



awaited the coming of Percival, and Solita dispensed...

It was Solita, clad in white robes, who entered softly...

She knew not wherefore, but a vague, and feeling, stole...

As in a dream, she felt his gaze upon her face, and her soul...

Not with the calm of the ordinary filial relationship did Cordelia...

She kissed his hands, his hair, his very garments; she fell at his feet...

"With you, my father—with you I will dare and brave all of life and sorrow...

"Oh forgive me!" she continued, with her tear-filled eyes fixed on his face...

Again he pressed her to his heart, again he kissed her brow, and looked with paternal fondness in her radiant face...

A gentle sigh, mingled with the fragrant lily-breath, the soft night wind toward them...

"Add will not my sister Solita, too, come now? She, who, with this other brother, has prepared this great joy for a father's heart?"

With his daughter clinging to his arm, Percival approached her, and called her by her spirit name...

"Thy will be done," said Percival, in the low and solemn tone of fervent conviction...

longer visible, yet still she lay with it, often, and in the "Holding Star" into a host of souls...

With her hand upon her father's shoulder, Cordelia wept for the beautiful one just departed; and Almon Fairlie, gazing through a mist of tears upon the serene and glowing countenance, said in a low and trembling voice:

"Of such is the Kingdom of Heaven!"

Written for the Banner of Light.

DREAMS.

BY JOHN W. DEX.

Cold blew the midnight air—Mildly our vessel toward the mounting spray!

The evening watch was past, And soon, below, in slumber's golden round,

They came to me in dreams—The peerless mislives of a halcyon sky—

The golden light that shone—The hopes that sunk where plummet may not sound,

Old faces met my view—Old tones that thrilled the faded long ago,

The morning gamed the sea; Showly we faced again the watery toll,

For mortal joy and truth may only beam From the tired spirit's dream!

Oh, frozen earth! how long Will thou glare coldly in the light of God,

Never! thy form is vile—We may not wear the vestment of the sky—

We glean where angels reap! We stalk in the corners of thy field,

Even as of old the peasant's plow Lord! And to we trench the towering bills of pride,

On board ship New York, Salem Harbor, June 10, 1860.

Etiquette.

A Southern Journal lays down the following rules in relation to etiquette:—1. Before you bow to a lady...

2. When your companions bow to a lady, you should do the same; when a gentleman bows to a lady in your company...

3. A lady may be civil to a gentleman in your company, but a gentleman is not upon this to presume upon an acquaintance...

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of Representatives, costs the Post Office department at the rate of eighty thousand dollars per annum...

Original Essays.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER THIRTEEN.

In the old time, as in the now, there were phases of skepticism in so far as the pre-class and superstitious conservatism would allow...

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meaning, was a result of their original sanctity. These books must undoubtedly have been the fundamental text for the main part of the pentateuchal law...

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and thrust them into our schools as the fitting measure of the nineteenth century spiritual growth.

of the crucible or the diamond that sparkles in woman's eye, in the modesty of industry, in the treasured stores of class-art, in poverty or wealth, sickness or health, life or death, time or eternity—all reflect the image of the divine.

Written for the Banner of Light. MARY LIZZIE DYER. Dedicated to her brother Charles.

becomes like him in what seems to be these two conflicting elements of human nature. Men have been very apt, I know, to dwell merely upon one side of the Christian character.

and feels its terrible reality, is not broken down by it, but is able to say, "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

and another truth. Each man in his own sphere is founded upon a rock, in proportion as his own will is one with the divine will, in proportion to the slowness of aim and purpose with which he endeavors to subserve that will.

IMMORTALITY, PROGRESSION, ETC.

It is exceeding difficult, and indeed impossible, to prove to a palpable demonstration that which lies beyond the grasp of our bodily senses. This is not surprising when we reflect that the ordinary every-day occurrences around us, when taken in all their different aspects and varied developments, are entirely beyond our comprehension; and we know that the exercise of thought leads to investigation, and investigation has led to the knowledge of many things that are now made to operate and add to the comfort and enhance the welfare of man, that would otherwise have still been hidden in the mysterious depths of obscurity.

ARCADE OF NATURE.

Mr. J. M. EWING.—In the BANNER for June 16th I find a series of questions proposed for my consideration. I sincerely thank you for the kind spirit with which you address me, but at the same time perceive your labor under a slight misunderstanding.

THE LATELY MARRIED TREE.

The lately married tree are full of leaves, The soft Spring-winds are thro' their branches sighing, Trembling lightly for a down that quiet sleep My sister lies a-dying!

THE WINTER COMES.

The winter comes and wails; and now the Spring O'er her brown Nature casts her mantle vernal, And sister from her self delirium, Wakes into life immortal.

IT IS NOT SORROW.

It is not sorrow; it is so in that still reverent tone that sorrow; I mean prosperity; for there are a great many people who can much better bear adversity than prosperity. To them adversity is a much less severe trial than prosperity.

THE IDEAL OF A MAN.

The ideal of a man who has become a rock, not only in the centre of his soul, but in his affections and sympathies, you may hear; but you cannot love such a man. We may sometimes admire men who are never overcome by any trouble, stirred by any grief, who are cold and passionless as the marble; but far sooner would we depend upon him who let us sorrow pass him by, who stood by the grave of Lazarus and wept, who looked upon Jerusalem and wept over it, who felt a tenderness for the poor widow of Nain, as he stood by the bier of her only son, and a sympathy for little children when he took them in his arms; and in his last trial and terrible agony, prayed, "Not my will but thine be done."

IT IS ASSERTED IN YOUR COLUMN.

It is asserted in your column that as man had a beginning, he will as surely have an end. When did man come into existence? It is an easy matter to determine when he assumed his present individuality, when his species took form and shape, and his character identified. We cannot concede that the universe and all things therein, were made and completed in six days.

ON THESE THE UNIVERSE RESTS.

On these the universe rests, so that the principle of nature can be philosophically referred to the constitution of matter itself. Its constitution is thus defined. I agree with your definition of law. Page 18: "The defined order observed is termed law," at the same time I protest against the use of a term so inadequate and unsatisfactory.

THE SWEET MY ZEPHYRS.

The sweet My zephyrs through the trees are sighing, List to their soft notes, their music strains, "Living is he—no dying!"

OR TO RETURN TO THE ILLUSTRATION.

Or to return to the illustration in the text, the Christian soul, the man who is in communion with Christ, is founded upon a rock. He is not himself a rock. Christianity does not make rocks of men.

WHENEVER YOU TAKE UP A DOCTRINE.

Whenever you take up a doctrine which contradicts the teaching of the Bible, which is opposed to the deep affections of the human heart, at which they revolt, you may be sure that your logic has somehow broken its backbone, is at fault and mistaken; and you may find the true logical conclusions through the unerring guidance of the unchangeable polarity of the affections.

AND SO, ON THE OTHER HAND.

And so, on the other hand, when a man's will is according to the right, and good, and true, when you have the man himself devoted to good aims, how great are all his operations for human nature. I speak of the will of the man, not of his mere saying with the lips.

IT IS CERTAINLY TO THE MIND.

It is certainly to the mind in its present condition, a cold and repulsive idea that annihilation should ever overtake us, or the dark waters of oblivion engulf us in their chilling depths. But here comes our beautiful philosophy and dispels the gloom of doubt, and reveals, with a holy light and sweet certainty, a life beyond the grave.

THE METAPHOR CONTAINED IN THE PASSAGE.

The metaphor contained in the passage which includes the text, and which I read this morning, rendered very vivid when we consider the peculiarity of the country in which or near which those words were spoken. When in a hilly and rocky land, the periodical rains descend, having full scope, they sweep away the earth; the torrents, swollen by these rains, grow irresistibly violent; and the strong winds carry away before them the mud and red-brown loam that have no other foundation than the wonderful lessons of our Saviour's metaphor.

EDWIN H. CHAPIN.

AT BROADWAY CHURCH, NEW YORK, Sunday Morning, June 17, 1890. REPORTED FOR THE BANNER OF LIGHT BY JOHN AND LOUISE.

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WE THINK EVERY THOUGHT AND OBSERVATION.

We think every thought and observation, reason, experience, logic and analogy, relate the idea of stationary state in any portion of nature's universal empire. There are no evidences presenting themselves to our understanding, leading us to look upon God as a stationary being. It is an acknowledged fact that "like begets like."

NO LARGE CITY WHICH I HAVE VISITED.

No large city which I have visited for the last few years, bears so many marks of prosperity, growth, progress, and increase of wealth and business as St. Louis. For several years I have had an annual visit to this western metropolis, and each time have found it enlarging its borders, increasing its elegant and substantial structures, improving its thoroughfares, extending its business, liberalizing its policy, and progressing with at least equal rapidity, in moral, social, political and spiritual growth.

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WHO IS GOD? GOD IS THE UNCREATED CREATOR.

Who is God? God is the uncreated Creator of all things; the supreme Ruler of the universe; who talked with Adam in the garden; who wrote the law on Sinai; whom Moses persuaded to spare the people he had intended to destroy; who led the armies of Israel, was born in Bethlehem, died on Calvary, and liveth in heaven; our future and final Judge.

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Banner of Light.

BOSTON, SATURDAY, JUNE 30, 1860.

Herry, Colby & Co., Publishers.

WILLIAM HENRY, LUTHER COLBY, J. HENRY M. SQUIRE.

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For terms of subscription see First Page.

GOSPEL FOR THE HEATHEN.

If our home churches think it worth their while, and not only worth their while, but indispensably necessary, to send out men and women in every direction to carry the "gospel" to the "heathen," they manifestly must feel called upon by far louder considerations than ever moved them yet, to present themselves, one and all, through their committees, before the august embassy from Adahle "heathendom" now in the country, and press upon their attention the absolute necessity of forthwith accepting the doctrines of predestination, eternal damnation, vicarious atonement, infant baptism, original sin, and the devil. This same embassy represents, and is calculated to reach and influence, on their return, hundreds of millions of "heathen," and hence the need is the more urgent that they shall themselves be assailed with these Christian doctrines, without whose mysterious aid it is claimed that no man can be "saved." By this means a great deal of money may be saved to the contribution boxes of the various churches and Sunday schools in the land, and the work may be done up in short and more complete order. Our energetic Missionary Boards might, in another direction, find a realization of a sort of New-lish wall, and be able, through this Japanese embassy, to chop off the head of idolatrous Heathendom at a single blow.

But whether they will see for themselves so clear a policy of operation as this, or whether, seeing it, they conclude not to adopt it in their own case, it would nevertheless be a very interesting matter to sit quietly by and see the various Missionary Boards and Committees present themselves to the First and Second Ambassadors, and proceed to set forth the tenets whose possession and profession alone are capable of ensuring "eternal life." How the different sects would contradict one another, on the same essential and all important points, and upon authority derived from the same Bible! How astonished, at first, and how overtaken with smiles and laughter afterwards, would the ambassadors appear, as one after another of the missions presented their case to them and took their solemn leave! We should despair of being able to describe such a scene as it deserved; but the Springfield Republican has made a highly successful attempt to imagine the various points of it, and it would be absolutely cruel for us to withhold the same—or at least a good portion of it—from the enjoyment of the readers of the BANNER.

By the Republic.

Let us suppose the Japanese, under this course of denominational visitation, and drawing out, by their sagacious cross-questions, the peculiarities of each sect, while each member of the embassy notes down the answers for future reference and comparison. A very good and returnable thing, and one which, if it is his habit to tell the whole story, and to begin with Adam and comes down to the present time. He assures the wondering Oriental that Adam was not the first man, but the "federal head" of the race; that he was put on trial for the race, and by calling a prohibited apple he not only stained himself, but his progeny down to the end of time sinned in him, and thus became totally wicked in their nature from birth, incapable of a single good act, and doomed to an eternity of sin and woe. That after four thousand years, one of the persons in the Godhead came to the world, united himself with a human being, and died on the cross as an expiatory sacrifice for the sins of men; that those of the race who believe in him, and experience through his power, the great change of nature, will escape from sin and hell and obtain a happy immortality; that the individuals thus to be saved were selected from the rest before the foundation of the world, and that to them only effectual aid is given to secure final happiness. The rest of the race are left to perish in their sins, and are not to be redeemed. A very blunt doctrine of divinity, representing "liberal Christianity," next presents himself. He assures the eager listeners that these words about the fall of man, the federal head, and the rest, are all a stuff and nonsense; men are just as God made them and intended them to be; they need redemption only as they go wrong in their conduct; and Christ lived, and died only to give them a good example, and to engage them to do good, and not to put their trust in him; that Christ was not God nor any part of God, but a good man, or a created being of some sort, and although those who understand his claims cannot safely reject them, it does not follow that God has left all of the race to perish in their sins, and that only a few are to be saved. The rest of the race are left to perish in their sins, and are not to be redeemed. A very blunt doctrine of divinity, representing "liberal Christianity," next presents himself. He assures the eager listeners that these words about the fall of man, the federal head, and the rest, are all a stuff and nonsense; men are just as God made them and intended them to be; they need redemption only as they go wrong in their conduct; and Christ lived, and died only to give them a good example, and to engage them to do good, and not to put their trust in him; that Christ was not God nor any part of God, but a good man, or a created being of some sort, and although those who understand his claims cannot safely reject them, it does not follow that God has left all of the race to perish in their sins, and that only a few are to be saved. The rest of the race are left to perish in their sins, and are not to be redeemed.

The great battle in India Rubber is over. An armistice was recently signed between the parties, leading afterwards to a permanent treaty of peace. Neither one of the parties in litigation will any longer sue or be sued by the other. We should think they would hardly know how to get along, with not a single lawsuit on their hands. The terms of the settlement are like this: Day sells out his entire establishment to Goodyear, and his representatives, and retires from the India Rubber business entirely. The sale includes all the New Brunswick Patents and Rights, his Factory Estate at New Brunswick, New Jersey, and most of his goods. The amount realized therefrom exceeds \$500,000. The purchasers are Mr. William Jackson, Conrad Poppenhusen, and others, of New York, and Henry L. Daggett and Charles Rice, of Boston, who have organized a new company under the laws of New York, with a paid-up capital of \$500,000. All the former litigations between all the parties have been stopped and receipts passed, and Mr. Day has leased his store in Cortland street to the new company.

Quite Flustering.

Dr. Bellows, the great Unitarian preacher, and the author of the "Broad Church," delivered himself of a capital speech—his never makes any other—before his Unitarian brethren during anniversary week in Boston. In the course of which he pointedly said of our part of the country, "New England is by far the best part of the country. I have to shut my eyes when I look around me in New York, and likewise when I look to the West or to the South; but when I come to New England I keep them wide open." Starr King, on his passage to San Francisco, describes one poor fellow who lay on the deck of the steamer, day after day, reading "Paradise Lost." On speaking of the subject to his wife, who wisely observed, "Poor fellow, I suppose he never expects to go back to Boston!" And the "Antocrat," you know, slyly styles this same old Boston the "hub of the universe."

The Pleats at Abington Green.

The sun never smiled upon a more glorious day than Tuesday last, and a happier company of men, women and little children is rarely seen than went to the Abington picnic. The crowd from Boston was increased by the arrival on the grounds of people in carriages from all the neighboring towns for miles around, and hundreds came in from Plymouth, and the villages contiguous to the Old Colony Railroad, and from Taunton and New Bedford. The throng is one of the very best in the vicinity of Boston, and is plentifully supplied with refreshment stands, swings, fashions, a dancing platform, speakers' stand, etc., while a beautiful pond, which washes the grove on three sides, is provided with row and sail boats, etc., in abundance.

Soon after arriving on the grounds, the assembly were called together to the speakers' stand, by Dr. Gardner, and Mr. E. V. Wilson was chosen chairman of the singing. Dr. G. read a letter from Emma Hardinge, stating that the state of her health would prevent her being present, but in spirit she was with those who had come to their homes to meet in happy communion. Speeches were then made by E. V. Wilson, Dr. P. B. Randolph, Rev. R. P. Wilson, Miss Lizzie Dutton, Miss Laura DeForce, and Mr. Robert Taylor.

In the afternoon they were again called to order, and the company joined their voices in singing a good old fashioned hymn, which sounded sweetly to the open air, beneath the three-beating branches of the overtopping pines. Remarks were made by Mr. Wilson, Dr. Gardner, and Rev. Mr. Tyrrell. Then Dr. Randolph was called upon, and made one of his most thrilling and masterly speeches—such as none that we know better how to make when the chords of his soul are tuned with harmony and gentleness, and no rude breath of unkindness is blown upon his sensitive heart, or anxious thought of jealousy intrudes its venomous shaft, to disarrange and scatter the beautiful images which spring from his prolific mind. His spoke of the religion of the world as the Jacob's ladder reaching from earth to heaven, of which each was a rung, from Paganism clear up through Romanism, Lutheranism, Calvinism, Wesleyanism, Universalism, to the highest yet attained—modern Spiritualism.

He was followed by Laura DeForce—the charming, graceful and cultivated Western girl who came amongst us a short time ago an entire stranger, but who has by her vigor of mind and beauty of person won the admiration of so many thousands in the Atlantic States. She took up the hackneyed objections to Spiritualism one at a time, and answered them with a grace, ease and power which would have done honor to any of the stars of the Suffolk Bar, Boston pulpit, or judicial ring. She turned the objections of the Christian world against Spiritualism back upon themselves, with terrible force, and telling appropriateness. Her words were "bitter words, master," but yet the only "pleated nature too severely true." A few of our Orthodox friends heard what she said; perhaps they will be like the foxes which Sampson caught and tied to his hair, and who ran into the wheat fields of the Philistines, and created such a blaze of light as the world never saw since it jumped out of chaos and wheeled into the planetary line.

Then Lizzie Dutton followed, entranced by the spirit of one of the Magdalenes of earth. In touching language she narrated the story of her fall—she "loved not wisely, but too well"—told how she had met the tempter and brutality of a conventional and "respectable" community, which gave her stones for bread and ankers for fishes; how the cream of her love poured to bitterest hate, and she cried only for revenge; how she descended from degradation to degradation, till disease sealed her eyes to death; how she saw her heart from her breast and threw it at the feet of the Saviour, who told her heart was purer than that before she sinned; how she trampled upon that heart and ground it to powder. And then she told her struggles in the spirit world; how in madness she cursed and reviled every one who offered to become her friend; yet how one mortal had gradually won her confidence—a man who understood her soul—a man of deep sympathy, whom the world reviled, and who himself often yielded to weakness; how he had led her upward, step by step; taught her of the hope within her grasp, and aided her in her regeneration. She cast a withering rebuke upon the immaunates ones who feared contact with the sinner, and withdrew all human pity from the outcast and fallen. The medium alluded to the disinterested labors of Emma Hardinge for the relief and regeneration of sinning women, and made a touching appeal to those present to contribute to the fund to assist her in her scheme. During the delivery of her brief address, many eyes glistened with sympathetic tears, and soon after she had closed the friends pressed forward to the stand and deposited upward of twenty dollars in the hands of the Chairman, to be forwarded to Miss Hardinge. Miss Dutton was followed by Dr. C. Robinson, of New Bedford, Miss Emma Houston, of East Stoughton, Mrs. A. W. DeLafolle, of Boston, and others.

At about half past six the excursion train returned to Boston. And thus ended one of the pleasantest gatherings of Spiritualists that ever convened in America.

Wind Wagons.

This is a kind of wagon there is not much use in "waiting" for. It is a Western idea, of course. It is the result of the ingenuity of Andrew Dawson, of Okaloosa, Kansas, and is furnished with sails, and propelled by wind. He traveled in it to Pike's Peak in twenty days. Encouraged by this success, other parties in the same town set about the construction of the same kind of wagon, and a party of eight started out on the prairie to try one which had just been finished. The wind was blowing a gale at the time; everything worked to a charm. The occupants, gliding swiftly over the prairie, were delighting themselves with anticipations of a speedy and comfortable trip to the mines, when the velocity of the vehicle created a lively alarm for their safety. The wagon sped onward, before the driving wind faster and faster, until the axles broke and deposited them all on the ground, in a somewhat damaged condition, from broken wheels, bruised limbs and bodies. The speed of the machine is said to have been forty miles per hour.

Church and his Pictures.

The Boston Spiritual Conference.

The Boston Spiritual Conference is held at the Hall No. 11 Broad street, every Wednesday evening. QUESTION.—Would the things that man is controlled by an absolute law of necessity in all his acts, be productive of morality or immorality?

Mr. Emerson.—Let the individual who thinks that the doctrine of necessity tends to immorality try the experiment within himself, and know by experience; let him search for the motives of wrong or immoral actions; and if he finds what appears to be none, let him analyze it, searching into the laws of causation, practicing upon himself the charity which the doctrine begets for others, distinguishing between the crime and the criminal; let him condemn the act, but mercifully forgive the actor, and notice if he does not find, from the necessity of the case, that there is generating within him a grace or divine goodness that naturally expresses itself in a purer life than could have been conceived in an unforgiving spirit. Some suppose that a believer in the doctrine of necessity must adopt the idea of Brother Child, that everything that is, is right, I do not so understand it, but rather that a proper consideration of the doctrine of necessity exhibits the truth involved in the broad assertion that everything that is, is right, in such a light as to enable the soul to perceive its beauty, and appreciate the intuitive perceptions of our brother, without adopting his form of expression.

The beauty of the Dr.'s position consists in its usefulness. He has given his conceptions of one of the grandest truths that can be conceived. If it had been a pictorial exhibition of unadulterated truth, a metaphysical picture, drawn with the finest lines of a philosophical distinction, embodying all the colors and tones of our affectional nature, blending the perfect sovereignty of God with the free agency of man, thought every conceivable condition of human thought and action, exhibiting the different degrees of freedom, causatively acquired, so as to constitute a perfect picture of absolute justice, it would not have been, or be, so divinely useful.

Some would read the forthcoming book, and admire the picture of words; a few would look beyond the picture, to the unfolding truth, and be fed with angels' food; but the great majority of the moral and religious world would sleep on in their ignorance, until some startling crime or gross immorality had awakened their stupid consciousness into a condition to judge themselves and others as they would like to be judged. The Doctor has made statements which seem to the superficial thinker the greatest absurdities a sane man could conceive. His book will be bought and read; his assertions will surprise the readers; they will become contentious, and set themselves to work to refute his statements, and learn to their advantage that "agitation of thought is the beginning of wisdom." Perceiving the truth involved, but not satisfied with the Doctor's form of expression, they will embody it in new forms of thought, clothed in the language of their peculiar sphere, each expressive of his special idea of right, all agreeing in the central thought, that there is right, in the fountain of causation, an infinite depth of mentality, in which everything that is, has been, or is to be, is absolutely right, to which we may continually approach and never comprehend. Within this fountain, the human soul, though it is the most insignificant drop in the wall of life, blared all over with the peculiarities of the pit in which it is being dug, had its origin. It was there that the eternal properties of truth conceived its conscious existence and extended the divine conception, through all the different degrees or conditions of spiritual generation, into conscious being. Supposing the perfect spirit is diluted by its extension to corruptible substance, if it was a necessary clothing for its infantile condition, was it not a divine means to a divine end? was not its birth, although thus extended, an absolute good, a word of God, though it bear the mark of the beast, with all the properties, peculiarities and peculiarities of the material mother that pronounced that word in the birth of his child? Verily it was right, absolutely right, though the child has been doing comparatively wrong ever since. The correcting of comparative wrong constitutes a scale of progression, in which we perceive and measure moral qualities and mark metaphysical and qualitative distinctions, with their respective conditions of love and affectional intentions, evolved in the particular parts of the grand anthem of life each is impelled to perform. No one can perceive for another; each must mark and weigh for himself; all must sound their own voices, and learn through effects that attend voices of love in the soul, attuned to the law of life, that goes to constitute the music of the spheres. So long as we continue in the ascending scale, or spheres of morality, we shall always find, and mark ourselves wanting, in the superior qualities. This was the first manifestation of an infinite necessity that existed in the divine fountain, and cannot be satisfied until the finite capacities to receive be equal to its infinite Giver's power to bestow.

Mr. Richardson.—I believe that the character of a man is formed for him, but not by him. He does what he does from necessity. I have changed my occupation and my residence often, and in every case it seems to be the ruling of a power beyond my control. I don't know that I ever did anything which I was not forced into doing. I know no free will in matter. I cannot do as I wish to. My experience teaches me that man does not make his own character, but circumstances shape it. In my experience this belief tends to morality. I cannot speak for others.

Mr. Wellington.—As I have said before, there should be a definite understanding in the use of terms. There is a doctrine of necessity which appertains to you and to me. If I understand man's interior consciousness, it is an outbirth from Peily. As I understand the matter of generation and growth, at conception the two parents are in a state of entrenchment, during which God, or nature—use any term you will—plants the germ of a soul. From that germ the soul is destined to grow and expand, as it may be in time or in eternity it will have its growth. It will aspire and love; it will feed on good; and cannot do any other way. There is a choice in our life, but it is influenced by circumstances around us. The body may have its food at its accustomed time; circumstances may prevent it; and if it is deprived of its food for a certain length of time, the body and the soul will be weakened. But no accident, no circumstance, no power, will sever the soul from its God. Our judgments are governed by the circumstances surrounding us. We cannot have strength of morality except by exercise of it. If you have not read the article by Emma Hardinge in last week's BANNER—"A Fragment from a Page of Gold"—I would advise you all to read it. The last part of it, in particular, alludes to this truth with a degree of beauty I have scarcely seen equalled in human language. All we know of God is his revelation unto our own consciousness. The words of Christ, "Father, forgive them, for they know not what they do," are applicable to all of us. God himself cannot forgive us in any other way than as we forgive those who injure us. The soul must and will have its growth, either on earth or in heaven. Circumstances may obstruct and defer; but as sure as there is a God of souls, so sure will each spark from off that central soul be attuned in growth.

Dr. Randolph.—Of course we—you, I, all men and things, are governed by laws of necessity. God to me seems as a sun, whose rays are absolute laws of necessity. Suppose we are under the influence of one of them, which makes us miserable, we are not obliged to stay there; for while it is utterly impossible for us to evade them, yet we have the power of shifting from under the baleful, to the control of another whose effects upon us will be good, and productive of personal and general well. It hurts me to kick at empty space; so it does to talk on the only one side of this question. No one but admits the law of necessity. Free will absolutely is a castle in the air. It implies absolute independence both of God and nature; yet relatively—within a certain limited field we have opportunity.

Mr. Emerson.—I cannot conceive of any action outside of necessity. What motive can we have for doing anything? We are swayed by the passions of hope, despair, love, hate, etc. We should not know what to do, if we did not know the effect certain actions would produce. This law is identical with the existence of morality, and there is no morality beyond its recognition. A man cannot do anything other than as he pleases. Whoever heard of a man doing as he did not please? To be sure, a man may be forced into doing a thing, but then he pleases to do it for fear of worse results—on the principle that it is best to choose the least of two evils. It is absurd for us to say we can do anything of ourselves. Men differently situated choose different things. There are circumstances which stand behind all we do. We may make a blunder, but we do as well as we know how to do, and can do no more. Everything in the universe beneath the first cause is governed by fixed laws, and law of necessity is the will of the first cause. There is no freedom of the will. A man is impelled to action—as the skyrocket is sent through the air—according to the force given him.

Mr. Emerson.—Isn't this a singular theory, that man is but a mere automaton? I believe in the freedom of the will, is there not a power of self-command, and self-conquest in every man, by which the drunkard becomes sober and the vicious man reformed? According to the theory advanced, there is no work to be done, but whatever is done is right, and can never be wrong, no matter what its effect upon others and upon ourselves. This theory is consistent with the idea of a God possessed by some; but rather than accept the theory I would reject such a God, and believe blasphemy would be a virtue.

ALL SORTS OF PARAGRAPHS.

"The Age of Viatic."—The conclusion of the ninth paper will appear in our forthcoming issue. It should have been printed ere this, but the pressure of other matter prevented. When we receive patronage enough to enable us to double the size of our paper, similar discrepancies will be avoided.

Our esteemed correspondent "Pharis" has sent us an essay on *Minerals*, which we shall publish in our next number.

B. P. Reed, Esq., writing to us under date of June 17th, says:—"Please send your glorious *Light* this way for six months, and at the expiration of that time I will endeavor to get up a club." This is the way we like to have subscribers talk.

A careless, uneducated country girl "relies on" our "generosity" to send her the *BANNER*. We should be pleased to mail it to every body, gratis, could we afford so to do; but as we cannot, we hope our friends, and their friends, and their friends' friends, will remit as often as possible, that we may be sustained in the great work we have undertaken.

We would inform our "classical" friends of the *Courier* that M. Van Buren Esq., the "detective medium," as he calls himself, is now exhibiting his medium person at Danvers's American Museum. The *Living Spirit*, Dr. R. O. Wickware, is also there. A fine couple, truly! If the *Courier* doubts our statement, it will find the advertisement of the "great showman" which we set out in the "N. Y. Tribune." So we go. Where's the Report?

We have been requested to inform Miss Annie Lord that she will be welcomed to Newburyport by the Spiritualists there. Address either Mr. R. Sherman, or A. Horton, Esq.

Mrs. A. P. Thompson will speak at Hampton, N. H., July 1st, 8th and 15th.

Many of our rich people are packing up their "cuds," preparatory to a sojourn at the seashore or in the country during the warm season. But the poor people are obliged to remain and toil on, mid dust and heat. Such's life. The former have their heaven on earth; the latter, theirs in spirit-life the sooner.

The Transcript thinks it is very questionable whether the members of the Embassy have enjoyed any real Japanese since they landed on our shores.

What is the reason that poets always mix up their melodies with their melodies? Can Mrs. Partington tell?

Indulging in dangerous pleasures, says the Burmese proverb, is like licking honey from a sharp knife.—*Denton Post*.

The Post ought to know.

Speaking Medium.—A subscriber writes that female speakers are wanted at Lawrenceburg, Iowa, and vicinity; that there are many Spiritualists in that section anxious to receive the truth, but there are no speakers amongst them at present.

The Bank of England covers over five acres of ground, employs nine hundred clerks, and should a clock be too old for service, is discharged on half pay for life. There are no windows on the streets; light is admitted through open courts; no mob could take the bank, therefore, without cannon to batter the immense walls. The clock in the centre of the bank has fifty dials attached to it. Large clerks are sent in the courts, and engines in perfect order, always in readiness in case of fire. This bank was incorporated in 1694. Capital, \$90,000,000.

Mrs. Tipple, at 49 Wall street, Boston, is considered an excellent clairvoyant in examining and pre-arranging for divorce. She can give the best of references. See terms, etc., in her card on the seventh page.

Landlord, you do me too much honor—you let me sleep with the big bugs last night.

"Oh, don't be too modest, my dear lodger—I doubt not they have your blood in their veins."

Peterson's Ladies' National Magazine.—The July number has been issued. It contains a beautiful, life-like engraving, which represents a faithful dog, who has rescued a child from the waves of the sea. It also contains splendid colored fashion plates, patterns for embroidery, music, original tales, &c. We unhesitatingly pronounce this magazine the best work of the kind extant. A Williams & Co., agents, 100 Washington street, Boston.

CLASSICAL QUESTIONS.

"Held you the watch to night?" When the melancholy Prince of Denmark asks this question of his friend Horatio, what kind of a watch does he mean? Was it a "bull's-eye," a "pistol watch," a chronometer, or a Swedish tinker? Probably the latter.

"Through glades and glooms the mingled measure stole."—*Collier's Ode on the Passion*. What was this measure composed of? Was it a punch, julep, or sherry cobbler?

"Then, senseless Hiram, seeming to feel the blow," &c.—*The player King's speech in Hamlet*. Was it a gust of wind, or a "side-winder"—a blow direct, or had Hiram been on a "skew-whiff," and was he at that moment suffering its effects? Or chivalric ones, as answered on?

"The clock has stricken three."—How did it strike them?

Why is the name of a certain county in New Hampshire like a quarrel over a game of chess? Because it is Chess-ire.

LABOR.—Every drop of perspiration brought to the brow by labor, is the shadow of a dollar earned.—*Keen's paper*.

"The shadow of a dollar!" True enough. Many a hard-working, industrious laborer doesn't see much else. May the time soon come when more of the sun's GRACE shall be his, and those laborers the "shadow" who now live on his sweat and toll.—*Investigator*.

If you do not wish to get angry, never argue with a blackhead. Remember the duller the razor the more you cut yourself.

The Japan Embassy will not visit Boston. The ambassadors hope that the citizens and government of Boston will not be offended by their conclusion, but various considerations render their determination irrevocable. They have probably seen enough of our civilization!

In Northern Illinois wheat will be an average crop. Although scattering and headed rather low, the berry is plump, and will be harvested in good condition. Corn promises finely, the weather in spring having been favorable for ploughing and planting, and it is hoped that the losses by reason of last year's severe frosts may in great part be made up by an abundant harvest. Fruit will be abundant.

People are emigrating from Canada into the Western States. All right.

The New York Sunday Atlas says:—"In the tremendous exertion to see the Japanese, the Iowa folks should not forget that Barnum has outstayed equally attractive."

The young lady who refused to go into a silk manufactory because some of the guns had no breeches, is spending a few days in the country.

The Boston Recorder says:—"There are at this moment more persons profitably employed throughout the United States than at any previous date in the history of the country." Give us your authority for this statement, Mr. Recorder, if you please.

Let us reach into our bosoms

For the key to either heaven,

And with love toward erring nature,

Cherish good that still survives;

So that when our disordered spirits

Seek to realize of light again,

We may see, dear Father, Judgment

As we judge our fellow men.

A man named Wm. Smith, a planter in Oglethorpe county, Georgia, was murdered by a slave on Saturday week. The slave was apprehended and burnt at the stake, June 11th.

A letter passed through the post-office recently with the following superscription:

"To the Pope of Rome this letter must go—

So put it along, whether or no."

The Court of Pardons, sitting at Trenton, N. J., has rejected the application for pardon in the case of Rev. Mr. Earden.





had secured a place, thinking it might be more pleasant for me. And it was for hotels in the country in California, don't mean much comfort, though I had had here in California, as well ordered tables, and as well furnished, as at home; but as at home they are confined for the most part to cities, I delivered four lectures there to good, intelligent audiences, and spent ten days as pleasantly as any of my life. The acquaintances made in Nevada will live in my memory always; for there was nothing but good, and that never drowsed. There is not a handful of them, but they are earnest souls. God bless them, and increase their strength, that they may be able to do battle with the outside oppression. The clergymen of the place all united (three churches, I think,) to strengthen themselves against the evil that was in their midst, the Sunday after I left, and the physicians were going to send me to Stockton—in other words, to the insane Asylum, which is located there, if I did not leave within three days. Unfortunately I had an engagement here which forced me to leave, or I should have remained to allow them to do so; but I am going back again, and then they will have opportunity to carry out their threats. All these things are good for the cause, and me.

Omeiga is twenty miles north of Nevada, and as directly up into the clouds as horses and carriages can take you. There was snow by the side of the trail, which lay through a dense forest—or which had been so, but many of the longest trees are cut down now for lumber. We were obliged to wind around the range of the Sierra Nevada, by the South Yuba River, and from the trail in many places you could look down upon it from a distance of several hundred feet. Oh, these grand old mountains and huge trees, that have stood undisturbed for years, with their thick clouds wrapped so tightly around them, bidding defiance to everything but civilization! There the grizzly bear held their court, with none to molest but the red man, who has stepped further back into the mountains since the pale faces came, and now old braves pray for the depredations he commits upon the pigs, with his life. We passed one point where the driver said one man had killed seven within two months. We went a distance of fifty miles through these woods, where the trees, mostly pine, some hemlock and oak, were from one hundred and fifty to two hundred and fifty feet high, some even measuring three hundred feet in length before they reach the limbs, which would be seventy-two feet; above them they do not think the timber worth anything. These trees, of one hundred and fifty feet, are eight feet through when they are cut, and but little less at the limbs, perfectly straight, and the bark thick and smooth.

They are immense, and one can hardly believe that what these must be exceptions, and not a general growth; but along this range I know I speak truly. For any other portion of the country I say nothing; for you find every twelve miles an different production and growths as you will find in the East in a distance of hundreds of miles. Hence the peculiar charm of California.

After reaching a summit, we went directly down the highest point into Oregon, (the end of mining camp in this direction) for two miles, and I found myself at its journey's end, where I was to lecture that evening. I was as comfortable as the surroundings could make me, and a few earnest souls, anxious to hear the first lecture upon the subject of Spiritualism. I had a full house, but most came from the do-toe to hear a woman talk with her eyes shut. I delivered two lectures here, to attentive audiences, and was treated with great kindness by the friends, and respect from outside.

I had got tired of writing, and my fingers numbed with the cold, when I threw myself down on my bed, which lay where I could watch the snow-flakes as they fell on a neighboring roof, whose close proximity to my window made each flake distinctly seen. I thought how like life each flake was—an individuality, but the roof upon which it fell was warm, and invited it to rest on its bosom. The sun was in mid-heaven, and thought not visible it heat was felt, and all conspired to give the poor snow-flake confidence. After a while it yielded itself to the influence, and lost itself in tears that went trickling down the roof, and was at last swallowed up in the great earth. So I lay and thought till the hands on my watch (a dear little watch-gift of a dear friend) counted sixty minutes.

The wind changed—the sun shed its rays horizontally upon the roof, and in place of that inviting look, it wore an air of defiance. In the thin ice that was gathering there. The snow-flakes changed, too, and instead of harmoniously rounded forms they spread their arms and inflated their little bodies in defiance, too, and down they came jostling and crowding, but obliged to fall by the law of life. There at last they lie compact and firm, each maintaining its own individuality.

I can truly say that before this beautiful plan of salvation, as our preachers say, was presented to my mind, I was one of the most unhappy of men; death, hell, judgment to come, an angry God, were constantly on my mind.

From private sources we have already evidence enough that the communications given through Mrs. Conant, and published weekly in this paper, have proved true to individuals to warrant the conclusion that all that have been given have somewhere found a response—have done the work designed by the controlling influences of this branch of spirit manifestations, notwithstanding the facts are yet kept secret. To this end we have much unpublished testimony, which by request we refrain from making public.

Lectures in New Hampshire. "O." FRANKLIN, N. H., June 18.—The people of this town were blest by a visit on Sunday, the 3d inst., from that pilgrim in the cause of advancing humanity, Uriah Clark. He spoke both in the morning and evening to quite full and very intelligent audiences. He is an earnest, eloquent and able expounder of the doctrine given by the angels, and illustrated and confirmed by the highest intuitions of humanity, and will do the cause and himself credit wherever he may speak.

Also, on the evenings of 6th and 8th inst., Miss L. E. DeForce lectured here. Her meetings were well attended, and very generally satisfactory. She speaks in the consoling trance state. Her discourses were marked by much power of argument and an easy and elegant diction. Indeed, I do not believe that either the pulpit or the use of New Hampshire can furnish an orator who can speak, without preparation,

upon a special subject, with as much intelligence, and ease of address, as Miss DeForce.

The Boston Conference. J. R. ROBINSON, DUNDEE, ILL.—It is curious that the Boston Conference should be so much ahead of that in New York, when the latter is some few years the oldest now (the latter is many in this quarter). Dr. Child meets the responses of a large number of thinkers in his ideas of evil, so far as my acquaintance extends. However preposterous they may sound at first, they reach into the angel world, when man can enter the world of causes he will see evil, any more than he, Child, evil exists only in the physical world, which embraces all existence, this side of the angelic development. We in the gross physical world, equally with all others, are in the sphere of elemental existence.

Spiritualism in Toronto, Etc. DEAR BANNER.—For some time past it has been my privilege and happiness, in common with a few other fellow citizens in the City of Toronto, to see your excellent paper, and to admire the noble ground it has taken in the cause of human progress and religious reform. I have also had the opportunity of perusing and studying the principal works on the Harmonical Philosophy, and on subjects connected with the New Dispensation. Though previously to my having had any knowledge, I may say whatever, except in name, or after the fashion of table-turning, which I did not then understand, as to the cause by which it was produced—entertained the belief that revelation, in its usual religious sense and acceptance, was not confined to Jewish and Christian countries alone—God giving, through good men and true in all countries, in all ages, and in the midst of peoples widely different from each other in color, in educational standing, in moral and religious culture, and in scientific and philosophical research, that light of divine and eternal truth, which their respective wants and necessities required, and which fitted them for such a discharge of the duties of life, as fitted them in their generation, as prepared them for the enjoyment, and the fruition of a heavenly and an eternal country. I never believed that God spoke otherwise than through his works, of which man is the noblest and most perfect being; and believing in the divine paternity of God and the universal brotherhood and salvation of man—my mind easily perceived that He who could take care of the moral, spiritual and physical wants of Jews and Christians, could as easily take care of the similar wants of the Mahometan, the Brahmin, the follower of Confucius, and of the other less civilized tribes and races of men over our habitable and inhabited world. The Bible, too, I viewed in the light of a book that was written by different individuals far off in a remote, and from the present standpoint of scholarly attainments and learning, gloomy antiquity—they having been sometimes inspired writers, but not always so, in what at this day is honored with and bears their names.

Taking a survey, in this general way, of the religious world, and also of the religious books of different countries, my mind easily glided into the belief that God gave to the world, everywhere, the knowledge when and in the degree that it required it, in all countries and amongst all colors of men, civilized and uncivilized; and perceiving that this knowledge was not all given at once, but as the New Testament aptly declares, and expresses it, "in due season, and in divers manners," my mind also easily glided into the belief, which I have now for several years held, of continuous and progressive revelation. This progressive and continuous revelation of divine eternal truth, I believed perceived immediately from the eternal truth as I had no other case adequate for the world-wide effect of which I know I speak it to; for as regarded these things before, my views were different at different times, sometimes believing that they still held, and at others believing and experiencing doubts on the subject. My belief, however, in a material or physical revelation, if I ever entertained one such, had vanished, the idea appearing too absurd and ridiculous for me to cherish and maintain.

The evidence of the existence of those departed this life, in common with thousands of others, wanted and viewed as a consummation devoutly to be wished for, Science, in all its branches, and as well occupying the ground of knowledge based on facts, on demonstrative evidence, I felt deeply the want of similar kind of evidence of the certainty of immortality, such as that now furnished in the present day would have been considered.

I recollect well the sensation Spiritualism at first produced in England, emanating as it did from this side the Atlantic—the delivering of lectures over the country on the subject—the attribution of it to satanic agency, and also witnessed table-turning; but from want of the opportunity, I believe in a great measure, such as that afforded by newspapers and books advertising and expressing its views. I did not enter on the study of the subject at all, nor from respecting it either a favorable or unfavorable opinion and estimate. In 1828 I came with my family to Canada—to the city which I call now write; and here I found the opportunity I before had not of investigating the subject—studying such of its phenomena as came within the sphere of my own observation and experience, as well as such accounts of others as the Banner, Telegraph, Clarion, and other spiritual papers contained, as well as the investigations of scientific men on the subject, when the evidence proved to me satisfactory and convincing of spirit communication, and, consequently, of the continued existence of those near and dear to me.

I may observe here that I was educated for, and for several years occupied, the pulpit in England, in connection with the Unitarian body of that country; and that I am now prepared to lecture or preach in the States, on subjects of a reformatory nature, in accordance with the advanced and advancing views of the New Dispensation.

I may also here briefly remark that in Toronto there is a considerable number of Spiritualists amongst whom there are several excellent mediums, rappers, trance, and test, &c., and that in my examination the work of religious and moral reform is going on, if not with great rapidity, at least surely and well.

"I said that there are a good many Spiritualists dispersed over the Canada; but of this statement I speak only from report, not having myself yet had the opportunity of forming an opinion, or judging at least from personal experience.

With best wishes for the BANNER'S success and for the cause of truth as being evolved under the New Dispensation, I am yours, &c.

Toronto, C. W., June 18, 1860. R. HARRIS.

Written for the Banner of Light. "BE STILL, AND KNOW THAT I AM GOD." PSALM 46: 10. BY PHARAH.

The silence of night presses soft round my soul, And visions of beauty surround me all. From the far heights of Heaven to cheer my mind, While struggling on toward those bright realms of day.

Oh! I long did I write 'neath the chastening rod Of Him who ne'er errs—our Father and God; Till, taught by his grace, I learned the "Be still," And gratefully bowed to his holy will!

And soft as the breath of the zephyr's play, And bright as the sunset of close of day, And clear as the song of the nightingale, Are these tones that ring out from God's own Word.

Oh! I still be the play of each earth-born thought, Stilled each emotion with selfishness fraught, Stilled each uprising of murmuring doubt— Let self be o'ercome, let self be cast out!

Room, room for my God in his heart of mine! That here He may work out his will divine: Father, I love thee, my Saviour and God, For thy love beams out from thy obsequious rod!

JAMES O. SQUIRE, ATTORNEY AND COUNSELLOR AT LAW. No. 10 COURT STREET, BOSTON, June 18.

MOVEMENTS OF LECTUREURS. Parties invited under this head are at liberty to receive subscriptions to the Banner, and are requested to call attention to it during their lecturing tours. Simple complexions, &c.

Mrs. ANNA B. FRANKLIN will lecture in the Town of Dunstable, on the evening of 2d June, at 8 o'clock, P. M. Address, 10th St. N. W., Washington, D. C. Address, 10th St. N. W., Washington, D. C. Address, 10th St. N. W., Washington, D. C.

Mrs. EMMA HARRISON will lecture in Oswego during July; Cleveland, Toledo, Milwaukee, Chicago and the cities West and South, during the month of August, commencing on the 1st of Aug. Address, 10th St. N. W., Washington, D. C.

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Prof. Dooyan, of Baltimore, Md. Extracts in brief from a few of the letters received by PAOR DEYOAN, the Improved Astronomical Medium: "Aurora, Ill., 1860.—I am an ardent son of a friend of humanity. I know the past and present to be correct, as it is your."

"Springfield, Mass.—You have given me a very truthful history of my past life. You have arrived at a most wonderful perception of truth in my case."

"Springfield, Mass.—Your chart is very correct. I have enjoyed the first three nights of rest in my life, since taking your medicine."

"Cleveland, Ohio.—How wonderful are your powers! You have cured me and shown me a future which makes me desire to remain in the earth-form. Your history of my life is a correct one."

"Waltham, Mass.—Your words of consolation have given me hope and life. From my heart I thank you. Your chart is correct in every particular, and I feel as if I were a new man."

"Worcester, Mass.—How truly grateful am I to acknowledge your promises as a man and your powers as a medium. I have enjoyed the first three nights of rest in my life, since taking your medicine."

"The above extracts speak for themselves. PAOR DEYOAN can be consulted by letter on all earth matters. Even \$2.50 and 30c. Send your name and address, and we will send you a copy of our book, 'The Astronomical Medium.' Address, PAOR DEYOAN, Baltimore, Md."

"A Good Time Coming." The new and splendid hall, just finished by Bro. J. Rogers, of the Locust Creek Hotel, at Belvidere, Va., will be opened for the reception of the public on Saturday, June 30, and will be held through Saturday and Sunday following, as the interest and convenience of the public require. It is a most beautiful and commodious hall, and is well adapted for all the purposes of a hall. It is situated on the main road, and is well adapted for all the purposes of a hall. It is situated on the main road, and is well adapted for all the purposes of a hall.

Annual Convention. The Annual Convention of the Spiritualists of the United States will be held at East Abington, Ohio, on the 1st and 2d of September. The Convention will be held at the Locust Creek Hotel, at Belvidere, Va. The Convention will be held at the Locust Creek Hotel, at Belvidere, Va. The Convention will be held at the Locust Creek Hotel, at Belvidere, Va.

Spiritualist's Convention. The Spiritualists' Convention will be held at East Abington, Ohio, on the 1st and 2d of September. The Convention will be held at the Locust Creek Hotel, at Belvidere, Va. The Convention will be held at the Locust Creek Hotel, at Belvidere, Va. The Convention will be held at the Locust Creek Hotel, at Belvidere, Va.

DIED. In Torre Haute, Ind., on the 17th ult., WILLIAM, son of A. C. and C. Conant. The beautiful boy was four years old, and an only son. Although the parents are progressive people, and address the Spiritualist, he had never been instructed in the doctrine of Spiritualism. He was a most intelligent and promising child, and his death is a great loss to his parents and friends.

Boston Advertisements. MRS. L. P. BARRETT, ELECTRIC AND CLAIRVOYANT. MRS. L. P. BARRETT, ELECTRIC AND CLAIRVOYANT.

HEALING BY NUTRITION. HEALING BY NUTRITION.

REMOVAL.—JAMES W. GREENWOOD, MARRIAGE. REMOVAL.—JAMES W. GREENWOOD, MARRIAGE. REMOVAL.—JAMES W. GREENWOOD, MARRIAGE. REMOVAL.—JAMES W. GREENWOOD, MARRIAGE. REMOVAL.—JAMES W. GREENWOOD, MARRIAGE.

MRS. J. W. DELAFORE, TEST AND TRANCE MEDIUM. MRS. J. W. DELAFORE, TEST AND TRANCE MEDIUM.

MRS. E. M. TITTLE, FAVORABLE AND CLAIRVOYANT. MRS. E. M. TITTLE, FAVORABLE AND CLAIRVOYANT.

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New York Advertisements. TIOY LUNG AND HYGIENIC INSTITUTION. TIOY LUNG AND HYGIENIC INSTITUTION.

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Banner of Light Bookstore, 143 Fulton Street, New York. Mr. Muxson will attend to orders for any book in the following Catalogue, or any other book which can be procured in New York, with promptness and dispatch.

NEW BOOKS. Miller and Grim's Discussion. Price 25 cents. Loveland and Grant's Discussion. Price 37 cents. Extraordinary Discourses.—By Chapin. Price, \$1. Select Sermons.—By Chapin. Price, \$1. Arcana of Nature.—By Hudson Tuttle. Price \$1. All the Writings of Henry Ward Beecher, Theodore Parker, and others of a Progressive character, not included in the above list.

Twenty Discourses, by C. L. V. Hatch, \$1. The Healing of the Nations.—Given through Charles Linton. With an Introduction and Appendix by Gov. Tallmadge. 500 pp. Price \$1.50. Spiritualism.—By Judge Edmonds and Dr. Dexter. With an Introduction by Rev. Thomas L. Harris. Price \$1.25 each. An Oral Discussion on Spiritualism.—By R. B. Britton and Dr. D. H. Hanson. 143 pp. Price, cloth, 35 cents; paper, 25 cents.

Discourses on Religion, Morals, Physiology, and Hygiene. By C. L. V. Hatch. First series. Price \$1.25. Spirit Manifestations.—By Dr. Robert Hare, the celebrated chemist and philosopher, of Philadelphia; giving Spiritualism by actual scientific experiments. Price \$1.25. Epit of the History of Spiritualism.—By Rev. Thomas L. Harris. A succinctly written, and full of facts, spoken while in a trance state. Price, plain bound, 75 cents; gilt, \$1. Lyric of the Morning Land.—By Rev. Thomas L. Harris. A beautiful poem of 210 pages, spoken while in a trance state. Price, plain bound, 75 cents; gilt, \$1. Lyric of the Golden Age.—By Rev. Thomas L. Harris. 117 pp. Price, plain bound, \$1.00; gilt, \$2.

The Wisdom of Angels.—By Rev. T. L. Harris. Price, \$1.25. The Divine Revelations.—By Rev. T. L. Harris. The first and perhaps most extraordinary and interesting of all Mr. Davis' works. Price \$2. The Great Harmonia.—By A. J. Davis. Volume 1. Price \$1.25. Volume 2. Price \$1.25. Volume 3. Price \$1.25. Volume 4. Price \$1.25. Volume 5. Price \$1.25. Volume 6. Price \$1.25. Volume 7. Price \$1.25. Volume 8. Price \$1.25. Volume 9. Price \$1.25. Volume 10. Price \$1.25. Volume 11. Price \$1.25. Volume 12. Price \$1.25. Volume 13. Price \$1.25. Volume 14. Price \$1.25. Volume 15. Price \$1.25. Volume 16. Price \$1.25. Volume 17. Price \$1.25. Volume 18. Price \$1.25. Volume 19. Price \$1.25. Volume 20. Price \$1.25. Volume 21. Price \$1.25. Volume 22. Price \$1.25. Volume 23. Price \$1.25. Volume 24. Price \$1.25. Volume 25. Price \$1.25. Volume 26. Price \$1.25. Volume 27. Price \$1.25. Volume 28. Price \$1.25. Volume 29. Price \$1.25. Volume 30. Price \$1.25. Volume 31. Price \$1.25. Volume 32. Price \$1.25. Volume 33. Price \$1.25. Volume 34. Price \$1.25. Volume 35. Price \$1.25. Volume 36. Price \$1.25. Volume 37. Price \$1.25. Volume 38. Price \$1.25. Volume 39. Price \$1.25. Volume 40. Price \$1.25. Volume 41. Price \$1.25. Volume 42. Price \$1.25. Volume 43. Price \$1.25. Volume 44. Price \$1.25. Volume 45. Price \$1.25. Volume 46. Price \$1.25. Volume 47. Price \$1.25. Volume 48. Price \$1.25. Volume 49. Price \$1.25. Volume 50. Price \$1.25. Volume 51. Price \$1.25. Volume 52. Price \$1.25. Volume 53. Price \$1.25. Volume 54. Price \$1.25. Volume 55. Price \$1.25. Volume 56. Price \$1.25. Volume 57. Price \$1.25. Volume 58. Price \$1.25. Volume 59. Price \$1.25. Volume 60. Price \$1.25. Volume 61. Price \$1.25. Volume 62. Price \$1.25. Volume 63. Price \$1.25. Volume 64. Price \$1.25. Volume 65. Price \$1.25. Volume 66. Price \$1.25. Volume 67. Price \$1.25. Volume 68. Price \$1.25. Volume 69. Price \$1.25. Volume 70. Price \$1.25. Volume 71. Price \$1.25. Volume 72. Price \$1.25. Volume 73. Price \$1.25. Volume 74. Price \$1.25. Volume 75. Price \$1.25. Volume 76. Price \$1.25. Volume 77. Price \$1.25. Volume 78. Price \$1.25. Volume 79. Price \$1.25. Volume 80. Price \$1.25. Volume 81. Price \$1.25. Volume 82. Price \$1.25. Volume 83. Price \$1.25. Volume 84. Price \$1.25. Volume 85. Price \$1.25. Volume 86. Price \$1.25. Volume 87. Price \$1.25. Volume 88. Price \$1.25. Volume 89. Price \$1.25. Volume 90. Price \$1.25. Volume 91. Price \$1.25. Volume 92. Price \$1.25. Volume 93. Price \$1.25. Volume 94. Price \$1.25. Volume 95. Price \$1.25. Volume 96. Price \$1.25. Volume 97. Price \$1.25. Volume 98. Price \$1.25. Volume 99. Price \$1.25. Volume 100. Price \$1.25.

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&lt;

Heals.

And of olden, and from the world long. That on the stretched forehead of all time, Glimmered forever.

decker, until they finally merged as a common part in the remaining darkness of the foot.

VERMONT QUARTERLY SPIRITUALISTS' CONVENTION. Pursuant to the call of the State Committee, the Convention convened at the Town Hall, Burlington, June 15th and 17th, 1890, and organized by electing the following officers:

ten to three hundred delegates from nearly every county in the State. The speaking was of a high order, more so than is usual at such gatherings.

Club on Post. The Boston Post says a great many sensible things, as well as—like the rest of us, we suppose—a great many not very much above "middling."

SCOTT'S HEALING INSTITUTE. This being an age when almost anything in the shape of an advertisement is considered humbug, we desire persons who are afflicted to write to the Institute, and satisfy themselves that we do not cheat.

Curious Case of Second-Sight.

AN EXHIBIT DOCTOR ON THE WITNESS STAND.—SUCCESSION OF STRANGE COINCIDENCES.—VISION OF A DEATH-BED AND ITS VERIFICATION.

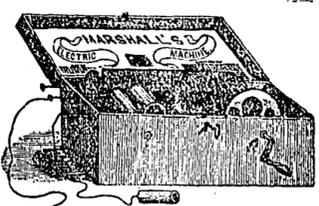
Some two months since, Dr. E. W., a physician enjoying large practice in the upper part of this city, was suddenly called to Syracuse for consultation on a case of mesmericism.

The Declaration of Sentiments adopted at our last Annual Convention should be placed in the hands of twenty thousand of the men and women of Vermont who have never heard or known what our faith is, and who are in need of enlightenment.

Having Life at Sea. It may not be known to your reader, that not all ship captains, when at sea, like to go out of their way to save persons from a wreck; perhaps not from any special lack of humanity, but simply because they are afraid of losing their own lives.

NOTICES OF MEETINGS. Metamora.—A Conference is held at the 34-room every Sunday morning, at 10 o'clock in the forenoon for those of a philosophical, scientific, or metaphysical character.

BOOKS! BOOKS! BOOKS!!! THE SPIRITUAL REFORM, PHILOSOPHICAL AND other publications can be obtained of the publisher at wholesale and retail.



FOR MEDICAL AND DENTAL PURPOSES. It is particularly adapted for the treatment of all nervous diseases.

BOOKS! BOOKS! BOOKS!!! THE SPIRITUAL REFORM, PHILOSOPHICAL AND other publications can be obtained of the publisher at wholesale and retail.

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A COTTAGE HOME. Or, A Year for the Afflicted. By Dr. R. B. Newton, M.D., Surgeon, Saratoga Springs, N.Y.

WANTED. I have in my possession the means of restoring my hair upon bald heads, and have now in my house two persons who can have their hair restored.

\$2000. BOOK-KEEPER WANTED.—A young man desiring to be a book-keeper, and who has had a successful weekly Republican career in the Northwest, having a larger commercial advertising patronage than any weekly paper in the State.

J. T. GILMAN PIKE, ECLECTIC PHYSICIAN AND MEDICAL ELECTRICIAN. No. 17 Tremont street (opposite Museum) Boston.

PURELY VEGETABLE REMEDIES. ANTI-RHEUMATIC. RAY'S VEGETABLE COD-LIVER OIL. HARELY EXTRACT. WINE BITTERS. COGNAC STIMULANT.

T. HUBBARD, MEDICAL CHAIRVOYANT. 75 Clark Street, Chicago, Ill.

OZIAS GILBERT, MANUFACTURER. And Wholesale and Retail Dealers in CIGARS TOBACCO SNUFF. 155 Hancock Street, (Diamond Block) Boston.