though she would be deemed uncanonical in the ways of the Lord, who " Moves in a mysterious way, fills wonders to perform."

But while no medium or prophet is infallibly secure and it is very far from being a halppy one, as it is against the less unfelding spirit whose outpaurings state of physical and mental disease in action and re may misicad, yet each effort for the broader, higher action upon each other-but often made hearable to ife is a rising from the pavilions of darkness to be robed in the higher light. The attractive forces, or status of the soul, are the more apt for the counterpart the open sir, with as much sun as can be found; and In the spirit-world. Thus each one is more or less the measure for the outpouring of the spirit. Thus each one creates his God in his own image, and too often as. suming more than is given-makes himself the measure of the Most High, to subdue and control with a "Thus salth the Lord." But those who aspire more humbly and purely in search of truth for the largest good it can do, for the love and unspeakable riches of the higher life, without purpose of exclusive creed, family or nation, for no foregono conclusion, but for the highest whole, will the more likely be in that higher rapport which opens to fonce sight the linked causation of upper and nether worlds. Not even the better class of Hebrew prophets were always in fullest volume of clairvoyant light, but often far from it, with Jypse, as set forth in the "Biblical Testimony, or Hieroclouds and darkness beginting them around, and defacing their oracles with riddles, dark sayings, and misleading omens. Upon their vision were cast false lights, which they deemed true augury of salvation, Mirages encamped around them, presaging the presbroken to the hope. It was thus old Jeremiah was engineered when he exclaimed, "Oh, Lord, thou hast sceived me I Wilt thou be altogether unto me as a Har and as waters that fall?" Bow much more un. safe, then, to seek to those of lesser gravth, who yet ongenially sojourn in the darker spiritual unfoldings; for though of Christ born, and blowing as the wind listeth, if downwards to the valleys, and not along the mountain crests, light may fail to meet and purge

the vision to see upwardly away. The prophets of Greece foretaid the duration of the Peloponnesian war; but here were false or fesser prophets at work, and leading astray, as in old Jewry, Upon the contemplated invasion of Sicily, the losse Alcibiades drew to bls side that class of prophets in whom the Lord put a lying spirit, as in those of Abab. as per Hebrewdom. On this occasion the Athenians were prove to listen to the oblique prophets; for whom the Gods would destroy they first make mad." They sought not to the greater light, but only to such as equared with their foregone conclusions. Thus, to prophecy and prevail may prove the speedlest way to altimate destruction. Such must be the result when the lesser obtains the precedence of the higher light. and the shrouded bears sway in place of the unveiled vision.

The Lord's word which came unto Socrates was very different from that which came unto the soothsayers of Alciblades. On this occasion the famillar spirit of Soorates warned this wise man, by the usual takens that the expedition would prove fatal to Athenia Says Pluterch: "He mentioned this to several of his friends and acqualutances, and the warning was commonly talked of in every quarter of the city. Spirita were seen in funeral processions, and the women accommanying them with dismai ismentations." Thus was the spirit open to behold coming calamities. Thus the inner or clairvoyant vision of what soon

would be the outward facts; and thus the " Mystical lore Of coming events cast their shadows before." One likewise, too, saw the Christian visionists when they supposed that graves were opened, and many bodies of the saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many." These secing mediums had been so warped in their educational Judeanism, or materialism, as to suppose that spirite

tion sits like an incohus upon the soul. Spirits in the flesh meamerize each other in all the relations of life. Spirits out of the ficsh do the same. If there may be went into the graves with their bodies, and could only get out but with the reviving of the dead shell or in The Apostolic Sultit Seem saw the new bodie

thy name?

devils than past hell can hold;" hence, in their gyra, great fount of all was the source of the various streams. tions, we behold the Miltonie spectacle of "hell broke When Casar was about to clutch the threat of Rome, loose." This is all well enough as a poetie sweep- not to Urim and Thuminian, nor to dreams, nor to the but if closely scanned, it might be found to vary some woman of Endor, did the Romana .. inquire of God"-what from the literal truth. The flux is colored by but

The slate thus threalened, by old custom taught, "The state index threatened, by old custom taught, for custoff to the Tarcan prophers roughts. Of these the child for benefing formed suid age, Aruns by mane, a venerative age, At Luos 1974; some better could descry What bedes the lightling's formersy through the sky; Treasging reins and flores sell he know, And omens read ather from every wing that flow, rough the skys

And now the Seer the marifice began-The pouring who they not the viether ran i The mingled meal upon the viether ran i The mingled meal upon his irror was placid. The created knife the desined hum had tracid." But the Lord was unpropitions in the sacrifice, as when Balaam sought him on likewise for Balak in old-

"But may the Gods be gracious from on high, Same better presperous event store of nying Barne better presperous orent supply. Ylbres may err, and augury may lie ; Arts may bo faire, by which our sires diving'd, And Tages taught them to abuse mankind. Thus darkit he the produce expressed. And ridding sung the double-dealing priost.

Among the crowd religious fears disperse, Among the crowd religious fears disperse, The saws of Byblis and fareboding verse, When lot more dreadful wonders strike their eyes-yorth through the streets a Roman matron files, And as the Thrachan dance that bound along, And chant Lyacus in their frantly song; Enthousiasic heavings swell'd her breast, And thus her voice the Belphie God confest."

when in house, thoroughly ventliated rooms with As Mirlam full of the Lord-Deborah attering oracheerful company. Let the food be such as the state of the body indicates; for a knowledge of chemistry cles under the paim trees-as pricetesses under Dodonand physiology shows us how to find our apt medicino can oaks, and Huidah at the college of Jerusalem-or in our food. Lot the clothing be apt and natural, and as manifest in the outpouring of the epirit, or exhibinot fashionable. Let the skin he kept in candition by tion of the Power in camp and revival meetings, or in vapor or cold baths, or by both, or by warm water as Indian pow-wows.

Our citations in verse are from Lucan's Pharsallo, may be found most fitting, agreeable, and convenient. In Brother Harris's case, a little undeveloped medicine which affords rather a graphic picture of ancient reliwould seem to be indicated—a vermifuge of some glous States when God was inquired of through sacrifikind of snake-root, as there appears along the aliment. cial rites of "stewed, fried, and bakedi" as when Gidary canal the simulachra of scrpents, which, in mov. con prepared his couldron pot with kid and unleavened ing appear to his inverted spiritual vision as legions cakes, and poured out a hasty plate of soap to the of desils led on by the great red Dragon of the Apoca. Lord, of whom he required a test or sign. The test was obtained through the marvellous operation of the hant, " of Mr. Stewart. In our patient's case, though divining rod or staff, generally known as the Rod of this terrible Dragon may be only a tape worm, yet he God. By touching the fiesh and cakes with this rod, so magnifies his calling as to appear to draw after him are rose out of the rock and consumed them. Then Gideon set up an altar, or God-stone, " and called it not only a third, but almost every part of beaven-so Jehovah-shalon." These aliars, or God-stones, in the that there is but very little of the kingdom of heaven ence of the Lord, with word of promise to the car, but lift within, but hell, rather. Now we must get our pa- name of the Lord, were quite common in old Jewry, and whatever was done to their presence, as in the sactient and his like out of this horrible nit and miry clay. or they cannot see God, but must continue in their rificial rites, whether of animal or human victims, was abode of orthodox devility, which constitutes so much said to be done before the Lord, as when "Samuel devilled enginery in affrighting the ignorant and sor bewed Agag to pieces before the Lord in Gilgal." The more horrible of ancient Hebrew religious rites were perstitious, when engineered by such as Elder Knapp s claimed to be, though we have not witnessed him in softened, concented and denounced by the later Jowish writers and compliers in conformity to the demands of nore progressive civilization. For all which, see MacKay's .. Progress of the Intellect." Danlan's Vesformal physical status, he will now see how naturally tiges of Spirit History, and De Wette's Introduction the kingdom of darkness is transformed into a heaven to the Old Testament. of light; still there is yet needed somewhat to bring his moral and spiritual into harmonial tane; for as he Says Lucan-

· 10 mystories in times of old recurren, And plous ancentry be yet bolloved, The Usrbarons priests some direction power adore, And instrate crery tree with bunkar gore. "If mystories in times of old received. 

The blood and the ignorance are somewhat welled in our day, but the correspondent symbols in superstition a common Father, instead of floating them with "I am remain; because we have consecrated and made infallhollor than yo," he might be surprised to And how ble the dark and barbarous phases of old Jewry. . When many of his devils in their God-head were as good or Casar would know of the Egyptian Seer the mysteries better than himself. If he were highly born of the of his pation, spirit, he could love his enemies, and deal kindly with

"The Soor replied : "The Score replied : "For shall thou, mighty Garme, be denred. Our sites forbade all, but themselves, to know, And kept with care producer laymen line; My sool, lown, more generously lockined; Would lock in daylight to Inform the blad. Nor would I truth in mysterion restrain, But make the Gods, thely power and presents plain; Would teach their miracles, would spread their praise, And well-taught minds to just devotion raise."

of progression, according to the laws of their being of How much do these few lines convey of the relative light and shade in infinite variety of an universal status of a power-loving pricat-class, and an ignorant whole, where all must live, and move, and have their people ! How much does such status obtain even in being. They find brightest light, whether in or out of our day, when Popedom and Protestantdom have their the flesh, who are moving upward in all the larger and better growths of the soul, even though they seek not hordes of priesta

"To keep, wilb care rolatior laymon low, Lett science and a larger spirit growth, \* • • • rother generously inclined, Would let in deslight to inclure the Dilad."

And how readily the people in their dim, twilight There is need of enlightening and warning in regard to vision yield their, souls to be schooled in the confined the spiritual world as with this; but we are not to act and rickety growth of dark and distorted theologies ! the priest so fur as to make greater the darkness we These are the nightmares of the soul, oppressing it would remove. It is in this way that ignorance bewith bailed breath and whispering cowardice, till all comes the mother of devotion, and crushing superstithe brood of darkness, gorgons, bydras, and chimeras dire, so suprervene as hardly to be dislodged by the lightning shafts of the Most High.

Rawlinson, in the "Bistorical Evidences," of rupture of nervous edyllam in the one case, so may new bolstering of old pillows, attempts to sew new there be in the other. Friend Harris is in this very es-tate now, through the low tone of his physical, and He also makes a checkered bed spread that will not

divine, because he finds it running in the grooves of

old Jewry. The caldron pot of the Jawish sacrifices is

holy to the Lord-the same kind of pot in Gentiledom

is abominable. .The larger vision, unobscured by edu-

cational creeds, will simply see the parallel status of

the same as manifest in the diverse wrangling acets of

ceptions. In those days, Earth, Sca and Alr appear

to have been but one vast caldron pot, with an opening

as a sweet-smelling savor to the Lord. Though we

the sun stood still as on Mount Gibeon, and the moon

distorted

ANGIENT GLIMPSES OF THE SPIRIT the medium through whom it passes; and we thus behold in the unicelifity physical and mental estate of

flarris, the dark surroundings through which his in-

epiration flows. Itis case is not singular in diagnosis,

seven, but of seven thousand devils. Had he given

have preached his January sermon at London in a state

inmentably in that state of retired recluses or hermits

who so much abounded in the past in wilderness and

caves, and in unduly stimulated nervous systems, were

over in constant warfare with legions of devils. Harris

with other Swedenborgians, Spiritanilsts, and over

wrought religionists generally are within this category.

the patient by intense Pharleeelsm. What is required

in these cases, is little or no drugging, but exercise in

this mode of operation.

Having brought our patient by laws of health to a

is too mightily subject to the leaven of the Pharisees

he beholds alone himself is good, and every other

blind. The Pharisees would see in Jesus only a devil.

and that he was master or prince of a house of devils.

Harris, in like egotism, sees but little of God or good.

but only the universe full of devils. If he would meet

these, whether in or out of the flesh as the children of

hem, and experience in return, deep, heartfelt grat-

itude; while the Levite who seeks to exorcise them by

self-rightcousness, would find himself sorely beset in

his Phariscelsm. In our communings with the spirit

world, we have found it like this in which we are now

living-none all good, none all evil-but all in order

unto priests, nor familiar sermons, nor cry Lord I

Lord | have we not done many wonderful things in

There are good things in the sermon of Mr. Harris.

NUMOSH TWOLVD.

and good living loving son of Judah. His wife was a small, over dressed, fussy and novel devouring lady; their daughter, Marianna, a spoilt, affected child, putting on many premature young lady airs. Buch souls could not peer into the encody veiled recesses of Cosella's heart or mind. But as in life, the ludicrous stands ever beside the gate of tears, and the heart pange of a settled sorrow may be momentarily lightened by the amusing occurrences of the day; so Cosella was often drawn from deep Mrs. A-- upon historic characters, religious themes, and oriticisms of the world.

"Oh, Miss Phillips," said the lady, one day, entering the back parlor where Cosella sat howed over her work ; "what a beautiful world it is that these nevelwriters tell about 1 I get carried out of myself when I'read those glowing descriptions of duphesses, and queens, and royal princesses. I can fancy mySelf in the boudoir of Anne of Austria, and the fine Sgure of the Dake of Buckingham rises before me, all In velvet, and plumes, and diamonds ! That blessed Alexander Dumas I to write so beautifully. I have read the "Three Guardsmen," and am going on with the whole series. Dear mol what serapes these herocs and heroines get intol and at the end of the chapter, or the week's newspaper, they always leave off in the most interesting place-leave them hanging head foremost down a precipice, or in the power of robbers, or just escaping, or being caught, or something else that is heart-rending and terrible !"

"Nonsense, nonsense! stuff and tomfoolery !" good naturelly growled the husband, who had come in in time to hear a part of the address; "novels are good for nothing trash. I want the news in a paper, and the price current-none of your highfalutin love sick twaddle. I'd rather eat a good beef steak nny day than read a book."

"That's just like you men !" said the lady, with sentimental sigh. "We, of more delicate and etherial organizations, we understand the ideal life ; life, but oh, how I adore it! Delightful Shakepeare! gigantic Milton ! beautiful Byron ! how I worship their writings! 1 and my Marianna, we ought to live in a world of our own-not in this toilsome, plodding, mercenary world we live in."

"It's as good a world as you've ever been in." retorted Mr. A ....., " and I would n't exchange it for the silly things you read about. What good do you get out of all that folderel ?"

"What good? oh Adolphus, you have but half a soul! Do n't I learn of all the miseries that afflict humanity? Don't I learn how great griefs are borno in silcuce and resignation? Don't I learn how kings and queens and princes live, and how they

had unfitted her for that vocation. Her fine car and sculful appreciation of music had never been cultivated; her knowledge of languages was con fined to an intuitive acceptivity, that learnt easily but could not impart its knowledge unto others.

Ever mindful of her case and comfort. Shina, with mistaken indulgence, had kept hor aloof from all culinary loro and household offices. Cosella could write postry; and compose, as it were, without thought, prose-poems couched in choicest language and painful musings, by the profound reflections of | and deep sentiment. She possessed enthusiasm, moral beavery, a tender heart, a soul o'erfilled with beatific visions of the beautiful. But what cares the working, gold worshiping world for this? She

was not rich ; what cared the careless passers by on life's high road, for all the heart-wealth of her being? Once, her check had glowed with the fresh roses of health and happiness ; now they were paled by sorrow and hard toil. Once, the sunlight of presperity, the joy of independence, the inner calm had spoken from her face, and made it lovely. Kind hands had twined the curls around her brow, and placed sweet flowers amid the shining tresses. Now the light of soul seemed withdrawn from every lincament, and the caremark stamped the brow apathy and listlessness, distrust and hopelessness, rendered her almost insensible to praise or blamestole the light from her eyo, and the beauty of expression from her face. Her hair put plainly back revealed the sharpened outline; only momentary excitement could restore the rose flush to her check the haughty self possession to her manner. Yet she repelled all that savored of humiliation; she retorted to every insult; she allowed no doubt to linger on her name. Friendless, orphaned, solitary, she confronted the libertine who would avail himself of her helplessness, with the thundering accusations of innocence-with the scathing rebuke of fearless

virtue! She turned from the tempter with defaut horror ; from a mercenary marriage with the shudderings of a virgin soul. The dying words of and it is hard for such refined tendencies to meet the | Shina returned to her in all their silver clearness. roughness of the world and the uncongenialities that | She oft awoke at midnight, and 'neath the pitying surround us. I never wrote a line of poetry in my gaze of stars, she heard the solemn, thrilling words of the departed :

"Be ever true and pure, my child !" And, "I will, so help me God !" replied the sufferer, feeling love and hope's renewal.

She went from house to house for many weary months, unappreciated, superciliously regarded, poorly paid. She dwelt awhile with those of minds of coarsest mould, with those of most unfeeling notures. She labored where refinement and politenes were as things unknown; she lived on miscrable

fare, and slept on wreiched beda. companion, sometimes as a more hireling, with no upon them. - Cicero.

hen again the shrined mou Siond unvolted and foir ; The Dreamily the sounds of summer Fill the perfumed air.

Gushing, low, and sweet and tonder, Bark I the vesper hymn, Of the woodland choir, ascending Name the function

From the forest dim. 'Neath the elm trees' drooping branches.

Neath the aisled retreat. Of the interlacing bowers ; From the village street-

From the hill-top and the valley, Music sweet is borne ; O'er the bright dividing river, Chimes of ere and morn-

And I dream beneath the shadows, Of another land ; And methlaks that o'er the waters. Come my household band.

With his munly form of beauty, And the smile he wore ; Uttered low the fervent blessing Dearly prized of yore-

Comes my father-long a dweller Of the land of rest;

And my mother holds me smiling To her angel breast.

And the guardian of my childhood Lingers with mo long ; And my place of dreams is ballowed

By the angel's song. And I are the sunset mountains. Reautiful, afar

And a holy face is beaming. From night's carliest star.

Thus I dream beneath the shadows, Dream of life above : And the South-wind's fragrant sighing Wafts the hearded love

Of my spirit to the star-isles-To the mount and sea ; Wails it to the land supernal ; And, thought-friend, to the

Brings thee blossoms rich and fragrant, From the inner shrine ; Sonl refrains of angel-music,

From the realms divine. Sunlit gleams of joys perennial ; Gens from Wisdom's fane ; Flowers immortal as the glory Of Love's scraph reign.

All from spheres of light and beauty, Greet my heart, and thine ; O'er the amaranthine chaplet, Bhed a ray divine.

O'er the bright dividing river, Maggie, dear, they come i They, the loved of earth and Heaven, Those of heart and home i

Thus my dreams besido the river

Are of Paradise ; 'Neath the watchful care of angels, Close my weary eyes. Hadley, Mass., May, 1860.

were as things unknown; she lived on miserable fare, and slept on wretched beda. In the houses of the wealthy regarded as an infe-rior being; by the coarse and vulgar treated as a more they would be always concealed, both from God companying conditions in the set they would a fully a start of the set they would be always concealed.

In likeness of the old, and mistook them for veritable kingdom of heaven; though the counterpart is often so visibly exact that it requires thorough testing to decide whether the spirit is in or out of the ficsh. It is the darkness of old education that supposes the has ever made death so allieting to the tender heart. Spiritualism disperses all this darkness, and reveals the suiritual body in freedom from its shell,

There were perionts, too, of a sideral cast, the which boing interpreted, were omenous to Athens. Meton, the Astrologer and "Hierophant" of the starry beavens, scena to have discovered something out of gear, as when the sun wont ten degrees backword on the dial-plate as a sign from the Lord in old Jewry. "Isajah the prophet cried to the Lord, and he brought the shadow ten degrees backward, by which it had gone down in the dial of Abaz." Those who are curious to know more of the ancient engineering of the sun, moon, and stars, or all the host of heaven, can consult the works on ancient astronomical worship, Mr. Stewart's late publication, "The Hierophant," will afford quite a pleasing sketch of the same in lieu

of larger works. The prophetic function, or scership, is as infinite in character as the organization of man, and manifests liself in all the variety of temper, conformation of brain, and rapportal modes of being. Lurid and bright lights are interchangeable through the same vessel, as tbrough medlumistic Harris among the moderns, and Gentile Olympias and Hebrew David among the ancleats. Olympias, who was the wife of Macedonian Phillp and mother of Alexander the Great, was one of those strange beings full of religious devotion and wild frenzy, and apparently as ready to put her enemies under axes and harrows of iron as was the man after God's own heart. She might not have been able fo accompany herself on the harp, in sometimes aweetest penitential strains, as could the Lion of the tribe of Jadah; but Harris is more of poet than philosopher: can sing something after the manuer of David; and, in some of his revolving phases, is as ready to belch all hell upon his neighbors. He would seem to lack only the nower to measure them with lines, pass then through brick-klins after the pattern of the Hebrew, and call upon the Lord to bless the sacrifice. We see the analogy of this in the old theologies whose com batants, in seeking to be Popes and vicegerents of the heavens, assume Jove's thunderbolts with such lrown

"\_\_\_\_\_ as when two black clouds With heaven's artillery fraught, come ratting Orer the Costion ." Over the Casulan :

ffrighting the groundlings, causing angels to weep and thus affrighted, the masses are as scared as when at such fantastic tricks; or, if in gamesome mood, to at Sinal's foot they stood, fearing that the Lord would manner with new rows vowed to Jupiter. Bo, too, aught at such pretensions of premiership to lead the break forth from his cloud and transfix them with his things consecuted or devoted to the Lord of Hebrewembattled ceraphim to war."

It would seem that Harris, baying been educated in the spirit, as the fitting faale of so much ignorancehe priest-caste, would be leader of a spiritual hierar. the mother of such devotion.

by; and without the devil to flank him, cannot bring Not in the source, but in the ways and means, is the per Joshua, "saw among the spolls a good Babylonish divergence of the ancient and modern influx. Jews garment, and two hundred shekels of sliver, and a . is people into line. He also belongs to that order of development of whom it was said by Shakspearo, that and Gentlies differed somewhat in the mode, as on the wedge of gold of fifty shekels weight." and hid them such are nof an imagination all compact, and sco more likewise the modern may differ from the old. The one in the earth, the Lord was furious, and declared that

bodies of flesh and blood, which cannot laberit the the lent garniture of his spiritual status. He is in bear the handling; for as we take hold of it, and are open rupture with both worlds for more of the shady about to calculate the squares of its distances, the than of the brighter inspirations. Let him bring squares fall out, and let in rather cool breezes for the forth works meet for physical and mental repentance. soul that is in need of heavenly heat. Instead of Let him betake himself in due measure to agricultural showing us the law of spiritual unfoldment, as applispirit makes its abode with the body in the grave, and pursuits, and to such studies as are therewate pertaincable to all people, he scoke to submerge as in the letter of old Jewry. This he would have as exclusively ing, and his overflow of devil-world-blue devils and gray-will ratire in the ratio of his return to physical and mental integrity. Let his mental food be more educational habits of thought, and with varied in its character, by taking in the sciences as vision, sees parallel phenomena boly on Hobrew, but ballast to his spiritual inflations; and then we should profane on Gentile ground. He presents us with a not again have to witness his ludicrous ballooning as Jowlah mmmmy, and proncunces it the resurrection a spiritual Oulxotte against the Prince of the Power of and the life. He appears unable to apprehend the the air. Let him come into more healthful estate, and spirit, unless ho can rehabilitate it with all its he would not be so ambitious to be the Sir Oracle dark and gross surroundings; and so can have no Windbag to blow all hell into a flame; but rather he hope of the newer life but as unfolded in the debris of would leave all superfluous deviltry to the old theologles, which cannot stand without very much aid from the devil to flank them. Know ve not that whose be lieves so much in deviltry, may find the most about himself? He will attract such in and out of the flesh, the ancient glimpses of the spirit-land-a great similari-Let all such beware of the leaven of the Pharisees. ty in many things of Hebrew and Gentile onigrowthe. Ward Beecher has prescribed somewhat similar to ourself to such of his church members who felt themselves

to day-and will see that the Hebrew sacrificial vicand their neighbors were possessed of the devil. As a tims did not afford a more "sweet smelling savor" to preliminary, he would cure them of dyspepsia, and the Jawish tatelary Lord, than like sherifices to the other damnable diseases. Brother Beecher's prescriptutelary Gods of the Gentlies. tion is good, and if Harris does not recover under ours According to Plutarch, Lucullus had dreams of the we yield him as bast surgery, but will guarantee our night and visions in his head, as per Daniel and prescription, if strictly followed, or no cure, no pay. Nebuchadnezzar in Bibledom. Livy's history teems Adieu I with signs, wonders, and all sorts of miraculous con-

Bo long as ignorance and superstition rest their thick larkness on the domain of mind, but little can be known of meameric or spiritualistic laws. This field in the "firmament" to let through smoke and gases should be cultivated, and its normal truths unfolded. More is now known than ever before, but much is yet find not in Gentile as in Hebrew entroundings, that shrouded in terrible night. If there is a commercial revulsion, there is a flux to the temples, and prayer- in the Valley of Ajalon; yet, not less wanting in meetings at noon day. The multitude rush to and fro. and revivals, like hurricanes, sweep over the land. In their circuits, they embrace affrighted mortals to whom appears the sun refusing to give her light, and the turned to blood. Men's hearts failing them from wrath of heaven. From none of these things is igno rance the Saviour. The clergy seize the whirlwind and

direct the storm; and catch the sprats and minnows which are stranded or laid out along the way. In the mystic centro of these gyratory sweeps, the prieste pipe Jewish timbrels to the praise of their book-Idol, till gloomily there is conjured to the view,

"Coffins around like open pressee, To show the dead in their last dresses,"

marvelous scope are the Gentile red hot stones shot from the artillery of headen-the sun and moon fighting in the air-and the sky rent asunder as if about to be rolled together as a scroll. All equal to the battle which the stars and the Lord fought against fear, hear the seas and waves roaring as the gathering Sisera, and which poetio Deborah sets forth in bitterest belldom of revenge. Gentile history is as much the Word of the Lord in these things as Jewish biblical history; and if all Scripture is given by inspiration, Gentile Scripture is not excluded, nor any written thing else, ancient or modern. Not less exacting than the tatelary Jehovah

of Judea, were the tutelary Gentile divinities in sacrificial offerings. If there were untoward events, they were because the vows had not been duly fulfilled, and they must be performed anew, and in a more ample

lightnings. Then comes the varied outpourings of dom, were accursed to the people if withheld and reserved to themselves, and not redeemed by permitted vicatious atonements; as when Achan in old Jewry, as

with whomsoover should be found the devoted spoils, mine days' worship a statue in the temple of June, withhold from his ireasury, whall be burnt with fire sweating blood, and a shower of stones falling round and all that he halb." Divination, by casting lots, the same temple equal to that which the Lord rained was then resorted to, and Achan thus proving to be down from the heavens of old Jewry. the delinquest, was stoned and burned as a fitting. In accepting spiritual phenomena, i In accepting spiritual phenomena, it is necessary to

۰.

clared he would dwell,

closely trim the garaiture, lest clouds shut out the

nextle and declare it blasphemous to stand face to face

with the sun. This swaddling theology on our child-

hood's estate is rather apt to maintain a cloudy por

spective in the future. In this lies the domain of the

clergy, where they live, move, and have their being.

As grossly dark as was early Pagan Rome, her from

was no less bright than Christian Rome of lo-day, and

her dreams, her visions and her prophecies were noth

and successful commander, claimed to be instructed

by visions in the night, and that "admonitions were

impressed on his mind by the Gods"-or, as moderns

would say, guardian angels, or friends from the spirit

land. When taking the command in Spain, he de

Roman Empire, who inspired all the centuries with

vantage to Scipio as to the Jews when they left Phe

rach in the lurch. In other respects, the beautiful character of Heathen Sciplo casts that of Hebrew

Moses very much in the slude. The Hebrew com

mander. In the name of the Lord, had men, women

and children prisoners mercilessly put to the sword

man. Let us see who shines brightest in well-doing

Moses under the influence of the Hebrew Jehovah

came forward," says Livy, "from among the crowd of

hostages, a woman far advanced in years, the wife o

her that they should not want any kind of accommode

tion, the replied: Those are not matters about which

her stood the daughters of Indibilits, in the bloom o

Scipio answered, 'Out of regard to myself, and out o

no right, anywhere deemed sacred, should suffer viola

tion among us. In the present case, the virtue and

merit of women of such distinction as you are, who, it

the midst of misfortune, forget not the delleacy of

character becoming the most respectable of your sex,

demand from me an extinordinary degree of atten-tion.' fic then gave them in charge of a person on

whose strict regularity of conduct he coold entirely

roly, and gave him a particular charge that they should

be treated with all the respect and decency due to the

that she was betrathed to a young place of the Celli berians, named Allucius." He then sent for her

wives and mothers of guests."

the man after God's own beart.

The

explatory sacrifice. "So the Lord turned from the fercences of his anger" against his own people, and sun, and we accept the unsulstantial drapery instead fought with Joshun, to the utter extermination of their of the genuine light within the holy of holics. It is neighbors-men, women and children-leaving nothing in the sloudy garaiture that the priest-class love to to breathe.

It appears that Joshua had suffered a partial defeat in baille because Achan had kept back a "goodly Babylonish garment," Ac., devoted to the Lord, but accurated to the people. Each causation of old time differs somewhat from that of modern French Honce their jealously-guarded engineering of school ideas, in which divinity is suppored to be not so par-ideas, in which divinity is suppored to be not so par-and churchdom, and so spike the angrown mind to tist to Babylonish garments as to heaviest artillery; that great darkness in which the God of old Jewry do and oven Cromwell trusted a good deal to the potency of dry powder. Joshua, in his first reverse, suspected that his Lord God was about to play him false, and deliver him into the hands of the enemy. In this suspleton, he fell down before the ark of the Lord and ing short of any manifest upon the Old Testament exclaimed, "Alast O Lord God," de., "would to plane. Peublius Cornelius Sciplo, an exalted Roman God we had been content, and dwelt on the other side

of Jordan I'' . The prodicies by which the Godhead was measured in old time were as multifold as various. There was very little of that scientific knowledge that traced physical and moral causes in that series of adaptation clares. "The immortal Gods, the guardians of the of parts that showed the unfolding of consecutive laws. In all the Old Tostament annals there is not the resolution of ordering the command to be given to one above the nursery plane of a "Thus soith the me, by their auguries and auspices, and by visions in Lord," whose word, as authority, was sung through the night, portend all prosperity and joy." every variableness and shadow of turning without the prophecy was fulfilled, and prodigies equal to the least question of the recipient as to whether there passage of the Red Sea, at low tide, gave an equal ad might not be a law and order of very much larger unfolding than that which sufficed for a nursery plane "The master or the Lord said it." sufficed for the Pythsgonians. And so, too, the Gentlies, Hough they had come philosophers along their mountain heights, were very much submerged in the mists from the valleys below. These marshes continually sent off ignes fatur to mislend; and though we often recognize true spirittial phenomens, they are often mightily warped and Scipio under the influence of the Heathen Gods, or wooled with the measureless hood of ignorance with all its darkness of deepest night. Wos to the people when this darkness is in excess; and, slas | there riever has been a time when this excess has not been almost overwheimingly in the ascendant. Even in this our very day it is so. Priests, like owls and bals, guarda more strict injunctions respecting the care and Eap the night of our superstitions. Physicians (brive in sloughs almost as dark as their co-workers the priestet and every variety of go-betweens, finding ignorance the mother of all devotions, love it for its own sake; while within its surroundings, the worse is so easily made to appear the better reason, that the ecamy side out is presented as as the normal side of bumanity. How cusy is a common sense religionhow easy is a common sense bealth; and how easy all other arrangements, let but the clouds of ignorance be dispersed, so that undeveloped phases of the soul may have ventilation by some light and pure nir.

When Rome and Carthage were running their career of blood and calamilies almost as sangulnary as on the regard to the Roman discipline. I should take care that Belds of old Jewry, when the Lord would have nothing spared that breathed, prodigies were explated to appeace the winth of the Gentile Lord quite worthy of the plane that signalized the darkness of ancient Hebrewdom. "In addition to all their misfortunes," says Livy, "people were also terrified by several predigies; and, particularly by two vesials, Opimia and Flozonia, being, in that year, convicted of incontinency; one of them was, according to custom, buried alive, near the Colline gate; the other voluntarily put an end to her own life." The Sybilline books were consulted the same us on like occasions the Bible is consulted, to team what should be done with the witches. The Romans to read the Oracles that "several extraor, to bin, as a prisoner, a damsel of such exquisite dinary sacrifices were performed," in nowise unworthy beauty that wherever she went she attracted the eyes of of the days of Now England witch offerings to the all. Scipio, on making inquiries concerning her coun-Hebrow Lord. "A male and female Gaul." says Livy, try and parents, discovered, among other particulars, and a male and female Greek, were buried alive in the temper of the religion of Rome, been polluted with human sacrifices." Our New England sacrifices to Israel's God, whether in the number of victims, or the mode of smothering them, appear nothing in advance of those which preceded them some two thousand

years in the Gentlic civilization of ancient Rome. "If any sound and cullivated mind could believe the nobility of more solid judgment, and of more unambi-Bible to he exclusively the Word of God, to such mind it must legitimately appear that our New England principles;" and Niebuhr, while he attests the many fitners were right in their witch offerings to the Lord; for the Judean commands in this, as in all other cases. are as equally binding as to remember the Sabbath day, and keep it holy-nor was any difference made between stoning for non-observance of the Sabbath. or the not suffering a witch to five. The Jews should be a holy and exclusive people only by obediently ob-

#### LIGHT. OF BANNER

Written for the Banner of Light. BEEMING EVILS. BY WALTER WILFORD.

The sectaing life which cloud our sky, Are blessings in a rough disguise; And though we oft may mourn and sigh, And tears may dim our burning oyes, Yet still, there is a ruling power, Which guides all earthly things aright ; Through avils at the present hour,

They change to blessings cro the night, Who has not felt upon his heaft. Bome heavy load its soily there? Who has not seen some friend depart And almost yielded to despair? And yet while shedding tears of grief, He hears a voice so caim and still, Break to bis mind a sweet relief.

And holy joy his besom thrill, York Centre, ML., 1960,

# EDWIN H. CHAPIN, AT BROADWAY CHURCH, NEW YORK,

Sunday Morning, June 3, 1860.

REPORTED FOR THE DANNER OF LIGHT BY BURK AND LORD.

Tzxy.-51 shall even be as when a hungry man dreameth and behald he extern: but he awaketh, and his sout is emply.-15atau xxix 8. These words primarily refer to Senoncherib. The

nighty hosts of the Assyrian monarch marching up against Jerusalem, were in one night swept away by the wing of the destroying angel, and withered, as it were, from the face of the earth. This sudden desolation of a great army, might of itself fitly sug-gest the simile of a dream; but the special point of the comparison in the text appears rather to be the the comparison in the text appears rather to be the disappointment of the fixed purpose and eager hopes wilk which the invalue legions looked forward to the taking of Jerusalem. That indeed was like the tantalizing images which appear in the sleep. The hands of the Assyrinas paralyzed just as they put them forth to grasp their object; the cup dashed down just as it touched their lips, that, I repeat, and use a sit touched their lips, that, I repeat, with the exception of Virgins who had not known was indeed "as when a hungry man dreameth, and behold ho enteth; but he awaketh, and his soul is After one of the Gentile victories of Sciple, "There empty; or as when a thirsty man dreameth, and be-hold he drinketh ; but he awaketh, and behold he is Mandonips, and with tears besought him to give the faint, and his soul bath appetite. So," adds the prophet, shall the multitude of all the nations be that fight against Mount Zion." treatment to be shown to the women. Scipio assuring

The application which I propose to make of the prophet's simile at the present time, will show that we are much solicitous; for what accommodation can it may refer to individuals as well as to nations : to It have retroins the association of the Assyrian mean in our own time as well as to indicate hests of old; to the disappointments and mockeries which casue from all unrealities, as well as these which the invading king feit as he left his blasted army and retreated to his own dominions. I take be considered as insufficient for persons in our sliun-tion? Anxiety of a very different nature reads my heart when I consider the age of these young persons; for as to myself, 1 am now beyond any danger of those lojuries to which our sex is llable.' On each side of the simile in the text as bearing upon the every-day experiences and conditions of men, and as such 1 youth and beauty, and several others of equal dis- tind these points suggested by it : tinction, by all of whom she was revered as a parent.

I. The life of dreams;

The awakening; Ill. The life of realities.

I. The first thought suggested by this use of the text is of those who in our every day world, in the business, the pleasures, the various purpoits of this nineleenth century, are living like the hungry man who dreams and behold he cate, or the thirsty man who dreams and behold he drinks. In other words, these men are living, or are endeavoring to live, upon unrealities. If we would accountely describe their case, it might be stated in this way : they are living as if realities were dreams, and as if dreams were realitics. There are a great many to whom this simple formula of life, I am afraid, would be The section following the above affords another no less agreeable pleture of Scipio. There was obrought to him, as a prisoner, a dameel of such exquisite beauty that wherever she went she attracted the eyes of all. Sciuto, on making inquiring concerning her cours who seem to consider it a religious view of things in the world around us, to speak of all things as vain and unsubstantial, in one word as a dream. For the estite-market. In a vault built round with stone; a betians, named Allucius." He then sent for her my own part 1 believe it to be the skeptical life place which had already, by a pmetice abhorrent from parents and betrothed busband, and addressed them which makes them to be full of shadow. It is surprising how closely some of the grossest forms of skepticisin approach to some of the assunce forms of religious sentiment. They touch each other. They both stand upon skeptical premises, and logion such wise as to make Moses and David appear very unrk in their behavlour to women, insomuch that any pure and generous heart would rather solourn on the Reathen plane with Scipio tinn to be a dweller with cally come to skeptical conclusions. If such a de scription of life as that to which I now allude ever does pass under the name of religion, it is a descrip-Livy, in speaking of the times more ancient than his own, says: "There could not be produced either a tion. I must believe, that does not flow from ferven anvictions of the beart, but is merely the conventions tempers, nor a populace guided by sounder moral tional language of the lips.

I hardly see what these people gain by arguing virtues of early Pagan Rome, does not lose sight of the virtues of early Pagan Rome, does not lose sight of the darker shades in their character. What shall we say Nobedy denies the dark side. Nobedy denies the takes undeveloped Jowry, with its noominations, as about. This seems to be the favorite study denes the authority and fit molding for Sunday schools and great many in their arguing for religion. In the churches, while Heathen virtues of bigher divisity first place i do not see what they gain by it, or how churches, while Heathen virtues of bigher divisity be a holy and exclusive people only by obcdiently ob-serving all that was commanded them in the name of the Lord, as obcdience was better than the fat of rame: the Lord, as obcdience was better than the fat of rame:

Not I say rather that this is a skeptical than spring of hunger which God has made such an elea religious maxim. It is cometimes the maxim mental part of our being, if out of these, the sou of intellectual skeptiolsin which delights to anuse does not ery out and say it is disadiance, something itself with the riddles of logic which can never be from the outside presses upon it. Hy and by, some Itself wild the riddles of logic which delights to show us solved merely by logic; which delights to show us that there is no way unler the sun of proving an out-ward world, because we cannot get out of ourselves to do it; because we stand inside of ourselves, and are of course surrounded by the innegs of our own in ternal consciousness. It is as impossible for a man to prove a world outside of his own consciousness as to prove a world outside of his own consciousness as to prove a world outside of his own consciousness as to prove a world outside of his own consciousness as to prove a world outside of his own consciousness as to prove a world outside of his own consciousness as to prove a world outside of his own consciousness as the man to be a dream sometimes to the more his his consciousness as the some times to the more his his consciousnes as the a dream.

ternal conclouences. It is as impossible for a man (erg. Then is links it is a dream, to prove a world outside of his own consciousness as it is for him to get outside of hisself or to look upon skeptiolem delights itself with paradoxes and puzzles. It may be very well as intellectual exercise or gym-nasiles. It is very lil when it runs into moral skep-tiolsm, and declares that our deepest convictions and the sen of the state of the string to estimate the himself with what is entirely unsubstantial, what the deepest ends of practical info in this world in does not belong to the rad spirit and substance of which we like no supponded users of the string be in the sen that on the sen that the recomendation of the string in the sen that the recomendation of the string in the sen the sen the senter of the string in the recent senter of the string in the senter state of the string in the string in the senter state of which we live, are compounded increase of the stuff his life. And if nothing else does that, there comes that dreams are made of. For you see that the luggreat loonoclast at last, and he with his bory practical result of such a conviction, the logical ro-hand shatters every illusion when he breaks the subject of mortal life. Death, waking man up, con lesances. It leads simply to what the apostle Paul vinces him that his soul is empty. Death wakens said, if there was no other life than this, "Let us eat him up and convinces him that if he would live the

and drink, for to-marrow we die." Here we are the highest life, he has been living in a dream. ghosts in this theatre of space and time; in fact, there is no theatre in space and time; for it is itself cant point in the text, "He waketh, and behald, his there is no thentre in space and time; for it is itself cach boint in the text, "no wratch, and beddid, his only an illusion of the senses; and 1 repeat; in this point of view, there is pothing to be had but almiess-may pity man; but no practical result, no high re- all this fabric of sensual existence is cruched, and he great work grows out of it. I cannot see comes forth into the higher and spiritual life. There solve, ho great work grows out of i. I cannot see comes form into the higher and spiritual the. There what the result of such a conviction can be, but is a great deal of meaning, therefore, in the text—a mercly enreless, headless coloyment, or else melan-choly spathy. Of all things Jesus Christ made life to be real. Of the the parable of the prodigal son, a parable which k think runs over the whole ground of human error is

all things the work that his religion demands, the view which he inspires, the assurance which he re-view which he inspires, the assurance which he re-view which he inspires, the assurance which he reverse which is inspired, the accorded which is re-verse, makes life to be real, a work-field, a scene of battle, of effort, of endeavor, of love, of hope, of fear, of trust, of triumphant faith. Anything but a dream, came, that he "came to himself." He had wondered veals, makes life to be real, a work-Beld, a seene of battle, of effort, of endeavor, of love, of hope, of fear of trust, of triamphant faith. Anything but a dream, anything but an unreality, is this human life as pre-sented in the life of the rollgion of Jesus Christ. Then it is not that life is a dream that I am argu-tion et at. I suggest : but the point is here, that, as it were gone out from his proper self, and wan

ing, or that, I suggest; but the point is here, that, while life itself is real, while life itself is earnest, too many men who live in it are found dreaming. as it were gone out from his proper self, and wan dered in forlorn places and wretched conditions; but now he had come to himself. That was the turning point in hield come to himself. That was the turning point in hielifa. And it is the turning point in every man's life, when out of this life of dreams, these illusive visions in which so many live, he at The point is not that life is a dream, but that a great many people are dreaming in life. They are great many people are uncanning in the. Ince me walking through life, themselves dreaming, while life, the great reality, in its highest and deepest sug-this bardly need to be dwelt on. The instances of this bardly need to be dwelt on. Take the man who is living, for instance, in the illusion of happiness, and followed every impulse of appetite in the buoy-aney of life, but by-and-by life begins to run upon and followed every impulse of appetite in the buoy aney of life, but by and by life begins to run upor who is simply a slave of those images which come to him through the senses, and devotes his whole life to the pursuits which they inspire. Is not the man practically in a dream who lives in this way? Does the kees, and grow sour, dry, bitter; it is run out, exhausted, spent. Here in some lonely moment, with the consciousness of his degradation darkening upon him, with the sense of misery forced upon him, be comes to himself; and his thought is, "What a life of draums 1 have been living ! Ifow I have been it need that he should lie upon his back, in the slum-bers of the night, that he should simply have this outward casing of the senses scaled up to constitute a dream? He is walking upon his feet, in the bright light of day; the mere veil of the senses is slumbering amid bright opportunities, and alcoping here with the golden hours flying about mo : living with all my faculties, as it were, intensified and ac-tive, only in the occupations of a dream !" This is thrown back. He can see with the eyes of sense bear with his cars, touch with his bands; but for all high uses of his faculties, for all great aims in sometimes the experience which comes to a man when the wild passion of life is over, when his youth life, for all that life really suggests and inspires, that man is dreaming—he is a sleep walker. Ilis begins to run down, and he begins, by the very grave of his own experience, by the very development of his own human life, to think of something more walking is the sleep of drunkenness, of lust, of shame, of sin. The man whose faculties are disbevelled and tangled, perplexed with strange conhan the mere exercise of his fancy, the mere use of his faculties. eits-compare what he really is with what the scape of things declares-compare the actuality of his life

Or, as I have already suggested, sorrow very often brings a man to that condition, very often more than anything else. It is singular how mea will associ-We sometimes strive, and ate religion with sorrow. justly strive, to argue against this; and I would ar

with the actuality of life itself, and I am sure you with the actuality of life itself, and I am sure you will fiel that he is "as one that dreameth, and be-bold he eateth ?" he is bound up and circumveuted by the falsehoods and illusions of a dream. gue against it, so far as this is concerned ; I would not have anybody think of religion as simply asso-ciated with the sorrows of life, associated with the There are men who are endeavoring to satisfy their immortal desires with temporal and material good; and in proportion as they think these are to satisfy their soul's desires for good, they are dreamleath-ohamber, and the home of dissolution ; some hing to seek when we cannot live in the active world ing, and in an illusion of the senses also. They ing and in an illusion of the sense area. They without, when his grows dark in the ione uneasy show very often that they are dreaming. There are the to diverce religion from that conception, which has when there gleams upon them something of the great reality, and the deep uterances of their soul the association. And yet it is after all, often the scene for a moment to show that they are conscious that they are available. without, when life grows dark in the lone uneas that they are enveloped as with a dream. that under such conditions men awake to the real.

Ob, I have come in contact with insome people, and ities of religion, from what they feel in their own rouls. When the wife, or child, or husband, or broth-er, or parent, or friend, is taken for away from us, that has struck nie most, and impressed me most, is their wild and incoherent ravings, in the outbursts of nonsense and solemnity, blasphemy and foolishhow often do men begin to feel that there is something real in religion after all. This talk about human mutability and frailty, has been to them as unreal as ness, which came from their lips, was a kind of un-dertone of sad wailing, as though the poor soul itself were conscious of its imprisonment and of its bauthe phrases in the composition of a school girl, some-thing of course to write about and repeat by role, but sering, and once in awhile, through the mary apathe senses, breathed forth in this low monnhaving no realization. But in this great hour, wan begins to feel that after all, that there is terrible truth in life, that there are solid, awful fasts in exthy of the scales, breathed form in this low monn-ing, this wailing protest. So it scens to me, some-times, that men endeavoring to gratify themselves merely in worldly good, and failing in their mun-dane desire for material possessions, do, in that low monaing, that breaking forth of their interlor con-solousness, confess their feeling fifth they are as hungry and of they in the scales they are as hungry they denote the scale in the scale in the scale in the scale in the set of nightmare shember. They are as hungry all the presthe keenness of death's cold fingers, in

Every man is as one who hungers, for immortal ence of the reality of calamity, I feel that life and liminable desires are in him. God sent him real. It is not all baseless. It is not more business bere to bunger. Ilunger is one of the mightiest ele or pleasure, or outside living, It is real, and it ments even of his material condition; for what comes out of man's hunger? Physically speaking. That is the great awakening; it is the orisis of life; what does it inspire? What is the deep question, it must come to everybody in some way or other, as has well been sold, that lies at the foundation of it comes to the prodigal in his way, to Sennaberib

had hungered and greamed that he was cating ; he wakes up and fads the delusion of his life; he fads that his soul is empty; and in his hunger and need he takes the divine life that Christ gives him. That is the great awakening, the great crisis in every mab's career.

3

III. Ho we come, finally, my friends, to consider to what that man wakes who parses from the condition of living illusions, who is truly awakened. Now all waking implies some reality to which we awake. We have already seen that when a man comes, theroughly to the conviction that he has been living In dreams, in unrealities, ho has a sense of emptiness, a sense of need; but, my friends, when he comes to that condition he has more than this : he has a sense of a reality in his existence, as well as au Illusion. He wakens to the conclusion, not that this life is a dream, but that he has been dreaming n life. And it le a great conviction. All is contained in that, that life is real, and not a dream ; that there are realities to which he is related ; that there are spiritual ends to which he is bound : and that he has been living bimself as a dreamer in the midst of these great realities. Oh, is not this the condition of a great many? Is it not the true estimate to take of them? It is not that which the shallow skeptic would have us believe, or the follow-cre of Jenus Christ, who say that all this life is a dream. They themselves are dreaming amidst the grandest realities?

I have rode through the country at the dead of night, when the solern stillness was all over the world, and the dwellings of men were wrapped in a shadow, when the night stars were watching their silent slumber; and I have thought, "What a difference between the reality and the appearance, to those who lie slumbering yonder ! They are wrapped, those who he sumbering yorder! They are wrapped in dramms, wandering now by some golden coast of fortune, fighting some ghastly terror, involved in some foolish position or incongruities, while all around is this canopy of God's grant heaven, round about is this real world lit up with conntiess fires, and God in the midst of it!" Is not that a fair represention often in life? Are they not often, even when they think they are awake, haveled in foolish draums pursuing likelons bound about eit at source dreams, pursuing illusions, bound about with strange funcies, while over all the real immensity they do not perceive, and the God that is near them they do not feel 7

Ob, it is a great thing when they come up to the conviction that life is a reality; when they awake, for instance, to the conviction of the reality of God. To how many is God a name? How many a heart is an altar "to the unknown God ?" How many a heart is an abandoned altar, which if you could see into, you might say of it, "Where is your Goil ?" In how many a heart is there an idol, or some false God seated ? How many really feel God, know him, be-lleve in him, in the midnight and in the bright noontide, in action and in their inclicat hours? To how many, loo often, is that awful name rolled out in blaspheny, or lurled about in light con-tempt? To how many is it a symbol of power, awful and everineting, and yet a tender reality? How many are awakened to the reality of their relations, to Gol, and see him with the eye of faith, and believe in him with the heart of truet? To how many is truth and principle a reality? How many believe in the truth when it fa alone, and in the right when it is alone? To how mony does the man, who from simple religious conviction, takes his life in his hands, and his interest in his hands, and goes forth to serve the truth, seem mersily to be a ideluded man, to be himself and who is in a draam? Oh, my friends, how many of us make life, truth, I principle, to be realities to us? and in the great : arena of endeavor, in the pressure of temptation, in the heat of business, in every hour and in every, noment, stand firm and true? How many believe, in the realities of spiritual elements?

Here the result is of spiritum elements? How many estimate life not merely by the number of years in which they live, but by the quality off their lives; not by how long, but by how much T. That is the irrue way to estimate life. It least benet through a la thought in a producer, it is That is the intrio way to estimate life. It is in heart throbe, in thoughts, in experiences; it, is, not in length of days, Some men live to SO years old and are mere babes in life. Some men go down, at noon, and they live moral Methuselabs, gathering unto themselves the rich experiences of spiritual re-alities. I say then that we should remember there is a great distinction between those to whom life is simply an illusion of dreams, who are dreaming in life, and those to whom 'llfe is real, to whom God is a reality, truth is a reality, and all spiritual things are realities, so that they live in this and not with

this voritable vision to them and faith in them. During the past week we have received the Intelligence of a denth that has excited and will excita great emotion in the land, in hearts bitter with hostility, and in hearts warm with sympathy. Proba-bly few men who have lived have excited more of these opposite feelings than the one who has gone. We may dissent from many of his conclusions. Wo We may descent from hany of all conclusions. To, may feel that perhaps in our Ignorance he saw large, or than we, or in the assurance of our faith that he saw too narrow. We may believe that in the in-tense carnestness of his conviction, in tearing away the wells from tradition and cant, he also tore away comething that was venerable and something that was vital. Wo may feel that often the truth be uttored might have been tempered with milder wisdom, carto criticize him; for no man can doubt that he of whose death we have just heard was at least one of those men whose lives are real, and enrnest, and honest ; that the greatness of his power was in that; that while out of his convictions he spoke, he would rather utter his beartfelt convictions, believing them to be true, thun to be an artibudax hiar for God; that' he would rather strive for what he believed to be. right than serve the gilded fallacles of the hour ; wen though high names were assaulted by him in his effort, and proud reputations were broken by what he deemed to be at least a just criticism. There are men, who going from us, we feel as when accomplished and learned, doing in this generation their work. Then there are men who, in their departure, make the body of humanity feel as if it had lost its vital flood and exhausted a part of its life. That is the case, I think, in this instance. Men who shrink with timidity from his conclusions, and just-ly shrink from them; men who could not bear to hear that mighty trampet of reform, rocking insti-tutions of abomination and shaking their repose, will, by and by, through themselves or their children, honor what is great, and true, and good, and at least this carnestness, this faithfuinces to conviction. which has left its impression upon the time and up-on many times; and when they can get off the leoon many times; and when they can get off the lea-shore of heresy, when they can get so far off in his-tory as to think they will not be accused of infdelity-fur the expression of their sympathies, almost every-man with a heart and soul in him, estimating theo-real force of truth and lows in the world, will say that not only humanity, not only the age, but the living aburch of the living God has, met with an im-measurable loss in the death of Thronour Pankers 1 a real man, whatever else he may have been. Much a real man, whatever else be may have been. Much that may have seemed barsh was the carnestness of his lave ; and much that seemed bold was the humility of his convictions of truth. Let every one make his life real and enroest. Let every one feel what is the greatness of a life that takes hold on Gol, and which is sheltered in Jesus, takes non on that and a that which partakes of they Christ; such a life as that which partakes of they living head, and drinks at the living springs. It may never be satisfied; Ged be thanked, the human may hever to surished; but to thanked, the human, soul never can be satisfied; but it will always find enough for its want; it will always be supplied. when we are most hungry. But God's truth, Christ's when we are most hangly, but one i ruin, corrects love and spirit are always near; and although we never are completely satisfied, they will always be entisfying. Ob, my friends, let us ask ourselves, with some consciousness of fear, as well as hope and fuith, Are we dreaming or awake? Are we living a life of illusions or realities ? We shall wake by and by. Something will wake us up, death if nothing clear and it is torrible when and death if nothing elee; and it is terrible, when one does awake, to find that the soul is copy. God grant that we may awake to life, to daily duty, to a sense of our spirit-ual relations; that we may awake now to commanion with God and Christ, which is the true waking, and the true life forevermore.

though, according to Peter, the yoke was so beavy that the Jews were unable to hear it. Thus they fell under its weight along the furrows, and were buried by each succeeding plow that passed them; and thus enriching the land, which, in the name of the Lord. they had fillibustered from their neighbors.

In the Roman strugglo with Cartbage, or the Heathen roundabout, Quintus Fablus Pictor was sent ambasen-dor to Delphi to consult the Lord. The Delphian God specified the conditions on which the Romans should bearken to the Lord-among other things as follows: "When your commonwealth shall be settled in safety and prosperity, then out of the acquisition made by your atms, send an offering to the Pythian Apollo. and dedicate to his honor a part of the booty, of the captives, and of the spoils. Banish licentiousness from BIDOUG YOU."

Apart from the spoils, claimed here as sanred to the Lord as in old Jewry, the last clause is certainly very Not here ! not here !good. We can only wish that Nathan had added a) Where slander with her forked tongues of fisme similar clause in his famous reproof to David. Alast Has wronged the innocent by unjust blame. for the short coming of the Hebrew man of God-not Has wrought strange falschoods in her heart of hate a word of David's violent abduction of Phaltjel's wife, Nor the't how foul bearis quivered 'neath their weight ; nor of the Mormonite proclivities generally of the man after Ged's own heart-but only in special of Uriah's Not here I not here !one ewe lamb. Let us be thankful, however, for this Where these fond hearts in whom I once did rest

Jewrydom. As with the Jew, so was it with the Gentile. In the Malice and Hate have hurled by Falsehood's arts, rails of the ignorance were the affiliations, the prodigies, the explatory sacrifices, and the submergence of soul in stupidest of devotions. The priest-class perpetuate the parallel to our day. If there be revulsions in health, in commerce, or in other various modes of life, consequent upon inharmonious adjustment to the laws of the great whole, it is not sought to adjust the gearing in knowledge and wisdom to law and order; but there is a call upon Hercules or Lord in morning. Not here I not here I and evening orisons, and prayer meetings at noon, to explate past follies, whose cansation remaining, guaranties their recurrence in the future. Only knowledge in greater light can prove the Saviour by wisdom in that fuller series of causation with which w must move in harmony, or lose our healthful equipoise and be submerged in

- "Foni superstition | howsoo'er disguised, I dok suit, virgin, prophet, creasul, creast For whatroever symbol thun art prized Then scoredgol grain but general loss How from true worship's gold to separate thy dross."

We shall never find within the narrow vision of the old theologies that larger cultivation that blends all of science with all of religion, each reflecting the other in co-effulgence of light, and in mutual affinity of or death"-it is liberty and death. love-both alike cager to separate all dross from tru worship's gold. As we rise from whited sepulchees wo must be willing to leave the slough and the dark pess surrounding it, and live in those higher truths which secure physical and mental health-to leave the debris or husks which norse the "pride to pampered "churchman and votary alike despised," whether the his reward. relies are the worshipful fossils of Hebrew or of Genilledom-whether as manifest in a prover for tain. contrary to meterological laws, or expiating with a New York papers about bees.

Written for the Denner of Light. NOT HERE. BY GRACE LELAND.

Not here 1 not here 1 Not where distrust and envy fell have wrought

Their strange devices in my memory's thought, Have tinged that thought with sadness black and de-As darkens ocean which the storms o'ersweep-Let me not die here i

Not hara | not here !--Where all that once was beautiful and bright In my glad life is quenched in starless night. Where o'er the spirit or my dream of life There came that change-of sorrow, care, and strife, Let me not die here !

Let me not die bere !

awest little rill, flowing from the bitter fountain of In love confiding, true, and oh I how blest, Are pierced and bleeding from the poisoned darts Let me not die here !

Not here I not here I-

Where these that once were kind believe a Lin. And now with cold and careless scorn pass by ; Where love has a'er grown cold, and left me bere Alone as on a desert bleak and drear-Let mo not die here l

But where Affection with her searching eye Can read the thoughts that in my spirit lie ; 'Mong friends beloved, the faithful, kind and true. Whose love would whisper to my soul, "Adleu !"-Oh, Heaven I may I dio there I

"Liberty or Death" is a strong expression, which somes in well at the end of a postical eration; but iberty, as a finality, does n't amount to much. People have liberty to work or starve-liberty to sleep in a

Boccaloni in his "Adverlisements from Parbassus," tells us that Zoilus once presented Afallo a very caus-tio criticism upon a very admirable book, whereupon the god asked him for the beautics of the work. He other. In this state he found analogies to a higher debris or husks which more the "pride to pampered replied that he only busied himself about the errors. and better state of existence, and higher ends; but priesthood dear"-to leave all that excrement growth On beating this, Apollo, handing him a sack of unof follydom, wherein the larger light is apt to bold winnowed wheat, bade him pick out all the chaff for from the apostle Paul the statement that life is sho

unbler and higher state? For observe that men argue in that way from a religious point of view for argue in that way from a rengious point of the state. the purpose of establishing a higher and noble state. But if this world is all worthless, vain, and empty, but if this world is all worthless, vain, and empty, we are encompassed only with shadows, how can we make sure that even the lottiest assurances of faith. make sure that even the lottlest assurances of faith, and the prophecies upon which we base our faith, are not all parts of a great phantasmargaria, parts of the baseless fabric of a dream which will discove with the rest. Surely it is not merely by contrast that we are to argue the glories of the bereafter. We have not advanced a great way in the argument when we have piled up all that contrasts with our conceptions of eternity, and then argued from that that there is an eternity of holiness and happiness, something higher and better; that because it is dark now it must be bright then; because it is false here it must be true there : because there is inius tice in this world, justice is sure to be meted out in that. How do we come to this conclusion? Upon what logical argument do we base such a decirine? And yet you know your favorite such an argument is. It is a favorite point with some men to say, thero must be justice in the future world, because there is injustice here, as they call it, not looking at it deeply and seeing how God's character really works, not seeing in what deep grooves his penalties and retributions really run. Looking at the surface of things, because they ree injustice, of course there must be justice hereafter. I ask by what analogy do they argue it? If you can prove injustice here, can, you not prove injustice forever? The logic based upon the analogy that the order of things in the present state, is the order of things everywhere, would certainly lead to a very different conclusion from that which people come to who say that the world is all dark, full of perplexity, evil, and mysery altogether.

God works through unalterable methods, by in mutable laws. We may argue imperfection in the present state, but not abrolute worthlessness or false bood. There is a difference between the two thisses There is a difference between the two things. Imperfection, and signs of growth, and crudity, and perplexity, which always appear when a thing is in process and not in its end; these we may argue in the present state : and I am sure it always seems to ne a satisfactory argument. There is nothing plainer here than a creative advancement, a process tendng to something higher. This seems to me a legitinate ground of analogy, an argument for comething higher and better, gleams of light though not full light, segments of good, though not its entire subhave liberty to work or starve-liberty to sleep in a light, segments of good, though not its entire sub-cellar or freeze in the street. Millions of freemen stance. God is good here, though his real goodness have liberty to toll six long days in every week for a will be made known hereafter; God is just here, very miscrable existence, with the poorbouse and a though his justice may be made more completely pauper's grave at the end of it. This is not ...liberty comprehensible by us hereafter. This is not arguing from nothing to something, but from something to omething m

I do not find that lesus over took the worthlese ness of our present state as a cardinal doctrine upon which to build up the fabric of his spiritual trath. I do not see that he ran down this life to glorify an but not such a statement as that life is a dream, or Beveral stinging articles have appeared of late in the or brave heart yet, that life itself is a dream, that all is vain and worthless.

and we be deer shid, that has at the fourband of it comes to the proligin in its way, to seen number of the in bis way, to some men by the nockery of their thrane secure, or makes it toiler, that renders happi-hopes, to some men by the nockery of their friends, to some some by the loss of their friends, to some some by gentle appeals; but in some way every man must be awakened to feel the rent so the some by gentle appeals; but in some way every man must be awakened to feel the rent, by of has own soul, appetite upon man; let uim become starved ; let his oil become scant, and what an awful revolution substance of God in his own soul, without communion fool become scant, and what an awai revolution substance of God in his own soul, without communion there is, shaking the proudest monuments of states and empires to their centre. Hunger is the mighty seek what else he will, he has an inward hunger impoles out of which some of the grandest achieve which cannot be satisfied. Now people in religious ments of the world have grown. If man, inspired of phraseology call that an awakening; a great awakthe hunger, by his need of daily food, accomplish these using, they say, has taken place. Well, the word is vast results and these splendid achievements, k not true. I do not know that any better word can be set the hunger of the soul a deeper and more inspiring lected. A religious awakening; men awakened to element to him? Set a man to hungering for some see the sight of their own souls really flied with element to him 7 Set a moa to hungering for some lees the sight of their own souls really filed with thing, even if he knows not for what, even if, like pulses of their own inmost life. We speak of men the poor Prodignl, he is seeking to appeare it with being under "concern of mind," and this means the the busks of the swine, yet at the same time con- same thing, if it means a true thing in its way or fessing that hunger is the very degradation with manner. Sometimes people do not really understand which he concern of mind should be for. Some-

thy of

men at last.

My friends, man is hungry, and when he under times it is a morbid concern of mind. Sometimes it takes to satisfy that spiritual hunger, solely with temporal and material things, he shows forth some thing of the greatness and illimitability of his an future condition is to be. A great sung of the greatness and illimitability of his na ture; and moreover he is emphatically as a hungry man who "dreameth, and behold he eateth, but he awaketh, and his soul is empire." Not that these agencies by which he lives is to be repudiated, state. Very possibly it may be sa; but that is not not that what a man does in the way of business, the truest or must legitimate condition. It is not what he seeks in the way of his proper pleasure is when a man is under cancera of mind about his fu-to be condemned, in and for itself, but only when the ture condition, but when he is under concern of mind means are taken for the ends. For that is like a about his present condition, his real condition, his ment frightful dream, in which strange incongruitics spititual condition, that he is awakened. Why do most frightful dream, in which strange incongruitics spititual condition, that he is awakened. Why do exist, in which things appear real and alive, mingled we make a distinction in time, when we should logether in a queer harlequin procession. I suppose merely make a distinction in quality? Why do we ogether in a queer barlequin procession. I suppose merely make a distinction in quality? Why do we almost every dream grows out of the realities of our not feel that the material and the spiritual, are not minors every dream grows but of the reintities of our hot res that the bareafter, but in the tenses and waking hours, which come together in patchwork, in a strange mixture of kaleidoscops fancies, which we the soul? Why do we not feel that when Chilst made cannot separate or organize. They are all well in the distinction between the spiritual and this temporal, liemselves; they are all right, in their place; all between the eternal and the temporary, it was not have organic affinities and relations; but in the between what is now and to be hereafter, but the dis-

world of dreams they come fogether pell-mell, helter-tinction of quality? it is a great thing for a man when he wakes up and most inconceivable positions. We are using the most curious elements, and living for most singular ends. So, I repeat, is it with men who are mistak. be miserable hereafter; not that if he could only get ing the means of life for the code of life. They are a certificate that by and by and by and by and by and life as it comes, and which are not in their true position, and now, as it make its realities as much a meckery as ever. Do were in a dream, delude and decive then, draw you think that is the true spirit, the true condition them away from the code of life to the mere means for men? Not at all. It is when a man learns to of living.

f living. As a proof that they are dreaming, none of these what it is worth and no more, to take the eternal for things satisfy them. Men are never satisfied with what it is worth and live in it. When a man feels wealth, with plensure, with earthly pursuit. Man is that the quality of his soul is divine and priceless, not made to be satisfied with it. Or if perchances you that it is not to be submerged in the appetites, that contradict this statement, and say a man is some it is not to be statut get in to apprints, that it is not to be the bond slave of the senses, but to be times satisfied, perfectly content and easy in seeking the servant of good, to be inspired with the spirit of more's satisfied, perfectly content non easy in Seeking meteric entrity and material good, all I can say is, Bat he is satisfied simply because he is dreaming; as cometimes men have golden, glorious dreams from which they do not wish to be awakened, in which they would be cantent to lie forever. So it may be the present life; about what he is in himself, what with men with earthly pursuits, seeking material are his relations to God and Christ and spiritual

with men with earthly pursuits, seeking material are his relations to God and Christ and spiritual good; they may be having some dream; they may for the time being be perfectly salisfied; they may be willing that it should last forever; but the truth is, that we do not lie forever in a dream. There is the great mystery of life. Men lean upon earthly possessions, and become perfectly satisfied with finds that all things elss fail to satisfy him. Here worldly good forever; and yet; if out of the yearn-ings of their immortal nature, if out of the deep I foned I

How much have cost us the evils that nover hap?

#### BANNER LIGHT. OF

Day.

.bool emo:

## [Reported by R. P. Ackerman.] DROMFIELD STREET CONFERENCE.

4

QUEATION. - Would the theory that must be controlled by an abolate law of accessly in all his acts, be productive of morality or immonstity? Mr. Edson in the chair.

De. Cuito .- Is the recognition of the fact, that everything that is, is necessary, injurious to the morals of humanity? In snawer to this question, I would ask. If a recognition of truth is injurious to the morals of humanity? if a recognition of the complete power and wisdom of God in the government of everything Is infarious to the morals of humanity? Is it a higher exhibition of motals made manifest, when a man stands apart and afflems that he transcends the laws of God in nature by living in opposition to these laws: by resisting tomptation; by living and running counter to the natural tendencies of his soul? If a lie there he-and I believe there are some, so called-in the physical world, this affirmation, it seems to me, must s large one. Is it good morality to tell lles? Is it not better morality to see God in everything, and have faith in his wisdom, power and love? No man rans counter to the natural tendencies of his existence. It is an impossibility for him to do so. Gravitation holds the physical body of every man and woman close down to the earth. This power has never ceased to exist for a single instant. This law is a necessity. Who can run counter to it, and not fall if he does? Every law of nature holds us just as sternly and inferibly as does the law of gravitation. This is a law of God and it speaks to us in slience every see and of our carthly being. It is so common and so allent in its action that we are needlessly almost unconscious of its existence. Pitch a man over a precipice, at any time, and the law of gravitation will 'speak to him in silence, but with awful power; he can't hold bimself when he is falling. This law of gravitation holds our bodies down to the earth at all times, and in all cases, surely, positively, inevitably. This is a law of nature. a law of God, and a mighty, and yet un broken law it is. This law we cannot dodge, keep back, alter nor break; no matter to what extent our conceived powers of self have grown, or to what heights one motals of self-tighteousness have tisen, we must obey this law of gravitation, and it is a necessity to our existence. A law of necessity that governs, is the law of gravitation. Everything we do in life is no less the consequence of the laws of nature over acting, then is that power that makes a man fall when thrown over a precipice a consequence of a law of nature Everything is natural. And everything to nature and in nature is a necessity. Let nature cease to be, and all creation ceases to be; all existence is a blank. Laws of necessity to us, exists everywhere, in everything.

At the conclusion of Dr. Child's remarks, the chairman stated to those present that this was not a dispute, but a conference, merely, and all were at liberty to offer their views on the question.

MR. EDSON.-I accept what Brother Child has just stated. It is true, beautifully true, yet I think it might have been said in a very different manner. He has spoken of the laws of nature, and contends that every law of nature holds us as firmly as the law of gravitation. I understand man to be a dual being. He possesses two natures, the spiritual and the animal, and there are two classes of laws in society to which he may be obedient-the higher, or spiritual laws, and the lower or animal laws. These laws clash. We cannot serve "God and Mammon." I know by experience. Man, it seems to me. lives in the natural. What may be natural to me now. may not have been a year ago hence, what is natural for me to do to day, may not have been then, and may not be in the future-for I progress. I like this question, because it opens up the affectional nature. The great thing needed is a desire to do as well as we know how, to develope and unfold the good in us, so that it-the bigh and good-shall be natural to us. True religion is said to be "visiting the sick and the widow." True religion possessed makes that style of living natural to us. It seems to me there are many men who profess Christianity, who do n't ex-press anything like that style of living. Why? Bocause they are obedient to the lower law of their naturo. It controls them as rigidly as the law of gravitation. There are higher laws which will control the individual, and in proportion as they unfold their bigher nature these laws will work. Dr. Child says "everything is astural." All chings are not natural to all men. It is natural for the pirate to rob and murder. It would not be untural for some to de so. Two classes of laws control man. The pirate is controlled by one; the man who cannot do these things is controlled by another. It is not in his sphere. I maintain that Judas was controlled by the lower law when he betrayed his master "for thirty pieces of silver." It was absolutely necessary that Judas should commit that abominable act. (The speaker montioned the case of Dr. Pomroy, and hold that it was absolutely necessary that he should do as he had done, in order to demonstrate to his own mind the wickedness of his own acts, and come into that condition we call ropentance.) 🕅

MR. WILSON .- I am somewhat disappointed in the form in which this arg must ask what is necessity ? The speakers have failed to tell us. Is ft necessary for me to reach out my hand and rob my neighbor-to lie, or traduce my elster? If so, then Ductor Child's argument may stand good: if not, it falls to the ground. Whenever you appeal to the murderer, the pirate, or the prostitute, through the maternal relations, you touch the well of human bindness, and draw from them symnathy. They manffest repentance and humiliation. The speaker tioned the case of obsession with which Dr. Child was connected, and asked whether it was a necessity that the spirit Dr. C. cast out should hold control? Is not, said the speaker. the necessity manifested in the expulsion of that spirit rather than in the control of the spirit? Judas betrayed his Lord; but when he onw the heniousness of his crime, did he not go and execute himself voluntarily ? Which was the necessary act? Brother Child tells us again that ... whatever is is right," Is it right for me to strike Brother Child to the ground? If so, there is an interpretation to the word "right" he has not yet given to the world. MR. TRAYER,-It seems to me the question before us this evening is a perfect anomaly. Let us look at it. I shall assume, if this theory is correct, that man can not do an act that is either moral or immore all How can a man do a moral act if he does what he does from necessity? Ho does it because he can't help it i Is there enviblug morel in that? You convert him at once into a machine. I take hold of a machine and put it in operation-it does its work. Is there anything moral in it ? If man does everything from necessity, because he can't help it, it's no credit to him if he does do good. It's no discredit to him if he does bad. He can't help it. if I put my finger in a machine and get it cut off, can I blame the machine ? Of course not. Therefore if this theory of necessity is true, there is no responsibility resting on man what-Ever. MR. STOONER .- I have n't had a single doubt in my mind for the last twenty-five years that man is a perfect machine, and nothing else. It's a satisfaction to me to think so, for I think I shall be operated upon better than I could operate myself. About all the comfort a philosopher can have is to think that some body else is moving the machine better than he could do it himself. All of us practically recognize this truth. The laws of mind are just as much fired as the laws of matter. My opinion of this theory of necessity is, that it is a humanizing one. The effect is to make man better. A man who believes in it is likely to be a better man. I cannot see how it has any tenden. cy to make a man immoral. What is morality and immorality ? Those acts which contribute to the happiness of mankind are called moral. Those which tend to the unhappiness of mankind are fermed immoral or bad. We say it is immoral for a man to cat too much. Will he be as likely to do it again as if be thad not done it at all? Wont he see that he should not make a gourmand of himself? Now I can't see that this theory is going to make a man any worse. I think it is the other way.

Hn. Tunnat. -- It seems to me the speakers have departed widely from the question. As I understand it, is to simply whether the propulgation of the doctrine that man is governed by absolute necessity in all that he does, would produce morality or immorality in society. That is the way I understand it. They have argued it in the form of whether man is a free sgent, or governed by circumstances. I should take the posttion of the affirmative; that this theory of man's being governed by necessity would produce morality. Han le a machine—a thinking and acting machine. Can any individual, did any individual, ever perform an act in his life that he could have done differently under the same circonstances which surrounded him? The fact that man performs an act, shows that he is governed by motives. I think this theory would be productive of morality, because it begets within society at large the largest kind of charlty. Suppose a man goes South and preaches the doctrine of emancipation. Take it for granted that the southern people know that this man is governed by a law of absolute necessitythat he must pursue his course anyhow-let that he t fact. and what would be the consequence? Would they not say, "The man is necessitated to do as he does -let him alone." I believe there is a higher law, and

a lower law. I believe an individual can be controlled by both laws, and in the same day. A man may be commits wrong act, and, at another hour, be controlled by the higher, law, and repent of what he had done. In the one, he was governed by the law of his animalnature; in the other, by the law of his spiritual nature.

Mn. CUSHWAN.-There seems to be a difficulty in my mind. One gentleman says he has "thought for many years that he was a 'machine,' and is happy in the thought." In order to sustain this idea, the gentleman will need to explain some problems that seem rather difficult to me. If men are machines, and act only as they are acted upon, of course some superior power must exist; and to say, when a wrong act is committed, that the superior jutelligence was its cause, is to me rather unexplainable. One of the gentlemen speaks about a man going south, and preach ing emancipation, that it was a necessity, &c. But, necessity for me to keep my slaves? This philosophy is upsound from the fact that man has a consciousness of right and wrong; and the idea of his doing every good act he does by a fatal necessity, is contrary to his own consciousness. I can no more believe that when I do wrong, or right. I do so from an imperious accessity. than I can believe the world is upside down to night.

DR. GARDNER.-I look upon man as a dual being. and as a being that is controlled by the law of neces sity, absolutely. fully, entirely, wholly | I fully endome the ideas of Mr. Spooner, but I should like them expressed in a little different language. I did n't unof laws. Paul said, when he would do good, he had sary-necessities in his existence. One of the speakers montions Judas, and the betrayal of his master, or him. The bribe that he received led to this betrasal. tures. Paul speaks of the two laws, the animal and then. spiritual. Which was the animal law? That which this world without having the privilege of choosing ty, operating previous to his birth, all his animal faculties are largely developed-scoretiveness, combativeness, acquisitiveness, &c.,-while the top of his head is flat and low. almost entirely deficient in the moral and spiritual region. Now, can that man precent the manifestation of these lower and sellish faculties? Certainly not. It is an absolute law of necessi ty that he should be subject to those influences, and he cannot avoid it. But being him up, if such a thing were possible-give him vigorous health, let his intellect expand, let him have the same strong saine) pas-

he will strike a blow to kill a man. At once the moral, intellectual and spiritual faculties will be brought into action, and he will regret the act, and nose into overy old corner there is; there is a certain manifest his sorrow for it. The first of these examples is the control of an absolute law of accessity, working through his animal propensities. The second is the opposite law of his spiritual, intellectual and moral na ture, manifesting itself through an equally shadute necessity, and demonstrating the fact that he is post then, with drooping tails and well-soaked feet; and emen of these two natures, each absolute in its own they stand in little, close groups, watching the rain, aphore. No man can act without a motive, and the land listening to its sounds, till they fairly fail asleen strongest motive will govern 0s. You never performed on foot from the narcotism of its monotony. The dog in act but hy some motivo. I take the ground that goes from the barn to the shed, and from the shed to this theory must be productive of morality. It would, the kitchen, and then back again, occasionally throwas one has remarked, develop "the largest kind of ing a weather wise eye up at the slouds, as if he was charity." It would lead us to look with more kind. wondering when it would clear off again. The cows have gone under the barn, and there they rundinate, ness upon the wrong acts of humanity. and give of clouds of steam from their delazied coats.

# Banner of Light.

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### RAINY DAYS.

When we go into the country to stay awhile, we like, of all things, on pulling up the quilts around us controlled by the lower law, one hour in the day, to and settling our head in the pillow for the night, to hear the rain drip from the caves upon the roof of the plazza. It seems to make the sense of coziness and comfort complete. If we were sure the world was to be drowned again before morning, it would scarcely ruffle the repose of our spirit one whit. We lie and think of tall brakes, pearly with rows of rain-drops, emptying their buckets into the tops of our boots wet hows in the woods, flapping their separate showers in our neck and face-of mill-dams carried off by rising floods, bridges gone, and Noachian deluge coming down between the singing shingles on the roof; but the effort is too great, and we tlak to slumber among the murmurs of the rain as quietly as a child goes off, with its latest plaything held tight in its little hand. They have no rainy days in the cities-such are only dark days, dirty days-days of mud. and sloah, and ing emancipation, that it was a necessity, &c. But, sour tempers-days of soggy boots, spolled hats, and can't the slaveholder come forward, and say, it is a wet could be a source to show we could be a source to show the state of the state you her face; and here it is not lowery and scowling -it is tearful, more or less "blubbered," as Sponser would say, but all placid and caim underneatly. The rain is no more than a mood here-nature comes out of it all the brighter and happier.

It is hard to tell if any two persons, harbored in the same place, get just the same sort of experience out of a rainy day. We have listened to the narrative of a great many on this iheme, but each, we found, belongs to its owner, and to him only; the beavens do not shed the same influences upon all.

Rain affects us differently, in different places. It is mand him to mean that man was a machine like a one thing if you are sung at home, at the opening of a printing press, or a locomotive, but an intelligent ms. gray November storm, such as boods the hills of New bine. It seems to me man is controlled by two sets England with wierd-like mists-or chance to be weath er bound in some little country tavern, a long day and evil present with him-both of them absolutely neces | night before you, and nothing but a bandful of loafers, a checker board and a foul stove for social consolation. One might make himself very happy at home, with dog friend, or brother, whichever you may choose to call and cat and books and family all around him; but in these bye-places the sentiment is rubbed off with the and his own consciousness of having done wrong led dirty clothes, and trampled to death under the muddy him to repent and hang himself. Here are the two and boots. They are very prison-houses for the spirit,

It is delicious to hear the big drops pattering on the caused Judas to be bribed, and to betray Jesus for the roof; the garret is the place to catch the true inspirathirty pieces of sliver. Which was the spiritual law? then from the rain. What realms of pleasure do not the That which caused him to repent, and voluntarily exe | boys and girls explore there, rummeging the old garret cute himself. I assume that man is governed by over from end to end | Side-suddles and ancient bonphrenological organization. A being is brought into nets come forth from their twilight domain to do service once more for a generation not dreamed of in the his own parentage. Under a law of absolute necessidary of their reign and glory. Faded pamphlets and one-covered books-perhaps a fragment of Josephus, or the remnant of an odd volume of Belknap's ...History of New Hampshire," or, more likely, a pile of old almanace, inlaid and overlaid with dust, and caten of mis-fan the embers of the youthful mind into a bright fame, and hours go by as silently as owle sail off loto deoper darkness. The Saturday afternoons are almost sacred, for the memories they have stored away in them; and the very mention of them with rain and country garrets. Is enough to bring a man back entire-IV to hinself again.

When the Spring buds are just ready to burst in

and somebow refreshes, while it equalizes, the animal

spirits. With such weather the sound of the running

holds our souls to the heart of Nature.

The fulling rains of this season find stont piles of

wood about the sheds, ready for the busy axe of

December, when the mercury is low and the blood is

sloggish; they drive valuin at the many-paned home

stead windows, and generally manage to force their

way in a little, before they are done: they drip and

drip from the boughs of the old clm before the house.

and make sorty tooking work with the apple-trees be-

hind it. Then, too, the barns swarm with associa

tions, that draw one's feet to them magnetically. The

bay is plied full, and the scallolds overhang with their

sweet scented burden. The poultry sty about the silent

finors and in and out the secret nooks made by the

ions, bring some influence to bear upon him, and Rainy days at home, too, are apt to suggest thought. fal rambles, slow and slient, over the domestic premisea. We cenerally take these occasions to noke our indefinable association, in our mind, of out-of-the-way nooks with dall, rainy days. To listen to the water rilling into the hogshead, at the corner, from the eaves, is better than Costs Dive, and the melodies stick faster in the heart. About the sheds huddle the noultry,

On rainy days, the old home-kitchens, so suscious and clean, are alive with work of all kinds; if it chance to be baking time, the scene is one of industry Indeed. Bowls and trays and wooden spoons, from kettles of brown bread, ples by the dozen, and huge pleces of ment all ready for the split fire on the hearth and fire wandering to and fro over the concave roof of the oven; mixed scents of all good things baking and simmering; every one busy and intensely interested; and the whole a picture of a family laboratory, where choice emilifications are atoduced for every variety of appetlie. None but the thorough, well-ordered houseold has such an exhibit to make, and then it is one of the greatest of home attractions.

storm, dry and anny as a mouse in a Cheshire cheese, omeward—ono feels a glow of spirits even in the spongiest day, while driving, between dark stonethe front windows; to catch the sounds of threshing Sails from distant hill-side barns, of barking watchdogs, and shrill chanticleer in the pauses. It is the more welcome and cheery, because Home is ahead, with its bright fires and loving faces and dry comforts

uncounted. A rain need not be a spell of gloom, to be worried through as good people get through the annual Fast sgo, as unlike the yellow Tiber that rolled by the pur-Doy. Why should the clouds make or mar our happi. Plet hills of Rome, as one could possibly imagine, who ness? Does not the sun shine at the centre of our be our own selves, external attractions having lost their force; In this sense, they are ever to be welcomed, and priety speak of it as hoarded away as the golden days of our existence, on

which we journey more parasongs than on any other. At home, they serve to wash the heart of its worldli ness, even as they wash the windows with their wel-

The Doctors.

The world moves. Harvard node, but the world abakes its locks and looks around, for all that. Dr Rolmes-an "Autocrat" by divine right, as both his peech and writings show-has thrown a torpedo 'into the ranks of the medical, fraternity, by boldly telling hem, at their late anniversary meeting in Boston, that the world was drugged and doctored too much. There is n't a doubt about it. He bluntly remarked that doo tors know better than to take their own physic, and that their families were the least drugged of any on the face of the earth. They all know it 's so, too, bu they hato to be told of it. And coming from a less man than the famous Dr. Holmes, who was able both by his reputation and attaloments to maintain himself against all their frowns and growls, It is likely to perform a good service, not only upon the profession, but upon the minds of the unthinking public also. As it ras, they hesitated a good while about agreeing to pay him the compliment of publishing his address, but finally compromised the difficulty by enacting a medical statute to this effect: that up person should be admitted to a membership of the Massachusetts Medical by the aid, or after the methods of Bpiritualism. Homeopathy, or Thompsonianismi That is to say, unless munking will consent to be healed by the tradi tional, blind, and exploded methods known by the rould rather, a thousand times, manking should b delivered over to its fate ! The doctors and the eccle. sinsticiets will evidently go to the bottom in the same will drown," and that "nobody shall belp them." of them, we do n't see how we can feel responsible for their fate. They have been wedded to false idols, and have obstinutely turned away their faces from the liv ing ones. And these are the men who think they hold the world in the hollow of their hands; who throw away the profound truths taught by intuition and by exact science. for the sake of old smoky superstitions and traditions that have been put too open shame by auperior intelligence and knowledge, long ago.

### The Lorclaud and Grant Discussion.

We now have this interesting debate ready for deliv er, and call the attention of all parties interested to Mr. Grant is acknowledged to be one of the strong est defenders of the strange and unreasonable theology he advocates, and this fact, of itself, speaks volume for the weakness of the whole "annihilation" super structure. With Mr. Loveland all our readers are ma or less acquainted, and, in the discussion we are speak ing of, he wielded the baton of truth with his usual ability, and completely overthrow the arguments of his opponent-a task quite devoid of effort.

This discussion will well repay a diligent porusal. and will serve to demonstrate to the upblased mind the utter absurdity of such a faith as Mr. Grant disseminates, at the same time showing how periodly harmoactrine of human and

LETTER FROM LONDON. Marile May in Merrie England; Travel on the Thameet J Yorkshire Anecdotes The American Association at Charing Cross; Kellogg, the American Artists An Original of Raphaeli Belittanliam in Englandi A New Correspondent. DEAL HANKER-Who would n't coutinue to exist in at circles, by tesis in writing, and in acching and dethe merry month of May, even if it had been a con- scribing spirits, even to the surprise of witnessesstant with of his faint heart for the remaining eleven. strangers to her-giving the names of their departed to he relieved of the censcless care and turmoll of this friends, of whom also had never heard a word. Her mundano sphere t May, a month of budding trees sud lectures, too, in public, have been well received. blooming flowers, a senson when it seems that the Some of them are regarded as very beautiful, and all of forous Spring has poured the last drop of fucense from them as argumentative. logical, and well-expressed, lorous Spring has poured the last drop of incense from her magic censer, until the very air is lade with per-

fume, and we grow faint in among the rores and car-We like, too, to be riding in a rain-if the country nations. In May the earth puts on her greenest green, roads are at all passable, shut in from the wind and and the giant cake, that book their neked arms agoinst the bleaker wluds of March, or through which the your steed strong and sure footed, and his face turned Northern blast madly swept, till every limb. like some mammoth string, gave forth the music of the storm; they too, pulse with the balmy breeze and put forth walls and drowned reaches of woodland, that is truly their tender leaves to kiss the zephyrs that venture in exbilerating Then it is pleavant to trundlo by old their indist. The birds trill their songs with merrier farm-houses, seeing the smoking cattle in the harn-hearts, sweet tales of love, and thenderness, and prom-pard, and the usual signs of inquisitive human life at ise of which we know not, save that they are very aweetly told.

Even the rivers, all except the Thames, burry on in their channels with a nower life and more inviting sound-for the Thames, doomed to a life of fifth and slavery, poisoned by the refuse of mighty London, it glides sluggishly on, dark, dirty. and odorous, by dusky walls and bristling towers erected years and years

has only read the postry about the latter, and has seen enough to destroy any romance of the former. Still Ing forever? On the contrary, rainy days, by all their enough to destroy any romance of the former. Still endeared associations, make us better acquainted with the Thames glories in being about the most useful of its kind in the world, and while we cannot with pro

"Threading its alivery way bononth the sun,"

it is but simple justice to say "where would Londor be without it ?" From 8 4. M., to midnight, pass swiftly back and forth countless grim little steamboats loaded with living freight from Southwark, Waterloo, and Hungerford, from Chelses, Pimileo, Blackfriars, and Vauxhall piers, passing by Police hulks, coa barges, culters, greasy wharves, hrewerles, waterside

public houses, grim and dirty, etc., etc. And this is the every day life of the great Thames river. May is nothing to it, neither is December, save that the freshening sirs of winter leaves it to glory in a sweeter sea вод.

How different the poetry of the bubbling, babbling sighing, singing brook, that finds its way through blooming fields and over pebbly beds. But this ha little to do with London-great mart of men-when feelings are bartered, bought and sold: where business occupation means fever, and rest means planning But London had its May-day. Long years ago, a fai patilisis indy lost her boy, a jewel set in the ruby of her beari. London resounded with the hunt-every street out of its nine thousand thoroughfures echoed with the a libel, in alleging that they solicited Madame Gaztread of the orier and every lane gave back the sound zanign to alt for her photograph, and then sent her a of his hoarse "Lost | Lost I" Every post, pillar and fence told its short story of a child lost in the great damages are fixed at \$3000. heart of Rabylon-of a mother gone wild in the greatness of her love. The boy was found, brought back to his mother's stately mansion in the black arms, folded Society for the future, who practiced the art of heating to the white heart, of a sooty chimney-awcop. The proud lady, at sight of her restored child, with a shrift ary of joy threw her alabaster arms about the neck of the astonished sweep, and kissed his smoky face and bleased him with all a mother's love. The story ends. name of the "regular practice." the Medical Faculty She prepared a gorgeous feast, at which she presided. To this she invited the sweeps of London on the first of May. They came, clud in all the fantastic costumes o a wild, rude. uncultivated taste : and ever since that sont. They declare, with the Frenchman, that they freast the first of May and the week following sees in in any omnibus line? Progression is the order of the the streets of London the jublice of sweeps, masked as day. Mr. Transcript, in religion, polities, and-public Well, if we must all turn our backs, and take our leave in a miniature carnival-as New Orleans on Mardi Gras.

ago. A Yorkshire man whose father died intestate came to London for the purpose of scilling some points atlaw. On speaking of the matter to his friend, his friend replied. "You say your father died intestate, without a will,

leaving three children, all infants except yourself, and you wish to be his executor ?" "'Es, that be it," replied the man.

"Well, then, go to the Temple and sak to see a cl villan and state to him the facts," said the other. Off starts Mr. Yorkshire for the Temple, where the dist man be meets he accosts with the following: "Sir, he ve a silty villate ?"

"Do you intend to insult me, sir ?" said the civilian. is executioner ("

It needs no further remark; for the safety of the buttons on our waistcoat we objected to hearing any. clse. It also contains a large amount of reading matthing more.

I took a stroll, the other day, with my friend, M. K. Kellogg, the American artist, into the American Associstion, Charlog Cross. I was gratified to learn that these pests have seized apon the foliage of the shade this Club numbers over two hundred members. It is decidedly a national affair, and one of its prominent features-beside home-like comforts to its members American papers, and that perfect liberty of manner so valued by the true American, so astonishing to the nonotonous Englishman-is the faithful remembrance of the memorable 22d of February, which gave us as brickbat. true a patron saint as ever any land could boust. It is a constortable, genial home place, to which I advise every American to go and see for himself. Mr. M. K. Kellogg, at present residing in Log don, is a painter of no ordinary standing, and destined to win a reputation second to none. The most unfaltering attention for years in the theatres of the old masters-in fact, on the very stage where they figured so prominently-cannot but insure ability and suc cess. Such has been the course of Mr. Kellogg, and no one who has either set for him, or given his produc tions a fair investigation, has ever failed to accord him a very superior artist. Mr. Kellogg has in his possession a picture of incalculable value, and the possession of which is destined to render him not only famous, but, in case of its salewhich by good rights ought to be a national affair in -very handsomely off. It is no less than the Englandoriginal "La belle Jardiniere" of Raphael. For the picture, it is a most wonderful production, and bears every evidence of being the bardlwork of that His friends in Boston are gatting up a concert, to be held at Trement Temple, on Wednesday evening, June beid at Trement Temple, on Wednesday evening, June be what Mr. Kellogg claims for it, by every one who has taken interest enough to go and see it; and amongst those rank some of the best judges. Mr. K is about to issue a statement of facts which go clearly to prove it the original; and, whatever opposition may be met with, there is little doubt but what the picture will eventually win, and its claims be recog nized.

ALL SORTS OF PARAGRAPHS.

Miss A. F. PRASMAT TERMS HAUTS .- This good lady , we understand, is giving to the friends at the fur Her mode of speech only lacks, it is said; some of the forcible elecution of Miss Sprague, or Miss Hardinge; yet it is pleasant, graceful and persuasive.

DEDICATION OF THE NAUTICAL SCHOOL SHIP .--- The no ship " Massachusetts," which has been fitted up with great care and completeness for the purposes of a nautical school, in which to educate boys to become accomplished seamen, instead of educating them to become accomplished criminals, was dedicated by appropriate services on June 5th. The whole cost of both of the vessels to the State is about \$20,000, and for that sum everything has been purchased which can inorease the efficient furtherance of the objects sought to be attained.

10- We have before us a bouquet of fresh flowers, culled from the garden of a particular friend, who resides in Somerville, the intrinsic beauty of which it is impossible for us to picture in words. He has our thanks. It is more precious than anything material wealth could bestow, as it was a heart gift.

Persons who steal the literary productions of others, and paim them off as their own, only seal their own condemnation in the estimation of a discriminating public.

The death of Theodore Parker was alluded to in many of the pulpits in New York on Sunday, June 8d. Dr. Chapin, among others, paid a tribute to the memory of the deceased. See Report on our third page, The Convention of Spiritualists at Independence, Iowa, has been changed to Thursday, July 12th, 1860, when the committee of arrangements have secured the services of Warren Chase, Mrs. H. F. M. Brown, and other talented speakers.

Our Spiritualist friends in Willimantic are prosper ing finely, we understand. Their society is one of the best conducted in New England. Good speaking, full oases, and warm hearts, are the prominent features.

> The sun, descending from his store throne. Tinges the clouds with beauty all his own, And as he cinks bohind the western bills, Rodocia his golden sheen on all the valicys' rills. So a pure map, his caribly duty done, Binks to his rest like yender glorious sun, Leaving on earth an influence refleed, The bright ornosure of a lofty mind.

Mesars, Silabee, Case & Co., the photographists. have commenced a suit against the Boston Couler for bill of \$68 or \$70, which she refused to pay. The

A man that will spit on a carpet, is just no man at all. This is Digby's opinion "publicly expressed."

The Post says :---- Paris is Paris only, always dear, charming and inexplicable." What is the fellow driving at?

THE AQUARIAL GARDENS, 21 Bromfield street, Boston, is the best place we know of in which to spend a leisure hour. The funny freaks of the learned scala amure the children visitors hugely.

The editor of the Boston Transcript is savage against borse railroads in this city. Wonder if he owns stock convoyances !

Men will refrain from avil speaking when their fet-A good thing went the rounds in London not long low men refrain from evil hearing. Crab Apple will please make a note of this.

> The HUMBOLDY MENORIAL .- The amount already subscribed in Europe to the memorial to Humboldt exceeds \$20.000.

Hicks, the New York orater sloop pirate, has made full confession. He admits killing Capt. Burr and the two Watts boys, giving the details of the circum stances attending the murders. He also confesses that he was one of the mutineers of the bark Saladin.

John A. Jackson, the Boston artist, is engaged upon bust of Theodore Parker, which he will soon present to the public.

The editor of the Pulaski Democrat informs his "'Es," replied our hero, "I came to insuit ye. Me readers that he has made a flying visit to Judge Skin-facther died detested against 'is will, leaving three ner's. Unlon Square, and the first thing he fit on was children, all binfidels except mysel', and I want to be the library. Hope he did n't damage the Judge's books.

The New York Mentor recommends physical exerter puffing Brandreth's pills.

Canker Worms have wholly divested trees of their leaves in many places near New York, and in that city

MR. GROSVENOR made some remarks, and quoted a reat deal of Bible testimony to prove that man was gusted with the prospect, and draws his long face in not a creature of accessity, but a free moral agent, and again. ecountable for his own acts. He thought the files of a man's being a "machine," was rather strange. He millions of little green parachutes, and the brooks are said God looked upon man as a reasonable being, for rising, and trout leap for their stray tributes as they he sold: "Come, let us reason together." come swimming down, to be out in the rain is a hap

Ma Trantit commenced to make a few remarks piness one may speak of as long as he lives. Then the but gave way to drizzle is delightful. It seems to permease the skin,

MISS LIZZIE DOTEN, who was controlled by a snirit. nd spoke as follows:

brook is in perfect tune. In the low, alluvial tracts, I must tell you now something that the medium don't believe berself. I must speak what I thinksprout great sheafs of marsh plants, of gigantic promnot what she thinks. She thinks belief in this theory ise, among the weeds that people swampy regions. f necessity would tend to immorality-I don't think The rain-drops fringe the black birches and the alder boughs, like lines of bells, dripping from them in

You teach the law of necessity, and it will tend to rows with the elightest shaking. Then the torpid old the bighest morality. It is a law of necessity that will asherman, like the sun-loving tuitle, may be seen shall be overcome of good. It is a law of necessity glued to the rock by the pend side, waiting for bites that truth shall triumph over error. Teach this to and a precarious diaper; yet if you go and sit down man, and it will make him no worse-but better, beside him in the same spirit, he will let you further Teach him that there is that in his nature which will into the still secrets of nature-about fish, new moons. enable him to progress from the lowest to the highest mink-traps, high waters, wood craft, and river loreof principles and things: that from the lowest worm then you will get out of the poots from a three month's to the highest angel it is necessary that they shall pass reading; and it will all be fresh and reliable, too. from heaven to bell-from the state of innocence and A gray November rain, coming over the hills as it ignomate, and pass again from hell to heaven. When eager to wrap you in its chilly folds, has its charming there is now positive good in this universe. It will side, too. We like to be out in the matures then; the come to man. You teach that doctrine to man, and it stripped trees, the brown and matted grass, the faded will tend to morality-to nothing else. Teach man ferns, the straggling sheep under the lee of the stone iso in being instructed in this may he will achieve wall, and the distant woodland receding like cities in

his highest good, and you will never find it tend to vant fogs, press upon the thoughts with a crowd of immorality. In connection with this, I would repeat familiar associations. The Home comforts rise up be o you words proviously presented through this organ. fore the vision, and the Winter months are green with ium. It is the voice of truth speaking a high word of the landscapes of newly returning pleasures. These promise for the futurerains of the Autumn seem to shut one in upon him

- The world is my child. Though willful and wild. I know that she loves me still. For she thinks I fied with her holy dead, Because of her atubborn will. And she weeps at night when the angels light Their watchfires o'er the sky, Like a maid o'er the grave of her loved and brave But the truth can never die 1
- One by one, like sparks from the son, I have counted the souls that came From the hand Divinc-all, all are mine.
- And I call them by my name. One by one, like to the sun
- l shall see them all return.
- Though tempest-tost, yet they are not lost, And not one shall cease to burn.

So you see that when you carry out this great doctrine hay, pecking siray seeds and enjoying the perfect protection from the storm. The cows love to stay late in of necessity, it is not a necessity that man should be the morning in their stalls, nor do they venture far ovil.

from the door when let out. Occasionally, an old cat, The sairit in control elaborated quite largely on this head, and also on the point of man's responsibility; half wild in her looks, crosses the hay-mow up near but want of space prevents a more lengthy report. the ridge-pole, making rustling foot-falls that break the silence ominously. The same question will be discussed next week.

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tallty with all nature's laws, and consequently with God'e. The horse looks out of his stall window, becomes dis The same book contain the affirmative of an argu-

ubstances.

ment between Dr. E. L. Lyon and Mr. Grant, and can be had at our office. Price thirty seven conts.

About the Lungs.

It is well to know a little something about these mat ors-the liver, lungs, heart, nerves, &c .- and we moto from a recent writer, who says that the injuriou flect of compression of the chest is shown by the fact that a man in a nude state is capable of Inspiring one hundred and ninety cubic inches of air at a breath; but when dressed only one hundred and thirty inches. adles who encase thomselves in tight-fitting under ments, should remember this fact. Though we fraw into and eject a similar amount of sir, it is not of the same quality. The air thrown out of the lungs has lost much of its oxygen, and has gained from three to six per cent. of carbonic soid. a large amount of vanor, traces of ammonia, hydrogen and other volatile

Iliness of Edward Kendall.

We are pained to learn that this eminent artist whose burde performances have made his name famou throughout the globe. Is now confined to his bed by sumption, and will never appear again in public 20th, the proceeds of which are to go to Mr. Kendall and his family, who are in needy circumstances Hall's Boston Brase Band, Mrs. Kempton, (Jennie Twitchell.) Miss Edna Brown, Mr. J. J. Fontarive and other artists, have generously volunteered their valuable services. They have prepared an excellent pro amme. Readers of the BANNER I will you not now

self, and hence beget the close and cosy feelings that invest their coming with so much delight; if we look the grave? near enough, we can always detect the secret law that

Sunday Meetings at the Melodeon.

During the warm season, there will be Conference peakers in both the normal and abnormal states. The afternoon meeting will be for the discussion -

physical character, baving reference to the physical, moral, intellectual and spiritual development of man. admission fee of five cents cach person, will be taken at the door, to defray expenses.

Bound Volumes. We have a few copies of Volumes 5 and 6, bound durable shape. Price \$3, at office.

. Prince Napoleon is coming to this country.

J. R. M. SOUIRE. London, May 17, 1860.

## Mr. Charles Waterman,

MESSAS. EDITORS-I read the communication of the above person in yoar last paper; and there has noth ncetings held at the Melodeon every Sunday, com- ing occurred within my experience that has afforded nencing at 10 1 2 o'clock A. M., and 3 o'clock r. w. me such strong evidence of the fact of spirit commun The morning meeting will be for the consideration of ion as this communication. I was well acquainted subjects having especial reference to the sublime and with Mr. Waterman, having boarded in the same bous beautiful teachings of spirits from the angel-life, by with him for some time, and had received intimate in formation respecting some of the events of his life to which he refers, and they are correctly stated by him. all questions of a Philosophical, Scientific and Meta- It is a fact that he died as he states in the insane asy.

communication.

There,'s an editor out West so sour, that he is employed in a grocery, evenings, to mix whiskey punches. Lemons are " nowhere " alongside of him.

If you want an ignoramus to respect you, "dress to death," and wear watch seals about the size of a

The Anti-Spiritualists devide the idea that a chair can move, and tip, and dance; but Prentice says he has been at many a public meeting where the "chair" has made a speech.

The cup of life is sweetest at the brim; the flavor is impaired as we drink deeper, and the dregs are made billor, that we may not struggle when it is taken from our lips.

Digby thinks that the best way to get over a long. prosy cansy quick, is to a bridge it.

The son is a jovial contrade, The works is given contact, its laopies whorever the gross; His morriment shitnes in the displing lines That wrinkle his hais repose; He lays himself down at the feet of the asn, And shakes all over with glos. And the broad-backed billows fail fail on the shore, In the mirth of the mighty Sea.

A live male cat jumped out of the mail bag, at Chestertown. Md., a few days ago, when the mail from Eikton was opened.

Stop that abaminable noise, said a commanding officer to a horrid trampeter in the midst of a battle : we can stand fire, but we can't stand that air.

The gentleman so often spoken of in novels, who riveted people with his gaze, has now obtained employment at a boiler manufactory.

Doring the first seven months that horse railroads ave been allowed to run through the streets of Cincinnail, they have carried 1,000,000 passengers, and yielded the city a revenue of \$10,000-a sum sufficient to keep the public avenues in the best order.

A young musical prodigy is attracting a good deal of attention in the vicinity of Salem; a little girl aged three years and seven months, who plays upon the plano more than fifty separate airs, having composed two or three herself. Bhe learns very readily; can play in the dark or blindfolded. Hor name is Martha S. P. Story, and she is the youngest daughter of Audrew Story, 2d, of Essex, Mass.

A crusty old bachelor says be thinks it is women, and not her wrongs, that ought to be re-dressed.

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Under the head of "Porsonal," the New Covenant has the following:-Old Judgo ----, who resides near lam at South Roston, and that while there he .. exhib. Chicago, is known as one who nover pays a debt if it ited strong symptons of insanity when conversing upon can be avoided. He has plenty of money, however, All persons interested are invlied to attend. A small religious subjects." as he also states. The cause of and is a jolly, rollicking old chap. He gets pretty his insanity, to which he alludes, and which he says is drunk occasionally, when of course his friends take well known to his friends, and which he does not wish care of him. Not long ago he fell into the hands of a to make public, as it was of a domestic and personal man who held his note for a sum of money, and as it character, is well known by me. And, so far as my was his last chance, the friend diver into the Judge's knowledge extends. I should say that the whole com- wallat, look out the amount, and put the note where munication is strictly correct. He has a brother now the money had been. When the Judge awoke to conliving in Boston, who can probably also verify this sciencess, as was his wont, he took out his wallet to W. S. A. count how much money he was out. Finding his

after he has added so much to your enforment during past years, do what you can to emooth his path toward

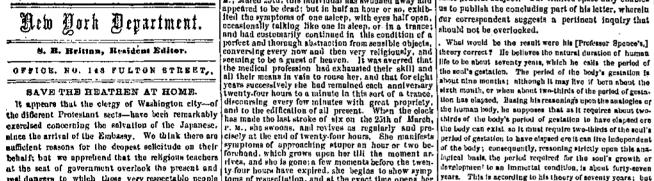
#### BANNER OF LIGHT.

parse almost empty, he thundered, "How did I ejend ened, purified, and on fire with the inspiration of the MISCELLANEOUS CORRESPONDENCE. "You paid off that note | held," Heavens, but only to say with an Apostle, that he was all my money ?' answered the friend. "Well," muttered the Judge, "scaught up lato" Paradlee and heard unspeakable The Question of Immortality. quietly stowing away his wallet, "I must have been words.

very drunk." The Brockport, N. Y., Daily Advertiser says: "Last week we chronicled the decease of a Mrs. Case, of this village, aged sixteen years and ten days. Mrs. Case, so early called from life to death, was married about three years ago, and has left three little children to mourn s mother's loss-a and commentary on the error gelles! Sects appear to have entertained the opinion, of such carly marriages."

"I found," said Mark, "my nymph alone, 1 kneit aud taurei an carnest prayer : Condemn nuo net hirrogh lifa lo gronn, Consign no net to feil despain. 1 sightd-sho wend- 1 kissed ner icara, And-bless me, how sho boxed my cars."

A spicy little sheet has just made its appearance in this city, called "The Borton Preper Box," It is called following with remarkable circumspection:



real dangers to which those very respectable people are exposed, while they trouble themselves and others with those which are distant, and perhaps imaginary. There is probably no place on earth where a virtuous Pagan would be more likely to be corrunted by immoral precepts and base examples, than in Washington. For this reason we conclude that the best way to preserve the morals of our illustrious visitors would be to send them home immediately. Moreover, if religion has any vital connection with the practical life of the individual, this course would doubtless best conserve and promote their religious interests, and thus secure

their entvation. We have no disposition to question the motives of Washington, that it is unwise to attempt to force upon theology, with all the vile and corrupting concomitants of our depraved government and vicious civilization. The members of the clorical profession had better put on mackeloth, in view of the rapid decline of awarm about the national treasury like rats round a their inslienable rights, and who concost murder is the halls of the national Capitol.

Reverend Sirs: may you be pleased to temper your



Entrancement and Care. Before the advent of Modern Spiritualism, the religious journals in the Interest of the Protestant Evan-

the ancient Jews, but that they might possibly occur among modern Centiles. This is suggested by an old copy of Zion's Herald- bearing date of Sept 10, 1833 -which was handed to us by a friend on the occasion of our last visit to Chicopee. Just now it is the custom of religious journalists to treat such cases as the

**w.**, March 25th, this individual has swooned away and appeared to be dead: but in half an hour or so, exiti-ited the symptoms of one asleep, with eyes half open us to publish the concluding part of his letter, wherein dur correspondent suggests a pertinent inquiry that should not be overlocked. What would be the result were his [Professor Speuce's.] conversing every now and then very religiously, and the medical profession had exhausted their skill and all their means in which he can be and that for aches. symptoms of approaching stupper an hour or two be-forchand, which grows upon her till the moment ar-rives, and sho is gone a few moments before the twen-ty four hours have expired, she beglas to show symp toms of resuccitation, and at the exact time opens her eyes and is well again."

## Ciairvoyant Revelations,

M. M., of Pawincket, R. L., writes respecting the Clairvoyance of Dr. Tucker, of Foxboro', Mass. Our correspondent having received a complete diagnosis of his own case from the Doctor-who obtained his information while holding a lock of the patient's hair-was induced to submit the case of his mother—of whose illness he had just beard—to a similar clairvoyant in-

any one, but respectfully suggest to the elergy of furniture in the apartment were likewise correctly Let it Pass, numbered and described. M. M. immediately went the Japanese a fushionable religion, and a sectorian to visit his motior, taking with him the clairvoyant revelations, which were verified in every particular by the facts as made known to him on his arrival.

Our correspondent desires to know whether this intelligence was obtained and communicated by Dr. the national virtues, and the frightful desolation of Tucker slone, or whether the facts in the case were our moral and political Zion. They had better look discerned by some spirit who used the Doctor as a telafter the salvation of the innumerable thieves that egraphic instrument in the transmission of the same. It is sufficiently obvious that such information may corn-crib. Let them convert our Honorable (?) hea- be received and communicated by either of the processthen, who practice the grossest seneuality, who incar, es indicated by our correspondent. Any clear seer cerate men for baving consciences, and for claiming would certainly be completent to discover all that our friend bas described, as existing and occurring in this particular case, without any foreign intelligent agency

New Music.

Horace Waters has placed under our eye the follow-

ing pieces of music, just published at \$53 Broadway,

"PARRWELL, but we hope to meet again; composed

and sung by the Tremaine Family,"

der; arranged by Augustus Cull."

"HOME SOCIAL POLEA: W. N. Marcus, Jr."

"TOR COMPO POLEA; by James Murray."

"REMEMBRANCE: composed by Albert H. Basaler."

bert H, Bassler."

music by Edward Ambuhi.

or conperation. It is also to be observed that, he may zeal with prodence; and may the spirit of wisdom and bave derived bis information from another, as naturally of a sound mind direct your future efforts. As you as our friend might be disposed -- If in pursuit of knowl love consistency, as you prize slucerity, and despise edge-to accept the testimony of a witness respecting hypocrisy, as you would save the country from derision the facts in a given case, instead of depending on perand contempt abroad, and in heathen lands, he per- sonal observation. But when we are requested to

Lizzen Lown writes us from Loon, Cattaraugus County, N. Y. Sho is unwilling to relinquish her claims to immortally because the is young; and finds it difficult to reconcile hereoif to the doctrine that readers youth, if not a crime, at least the greatest of misfortunes. Sho is place bereaved mother, whose loving but smitten heart becomes embittered and defiant in view of the remorseless philosophy that would render

her desolate forever. We publish the material portions of Lizzle's letter :--Musans, EDirons-The Danner waves fie fruth-illuminated pages over our home, and, wrapped in his solvit-folds, we

faunch out upon a sea of thought, as boundless as infailude. I tead with interest Prof. Spence's article on "Immortality A spig little shoet has just made its appearance in the solid or of religions journalists to treat such cases as the this off. Control of the spin of the solid or the spin of the solid or spin of the spin of the solid or spin of the spin of the solid or spin of the spin of and Non-immortality." and with to make a faw commented which you may dispose of se you please. The Professor thinks that seventy years' connection with the body is necessary for

life to be about seventy years, which he easis the paried of the soul's gestation. The peried of the body's gestation for of the body; consequently, reasoning strictly upon this anaingical basis, the period required for the soul's growth or development to an immettal condition, is about forty-seven years. This is according to his theory of seventy years; but cannot believe the natural duration of human life to be so lini lud.

Nature's laws are perfect-unchanguable; consequently, I nder any elecumetances human life may be prolonged to any age greater than asventy years, under the same circom-stances, human life will again be prolonged to that greater ago-hence, any period less than the greatest ago that has con attained, is not the natural duration of human life, In Claridge's Water-Cure, or Hydropathy, twenty-fifth page,

is an account of an Englishman attaining the age of two hundred and seven years ; therefore in accordance with the specilon. This case also was accurately delineated at theory of Professor Spence, at least one hundred and thirtya distance of twenty miles. The persons present with the patient at the time, together with the articles of

We have a letter from H. D. S., who desires to reopen-in the columns of the DANNER-the old theological controversy respecting the Divine foreknowl dge and forcordination, as connected with human free-agency. The adepts at theological bair-splitting have been long employed in this discussion without settling any point; and until some one appears who has a far more comprehensive knowledge of what God knows, than is possessed by any who have hitherto assayed to enlighten the world on the subject. we shall hape to be pardoned if we do not favor the continuance of a stale and unprofitable controversy.

#### Walting for Nomething Atrong.

"A PUILADELUNIA LABORRE" would express his thanks to Professor Spence for agitating the subject discussed in his recent contributions to this paper. Our correspondent, however, takes exceptions to the Professor's views. He suggests that the life-principle in man may draw from the Spirit-World the elements suaded to let the Japanese work out their own salva- decide as to which of the modes, herein referred He has them walting to the same with and ultimate perfection. cles," against the propositions and reasonings of Professor Suence, " by nion who are filted by education" and otherwise, to handle the subject effectively.

A tetrible tornade occurred in Eastern Iowa and WILL BE READY FOR DELIVERY. Northwestern Rilnols on the 53 last . Involving more ON WEDNEBDAY, JUNE ISTU. destruction of life and property in Clinton, Obio, than anything of the kind ever before. The towns of Cam-THE DISCUSSION ON ache, Iowa, and Albany, Illinois, have been completely demoliabed, with large loss of life. In Athany, five Spiritualism and Immortality, or six bodies have been found, and fifty more wounded, some seriously. The destruction of life was equally great at Mortlann, Illinois. At Lyndon several were REV. J. B. LOVELAND

BETWEEN

AND

ELDER MILES GRANT.

AT THE MEIONAON HALL, ON THE EVENINGS OF

MAY IST TO 418 INCLUSIVE.

QUESTIONS :

ence and Philosophy, or proved by Spiritualism 1

the character of the receiver.

in the form, or earth life t

To which will be added,

FIRET-Ie Man's Immortality taught by the Bible, Sei-

SECOND-Is Immortality a gift of God, dependent upon

REPORTED VERDATIN YOR THE BASHER OF LIGHT,

IT B. P. ACKERMAN.

DR. E. L. LYON'S ARGUMENT,

IN THE DISCUSSION BETWEEN HIMSELF AND

ELDER MILES GRANT,

QUESTION I

Is it possible, probable and absolutely certain that de

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nd rotail, Mas. PARMELER can be conculted at her office, 1040 Wash-neton street lutween the hours of 0 o'clock A M., and 5

JAMES C. SQUIRE.

ATTORNEY AND COUNSELLOR AT LAW,

MISS B. D. STARKWEATHER, RAFTING AND WRITING MADUTH. 114 Tylor street, contert of Oak street. Hours from 9.4. N. 10 7 s. M., Bundays excepted, Terms 50 cents each person. June 16,

BEMINAL WEAKNESS-Its Cause and Coras, by a formur sufferer; containing, also, an expective of quacks Enclosing stamp, a idress in perfect con-Adence, bux SIDI, Hoatum, Masa. "Iw June 10.

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NO. 10 COURT STREET, ROSTOR, JUNE 16.

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June 3

arted human spirits can and do communicate with mortals

IN CONNECTIOUT,

immediately after the above discussion, on the following

killed, and afteen in the vielnity hadly injured. The storm passed two miles north of Amboy. A report save there were ten killed there, and a number hadly injured. The course of the tornado was almost due west from the Mississippi to Rock River. Scarcely a house or barn in a direct track of half a mile in width is left standing.

Written for the Banner of Light.

LINES. [Suggested by the parting words of Mas. CLARA S. DERS NOLE, & holics of whom death appeared in the lianner of the Wib of June : ] -- 114

.TAL	
Let me go, I would not tarry	•
With a blessed home in sight;	1
I am weak, and faint, and weary,	
And that home is fair and bright,	
Let mo go, for I am yearning	
for the blies that me awalta:	

And the light I am discerning, Loads mo up to Henven's gates. Let me go, for day le dawning.

And the darkness now is past : And the light of a blest morning. Breaks opon my soul at fast.

Let me go, for blessed visions, Beem to becken me away-Brighter than the fields Elysian ;

Let me go, I would not stay. Let me go, for up dark shadows, Fill my soul with doubt and feer; I have found a guide to lead me.

And the way is bright and clear. Let me co-the morn is breaking, I would cross the river now Loved once there for me are walling;

Lot me go-oh, let me go f To Correspondents. M. N. O.

II. F. O., (some place) Outo.-Your latter is so illegible that it is utterly impounible to decipher it. Send us a dupil-sate, properly written, and we will insert it. Several communications are unavoidably laid over this

## reok. Grand Mass Grove Meeting of Spiritualists at Island

Maa PARNELER can be consulted at her uffice, 1040 Wab-figuon sireel, briveen the heure of 0 welcock a M., and 30 orders A bington, on Tuesday, June 19, 1860. The Spiritualists of Boeton and vicinity invite at Island Boetal Reunion. Miss Emms Hardinge has kindy consented to be present and address the multifude; also other eminent speakers are expected to take parts in the exercises on this occasion. An excellent band of music from Boston will furnish the music for dancing. No refrashment stands, or exhibitions of any kind silwed upon the grounds (for all of the order of the Double). The spiritualized of the multifude is the order of the the spiritual state is and the part in the duty of the sum of silver being the sum of silver of the sum of silver of the subsequence of friends to meet them as above, for the purpose of a grand Bocial Reunion. Miss Emma Hardings has kindly consented to be present and address the multitude; also other eminent

music for dancing. No refrashment' stands, or exhibitions of any kind allowed upon the grounds, (for sale or for ex-In the period of pole in the anti-local state of the period of the perio ibition) except such as are furnished by the proprietors of the Grove, and of these an abundant supply will be found, A special train of cars will leave the Old Colony Railroad Depot Boston, for the Grove at 8,30 o'clock A. M., and return ing, leave Abington depot in season for the friends from Lowell, Weitham, Woburn, Salem, Marbiehead, Lynn, New ton Lower Falls, Readville, and the South Shore Railroad, an sistions between Boston and the above named places on th Illerent railroads connecting therewith, the same evening On the Fall River Railroad and its branches the friends w e conveyed to and from the Grove at half the usual fare

by the regular trains. From all the Way Stations between Boston and South Braintree, one many the usual fare. On the fall River Road, from all the Stations between Fall River and Middleboro', the friends will be conveyed to and from the Grove at one sals

the usual fare, by the regular trains. The friends in New Bedford, Enirhaven and Taunton, can make their own arnents upon invorable terms, thus preventing confusion Fare from Boston to the Grove, and return: adults 60 cents, children 80 centa,

R. B .- Should the weather be stormy, the Grove Meeting will be postponed to Thursday, the Bist inst. on, June 0, 1860.

## Notice.

As I design attending the mosting to be held in Middle Graville, N. Y., the 15th, 16th, and 17th of June, I will spend a short time in that region if desired, and those wishing me to lecture in different localities will address me imrediatolely at the above named place care of Charles H. Buil. I shall bave with me and for sale, Miller and Grimes's discussion. Also, Loveland's and Grant's Discussion, together with a Delmie between Mr. Grant and myself, published in one book. Those wishing to read these discussions with the two most formidable opponents of Spiritualism in this cauntry, can be supplied with either of the books, or both, at the publishers' price. DR. E. L. LYONS.

Annual Convention. holden at East Ashtabula, Ohlo, on the lat and 24 of Septem

ber next, in a suitable Grore, if the weather is good, other-

when at a convepient Hall Boveral efficient speakers will be

The Ashiabula Annual Convention of Spiritualists is to be

With Bordern, CHURCH CARPETS, ROYAL VELVETS, OFFICE CARPETS. 5 Frame English Brussis. Buglish Velvet, \$1.23 per yard. Orosaley's Brussels, 83a, per yard. DAMASK AND TILE KLOOR OIL-CLOTHS, A. KLOOR OIL-CLOTHS,

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THIS NATURAL APPRIDNT WATER, FROM the celebrated Empire Spring at Saratoga Springs. N. Y., needs but a passing notice-the water will speak for iteelf. Nature has designated it as a perfect regulator and blood purifier, and could not well have battered her preserty -

tion. It strikes directly at the foundation of all discusses—the impurities of the blood—by its alterative and eatherito vir tuce. Is expets from the system all morthid secretions, with out producing it rituiton, and is appoint its many other esthar-tie medicines. The large amount of IGDINE contained in this water rendors it subscior to any other mineral water, and gives it a wider range of application. Forema using this wa-ter once will never need a second faritation. Dreppeds and Constipution will find so lodgement where the EMPIRE WA-TER is used.

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## Southern May 26, NOW READY, WALT WRITMAN'S LEAVES OF GRASS,

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THE GREAT DISCUSSION 0.

# MODERN SPIRITUALISM.

BETWEEN

Prof. J. STANLEY GRIMES AND

#### LEO MILLER, ESQ., AT THE

MELODEON, BOSTON. Questions : 1. Do Spirits of departed human beings hold inter

more with men on earth, as claimed by Modern Spiritusliata I

2. Can the various phenomena known as Spirit Hant-festations be enti-factorily and philosophically accounted for without admitting the agency of departed human beings f

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SPIRIT MANIFESTATIONS, AT THE BANNER OF LIGHT Drawing-Rooms.

Baving fitted up apacious rooms on the second floor of the building No. 3 1-3 Brattle street, for public spirit manifesta-tions, we announce that circles for Ther MANIFESTATIONS. through the mediumship of ADA L. HOYT, (Man. COAR.) will be given as the above rooms

tion, whilst you attend to our own base idolators, who to, was employed in the case under discussion, we can dishonor the nation and degrade humanity at the very only say that, not being present to observe the phases doors of our Christian temples, and before the altars and aspects of the phenomena as they transpired, we at which you minister. There is work at home- have not such information as warrants the expression

enough to do to crush the head of the serpent in your of a decisive opinion. midst, so long as the hydra displays his forked tongue

## in the caucus, the enhinet, and the halls of legislation. Prophetic Dreams.

Leave the Tyccon to pursue "the evil one" amongst In the Encyclopedia Britannica, third (Edinburgh) edition. In the article entitled "Speater," the followthe Japanese; strike boldly at the devil at home; crush the fulds of the serpent whose coll encircles our politi- ing examples are given, as the writer alleges, on uncal institutions, whose fangs are in the hearts of our questionable authority: "A Captain of an East Indiaman had an honest,

public men, and whose slimy trail corrupts every walk

public men, and whose slimy irall corrupts every walk of life.
INBFIRATION AND LANGUAGE.
We do not reject the inspiration of the Sciptures; we accept it all and demand more—much more. Soveral of God and tongees of fire words of God and tongees of fire words of God and tongees of fire words of the densition from Nature and the Hoavens, and could afford to dispense with the favor of kings and the votes of councils. The scaled ered to kin, and arreatly because the he had in the densities in a fire inded to go was—agreeably to the Information of the great sould the votes of councils. The scaled ered to kin, in which John again appeared to him, and earnest because the he had in the det of sould afford to dispense with the favor of kings and the votes of councils. The scaled ered to kings and the votes of councils. The scaled ered to genes a fire were of his presence and the voldity of his claims at a disploma and letters of recommendation. You feel the power of his presence and the validity of his claims at a distance. Spould one write an election his potent magnetism at once, decides. Should one write an election is morelling the creation the scale with the scarschine, he would be laughed at, chiefly because the fact is so sole wather more strones why we can have no in-fallide authority in a written revelation. What if in-

fallible authority in a written revelation. What if infallibility appertains to the celestial aprings of inspir-ed idens; it certainly does not characterize their terrestrial incarnations. The immortal thought may be precise and unsering in its archetyped form; bat infal- New York-libility does not attach to the mondane instruments and earthly forms of its expression. "We have this treasure in caribern vessels," and it is but natural that the treasure itself should be more or less corruptoù by its morial channels and receptacies.

Language at best is but a feeble and inflexible medi- "My Thoughts ARE OF THEE, (Ballad.) by John um, which the most intenso emotion cannot render Mahon." inficiently plastic and powerful to subserve the high. | ... BONNIE, BONNIE BELL: Scotch Ballad: words by est desires of the mind. But for the present, Thought , Thomas F. Winthrop; music by James R. Marray." with its etherial form and heart of fire, must amploy | this clumey vehicle and ride slowly for the world's ancommodation. Men of exalted genius and profound "STLVAN RETREAT, Schottlisch; composed by Alloarning have exhausted the resources of language in abortive atlemnts to incarnate the creations of the mind. Many caribbound Spirits-ascending toward the highest heaven of imagination-have been transfigured by unufforable thoughts-have seen and heard what mortal longues can never express.

Dull and inactive beings, are they all, who have hurst." never felt that language is cold, formal, and forever inadequals to express their highest thoughts and deepest DF Doctor W. R. and Mrs. Hayden will remain in emotions. The most sublillo and condensed forms of the city until the last of June, and during that time speech appear tame and spiritless to the soul in the may be consulted daily, at No. 1 Waverly Place, by light of its transfigurations. If the reader has ever all who may derive their services in the examination risen in spirit to the angelic abodes—has been per- and treatment of disease. About the first of July they mitted to gaze on the wast realms where unnumbered will probably seek a temporary abode in the country a kingly diadem-ho has descended with the soul quick- spend the winter in this city.

## What is Right?

O. N. writes a desultory letter-designed for publication-which was evidently prepared with a good purpose. However the object of the writer is not realized in this effort. He commences rather impressively, in the interrogative form, and after the following fanciful fashion:-

"If my thoughts I should write, and write them outright. And these thoughts should be published, as they possibly

might, And any of the readers of the BARNER of LIGHT, Should gain any light from what I might write-Would that be right ?"

#### Oh. yes : It is doubtless quits right. N, to freely indit

All it may please him to write; And what seembli fil in our sight To ecallor the darkness of night, Shines in the BARRER OF LIGHT.

The letter and card signed H. Melville Fav. are declined. The psychometric sense detects what the vell was presumed to conceal.

#### Correction.

MESSAS. EDITORS-By an accidental transposition of ords in the last three lines of one paragraph in my reply to Mr. Loveland, the printer has made me unintelligible. The same paragraph has been still further damaged by the accidental omission of a parenthesis, which commences on the fourth line. That parenthesis is important, as it calls attention to the fact that Mr. . admits that the soul has new functions, yet deples that the soul has new organs, or that it is differently organized from the body-s point which I proposed to dispute with him when I reply to his forthcoming see "KATIE's SECRET;" words by Mrs. J. W. Hackelton; ond article.

Please re-print the paragraph as follows:-

Please re-print the paragraph as follows:--The soventh paragraph coatsins the following:--"Following one revelation of anniogy, which herer fails or misleads, that every ascension in the scale of growth outworks new functions, (we think this admis-sion will embarmas the gentleman in his next article.) we should naturally infer that, in the sublime process of sour reproduction, all lower modes would be so im-mensely exceeded that all analogics based on them would be illusory and faise." This is another gratul-tons assumption, which, like the one above quoted, is made in the face of the fact that the soul is but one step removed beyond the physical body in the sublime procession of nature, and in the face of the fact that, sithough man is many steps removed from the vegeta-"JOHNNY'S 50 BISHPUL; WORDS by Mrs. H. A. Kid-Although man is many steps removed from the vegeta-ble kingdom, yet some of the analogies based upon the vegetable kingdom are meither willusory" mor "false" when applied to man. "SPIRIT POLEA; composed by Mrs. E. A. Park-

New York, June 5th, 1860.

At a sale at thent, a few years ago, of the library of a professor, named Residen, a curious circumstance occurred. One of the persons present, in examining a volume, found in it twelve bank-notes of 100f. worlds encircle the Influite Prosence like the joyrels in until the antown, when they will doubtless return and The auctioncer took possession of the noise, and the volume was then sold.

a will be given h Let every one come provided with "the needful" to assist in defraving expennes of speakers from a distance. II. M. Mitt.Es, Ashtabula, O., Nay 30, 1660, Ourrespending Scoreiary. #3-Reform рарата різаво сору.

ALL WIG SUFFER from Coughs, Colds, Soro Throat, Bron chitis, Asthma, Group, Wheeping Cough, and incipient Con-sumption, should bear in mind that the best remedy for these diseasor,--one which is speady in action, permanent in ef ect, and agreeable in its nature, exists in Dr. Wistar's Batsam of Wild Cherry. Prepared by B. W. Fowns & Co., Bos-

ton, and sold by druggists and agouts everywhere.

"DEGWN'S LAXATIVE TROOPES."-There is no taint of quackory in their composition. Yery many of the first phy-sicians, where the Troches are manufactured, know their ingredients, and freely recommend their use. Where habitual nal constipution exists, they will infallibly remove

it, and will in due time restore a patural and healthy action. 23 MRS. MULOW has returned to New York for a few weeks, and may be found at 167, 9th Avenue, from 11 a. w. to

#### ADVERTISEMENTS.

Trans.-A limited number of advertisements will be in serted in this paper at fifteen cents per line for each insertion. Liberal discount made on standing advertisements.

#### TO MY CORRESPONDENTS

TO MY COMMENSION DENTS. THILLS is to inform all who are interested, that i have in-vested J. G. Thurber, of Providence, R. L. with the right to make and sell the Electro-Magnetic Girulia, and the Electro-Magnetic Cancor Cure, for the district of New Eng-land. Persons in that district should write to him for these things, but to me for all the others-Internal Remedies, Em-brocations, Virelne, Healing Cintenens, As. No person out of that district should send to him for any of these molical wild a whethere are all we explore the helication of the is now all as articles whatever, as all partpership between us is now at an

ord, I sm soon to have a large manufactory, and shall then be able to treat with spents on more liberal terms, and to keep a good supply constantly on hand. The precise directons and address will then be given. Until that time it is suffi-cient to say that, with the exception of the two stillets for the fire States monitomed above, I am now the sole proprio-tor of all the Remeiles that have been put forth in my hance. Is justice to add the incompany the more de la bare to de l tor of all the Remedica that have bests put forth 'le my name. In justice to myself and the important work 1 have de da I an completied to delay the publication of my book. I have struggled with my failing strength till I can struggle no longer. I wuts have need. But I know it will not be long, and then 1 shall have an experience that will be richer for the delay. I do not, therefore, wish for any person to send money for the book at present; but for name--set i le a large enterprise for me to undertake, unaided and alone-----hall be avery grateful. All persons who have sent money, and do not like to waik, or to accept of "Submank in pursuit of Freedon," which I

any of my Correspondents, whe may be disposed in think m guilty of any negligence or wrang in lices relations, to la their grievances before me, addressing mo, for the preach, i, the office of the Dannen or Licer. No. 143 Folion stree Xew York.

Juno 16. OARD -Surperstart ISTS and REPORTERS will find a nice

boarding place at very : 55th street, New York,	remonable che 13w	June 16.
H. N. Y.	NG MEDIUM,	WILLIAN VILEI Jube IG.

An Elegant Article. HIRAM ANDERSON, No. 99 Bowery, New York.

No. 09 Bowery, New York. Lowell Three-Fly and Ingrain Carpets at Low Prices i 20000 Yards Ingrain Carpeting, 3a and 4a per yard. Roga, Mais, Matting, Window Shades, Table and Piane Jowrs, at Low Prices. May 26. 4w No. 90 Bowery, New York.

DR. C. CLINTON BEERS, Electrician and Psychometric Physician,

(Formerly of the Betherda Institute,) HAR removed his office to 35 Knooland atreet, where he will examine the side, and discretion their discuss with-out any infimations from the patients, and will supply such remodes as will core. Patients at a distance, by writing their names with ink, a beau their discussed described or a Pacebountife deline.

can have their diseases dr or a Psychometric deline

can have their discapes described, or a Psychometric delino-tion of character given. Terms, \$200. Dr. D. has enguged MBS, B. S. KUNNELLS, the colebrated OLAINYOTANT, who will be us constant attendence to examine and prescribe for discase, and give advice on business, less grouperty, absent friends, and un any other questions, however inferenting. 13m Juno 2.

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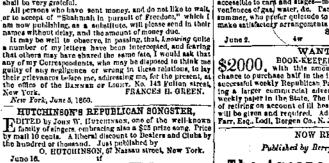
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#### BANNER LIGHT. OF

# The Messenger.

Pach messar in this desertment of the lixwes we claim was ease up the split where mane it here, through Mrs. J. H. Corawr, while in a condition called the Trance Meteo. They are not pullated on account of literary incrit, but as tors of spirit communication these filends who may recep-

nice them. We hope to show that spirits carry the characteristics of We hope to that terms, and do away with the errone-We hope to show this spin the try the third there of the transfer the transfer of the spin the should know of the solid world. We believe the public should know of the solid world in the spin term of the solid transfer of the spin term of the solid transfer of the spin term of the solid transfer of the solid transfer of the spin term of the spin term of the solid transfer of the spin term of term o

orials, We ask the reader to receive an doctrine but forth by the the doring commut that does not compart with his We all the reality by relations and does not comport with his reason. Each expresses so much of truth as he perceives no more. Each can speak of his own condition with truth, while he gives uplnions merchy, relative to fldngs not cx-

Answering of Lotters.—As one medium would in no way andice to answer the letters we should have solid us, did we undertake this branch of the splitteni phenome-us, we cannot attempt to pay attentions to letters addressed to splitts. They may be sout as a means to draw the splitts to our circles, howaver. \_\_\_\_

Visitors Admitted .- Our sittings are free to any one Visitors Admitted, ---Uur sittings are free to mayone who may desirate a state of the area free to any offer \$14 Heartie Afreen, Boston, overy Tucaday, Wolhowsko Thornes, Trikoy and Saturday afternoon, commencing at sate-sate rwo o'clock: after which there there will be us admittance. They are closed usually at hift-past four, and wisiters are say belied to remain until dismissed.

## MESSAGES TO BE PUBLISHED.

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

Trom No. 2023 to No. 2061. Salarday, May 23.- What is True and Undefiled Defigion 7 Ausophones: A bragall Histohica, Bustom : Sannawi Uwher, Bas-ton: Daniel F. Bugers: Bun Jose Beinnessite. *Turday, May* 29.- Whom Oud hath Johuri together, Ioi no man put neurosci y Jose Patterson, Esco Me.; Hobert Wilson; Cardine A. Pearce. Bickersloy, May 20.- What is Modern Spiritualism, and When does it lend its 'bilawers? Capt. William Elliott Muchisa, Me.; James Carey, Cathorita; Charlotte N. Stark-loy, New York; Anna L. Pearce, Boston. *Thursdoy, May* 90.- Aro we to bolicro in a Triune God? Henry Jewelt Hattevills, La.; Lucy, a slava, Hadesville, La.; Edward Bucker, Hoaton: Banuch M. Green. *Friday, June 1.*- Why did Jasus weep at the tomb of Laza-ru, and was his power limited while on earth? Gorgo P. Tawkalony, June 2.- What is Hope, and what is it worth? John Wilson, Doston; Georgo Locke, Lowell; Solly Brow-eter, Darchevier. Trom No. 2005 to No. 2001.

ter, Durchester, Tuesday, Jans 5.—Bhall we find God in Henven? Lucy Jarls Presente, New York; George Witham Day, Chris-uth Ohlo; Mary Mahaney, Hoston; Invocation; Horoco Lore lienry. Wednesday, June 0.-What is the Spiritual Condition and Nednesday, Augeston, Augeston, Augeston,

Deeting of the American Continent's Stephen Appleton, Martford, Or ; Emily L. Burgers, Williamsburgh ; Buly Ab-bost, New York.

#### "The Ordinance of Baptism-should Ohristians obsorve it ?"

Obristians obsorve it ?" It is not our right or our pleasure to relam dictat-ing the cons of God respecting their religious rites and ceremonies. The same light that binks the believer to the church, will distate to that believer in regard to, all her rites and cormonies. The church impores certain things upon all who come within her sphere, and men of the past and pres-ent were and are taught to believe that three are the commands of God—the flod they have long worshiped —the God of the church—such an one which sufts them in the external. While living within the sphere of the church, it is tight to observe ber laws. It men dwell in darkness, they and a cought the fully thereof, and mus be content to able the couditions that result from datkness.

and must be content to note the conditions that result from darkbees. A great portion of the Christian workl believe it is right to be immersed—a type of the washing away of sin-said to have been ordnined of the through his son Jeens Christ, our brother. The record found in the Bible gives you this as a fact, but it brings you no proof, no positive knowledge that Jeens of Nazareth was over beptised according to the understanding of baptism as practiced by some Christians at the present day.

day. We are aware that our questioner will gnarrel with We are aware that our questioner will gnarrel with ne in this, and say that we early the sword of direct in our hand. Again we say it is not our purpose to war with anything which comes from God, or a good source, but we claim the privilege of accepting only that which accords with our ideas of right or wrong, according to the conditions in which we abile. This history of the past and present throws much doubt on the accepted life of Christ. Much that we once believed is now folly to us, for we have emerged from the darkness of the past, and live in the light of the present.

Every individual has a religion peculiar to himself. Every individual has a religion peculiar to himself. There are no two who harmonize perfectly on religions points. There is a difference somewhere. I cannot accept this point," says one, ...I do, with all my soul," says another. Now would it be right for such au ane to stand up before high Heaven and acknowl-edge a belief in that be counct understand—that his soul cries ont agnissif? No: the God of his own roul would condemn bim. Again, would he who believes such a rite just and holy, do well to depart from it? No, by no means. Follow the light within you, and never depart from it. No matter how fuolish the rite may appear to those without, if your own soul ac-knowledges the justice and wisdom of the rite, obey it by all means. But our quesitonor will question still further. Ho will ask us how he is to know that a Christ did ever

will sku show he is to know that a Christ did ever dwell with man? As that was an event of the past, he san have no positive knowledge of the event until he shall have cast off the mortal and has entered the Ligher [16.] He should working that which is alive

My friends are opposed to the new light of Spirituals in an an Spiritualist and a multium. They is an approximate in the form that it will be an intervent in the form in the iter in the intervent in the form in the iter intervent. I shall upon the door and enter in and iter will you truth be here to be door on the form in the iter intervent. I shall upon the door and enter in and iter in

Jorry Alden. Faith, this is a preity fix to be in! Have you got anything to drink here? Do n't you know me? I know you My name is Jerry Alden. I died down in? Union street, near Hanover street. I know you thir, teen years ago. About that time I kept a place down With me. I remember you; and it you had been where a bold push. I do n't suit me. I have been trying to get back here, i wanted to send you then, you would not have been here now; but you always allpped me. You didn't do here now; but you always allpped me. You didn't do here now; but you always allpped me. You didn't do turn now, we will call that square. Jwas born in lission, and have here most of the time. I have been traveling round about the same gait i lid here since i have been dead. The man Roberts twas with at that time, i have been loging houses for me. I was with at that time, i have been loging house here most of the time. I have been traveling round about the same to got some communications from me. I cannot help him out, to do after a shall not happen to be able to get any near r film than this, 1'l tell bin 1 cannot help him out, bout, but I was not. I you should see him, he will tell yon I died of de Keen all and the area for more. I was not. If you is hould see him, he will tell yon I died of de Keen all any when for a been to be able to get any near r film than this, 1'l tell bim 1 cannot help him any seven of certain kets which would have helped him out; but I was not. If you should see him, he will tell yon I died of de-Keen all any when a certain key him the will tell yon I died of de-Keen all any Morrill.

besen of certain acts which would have depend this out; but I was not. If you should see him, he will tell you I died of de-livium trement, Well, that's one of the ways of stop-ping off. I don't think I died that way; but if he says no, it's no use for no to contradict him, for he's a ctty strong-willed fellow, and will have his own

Willi me. Wonder if Eph. Unyes will not remember mo? Well, I'd like to talk with you when I can talk with you alone. Till then, good day. May 21.

alone. Till then, good day. Marin Thereas Young. My name was Marin Thereas Young. I left the Ur-suline Convent. (M. Breddet.) sy months lefter in destruction. I joined my fri ode in the spirit world the following year. My disease was consumption. My physician was in. Barrows, of New York City. I had numbered nineteon pears here, and I died in the full faith of our Holy Catholic Church. I was born in the Ulty of New York, and removed to Boston with my patents when seven jears do go welcone home: and I come to bless her, that she ever guarded my soul with the holy and sacred rites of the Church. I return but as alled from our linely Reides from her show the years of age full. The commanion of saints, the forgiveness of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give me the privilege of spraking with her. I will give her a key that shalt an-lek many mysterles, and shall bind her still storage the still storage of the still storage the still stor

to the Church. Blessed be the field of saints, for he a given us power to return, making the dakness to whine, and bringing gifts to reast in the highway, to make glad the earth. They tall me of thomands who wander from our Hely Church. They cannot be neil am, nor could my sairit flud rest apart from her hely ordinances. My mother will receive what I have given you, and after she receives, by the blessing of our patron spint. I will come again.

#### Andrew Morrill.

Shall I speak for one who cannot speak for himself? By my side stands a spirit whose name on carlb was Andrew Morrill. He lelt his body, by accident, at Concord, N. H., at four years of age, some fourieen years ngo. Ho has not yet learned how to control a hypsical body to make sounds; but his great anxiety before him here the day to come in report with his pretty strong willed leitow, und with bare and general strong will tell you why I asked you to take something to if think, just now. When I last uw you I was going la-to a place where I used to go two or three times a day to drink, and you were passing by with a friend, and I asked you both in to drink. You refused, and I always thought you did so because you did not want to drink with me.

#### Charles Read.

Abby Frances Dale. My mother, the dearly loved image that makes pleasant the dearly loved locality where I lived, to her speak. The vell that hangs between my mother dear nu myself I would read in twain, that she may be to happy. Sixteen years ago i left her-passed from her sight at Bangor, Maine. I was then ten years of ago; 1 died of scarlet fever, and my dear mother supposes that an an angel, living afar off from her, and con-tinually worshiping God the Father. She knows not I ann hways with her when she sends forth a thought for me. I have vainly striven to open communication with her. My father is at peace, and well employed in the

after she receives, by the blessing of our patron with. I will come again. Alwy 24. My father is at peace, and well employed in the spirit actuality of simulatering to the spirits in dark-ress. Conditions prevented him from onjoying that ress. Conditions prevented him from onjoying that ness. Conditions prevented him from onjoying that ress. Conditions prevented him from onjoying that is stated a teacher in the ever multiple to be the spirit as the could be privile and morth but as soon as he could be entered upon the task. He is called a teacher in the ever multiple to be a spirit as the output to privile on cardinate the spirit as the output to be a spirit as the output to be a spirit as the output to be a spirit as the spirit as the output to be a spirit as the spirit as the spirit as the output to be a spirit as the spirit as

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only to him, that which comes within the sphere of his own understanding; null if he honestly believes in the rite, he should by all means obey it, for it is the Gol of his nature distating, and we do not come here to wrest the power from the hands of the Almighty.

to wrest ine power from the hands of the Almighty. All that which we see to be true in the record, we receive; but that which the light we have bids us to dicard, we reject, for we should be doing violence to our God if we received it. Yot we do not contenn those who have not the light we have, but we do ad-vise them to obey the find within; and if that God. In their own souls, bids them be baptised, we say by all means obey. If ho bids them go within the church,

do so. God gives to all as they are capable of receiving. The little child is not capable of understanding that which the sum receives, and God does not give it the same food. Obey, then, the God within: worship it, and go not without for a rule of combuct, for it is capable of leading each and every one of you in the true road to heaven, if you obey Its voice. May 24.

#### John Murray.

John Murray. I do h't know much about this, any way. About three years ago I was going from Boston to Newton, and was killed-not right out, but I had both legs taken off, and an arm. I was taken to the he-plial, and lived come bours. I had a wite, who was with me at the time. I belonged In Halffax. N. S. I came from there, and had been here only a few months. I had been told a good, deal aboat coming back, and I thought I would like to come. I hear, since I uied, that my wife drinks, and I'd like to do what I can to stop it. Is there any reason, I will not do that if I come here? My father twas Irish, my mother belongs in Halffax, where I was born. My name was John Mur-ray, and I like to know the best way of coming, and the best way to do. The cars ran over me. I was going dishing, at home in Halffax, most of the time. My wife Is beer, I living ont in families. What I came here for, was to see her. I will get a chance to talk to her. I was married only a litits while, and came right up here. Her namois Rehecea, I want to talk with her, and that brings me here today. I was a sober, henest man, and I don't mean any harm in caming here. I was thirly-one years old. I want my wife the go to some place where I can talk to suit my-self. I don't know what to say here. I was thit hy-net hilder is beer in the remender in the site mether here in Billerica street, a few nights. I don't know much about the city, but I remember that place pretty well, it was cold wendrer when I was killed. My

wife in Billerica street, a few nights. I do h't know much about the city, but I remember that place preity well. It was cold weather when I was killed. My wife was gone out to Newton, and I went out to meet her. I stepped to go into the cars when they had start-ed, and fell on the track. My wife and me were coming to Boston. That's the way I had to go. I'd liked a little more notice, if I could have had it; but it's whet I contact.

fills more nonce, it a could have not the self-right, I suppose. I know very well what they sold-that I must have been drank at the time; but they couldn't say that with truth, for I was not a diluking man; but that's what they will say of a man that nobedy speaks for.

.dow.-I go to lectures here, and go see anything I ant to. We do not have to pay a shilling to go to want in. ABY BROW.

as from the house of mourning, and is under undue excitement; in consequence of which our control will be limited.

be limited. The spirit of man is precisely the same after death as previous to the change. He is possessed of all bis faculties; not one is destroyed or taken away. Every sense peculiar to spirite while in motial, is peculiar to thus ulter that sense as the distribution the spirite sense peculiar to spirite while in mortal, is peculiar to them alter they have entered the spiritual life. They see, feel, smell, taste, and are capable of expressing the most intense joy and the most intense suffering. Ar the spirit is capable of this, and is a responsible being everywhere, why is it not camable of sinning, of dis-deving law? Most surely it is. What is it that sin neth when here? Is it the body, the poor tounds of materialism? No: but the spirit, the intellectual part, the life. It is that while since here, and it is that which since that not be body. All sin is dis-ject of inw here, so is the confirmed and the pector to naw and as the spirit is a lawfal sub-ject of inw here, so is the reaffer. It is responsible for its every act in life, and life to us is an endless eternity.

May 25. eternity. If the spirit, while dwelling in the mortal form, com-

all Nature cries out, Amen. The only safe way for man, or spirit, is to stand in the only safe way for man, or spirit, is to stand in the path of wildom. Know you the law, and, once knowing it, there is no fear of your trampling it under their arpirations lead them, is limited. We cannot do your feet. No sinners are truly wise, I care not how as as we would with, yet every day we are increasing for they have of suffering; and the spirit without the torm-they are of suffering; and the spirit without the torm-they are apable of sinning as when within the convey to mortals, our information and our search. Increase.

When the day show.
 Any alow.
 Any alow.

to return to earth to dwell. If my mother will but enter into the sanctuary of

Spiritual teaching, he will assist her, and I will ald

her. My sisters, who passed from earth in infancy, feel great auxiety for our mother dear. My mother dear has but to laste of the fruits of this new philosophy to hore them. When once she gravps at these trubs sho will never he without them; and whereas now her spirit wanders in shadow, and dreads the future, she shall It wanters in solution, and declars in preters, she shall inste of joys and look forward with pleasure to the spirit-land. The fetters of church-darkness will then be east off, and her spirit mingle with those who love her. When she visits the place of our morial repose, she will no longer weep; but, with the eyes of the spirit, will be able to see us as we are, and to know we are as the cancellar there writing to remain her we are on the opposite shore, whiting to receive her, when the Father shall call her home. ADBY FRANCES DALE.

\_\_\_\_\_

Many FRANCES DALE. Many office against the physical, the physical the

step, overcome. So progress is sternal. It reaches be the guteway to higher and holier missions of duty vation of the power of mediumship is dangerous to

Schedul it in all the stupid idolatry of the beathen world, advance themselves, lest they be supposed to trespase and no wonder society greans under it, and its fami-lies segnate, to hate and destroy where they should love and help forward each budding capacity for thought and aspiration. "But Christ paid the debt to Divine Justice, when in the mercy of God, he received the punchment due to such shances as by faith lay hold of him as God's we would be judged by them in our every motive. In-creasing evaluences, such form and power with as, that to such shances as by faith lay hold of him as God's to such shances as by faith lay hold of him as God's of endless torture, and hope. We feel that we know that the idea God, we ask, pour out an endless punchment on the fustreased to suffer, and endless punchment on the fustreased to suffer, and endless punchment for sin, and there are such fources and hope. We feel that we know that the idea of endless torture, and the absurdity of inflatic guilt. Interrupted joy. In this view, then, how stands the there? If justice required endless punchment for sin, and

many seared by the abuse heaped mpon Spinitolistic are unwilling to bear witness publicly to the facts, which they readily tell privately in confidence to friends. I have beard men as high in the public estimation as any in this State, relate wonders which they had seen and heard in spiritual circles; but their evidence has never been published, and probably never will be. I have confess that although it is said that I an a modi-up or and although the public departments. uust confees that although it is said that I an a medi-uust confees that although it is said that I an a medi-uo, and although I have rought opportunities to wit-ness Spiritual mincles, I have seen but cone manifesta-tion that puzzied me, and that one was Mr. S. B. Col-lins, when tied hand and foot securely by myself, and placed alone in a dark room where no one sould have access to bim, was united, (by the spirits, as be, as sected.) in twenty-two minutes, after another periors myself and had apent trenty minutes, in a good light, tying him with a bed cord fitty feet long, baid ends of which were fastened together in the middle of his back, between bis shoulders. This exploit, however inexplicable, would have no influence upon my reaven. If performed by a profession

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weak constitutions; and persons of delicate nervous organizations should not voluntarily enter the trance state frequenty, or remain in it long. The perils of seeking these shormal coulditions are clearly stated by declaustant in his remarks on sommanhultan. Persons in couldary good health; however, who onter the trainer state not more than once a week, and re-main in it not more than one a week, and re-main in it not more than one a time, are in ho danger of injury to their health. It may he observe here that the great effect notoriously wrought on dell. Possesses the mations ; healthe are in a final bat-phy. cate nervous organizations by acting us mediums, its array; the bunished steel reflects back the smile affords strong ovidence of the honesty of the psycho-logical manifestations. Abother plea against investigation is, that Spiritual-to out of the dust 1. All this for illumences of online-all for-

Another plea against investigation is, that Spiritual-ism, seen if true, can do no good. This is another of those impudent assumptions proclaimed at every street corner by those philosophical charialams of whom the world is full. They believe that all truth which agrees with their theories is good, and of divino orgin, and all truth inconsistent with their theories is of diabolic parentage, and is productivo of evil. The time of diabolic theorem of the arrived at years of discolors: It wants to atrongest evidence, no matter how the therats of per-tition may be bandied about by little self-appointed disponers of divino wrath. At the meeting of the American Astociation for the

diston may be bandled about by little self-appointed disponsers of divinow rath. At the meeting of the American Association for the Advancement of Science, held at Albany in 1855, Dr. Robert Hare domanded permission to read an essay on Spiritualism. They did not dare to relues him a hear-fing by saying his essay was worthless, but one of the members objected that the spirit manifestations were either natural and done by trickery, or else super-matural; and as the association was formed to investi-fing the neither leger-lemain nor supernatural occurrences. In either case Spiritualism was not a proper subject for consideration in a their body. The association co-repted this pretext, and Hare's essay probably contained neither valuable information nor entertain, ment; but the refused explore the bind fortaitons or any phenomens perceptible to the natural senses, are seperatural and beyond the scope of effere, is a "philosophical infany;" and the approval for such association, even in what doctrine by the American Association, even in what was understood by some to be a joke, all no credit to the consideration by the born has co-prover is in the cause considered, has no power to evolved by an anteredent or indwelling cause, the evolving forming power is in the cause considered as an actuaring force or power; and the *lace* is the mode by which this actu-tion and beyond the corport of the dimense. doctine by the Ablertein Association even in what was understood by some to be a loke, did no credit to the country abroad. The other horn of the dilemma was quite as had for the Association; for what nobler task can selence demand than the apportunity of ex-posing the tricks on which a false religion-and neces-sarily peroletions if false-thas been built? 

## CORRESPONDENCE.

## On the Will.

E. G. F., CLEVELAND, OBTO. - The old idea of "free will?' is a misnomer. 'What is will? Mental action; and this comes before outward manifestation But how tomes mental action ? It is a spontanelty, we are told-inherent powers to act. Whence these powers, pray? Are they self-determined, self-caused? As well evoke a world from nought! If by spontaneity, powers, etc., is meant capacity, inherent and in-trinsic in the thing that acts, this is well, but it by no means then catablishes "free will" agency, since with out fulfillment of conditions, no action can possibly take place.

The primary cause of action on the part of the hu man soul is its affection for something; and all mind. action involving character even, is in view of considgration, motive, influence. First, then, is the selfconscious soul, when begins its action in respect to the endlessly diversified evokings, demands, and calls, extrinsic and outside of selfbood and self-existence. It is soul entity in opposition to all other soul-entities and existences; and the kind of action that results on the part of the individual soul, can alone be predicated on the appeal made from without and the susceptibilities within. No two personalities are alike affeated with the same outside influences, hor is the same individual similarly moved at all times with the same considerations. Take the world we inhabit, and no two scasons are just the same; spring, summer, autume, and winter of this year, differ greatly from those of the early settlement of the country. Old earth, in her changes, and fickleness, and sceming instabilitynow hot; now cold-to-day stormy, yesterday calm. this winter opening irregular, the last steady, rugged. severe-is a fit type of man; and in the last analysis. he has no more control over his states and conditions. then the world over the atmosopheric changes; no more power of controlling the titles and changes of mental action, independent of the predominant influences brought to bear at the time, than has our planet to hush the storm that lifts the waves upon the bosom of the sea, or the angry tempest that hurls to the ground the giant oak of the forest, or drives the unfortunate shin unon a rocky shore.

Man acts as he is acted upon, moves as he is moved. legilimately and naturally as effect follows cause. Man is first, effect: afterwards cause, but a borrowed cause. Cause and effect sum up all there is of human relations. That which is caused is dependent, effected. produced: hence only an agent, not free agent in turn: and so cause in its agency to other effects; not an indoor, of force, borrowed or lent.

Could the world only upon one around concase, how existence, and his destiny." which she handled in a soon would harmony bo restored, and the bright and masterly manner. After which, as on other evenings, beautiful star of hope theer again the inhubitants of many questions were answered to the satisfaction of earth. And that compact is, "the agreeing to disg- the audience.

gree." For want of this, the world has ever been gulet relate suprement the next, the oblemen of War" toward a more sublime lides of a progressive philoso the array; the burnished steel reflects back the smile

lacks "churity that suffers long, and is kind," and

bighly pleased with the plan of the work, and with a route, in four Sintes and at eight stopping-places, and

The first division of his plan is to show how the uni-

or power; and the law is the mode by which this actu ating force produces effects.

Taking this view of law; there can be no chance work in nature's harmonious unfoldments. Order, adaptation, arrangement, and design, are witnessed in

that floats in the vortical ocean of chaotic space, to the steller worlds that bedeck the shore of jufinity. The order, adaptatation, arrangement, and design observed, is the result of mind or will, power or force. for all actuating force belongs to mind.

The actuating force that forms the cell as a radi mental generic germ which is only 1.500 part of an inch in diamoter, and consequently invisible to the principle which unfolds all the subsequent degrees of perfection in development, and there actuating principles are the generic thought radiations of the minds of its progenitors incarnated at the time of impregnation in a generic life-monad, which unfolds for itself a

form exactly resembling the thought-conception existing in the minds of its progenitors at the time of in- the facility of travel and transportation to Chicago. tercourse. There is one well authenticated case on St. Louis, Cincinnati, Cairo, &c., render this a derecord where the parents were both intoxicated at the strable location for Eastern people who desire to come time of intercourse, and the fruit of such intercourse was an idjut; in this case there was not intellectual healthy here as East. thought conception incarnated in the generic germ.

and consequently such genoric life-germ could not unfold for itself an intellect. The above truth is beautifully illustrated by Professor Brittan in his remarks on psychological impres-

sibility, If man's spiritual and physical organization is the terming with life and intelligence, is the outgrowth of a dieine thought incarnated in the generic world-conters

by blind fortuitous chance. All naturo is linked together by cause and effect. and law is the mode by which the successive links are

unfolded, consequently causes embrace the consideration of all the actuating forces employed in evolving nature from chaos, and these forces in their generic character embrace the consideration of wisdom and design as thought radiations of an Infinite and Omnipotent Mind which we recognize as God, and all nature as visible manifestations of his works.

#### Dedication of a Hail.

EDITORS BANNER-Bountifully are we blessed this morning. The showers of Thursday, Friday and Saturday spread over the land of Connecticut. The farmers are singing a merry song, and the lover of the beautiful smileth continually-for nature bath the dust washed from her garments, and comes gloriously, modpendent cause, but one by virtue of laberency of pow. estly forth with a lup heaped with flowers, and hands full of promise. Verily, "The world has much of maple groves, whose dark green foliage blends richly

Action is action, whether of mind or matter, and the beautiful "-" And we are greatly blessed." mes of laws and conditions, as well of the one as of But I wanted to tell you of other blessings. I visited the other. Mind could no more exist, move, act, un. Putnam, Conn., last week, and I found a band of noless insphered in the realms of mind, than could the ble men and women there. They, of course, had been planet Jupiter exist, revolve, and rotain its place, oppressed, shut out from the "house of the Lord." Bo they resolved to build a ball for mankind where a free vast planetary worlds in which it inheres, undor the gospol could be preached, where hearts could beat unbound. Bo they did. It was finished on May 30th. and an opening celebration was aunounced for Thurswhen by experience and wisdom it shall have attained day. Thursday camo, and the rain came, but the peoa state or condition of soul-harmony, that shall cause ple came, too, and the preachers were there, also. We had no distinctive classes, but, as it seemed to be when shall came to pass literally in the soul's deepest right, Mrs. Felton made the opening prayer, and the and happiest expression, "the music of the spheres." | writer gave the first discourse, followed by H. P. Fair-To the human soul there are only two avenues, or field. No one could follow him-'t was too good to be two ways whereby it is affected to produce a change of followed. So the most excellent choir sang the closing Miss Laura DeForce gave the opening address in the

#### BANNER OF LIGHT.

Through the influence of these lectures, and others which we have had, our people are gradually unfolding Yours, fraternally,

W. D. Hoimbog.

## Follings, by Wheren Chose.

SALEH, ILL., JUNE L .- May, with its sunny days warm showers, and Cincinnati hurricanes, has paid us its yearly visit, and left for memory's ambrotyperecord its scenes and events. During the month I have been making my way westward from Oswego, N. Y., to St. Louis, Mo., and June has overtaken J. M. EWING, GRATVILLE, ILL .-- I have been read- me at my last station, a few hours before my departing the Arcana of Nature, by Hudson Tuttlo, and am ure. I have scattered twenty lectures along my had calls for many more. Last Sunday I lectured at Terre Baute, Ind., a beautiful city of the Wabash, and

one of the finest locations of city and country in the West, and one where much interest has been awakenedby Emma Jay, Emma flardinge, Miss Hulett, F. J.,

Wadsworth, and others, among which were some of my earlier words, at first givon in one of the churches, which I believe could still be procured if our friends desired

I found Miss A. F. Pease there, a good speaking and test medium from the East, doing a good work in a quiet way, both in the city and country. She is one of those unassuming persons whose merits will have to be sounded by others or not be heard of.

Tuesday, I came to Olnoy, 111., the county\* sent of Richland county, and the largest town on the Ohio and Mississippi road between Vincennes and St. Louis. I reached the place about two o'clock r. M., and called to see an old friend. I shon learned they had never beard a fecture in that town on Spiritualism, and as no one knew of my visit until it began, and I could on-

ly stay one day, they determined to have a lecture. Five or six copies of the Banner, for which friend Burnett had found subscribers, had done a good work, and awakened an interest ; and notico was soon runall its phenomena, from the most otherialized element ning and bills circulating for a lecture at the Court House, and when night came the Court Room was well filled, with doctors, lawyers, and three preachers in the crowd, and I think my labor for about afacty minutes was not lost, for the agitation of thought was very evident next day.

Olney is a flue growing town, with evident marks of progress, mental and physical. Forty-two miles further West on the O. and M. road, and ten miles East of naked eye, has incarnated within it the actuating the crossing of the Illinois Central, is this, Balem. county seat of Marlon, and the second place in size on the route from Vincennes to St. Louis. Both of these towns have plenty of timber about them, although this place is near grand prairies.

The soil, climate, quantity, quality and cheapness of land at these and other points along this route, with West and raise fruit, grain and slock. People who know how to live, and use their knowledge, will be as

No public lectures had been given here in favor of Spiritualism; but as my old friend, Dr. Rudd, (formerly of Bockford.) expected me, arrangements were made for two lectures in a large school-room, as the court house (a fine new one,) was closed against all

except political lectures, and we could not come in outgrowth of a generic thought originating in mind in under that head. There is quite an interest in this mortal, is it not vasily more probable and rational place, and several families have had circles, and found that the universe, with its countless suns and worlds mediums, and imperfect intercourse with the other pheres.

I hear of many other places where they have had which generic force worked out for itself a form exact- no lectures, but want them; and, in fast, this whole ly resembling the form of such thought-conception of country, is in need of lectures, books and papers on the Divine mind, than that it is all evolved from chaos our philosophy. But at present money is very scarce, and land, which is plenty, is not convenient to pay small sums with, nor will it readily bring money. However, the undeveloped resources are here for a weally population, and enterprise and industry will soon unlock them.

This portion of Illinois is much better watered and imbered than people generally suppose, and has some of the best fruit soil in the nation, with suitable climaie for apples, pears, peaches, plums, and small frult.

Nojournings.

CLARA MORGAN, PRATT'S HOLLOW, N. Y., MAY 14. -This line leaves us at Pratt's Hollow, in central New York, among the hills of my mother's nativity, whither she is sojourning, to receive from nativo atmosphere balm of bealth to resuscitate her feeble body.

May 1 give you a short skotch of our pleasant home? it is surrounded on one side by hills, with towering with the sky; and on the other side by a lowland, intersporsed with evergreen. It is the home of Sidney

over this prairie, bringing down tail, glant superstition, and preparing the soll for the growth of truth and spread of angello wisdom.

# MOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receiv subscriptions to the DAXNER, and are requested to call atten-

tion to it during their lecturing tours. Sample copies sens

freð.

Mas. Awawba M. Sysnes will lecture in Taunion, 3 Bundays of June, and 3 Bundays of July, Wounsocket, 3 Sundays of July.—Willimanic, 1 do in July, Providence, 4 Sundays of August, Address, the above places, or Station A. New York City. CHARLES H. CROWELL, ITANCO SPEAKER, Hoston, Mass. Ad-ress, HANNER OF LIGHT office.

REW. JOINT PERSPORT, West Medford, Mass., will receive alls to locture on Spiritualism. Miss Raws Hannexon will lecture in Lowell, Marblehend,

MING FAMA HADDENG will recture in Lowers, nervoersam, Plymouth, e.e. during Jone; Owwers during July; Cleveland, Tolvdo, Milwankce, Chicsgo and the chics West and Routh, during the Fall and Whiter, Address, caro of Mrs. Wan, N. Owen, Lowell-P, L. Pool, Eng., Gawego, and No. 8 Fourth Avenue, New York. Mins Hardingo would be impey to com-municate with the irlends at Louisville, Ky., and Nashville, Tannesse. Tennessee.

Mina A. W. Bruzoug's address through June, will be Ply-nouth, Yt., where sil fotters may be directed, for next win-Ser's sorvices.

ter's sortices. Miss Rois T. ANNORT, heing prevented by recent illness from traveling to the "Far West," will receive calls to lec-ture in Massachunetis, during the month of June, connected-juwith the first and second Rabhaths in July, after which she leaves to meet her engagements in New York Biste. Miss A. Intends passing the Fall and Whiter in the Middle and Bouthern States Friends withing to secure her services are requested to address her st an early data. Post-office address usef, July, 32 Alien afreet, Boston, after which due notice will be given as to forther arrangenunts. Mas. A. T. Tronsvers will answer calls to locture in the

Mas. A. P. Thompson will answer calls to lociure in the surrounding tawns, addressed to hef at Lawronco. Mass., till forther notice. She will speak at Lawronce, Mass., June 24th. F. L. WADSWORTH Speaks June 17th, at Willimantic, Ct. Ad

dress accordingly. WARESS CLASE speaks in St. Louis the two last Sundays in June; in Beardstown, Ill., first Sunday in July; in Keo-kuck, lows, second sunday in July; in Independence, lows, third Bunday in July; in Dubuque, lows, fourth Sunday in July; in Luke City, Min., fith Sunday in July. He will re-ceive subscriptions for the BARNERS at City prices.

N. PRANE WRITE will speak in Oswego, N. Y., the foun undays of Juno; calls for week ovenings must be addressed n advance.

In edvance. Mas. ATKINS, & Irance medium, who has heretofore with-heid advortiding or receiving pay for her labors, now informs the public generally, that she will, by having her exponses paid, answer any calls that may fund to the public good, Address Mrs. E. P. Atkins, Gedar Avenue, Jamaica Plain,

GEO. M. JAORAON, Tranco Speaker, may be addressed at Bonnettaburgh, Benuyler Co., N.Y., until further notice. Will attend functals.

Will attend funerals. Mirss M. Monson, Cinirvoyant Physician and Lecturer, 8an Sranolsco, Cal. Mixe M. Is authorized to receivo subscripane for the BANNER.

tions for the BANNER. Max PANNIE BURDANN FELTON Will locture in Fetnari, CL., Are buckays commencing June 34: in Bornerwille, CL, July 4th, 8th and 15th. Address accordingly. LEO MILLER will speak in Providence, R. L., June 17th and 24th; Cambridgeort, July Jet and 8th; Leominater, 15th and 252; Berlin, 20th; Lowell, Oct. 18th 2ist and 265th; Pertland, Me., Nov. 4th and 11th; Taunton, Nov. 18th and 26th. Mr. M. will answer calls to lecture week oraning. Address, Hartford, CL, or as above.

MATTER F. HULETT Post-office address is Rockfard, III. She will speak as Chicago in Juno; at Colcdo in July; as Chiclionati in August; at St. Louis in September; in Ten-uesce shi Goorgia, in October, Newenther and Decomber.

Ms. II. MELVILLE FAY, trance speaking and writing medi-um, will receive invitations for locturing the conjug spring and summer. Address, Akron, Summit Co., Ohio.

Mea Buitz A Barre Dw. Raton, Sudmite Co., Onto. Meas FLIZA BERTE Low, Iranco speaker, of Loon, Gattaraugus Co., Now York, lectures at Eilington and Rugg's Corners, (Gattaraugus Co., N. Y.) overy fourth Balbarb., Sho will hiswor calls to lociure in Chautauque and Cattaraugus Coun-

MABY STARTA MACONBER, West Killingly, Ct., box 22, in eard of William Burgess. She will leature during the month of August, at Plymouth; at New Bedford, the two first Sun-lays in Suptember; the month of October, at Cambridgeport. of August, at Plymouth; at New Bodfard, the two first Sun-days in Exptember; the month of October, at Canutridgeport. Nies L. R. Defenes will lecture at Plymouth, Mas. July Latshol Sht; at Nerwich, Conn., 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 12th and 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 12th and 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 12th and 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 12th and 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 20th and 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 20th and 15th; at Bristol, R. 1 20 and 20th; at Chaptin, 20th and 20th; and Both; at Chaptin, 20th and 16th; at Lyons, Mich, Sept. 2nd And 20th; at Resine, 22d 21th and 25th; at Larchese, N. W. Address as above, or Full Ruyer Mass., until the first of Boya. B. P. Lizans will speak at Middlebury, Sommit, Co., Ohio above. B. S. Wrinktzn will be some weeks in the neighborhoof ef Buttand, V., and broth and 17th of Jano. Speaks at Bandigh, Mass., the 2d Sunger of Laugust, Will address and 2th and Joth; Mass., The Add Will address and prescriptions for all discusse, particularly those of Buttanding, Mass., the 2d Sunger of Jay and August, Will address and above. B. S. Wrinktzn will be some weeks in the neighborhoof ef Buttand, V., and properses to attem the Convention at Middle Oranvillo, M. Y., on the 15th, 16th and 17th of Jano. Speaks at Ran. 4. W. Conserts will locture in Burlington, V., June Mass., W. Conserts will locture in Burlington, V., June Mass., W. Conserts will locture in Burlington, V., June Mass., W. Conserts will locture in Burlington, V., June Mass., W. Conserts will locture in Burlington, V., June Mass., M. W. Conserts, Will Jord Wass., Addrees Box Si at an Adves, or at Norwich, Consen, Hardwesk, June M. 2 Miss. M. J. HARRINGTON, A. MEDUM OF SUPERIOR Lowell, Mass. J. C. H.At., Dulkie, N. N. J. July 15th and 22d; in Burlington, V., June M. K. J. Hark, Dulkie, N. Y., Intende to be at the Berlington J. C. H.At., Dulkie, N. Y., Intende to be at the Berlington

June 0, 480 M. S. HARRINGTON, A MEDIUM OF SUPERIOR M. B. ALING powers has taken ruoms at No. 33 Beach street, (3d door east from Hudbon) Hoston, where she will ro-ceive thras who desire her services. Invalids will be visit-ed at their homes in the city and visinity when necessary. April 23. 13w

Lowell, Mass. J. C. HALL, Buffblo, N. Y., Intends to be at the Burlington Convention on the 1001 of Jung. He will visit through Ver-mont, Messachusetts and Connecticut, during the summer mosths, levenring and loweloping modiums, giving tests, stc. Address him at SpringBold, Mass.

Augress him at SpringBold, Mass. Augress and a spring tests, stc. April 23. Like the function of the function of the function of the day. These willing her services as an inspirational speaker on the reform questions of the day. These willing her services as the day. The service of the day. These willing her services as the day. The service of the day. The service of the day. These will please address her at Asbtsbala, R. H. Burnt will becture in Randolph, Mass, the hast study to hunc, to New Bedford. Mass, the hast address her at Asbtsbala, the hast a burdy to hunc, to New Bedford. Mass, the hast address her at Asbtsbala, the hast address her at Asbtsbala, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast address her at Asbtsbala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hast bala to hunc, the new Bedford. Mass, the hunc, the new Bedford. Mass, the hunc, the new Bedford at the second to hunc, the new Bedford at the secon

ntas. it. ii. Bundar will lecture in, Randolph, Mass, the last Bundary in June; in New Bedford, Muss., during the month of July. Address her at 2 Columbia street, Boston. Linder M. Angaews, superior locturer, will visit the Bouth and West this summer. Address him, either at Yellow Bprings, Oldo, or at Mendona, lib. Mas. N. J. Wieners of Sector 2

Bouth and West this summer. Address blm, either at Yellow Bpringe, Olio, or at Meadota, II). Mas, M. J. Wilcuxsow, of Stratford, CL. will answer calls to locture under spirit-influence in Councedicut and adjacon Nates. Address at showa.

Written for the Ranner of Light. LINES.

Suggested on hearing played and range Music in the Mir." BT LUZEDNE,

THOY LUNG AND HYGIENIC INSTITUTE

Established by Special Endowincus. COMDINING THE MOST ADDE OF THE ECLECTIO FAC-ULAY AND MODERN FOIDOLE OF MIDICINE. This superior model health Institution possesses, it is consci-entiously believed, userior claims to publics of distances of the found states. N (the function theorem is a state of the part of a particular N (the function) and the states.

entromity bettered, superior claims to publics affiltents to any other in the United States. I N this important particular, visc—it has been the carness or endeavor of the facely to investigate, and theroughly a derstand the numeruus molecular. Mainties, which have be rome so very provalent and fatal, especially to the young known as unervous dollity. The axis maintificiations of this class of discases are lieles the outperior institutions of this class of discases are lieles the outperior institutions of this class of the lead is impaired memory i domness of the numerular and herve there is allow countenances; pair-ing or a wasting and consumption of the vision disc muscular and herve there is allow countenances; pair disclass of the lead; impaired memory; domness of typ-eight; lows of balance in the brain; morrous deefness; pai-pintion of the bent; great vertlessures; despundency of shifter dreamy and residess elegs; facid or bad breath; vitiated or morbid appealed; indigetion of the skin spinal irritation; cold extremeties; muscular delility or las-situde; rheamatic and neuralge pains; houried breathing cough; branchilte; surgness of the threat, catarrh and dys-periot there where commption. Asse, issuffarrys Dragareta, known by capticious appo-

cought; brunchilie; survness of the threat, catarrh and dys-pepile tubercular consumption. Also, faminarry Drargereta, known by capitcious appo-tite; sume of weight and fuliness at the the of the stomach i tregular bowels; iongue white; severe landinating pain daring between the should or blades from the stomach i pulse quick and irritable; dul, heavy aching tain across the boins; excessive depreseion of spirit, despondency so intense as of one to excessive depreseion painful thesis; heave this class of dis-outers invariably indicate impaired nutrition, encrystion fu the organs of digestion and assimilation, so that had and us-nessimilated chyle guts into the blod. It should nover be forgation, therefore, that same of the worst and most fatal discoss to which fach is heir; commence with indigestion. Among others, it develops consumption in these pacies post-tor of a the working discosses, by the judicious combina-tion of actural and scientific remedies, solected with great discrimination and judgment the directly ad nature in her recoperative once gives the during and next moltan-tion of actural and scientific prime of and resist morbid action. They discard all the old school remedies are models arrupulously discarded, both from convictions of judgment and conselentious molifies. Parines shall not be disclude at the fulle and all the old school remedies are most scrupulously discarded, both from convictions of judgment and conselentious molifies. Parines shall not be drugged at this fully and of falamm. Conselentions

A Word of Solemn, Conscientious Advice to these

progratics, which will enable us to send them transmostry y Mail or Express, ED" All communications are regarded with sacred and onsetentious fidelity. The institution gives the most mexceptionable references to most of studing in all parts of the country, who have been

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D' for the cure of incipient Consumption, West Lungs, Woak Stomach, Indigestion, Dyspopela, Nervous Debility, Disease peculiar to Temales, and all cases where a Tonia is soulded house no sure to the store a tonia is

Ilis Brandy Onthartle,

A sure remedy for liver Complete, Costiences, and Dys-pepsia-also for the Piles- and as a Catlartie for family use, are far profersive to Piles. They are a smild but sure purga-tive, pleasants to the used, nover produce Nauses, perfectly innocent in their operation, and particularly desirable for children.

His Imperial Gin Bitters,

Act on the Kidneys, Bladder, and Urinary Organs, and are unsurpassed as a remedy for Verails at certain scators; perfectly harmless, and too unpleasant to the tasle,

perfectly harmless, and not unpleasant to the tasks, File Cathartic Syrap, For Infanic, Children, and Deltaco, Femiles: a perfect and situate for Calonet scaling on the Liver, removing all ob-atractions in the Bowels, curing Costroness, Indigention, and Dyspersin. Although surs, it is innocent in its opera-tions, and su delicious to the tasks this children will cry for it. CHARLES WIDDIFIELD & CO., Propristors., G40 and 651 Broadway, New York. Dr. Dod's Remedies are all for sales at the New York Of-des of the Banner. Jow ... April 7.

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For rale by all Drugglats, and by S. T. Thompson, Agent, April 7. 18: 633 Broadway, New York,

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required, have no superior.

hildren.

There is music soft and low, Plasting mong the older frees, Busia in the sater's flow-Marle in the Summer breeze. plue binis make a incline singing,

Building o'er the garden wall ; From their homes of nature winging, Load unto their mates they esti-There is music worth our hearing, Now the Spring-time re-appears ;

Now the birds are re-appearing, . Harbingers of other years. And the martin and the swallow, Boine may think a common bird-But their mosto is as mellow

And as sweet as over lieard. There is music in the prattle Of the child upon the hearth ;

In the city's din and rattle, Thrilling hearts with Joy and mirth. When slubt closes in around mo. Thick her sombro curtains weave,

Angel-music doth surround me, And is doth my soul relieve. There is "music of the spheres," Where the loved departed dwell !

Buch as mortel seldom hears, Within these earthly tonglas swell, Music Awest and rofe-celettis)

Music we shall hear and love, When we leave these spheres terrestrial, For the heavenly spheres above.

Lansingburg, N. P., 1860.

## Boston Idbertisements. ----

A Word of Solemn, Conscientious Advice to these who will reflect 1 Statistics now show the solemn trath, that over 100,000 die in the United States annually, with some one of the forego-ing disease, developing consumption, prostation of the virial forces and promature decay. There cannot be an effect without its adequate cause. The cannot be an effect without its adequate cause. The source and soft the source of the state of the source and often little suspected by parents or guardians, and often little suspected by parents or guardians, and often little suspected by the victure the source by such doubling diseases, such as Bpermaiorrhem, Sounhal weakness, the vice of soil sourse, Phylical Consumption; Ep logs, netrous spasms and diseases of the heart-sfind in view of the gross diception practiced upon the community basis pretenders—the Directors and Faculty of this institution, con-their resources and facilities for successfully treating this class of maladice cannot be surpared. Institutes, with or buy lart, can be treated at home: On application by letter they will be formisted with printed fa-terrogateries, which will conduce and the acond at heart of the gross of the gross of the source of a home in the sources and facilities for successfully treating this class of maladice cannot be argued as to see the treatment. Mail or Express. MRS. LINES. TRANCE MEDIUM.—While in a state of trance, Mias is, will examine invalids, and correct-ly locate and describe their discases, giving a full description of the condition of their physical and mental organism, and preseribe remedies for their core, if cornide. At the carnest solicitation of persons who have been bene-fied by her instrumentality, sile has been induced to open a room at 10 Green street, and devote horself to this great object.

ouget. On and after March SiA Miss B, may be found as store, where all who are sufficing from disease, or have friends efficied, are connectly invited to call and see whas Spiritual-ism can do for them.

an can do for them. To pay expenses for examinations and prescriptions, a mail foo of \$1.00 will hereafter be charged. On March 10.

An March 10. HEALING BY NUTRITION WITH-UG MEHICINE. Ara you consumption Dispectic. Nervoins? Have you Berofulous Hammars. Sore Eyes, or any disecson what-ever? Read my "BOUK OF INFORMATION." (Sont dos-for one dimus, and leare the NEW METHOD OF CORE by the VITAL FORCES, without Drugs. Address may 20 Sm LAROY SUNDERLAND, Beston, Mass.

REMARCYAL.-JAMES W. OREENWOOD, MAONETIC L likaling Mentux, has taken Rooms at store No. 1 Tra-nont Tennik, opposite the Tremont House. N. B.—The reasons collary on this lower floor, will be much nore conventions for involute. 180. May 10.

The institution gives no most an exception and the institution gives no most accessfully cured. Sign A Treatise on the causes of the early decay of Ameri-can Youth, just published by the Institution, will be such in a scaled envelop, to all parts of the Union, or receipt of six control for postings. The is a thirdling work, and should be read by every person, both male and female. Sign The site and reducts the book. Mathematical and the subset of a site of a site days, in the forenoon. Address. Physician to the Trey Lung and flygenis Institute, and Phys-sician for Discasses of the Heart. Threat and Lunge. Dec. 17. 19 SP FUARI. Trey M. T. May 10. MRS. A. W. DELAFOLIE, TEST AND TRANCE MEDIUM, animites and investing for divide MEDIUM,

All oranninos and indexentios in all All Thankards meridual. Ranningtions and indexentios for discases. Also, Chirayana Examinations an business. Hours from 0 A. M. to 2 P. M., and from 4 181 9 P. M. No. 9 Lagrange Place, Boston, Mair. Sm. March 81,

MIR. J. HATES, CLAINWOVANT PHYSICIAN AND BUBINESS NEEDIUM, formerly of the "Betheada In-stituta," In now bocated at 13 Tremont How, room No. 4. Mrs. D. has been very avecessful in her advice to business men, P. 8.-A. lock of hur, with one dultar and two pastage 1' B.-- A lock of hair, with one dollar and two itamps, will insure a correct examination of discuss, May 5,

power, influence, and harmony, Independent of the The bighest freedom of the microcosmic mind. is

it forever to move sublimely grand in its own sphere-

condition. They are for good or ill, favorably or up. hymn for the forenoon. favorably; hence the origin of "good and evil," of as far as their existence is concerned.

conditions, except by passing all along the varied and good. Evil is a necessity. Its existence in nature and in mentality during the successive stages of development, is proof. If God could have created a world. and man its resident, without involving cvil in either. why did n't be? That, indeed, is one of the imposmake man without ignorance? This would have involved the repetition of his own almightingss in this would involve finiteness, and of course ignorance. Hence, minds at all short of infinite knowledge, im,

plies ignorance, ignorance error, error evil, evil sin. Complain not, then, ye croakers and dissatisfied ones, with present instituted things, for in so doing mission. "Resist not evil, but overcome evil with ing warmth such as is refreshing. good."

Mankind are all astruggle. Be charitable, be patient, good, long suffering, kind, and blame not too much thy brother, who, like thyself, is doing the loss he can. Could you for one moment step into his conscious kingdom, and there survey the potent influences, motives and conditions, giving rise to outward ! not and deed, how much greater would be thy charity, pity and love. Instead of imprecation, gibbet, and drend incarceration, how would thy hand of sympathy and carnest brotherly lovo bo extended | How like a Christ would ye weep over this modern Jerusalem, and, instead of condemning so much, suffer and die. if need be, for the "sins of the world !" Like the meek of the present age, are seldom excelled by speakers than do wrong. It takes a great deal of God to do

the will of God be done on earth as it is done in heaven ?" How is the reign of harmony to come but in the universal prevalence of charity and good will. proper regard of sacred rights is observed ?

"right and wrong." There is, relatively, coil, and afternoon. Then Mr. Fairfield told the people that also prong, but as much a necessity as good and right, near four years ago he was sent by unseen agencies to Putnam. They had listened to him, and from the first

How could a world, for example, be fashioned from efforts thus made had grown the present rewards. incipiency without attendant ovil ? And how could Then the writer talked again. And Mrs. Faunie B. Felmind be developed from the lowest scale to the higher ton related a vision which appeared before her, for the occasion, expressive of the interest taken by angels in stages of experience, involving in the career both evil the proceedings of those present. This, with a song, closed the second session.

The evening came. Mysterious looking boxes, ac companied by musical temperaments, followed by old and young, found their way into the hall; and when, at an early hour, we made our way thither, gay sounds abilitios predicated of the Almighty. Why did be not and gliding, happy forms saluied us. David " danced before the Lord"-we danced with the Lord on ourside. A more pleasant time is seldom seen. Not a rullie or knowledge, power, and wisdom; for anything short of jar upon the smooth surfaced feelings of all, could be feit.

Long will the friends in Putpam remember the day, and many will be the blessings showered upon them. Their ball will seat four bundred, and will be well filled from week to week-and old P. can be marked invinci ye do blaspheme God. Everything in its own good Ue, as was him for whom it was named. 'T is hoped time. First the unripened, then the ripened state. that they can be supplied with speakers; and I can as-Complain not so much of evil, but consider its use and sure each as may be called there, they will find a glow-

Benj. Segar or Mrs. E. K. Davis, can be addressed for

information. With pleasure in your success, I am truly, Willimantic, Conn., June 4th. F. L. WADSWORTH.

Wankeshn, Wis-

MESSES, EDITORS-I wish to say through the BAX-NER OF LIGHT, that the people of Wankesha have lately enjoyed a truly spiritual least through the mediumship of Miss Martha F. Huleit, of Rockford, Hl. The controlling power gave us four lectures, which, for beauly of expression, depth of argument, sublimity of ideas, and direct application to the actual wants

and lowly Nazarino, ye would prefer to suffer wrong of the higher grade. Of late, we have seen in our spiritual journals many expressions of satisfaction this; but in the jar and discord of undeveloped man. after having heard Miss Hulett's lectures. Allow me

merit On the third evening, she gave the audience the part of Illinois. When I came here from Buffato, one liberiy of selecting, through a committee of their year ago, the great truth of intercourse between the when due respect of honest opinion is engendered, and choice, a subject for discussion. The following was two worlds had hardly been heard of. The ball has i presented ..... The Creation of Man, the object of his been put in motion, and is slowly but surely rolling i ંકુ

Spring, a man who cultivates both soil and mind, thereby yielding honest-gained independence, physical and mental. He is surrounded by a fine family circle, one of God's best gifts. Where is the conse crated altar more perfect than at the family hearthstono? Where a more befitting place to unburden the oul-treasures, than at the home fireside?

I would like to give a miniature description of our nome family, as there are grand truths to be learned in the classification of every individual mind; but my fair cousins would frown at my audapity in thus expos ing them to public gaze.

A word for our quiet little hamlet: A little, winding brook gurgles down the bills, through the fresh green woods; sometimes dashing over rocks, then quintly ddying away over its pebbled bottom until it reaches the stocking factory, which is the most important feature of our little town.

We have one church, owned by the Methodists. whose spire, with that of the modest little schoolhouse with its chiming bell, presents quite a picturesque appearance from the opposite bills. The streets of our little town are very pleasant, looking up graen. velvet bill-sides, now and then interspersed, with orchards, whose red and white blossoms perfume the air with sweetest fragrance, and promise a good yield of fruit. Ohl how I love these hill-sides and these trout brooks, and how I did enjoy that ramble the other bight with the school mistress and the girls up the hillide for flowers ! May they forgive me for thus mentioning our quiet rambio. I'm writing out my heartthoughts as though others would be as appreciative of them as myself.

Miss Laura DeForce has spoken twice to the people of Pratt's Hollow, Mrs. Felton once, Leo Miller, and others also. There are a goodly number of progressive friends scattered among these hills. They are rather quist at present, and seem to need arousing: yet they are still progressing, each in his own quiet way. I gave two lectures at Morrisville, the Madison County went, and received thirty-five cents therefor. I gave two lectures at Pratt's Hollow, May 13th, to a well. filled house.

#### Gone before Us.

ANSEL H. KEITE, aged thirty-seven years and six months, loft a father, mother, brothers and sisters, in Stoughton, on the 20th of May, and went among the angels to live. We trust he finds a rest from pain and sorrow, and know he has not gone so far from the dear friends but that he can easily communicate with them. If they but open the door of the inner temple, that the despatch may reach its destination, and cast around

them his heavenly influenco. Thank God for our glorious faith on such occasions. "If man die, shall he live again ?" were the words chosen by the unseen to be speken from through your М. В. Тоwnsend. hamble writer.

I. C. S., KAPPA, WOODFORD Co., ILL.-The light of hood-how otherwise can peace and quiet come, and to say that words are but poor expression of their real spiritual wisdom is just beginning to shine through the Egyptian darkness that has long brooded over this

DR P. R. RANDOLPH'S SORVICOS AS A lecturer on Balibaths and week days, can be lind by addressing him at the Hauper of Light office.

MRS. CLARA B. F. DANIELS, ITANCO SPERKET, Will answer Mit to lecture. Antidross, Westfield, Medins Uu, Ohio, care 4. Faraum.

G. W. Hallstor, normal speaker, will receive calls to lec-iure from the friends in Minnessus and Northern Wisconsin, juring the spring and summer months. Address, New Ber-in, Wisconsin.

Mg. C. A. KINOSHONT will answer calls to lecture in the State of New York and the New England States, during the mustle of July and August. Address lier as carly as practi-cable at 1238 Coltarious street. Fulladelphia.

J. II. RANDALL will answer calls to leature to the Liberal-ats and Spiritualists in the New England States during the coming Summer and Tall. Address, Northfield, Mass.

A B. WILLTING has changed his residence from Brooklyn to Albion, Mich. All letters to him should be addressed accordingly.

Mas. M. E. B. SAWYER Will answer calls to lecture in any portion of the New England States; will also attend funerals. Address Baldwinville, Mass.

Paor. 3. B. Outmantic, will answer calls to spoak, addross-d to the Banner alice, 143 Fution street New York. Prof. G. makes no charge for his services.

Hose ELLA E. GINSON, SL. Louis, Mo., Cars of Jamos II. Hood, P. O. box 3391.

Ezza Wills, electric physician, developing medium and normal speaker. Assirate South Reyalton, Vi. ALONZO B. HALL, East New Bharon, Mo., will auswer calls a his vicinity.

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An engineering is here given of the principal herb An engineering is here given of the principal herb engleyed in this meticine, and all of the ingredients are to be found in any drug store. I will send this valuable prescription to any person, on the recept of one stamp to pay postage. Address DR. O. PHELI'S BROWN, 21 Ornal Street, Jersey City, New Jersey. May 20.

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A T NO. 8 FOULTH AVENUE, N. Y .- Elegant Suits of Rooms open daily, from 7 A. M. until 10 r. M. (Bundays excepted.) Ladles' Department under the special charge of iss. Parsen. Portable Oriental Baths (a very complete article) for sain.

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11-14 NISARS-BOOKI

#### LIGHT. BANNER OF

# Pearls.

8

# 

The vent which there are externing con Bringing the pleasant shadow down, Showing the golden, beautooun beams By contrast, on the bills and streams-And quick, the greener horb spirats. And so of human life ; the cloud blakes brighter supehine on the road, And shapes the soul for nurroso strong To do the right, and shun the wrong ; and, sometimes with its borndag tears. Prepares the soil for fortillo years .- [ Hosperian.

Hope writes the posicy of the boy, but memory that of the man. Man looks forward with smiles, but backward with atcha. Such is the wise providence of God.

Over the river they becken me-Urar the river they becken mo-Loved ones who have crossed to the further elder The gleam of their showy robes 1 sec. But their voices are lost in the dashing tits. There's one with the ringtets of guid. And eyes the reflection of Beaven's own blue : He crossed in the twilight gray and cold, And the pair mists hid him from morial view. We saw not the angels that mot him there, The gate of the city we could not see; the civer, over the river. My brother stands waiting to welcome met

And I git and think when the sunset's gold Is flushing river, and hill and shore, I shalt one day stand by the water cold, And list for the sound of the bestman's car. I shall watch for the gleam of the flapping sail; I shall hear the best as it gains the strand; I shall pass from sight with the bostman pais, To the better chore of the optril land. I shall know the loved who have gone before, And forfully awaes will the meeting be. The angel of death shall carry me.

You must persondo a child to place confidence in you, it you wish to form an upright and open character; you cannot errify it into habits of truth.

> Within the soullt forest, Our roof the bright blue sky. Where fountains flow, and wild flowers blow, We lift our hearts on high. Beneath the frowns of wicked men Our coupling's strength is bowing ; But, thanks to Ood, they can't prevent The sweet wild flowers from blowing .-- [Elliott.

Hear no ill of a friend, nor speak any of so enemy ; believe not all you hear, and appear what you are.

When swelling bods their sheaths foruske,---The virgin spring is fair to see When streams through banks of dalsies run .--Bing, cuckoo, sing in flowering tree-And skylarks bymn the rising oun. Boring holds her courts in grove and les When cowslips load with sweets the sir-Bing, ouckoo, sing in flowering tree---Bpring brains with flowers her golden insir, And bids the moting birds agree.-[Harris.

Moderation is the sliken string running through the pea obside of all virtues.

Reported for the Danner of Light. LEO MILLER, ESQ., AT THE MELODEON. Sunday, June 3d, 1860.

## AFTERNOON LECTURE.

After the choir had sung a beautiful, harmonizin, ode, the lecturer spoke, in substance, as follows : Our happy theme for consideration this afternoon is "Man's immortality Triumphant." I have not selected the subject for the purpose of rofuting the theory that has lately been advanced against the immortality of a large portion of the human family: neither have l proposed it because I have anything new to offer upon ble theme. I have suggested it, rather, because it is pleasing and practical to the hearts of all.

I am satisfied we do not fully enough realize the greatness of the immortality within our own souls. If we did really feel that we had stepped upon an immor tal deating when we entered this world, and that death was but the opening of a door to the inner courts of life, we would do nothing to soll the gorm within us. Man is traly the noblest work of Creation. He is endowed with faculties which clevate him far above the

xpansion, else had he fived in valu.

ha casay to measure Ood ?

Millenium.

of Nazareth. The Jews, eighteen hundred years ago, expected to receive him as a triumphant prince, coming to set up his throne upon earth-some high king- all the infallible Word of God. some one who would have nothing to do with the dograded and lowly once of earth. But he rejected the

have adopted the Jewish ideal Messiah, and expect aristocratic angels attending him, and bringing terror to the sinulag, down-trodden and rejected of earth. He is coming to those whose names are subscribed to

very depths of hell.

fied and made more kind and forgiving by the experimake any one worse, but will make all men better. In his second coming, he will not be robled of all that made his name levely before.

The world has become tired of slavery, disgosted read the book of nature, and ponder it well, as it is prought to them by the angele.

We have named a few of the natural evidences of mmortality. We have received stronger proofs from those who have passed through the scenes of physical dissolution. There are some things a person can know in advance of experience---can know by the experi ence of others. Thus, though we have never ourselves passed the threshold of death, we know others have. and we know we surely must. Death is as certain as life itself. We find in the Bible numerous records of earth-the case of Saul, and the record of the trans-Aguration; but the most abundant and plausible evience we find in our own day. In all the various cities, towns and villages of our country, we find daily recurring proofs of spiritual existence and communion. We know our dear departed friends are hovering over us to day, dropping little by little tho eternal truths into our yearning hearts. " Is it not time we learned wisdom from the enfranchised spirits of the

past? They bring us the proof of immortality, which we cannot, being true to ourselves, deny.

### EVENING LEGTURE.

Sunday evening, Mr. Miller appounced his theme as Insniration." He said: "As I understand Spiritual Inspiration. there are two kinds-universal and spe cial. All minds are subjects of this universal inspira tion, by the relations which they sustain to the Infinite Mind. Man occupies a negative relation in the great brate creation. To him is given dominion over the Spiritual Empire. He occupies that relation to the in beasts of the field, the fishes of the sea, and the fowls finite, which the carth does to the sun. Should the sun

ocean of truth lay unfuthened before him. He knew (thing we saw, without accertaining whether it be good there was an immortality of sternal development and for us or not, we would soon be polsoned; so if we bes the world ever know. The Charch had always been Here everything we are told to believe, without using

What a coul in-piring thought it is, that you have a jour judgment, our souls would be injured as much. soul which shall go on through the ages of elerbity [ ] 1 go to the celestial land, and ask the Chinaman for You may strive to conceive of heaven, of Gebriel; but the word of God. He gives no a book which he says there is not a child of earth int shall in the future out. was given by the Supremo Being to Confucius, who in strip your highest conceptions of oren God himself, turn gave it to his people. I read it carefully, and flud We know weshall exist in the world beyond the graves much that seems to me true; but there is much in it but how we shall exist there, we are not permitted to which I cannot accept, and I give It back to him, and know. Man cannot conceive of himself; why should tell him I cannot receive it as the Word of God. Ho calls no unbellover and a dangerous man in communi-We have said all men long for homortality; and ity, and orders no to leave his country. I go to Persin. ecclesiastici-piline clouded the truth, and told manking and ask the native if he can give me the word of God. of a literal resourcetion of the body from the dead, He gives me a book which he calls the Zendavesta. There is a physical body, and there is a spiritual body, which he says was given by Belty to the great Zoro-The external senses may not behold the spiritual lody, aster, and he taught it to the people. I read it praybut to the entranchised woul the spiritual body is as erfully and carefully, and find golden goms of truth in anglule and material as the physical body is to us, that book; but I find error there, and I return it. No The soul bursts from the clasp of the physical body, calls me infidel and a dangerous man, and drives me and it is laid in the grave, to mulder away into its com-ponent dust. It cannot be confined to the grave nor They give me the Shaster. But I read it, and give it the metallie coffin. It goes off into the atmosphere: a part is alsorbed by vegetation, and in a few years it word. They from upon me, call me infidel, and order a maile to form other bodies, or to go into the clouds, me out of their country. I go to the land of the Maand come down in the gentle shower from heaven, hometan, and, when I ask them for the Word of God. Every body is thus worked over into myriads of other they give me the Koran, which they say God dictated udles. Perhaps my own hand is partly composed of to Mahomet, the prophet, and he wrote it down, lenf the same materials that formed the body of Job. Do after leaf, for his people. I read it carefully and praynot look for the resurrection of the dead, then, for it perfully, but find I cannot receive it all as truth. Then an never be; though I know the Christian world have the Mahometan calls me infidel dog, and unbeliever, been anxiously looking for the resurrection of the and I am driven from his country. Then I go to the dead, the second coming of Christ, and the day of the Christian land, and ask the Christian for the Word of God. He gives no his Bible, and says it was " given

There was divine truth in the thought of old Father by inspiration through Moses, David, Paul, and the holy Miller. He felt there was a change close at hand, and prophets of the past." "Shall I fold it to my heart. be went to his Bible for an explanation. He gave it a | ask. "and call it all the Word of God, or will you material rather than a spiritual meaning. He ex-let me read it thoroughly and critically ?" He bids pected to see the stars roll together with molten heat, me read it proverfully, and get some standard commenand Unbriel come with a metallic trumpet to call the tator to explain it for me. My duty to my own soul is world to judgment. But we behold in the advent of to read it carefully, and apply such tests as I would to Spiritualism the second coming of the spirit of Jesus other books-to examine it in the light of nature and reason. I study the book, and And it contains all sorts of conflicting destrines, and I cannot conceive of it as

Allow me to give you a few reasons why I cannot receive the Bible as infallible truth. It speaks of the self righteous and proudly virtuous, and made his fall of man. Adam and Evo were placed to the garchosen friends of those the world called publicans and den of Eden. Lucifer, who had waged war against inners, and so the Jews failed to see in him the great high heaven, and was almost victorious in the strug-Messinh. They spat upon him, persecuted him, and give with the Infinite, sought the mode of these defence nailed him to the cross. The Christian world to day less children, put temptation in their way, and they fell. According to the record God was there, but hid Christ to come amid great pomp and spiender, with behind the bushes, and did nothing to prevent the ca. lamity, ill, when they, poor, puny mortals, had sur rendered to the wiles of a power strong enough to cope with the Almighty bimself; and then be comes out and the creeds of earth; the reat he will plunge futo the onrees them, and whelms unborn millions in that curso. The human soul revolts at this, and says it cannot be

We cannot accept this view of the world's gentle true of the Infinite. If I am to accept the Bible as all Saviour. He will return as he came before, only puri. truth, I can receive the Bibles of all the other untions on the same authority. I cannot sitribute so much revenge and cruelty to the God of Infinite Love. I ences of hundreds of years in the society of abgels and revenge and cruchty to the God of Infinite Love. I in communion with God. He has not the heart to ask you to read the thirty-first chapter of Numbers. and see if you can believe that the Influite Gud over commanded such actions as are recorded there. When the Jowish arms had been victorious over the Midian Ites, and the soldiers had brought the captives and with intemperance, and heartily sick of theological spoils onto Moses, he was angry with them that they and ecclesiastical despotisms. Mon have learned to had spared the lives of the male children. (for they had killed all the men.) and he commanded them, in behalf of the Almighty, to kill every mate child among them, and kill overy woman that had known man by lying with him. But all the women who had not known & man by lying with him, he hado them keen. alive for themselves." Now, does any one believe this atrocious rape and pillage was the will of the Almighty Fathor. Realize, if you can, the happy homes made desolate by the sword and brand; remember that they were like us-with loves and affections the same as we bave; ploture to yourselves the fathers, mothers, and the return of disembodied epirits to the realms of brothers, murdered, and lying in their blood, and the little harmless male children slain afterwards in cold brutality, and the chaste maidens reserved for the lusts of the brutish pricate and imbruted soldiery i Can you blame men or women with human feelings of tender ness and pity in their breasts, then, for rejecting the Bilde, as the inspired word of God ?

Look, again, at the eleventh chapter of Numbers and you will find another good reason for not belleving in the inspiration of the Bible. We read that while the poor Jewish slaves were wandering around in the wilderness on their way to the land of promise for forty years, after they had escaped from bondage (and good pilot would have led them to their destination in eighty days,) they often murmured at the way they rero treated by Moses and the Lord. After they had fed upon manna till their heart was sick of it, the Israelites implored Moses to kill the cattle that were reserved as sacrifices unto the Lord. Because the chill dren of Israel mutmured, the Lord blew a wind which drove qualls from the sea so numerous that they covered llion acres, about three feet thi

together by Constanting, one of the greatest tyrants the world ever know. The Chatch had always been divided concerning the authority of certain mann-activits. He had been converted to Christinuity by a intraculous vision in the sky, assuring him of success. prior to a battle; and after his reign was established, he determined to put a stop to this continual wrang-lag, and do fiel a service in return for victory. He Hug, and do thad a service in return for victory. He called together the bishops and priests of Christen-

tom, to nettly the question once for nil, and ordered all the documents supposed to be given by inspiration to be produced. More than eighteen hundred men as, embled at Nice. But they soon got into a bodly conflict, even coming to blows, and, according to Ensebius, one was so injured that he died of his wounds the next day. Constantine was compelled to reduce the number. Those remaining sat in judg ment on the manuscrints presented, and accepted tonic rejected others, and presented to the world the Now festiment. Have I not the same right to sit in Judg ment on that book, that Romish priests had Afteen madred years ago?

The book of Matthew was read, and accepted by small majority, voted canonical, and then declared to to the Inspired Word of God. They had no directoridence that Matthew wrote the book, but accepted it as the "Gospel according to Matthew." Paul always put his own name to his writings, so there was no doubt about them. The Book of Thomas gives a fuller ac count of Christ than any of the canonized bucks,

which only sllude to him at the time of his birth, at the ago of twelve, and two or three years before his denth. . The Council discussed this book pro and con. and then, for want of half-a dozen votes, it was re-

lected. It speaks of Jesus when he was a small boy, as making sparrows out of mud balts, and when he clapped his hands they flew away. It also speaks of his ursing a man, and causing him to fall dead, because he got angry with him for spoiling his dam. I do not elleve Christ over caused a man to fall dead out of motice toward him: but if the Council of Nice had yo ted the book of Thomas canonical, the Christian world rould have had to believe it. But he shows no worse emper than when he cursed the fig-tree for not bearing fruit out of fruit season. What should you think of the person who should go out into his garden in the middle of winter, and curse a fruit tree because its limbs were bare? Would you not call bim insans? I to not believe he ever cursed a fig-tree for not bearing ruit in winter; neither do I think he made a scourg of ropes and whipped the money-changers out of the tomple. I cannot reconcilo myself to the bellef that Christ was a pugillat.

Christians have claimed the New Testament astinfal tible, while the writers themselves make no such claim. What would Paul bave thought had he supposed that his advice to Timothy, to .. inke a little wine for his stomach's eake, and his often infirmities," would, in this nineteenth contury, be taught as the infallible Word of God?

It has seemed that the words of God and man are s slended that you cannot toll them apart. You out tell God's works from man's works, but you cannot tell his Fa Bible. You can always tell bis roses from the artificial 19106. You can always tell disroses from the artificial Resources r.- Regular meetings are beld overy Sunday flowers man has made. Pick one of God's rosos to at 21.2 and 71.2 r. x at Essential. Churles T. Irish speaker the June 1945; Dr. F. D. Randotph, June Sith and July lat, pieces, and you are charmed more and more by the Jone 1740; Dr. F. B. Rantorow, sume stan and suly lat, mechanism of every leaf; but examine a rore man has made, and you find that "distance lends enchantment to the view." I have found that the one who quotes most Scripture

I have found that the one who quotes most Soripture, generally has a wicked cause to maintain. Champions of abavery despotism, and the right of kinge, always and not text upon text to support their position. Such men as Chabin and Beecher do not have to context. A spectra of the sunday in July 22d and fund text upon text to support their position. Such men as Chabin and Beecher do not have to context. men as Chapin and Brecher do not have to quote men as Chapin and Beecher do not have to quote Scriptore to maintain their couse. They get their in-spiration at first hand. The Alexandre Davis D. Furkaz, Coux. --Mrs. Fauntie B. Felton lectures June 17th, Stitu and July Int: F. J. Warlaworth July Join and 231; Miss Laura E. S. DeFore, August 5th and 12th; H. F. Furkold (expected) October 25th. The Adventists prove by their texts that some men

are not immortal-that the good shall rise on the resurrection day, and ascend into heaven white the world is being refined and purified by fire. When the process is completed, the rightoous shall be let down, and Christ shall come and set up his throne here, and reign over his loyal subjects through all eternity. That scot, ab surd as their bellef is, have more Scripture to quote than say other.

Gallileo demonstrated that the world revolved ground the sun. The priesthood read in the Bible that the earth was stationary, for the sun and moon had been ommanded by Joshus to stand stiff. They found no authority for Galilleo's doctrine. The Bible was right, and Galilleo was wrong. ' The iron heel of theology was placed upon his neck, and the poor old man was forced by torture to recent. But when he had risen from his degradation, be said: "It does move, after all." Ahl the priests of Rome could not make the earth obedient to their will f

"Troth, orushed to carib, will riso again— The elering years of God are hers; Willo error, wounded, writtes in pain, And dies annung hor worshipors."

rd of God, we plant ourselves in

Science has triumphed, and the lible interpretation is put to flight.

The Japanese.

The Japanese princes, accompanies by the principal officers and the Naval Commission, proceeded to the Executive mansion. Washington, at moon, June 5th, to take leave of the President. The latter terested be the serve of the Pre-ident. This latter tections and the periperior action attached in the base of the Magnetic act of the term in the blue room. In company with then, the term is the term in the blue room. In company with then, term is the term in the blue room. The interview was contain a man constant with the term in the blue room. The interview was contain and the interview particulated in the second term is the term into the periperior is the term into the periperior is the term. The interview was contain and the interview presence are to have under company into the term into the periperior is the periperis to any periperis to any periperior is the periperior is th

There are in commission in the State of Virginia 68

troops of cavalry, 81 companies of light infantry, 82 companies of riflemen, and 21 companies of artillory.

## NOTICES OF MEETINGS.

MELOBON.—A Conference is incident to the Aboleton overy Sunday morning, at half-pust len, for the discussion of Spirit-ual sobjects, and at three of clock in the abornoon for three of n philosephile, scientific, or mulaphysical disaractor. Ad-mittance, five cents,

A Oracle for trance-speaking, to, is hold every sund y morning at 10.1.2 o'clock, at No. 14 Bromfield atreet. Are mission 5 cents.

mideion 5 conts. Oammelbaront. — Meelings in Cambridgeport are held every Sunday afterneon and evening, at 3 and 7 1-3 colock, r. M., at City Hull, Nain street. Brats free. The follow-ing appearers are engaged: -Juon 17th and 24th, Mrs. M. 3. Townserni; Joly let and 8th, Leo Miller, Eeq ; July 16th and 234, and Oct, 7th, 14th. 21st and 25th, Mrs. Mary Muris Ma-counter; Nov. 18th and 25th, Mise Famiry Davis. Orastering and a modular meeting are held accorded a

Outral Hall, abernoon and ovening. P. B. Randolph speaks Cuntral Ha Juss 17th.

LAWERCE.-The Spiritualists of Lawronce held rogular incelings on the Sabbath, forencon and afternoois, at Law-rence field.

ronce finil. Foxsono'.—The Spiritualists of Foxboro' hold free mool-ings in site town hall every Sunday, at half-past one, and half-past five o'clock, r. M. Woncersm...The Spiritualists of Worcestor hold regular Sunday meetings in Washburn Hall. PLYMOUTR.—Miss Emma Bardinge, speaks June 17th and Schth; Miss L. P. A. Deforce, July Istand Sth; Mrs. M. M. Macomber, four Sundays in August. Tummer — Mrs. M. Macomber, phile apach Naramber

ith cost 11th. Lows1. — The Spiritualists of this city hold regular most-ings on Sundars, forenoon and alternoon, in Wells's Rail-and a free counference at 6 o clock in the orceolog, for discus-nion. They have engaged the following encokers : -June Tath, Frot. 8, In Britten; through the month of Joiry, Alies Fanny Davies Royt. 24 and 30th and 90th The, black A. M. Byrngue; Oct. 14th, Sist and 28th, Lee Millor.

(expected) October 28th. New York.—Moulings are hold at Dodworth's Hall regu-lerly orey Subject. Moulings are beld at Lamariine Hell, on the corper of 29th stroot and 8th Arenue, every Sonday meraing. Ocwaso, N. Y.—Mechings are held score Sunday afternoon and evening at 2 and 71 2 o'clock r. m. at Moud's Hiel, East Bridge street, Sents free, Speakers engaged:—N.F. White, E. q. two last Sondays in June; Miss Emma Hardings, five Sundays in July; Mis, Mary M. Macouber, four Sundays in August, Miss Koser, A medey, Mro Sundays in September ; Mrs. J. W. Curr.er, Ionr Sondays in October; S. J. Sinney, Esq, four Sundays in November.

Ed, four housing in roveninger, ULEVELAND, Otto.—Speakers who wish to make appoint, nonis at Clevelnind, are roquested to aktress Mrn. II. P. M. Drown, who is unchorized to confer with them. Br. Lours, No.—Alexclugs are field in Marcaulile Library hall every Sunday at 19.1-9 o'cluck A. H. and 7.1-9 o'eleck z. a. Synchrons entranged "-June, Werten Obsee; September, Miss. M. F. Lulett; Oatobor, Lizzle Doien, November, Zamp Intilingo.

## Grove Mosting at Windsor,

A Grove Neeting will be holden at Windson, Conn., in the neighborheod of Oyrus Howr, on Sunday, June 21th, com-moneing at 101-2 A. M. F. L. Wedsworth will address the propie present. It is hoped that they will come in from all he couptry round about.

# Grove Meeting in Connecticut.

The Spiritualists of Biofford, Conn., will hold a grand Grove Meeting on Sunday, June 17th. The filends of Frogress in Just so long as we receive the Bible as the infallible he adjoining towns, are invited to come up to the Grove

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ONTER TO JOHN SCOTT, AND SUPARAD BY HIM AT 20 BOND STREET, NEW YORK,

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ernpictons of the skin, an invaluable remoty, and warranted te cure in all ordinary cnees. Price, \$1. CANOER SALVE. This Baive, when mod with the Magnetic or Bpiritual powers of Dr. Scott. Ans nover, in a single instance, failed to effort a permanent and positive cure, no institer hew aggra-vated the case. It will be found friumplantly efficiences of head none, in cases where the part efficient is upon; and when Dr. Scott's acrites cannot be obtained, these or any good modulum, where powers are relayed to such complants, will answer the purphese. Price, \$10. RHEUMATIC REMEDY. This proparation is guaranteed to cure all kinds of inflam-that will positively forbid a roture of the disease. Price, \$5 per botte. Vor \$10 a predite cure will be guaranteed. ALATIANA, OR HAIR HESTORATIVE. This asinomaning stud powerfol Medicine can be used for many disease. We do not chim to its it he reputation of a cure all, but wo do regard is as Ours of Many. It is word in the word for the state of allows. have a first and and studies in an an intirely new otheracter of disease. We do not chim is the provision of a cure all, but wo do regard is as Ours of Many. It is not proved related and strong becket. Bit News, Distances proved related by a deminingly successful in the worsh hole of Ricouralism: Newstate, Hymins, Brabaé, Distances, Distances point and finds from the force, Buil Neek, Tetter, Born itrung, Sore Nipples, Spinsi Complants, Baidness, etc. Price B area.

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atto, Addres, DR JOHN SCOTT. 36 Bond street, New York, ZST Liberal discours innde to Agents. Extract from a bitter by Judge Elimonds on Bolfstualism : "John Scott, of No. 30 Bond street, New York, mas origin-ally a pilos on a Miscienippi steamer, but for new sver fire-yours has been used nas a healing medium in B. Lavia, Louis-vitte, Cincinnal, Columbus and Citerciand, and in this city since Footnury, 1808. He is new receiving at his hease from forty to one hundred patients a day, and is working many strings ourse, principally ty imposition of heads. In this way for has cured an arm of a physician, poisoned in a disaccing-room; rheumasism, inflammatooy and charted; total Idandman; a club four from birth; forore, particularly scarits and yellow forer; small buck to core show a slow and hard due to from birth; splengie due is used on here; failed; due to mo birth; splengie due is used on here; failed; due to from birth; subject and braken bones; fasanly; thildered in a disaccing them from the bady, and restured willered boot from birth; subject and braken bones; fasanly; thildered in the worth; replice and braken bones; fasanly; thildered in the statistic the state is sub of the blood fram news mouth and worth; replice the bady and restured willered imposition; birth; subject and braken bones; fasanly; thildered imposition; birth; subject and braken bones; fasanly; thildered imposition; birth; subject bones; fasanly; thildered imposition; birth; subject bond; and restured willered imposition; birth; subject bond; and restured willered imposition; birth; subject bond; and restured bliesed imposition; birth; subject bond; and restured willered impositions birth; subject bond; and restured willered imposition; fasting them from the bond; and restured willered impositions birth; subject bond; and r

CHARCHALLS C

AN) -

of the air. For him the seasons roll their rounds, and the early wolds its beneficence. In him is conserved the wealth of heaven and carth.

In proof of eternal life, we shall first point to those evidences which nature affords, and then to these given to us by Spiritualiam. Do we find anything in the pathe of man to warrant a belief in ciernal life? Nature does afford evidence of the future existence of man. First in his dual, or twofold nature. His body is al ways changing, and continually wearing away. Old forms are passing off, and new ones are taking their place. Though man's material form is always chang ing, he knows that he himself does not chance his being. The old man pixty years old, has passed through eight or ten different bodies. No man is now as he was ten or twenty years ago. Yet ho is conscious of bis own personal identity, and he feels himself responable for all the past. He knows that he is not suscep tible of decay, but that when this tabernacle of elay is dissolved, the personal identity still lives on.

We find powerful evidence of limmortality, in the fact that all men demand it. It is a strong necessity of their heing. It is ours, because we desire it. De sim is the authority of God. swelling through our own souls. Nature cannot entertain a single demand or necessity, without the means of gratifying that want. All minds experience the same hungering demand for immortal existence. The desire is God-Implanted. allke in the Christian and the Pagan, the Idolator and the Mahometan. We desire light and heat, and the golden sun rolls forth to supply the want. We desire rest, and darkness wrants us like a sheltering curtain. We desire food, and the earth teems with means of subsistence. We desire thought, and every breeze comes laden with invisible messages of thought. But above alt, we desire immortality. We cannot bear the thought that that which is within us shall go out in the darkened night. And unless God be a mockery and all of life a cheat, each child of earth will realize his Immortality.

Agola: man is not ultimated in this sphere of life. I am not speaking of man physically; but as regards the facts of his immortal life, man is not ultimated here. Take the wisest sage on earth, and how far abort of ultimation do we find him ! Our brother who 8238 that seventy years is required for the development of the soul, might as well say screnty times seven. The sage feels himself like an infant in knowledge. All this is proof "strong as boly writ" that there is a life beyond this for the soul. The little blade of grass aprouts weak and tender, but it grows to a perfect blade. The little bud unfolds into a perfect, fragrant rose. So the animal perfects liself in growth, in materiality. But man is a part of the Divine-he possesses those faculties of soul which belong to no sphere in life below him. With him the more he knows, the more he fluds yet to be learned. The wiscat man that ever lived came far short of his ultimation. Take Isaan Newton, who stood upon the very capstone of human science. When he came to meet death, this great philosopher said that he had only commenced to livethat he was yet a mere infant, and had only wandered along the shore of knowledge, amusing himself with

cease to shed its rays, all forms of life would die out, and the world would become a waste. So but for the

Delty, man would be a nonentity, as far as immortal holng is concerned, if he existed at all. The plants are negative to the sun, and their leaves expand be neath its smills. So man is negative to the Infinite, and by the positive rays from God, the germs of mo rality and spirituality are unfolded within him. Were t possible for man to be severed from the spirit world, e would die out-cease to live as a spiritual entity By it he is unfolded and developed. There is a special osphere about the coul of man, in which he dweltand has bly being. We are to speak of spiritual inspire tion--the influx of truth and light, analogous in its nature to that of meamerism, or the influence which one mind exerts over another by established relation ship between the one giving and the one receiving. There are spiritual beings who draw near to us and establish direct relations to us, we being negative and receptive, and they positive and active. In every age

of the world, there have been men and women suscep. tible to this inspiration, but there are special case where the individual becomes to a greater extent receptive of the truth. Let it be remembered that inspira tion is always tainted by the source through which it comes, and we must remember this before we accept it as truth. There are a yest number of mediums between man and the Infinite Spirit, and the neares we approach to him, the more perfect and direct is the inspiration. The inspiration is made to correspond to the nature of its channel of communication, as the light is colored in coming through a stained glass window. If the glass is red, the light will be red. Or inspiration is like water in a vessel; it has to take the shape of the vessel containing it,

Any one who will take pains to review the inspira tion of the past, will find this to be true of the me diums of the Dible time. The writers of the New Tes tament differ from each other, and they all differ from those of the Old Testament. How unlike are the writings of Moses, Isoiah and David. Jeremiah was always down in the valley of despondency, and his prophecies show the melancholy of his mind. David was endowed with a poetle imagination, and his writings flow musical and sweet. Paul, on the other hand, was accustomed to reason on every subject he took hold of. He had strong educational biases, and as often as he is made the medium of inspiration, his writings are tainted with Jewish prejudices. We find a particular example of this in his opinion of women. He deems her inferior to man, and unfit to associate with him in his worship. He argues that men are superfor to women, because men were made first. Hut the Jewish record of the creation rays that dogs and horses were made hefore man, and so according to Paul's logic, they are superior to him.

Inspiration, instead of being infallible, is follible Instead of being our master, it is our instrument. We are obliged to exercise the powers of our mind. We aust uso our own God given faculties. No one can do It for us. God has endowed man with reason, and by that reason he must test everything with which he is to feed his body and his soul. By our reason wo must picking up a pebble here and there, while the great | test the Bible as we would our food. If we ate every

ground about the camp, and they gathered them and prepared to eat. I cannot, in candor, believe any ch thing. Yet it says, f they fell, as it were,

day's journey on this side, and a day's fourney on the other side, round about the camp, and two cubits high apon the face of the earth. Turning to the table of licbrew distances; we find a day's journey to be about thirty-three miles, and a cubit to be eighteen inches. Thus the qualis lay on a patch sixty-six miles across, and to the depth of three feet ! The next verse say that the people stood up all that day and all that night, and all the next day, and they gathered the mails: he that mathered least, cathered ten homers Ten homen were equal to eighty bushels; and if the unlest, gnarlicst illtie Jew gathered eighty bushels we can safely put the average at a hundred bushets for each person. Now supposing these qualls were piled up on the space of a thousand acres, they would make nile more than four thousand feet high, or highe than eighteen Bunker Hill Monuments, one on top of the other; or, they would make a solid wall around

the earth, twelve feet thick and eighteen feet high That pile of qualis in the wilderness would have been more insurmountable barrier to Napoleon than the Alps. But after the Jews had gathered these qually and began to cook them, notwithstanding the Lord had promised them food for a month, he got angry. and while the food was between their teeth, and ere i was chewed, he smote the people with a very great niagos 1

The Oriental imagination is very prolific; and though this story may have had a foundation in truth, probably it was exaggerated by some marvol-teller, and finally get incorporated into the "inspired Word of Cod. H

Taking the dimensions of the ark, as recorded in Genesia, we find it would not hold one-millionth part of the species of animals of carth. The knowledge of natural history possessed by the Hebrew did not embrace a large extent of territory, and he thought there would be plenty of room in the ark for all the animate, and for food enough to sustain them ! I was once speaking of the dimensions of the area of qualis, when a good Christlan friend suggested that there might he a mistake in what a cubit was: it might not be more than two or (bree inches, instead of a loot and a half, in length, and so there might not have been more than one layer of quails. Perhans this may be no. I said; but the same rule would reduce Nonh's ark to the size of a common row-boatt

The Bible is claimed by the Christian world to be the infallible Word of God. We find not a shadow of reason for the claim, but abundant evidence the other way. The Old Testament was evidently put together by a Jewish Rabbi. Every Jowish teacher has claimed infalltbillty. Inspired men have always set up a claim of infall/bility. The reason is clear: because the inflaences controlling them were from the spirit-world, and so they thought of course they must be infallible and re-liable. We find the New Testament collected together as true and divine, and we find its compliation the work of monks and priests in the fourth century, called

"See Numbers IXI, 7. 17 and 18. † Sca xi Numbers, v. Sl.

and enjoy the good things of Spirituation. H. P. Pairfield world, and risk being hurled into noncatity by the ongaged to speak.

rushing car of progress. Though what I have said, to-night, may not meet the views of all of you, the time will come when you will accept it gladly, and thank me for what I have uttored. I feel the spiritworld will approve me, and 1 know my own conscience helping to break off the cruel chains of ces now, in theological despotism, and give encouragement to those bowed down with fear and sorrow.

## Rulogy on Theodore Parker,

Sundry appropriate and good things have been attered on the character and labors of the late Mr. Purker mong which the eloquent and feeling remarks of Wen dell Phillips deserve to be ranked foremost. The Rev. James Freeman Clarke, of this city, addressed his con gregation, last Sunday, in Freeman Place Chapel, in reference to Mr. Parker, in the following fine strain, as we find it reported by our good friends of the Cos

Bald Mr. Clarke:---

Balto Mr. Garge:----"From the green meadows of Lexingtan, where he was born, he rose up to aling away among the stars. A hoy at home, he studied the Latin grammar before the fite, in his childbood he could repeat long caulos of poetry. Before he was ten he had mastered butany; at twenty-one he had read Virgil through ten times. He acquired French, Italian, Spanish, and afterwards He-here The main character of his knowledge was that twee for the main character of his knowledge was that twee fore knowledge. Some men necessary to help any oge as the ants do food—it never seems to help any put themselves: but his knowledge was milter like the edge as the ants do lood -14 navor seems to help any but themselves: but his knowledge was rather like the forests when the summer aut has poured life intoevery part-the blossome are open, the birds flit through the branches, and the summer portunes come from a thoa and flowers. He know the contents of every book in bis filtrary. On that fatal winter, when he contincted the seeds of the disease that killed him, he was in the bubit of filling a carpet-bag with books which he studied in the cars during the intervals of lecturing; returing Saturday, he wrole a sermon for u ple, and reside a fille in the afternoon, unless he preached at Waltham. When abroad he asked a distinguished ferman scholar how many hours a day he studied. The reply was, 'Only eighteen,'' Mr. Clarke saild Mr. Parker tild not study eighteen hours' study into his day. Wint he knew, he knew, and he knew that he knew it. His knowledge hay at his hand like the tools of an orderly workman. He never relin-quished his too for metaphysical studies. He joined that set of philosophera at whose head stands the di-vine That. His anthropalogy or doctrine af man was an isolated individual; he regarded man too much as an isolated individual; he regarded man too much as a no isolated individual; he regarded man too much as a no isolated individual; he regarded man too much as a no isolated individual; he regarded is too much as a no isolated individual; he regarded is too much as a no isolated individual; he regarded is too much as a no isolated individual; he regarded is too much as a no isolated individual; he regarded is too much as a no isolated individual; he regarded is too much as man a isolated individual; he regarded is too much as man a isolated individual; he regarded is too much as man a isolated individual; he regarded is too much as man a isolated individual; he regarded is too much as man a isolated individual; he regarded is too much as man a isolated individual; he regarded is too much as man a isolated individual; he regarded is too much a endency. He had a poelic quality to which he never did testico

the active element in Mr. Parker was very romark-The active element in Mr. Parker was very romark-able. He was a working man in the world, nod was here to do something. He had his work arranged like a chart years beforehand. He did not hesilate to bring before a mixed andience an almost scholastic discussion of first principles. People saw in him one who, al though a great intellect, could yet lore and adore. He was a man of lotense feeling. His love pased that of woman.

But we shall never turn into Exeter place again, to Bot we shall server turn into Exect place again, we group and the encyclopedian head, which, filled with the latest results of French and Horman intellects, now lies a grave moeting at Arcadis, Hancock Co. Ohio, on the 10th again of June. Dr. James Cooper, of Bellefontaine, and Dr. C. II. B. Kellogg, of Arcadis, will be present as

Vermont Quarterly Spiritualists' Convention.

The next Quarterly Convention of Vermont Spiritonian will be hubben at Yowa Holl, Burlington, Baturday and Sunny, Juno 18 and 17, 1880. The Spieltnaliets of all sections of the Siste are carnestly

The Spisituaties of all sections of the State are errestly iorited to come to this Genvenien, as matters of Imperatores will come up for action. We desire to obtain a complete list of methania in the State in all phases and conditions of devel-opment, whit methanis are expected in a trend this Convention, and the friends are requested to attend this Convention, and the friends are requested to bring such tast-nots and list of mediums as they can obtain. The following yeaktors have made are represents to come and speak at this Convention: Judge Edmonds, of New York; Miss A. W. Rurzeus: U. P. Couldney, Mrs. S. A. Berton, 11 Friday.

Sprague ; H. P. Culling; Aira, S. A. Horton ; H. Eikina Mrs. A. B. Ostrander, Troy, N. Y.; Mrs. J. W. Currier, Low

Mrs. A. E Ostrander, Troy, N. Y.; Mrs. J. W. Guiritr, Low-cll, Miss. Britoshis in New England and adjacent States are cordinily incited to Join with us in this Carveniton. It will be held in one of the Joviet of New England villagee, with grand monifain scenery and fine, bracing alr; at a pleasant season of the year, when the donizens of the oly are socialty pleas-or unid confort in the connerty. Six years have these Con-rentions been held, and in friendly and fractual infereourse bare we must; good has been down, nucl we have been strongth-cod in our faith in the "infohetry of angels." The Gonsen-tion will be collevened by vocal and instrumental nucle. Arrangements have, been made with the Ruitaed and Bur-ington. Troy and Boston. Ruthend and Washington, Vermont Contral, and Verment and Guarda Enlipsda for fare one way, and members of the Convention will be furbleded with rotuin clucks by the seer. Ruthend, B. D. Nictones, Burlington,

NEWMAN WERS, Ruttana, B. B. Nichota, Burtington, Charles Walken, Bridgewater, D. P. Wilder, Lymouth, A. P. Simonr, Wooldock, Char. G. Townskind, Bridgewater, State Centml

Anniversary at Middle Granville, Washington

Co., N. Y. Tho Spiritualists of Middle Groeville and ricinity will hold their multivessry in their Free lial on the Middle of the Jite of Jone, in commerciation of the defection of their Pree lial, one year sgo, to the cause of humanity. The Free Hall, one year sgo. to the cause of humanity. The friends of progress and reform, as well as those who sym-philize with the movient inviked to he present. Sor-trai distinguistical spreases have announced their intention to be with the s. And we would as to others, come and help us once more to get hold of the pillars of the temple, and the world the world that there is earnedness in our cause. Armagements have been and with a first class hold for board at our dellar per day. Middle Graaville is an the lice of the fluitand and Washington Shiftwad, skity miles north of Truy, and twenty-four miles each of Ruitand. Truin ar-rive from the north 26 A. M. and 4 F. M.: from the sonth a tive from the north at 0 A, M, and 4 P, M; from the south at 10 A, M, and 0 1-3 P, M. C. II, Buch, V, P, Shacow, Ogo, V, Bakten,

#### Sniritualists' Convention.

Spiritualists' Convention. The Spiritualists of Providence, R. 1., and vicinity, will hold a Conventions in that city on Wednesday and Thureday, August let and 2nd, 1800; and on Friday, August 8d, they will make a grand atomical excursion down Narragainset lay, for an edi-fashiponed littode lehand chambake, and a "gen-crait groot time." A number of the best speakers in this announced in due time, acid day, whose names will be announced in due time. All Spiritualies and their friend throughout the country are invited to attend.

### Spiritualist Picalo.

Burituatist richard. The Spiritualists and all friends. Ontario, at the Pine Grove, Nisgara Co., June 2011, 1800. Lockport is the point to leave the railroad, and convegances can be had at reasonable rates. Alleaft is twelve nilles north of the railroad. William Denton and Mrs. F. O. Hyzer are engaged for the occasion.

Grove Meeting.

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Sata, Jiaro in my possession the means of retaring new hair upon hall heads, and have now in my house two persons who are having their hair restored. Inst, but not least, i would say that Yeranle Diseaser, Wonknozao, &c, are sured without the least indeficate ex-

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