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VOL. VII.

[BERRY, COLBY & COMPANY,]

NEW YORK AND BOSTON, SATURDAY, JULY 14, 1860,

TWO DOLLARS PER YEAR }

NO. 16.

MY AFFINITY. BY ELIZABETH DOTEN.

CHAPTER L I SEEK AND PIND.

I am now a man full sixty years of ago, but when ought much rather to say a hundred. My experi ence possesses little of romance or thrilling interest. and yet, because of its significance, and to save others from failing into a like pit fall of delusion with myself, I claim the privilege of relating it.

When a young man of eighteen I wrote poetry for the papers; I parted my hair in the middle, and let it fall in long, flowing curls upon my shoulders; I also wore a "turn over collar," which won for me from some of my unsympathizing neighbors the andignified title of " goose neck;" and I was seldom without a resebud, or some other flower, in the upper button hole of my wais coat. My first poem. published in a weekle; known as "Cunid's Courier." was a " Sonnot to the Moon :" my second was ontleled "The Lone Lover's Lament," in which I poured forth all my passionate longings for that companion ship which, at that period, seemed the grand desideratum of life. It was quickly responded to by another contributor, who signed her name as " Myra Myrtle;" and soon af or I received a sweetly sympathizing letter, traced in fairy like characters, with this same name placed at the conclusion.

Of course I answered without delay, praying for e continuation of the correspondence. This favor was granted in a sweet note, which came soon after, written on pink, embossed paper, scented with musk, and scaled with two hearts cruelly thrust through with a murderous dart. I felt that this device was exercilingly apropos, for I was sensible that the corresponding organ in my own breast was effectually pierced by the arrow of the " blind god," and if my fair unknown was in the same case, I deeply sympathized with her.

We exchanged letters many weeks, and I complete ly exhausted my brains for delicate expressions and endearing terms in which to address her. Finally l could endure suspense no longer, and I begought the lady most passionately for an interview, but she seemed upwilling to grant it. I became almost frantic; for the ideal image of the fair face that bent above those ewestly scented mil-sives, and the hand that traced those delicate lines, was before my vision night and day. I placed my petitions in every form of speech which human ingenuity could invent, and finally threatened sulcide, which seemed to have the desired effect, for the next note juformed mathet she would meet me upon the following evening at a place called." The Lover's Rutreat "-a secluded spot, and well calculated for such an interview.

How long that day seemed ! I watched the sun as it slowly sauk in the west, with feelings of un mingled impatience. Then the great, full moon rese gloriously from behind the distant hill tops, pouring a flood of silvery radiance over the face of all nature and rating the light of the evening star, which had shone forth so brightly smid the crimson glories of the subset. The clock upon the village church struck eight, and the appointed hour had arrived.

bouquet in my hand I started for the hallowed spot A few momente hasty walk by a rippling stream and through winding wood paths, brought me into the leaned upon her hand, and her face turned from me but the white dress, the gracefully disposed shawl and the gypsy hat suited my taste precisely.

beside her.

" Earnest!" she exclaimed, and, springing up, she threw, her arms about me, and almost sufficented me with klases. I was surprised at such a cordial reception, and it was some time before I could recover my composure, however, the first thing I observed. my astonished gaze the well known features of my us closely as ever a dog followed his master. cousin, Billy Wentworth-a very sensible fellow, but It was from him that I first learned the doctrine a most incorrigible wag, and the greatest practical

"Billy," I gasped, as roon as I could take a lon breath, " are you my Myra Myrtle?"

- " Yours till death do us part!" replied Billy, with
- a dramatic air. "Did you write that poem for the paper, in answer
- to 'The Lover's Lament?'" "Ask the editor and publisher."
- they both had my true name." And have you kept up the correspondence ere
- since?"
- "Yes, with the help of sleter Kate, who did the copying, and if you had n't been as blind as a but grunted, find it a mustake, (forgive me reader for you would have recognized her hand I's
- letters from beneath his showl, "are the answers tant oversight, in not affording a sure test for decithey are capital!" And a glance confirmed his ding this momentous question. words: they were indeed the affectionate missives which I had sent my fair unknown.

moment I should certainly have swallowed Billy ity was still living, and that I should meet her acci-Wentworth, hat, frock and all, but nature having dentally in the streets of the city. So great was denied me the capability, I refrained from the the influence be had gained over me, that I had as sad, sweet smile, such as only visits the faces of attempt. I made several wry mouths in the way of much faith in this impression, as if it were a divine those who have been disciplined by sorrow and a laughing, but there was no mirth at heart, for I was cruelly disappointed.

"Billy," said I, at last, with a telerable degree of composure, "It's a good joke, but I think you have I would turn into courte, alloys, hy mays, and all through the other, all radiant with the crimson glory

been rather hard upon me."

was too blind to consider this, and committed yourself noticelly influenced toward me. beyond recall. Suppose, now, that when you came Now, instead of putting on such a rueful counte

Therefore be very careful, in the first place, how you things. get into the difficulty. Take my advice. Apply your mind to some definite course of study, which you will find the future Mrs. Maywood all that you could desire her."

Somehow, a broader and deeper view of life was un folded to me at that very moment, and not withstand ing my disappointment, his words inspired nobler purposes and brighter hopes in my heart.

ity. "In return for your compliment to me, [will give you credit for much practical good sense. And now, my dear Myra," I continued, as I politeis of music, or a returned Californian! What in the offered my arm, "shall I have the pleasure of waiting upon you home?"

Billy, and quickly directing blm-elf of his female apparel, he rolled up the dress and shawl, and stuffed them into the hat, tying the strings tightly over them. Hanging the povel work basket on his arm he drow his own much injured chapeau from a neigh boring thorn bush, and taking my arm, we walked home in friendly converse together.

ed, I soon took my departure for New York, where ! commenced a course of solid reading and analy. which soon led me to took with shame and contempt time, however, I became acquainted with a young man, by the name of Jasper Vassalvane, who was making no small stir in society, on account of his presence of my beloved. She eat with her head peculiar views, and his originality in thought and expression. He was what is properly termed "a lending mind," for before his interested listener was aware, he would induct him into his own train of "Myra, dear Myra!" I murmured, as I stood thought, and by a species of psychological sympathy make him see things in the same light with himself. The definition which "Novalia" has given of a character, as being "a completely fashioned will." found its true application in him. He was also transcendental in the highest sense of the wordmyself-for her embrace greatly resembled that delighted in abstract thought and metaphysical rea ascribed to a Greenland bear. When I did regain soning, and devoured with intellectual engerness. the most abstruce works of the German philosophere. by the tell-tale light of the moon, was, that my sweet My morbid nature craved precisely such an associate. Myra wore whishers, and a record glance revealed to and after a few weeks acquaintance, I followed him

of " affinities," which has since become quite pupuloker in the village. I felt for a moment as if my lar, and my mind was soon laboring under a sense head was a wind mill and was grinding my heart to of my halfness-the incompleteness of my being, harbor seemed literally alive with the various craft. without that counterpart of myself which was to make up the sum total of a compound individuality, and form an indissoluble union throughout the ages of eternity. Whether that consecrated being, who, according to my theory. Divine Providence had des tined for me and none other, was yet living upon the face of the earth or had been removed by some of he said. "for the accidents which flesh is heir too, to a higher sphere, I could not tell. Moreover, important as it would seem that every true seeker should find his own affinity-that he should not "ark a miss " in his innoconce and ignorance, and when his prayer was this accidental pun upon a serious subject) yet "Here," he continued, drawing a large packet of Providence for once seemed to have made an impor-

In the midst of my doubte and difficulties, I ap plied to my friend, and he informed me, after some Reader, if I had been a boa-constrictor at that reflection, that he had an impression that my affinrevelation, and inspired by the confidence which it trying experience, gave me, I sallled forth several times a day, and after walking through a number of the principal streets, child, pointing to a light cloud which was floating eorts of out of the way places. I also intruded my of the sunset. "Not at all," replied he, " for just think what in head like a reconnectering thief, in at shop doors of "Hush, Minnie!" said the lady, in a tone of genall probability I have saved you from. If it had confectioners, milliners, ice cream salcons, and dry the repress. "You are troublesome to the gentlebeen in reality a lady who had answered your letters, goods merchants-took numberless rides in crazy man with your questions." she could have been none other than a bold, design omnibuses and crowded street cars-frequented vari- "Not at all," I replied. "The thoughts of such ing person; for no true lady would ever have ous places of evening amusement, and attended a little ones, however simply expressed, are full of

lowed it up, even if he made the first advances, not seem to be governed by the usual law of attrac without becoming previously and personally no tion, for not one of the innumerable heet of females quainted with her correspondent. You, however, which I had encountered, seemed in the least mag

It did occur to me at times, that perhaps my perhere to night, instead of your affectionate cousin you sonal appearance might act as a preventive, for I I look back upon the eventful past, I feel that I had met with a homely, disagreeable old maid, who had become a "mannerist" in dress and externals. had viotimized you for her own interest, without the and from the consideration that human eyes were least regard to your happiness, what then? Why, upon me, affected a thousand moods which I did not you would have been obliged either to submit quietly really feel. Thus I became artificial and unnatural, to your fate, or to beat a most dishenorable retreat, and lost that ease and dignity which so truly becomes an intellectual, independent man. I allowed nance about it, cousin Earnest, thank beaven that it my beard and hair to grow in any way which nature in her frenklishness would have them. After lufinite I had a sufficient degree of common sense left to trouble among sensible and conscientious tailors, I feel the force of Billy's remarks, although I was at managed to get my garments cut in the oldest of fash. the same time very ungrateful for the lessen he had ions, and I never went into the street, without giving taught me. He was several years older than my my het an extra poke in the side, and pinch at the self, possessed of much genius, and engaged to a top, by way of finishing touches. I put myself to beautiful and accomplished lady. Upon reflection, I no small trouble to dress and conduct thus, for three felt that be could not sympathize with me, and I particular reasons—first, I wished people to know that I paid not the least attention to externals; sec-" Look here, Eurnest," said he, in his winning, ond, that an extraordinary man could not be ordinagood natured way, as he laid his hand upon my arm, ry in appearance; and third, as I afterwards dis-I can't have you offended with me, for I intended covered, I unconsciously desired to attract attention no wrong. It is true, I think you are somewhat of and admiration by my eccentricities. I knew that a simpleton, but at heart I know you to be a good others before me had succeeded by such a course, fellow, therefore I cannot bear to see you make a and I asked myself-why should not I? I did not fool of yourself. This finding of one's own true reflect, however, that the peculiarities of these indicounterpart is no light or triffing matter. If you riduals whom I strove to imitate, had their foundaouce get your head into the matrimonial noose, and tion in character and natural proclivity, while with find you do n't like it, the harder you pull the closer one it was a more affectation, and lacked that charm it will draw, and the more painfully it will choke, which genius and originality ever give to such

It happened one morning as I was rushing up Broadway with my cane under one arm and a vol will bring out the talents that are in you, ripen ume of philosophy under the other, as if in pursuit your judgment, and establish you as a man. Then of a fugitive idea, that I encountered an old friend you will be fitted to choose wisely and well, and i of mine-Nicholas Fairfax-who had long been a have no doubt that, acting under such influences, resident in the city, but whom I had not seen for comothing more than a year. He was a mid-lie agod man -very philanthropic, calm, and dignified. He seldom used any extravagant forms of speech or excess of language, but always spoke his mind with a plainneas, which did not admit of the slightest mis. understanding. He did not appear to recognize me, and was about passing when I saluted him.

"Gracious! goodness!" he exclaimed, stopping short and contemplating me with unfeigned aston say that I consider you an arrant rogue, but will ishment- Maywood, is that you? Why, I should much sooner have taken you for a German professor name of common sense has induced you to make such an appearance? Have you become a Jew, or made a solemn yow not to be shaven or shorn till you find the future Mrs. Maywood?"

"Look here, my dear boy," he continued, as he took me by the beard and looked me directly in the face-"there is n't a sensible woman in the whole universe, who would be willing to marry such a nondescript as you are at present. Why you look much more like a haboon, or a horned owl, than a consible human being. If you have any regard for yourself or friends, or desire the leve and companionship of any respectable woman, go and make yourself look more like a rational man, directly."

After a few more words of friendly convergation we semmented, but he had thrown out a suggestion I could not forget, and I came to the conclusion at last, that the appearance of my outer man had really hindered my success in eaching for my affinity. I noted upon the conviction inquediately. Dropping into a fashionable barber's, I engaged him to out and ar. range my hair in the intest and most approved style. Also to take off the larger portion of my beard, leaving only a respectable pair of whickers and a modest moustnehe. Next, I arrayed myrelf in a new suit from top to toe, and purchased a hat perfeetly ficultiess as far as form and fashion were concerned. Thus metamorphosed, I surveyed myself before the mirror, and although of a nervous temperament, small in stature, and by no means plump n person. I had the vanity to think that I was quite

good looking fellow. Toward evening I sallied forth again upon another affinity-hunting expedition. Feeling that I could pursue no definite course with such an object in viam. I anuntered leisurely onward till I came to the Battery. It was a most glorious sunset, and the which were gliding over the crimson and golden waves. A stately merchant ship was fust coming into port, and formed a prominent chiest in the scene. I lenned over the railing, and watched her progress with interest. Not far from me stood a young woman, holding a little girl in her arms, who also seemed to be observing the ship. As the child was large, she relieved the lady of a part of her weight, by resting her feet upon the top of the rall-

"You, aunty," said the observant little one, whose great ship is that youder?" "Oh, I do n't know," replied the lady, carelessly,

it belongs to some man, I suppose." The child ecemed unwilling to give up the question, and stretching out her little hand toward me, called out, " You, man, is that your ship?"

"No little one," I replied, "all the ships I own. sall in the air, and get wrecked against every passing cloud."

The child turned her large blue eyes upon me

with a questioning glance, and the lady smiled-a

"Is that one of your chips, up there?" asked the

gentleman's attention; neither would she have fold vain. If, at any time I had met my affinity, she did children are a divinely appointed trinity, to remind fact, she began to betray very consider that lack of man of the peace, beauty and innocence of his eternai home."

hought precisely—a thought for which I have ever noked suitable words of expression."

Once more we turned our attention to the ship, and hen, how it happened I connot tell, but by an un guarded movement on the part of the little one, her feet slipped, and she fell directly into the yielding kept her wearisome vigils below. from every quarter was immediately extended to me. and in a few moments I had the pleasure of restor no was in other respects unbermed. I procured

returned to my own lodgings. Here, as I reflected upon my singular adventure, met with the long sought for object. I looked at the in my difficulty. After hearing my partial and one card. The name upon it was Faith Anderson. It was peculiar, but I did not object to it. Why should ly. If was the question I asked myself. If she proves

was written the street and number of her residence

airest hope of happiness, her name will be possessed | the could not thus have grown apart from you." s such significance that it will ever be harmonious

I could not wait for the morrow. That very eve shered into a pleasant, neatly furnished parlor, injustice." Paith berself rose from the plane to welcome me, and I was introduced to the parents of the resound with the animated and interesting conversation -Faith's playing and singing, and the cheerful influ. nces which seemed to pervade the very atmosphere of the room-I felt that I had never passed a more delightful evening. When I parted with them, it most enriestly, to call again.

langer of falling guickly over from "mannerism." succeeding visit, I became more interested in Faith who seemed the perfect incornation of my hitherto ideal counterpart. Her quiet grace and gentle dig rene expression of her countenance stilled the fitful ly. She was not handsome, but there was a peculiar flutterings of my beart, and exerted a penceful influ. charm in the continued light and shadow of feeling ence over my whole being.

Suffice it to say that I woord her with all the namsionate arder of my nature, for i had not the slight looked upon a face which spoke such valumes in itest shadow of a doubt that she was my true affinity, self. Her bearing and movement betrayed at once, I wood and won her. Six months after our first in- to my searching eye, a decided and original characterview. Faith Anderson became my wife. My friend ter. While I was attending to other customers, the Yassalvane was present at the bridal, and at the two ladies seated themselves, and continued their first opportunity I asked him what his impressions conversation. I listened attentively to every word. were concerning my affinity, and more particularly if he thought our union would endure throughout and foreible. Moreover when she addressed me, in eternity. He said that, as for as he could see, he order to make her purchases, I discovered to her a thought it would, and in my infutuation I fondly believed that my friend Vassalvane's vision was with out limitation.

CHAPTER II.

I DISCOVER MY MISTARE. Thus far I have been quite minute in driail, from a desire to give the reader a fair understanding of my aims and obstacter. Allow me now to pass over a period of some ten years from the time of my marriage. The small but comfortable fortune which my father left me had long since been expended, in my not continue there the rest of my days." endeavors to do all, and a little more, than my wife desired. At last I was obliged to seek employment, ingly returned bor friend. and egga obtained an excellent eltuation as a clerk in a dry goods store. The enlary was sufficient for the immediate reply. for our need, if we practiced economy, but the em playment was so little suited to my taste, that I be friend. "You ought to hear what Vassalvane says disgusted with it. Revertheless I was obliged to on that subject. He tells us that every one has his persevere, for our family was becoming large and ex. or her affinity, and that sooner or later, in the course pensive." Twice, heaven had blessed us with a pair of Time or Eternity, they will be united." of twins, and at the end of the ten years I counted soven little ones around my table. I will confess, as the reply, and they all went out. far as my children were concerned that what I "Ahl" I said within anysolf, "and what if gained in quantity, I lost in quality, for they were should prove to be your affinity, Grace Thorndale, all fretful, sickly, nervous creatures. As we could and a mysterious providence had sent you hither to not afford to hire help, my wife was all worn out imspire my soul to action." with domestic duties. Bhe was low spirited, and her reading room or a concert, and thus managed, not Vassalvano did not believe in such things. only to refresh myself, but to improve my mind, and | Finally, I became so wearied and oppressed by my to keep up with the progressive spirit of the times. | contending emotions, that I applied to Vassalvane

general information which I could so easily obtain. but from which she was hindered by the multiplicity "Thank you, sir, for that sentiment," replied the of her cares. I did not consider this, however, but adgiwith modest almostity; "you have spoken my began to grow discontented, more especially when some one of the children cried all night with an ache or all, as often happened, or perhaps two or three of them had the whooping cough. I proposed sleeping up stairs, to which Faith readily accorded, and thus I secured to myself comfortable rest, nights, while she

lood. A simultaneous shrick burst from the lips of As matters continued thus, we became still more the lady. Without a moment's reflection, I sprang disunited in feeling. At length Faith, in the ioneliquickly over the railing-for which not my early ex | ness and desolation of her heart, sought the only roises had well qualified me-and as the child rose refuce which was open to her, save the grave itself. o the surface. I caught hold of her. Assistance To use a common expression, she "experienced religion" and joined a church. She previously asked my consent, and as I did not wish to play the trunnt ing the little one again to her relative. Beyond he I gave it, but my friend Varsalvane did not believe ing thoroughly drenched and frightened, the little in such things, therefore I did not. The secret auspicion which I had long entertained, now deepened bem a back immediately, and after receiving an into a conviction. I felt certain that I had been la nvitation from the lady to call and see the mother boring under a great mistake, and that when I marf her little charge, together with a card on which ried Faith Anderson, I had not found my true affinity. It was exceedingly unfortunate, for now, what

"I see how it is," he said, "although I would to be a true Faith - one that will not fail me either hardly have believed it, yet circumstances have in joy or sorrow, and upon which I can found my proved that you are certainly mis mated, otherwise "But what can I do?" I asked.

"Do?" he replied; "I shall not advise you. You can readily see, however, that by leaving matters as ting, at eight o'clock, I rang at the door of the dwell- they are, you are not only keeping yourself from ng where so many bopes of my heart were already your true affinity, but Faith, also, from the one for entered. I gave my card to the servant, and was whom Providence designed her, which is an evident

"But the children?" I suggosted.

ittle one. I was so contially received that I felt then they are the offspring of error, and therefore myself at home directly, and as time passed on, what will be of but little account in the world; as har monious children only come of true affinities. You must dispose of them to the best ndvantage, and leave it to the All wise Father to provide as he may see bt. for their temporal and eternal happiness."

I went away perfectly contented with this piece of was with regret that my visit was so soon over, and pious advice, but did not find it easy to put it in they too reemed to feel the same, for they urged me, practice. My conscience emote me as I looked in Faith's pale, wasted countenance, and when I saw Of course I availed myself of the invitation, hardly how temlerly she card for the little ones, and how waiting for a proper interval of time to clapse. About they clung to her as though she alone was the grand this time I procured a bottle of hair oil, with which centre of their hopes and childish joys, I felt that it plentifully deluged my hair and whiskers-carried would break her heart, should I dare make such a white silk handkerchief, perfumed with the otter monstrous proposition to her as I was then revolving roses-purchased a pair of light kid gloves and a lin my mind. Yet what erring mortal is there that gold watch key-became very particular about the cannot understand me, when I say that, with my appearance of my linen - were gold stude and elected treacherous inclination at heart. I looked the error buttons --- well, to tell the truth, I was in imminent in the face so long that finally it seemed like the right itself, and I felt that it was my painful duty to into the opposite extreme of dandylam. At every corry is into practice. A trifling matter at length droided me.

> usual, two ladies entered the store, and the personal appearance of one attracted my attention immediate. which played over her expressive countenance, and beamed from her large, dark eves. Never had I Her voice was firm and sweet, and her remarks clear most praiseworthy virtue, which all women do not possess—that of knowing precisely what she wanted, and desiring nothing else. Before they left, another lady entered, and the moment she beheld the counts. nance of my fair unknown, she exclaimed, " Why, Grace Thorndale | I am delighted to see you! How long have you been in the city?"

turn to H --- to morrow."

"Then you are still residing in H --- 9" "Oh, yes! and I see no good reason why I should

" Unless you should chance to get married," laugh-

"Oh, don't be so sure of that, Grace!" said her

"Then I shall walt till mine comes to mo." was

Her last words seemed to me like the speech of health miscrable. In fact, she was burdened more an oracle. "Will she indeed wait till I come?" I heavily than her human nature could bear, and was asked, and I revolved this question in my mind inking slowly beneath it. My light employment in night and day. I became a complete monomaniac the store did not weary me much through the day, on the subject, and my Faith seemed more distant and at night, as my wife had no leisure time to in- from me than ever. She, poor soul, read her Bible terest or entertain me as she had done formerly, I and prayed, and to her it was an infinite consolution, ont away to some literary or scientific lecture, to a while I mocked at it, for, as I before said, my friend

Often when I went home at ten or cloven o'clock for advice, and he told me " to follow my impressions at night. I would find faith sewing upon some old of right," which was quite equal to telling me to garment which was much the worse for wear, or follow my note, for my "sense of right" had beholding a crying child in her arms. It is true, that come entirely enbjected to my inclinations. After under the circumstances she was very patient and going through with the farce of consulting my conaccomplaining, but then she did not smile as former- science, I determined to take advantage of my ap-

-to visit II-, and look up Grace Therodale. When the time arrived, I informed my wife that I' intended taking a journey, and she, in the kindness of her heart, believing that my health required it. assented at once, although I should leave her with scarce money enough to supply her necessities till my return. She worked early and late to prepare my wardrobe, and at last bade me farewell with the tears of affection in her eyes.

is no worse, and learn wisdom for the future."

turned eilently and coldly away.

I felt convinced of the truth of his reasoning.

"You are right, Billy," said 1, with much sincer

"Not in this plight, beloved Barnest." repiled Acting from the new impulse which I had receiv

At this juncture, my friend Vacentrane returned ame to the decided conclusion that I had at length from a lecturing tour, and as usual I applied to him stiled statement of the case, he shook his head wise

"Ab !" he continued, "that is unfortunate,-but

One day, while waiting upon the customers, as "Only a few weeks," was the reply, "and I re-

"Of which there is not the slightest danger," was

My beart slokens as I reflect upon the Insuno ourse of conduct I pursued, after arriving at II ----, in order to make the acquantance of this strange lady. It is enough for me to say that I did so without exciting her suspicions, and became a visitor at her house. Bhe seemed to be living in very casy circumstances, with her mother and sister. Her father was absent on a tour in Europe. Grace Thorndale, I found, was the star of the circle in which she moved, and as I was of an ambitious. turn, I felt that to win such a prize, would be no small bonor. I exerted every power of my nature, and soon found that I had interested her. I was ossessed of an oily tongue-when I chose had a oleasing address, and felt a certain confidence in my own ability, which is one of the escentials to nocess. I resolved, however, not to offer myself to her, before conferring with my wife, and if Faith oncented to a divorce, I would state to Grace Thorndale the case precisely as it was, leaving ber then to act from her own judgment.

At the end of the six weeks, I took my departure from H --- with a most decided conviction that I had only to offer myself in order to be accepted. I promised, in answer to the entreatles of the whole family, that I would return again in the course of three months, as I hoped, by that time, to have matters all arranged with Faiths I was several weeks. though, before I could look my wife in the face, and make that selfish proposition.

One evening, however, when the little ones were all asleep, I summoned courage. I first laid before her the whole doctrine of "affinities," and disoursed, at some length, upon the awful consesences which resulted to parents and children, and ociety in general, from mistaken marringes. Bhe istened to me patiently, only venturing one remark, which, at the time, I considered trivial and oblidish n the extreme.

"Strange!" she said, "that the Lord should not inve arranged missions his show host place or given his creatures sufficient wisdom, so as to prevent the world from ever getting into such a must."

Since that time I have concluded that there was ome slight saroasm in her words, although I did not then detect it.

After having thus prefeced the main proposition, told her I had at length come to the conclusion that we were not true affinities, and that for our sakes, and for the sake of the little ones. I felt it was best we should separate. I turned my fage from her as I said this, for I feared she might weep, and I wished to spare myself, for it always made me feel unpleasantly. I waited for her to reply, but she

After a few moments of silence I told her what I proposed doing with the children, which was, to coatter the youngest among our relatives, and put out the two eldest (twin elsters) into separate. smaller children, in return for their board.

" Earnest !" she exclaimed, with an energy I never knew was in her composition, "if you want to leave me and our children, go! But as for me, so long an these little ones, who are bone of our bene and ficsh of our ficsh, are in existence, I will stand by them at all events, and never! never! NEVER! for-

CHAPTER III.

sake them."

"A LION IN THE WAT." For some weeks after my conversation with Faith. did not allude again to the subject, for her vehemence upon that evening alarmed me; but as the time approached for my second visit to H I has came anxious, and finally laid the proposition again. before my wife.

"Earnest," she answered, with a pale face but a firm voice, "I have told you that if you wished to go, you could. The Lord will be my helper, and if the father of my little ones will not provide for them, I will appeal to the charities of the world."

I saw at once that I could not expect a calm and rational consideration of the subject from her, and therefore applied to the oracular Vassalvane. After considering the matter long and carefully, he told me that " if I felt there was a strong reason why I should go, to go; and if I felt there was a strong reason why I should stay, to stay." I was greatly obliged to him, for I took the first part of his advice into consideration, and found it so forcible, that I wholly overlooked the last, and accordingly started for II- without saying anything further to my

My reception by the Thorndale family was as pordial as I could have expected, although not exactly what I wished. I had resolved, at the first favorable opportunity, to throw myself entirely upon the womanly sympathies of Grace, and plead my causa upon the very ground of my unfortunate circum.

A convenient senson soon offered itself, for upon calling one evening, I found her at home alone. I immediately seated myself by her side, and telling her that I wished to have a convercation with her. I took her hand. She instantly withdrew it, and like. a discreet woman remarked, "That if I had anything to say, I could do so without personal contact." As I had previously done with Faith, I unfolded to Grace the doctrine of afficities or plained my unfortunate situation assured her that was quite certain she was my true affinity, and ended by making her a formal offer of my hand and heart. As for fortune, I humbly informed her I had

Through the whole of my speech she did not make one ward of reply, but eat with folded arms, listening person; for no true lady would ever have our places of evening amusement, and attended a runs, listenadopted such a method of urging herself upon a different place of worship every Eabbath, but all in freshness and originality. Muslo, flowers and little by, and was not as interesting in conversation. In proaching variation—a generous period of six weeks ling attentively. I never shall forgot the singular

greatly embarrassed. "Grace," said I at length, in order to relieve mytelf, " what do you eny to all this?"

"Upon what grounds could you procure a diyorco?" she asked, as if carefully considering the

"I do not knew exactly," I replied, " and in the present undeveloped state of society, I may not suceeed in that underlaking at all; but if I do not, I shall feel that we then have a right to throw ourselves back upon the higher law of our being, and regardless of that civil code which has so long restrained the God-given liberties of the human soul, act according to the distates of Nature and our own intuitions.

"By that means," she said, " we should render ourselves liable to a legal process upon an accusation which would not be very complimentary to the character of either of us."

"That is true," I replied, " and therefore the best course for us to pursue, would be to depart immediately to some distant portlon of the country, where we shall be safe from such troublesome interfer-

" To Salt Lake ?" she briefly suggested.

I glanced at her sharply, but I saw nothing in her countenance which seemed to oppose my propo-

"No," I answored; "I should not fancy that, for, like Abraham of old, I might be compelled to call you my sister, lest some of those old Mormon saints or elders should slay me, in order to take you at once into their harem."

"Does your wife freely consent to your present course of conduct?" she inquired.

"Not entirely," I replied, " but I think she objects chiefly on account of the children. She has the natural feelings of a mother, which no consideration for a high philosophical principle can teach her to overcome. Her mind has not partaken of the progressive spirit of the age, and therefore she will not consent to a separation from them. I think, how. ever, that if matters could be so arranged that she sould remain with them, and by some suitable employment be able to maintain them, that she would be telerably well'contented."

"Then she does not object at all that you should follow your inclinations. Is it because she has found her own affinity, and therefore will not feel the loss?"

"Well-no-but gradually her feelings have some. how become estranged from me."

"Ah!" said Grace, with a deprecating shake of her head, "that does not speak well for a woman who has a kind, affectionate husband; one who is willing, not only to share the mutual burdens, but to relieve her as far as possible of her particular weight of responsibility. If you had been neglectful and inconsiderate, and sought your own interest apart from hers, one could not wonder. But then I nm not to suppose that of you."

My conscionce intimated very strongly, that she might suppose it with justice, but I did not think it advisable to say to. I felt, however, that it would be good policy to bring our conference to an appeals a termination as possible, for I feared every moment that I should beiray some inconsistency in my rea-

" Well, my dear Grace, I said at longth, somewhat abruptly, " what is the conclusion of the whole matter? Am I to hope or am I not?"

"Oh!" she replied, without a moment's hesitation, "I have already decided, and I refer you at once to my father. He has returned from Europe, but has been absent for the last few days in the city. He will be at home to morrow, however, and then if you will call at night, you can see him You will find him to be a just, upright and highprincipled man, with a clear intellect, sound judg. ment, and an uncorrupted heart. Please state your case to him precisely as you have done to me. He will give you an attentive hearing-will take your well-being and mine into consideration; and I have sufficient confidence in him to say, that whatever his decision may be, I shall consider it as best and abide by it entirely."

"You will please excuse me," she continued. " for saying, moreover, that at present I have an engagement, which I must fulfill, and therefore our conversation must come to an end."

I fult lotb to depart, especially whon such a great hope was kindled within me, but with the usual case and dignity which were so becoming to her, she arose, and passed me my hat.

"Dear girl!" I exclaimed, as I pressed her hand warmly upon the threshold, " not thus shall we part to morrow night! The day shall be one of sweet anticipation, but the "dewy eve" shall bring with it a blissful certainty."

She did not respond to my rhapsody, but I considered this freedom from all enthusinem and excitement, as one of her most beautiful characteristics. It is true, that while pursuing my way to my lodge ings, I had some misgivings about presenting my singular plea to her father, for I knew that men and especially those who were old and experienced were not apt to look upon matters and things in the same light as a woman in love would, and therefore he might be more inclined to censure than to aid my sait. I did not lot this thought dampen my arder, however, but the next evening, at a proper

hour, started for the Thorndale mansion. Upon being ushered into the parlor I found Grace there alone. She received me with her usual courtesy and kindness, and then stepping into the next room, returned immediately with a very tall, elderly gentleman, of the regular General Jackson stamp, or "Old Hickory" order, whom she introduced as he father. Being extremely sensitive, the spheres of certain people influence me greatly, and this gentleman's approach completely overwhelmed me. I felt like a pigmy in the presence of a giant, or more like a puppet in a hand-organ, and longed that some one should pull the wires, or wind up the machinery, in order to set me in motion. Grace immediately

"Be sented, sir," said Mr. Thorndale, courteously

but with great dignity. I sat down like an obedient schoolboy, and en deavored to collect my scattered senses. The father of my beloved placed his chair directly in front of ma. After seating himself, he leaned back-put his thumbs in either arm-holo of his vest, crossed his legs, and looking directly at me, he said in a polite, but straightforward manner-

"Well, sir, my daughter informs me that you desire a brief conversation with me; what have you to say ?"

I was painfully aware just then that I had nothing to say. The words came up to my lips, but relled back again like pebble stones, and dropped heavily upon my heart. I made a mighty effort at solf.con. trol, and partially recovered myself.

" (lo on, elr."

ready informed you concerning this matter." to sneak with me. Go on, sir,"

hesitated.

posal for my daughter's hand?"

the whole matter upon your decision." "Please, then," he said in the most direct manner and your future prespects in life."

I fulrly gasped for breath, but commenced unfold. him. I glanced timidly up to see what effect my unworthiness came across me like an overwhelming words had upon him, when lot there were the same flood. I did not speak, because I had nothing to balf closed eyes and keenly scarching gaze, which I say. Rising, I took my hat, and turned to depart. had observed in his daughter the night preceding.

terval of silence, "that you have a wife and seven you will learn to think aright concerning this matchildren now realding in the city of New York ?"

" Yes, str."

"Has this companion of yours, whom you call Faith, been indeed a faithful wife, and an affectionate mother to your abildeen ?"

" Yos, sir."

what wav." "In a moral and intellectual way," "Will you state first, sir, what you mean by a children."

moral way ?' I hesitated, but finally managed to say, "She has experienced religion and joined a church, which, in of that house, alone with my disappointment, shame these days of intellectual light and religious liberty, and remorse. I looked up to the cloudless heavens, seems to be a retrogression, and a blind adherence and the very stars seemed to accuse me with their to the forms of the past."

works of the times?"

in domestic concerns, that she had no time for such lieve, however, that these tears of penitence brought things, even if she had the inclination. She only to me a compassionate messenger from the throne of attended church now and then on the Sabbath, and, Grace, for something whispered me, "thou art yet to tell the truth, sir, her mind was not capable of able to redeem the past, and by a patient continureceiving any higher influences than those of re ance in well doing, to glorify thy whole future." ".aolgil

" Very well. Now for the intellectual way."

" la this, sir," I replied somewhat triumphantly, her mental condition is truly lamontable. There are none of the popular scientific works, or poems by eminent writers, with which she is in the least acquainted. Moreover, she is entirely ignorant concerning the current news of the day. Railroad accidents, murders, a fallure in crops, political moveto her, therefore she is unable to converse even upon these commonplace, every day subjects."

"Do you over sit don't wouldnes to read the pape. to her, while she is busy with her needle?"

usually read my paper in some club-room or oyster shock which this unexpected appearance gave me.

Mr. Thorndale sprang from his chair, and com- gled in one tumultuous whirl in my besom. enced walking the room with long and rapid

"Look here, sir," he said at length, in a stern as a school-master would fix upon an offending urphases, and therefore have learned to be charitable solf!" toward its weaknesses, I should give you a tremenke, and now claim her as your affinity. Even sup not offeet much; and moreover, p responsibility by shifting the burden over upon the gnish, were those spoken by a male voice. shoulders of your much abused wife and innocent injure your miserable body; but I verily believe, mediately,"
that if you remain much longer in my presonce, I "If you d courtesy, I pray you to depart."

"But your daughter's happiness," I ventured to

uggest "My daughter's happiness!" he exclaimed. by her father's side.

miserable specimon of humanity?"

eferred him to you, from the fear that I should not guitt. be able to do him or the subject justice."

"There has indeed been deception in this matter." formed me of your existing circumstances, and your as Bunker Hill Monument. intentions concerning myself, then I should have con ducted accordingly. But you concealed these unfa some one who ran quickly down stairs, "don't make vorable circumstances from me, in order to first gain such a noise, even if you are glad to see him." my affections, and then influence my better judgment | Turning round quickly, I was surprised to behold through them. As far as my conduct toward you is Mrs. Fairfax herself, looking extremely indignant. concerned, I have always treated you as I would any "What does this mean?" I asked, as I stepped gentleman who was polite and respectful in be- back in the utmost confusion.

room, and again stopped before me. excuse me for expressing myself so plainly-that and she sank beneath them. A good Providence, and women who thus sacredly unite their destinies say not this boastfully, but I say it to your shame,

"I am aware, sir," I commenced, "that the proper their being, or the physical crite and crimes of which skion which I have to make is comowhat extraor that union may be productive, will, in coming thue, dinary, but if you will first allow me to explain, rise up in Judgment against them. There is, how you may eco the whole subject in the same light as ever, no high principle or pure fact of philosophy introduced to the world, but what is subject to perversion; and there are never wanting individuals, with "Perbaps," I continued, "your daughter has all scared consciences and selfish hearts-such as you, sir, I mean-who will 'uoo their liberty as an occa-"She has told me nothing, save that you desired slop to the flesh,' mistaking the wanderings of desire, or the captices of their libbalanced minds, for I commenced at once upon the subject of affini. an attachment to principle. If you can show me, ties, and defined it as clearly and forcibly as possi- sir, that you are as zealous in your adherence to ble; but when I came to the main proposition, I other philosophies, that do not suit your pleasure or convenience, I shall believe in your sincority. Men "Well, sir," he said, perceiving my embarrass- and women about to enter upon such a relation, ment, and conjecturing the cause, "am I to consider should make sure of the fitness and propriety of the this discourse upon affinities as a preface to a pro- act in the first place, and then nothing save personal abuse, or an abandonment to disgusting and rulnous "Yes, sir," I replied, sheepishly. "I have already vices, should break the hely bond. The only safe spoken with her, and she referred me to you, resting way is to qualify one's self early, by an adherence to high and virtuous principle, for the making of a choice upon which so much happiness depends, and possible, " to inform me concerning your family con- when it is enco made, to abide by it honestly and nections -your present position and circumstances, faithfully. That is all I have to say on the sub-

Whether I came at once under the psychological ing the true state of affairs to him as cautiously as influence of this man's well balanced mind, or possible. After much circumlocution, I at length whether, by the power of conscience, I became cononcluded, and the facts of the case were before victed of sin, I cannot tell; but a sense of my own

"I hope, sir," said Mr. Thorndale, as he extended. "You say, sir," he commenced, after a brief in- his hand to me with gentlemanly courtesy, "that ter, and allow it to have a corresponding effect upon your future conduct."

"Thank you." was my brief roply. Grace also offered her hand.

"Mr. Maywood," she enid, seriously, and with evident sincerity, " give my love to your wife, as I feel "But you say that in some way she has become interested in her. Tell her, also, that any time when alienated from you in feeling. Please mention in she desires rest and enjoyment, she will be most welcome here, and that she can bring as many of the little ones as she pleases, for I am very fond of

No human pen could describe my feelings, when, a few moments after, I stood upon the lawn in front pure eyes of light. I bowed my guilty face to the "Has she over attended any of the reformatory earth, and the night winds, sighing among the trees, ectures, or read the philosophical and metaphysical seemed to bring to my ears the wailings of a deserted wife and suffering children. In my despair and "No, sir; her mind was so completely absorbed anguish, I beat my breast and wept wildly. I be-

CHAPTER IV.

THE CHARTENING HAND.

Early next morning, as I had proviously resolved, started for Now York. I expected to reach home by nightfull, but an accident delayed the train several hours beyond the usual time. It was nearly eleven o'clock when we arrived. I left my baggage at the depot, and pursued my way home on foot. As ments and national disturbances, are all unknown | i came in eight of my house, I observed quite a bright light in my wife's chamber, and upon anproaching nearer, distinctly discerned the shadow of a man's head upon the cartain. It was unmistakably a male profile, for there were the short, curling "No, sir; for it often happens that the children hair, large features and whiskers, which could only are troublesome, and would disturb me; therefore, I belong to the "genus home." I cannot describe the Astonishment, Jeniousy, rago and revenge, all min-

" Ah i" said I to myself, " so that hypowitical woman has been seeking out her affinity, and thinks that her guilty secret will remain undiscovered tone, as he stopped and regarded me with a look such But the just God, who judgeth in the earth, has revealed her wickedness. Shame on a wife, and the oblin. "If I had not studied human nature in all its mother of seven children, who can thus disgrace her-

Reflection only increased my excitement, and prodous shaking, and toss you out of the window. You pared me for desperate deeds. Had my eigar-case have come hither, a married man and the father of been a revelver, and my jack knife a dagger, I should seven children, to ask for my daughter's hand, upon have rushed in at once and done tremendous executhe ground that you have proviously made a mistion. But with these articles as they were, I could posing for one moment I could grant your request, that my adversary might be a strong, powerful man, how should I know but what, in less than one year while I, on the contrary, was small, and possessed from this time, you would find that you had made little muscular energy; therefore I felt it was best another mistake, and start once more in search of to proceed circumspectly. With my night key I uncour affinity? No. If you have committed an error, looked the door, and stopped in as noiselessly as posall I can say is, in the name of all that is high and sible. The light was burning very dimly in the hall. holy, go home and make the best of it. The fault and I could distinctly hear voices at the top of the was your own, therefore do not attempt to shirk the winding stairway. The first words I could distin

"Well, dear, I will just take a run home, to see children. I would not so fur forget my dignity as to how things are going on there, and then return im-

"If you do," I whispered to myself, "you will reshall be tempted to visit you with a chastisoment turn a dead man." But his companion, who was which a higher power can much more profitably be evidently a female, wholly unconscious of the murstow upon your cowardly soul. Therefore, in all derous purpose in the heart of him who stood below,

replied in an affectionate tone: "So do: and then you will remain here all night

wont you?" "Yes," was the brief response. And then be be-Grace, come here!" And in a moment she stood gan to degoond the stairs. My heart beat like a drum at a military muster, as I watched bim; but "Look me in the face, child," he said, "and tell judge of my astonishment, when, upon a nearer me if your happiness depends in any way upon this view. I discovered him to be my old friend, Nicholas Fairfax. He started with surprise when he beheld "Not in the least," she replied, caimly. "I only me, which I construed into a certain evidence of

"Willain!" I exclaimed, with more energy than I "You have deceived me," I said, with much bit had ever before spoken that word, "how dare you erness; " for your conduct certainly gave me read thus invade my demical at this late hour, with your

infamous purpose?" At the same time I sprang forward and seizing the replied, "but I shall not plead guilty to the bis arm, shock it violently, intending thereby to charge. Had you, upon our first acquaintance, in- shake his whole body; but he stood as immorable

"For heaven's sake, Mr. Maywood!" exclaimed

haviour, and against whose character I knew noth. "It means, Maywood," said my friend, "that ing. My rule has ever been to treat all people with your wife is dangerously ill. The nurse and physiconfidence, till they prove themselves unworthy; and cian which we have procured for her, are even now it matters not how many times I may be deceived, in her chamber. As she is somewhat deranged, my Christian charity still compels me to abide by it." | wife and I intended to have remained here also, but Mr. Thorndale took several more turns in the since you have returned, it is unnecessary. After you had so basely forsaken your Faith, leaving her "Look here," he said, after a few moments' redec and the little ones entirely unprovided for, the cares tion, "I have come to the conclusion-and you will and responsibilities of her situation overcame her, you are less of a knave than a fool. This destrine bowever, sent my wife hither at the right time, and of affinities, which you have so eloquently and in- since then, your family has been wanting in nothing geniously advocated, is, at its foundation, true. Men which human care and kindness could supply. I for time-not to speak of eternity-should be har- for you have rained the health and happiness of as moniously related in the most interior principles of true a woman as God's sun ever shone upon, and 'an ale house.

time may perhaps prove that you are also her mutderer.'

Ills words went like polsoned arrows to my heart. Overcome by a sense of my guilt and utter worth. lessness. I sank down upon my knees, and exclaimed:

"Oh my God, my God! be merciful to me a sla-

ner!" "I am glad to see," said Fairfax, coldly, " that In the chamber up above there, by the elde of your back."

took her hand in my own, I observed it was so shrunk away from the wedding ring which she still wore, leaving an ominous space between her finger and the golden circlet. I kissed her palo check and spoke to her with all my early tenderness, but she

beneath her hunger pain, and little Faith looked up with her pale face, and said, 'Do n't cry, dear mothor, father will come soon to bring us bread,' then my serrows orushed me. Oh God forgive him, for he knows not what he does."

Her words were too much for me. I buried my face in her pillow, and wept like a child.

All that night I sat by her bedside, only leaving her once, when a low wall from one of the little flock above, in the upper chamber, reached my ear: I took a light and went up to them. Six of my little ones that one was little Faith herself. I knelt down beside her bed to kies her. The affectionate child twined her slender arms around my neck, and pressing her pale obeck to mine, all wet with tours, she whispered:

"I knew, dear father, you would come back again. God told me so in my heart, all the time."

A week passed on, during which period I divided my attention between Faith and my flook of little ones. I did not shrink from any labor which domestic duty required, but like "a maid of all-work," I set my house in order, ministered to the children's wants, and prepared all the food that was eaten. Sometimes, at night, after a particularly toilsome day, I would experience such an overpowering feeling of weariness, that I would long to lie down and borne all this labor and care for se many years, added to the weakness, the pains and steknesses of materalty. It seemed to me a superhuman work, and I marveled that soul and body had not yielded

in despair. At the end of the week, my wife could be safely pronounced better. The fever had left ber—ber brow was once more moist and cool, and though utterly prostrated by weakness, yet her mind was calm. I pover shall forget how carnestly she regarded me as I sat by her side, or how the tears gushed from her eyes, when, kissing her pale lips, I promised never to leave ber again. There seemed to be health and strength for her in my words, for she began to revive from that day, as a drooping flower is refreshed by a gentle summer rain.

It was a joyful day for my little once when their mother came again into their midst, and as we sat thanked God with a full heart, that we were once put ten thousand to flight, except their Rock had sold more united in barmony and love.

Since that time I have sought no further for my the high and boly guiding star of my heart.

Written for the Univer of Light. LONE LELE.

BY BEEN TUTTLE. To-day he is coming! Fair Lele is outling Her hair o'er her fluger with exquisite care.

djusting stray ringiets, and brightest bade twirling With care which seemed careless, half hid in the snare.

year has been winging its days o'er the maiden, Since o'er the deep waters he floated away; Her lips are untouched, still her fresh heart is laden With love for him yet. He is coming to day! Coming to-day! Lelo la gay l

rare dower of splenders in tender array Young Lelo has on, like Spring's kindlings in May

A stranger has come. 'A dark shadow hangs o'er him And paler he turns as Lele bounds along Oh. God I can be wither the beauty before him? Must he still the heart that is gushing with song? I bring thee, dear lady, a shell from the ocean, The treacherous ocean, the cannibal sea, gift from Sir James, an emblem of devotion,

Which, present or absent, went ever to thea: The pearly shell A tale will tell.

Of a pilgrim who went to an ocean dell, And never came back. God help thee-farewell! ele took the shell, when from out its plak boson A little note fluttered, and fell on the floor,

and a lone stem of ivy, devoid of a blossim,

Shock out from its heart saying, .. Hope never mon Bir James is at fest in a hall of the ocean Which lies 'neath the evening star far in the west: The voice which comes up from the triad of the ocean Is dirging forever above his brave breast. Lone is his hall:

(lay is his pall, Of coral, and sesslower, and bright peerl and amber He dreams but of thee in that far, silent chamber." L year has gone by with its wildness and angulah.

And Lele again is arranging her hair ; She clings to her palor, but wears not the languish Of old-rosy Hope makes her dread whiteness fair. To-day he is coming ! With thin palld fingers She wrenthes the green ivy, which lives on decay, Among her brown ringlets. "No longer I linger Away from the bridal. Ho's coming to-day !' The maiden pale

Took a glory veil. and passed from our eight like a pale beam of light Pausing in the land which knows not any night.

Original Essay.

Ancient Glimpses of the Spirit LAND. .

RUMBER FOURTBER,

time, we have in the present, so far as we are brave you have some feeling left; but I advise you to and free enough to follow it. Measurerism and its alleave praying with your lips at present, and go to timate-Spiritualism, with astronomical theology, afpraying with your feet and hands. You are needed ford in full, a nebulous basis for all accretions, concre- making conversions to their creed, that God was the tions, or onigrowths, whose thick branches still over- author only of good, and Batan was the soul creator of shadow us with fear and trembling. The mass of evil. The obsession of Job by Satan was to test the sick wife. It may be that your presence can restore mankind have never known the why or the wherefore matter in the sight of all Israel and the figure of their religious creeds. Educational ignorance has Job stood bravely up for God, and protested against hours of rest and happiness you can never bring bound them to their earlier superstitions; and a priest. the Saturde theory of evil. "What!" he exclaims. class, on salaries or tithes, in which they live and move Bowed down with penitence and grief, I went up and have their being, have nover suffered their flocks we not receive avil?" But the ordeal was too hard to my wife's chamber, and stood by her bed. As I to question the traditions of the elders. Hence, the for Job. He pours out heresies like water, and makes flinty thallows of the current religious mind; and terrible confessions to Salan along the way, even whated, that the flesh upon her slender fingers had bence the dark broad of superstition which make such though he knew his Redeemer lived and would meet shallows their abiding place.

But apart from all educational and fossilized pro clivities, there are true sphitual phenomena, and nor Batan. mal spiritual growths therefrom, reaching to all that did not know me. Torolog away her head with a substantive and legitimate in larger causative unfold- signed articles for half against half, when Job claimed piteous moan, the stretched out her arms, calling as what is daily before our more material eyes, good and avil at the hand of the Lord; ney, would not miraculously severing the links that blind the more even have been content with a third part of the heav-"Oh," she said, "will be never, never come! I sonswously tangible planes, but as parallel with them ens, as may be seen in ancient astronomical theologies. can bear to have my own heart broken, but God as the more cognizant modes of being. Hence Men. But our present orthodox measurement and assignment belp my little children! When dear Katic fainted merlem and Spiritualism afford us a consecutive and to Satan, is all of humanly in lump as tolaily deprayed; then have been to be sate and spiritualism afford us a consecutive and to Satan, is all of humanly in lump as tolaily deprayed; then have been to sate and little beigh looked us miracle. The spirit-world thus received or proved as are synagognes of Satan in covenant with death and a fixed fact, as it is with us. it only remains to learn agreement with heli. the interrelations of the flesh-encumbered and unlucumbered estates-of the action and reaction in the people forward to a future estate better than the dead spiritual fluxes of the two worlds from the Godhead of

alrele of all existence. In astronomical relations, he on the principles of the customs of the East. To this was sometimes seen to lead a third part of the heavens he added precepts calculated to advance the moral imwas sometimes seen to have a shy at the tiarden of provement of his people; nor did it escape his obser-Eden—sometimes Moses set him up for the healing of vation that, on the habits of the nations, and in para light and went up to them. Six of my little ones were there, disposed about the room in their various or be and trundle-bed, as the space would admit. The infant—a child nearly a year cid—the kind—the infant—a child nearly a year cid—the kind—the infant—a child nearly a year old—the kind—the infant—a child nearly a pear cid—the kind—the infant—a child nearly a year cid—the kind—the infant—a child nearly a year cid—the kind—the infant—the section of the infant—the condemnation of the unnatural vices which abound—ed in the countries where he dwelt. He did not, how—early to reach the first to rea the people; and Esculaplus had him twined around his sicular on their domestic virtues, must be founded its taken away with har. Only one was awake, and Satan, etc the Bubylouish captivity and the Dead Sea, ever, venture to proclaim himself a patron of monogaall along shore to the wilderness of America, and find- my, either because himself had not been convinced of its ing here considerable growth as indispensable to the expediency, or because his countrymen were too firmly priest-caste in keeping their flocks timidly within the attached to their existing practices.

for the groundlings, is very far from that higher wis- Medes formed one of their tribes, to whom was camdom which sees evil in ignorant outgrowth, and in mitted the preservation of such relences as were known undeveloped fruits of shade and darkness, but still a group them, and the performance of the effects of substandnoint for a supernumerary, almighty Davil.

Deev, or Devil, has considerable variety of meaning. Malcolm, in his "History of Persia," says that "Deev means Magician; and in the Banscrit It means a Brab. min, perhaps from some of that tribe pretending to be sorcerers; but speaking generally, it is the term which barbarous men in all ages have applied to their ene-mies or neighbors who had more art or knowledge than themselves. The rude inhabitants of Tartary of the die. Then I wondered how it was that Faith had present day will gravely assure you that the Chinese are Deevs, or Magicians."

We see how applicable this is to Moses when he applied these terms to his neighbors outside his own church. He says "they sacrificed unto devils, to gods that came newly up." Of the Elohim and Jehovistic dancy, and when the false Magians, the worshipers of Gods of the Bible, see De Wette's Introduction to the the Deevs, withstood bim; hence the maledisticus Old Testament-Dunlap and Mackay.

Much of the ancient conception of the Godhead had reference to the Sun and to the heavens at large. These were aften personified. There were also persontfleations in statues, in persons and in spirits. The name of God or Lord was interchangeable for many things. The God-stones set up in old Jowry were supposed to be animated by the living Godhead. and representative thereof, as we have already seen. This was only one of the varieties, capable of far more clucidation than we offer now. Moses, at the very time of speaking against the sacrifices to the Gods the Rock-sacrificial alter or God-that begat them. down to our table together, I lifted up my voice and and asks. How should one chase a thousand, and two culier knowledge and their study, and it was only by them, and the Lord had shut them up: For their Rock affinity. I have harmonized duty and desire, and were "Deavs and Magicians," according to the anslone contemplated the future, and had the power of
the fruit of that union has been peace. My home is
clear formulas. The Rock, or stone worship of old revealing it to such as inquired into it through them." the centre of my joys, and my Faith, strengthened | Jewry was more literal than spiritual or metaphorical. and cheered by the ministrations of true love, has Jacob vowed his vow to a God of this cast, at Bethel.

Heeren, in ancient Persian remains, finds "a rehabited in a long robe with a peculiar head-dress; in addition to which it has four wings. 🗢 🗢 o The wings are remarkable, not only for their size, but their number, being four; and in that respect recalling to our recollection those of the Cherubim, as Porter has already remarked. Between two horizontal Ram's horns are disposed three vessel-like figures, on each of which to placed a white ball." Here we find within the Persian hely of holies, a God twelve feet in height -our old friends, the Cherubim, and the Rams' horns

We also behold the common practice of the barbar ous East, whether Jewrywise or Gentlie, of multiplying the distance between the ruler and the ruled, the sovereign and the people. "Cyrus, the Lord, the king, the ruler of the world"-equivalent to "the Lord he is God." in old Jewry; and when we behold the personification of the heavens, the "whole mythology of the Persians" says Heeren, "might be said to turn upon the ideas of Light and the Sun, their extablished symbols of wisdom, goodness, and excelience. The Sun, they always worshiped with a countenance directed toward that luminary, especially at his rising." Solomon with all his wisdom was a worshiper in this direction of the Lord God of hosts or the heavens-the Sun .. He built Basiath and Tadmor in the desert." "Baslath," says Heeren, the temple the Sun; which name has been given it because the city was built in a valley. The first name is also ex pressed by the Greek appellation. Heliopolis. Tadmor. Thadamora, is one of the common Syrian names of Palmyra."

the name or title by which he is constantly known and they can cover, is not quite so favorable as we could designated in bistory, and which betokens the Sun; wish for that progress of the intellect which should his original name having been Agradates." These ti- bravely walk with the Most High, and gather from ties of Lord and God, were the common designations every land without the go-between of a priest-caste of prophet, priest, king, and familiar or tutolary spirwho would obstruct with a "Thus saith the Lord." its in Jewry. For the fuller setting forth of the uniereality of San worship, in antiquity, see Dunlap's

Vestiges." etc. All men are accounted impure, who by thought, early lawgiver of the Persians, as Moses of the Jews. occupied by a public house; Moore's native abode by a | soil by means of agriculture, by tending of cattle, and | consumed, and otherwise trenches

of their importance. . . . His commands are absolute and irrevocable, but the railgion of Urmuzd fortills him to ordain anything but what is just and good.

To this we find that reference in our Bible which tofers to the claws of the Modes and Perstans which change not." It was Ahrlman or Satan, who, among the sons of God, made his appearance in Jewry to try The clue to the mysterious and religious rites of old the patience of Job, and so severe was the trial, we do not marked that the l'ersians resolved to be rid of so troublesome a creator of evils as Satan.

It would appear that the Persians were desirous of " Shall we receive good at the hand of God, and shall him in his latter days upon the carth, to make restilution for the shady side of his life or the buffetings of

Our modern orthodoxies have considerably amplified appertains to man's spiritual nature. This may be as the original sky-pasture land of Satan, who would have

Zorosster, like other reformers, strove to carry his past in which they were sojourning. . The principal In old time, the serpent semetimes symbolized the says Recent, wis the picture of a despote government characteristic of the kingdom sketched by Zoromster."

"The conservation of his ordinances was intrusted This theory of good and evil, though it may answer to the priestly caste, the Magians, who under the among them, and the performance of the offices of pubrelative part of the universal whole, and leaves no lie devotion. Herodotas expressly names them as a distinct tribe of the Medes, and this arrangement, peculiar to the East, with which the Jewish annals have made us familiar, is further illustrated by the observa-tions already offered respecting the priest-casto of the Egyptians. The reform of Zoronster also addressed itself to these. According to his own professions, he was only the restorer of the dectrine which Ormuzd himself had promulgated in the days of Jemshid; this doctrine, however, had been misrepresented as false and delusive. Magis, the work of Deevs, had crept n, which was first to be extinguished in order to restore the pure laws of Ormuzd. Be composed the first and best of his treatises, the Vendidat, at a period when his doctrines had only begun to obtain the ascenwhich he continually heaps upon them. We know from history that in the end his reformation triumphed.

tail. "Zoroaster, therefore, must not be considered as the founder, but only the reformer of the caste of Magisan, and to him must therefore be ascribed the internal constitution of this caste, though it may have subsequently received some further development. They alone were entitled to perform the offices of religion-they alone possessed the sacred formularies or liturgies by which Ormuzd was to be addressed, and were acquainted with newly up, rebukes his church for being unmindful of the ceremonies by which the effering of prayer and sacrifice was to be accompanied. This was their pethem that the prayers and sacrifices could be presented to the Deity. In this manner they came to be considis not our Rock, even our enemies themselves being ered the only interlocutors between God and man; it judges." That is, by worshiping another Rock, they was to them slone that Ormuzd revealed his will—they

hough we are not enabled to trace its progress in de-

"On these foundations was reared, both among the Pereians and the Medes, the dignity of the priestly Jacob vowce use to...

Moses sets up one and names it Jehovah-plast, Joseph Caste.

Any general control of the heaventy noncest derived from the observation of the heaventy noncest and the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of the heaventy noncest and the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of the heaventy noncest and the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of the heaventy noncest and the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of the heaventy noncest and the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of the heaventy noncest and the custom of undertaking no enterprise of meant without consulting those who were supposed something the custom of the heaventy noncest and the custom of the heaventy nonc become, not only the bond of unity to us all, but also Moses sets up one and names it Jehovah-nissi. Joshua casto. The general belief in predictions, especially as fidence reposed in such pretenders, all conspired to markable figure in relieve having the human shape give this class of men the highest influence, not only and collessal proportions, twelve feet in height, and in the relations of private life, but also ever public in the relations of private life, but also over public undertakings. In the days of Zoroaster, as at present. it was esteemed necessary to the dignity as well as the exigencies of an Asiatic court, that the person of the king should be surrounded by a multitude of soothsayers, and priests, who formed a part of his council. The origin of this persuasion, which has so universally and invariably provailed in the East, may be left for others to discuss; but the extraordinary influence which it has exercised over the manners of private life and the constitution of the state at large, deserves the closest attention of every one who interests himself in the history of nations and their manners."

It is not certainly known who lived first. Zoroester or Moses, nor do we undertake to decide whose priestcaste the more heavily titled the people in the of God; and it might be difficult to say whether this name has been the more in use to bless or to curse mankind from the ignorance surrounding it. Once mystified in the keeping of a priest-caste, its voke is heavy and its burdens grievous to be borne. But that the American people, who claim so much intelligence in broad platitudes of fourth of July orations, should take as supereminently divine Judean oracles as differing in their origin from the region round about, would appear as marvelous as that ignorance which is wiser n its own concelt than seven men who can render a reason. That our modern priesthood should look with of the Bon, is the same with Balbec, the valley of partial eyes to that craft which to them is as sacred as that which made Diana very holy and great to the Enhesians, is not so much to be wondered at-but that people, in a land where thought should strive to grow beyond the infantite small clothes, should still persist in clinging to these as the only beavenly garments "As general of the armies of Persia. Cyrns assumed anywhere to be found, though very small the growth

M. Gasparin, of the pricet-class, admits modern manifestations, but only as resultant from a principle differing from that whence resulted the phenomena of Persia is hely land as well as Judea. Bays Heeren, the Judean record. This is of God. But Centile and modern manifestations of the same cast have only word, or deed, despise the laws of Zoroaster," the "Third Action" to their father, and no part in Abraham who remains intact as a part of the sacred mysoin the country where the law of Zoroaster is revered, terles for the expounding of which there must be a everything is pure, everything is hely; so that his regularly ordained priesthood who alone shall be perprecepts extend their influence not only over the bu- mitted to angur from Abrahamic premises. Another man race, but even to the brule and inanimate cress of this kind G. W. Samson. D. D., has put forth a tion. It is the duty of the servant of Ormuzd to fos- work, "Spiritualism Tested," moderate and kind in ter everything in nature that is pure and holy, as all Its spirit, and containing some good things; but, like euch things are the creations of Ormuzd, at the same Gasparia, showing softentialization in trips to plack

PORTRY AND BEER.—The cottage in which Borns time that the enmity he has vowed against Ahriman the Bible as a brand from the burning in the spiritual Iret saw the light, and the house where Shelley lived, and his creation, make it incumbent on him to attack furnaco, which finds the Bible as apt fuel as any at Great Marlowe, bave been converted into beer shops; and destroy all impure animals. On these principles growth of Centile ground. True, Dr. Samson lays out the spot on which Scott was ushered into the world is Zoronster built his laws for the improvement of the "Humbog" and "Devil" as very proper fuel to be toddy shop, and the cottage of Coleridge turned into gardening, which he perpetually inculcates, as if he domain of Bibledom as would be difficult to decide his could not sufficiently impress his disciples with a souse | hair division betwirt its south and southwest side, at

when he would gather camp and toviral meetings as Through all there was manifestation of spirit, whether this direction. Muckey, Dunlay, and many others, more genuine under the wing of mesmerism than of by confident-pot, familiar spirit, or all the heats of necessition depicts telescopes of somewhat Research that of the Holy Chost. He admits, like Casparin, heaven-that being hereifeal and damnable which the "apiritual modia," and resultant phenomena; but questioned the provailing superstition. The fied Rea and reducing it to order, while Allien has set Chaos then it is a "nervous principle" of an unknown law, parted and stayed by the interposition of the Lard for and old Night to music in such painted, as stretches not applicable to the shellar phenomens of the flible. The people whom he led to pass through. The Panthus making sad confesion between his primates and phyllan Ses second by the interposition of the Genultimates when the Bible intervenes and breaks the connection. In that case, what was onervous princi- army. An oracle had pronounced that to the person plo" is suddenly transformed into God or spirit as the who should until the Gordian Knut, the Empire of operative motive power. Mahan is another of this Asia was destined. Alexander met the demand of the priest-caste who strives so to refrange modern spiritual practe by cutting the Knot, and this was ratified by rays that they shall not fufringe upon the Bible. Any the fieds in a storm of thunder and lightning, as de Spiritualism outside of this is only "Od Force;" but monstrative as that which flanked Moses and his orabe, like his cierical brethren, very easily transforms cles in the thunders and lightnings of Mount Binal. this "Od Force" Into the Holy Ghost when alike The Grecian chiefinin claimed to be a Son of God and manifested on Hebrew and on Christian ground, and Lord of Asia, though this would include the domain recorded in the Bible.

Now here are three men of the priestcaste combating the unknown God, giving it different panies, and which, in church faith he would only do for his be all declaring that it is not the manifestation of the loved Jewry. "The prophet Aristander had predicted," spirit, though they cannot philosophically separate it book of holy mysteries. These men, while talking about the natural law of Spiritual manifestations out side the Bible, are very quick to jump the track when tained by Alexander for building Alexandria in Egypt, this same law is about to take them over Judean ground. Natural law is, then, broken from the chain of caquation, transited down the embankment, and the ble eracle of Jupiter Ammon to learn whether he was mysteries of godliness, with miracles, are thrust in to one of those sons of God so common in title when apall up the gap. Yet not more self-stultifying is this plied to barbarous chieftains in old time. "He was," any other scale, baving an original transcending natural law, and capable of cuitting such sounds as could and chromatic revealings, and to and behold! there by Ptolemy Aristobulus, Kalisthenes, and others the natural to the supernatural scale, whatever variety Jewry. Who shall say that these tientile ravens which of music there might be played. Just so it is with the pioneered this army were not ukin to the one which Bible when compared with other kindred mystical fed Elijah? Who shall say that this water from heaven lors; the scale that would measure the source of one for the multitude of Alexander, would not quench will equally as well measure the source of the other.

the identity of the Hebrew, Phomician, Egyptian and Chaldean philosophy." Not so would say our revela-tor of the priest caste Indean wise. Looking glum and oracular, he would claim for life Hebrow so exclusive supernaturalism for the discoursing of trans. of the forefathers, because the Lord had swom that he would have war with Ameles forever. lunar music, and would make his claim somewhat on this wise. This scale was found secreted in the cavof Eageddi-had long been divinely preserved from the eyes of the vulgar as the one from which the swee almist of Israel took his lessons under the tuition o Gad, the Secr. It was found to transcend all princi modern times, in its divinely-inspired revealingsfalled to charm the evil spirit from the Lord who sat upon Saul, it completely soothed the savage beasts of like fillbuster stamp. Then changing mysteriously Lord that they rushed, as if swept by a divine ternade nunnery;" but these not being at hand, they pounce upon Nabal, shearing his sheep, and but for Abagail, his wife, whose parson David accepted, with five damsels in the train, and other cheer, the sweet psalmist declared, in a bold, oriental figure of speech, that light any that ---- against the wall."

Now we do not see that this scale is any more any natural than corybentydom, revivaldom, or campmeetingdom, with Elder Knapp as Lord or Devilaccording to the parts he performs upon the scale. Though in all these there are often, as in the better estate of David, beautiful strains of music, and observe seem touched by fairy fingers," yet the basic princithings is the Lard. So David "blessed the Lord God of lerael" for sending Abaguil to meet him; but Nabal was not quite so well pleased that David had accepted the person of his wife, so "the Lord emote Nabal that be died."

Indeed much of the Biblical scale, so far from being supernaturally divine above other scales, and having nothing in common with them, is rather early in another couse, if not shockingly biasphemous in the light of more highly developed or spiritual estates; and not Its true worth as well as Gentile counterparts. As scaly as both Hebrew and Gentifedom may appear in their, more slimy abodes, yet from the same beds a lily-growth may be seen putting forth with most extive of highest spiritual adorning.

"Zoronstor, who effected this change in the migion of his country." save Malcolm in his history of Per of his life happen to be drawn from Polivi or Mahom. etan authors. Thus former pretend that he was everything that was holy, and enlightened; while the latter apport that he was only a good astrologer, who was himself deceived by the devil into becoming the teacher of a new and impious doctrine. All reem agreed that he lived in the time of Gushtasp, and that he led come a zealous and powerful propagator of the faith which he had adopted. Fordosi informs us, that the devil snoke to Zorosster from the midst of a flame."

The Bible informs us that God spoke to Moses from the midst of a like dame or burning bush; but had Ferdosi or some other person of opposite religion to pious Greek. The Chaldean Soothsnyers, in their Meses related the flaining account, it would have been clairveyant or spiritual vision, foresaw and announce not God but the Devil who had Gred up for Moses. It the impending crisis to Alexander if he entered Babymust ever be borne in mind that the Bible account, in lon. "At first," says Grote, "he was inclined to that if we had the opposite accounts of neighbors and Greek sophist, Anaxarchus," and other influences: rival sects, the Jewish relations might appear under very different aspects. In scarching remote antiquity, it is very difficult to hear both sides sufficiently to dotermine. If we had the ancient archives of Canaan Hercules. or Phoenicia, old Jewry might appear for more shady than even now in her profile as given by the members of her own house. It is never well to make up judgmont upon one-sided testimony. There is against the Peisian Lawgiver a charge of heresy which has comdown to us. There may have been many such against Moses, though the record of the same has not reached us. Prebably when the earth opened and swellowed Korah, Dathan; and Abiram, their documents went with them-so that not having their record, we can not refer to it for the matter in dispute between them and Mores. But of the Moses of Persia. Zoroaster. "The following extract from the Shah-Namah," says Malcolm, will show the feelings excited at the Court of Tertary, by the change of the national religion of

....Know ye," said Arjesp to his assembled chiefs prophet, bath appeared in that region, and introduced ereign of China), with the son of Sohrasp at their head, enught up in the clouds, to be thrust down

as a prophet."

for which the Hebrew Lord had thundered and light ened and thrown down great stones from henven. says Groto, "that Alexander should receive a severe from the same sories of causation which includes their wound through the shield and the breast plate." which came to pass as forciold, as well as other predictions, The Gods were consulted, and favorable responses ob the same as old Jowry got responses for building the Lord a house at Jerusalem. He consulted the infallithan if a musician should claim a scale of music unlike says Grote, "distinguished by manifest evidences of the favor of the Gods. Unexpected rain fell just when the thirsty soldlers required water. Two ravens up. find no corresponding tones upon any scale of sub-lunar peared, preceding the march and indicating the right capacity. But now search this scale in all its diatonic direction." These and kindred matters are attested would be discovered a very common sense likeness of Surely these are as credible as kindred maryels in old thirst equal to that which gushed from the rock by Dualap, having traced to a common origin, the the divining rod of Moses? Alexander also on onancient religions, says, "This settles the question of occasion proved bimself equal to Moses or Joshua, In executing the wrath of the Lord upon a people for sing committed by their forefathers—equal to Samuel. who, in the name of the Lord, doomed a people to destruction four hundred and thirty years after the sin

Says Mr. Grote, .. In his onward murch, Alexander approached a small town, inhabited by the Branchides, de ndants of those Branchide near Miletus, on the cons of Ionia, who had administered the great temple anoracle of Augile on Care Position, and who had visid music, whether of contemporary Centile or of od up the tressures of that temple to the Persian King. Xerxes, one hundred and fifty years before. This say music so ravishing in its nature, that, although it render had brought upon them so much odium, that when the dominion of Xerxes was overthrown on the coast, they retired with him into the interior of Asia the four hundred freebooters whom David entertained. He assigned to them lands in the distant region of in his cave, and speedily added two hundred more of Sagdians, where their descendants had ever since re mained; bilingual and partially dishellenized, yet still from a minor to a major key, rung out a supernatural attached to their traditions and origin. Delighted to Marselliaise, which so fired these fillbusters of the find themselves once more in commerce with Greeks they poured forth to meet and welcome the army, ter or mighty, roshing wind, who storm a fort or take a dering all they possessed. Alexander, when he bear who they were and what was their parentage, desire the Milesians in his army to determine bow they should be treated. But as these Milesians were neither de cided nor unanimous, Alexander announced that b would determine for himself. Having first occupie ethers had not been left unto Nabal by the morning the city in person with a select detachment, he posted his army all round the walls, and then gave orders no only to plunder it, but to massacre the entire popula tion-mon, women and children. They were slain without arms or attempt at resistance, resorting to nothing but prayers and suppliant manifestations Alexander next ordered the walls to be leveled, and the sacred groves to be out down, so that no habitable site might remain, nor anything except solltude and ple of them all is the same, through infinite variety of storility. Such was the revenge taken upon these unparts. In Rebrewdom, the Caleb Quotem of all these happy victims for the deeds of their ancesters in the fourth or fifth generation before. Alexander doubtless considered himself to be executing the wrath of Apollo against an accused race who had robbed the temple of the God. The Macedonian expedition had been proclaimed to be undertaken originally for the purpose of revenging upon the contemporary Persians the ancient wrongs done to Greece by Xerxen; so that Alexander would follow out the same sentiment in revenging upon the contemporary Branchide the acts of their ancestors—yet more guilty than Xerxes, in his of more nights according to teach the young idea how belief. The massacre of this unfortunate population to shoot. But we are quite willing it should stand at was in fact an example of human sacrifice on the largest scale offered to the Gods by the religious impulses of Alexander, and worthy to be compared to a wearled horse, came to a halt at Crewe. Here we that of the Carthagenian general, Hannibal, when he sportfleed three thousand Greelan prisoners on the field quisite fragrance and purity of spotiess white, recep. of Himera, where his grandfather, Hamilton, had been premie comfort of an English rall carriage, we fell into slain reventy years before."

This pious sacrifice of Alexander is well worthy to us until we woke to find the morning with us, Holyhe classed with those of like bloody stamp in old head near, and an enchanting sia, "is termed a prophet or impostor, as the events Jowry, when Moses, Joshua, Samuel and David, would stretching far away to our left. propitiate the Pulestine God by hewing men, women and children with cattle, to pieces, before the Lord, and leaving nothing to breathe. See Mackay's fuller setting forth of the eanguinary, sacrificial infernaldom of Judean barbarism, yet conscerated in our churches. as present fit offerings to the Most Nigh. There never were more frightful immedations of human victims that monarch, either by his arts or bis mirecies, to be. than in the Jehovahdem of Israel. Long have these been cloaked in mystery by our priest-casto, but triply damnable do they now appear, as the veil concealing

them is rent away. Whatever served to illustrate and confirm the truth of prophecy, had peculiar interest in the eyes of the

all it relates, is from its own interested household, and obey the oracle, but his scrupics were overruled by the thus leaving him grappled to his fate; and this Godson, who would be Lord of all, ignobly divorced his soul from body by measuring himself in the cup of Nor in Rome more than in Greeks and in Jewry

were portents of the Cauldron pats, God-stones moving of the Winds, and all the hosts of heaven less significant of the newers of the air, as may be read from And Livy's pictured page."

80, too, from Tibulus—

" When stony tempests fell, when conteis glared, Intestino wars their Oracles declared; The sacred graves (our ancesters relate) Intesting wars their Oracles creaters; The sacred graves (our ancieters relate) Forefold the changes of the Roman State; To charge, the clarion squided in the sky; Arms clash'd, blood ran, and warriors seem Arms cass it, most tail, an war lote section. With monstrous proligies the year begin, And amoud deriness the whole globe o'erron; Apollo shorn of overy beamy ray. On strove, but strove in refu to light the day; The statute of the Gods wept topid telera, and speaking exen fill'd mankind with fears.

See the counterpart of this in the infallible Word of "that glory, wisdom, and the pure religion, have fled Jewish and Christian scriptures, and all along the from Persia. A cortain sorcerer, styling himself a ages of European civilization-in Cotton Mather's Magnalia, or great and wonderful things in early New a new form of worship among the people; to whom he England-also an excellent tract on Witcheraft and hath said-I am come from above: I am come from Miracle in connection with Meamerism, by Alten Putthe God of the world; I have seen the Lord in heaven; nam. The early Christian teachers appear so to have Copenhagen; Trafalgar, Nile, St. Vincent; and on the and lo I here are the Zund and the Osia, as written by read the signs of the times as if all things portended himself. I also saw Atriman in the midst of hell, but the rolling together of the heavens as a scroll... The spiral stair takes you to the top, where the statue is was unable to compass the circle that enclosed him. sun is about to be darkeded, and the moon turned to placed. From this height may be had the most mag-And behold I am deputed by the Almighty to preach blood-sea and waves maring, and men's hearts failthe true faith to the king of the earth; and now all the log them for fear-some calling upon the rocks to fall to the north reaches the grand vista of Sackville most renowed warriors of Persia, (continued the Boy- upon them, others gathering up their toggery to be street, closed on the left, at almost the extreme end. have fallen into his sources; the brother, two, of Gusb- the prince of the power of the air, because flesh and away, outlined against the sky, towering high above tasp, that valiant cavalier and champion of Persia, blood cannot enter the kingdom of heaven. A divine the residences of Cavendish Row, is seen the symmet-Zarrear, nay all have embraced his doctrines; all have sootheaver saw horrible portents at Patmos. The as- rical spire of St. George's. wantonly sacrificed their oternal happiness to the old tronomical serpent, or dragon entan, the Ahriman of Magician, whose peralelous precepts threaten to per. Persian astrology, leading the third part of heaven vado the whole world. He rules ulready over Persia down to bell, or to the winter solutioe. From the Pat. D'Oller and Westmorland streets are perhaps as beaumos observatory was also seen winged and horne | ani. | thouly planned and built as any streets in the city. Let us for a moment take a shy at Greece and Rome, mals, as also a scarlet lady at Babylon. Stewart's Dawn the latter you catch a glimpse at the side of

dimensions, for catching each "faroffcult of a comet,"

to utmost wings of orthodox theology. Contemporary with Milton was the fearned Dr. Henry More, who, in his "Antidote against Athelem," lanks bluself with manifestations from the spirit world, abowing, as all along the ages, that unifeshed humanity, or spiritual beings, could return in identity and individuality of being, after their shells or bodies had mingled with kindred dust. Our modern unfoldings have more taugibly proved all this from the earliest stage of individualization in conception by masculine and feminine conjunction; and so through all, directly trace our lineage to the Great Boirit, or justified ount of all being. This was the Luminous Ether, or Light, or Word-the transcendant or unknown (lod of the heathen philosophers—the same whom Paul adopts when he cites the heathen poets as netting forth the God head in whom .. we live, move, and have our being." The same as the everlasting "Principle." personified by Swedenborg, and often by the ancients; and though Agassiz would seem to rest the world upon a turtle, he does not fall to set forth the ... Roureme Spiritual Principle" as the evolving source of every variety of individual life, and is even receptive of the correspondential, transmundano counterpart of the same, as may be seen in his Natural History of Turtledom. We, too. see no cecape from a boundless spirituel programme. Having proved the transmundane identity of angels, and of some who were created a little lower, with whom we once walked in fiesh and blood, we shall not stand upon the order of nonneccutive pruning-particularly we do not see where re can lop off human infancy from any stage of its individuality of being.

> Written for the Banner of Light, TRYESPHON. BY G. I. BUNNELDS, MEDIUM

Tryesphon, the sea is calm to-night; My bark is gliding on the Tuscan wave: The shore is fading in the Hagering light. And I have come to find my waters grave. Give me thy hand, Tryesphon, I will go To the lone chamber where the corals grow,

The world is strong in its unboly might-Its lough is ringing in my tortured ear; The sea is calm as love, this holy night, And I will make its wave my watery bior, To wast me to the caverns of the deep,

Where I will find the long and welcome sleep. I have been lingering in a troubled dream-I have been thinking of thy coming fate; The world will be too strong for the esteem. And shut upon thee Its relentless gate. Where are thy early dreams of earthly fame? Gone like the whisper of a lover's name. In the still night my spirit will be near,

And with its soothing dreams inspire thy rest; I will not want the solace of a tear. Nor lack the graces of a welcome guest, When from the abores of Themis I shall come

To the far shadows of thy wordland home. I will come to thee in the ellent night; I will engraft my being into thine-Give me thy hand, this lovely Turcan night; The shore is sparkling like Falerian wine, I will entrest the muses for the sake.

That they will not their promise to thee break.

GLIMPSES IN IRELAND. By Our Junier.

DUBLIN AND ITS PHYIRONS. London, on a Sunday, is a dull, lifeless day, save when its streets are crowded by the going or returning of its millions to the various places of wership. And on a Banday evening, when the great city was as quiet, as noiseless as an irolated hamlet, we took our departure for Holyhead. The train bore us from Eastern Station precisely at 9 r. M. Away we rolled, sometimes at the rate of forty, cometimes at sixty miles an hour, leaving hehind us the inding lights of the town, its smoky, close atmosphere, far out into the beautiful country, over whose choice scenery—biding slowly from our low all its minuter beautles—the shodows of the night were slowly lengthening. On past Stafford and Rughy-noted Rugby, the picturesque scene of "Tom Brown's School Days."-until the pulling engine. like were joined by our Dublin friend, and soon after the usual greetings and conversation, entired by the sua sleep, which, with one or two drowsy starts, lasted

We were soon on board the small, but stant, safe. looking steamer Liewellyn, and at 5 A. M. we steamed off, and were soon lost in the dense fog which hid from our view the craggy heights of the Weish mountains. We reached Kingston in four and a half hours, during which time we saw scarcely beyond the length of the steamer: and as our course formed almost a direct centre line from the point of a triangle made by the course of different steamers to Dublin, from Bristol, Livernool and Holyhead, we found ourselves asking if accidents, collisions, &c., were frequent. As it was, we finally got lost in the fog, and had recourse to the cannon, which, after having been fired balf a dozen times. brought a reply from II. M. ship Ajax, lying in Kingslown harbor, and the bell of the lighthouse tower which, when we first heard, to our surprise we found the pler not over five lengths off. On landing, her mnjesty's malis took precedence, and after their departure, we disembarked, and wore soon scaled, for the first time, on an Irish faunting "Khar," which set us down, in about twenty minutes, at Glenalus Lodge, at the top of Killiney Hill.

Here we were, then, in Ireland, a country of which we have had many dreams, perhaps thought more of. within the last year, than even of our own native land. But we are dreaming. Let us away to Dublin, a city not unlike our own, as far as regards the plan upon which it is built. One does not expect to encounte architectural beauty in Ireland-for what reason, we are not informed, save that it seems to be universally onnected with ideas of poverty and devolation: henc Dublin challenges admiration, and a higher respect for Ireland and her people. Some of the best views of Dublin may be had from the bridges of the Liffeyperhaps from Carilele Bridge. Turn whichever way you will, the view is hardly to be surpassed by any urban scenery we have ever met. To the north, Sackville street-the Broadway of Dublin, where may be een hor fashion and her beauty-stretches away with its vast width. The view is, however, interrupted by Nelson Pillar, a tall Doric column of some hundred and twenty feet in height, which stands somewhere about the centre of the street. The shaft rises from a square foundation, on either side of which is the name of one of the hero's most remarkables victories, viz., anniversary of each a flag is unfurled from the top. A nificent view of Dublin and its serroundings. Further again by by the foliage of the Rotunda Gardens; while far

Looking away to the southward, the view, though not so expansive, is nevertheless equally interesting. not forgetting apt glimpses at old Jowry by the way. Hierophant affords a sketch of the ancient visious in Trinity College and a portion of the Provest's Garden.

, while the former affords a view of the facade of the od wak praniels on the polished murble floor, all of College, on the one hand, and a segment of the majes. tis columnate of the Bank of freland on the other Away to the east rolls the Liftey, and beyond the countless marks of the shipping is seen the dome of the structures in Ireland are not so noticeable for hearty Custom House. To the west the eye follows the river. alowly rippling along between its hown atono walls. which form the quaye, spanned by its graceful bridges of atono and from. The winding of the river shots out its course, leaving us unable to trace it further with the eyer but how gratifying, how aplendid, is the pape orama thus afforded us from the Nelson Column ! We shall not soon forget It. Further to the west still is seen the new Presbyterian church, of Norman gothic architecture. Let us walk along Ormond's Quny, and we reach " The Four Courte," which occupies a large frontage, facing the Liffey, crowned with a majestic fome, and is without doubt one among the noblest structures of the kind in the world. Its front occupies four hundred and fifty feet, consisting of a centre building, flanked on either side by a spacious quadrongle, with the various law offices around forming the wings, enclosed by areado screens of our stone, sur mounted by a rich balustrade, each wing having a majestio gateway, with emblematical designs. In front of the centre is a fine portice of six Corinthian pillars, with corresponding pliasters in the rear, supporting a rich pediment surmounted by allegorical statues; the apex of the pediment foreward by a ligure of the great Mosaio law-giver; at cither side Justice and Mercy. At each extremity of the front are Wisdom and Authority, recumbent figures. The square formed by the centro is about one hundred and forty feet, within which is described a circle of sixtyfour feet in diameter, the four principal courts radiaing occupied as chambers for judges. The interior hall has long been the theme of a just admiration. dilanidated from the friable nature of the stone, has been renewed, and extensive additions have been made, with a view to the completion of the building, and the concentration of the various courts and law Mices in one spot.

The splendid quays extend on, the one side from the north wall light-house to Phoenix Park, above three miles, while on the other they reach for six miles. In the painter days of Dublin's commercial prosperity the houses on this line of quars were in great demanand obtained high rents, but the raine of such sione the Liffey has depreciated by reason of the efficien from the river at low water, and are held in as bar repute by the citizens as are the houses nearest the Thames. The post-office, on Sackville street, is a fine building, but its aspect is so nearly the same as that of post-offices in general, and it has been so often remsented in pictures of this part of the city, that it needs no description. The custom house, which was milt at a cost of five hundred and forty-six thousand pounds, is an extensive and universally admired structure. Its river froat is unward of three hundred and seventy-five feet, with Dorle portice, its dome one hundred and twenty five feet high, crowned with a status of Hope. The commercial decline of Dublin has caused it to be almost diverted from its original purcoses. It is now the Somerset House of Dublin-n de not of government commissions.

The City Hall, or the Royal Exchange, Cork Hill, which stands near the upper end of Parliament street, is a fine structure; but its fine hall, which is universally linited, has lost much of its charm, its beauty having been sacrificed to economy and convenience, and marred by the closing up of the spaces between its pillers supporting the dome, to form offices for municipal purposes. By this course, its graceful propor tions have been very materially destroyed. A picasant view is afforded from this place.

We return back through the handsome thoroughfare of Dame street, hesitate for a moment—only for a moneut-before the store with the clocks, look into its attractive windows, see a smilling face, and nass on to the centre of College Green, where stands the eques trian statue of William III, the scene of many an exhibition of practical higgiry in the time of the Orange ascondancy. The Bank of Ireland stands to the left. formerly the Irish Parliament. On the passing of the Union bill, it was converted into a bank, for which it a unique in the extreme. Its front is semicircular being so constructed from its site being the corner of a street. Its exterior is very fine, but its interior presents many incongruities.

Fronting College Green, is Trinity College, forming hree spacious quadrangles, comprising the chapel. refectory and library. The second contains many nor traits of eminent Irishmen, amongst which are Flood and Gratian. The library is perhaps as fine a room of its kind as any in Europe, containing upwards of 100,000 volumes, having in addition a celebrated Holland collection, the Fagel Library, (18,000 volumes.) The manuscript room is growded with records of all corts, the most highly valued, of course, being those which relate particularly to Irish history, including a copy of the Brehon Laws; Mary, Queen of Scots' century, with her autograph therein: Western Europe; some of Wickliffe's MSS.; also the Bouroughme, as the name is variously spelt, the more nopular or more Irish being the second snelling and College Park is open to strangers presenting cards. Amongst many other ravilles it boasts of three perfect i make and one famale, and a sories of antiers of this mighty mammal, from an early growth to the mam-

A little to the left, opposite the Bank, stands a Yoore, the post's namerake; the likeness is regarded as success, not so with the Aguro, though its proportions are by no means bad. The statue represents the poet with a long clonk falling gracefully from his attitude is that of one cither waiting for the inspiraanguago to properly express it.

The house where the poet was born still stands in sones, know how vividly he nortrary his emotions on revisiting his humble birth place, after his name had ocome a household word in European literature. We know too. with what enthusiastic nained the then occupant of the small grocer's shop, "showed the illus trious stranger over the premises," and called on hi family, and neighbors, to look upon the man who had

Dublin Castle, now occupied by the Earl of Carlisle, ord Lieutenant of Ireland, consists of two courts ontaining public offices and the apartments of state. We were shown through the stately rooms, long carridors, and vast halls of the Castle. The apartments ire elegant, in keeping with the taste of the last century, but not remarkably conspicuous for grandenr. In the front hall we saw the portraits of some dozen r more of the Lord Lieutenants, and the original portrait of Lord Cornwallis which I couldn't help observing looked demarkably like his picture in certain engravings where he is represented as facing George who was Lord Lieutenant in 1745. The Ball Room— St. Patrick's Hall—is specious, the celling handsomerish," and the "Coronation of George III," are very ino productions.

In the lower court stands the Gothic chapel, the

which, combined with the beauty and taste of Its construction, make it compare favorably with anything of its kind in the three kingdoms. Ecclesiastical as curious for their antiquity. Thus St. Patrick's and Christ Church, the two enthedrals of Dublin, appear to diendrantage. In St. Patrick'e, the Interior of He cholr fo impressive from its lofty proportions, its soleinn monuments, dark stalls and niches, surmounter with the belinets and banners of the kulghts of Bt Pairick. But the first thought is of fiwift. We had for his dwelling as we approach, for his tomb as we enter. The deanery still exists in St. Kevin street containing the portrait from which the engraved like. nesses have been derived. The streets immediately surrounding St. Patrick's are the least attractive of any in the city. The lovers of Gothic art will be struck by the new churches in Dombifek and Meath streets, and by the Missionary College at All Hallows. At the western extremity of north of the river,

s Phunix Park, containing fourteen hundred acres. It is beautifully undulated, containing fine old timber and beautiful shrubbery-amidst which gleam the sum mer residences of the Lord Lieutenant and other princinal officers, and alxive which towers an unsightly unfinished obelish, in the honor of Arthur, Duke of Wellington. Its beauty of landscape, its clumps of wood. Its devious roads, its stretches of turf, dotted with equestrian parties, slowly trotting or cantering along, or dashing away at headlong speed as if a second Derby were being enacted, helter skelter, leaping hedges and miniature fences, graceful and fearless horse-women riding as if the saddle had been their cradle, are scenes which attract and enchant.

Of the aspect of Dublin, Sir F. Head has written-What I most admire are its magnificent lungs. In a four mile heat it would inevitably beat any metropoli The front of the building, which had become somewhat in the world. One lung has not less than seventeen scres; the other composed of large healthy squares, from twelve to ten, eight and six acres each. There may be a want of trade, want of unanimity, want of brotherly love between this creed and that-even want of potatoes; but there is no want and never can be, of good pure wholesome air." And such is true, indeed, of Dublin; to the parity of its alr and the excellent climate its women are indebted for the most beautiful complexions in the world. Thackerny has made Phenix Park, in his comical ballade, the arena of the filriations of the young snobs of the garrison-

"On their Kyars, like Mars, A-smoking their pipes and cigara."

The Zoological Gardens add to its attractions, and rough not quite so extensive as those of London, are not the less worth a visit from those who like to make the acquaintance of the brute creation. From the oological Gardens we found our way to Clasaevin Cemetery, a beautiful realm for the quiet dead. Here we made our way to the monument of the patriot Dan O'Connell—known to every Irish heart as "Our Dan." in the tomb his coffin is exposed upon a bier constantly kept wreathed with flowers and shrubbery, His monument towers, far above the trees in the grounds, and is visible on approaching Clasnevia. Here, too, we saw a large square block of granite, with nothing on it but the name, age and time of death of Curran-a name of which Ireland may be justly proud. Beyond Glasnevin are the Botanical Gardens unde the care of Mr. Moore, to whom we are very grateful for his kind attentions, and his still unforgotten romarks about the convent, whose frowning walls loom on the opposite of the little stream which reparate the Gardens from the convent grounds. From the Garlens we took our way back to Glenalue Lodge again, from which place began our glimpse of suburban and rural reenery such as we are forced to say we never enountered elsewhere. Ireland by no means excels in sublime econery, nor in those striking sudden contrasts of quiet valley and lofty mountain peculiar to America, but in exquisite softness and quiet beauty of andscape it surpasses perhaps even England.

The view from Killinev Hill, stretching toward the Wicklow Mountain, forms an exquisite picture—a pioare of which we never wearied, but found some new feature revealing twelf as we look on it each daytouched with the dusky light of the coming twilight, or strongly outlined in the ruddy glow of the morning

To the left lay the Irish Ses, the music of its roar constantly on the car; far away as the eye could see, gleamed the white sails of some ship, perhaps headed to the Western world, or curled up the fleecy smoke from some steamer straining up the Channel to Liverpoul or Holyhead. Noar to the land lay countless fishng craft, tossing and dancing like feathers on the restless waves. To the right ocar us lay the beautiful rule of Gienalua (Glen of Lead) with its rickly cultivated fields, its hedges and white cottages—further on. the valu of Shanganegh gently rises to the base of Brays head and the two Sugar Lonfs, with its beautiful combination of light and shade, while the frame. work formed by the line of hills which entirely encircled the view from the far right to the sea on the left made an enchanting picture indeed. To the east lays the Book of Kells, one of the most ancient MSS, of quiet Kingstown and Harber, formerly a little fishing village known as Donleary, until George IV. visited it oak harp of Brian Boro, Brian Boitholghme, Brian in 1621, which resulted in its present name, as the Queen's visits to the Cove of Cork gave it the new name of Queenstown. Where George IV. first set his the first pronunciation. The museum erected in the foot on his arrival stands an obelisk, an Irish bull in stone, a square tapering monument bearing a cushlon and a crown-or rather the stone, which was part of skeletons of the great fossil deer of Ireland, two the quay, was taken out and formed part of the monnment. Beyond this the Hill of Howth and Ireland's Eye, where are still to be seen the ruins of St. Mary' and the Abbey by the Sea, said to have been built in 1038 by Litric, the Dane, when his countrymen comstatue of Thomas Moore, "the poet of all circles, and mitted such terrible ravages on that coast. Killiney the idol of his own." It was erected by Christopher Hill is worth ascending-not five hundred feet above the sea, yet with a prospect that might lead us to fancy we were a th ousand. Its recollection raises visions of soft, blue skies, of Arcadian scenes, and recalls such poetic fancies, that had we dreamed of such shoulders, in his left hand a small scribbling book, his a longing as this, even while we write, we might bare right extended before him holding a pencil, while his cried, "Let Sorente be unseen." How beautiful from its beight is that glorious Dublin Bay ! Majestically tion of a new thought, or making the greatest use of Howth stands out in the serene ocean, and from it the some present idea which demands the choicest use of varying const sweep around in splendid curve to the base of the hill of which we write. Streams of silver dash across the dark blue water as the light breeze Anuguler street. All of us who have read his sweet plays gently over it. Whije sails glitter in the sunshine, one and another dark hulk moves steadly along, leaving behind its widening, rippling track what hones and fears! How many weary bearts beating and requiems over blighted prospects, or leaping with young imaginings bears yonder tall-masted emigrant ship, slowly working out to sea. Let us look another way-our musing brings before us the memories of some such scene as this, in which a star, the memory of whose brightness shall never set, was radiant then. not with the now of blighted bopes and checkered fale, but radiant with a promise to which the future did not rise to give the lie. How enchanting this view of soft, amiling valleys, and woody slopes, of rich demesses, handsome villas, cultivated fields, in deed these are enough to charm away gloomy fancles. Eleven o'clock on a bright day found a lazy, loung ing party, of which, after baving spoken as we have

we are a good mind not to acknowledge ourself one, arrived at Hunter's Hotel-immortalized less we think by Lord Clarendon than by Hunter himself-driven Washington. Here we saw also a bust of Chesterfield thither on a jaunting car by a jolly Pat, who was as full of fun as he could conveniently be. And who con stituted the party? we think we bear our fair reader ly ornamented with allegorical pictures, while on the exclaim. We will be just, even though the picture over above the cornices are a fine series of pictures may be faulty. Waterbouse, be of goodly figure, put up by Mahony, representing the four seasons, a Feast, a in such style as surely to convey the idea of a valuable Bridal Procession, etc. The celling has three large fellow in his way, because of an adago-" Valuable arpictures, of which "St. Patrick converting the native ticles in small." &c.; the Queen's jewellor-that's something in itself; our host-that's more: Saveltbetter known as "Ned," one you could n't put on dignity, either with or to, because it always went against most beautifully constructed edifice of its kind in Ire-| the grain—did n*t comport with the geniality which land, the whole materials of which are of Irish pro. always was prominent in blm. He might have been a duction. It cost upwards of two hundred thousand native Yankee, for certain trading propensities which dollars. The light streams in through stained class are sure to tell a tale of their own in the fature; Wise Windows, and is reducted back by the beautifully care. heart—a good name—a quiet man, whose non-commu-

nicative tendencies naturally led you to number if his wisdom had really struck in, and that had anything to do with his namo. I neked his trade, (a dangerans thing to do lo an aristocratic country.) His bland suply was, " that he did n't know" and then I know the quality hadn't made any great headersy. We sende the last and the fourth. Of course our readers do bot wish any new description of one for whom has Cowed the full of Harvard, and has been wielded the pen of Metrose Must's long refrain.

Hanter remembered Edwin Forcest and his wife, who mado some stay with him; also Emerson and Willis, imagine a men about five feet ten in height, and not pilte so much in circumference, with languing eyes winkling with a tinge of ready Irish wit. full, grey beard and moustache thickly around a folly, full, red ace, that looks the very region where good Port would and impartial judgment—the whole face, a picture, a lest snow about a cluster of natural peoples; and then the slightest brogue upon the tengue, a mulical voice, ! and a never falling good nature, and you see Hunter before you.

The chief attraction about Newroth Bridge is the Dovil's Glen, through which, after some persuasion, we. as an individual, were induced to go by the rest of the party-s long walk over a rough country not being the exact thing for one not used to the trick to reliab. However we did ten miles, and were fully rewarded for

The Devil's Glen is a long, parrow pass, or rather a leep cleft, formed, as we might almost imagine, by the parting asunder of the living rock. The scenery is: stern and somber in its character. Down the ravino a streamlet breaks along-dancing here into shimmering ripples as the scanty sunlight glances upon its surace; sighing away under the rugged banks, or leoping. into little jets over the jagged rocks that form its bed: sparkling and foaming as if impatient of the hindrances; o its progress. The sides of the glen rise up rugged and precipitous. On the one hand is a luxuriant hanging wood; the other is comparatively hare, but the more pleasing from the contrast afforded of its grey crags to the verdure opposite. We toiled on up the gradual rise of the glen, and about midway ascended its rugged side to a little view-house, which affords a: fine view cither up or down the glen. Here we rained a good knife in the unskilled art of sinking our name into the deal table in front. It was almost entirely covered in a similar way, but at last we found an unoccupled space immediately under the name of the famous, Unlia Grisi. On, after a rest, we turned our steps to: reach the top of the gien. At the end of the gien is a beautiful waterfall, the vartry pouring over the black rock in one sheet, and failing at once into the port belaw. This fall, from the comparatively good size of the vartry, is always a striking feature in the gien, and none the less so from the immediate absence of foliage? about it. When the river is swollen, the fall must be

exceedingly grand. Willia said of the Davil's Glen, that it were better; named the Olen of the Gods; but its wierd scenery, its siriking views, its high banks, between which the: night must reign with intensor gloom, are alone sufflclent to suggest at least to the Irish mind, tinged with not an unpleasant superstition, something more of the Demon than of the Gods. Nature has indeed been lavieh of her favore here. Here long spaces lay in: deopest shade, but there are broad, open della where the bright sun sends down its rays through the leafy. screen, and lights up the depths of the hollow. glancing hither and thither, from rock to rock-just, by a: touch gilding one mossy fragment, and casting its. neighbor into a deeper shade-making the waterbreaks; to glitter as countless gems, and in a word producing, in that sunny spot, a picture just such as a fairy might have wrought, who, having seen one of Creswick's paintings, was tempted to try how such another would appear if executed with nature's own materials. .. We lew the waterfall to the best advantage either from the Devil's Seat or the Lover's Leap,

The former is a massive rock standing erect, so split.

ns to leave midway a flat, three-cornered jut, where the party from whom it derives its name was wont to ait, and with a balls with an extravagantly long bandle, to suit his whim for such a lofty rear, army from the pool which receives the waterfall below. The basin of this pool is of stone, and circular. The great fall of the water into it keeps the pool in constant foam. From this it is called the Devit's Punch Bowl; and the fire, built by him for his first punch there made, is supposed never to have seen quenched, but still burning underneath the bowl, which very logically accounts for the foam, or peculiar spreamnce of boiling which the full gives the water,

The Lover's Leap, a rock which towers up from far iclow like a rugged unlown monument and leans at the top to within a safe jump from the steep hill-side, received its name from-but we promise not to give the legend, as many a one has promised before. A good legend is like a good political speech which some superficial wight has worried out of a friend, with Pherty to ratall it as original—it suffers from being reported. So our fair readers must retrim their imagingady, and a brave and tender love that does not run month, and a great deal more that we acknowledge vo have forgotten, which no doubt imagination will supply. We make no doubt such a version would be is correct as that with which the simple hearted guide ores you, when you would give a thousand stories to be left to yourself, and to the gurgling of the river, the sighing of the woods and the singing of the birds. A good footway is carried through the glen along the ummit of the north bank, which enables you to see it very conveniently; and at all the places where there scence of superior beauty or grandour, a seat in placed, an opening is cut, or some other such silent intimation is given. From some of these places the ppearance of the glen is of exceeding beauty, closing to a minute vista through which beyond surges and rears the sea; from some, too, there is much of a gloomy grandour. But the general character of the glen is that of surpassing leveliness. Near four o'clock r. M., we found ourselves again at

at Hunter's. The memory of that dinner is with us yet: long walks have a tendency to such results as at. tended that hospitable board that day. Poor Chapman, with his £10 per ton bay and the ox that ate £2 2s per week! but how his aching heart warmed up when some of Hanter's best sherry and that London port gradually disappeared before him! Lost in the delicious fames of a Cahanna, he became oblivious to the cost of hay. We wish him well, for hay is falling with the promise of the year.

After dinner, having about an hour before the train started, we took a stroll through the classic demeans of Rosanna, the property of D. Tighe, Esq., where irs. Tighe wrote the beautiful poem of "Paycho." The grounds are especially famous for their magnificont trees. These impart to it a stateliness such as ew Irish parks possess and few English ones surpass.

The hour passed found us on our way to Killiney, ack to Glenalna Lodge, where we sweetly slept and breamed. In our next number, we shall take our reader to the valo of Avoca and Glendalough, and trust that, having more time to spend on the descriplon than has been at our command with the present one. we shall make ample amends for the, to us, very unsatisfactory condition of "Dublin and its Envi-

A clergyman of Concord, N. H .-- so says the States. nen, of that place-met a little hoy of his acquaint, ence on the cars, and said to him, "This is quite a nce on the care, san care. Yes, sir." said the boy, this is a very seet rais." The elergyman, thinking o rebuke such hyperbole, asked if he over knew of any other than wet rain. The boy answered that he never. knew personally of any other, but he had read, in a certain book, of a time when it rained fire and brimione, and he guessed that rain was not a wet rain.

"It you marry," said a Roman Consul to his son; let it be a woman who has judgment and industry. enough to cook a meal of victuals for you; taste enough to dress neatly; pride enough to wash before breakfasta and sense enough to hold her tengue."

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COMPERSION AT THE MELODEON, BURDAY AFFERNOON, JUNE SO.

Quastion-What is the Marion of East?

De, Gardner in the chair, Ds. Canto. -This age develops religious truths that are new to our perceptions. The world is now ready and waiting for a revolution in religion. The souls of men want something fresh, something new. Old truths do not answer for progressive souls to feed upon. Paths trodden by the millions for ages are not the paths for souls of tapid progress to go in; they long for and desire something fresh and new to feed upon. The progressive soul treads upon untrodden ound, not in the footsteps of those who go behind. To turn back and measure the tracks that others have made, is history, not discovery-is old, not now-is retrogression, rather than progression. The progressive soul strikes out to find new avenues in the limitiess provinces of God's creation, where uncounted traths are provided to feed the souls of men forever and ever. Each tool may wander at its own pleasure in the gardens of God's beneficant provision, independent of other souls, to gather la fresh flowers of unfiding truth. There is room enough, and the ways and the means are without limits. This age tells us that we want no men to go before and make tracks for us to tread in: we want no leaders to guide us, and gather in food for our souls; we want no history to call us back; we want no philosophy to bother us; we want no mechanical religion to chain us; we want no material forms and ceremonies for pretence; but that we have free, untrammeled, spontaneous desires; and these God given desires shall lead us forth, unbidden by human trugues, to explore the fountains of bloden truins. These desires are in nature, are in spirit, are in God, are the necessities of our existence, which our perceptions just now begin to recognize as our leaders and our governors. The hearts of all men are in love with new truths, while their lips sometimes repel and curse them. Everybody that has lived has fought with evil-and has fought with a phantom. Now, in the present stage of human progress, involuntarily comes up this question. Does avil exist? If so, what is its mission? It must be for something. Is it for good? This question calls forth thought that is new to this The question, in itself, involves a new truth. And it is humanity that develops new thought-not an individual. What matters it if Brother Thayer, Cushman, and a thousand others do say that ground patrodden by humanity is devilish ground? What eleccan they say, who walk in old well-beaten paths? What is the mission of evil? For what is pain, want and sorrow? For what is poverty, degradation, dis-case and death? For what is contention and war, conflict and allliction ? For what is inharmony, fault finding and disantisfaction, restless longings, mental agony and heart schee? For what are all these things that we call evil, administered to human souls? These questions may all be answered in one word-viz., for sod. To many, yes to all, this answer is not satisfactory, and it will require a long time for the waves of progress to carry our souls on, where we shall see that every evil is an effect of goodness. And faith and hope are given to us for substitutes, till the soul's unfolding shall see and know the fact, that evil is good. For what are evils that dim the bright sun of goodness and darkon our enribly existence? In answer to this. let us ank for what is the smoke that ascends from the fire that burns on our social hearth? For what are the snows and frosts of winter, and the heats and daws of summer? For what are clouds and vapors, storms and harricanes? For what does the darkness of the night succeed the pleasant, beautiful daylight? For what are woods and refuse matter? For what are deserts and barren fields? For what are ravines and pracipices? For what are lions and scrpenis, worms and stinging insects? In some of these we can already see the effects of good-not in all. So we can siready see good producing some of the evils of human lifenot producing all.

All these things are the products of nature; and though we may not be able to understand what the good is that produces each, this want of understanding in de dies not disprove the troth that in each and in all, exists a purpose of goodness. All that we call evil in human action, is no less the product of nature's laws than are those things existing in the natural world, that are unpleasant to our senses and appamntly useless to human existence; that positively confict and war against the perfection and beauty of material things. Evil may have a mission in material things. It is the mission of what we call cyll to break our love of earthly things, which love is a property of matter, but which is an effect of the soul. This love of earth is lawful; it exists for a while, and then, like the perishable things of the earth, dies, and ovil is its marderer. What we call evil is the lawful agent of an over-ruling Wisdom that kills earthly love.

When caribly love is dead, the soul becomes conscious of a richer love, a more satisfying love, a broader and a desper love; a purer and a holler love, the love of spiritual realities that fade not, but endure with an increasing fervor forevor.

is only an effect of life in spirit. We might as well ask what is the mission of the Jeaves of autumn to the trees from which they full to the ground and go to decay; or what is the mission of the cuidermis that is shed by animal life; of the coat of bair that is shed annually by the beasts of the fields and forest; of the scales and shells that are yearly dropped by the lababilants of seas and rivers? We may as well ask what is the mission of matter that folls off from real life, and is no longer useful until reformed, rejuvenated and re-aulmated? Evil is to the soul what a torn and ragged garment'ls to the body from which it is fulling, and is but an imperative demand for a new and better garmenta garment better adapted to the size and condition of of that which it is to cover. What is the mission of evil? To the soul, it is about the same as nothing. What we call ovils are only tracks in matter, that the soul leaves behind, made by its steps in progression. Evils are only the slpples of the water on the sea of life, made by the barks of the soul's progression, in which the soul sails heavenward. Evils are the effects of the soul's progression—only an agitation of the waters of life that bear us on, which agitation is only for the moment, and all is calm again-not a trace is left

What is the mission of evil to the soul of man? In answer, I would ask, what is the mission of the wake made by the sailing thip in its onward course. It has no mission to the ship. Evil has no mission to the soul of man. The mighty, the powerful, the indestructible soul, with its inpate faculties, with its God-given direction, sails on the great sea of infinite wisdom, ever onward to its destination, uninfluenced by the ripples that its sailing makes, uninfluenced by the deeds that agitate the waters of our material life, that we call evil, What is the mission of evil to this beautiful soul of man? I tell you, Dr. Gardner, it has no mission. It is but the offal of human existence; it is but the disintegrated particles of matter that fall off from real life. and by the laws of nature find a common level. Rvil is a mighty fabric of time, visible to sensuous eyes, having its existence alone in the clouds and darkness of the material world. By the vision of the soul it was usser seen, except a phantom of spiritual infancy. And like the baseless fabric of a vision, it is lost to the soul's consciousness-gone away forever-leaving no trace behind, in the pathway of the soul's eternal pro-

Mn. Wilson,-Many of the expressions just uttered by my friend Dr. Child I adopt, and some I must obto. Evil to me has a mission. Poverty is an evil, and to me it has performed its mission. It has made me active and industrious; it has been a means to lead me to troth and to a better state of existence. in a spiritual scase. Drunkenness is an evil, but it has done a great and noble work; it has nerved humanily to action in the efforts for temperance reforms. which efforts have made men better, wiser and nobler. Theology has trammeled humanity; it has been an evil; and the mission of this evil has called forth argument and reform, in the exercise of human reason. I do not agree with Dr. Child, that history is uscless to the | do not trespass on the rights of others.

development of our souls. To me it is of great use, The world is full of cylls, which I believe are for the purpose of raising homanity to a more lofty elevation. Evil bas a mission, and its inission is to develop and draw out truth. It redeems the follers, and places them on a higher plane of developments it brings up those who are in a low condition in life to become bright lights shedding their lustre on those around them.

REV. Ma. THAYER .- Dr. Child claims that new fruths are necessary for progressive souls, and concludes in his remarks that evit has no mission. In these two things I must differ from him. I claim that there is no such thing as a new truth, for every truth is an eternal as God. And progressive souls need old truths rather than new, for the plain reason that there Is no such thing as a new truth. There are no new truths created more than there are new planets created. It has been the mission of the church to cover up truth. Ministers are pald for concealing truths that they dore not utter. Dr. Child claims that evil has no mission in this world.

[A coirs. - Dr. Child said that evil had no mission for

he soul; that it was only a product of the soul.] I believe that evil has a mission. The Savigar of the world was subject to evil influences; he was tempted of the devil forty days, and like a Christian he went through it. Through the influences of evil the Saviour was prepared for his work. And his sufferings and temptation, and his triumph over them, are examples for us. Our robes of righteousness are to be washed and made white through the temptation to, and the resistance of, evil.

Mn. Place.-I cannot agree with any theory that as been started. I think we should alm at principles rather than at persons and opinions. We are conscious that in suffering there is development, and evil always roduces suffering. Everywhere, in all nature, suffer ing is to be found, and without suffering there is no! development. In all life we see task, effort, and con flict, the result of which is development. Where there is no conflict there is no growth. When I see growth, I know there has been conflict. In physical nature we have a type of human life. The earth has parsed through many convulsions to produce its present con- as yet dares to indulge in it. actually challenges the dition. These convulsions may be called evil, but they were necessary. Bo it must be in the growth of manhe must pass through many convulsions and conflicts that are called evil to produce his growth and development. All these forces that apparently war with good are ever acting in the direction for progression. Whether we have any control over those powers that we call evil, may be a question. I claim that we have.

MR, BOURNE .- | believe that evil has a mission: that may exist which is to an individual a positive Itive cell in one, may work out a positive good for many, in this sense we say that cell has a mission. and it will apply to the various conditions of life moral and political-mental and social. The origin of evil, no man has yet defined. Individuals die, man kind lives; what is positive cvil to a man, may be good to mankind; labor is said to be an evil, no doubt n many aspects it is; too much inbor is trouble, and man groans under his burden, but for all that labor though an evil in some cases, is still a positive good; for through it and by it man progresses toward wiedons positive good to the whole, is the foundation of all the progress, aggregating to the human race.

Mit. Cusuman .- Whatever was injurious or detri mental to a man or to mankind in general, was an evil; evil was opposite to good. None could deny his premises, and the definition was also unrefutable Whatever helped to advance the race in happiness, in oliness, was good. The reverse was ovil or sin, and ein had tie mission, and that was to degrade the intellect and the body: the mission of sin or evil was the degradation of the race. Cease then to do evil-learn to do well. There was another view of it-ovils are providential; famine and postilence are reformatory. nentally and morally. Intemperance has been men-What is its mission? I have yet to loarn tioned. What is its mission? I have yet to learn whether to be a drunkard benefits a sober man. 'To be haptiged in evil, and to know good, was, in his judg. ment. Islae philosophy.

E. V. WILSON AT THE MELODEON. Bunday, July 1st, 1800.

Mr. Wilson gave another feature and demonstration f psychometric, or soul reading powers, at the Meloleon, on Sunday evening, July 1st.

He spoke upon the question of " Who are Spiritual sts?" He claimed that there were not Epiritualists who were simply believers in the tangible facts of physical manifestation, but those who carried out in boly words and deeds the teachings of the good Jerns of Nazareth. They who have not sympathy with the infortunate and sinning, who are deaf to the appeals of charity, are not Spiritualists. Belief in a hereafter is a proposition of Spiritualism, but belief is nothing without works of kindness and love in every-day basiness and social life.

Buiritualism discards fear: it makes its professor walk up boldly to the altar of God. It makes all men and wamen brothers and sisters. It makes them musel. 3-h and honest. It hanishes jealousy, unkindness, and rritability, from the heart of the true believer.

Spiritualism, to the lecturer, presented a beautiful problem: It is a garden of beautiful flowers—a temple of beauty and chastity. It is God on earth and God in neaven. It makes man approach his enemy with sumpathy in his heart, and makes him extend his hand to bose he has offended. It makes him the enemy of slav ery, drunkenness, and everything that tends to degrade mankind. It is to be the libe ato of the soul from the bondage of the ecclesiastical forms of society; will re anit in the abolition of chattel slavery from the land of America, and redeem men from the appetite for intexcation and the passion of sensuality.

There are two great religious primates in the world-Catholicism and Spiritualism. Protestant sects are randering between the two, and, as they sprang from the Church of Rome, they have got to take their place in the ranks of Spiritualism, or go back to the boson f mother church.

Spiritualism requires for its ranks men who are willing to brave the world-who are firm in the truth, and yet liberal and generous to their opponents. There are those who have tried to make Spiritualism a profitable pecuniary transaction, but they have always gone under, and become warnings to others to keep off the shouls of speculation. So soon as Spiritualism is made a traffic, the soul becomes corroded, and the temple

for the angel visitors is defaced. If you have charity, in the fullest acceptation of the erm, von are Spiritualists. There is no better test. The physical manifestations are belos in the developnent of the soul, but they are not the ultimate. Th ultimate is the truth. In its fullest sense. Men false to the truth are not Spiritualists, and never can be, till hey have grown from their state of moral deformity.

Your deeds are recorded on the brain as firmly as the tatutes of the Hebrews are written in the Bible, or the laws of the Commonwealth in the Revised Statutes You have got to answer to that record. You must be our own judge-you could not have a sterner one. To be Spiritualists, then, you must cultivate a high

toned religious scatiment—scatiments of kindaess to ward all mankind. Curb your untrothful and lower assions. He not afraid to take the poor, signing and tempted of this world by the hand. Such, and only anch, are Spiritualists.

After Mr. Wilson had finished bis remarks, he, afte few words in explanation, proceeded to the delines tion of character. His subjects were relected at ran dom from the audience. Beven Individuals underwent his examination. In the main points be was pro nounced strikingly correct, though there were now and then trifling inaccuracies in his delineations.

LIBERTY. -This consists in having the privilege to exercise our bodies and minds as we please, without wants is, as Goethe said, "More light-more light." incurring any inconveniences therefor, provided we By whatever means or method, therefore, this much

Banner of Night.

HOSTON, SATURDAY, JULY 14, 1800.

Berry, Colby & Co., Publishers.

WILLIAM BERRY, LUTHER COLDY, J. ROLLIN M. SQUIRE PUBLICATION OFFICER:

3 1-2 Brattle St., Boston: 143 Fulton St., New York.

EDITORS:

WILLIAM BERRY, BOSTON. S. R. BRITTAN, NEW YORK LUTHER COLDY, " J. R. M. SQUINE, LONDON. ger Business Letters must be addressed,

"BANNER OF LIGHT," BUSION. MARK For terms of subscription eco First Page.

Berry, Colby & Co

THE NEWSPAPER.

Those who have faith in the cooperating power of intelligence with mornlity to establish the highest possible character for a nation, are quite prepared to admit the influence of the Newspaper. A man who has been in the daily habit of consulting his particular newspaper for a faithful record of the world's doings each twenty-four hours, is well enough sail-fied that he cannot get along, even for a single day, without his regalar supply; he feels lost unless he is informed on what is doing around him, and would miss a meal less than he would the visit of his news companion, and when we come to add to this omniverous, and not always bealthy, appetite for news merely the influence silon ly but potently exercised over the same reader's mind by the comments editorially offered upon such a rec ord-how that the well informed and ragacious journallet's opinion accretly works its way into his thoughts, gently alding in the formation and regular growth and accretion of his opinion-bow that frank and rational discussion, so far as timid conservation reader's mind to accept or reject the opinions thus advanced, and so forces him to become more or less a so rious thinker on the topics that chiefly interest his time-when, we say, all these matters are taken into account, it is undenlable that, from its very position alone, the newspaper press possesses advantages for wielding influence and power such as belong to no other organized force or body on the face of the earth. It has come to that finally, that it is conceded that the newspaper threatens to work a revolution in all ovit, while it is a positive good to the people; so a post the old modes of teaching and preaching, and even to supersede entirely the pulpit and the forum as once organized and operated. Hence the devotees of the former arrangements betray alarm, often in an exceedingly childleh way, over the threatening modification of things; much as the old weavers opposed the introduction of ingentous machinery, and the day laberers thought they saw the field of their usefulness curtailed by the introduction of steam. But timidity seen learns to recover from its slarms, when it see that all these pre-ordained changes are only universal Improvements and amelioraters, and ere long shows and happiness, therefore a positive evil to some is but likelf as the most confident among those who are especially so, on the side of progress and advancement.
There are exceptions, however; even of those who

admit the power and yet increasing influence of the press in this country, there are many who are afraid to yield to it the same right of reason and free discusnon with that which they claim for themselves, and they aver, with gloomy countenances and melancholy bearts, that this familiar and often indecorous mode employed by the public journal to discuss questions of religious faith, and its cognate topics, is much too irreverent for good results to the common morals, and eserves general criticism, if not condomnation. For example: at the consociation of Congregational Ministers recently held in the town of Holliston, in this State, the "Reverend Doctor Todd"-for our extren ely plous friends among the Orthodox will insist on inverting their favorite clergy with high sounding and worldly titles, unknown entirely in the simple times of Jesus of Nazareth, and probably of trifling consideration any way in the eyes of the Almighty Father—the "Reverend Doctor Todd," we say, rose to assure the younger members of the ministry who were present, that the longer they preached, the less they would know about it! Which rather mysterious observation at once induced a fit of clorical haughter, as we should honestly think it might. And the "Reverend Decter" proceeded to say still further, that it seemed to him that the pulpit of New England, at present, was too much under the power of the secular press. Every magazine, and almost every newspaper, assumed to instruct the clergy, and he thought there was danger of an undue offuence from this source. How many times, he asked his brothren-and here is where the hard hit comes unon the power of the "secular press"-had they preach ed, during the year, on the eternal woes of the last, and on what are usually termed the sterner doctrines?

makes fun of there eternal wees of the lost-reason the superstition out of sight and bearing-tells the people there are better and higher things to think shout-shows up the atter savagery and barbarism of such mythic nonsense, and the absolute evil that accrues from holding the doctrines-asserts openly and with unflagging confidence that one man may understand all about these mysterics of the human soul and its destinies as well as another, especially if the ques tion relates to his own soul-aims to dished the fear that grows, like a dreadful shadow, out of the body of a superstitious and wholly unreasonable belief-labors to swaken the public mind to just the point where the limited education, the timid conservation, and the ereditary superstition of the priesthood beseeches it not to go, and threatens it with all sorts of wrathful results if it does go there-and, in fine, stands at all times ready to encourage those who would fain give over everything, supports the timid and shrinking. and educates with its endless array of over newly discovered facts the popular mind in a habit of investigating for itself, comparing, weighlog and judging for itself, and trusting always to its own God given intuitions rather than to the far less reliable edicts and say sos of pricate, however well schooled in the genuficetions of tenets and dogmas.

The trouble with the class of men who are represented by the very candid remarks of Doctor Todd, lies in the fact that the age of superstitions faith is fast passing away; the light is rapidly revealing what is superstitions and the product of a low state of intelligence, and what is true and enduring; and hence it is that, because these men see the old canopy of clouds unrolling and moving away, they stand aghast, and believe the blue beavens beyond are already, as predicted in John's Revelation, shriveling up like a scroll in the fire of a final judgment. Accustomed to see spiritual things only as they are associated in their minds with external circumstance, or with a doctrine whose mysteries and miseries they could not pretend to fathem, they shrink, with actual horror depicted on their countenances, when they hear the people told, without a single revengeful thunderbolt of God to prevent the sacrifegious proclamation, that all men may learn and know for themselves that there is no mechanically contrived ark of safety or recentacle like bell, but that the whole universe is filled with the spirit of the All-Pather, and that, to-day, the humblest disciple may look silently into his own heart and, with the ministry of living angels to assist him,

worship God there in spirit and in truth. It is the mission of the newspaper in this age and he one that shall come after it, to enlighten the minds of men, and free them from the roke of every error. Nothing is to stand, that cannot stand alone. All this old trumpery of machinery that has been operated so long as a go-between to introduce the people to the character and attributes of their Maker, has become worn out and needless. What the world continually

vine and what is purely human.
In such a work, the independent press of this coun-

-exerts, and will continue to exert, a yest influence. Its power has not yet begun to be estimated. No mabodies, can possibly be devised that shall come within of printing, contemporaneous lo its bloth with the dis overy of America, is destined, on the soil of America. to achieve its most wonderful triumphs in the moral world. There was a Providence in the close relation. ship of these two most important events. In the lin becomes more free, and only as It becomes more free, creat truth into the range of whose light the world spiritual things, and put forth a ceaseless effort for he exeliation of nothing but the right and the good, e believe the newspaper will very soon overtop pulpits and preachers, and, instead of the fourth, become the first estate throughout the world for power and for

LIBERTY, ITS MEANING AND OBJECT.

To the patriot who burns with love of his countrythe philosopher who would know himself and his relations to the Creator and his works—to the unitar thropist and social reformer lifting up the downtrodwounded, the dying, on the battle-field, in the hosaffering humanity, no word is fraught with higher people, meanings. To the mean and vulger throughout all grades of society, from the filthiest mud-bovel to the officet palace, no word so abominably abused, both a the degree of mental, moral or epiritual culture. To the pure hearted, noble, brave well-wisher, the liberty ancestors struggled so hard, and end in simply enact o grow and develop the man in the most orderly and natural method possible—that condition of things, not quarrel with forms of government or religion.

The half educated, mean, coarso, groveling asptrant to place and nower, without filness for the one and impotent for the other-ask him bls bighest ideal of liberty, and he will tell you, "Give me that government and religion which best administers to my extate. that which leaves me the hest opportunities to carry into act my base purposes, that which gives me power tection of my class against the other. Make the laws supply for three years. The rate of consump diachingly asserts what he knows, though he were the strong to punish the poor and weak; make them don't some ton a month in the summer, and one ton only man in the wide world who said it; and, finally, leulent toward me and mine; the "baser sort," the and a baff in the winter. The crew will provide them. because he heeds only the revelations made to his own cors; and then give me a God for my spiritual accessor on board twenty dogs and two Esquimaux. The Jour. gossiping way after the ball-opinions of others, sities. If there be such, as much like myself as may be, mal says that the expedition is provided with a comnavies, led on by the representatives of my class, and for determining the form of the earth. This instruof society, and the God who reigns over all, the God of realth and of battles."

fair day's work, and a religion which points hereafter the direction of Dr. Sontag, who was the astronomer to a place of rest.

These three ideas of liberty are by no means exagger ations. Such men with such ideas are but representative men. The history of the past, be it notities or ecclesiastical, is but the record of the growth or decay, problem, after all, underlying all we name history. All effort at civilization, armice and navies are but the

instruments hitherto used in its solution. every guise and form, the ignorant and degraded. heir wrongs and oppressions are the burden of history. Man, hemmed in by conditions adverse to devel hoodd be.

mmortal as we are. In just such conditions, freed from extraneous influences which war against us, as shall e best for the unfolding of our whole nature.

A sacred respect for every man's individuality, a clear perception of right mental tendencies, with a firm purpose to respect those tendencies, and, when se can, to ald and help their growth, studiously avoiding interference. First, we say, give us the ma anch as he is, in his full, free, untrammeled individuality, as the first condition of his progress, and then leave him as best he may to adjust himself, as he nat dred, and generally, barmoniously, to his fellow men and to God, as far and as fast as the growth of his

sture will allow. Mac as an individual, man as associated with mar and the relation of all to God and his works, is and ization, the only subject worthy the consideration of may lay their treasures at his feet-he in turn, exalted sbor into the common stock, and the individual and asplications after the good, the beautiful, and the true exalted conceptions of the power, the intelligence, the wisdom and the goodness of the Infinite Author and Father of all. The highest liberty-the liberty to think aright. The direct slavery, the abuse of our dence everywhere. We may count on having enough in the rulnous work it performs as an iconoclast. Yet God-given powers.

lands, the world has no tolerable appreciation of the position. mental and spiritual nature of man-and it is hardly granted in any rational sense that men even have souls In this nineteenth contary of ours, with all its boasted tial because most spiritual. The liberty, autrammeled by political systems and ecclesiasticisms, to work out needed light is made to shine into the minds and hearts by all the knowledge science can bring to bear, aided

of men, those means and methods are to be welcomed by one higher reason or intuition, the great problems as above all other things priceless. No matter whether of our social well-being, our physical, medial and moral by speech or printed word, whether by eye or tongue, structure, and, above all, our future eternal modes

range of its capacity for good. It gathers up and dis all, to perceive, under all circumstances and at all times, combates truth as no other instrument can. The art times, the difference between the right and wrong, and to master all essential truth. This is the best liberty, and we are all able if we will to achieve it. The above views sugge-ted by the return of another

anniversary of our National Independence naturally gradually comes, have an unshaken fulth in the reality virtue" of the people; they did not believe that man, either in his Individual or collective enpacity, was let what may threaten to interpose. And in this way blo pre-regulate; and it is as true to-day, as it was eighty-four years ago, that in the absence of "knowledge and virtue," self government is simply impossi

ble. The reformation of the individual is a work exclusively his own—the reformation of the State is a own reformation, let us watch carefully the great ex. peration and partizan slang leading the air, and, we peoples and tangues, with a government the freest on so much importance that this or some other man thall len to the noble women, bending o'er the clek, the with every possible variety of climate, with natural upon some practical and truly wise measure according resources; in short, unbounded and with the very best to which this great country may go forward and redeem pital, in prison—to all who would raise and support chance ever known to become a great and happy its promises to the other nations of the earth.

In our great activity to develop our material reources we are in danger of forgetting great princi ples. In our anxiety to rank as a first-rate power we in theory and practice. Like all other words and are in danger of losing sight of our political and relig. We do not think the summer travel will go with so phrases, expressive of lofty ideas, it is susceptible of lous liberties, of absorbing the individual into systems, very possible variety and shade of meaning, according of concentrating power in the flands of the few, and the leading notels of fachion somehow manage to keep thus not only to subvert the libertles for which our full. Ing over again, on a large scale, the same scanes of which, alas ! history furnishes too many examples. It political, social, meral, physical, religious, outside of is only by calmly reviewing, and by inducing a fixed bimself, which best comports with this high end—is the best liberty for him. Give him this, and be will great end and object of civil and religious liberty.

A man of large soul and restless brain is the author himself, which best comports with this high end—is habit in the national intellect to perceive clearly the the best liberty for him. Give him this, and be will great end and object of civil and religious liberty. great end and object of civil and religious liberty. viz: the growth and perfection of the individual man, that we can rationally hope to see our experiment succeed.

Dr. Hayes's Expedition.

of Dr. Kane's last expedition.

The Chicago Zouaves

the expansion or contraction, of the thought lying pany of military in either the United States or Canada, doctrine. That power of the soul which can see spirit within the word liberty. Men war and fight for the is now on its route from Chicago through the principal causes, the power of intuition alone, can or will accept liberty of which they are capable of conceiving. The cities of the Union. The members are all young mon, the door of Whatever is, is Right. This age debest condition for individual development and harmo averaging twenty-one years of age, and pledged to a velops the recognition of intuition, as being a thing nious adjustment to society and to God, is the great course of life and a system of drill that ought to make, more rest than reason and philosophy." them the most perfect soldiers and men to be found anywhere in the country. They are looked for in Boston can make no lasting impression on the soul itself; it is very soon. By the rules of their organization the cast off, as we throw away our old boots and clothes members are interdicted from entering, under any when we have done with them. Evil is but a nhantom lights scattered along the pathway of ages, tyrants in circumstances, drinking scious at any hour of the of time—a mistaken path chosen by the soul in its free day or night, except when compelled by imperative quest after happiness; and there can be no fear, therebusiness; from entering houses of ill-famo gambling fore, that this grand doctrine will lead men to do evil salcons, or from playing billiards in any public salcon opment, struggling with the "powers that be" for a The penalty of violating these restrictions is exputhance to become what God and nature intended he sion. The Cadets will bring with them their entire equipments and uniforms, consisting of one full dress Liberty, then, ends in placing us all, mertal and of blue and buff, a chasseur uniform (French) of blue and criminal act is as much to be avoided as steps taken and red, and a Zousve uniform. The last, it is cald. is the jountlest, gayest dress imaginable, and surpasses in beauty and ploturesque effect everything clas in the says, to bis render, and only because he must. He has military line.

Gone Home.

Tommy and all. The poor fellow felt very bad when buman soul everywhere; and though his language has he came to take his loave, and, after distributing his not the precision deemed essential by the philosopher. cards pretty freely among his lady friends, gave his it will be likely to produce, on this very account, ten old clothes to his attentive landlords, and marched off arally will, to such as are specially and mentally kin- in a flood of tears. The expenses of the party to New pressions, his phrases so full of spiritual energy, his York, during their stay in the city amounted to at least bot words of sincerity and faith, showing that he in-\$100,000, which some folks rather incline to think will deed knowe for himself and no other man can know never be repaid in any form. Hut that is the very for him, will all tell with direct and wonderful power meanest view of the case, under the circumstances. It on the popular mind, and set on foot just the work he is a great thing to have thus opened commercial inter. alms at-to make every soul its own true lord and savever has been, in every age and in every stage of civil course with so populous and peculiar a nation; and the event is likely to justify its importance by the the most gifted, all other subjects being but partial, final construction of a Pacific Railrond; by a line of subsidiary to, and Illustrative. For the individual steamers across the Pacific waters to the Japanese man eclence and learning toil and labor, that they marts, and by the opening of a vast trade with erful subsoil plow, it goes down searchingly among the the hundreds of millions in the East. Our national long concealed roots, the dank and cold soils, and stirs by these gifts, turns the result of his own voluntary destiny is sure to receive a wonderful impulse from the up the whole mass so that light and heat and moisture remarkable occurrences recorded at the present time. society grow up in harmony. Generous culture, lofty We are in the midst of the most truly romantic period of the world's history.

The Crops.

The reports speak of the bounties of a good Provito eat and drink for another year, and the continued all this is tempered by the largest and wormest love; This it is true, is but a picture, not of what has physical health of our people as a consequence. There but it is a love that permits itself to rest on dear hueen, not of what can be attained to by masses of men is everything for us to be thankful for, and we are manity, and not on any of its cramping, debasing, inin this age—it is only possible in the future.. As yet, ingrates if we turn our backs upon the privileges that sufficient and unworthy symbols. In this regard, few in spite of all our theological and religious systems, of are spread around us with such bounty and profusion, rites, rituals and sacred books in civilized and beathen Let us at least become wholly worthy of our lot and

Fourth of July.

We have heard the noise and splutter of this anniverlight, there are multitudes of honest inquirers who eary to our heart's content. For our part, we are glad were more rational, if not national, boildays.

A Hard Blow.

Hoston was visited, a week ago, with one of these sudden sky-coups that take everybody by surprise, and by the communition of angels or the initiality of man by and conditions in the applicance, is the highest liberty generally leave the premises only until they have per-the wayside as well as in pulpins, in the mart or in the we can claim. That Hate or National Government formed an unusual amount of mischief. This particuhouse, by daily and sweaty experience, or in the still which best fete alone this state of things, except when lar affair was heratded by the coming up from the and haly house of reflection.—the work is to go on, directed by the people, and devotes its energies to fild Northwest of an angry blue-black cloud, that send and all who sheerely pray for the intellectual elevation individual or associated labor in the development of like a race horse across the sky in a Houtherly direction. and spiritual development of the human race, will be the material comforts of man-in thus fetting alone, and mode the heavens ring again with the shoot of the the last to stop and ask if the means used and the performs its most useful function, and confers upon us lightning and the rattle of its thunders. It took Bosmethod followed are approved by eccle-fastical or any a practical liberty.

Other organizations, or to cavit at any such question as But above all, and independently of all external the large limbs of the Old Eim Tree, that had successthat of regularity or irregularity, what is strictly disconditions, let us ever bear in mind that it devolves fully re-lated the winds and storms of more than two on each of us "to work out our own salvation" -not centuries, diminishing the noble proportions of a landfrom a material or external hell, but salvation from mark which our oldest inhabitants have been taught try-soon, we have faith, to become more truly in that disorder and confusion which grow out of the from childhood to venerate. All through the ovening lependent than even its present managers dream of violation of God's exact and beautiful laws, "fet us the blue lightnings played about the heavens incessant to currelves be true, and it shall follow, as the night by, a splendid exhibition indeed of celestial pyrotechny, the day, that we cannot be false to any." True to the Several lives were lost in the progress of the gale, and chine, whether of ecclesinstical schools or philosophic silent monitor within—that intuitive power—planted the fire clarm telegraph was so constantly operated from the foundation of the world in the breasts of us upon by the electricity that the bells were rung many

Parker's Firenems.

Theodore Parker bequeathed to the Commonwealth of Massachusetts, In lile will, as follows:- "The two firearms formerly the property of my bonored grandremind us of our duty as citizens of this great Repub. father, Captain John Parker, late of Lexington; to mediate future, the pieze is to acquire greater power as illo. Thirty millions of people engaged in the great wit, the large musket, or king's arm, which was by work of demonstrating the practicability of self-gov. him captured from the British on the morning of the t must put of all slavishness, refuse to lend its aid as ernment, is a phenomenon of no little interest. The ulnoteenth of April, 1775, in the Dattle of Lexington. paid watch dog for any sort of institutions, fearlessly great and good men who laid the foundation of this and which is the first firearm taken from the enemy in and cordially address itself to the development of every government, it should ever be borne in mind, based the war for fudependence; and also the smaller musket their idea of self government on the "knowledge and which was used by him in that battle, while fighting in the sacred cause of God and his country;" and I desite that these relies of the Revolution may be pisced. capable of governing himself without this indispensi. In the Schate Chamber of this Commonwealth, and there sacredly kept in perpetuan rei memorium."

Politics.

The armies have coverally taken the field for the summer, and planted their standards. Warm work enough legitimate consequence. In the degree, then, of our will come of it. We shall soon have all sorts of vituperiment of self-government, now only in its infancy. hope, much more than the usual amount of serious and With thirty millions of men, composed from out all thoughtful discussion along with it. It cannot be of the face of the earth, with territory vast in extent, be raised to the Previdency, as that we may determine

Newport and Saratega.

Those who can afford it are flocking to these places of summer resort, on . the pews will soon be all taken. much of a rush this year as it has in seasons past; but

LITERATURE,

of this remarkable volume before us-the free exprevator of whose thoughts has already awakened wide public attention, and is destined to arouse it still more in the future. It is so, because he speaks from his own intuitions directly to the souls of all men who Dr. Hayes's little party, numbering seventeen brave will listen; because be is humble, and thus becomes men, salled from this port last Saturday week in a the recipient of great truths which other men's pride little acheoner of one hundred and forty tons burthen. and ambition will not permit them to receive; because to use my fellow men for my own personal aggrandize. Her name is the "Spring Hill." She is providened his sympathics for humanity are boundless, embraoing ment; give me a government which defines in strong for three years, one half being fresh, as a protection the entire family of man. in all conditions, spheres lines the difference between the rulers and the ruled— against scurvy, including two thousand pounds of and circumstances; because—which would, indeed, myself, of course, having a place in the former class; deslecated beef and one thousand cans of preserved follow of necessity—he is carnest where most men give me legislators who shall make laws for the pro- meats. She carries fifty tone of coal, that being an would healtate with their doubts, and holdly and un-

egroundlings." work, beat, tax and hung for us and selves with fur clothing at Greenland, and there take soul, sturdily refusing to rob about in a golding and We cannot better set forth to the general reader the For the protection of my property, give me armine and piete set of magnetical instruments, and a pendulum corner-stone describe of this living book than by queting out of the book itself as follows: "The recogninamed by picked men from the multitude I so heart). ment has been constructed with the most consummate then that whatever is, is right, is not new. But the ly hate-this, this is liberty-this is the highest state | skill by the Messrs. Band of Congress street, and is doctrine that the soul cannot be influenced by the the first of the kind ever made in this country. The powers of the material world, by human actions and pendulum is so delicately suspended that it swings trachings, by any deed, or any carthly manifestation Ask the poor ill fed laborer, the victim, in most five hours by being once set in motion. A series of of life, to this age and generation, is a new doctrine. espects, of laise social and financial systems—his idea experiments have been made with this instrument at This doctrine is intuitively developed in the unspoken of liberty. True to the legic of adversity, he would the Observatory at Cambridge. A complete set of feelings of thousands to day. Tacit persuasion exhave the liberty first to sweep from the earth all such astronomical, meteorological and surveying instrutyrants as are herein described, and then fair pay for a ments will be taken, all of which will be used under that the soul can only be influenced by that which is like itself, that which is unseen and immortal, is the effect of intuition—not the effect of education, for no books and no human teachings tell us this. The doctrine of "Whatever is, is right," in this view of the soul's rela A military company, numbering sixty-one men, rank tion to the material world, alone can be accepted, and file, and more thoroughly drilled than any other com. The philosophics of the earth can never accept this

> Hence Evil, which is only the effect of the soul's growth as readily as to do good, because, as Dr. Child says, those who love and commit immerallty and crime will not yet accept it"-and " those who can fully accept it, have the power developed to see that every immoral

on red-hot coals of fire." The author has attered himself spontaneously, as he given expression to a thousand yearnings, hopes, feelinge and intuitions that fill the souls of the multitude. but find few enough organs, God knows ! through Our Japanese friends have gone back home, little which to make themselves beard. He speaks for the thousand times the popular effect. His nervous ex-

> This book may be called a bold ploneer in a great cause. It breaks the chains that have so long held the masses bound in spiritual desputism. Like some powmay be let in to do their perfect work. It publishes to man everywhere, high as well as low, the measureless value of his own silent and spiritual intuitions. With the repeated blows of its powerful sledge-hammer, it smashes with remoracions energy the idols of selfishness. ambition, pride and partizan-hip, and seems to glory men live and write with purposes more single and sim ple than our esteemed author; few are so truly brave in their spiritual utterances; and few therefore address themselves to the common heart with such a sturdy eloquence that best betokens power.

It is a good symptom that this our day brings forth a book of this character. What men want most to question the existence of the soul, and other multitudes the thing is at last all over. The air is full of the hear is something directly about themselves; they feel who grant it, still question its immortality. Till these smell of powder still, and we tire with talking about that they have been cheated with pretences and appeartwo questions are satisfactorily disposed of forever in it. Those who "celebrated" in the woods and by ances long enough. Here they are told that all of life the affirmative, we shall make but slow progress in that running streams, had altogether the best of it, and and reality is within themselves, and that all these exhigher philosophy which deals in what is most substan- preserved their reason to the last, too. We wish there ternalities—social arrangement, Church, State, power, money, influence, authority, reputation-are more shows, set up only before the eyes of others, but of no Read Lizzie Doten's story on first and second pages. value to the individual soul itself, or its development.

ALL SORTS OF PARAGRAPHS.

THE HAMMONTON SETTLEMENT --- We publish on our the enterprise of Messen. Landle & Byrnes, at Hammonton, N. J. Also, on the seventh page will be found

IMMORTALITY AND NON-IMMORVALITY.-A Review of Prof. Payton Spence, M. D., by J. B. Loveland, will appear in our next issue.

his country, and that 's the last thing they 'll do.

A letter from Mr Squire, giving a graphic ac-

Read the Messages on the sixth page. Several be complacently uncovered the whole family of Shames; York: A. B. Burdlek."

Alvan Blewart was a man of strong feeling and dition and Destiny of the American Nation? What is saw what he revealed. Our sympathics were in both lively imagination. He was characterized by a deep the True Condition of Throdore Parker in his newhome?"

There are certain people in this world who are al-It not be as well for all such to first look within, and see if everything is right there?

Mr. J. V. Mansfleld, the medium for answering scaled letters, requests us to give notice that he may be found at his residence in Chelica until further notice.

Bro. Ezra Wills requests us to state that his address hereafter will be Williamstown, Vt. The following whimrical epitanh appears upon

white marble sinb in a churchyard in England : "Near this place are deposited the remains of Poter Gedge, printer, who established the first newspaper that has ever been published in this town. Like a wormout type, he has returned to the founder, in the hope of being recast in a better and more perfect

STRAWBERRIES.—A fine lot of this delicious fruit found its way to our domicil fast week, having been sent thither by our friend. L. C. Bragg, Paw Paw, Richigan.—The New Covenant.

No wonder our cotemporary brage about it. It is a good rule always to back your friends and face

Boston is said to be the only city in the country

which has annually observed the Anniversary of Na-

Two returning minors from Pike's Peak, who had reached Alton, lows, represent that there is much soffering at the mines. Those who went without deal in sharply defined ideas and positive opinions; means are, many of them, without money or respectable and who rainly imagine that they are duly comwith which to sustain life. We saw a Peaker here in Boston the other day, and such another ragamufflu we hope never to beheld. It would be impossible for us to do any sort of junice to him, and we therefore forbear giving a sketch of his nerson.

The census takers find great difficulty in accortain ing the ages of girls, a large majority of them being only sixteen. In one family in a neighboring State, there were found to be twelve girls between ton and sixteen years of are.

ORGANIC CHANGE.-Giving penules to an organ-Ms. got down on yer hands and knees a minute.

"What on earth shall I do that for, pet?" "Cause I want to draw an elophant."

Here is the last way of "President Brigham Young," men at Great Salt Lake City:

There is a fellow traveling about the country lecturing against the Sons of Malte, &c., under half a

dozen allares, who invariably "steps out" withou settling his botel bills. The police are on his track. The Claveland Leader states that five dealers in that city shipped three thousand seven hundred bushels of strawberries and cherries during the three first

weeks of June. The artesian well at Toledo. Ohio, was completed last week, the augur having penetrated the inexhouse this reservoir underlying the city, and letting out the

water in a strong and conjous stream. When a man has no design but to speak plain truth he may say a great deal in a very narrow compass.

CURE FOR WARTS AND CORNS .- The bark of a willow tree, burned to ashee, mixed with strong vineger, and applied to the parts, will remove all corn and executes

cences on any part of the body, ROMANTIO.—The Oswego Times tells a good story of a fashionable lady of that village, whose parents are and conducted, in its editorial department, by Edward not possessed of wealth in proportion to her prefer. 1. Scars. A. B. Our notice has been delayed by sions, who excused herself to a visitor for doing house.

is is so exceedingly romantic." ·· Come here, Muster Tommy. Do you know your bo' ?" " Yiz, air. I know a bec eees,"

> WORDS. Notice could eattely the heart,
> The heart might find less care;
> Dis words, like summer birds, depart,
> And less but empty air.
> The heart, a pilgrim upon earth,
> Finds often, when it needs,
> That words are of as little worth
> As just so many weeds.

As just so many weeds.

A little said—and truly said—
Can despor joy impart.

Than hosts of words, which reach the head,
But never touch the beart.

The voice that wine its sunny way.

Hath off the fuwest words to cay; But, ob! those few-how dear? Over four bundred clergymen of the Episcopa the Secretary of the Poor Clergy Relief Fund has put

Aew Nork Department.

m. D. Beltinn, Bealdent Edlior.

OFFICE, No. 143 PULTON STREET. REVIEWER'S DEPARTMENT.

The first collection of the Essays of Thomas Can LYLE was made in this country, and it soon found penamerous appreciative readers. In Now England, The first number of The National Quarterly Review especially, many independent thinkers and scholurs took a great interest in "Sarior Resertus," and gave it a wide and remunerative circulation. It was not alone the introduction of grotesque imagery, quaint devices and forms of expression; and the writer's illustrations of the largest liberty in the use of the eighth page a lengthy and claborate advertisement of language, that fascinated the American mind. The Author's Essays possessed other distinguishing characeristics, of less questionable and more autistantial INO. a communication in reference to the same subject from merit. Beneath the surface the discilluinative reader a resident in the town. This settlement is worthy the could not overlook the revelation of the subtile power attention of all our readers, who desire a home in a that penetrates to the vital principles of things, and gental climate, and in a refined and progressive comter. Accompanying this profound insight—and still we may be able to include the strong inclination we more apparent to the ordinary mind—is Carlyle's feel, by extracting several passages from the Editor's humorous proclivity to uncover whatever is either contributions. In the meantime we recommend such false, incongruous or unseemly in human nature of our friends who have a taste for onlightened and and human life. We have laughed and we have candid cristelem, and a desire to become better ac-Because the last thing Lord Nelson did was to die for the Na. midst of the great masquerade men call society; tional Review, published by Pudney & Russell, 71 and have looked behind the visors that he lifted John street. New York, at Three Dollars per aunum. with such quiet audacity, or through mantles rent by or two capies for Five Dollars. count of Dublia and its cuvirons, will be found enter the free use of his poliched cutlery. Grave men miled and experienced a feeling akin to gladness, as |

of prolitication. The earliest edition of the Anthor's Essays produced of proservation, is here offered to his friends and the crous and abortly attempts to imitate his peculiar will not full to discover that not less than a quarter of Apocalypee saying unto them, "Write." and forth arguments, used by the present advocates of the same with they were selved with a cacarheescribendi. Stupid cause, and with a clearness, eloquence, and power sepirants for literary honors, who were never able to that have been equaled by few of his successors. These crantums straightway appeared to be filled with Ritchie. something like new wine or brewer's years. The effervescence promised to be troublesome, and it certainly was no for a time; and every editor of a country newspaper was expected to open a safety-valve. through which the restless and explosive elementamight find vent and reck their equilibrium. We know a cartain Doctor who is still under the ballucination that he is a second Carlyle. He was taken with the aforesaid encesties scribendi at an early period, and may be regarded as so incurable case. Striving chief. ly to reproduce whatever was most reprehensible in the seeming affectations and exaggerations of his great tional independence, since the Peace of 1783, by an prototype, he has grown prematurely gray in the tireless exercise of his imitative faculties, and become abnormally garratous in bis paretry.

They are not always the most instructive writers who clothing, and were begging for the merest pittance missioned to fushion faiths and philosophies for the rest of mankind. On the contrary, the most suggestive author-the writer who awakens the latent mental and moral faculties of the reader, and sets them at work, to the end that they may perform their own appropriate functions, and thus recure the strength and beauty of a complete normal development—is the one to whom society is most indebted. Such writers help us to do our own thinking; and fow will question the right of Carlyle to no honorable position among the nuthers of this class. He evidently discorns for more than is embraced in any formal description, or comprehended in a logical analysis; at the same time he makes us feet, more or less perfectly, what is doubtless clearly revealed to his own mental and moral vision. The author is not wanting in a serious nur pose when he contrains us to laugh at the follies of the world, and the strange incongruities of our social giving good advice to a country journalist, "Begin who has just established a school for boys and young existence; nor is he either misanthropic or unjust with a clear conception that the subject of deepest when he exposes the hollowness of our public moral. men at treat hait Lake City:

"Men able to ride in their carriages, and not able or nowling to pay their oblidgen's tuition ought. I think, to have a little composition, or catnip tea, and then, pethaps, they will be able to send their children to school. I know such persons are weak and feeble, but the discase is in the brain and heart, not in the bare a little care is in the brain and heart, not in the bare, after and blood. Send your children to school."

When able to ride in their carriages, and not able or fashionable society, and is nost concerned about his n

work, thus:- "Mother and I do our bousework because and a convenient opportunity to enjoy the rare enterminment opened in its ample pages to all the lovers of literature.

Our previous knowledge of Professor Sears and the design of this new work, led us to anticipate much pleasure and instruction from its perusal; but our expectations are certainly more than realized in the expectations are certainly into the start fruits of this new literary enterprise. The number of this new literary enterprise. The number of this through our paper. We cannot convent to do an you ber before an displays a wide and familiar knowledge desire—It is contrary to role. We have had twenty-five of the elegant arts; an intimate acquaintance with years' experience in newspaperdom, and have always achered classic authors and modern literature: superior scholnatic acquirements: a critical and comprehensive judge, we should not deviate now. ment; and, withal, a truly catholic spirit; which is certainly not the least essential prerequialto to compiete success and honorable distinction.

If the National Review is not well received we shall e disposed to regard the fact as an impeachment of the national ability or disposition to appreciate a Ohurch of England are in great pecuniary distress, and work of such obvious and substantial merits. How. ever, we readily apprehend that in certain quarters its forth a circular containing some sorrowful statements. reception will not be characterized by any great de-The revords of life run thus: Man creeps into child- gree of cordiality. Perhaps the Editor does not belong bounds into youth-sobers into manhood-soft to the Mutual Admiration Society; and he may not eas into age—totters into second childhood, and stumble depend for his earthly immortality on a place in the lith: Shirley Village, July 241 blos into the cradle prepared for him.

proline. But It is a gratifying reflection that there are some men who can well afford to forego ony distinction that depends on favor eather than meett, and leave the terognition of their claims to those who are neither paid for observing nor disregarding them. Professor Fears is a gentleman of this class. With a mind that is eminently rational in its constitutions of liberal culture and philosophical tendencies: remiered, more over, con-electionally critical by the liable of careful observation and charp discrimination, he enters upon "Current and Miscellangous Essays: collected his labors with every necessary qualification, at once and republished by Thomas Cartyle; in four vol. displaying remarkable fairness and freedom, and communication. Button: Published by Brown and Taggard, bining equal delicacy of feeling and vigor of thought, bining equal delicacy of feeling and vigor of thought, in the treatment of every subject that luvites his facile

contains able papers on the following named subjects:

1. DANTE. II. Godwin's Histor**t o**f France.

III. THE MODERN PRENCH DRAMA. IV. THE WORKS OF CHARLES DICKERS. V. THE NINETEENTH CENTURY.

VI. A GLARGE IN THE PLUS ANTA. VII. THE PORMS OF ELIZADETH BARRETT BROWN

VIII. ITALY, PAST AND PRESENT.

IX. NOTICES AND CHITICISMS. The present number extends to 278 pages, octavo, tional Review, published by Pulney & Itussell, 79

"WRITINGS AND SPREORES OF ALVAN STEWART ON SLAVERY, Edited by Luther Rawson Marsh. New York: A. B. Burdlek."

directions-glad to see the mask stricken from the instinctive haired of oppression, and a love of Hi de : "The Mission of Judas, and the Free-Agency of face of falsehood and the mantle turn from foul by manify that was housful and enthurisatio. With his poorlay; and yet corrowful to flad that the Sham mental and moral constitution, and his warm, imputfamily is quite as distinguished for the mean de-give temperament, his strong partizen tendencies wer ways calling in question the motives of others. Whatever was spoken by him on various occasions, that is deemed to be most worthy a remarkable formentation among the elements of the public. The book contains the carnest utterances of a American mind, and we shall not soon forget the ludl- bold, conscientious and original mind. The reader tyle. Multitudes beard the mysterious voice of the a century ago Mr. Stewart employed all the principal

Birain from bard-bound brains eight lines a year," | The book is well printed and bound, and is embelresolved to become gentuses of the Carlyle stamp. Heled by a fine line and stipple portrait, engraved by

There is little doubt that Plus iX is in a rather tight place. Archbishop Hughes, of New York, recently delivered a discourse on the unhappy man, and discussed the pre-out italian question somewhat. He arged his hearers to send on their aid to His Holiness. if they intended to do so at all, as speedily as possible. and added that "on American Prelate, lately returned from Rome, intimates that this aid cannot reach the Holy Futher too soon. He has to sustain, as yet, the expenses of the Papal Government, whilst the resources, to a great extent, have been cut off. It has even been intimated that if things go on as they are now for any prolonged period, the Pope will not have the means to supply the wants of his own household.

The Big Ship's Hull,

The bottom of the Great Eastern is said to be so very foul, that she loses in speed at least two knots an hour in consequence. The problem is, how to clean her. On this matter the New York Herald says the has been proposed to try the uffect of a powerful electric current annihied continuously for several days to the copper on the bottom. It is surmised that this might have the effect of loosening the extraneous matter to such an extent that a few days' sailing the trouble is again, her bottom is not coppered! And then, too, where is the dry dock in whose basin so immense a craft may be floated for such a purpose

From Mr. Greeley.

Horace Greeky writes, in the course of a letter interest to a human being is himself; next to that, he

but the dicase in in the brain and heart, not in the bones, flesh and blood. Send your children to school."

A young lady, a few evenings since, said to her cavaller, "Please clasp my cloak." "Certainly," and the constants to presumption that the reader's head is an empty single place and the presumption that the reader's head is an empty some things are continual feast. On what a heaven this earth would be, were all mankind in harmony.

Those who are about furnishing or redecocating their Those who are about furnishing or redecocating their forms with carpetings, are referred to the advertisement of the New England Carpet Co., Boston.

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the storm; swarms of insects will surround you in the substance and style.

Last Sunday foreacon the writer of this was in the Swedenbergian charch. In the city sented between a few days and her father. The latter requested him the presumption that the reader's head is an empty sung lady and her father. The latter requested him the presumption that the reader's head is an empty sung lady and her father. The latter requested him the presumption that the reader's head is an empty sung lady and her father. The latter requested him that heave the presumption that the reader's head is an empty sung lady and her father. The latter requested him the presumption that the reader's head is an empty in great the presumption that the reader's head is an empty in the presumption that the reader's head is an empty in the presumption that the reader's head is an empty in the presumption that the reader's head is an empty in the latty's attention to all the lady's ate quite sure to preserve their place in the best literature of the longuage.

The elegant edition of the "Critical and Miscellane on Essays," just issued by Brown and Taggard of Boston, in four large 13mo volomes, is in many respects superior to any of the enriler editions of the Author himself, The initial volume is embelished by the cantellar of the love of good and the good of use, yet he was their works. The errors which disfigure the old copy and be appeared to listen with carried the love of good and the good of use, yet he was their works. The errors which disfigure the old copy and be preached upon this subject, and he appeared to listen with cast estatemion. So perceived by his condition, that when he entoted the world of spirits, though possessed of the love of good and the good of use, yet he was their world, have been carefully corrected in this by the author himself. The initial volume is embellished of the following and he appeared to listen with a spirited portrait; and the last one in the series are the Word. She also perceived that it had been granted to him to learn the internet sense of the Word, and with that object in view he was present.

the author himself. The initial volume is embellished with a spirited portrait; and the last one in the series is furnished with a complete index to the whole. The book is printed on delicate pink thated paper of the finest quality; the typography is in the best style of the art; and, indeed, the entire mechanical execution is such that it most inevitably entirely exacting demands of the artistic eye and the most cultivated taste.

NATIONAL QUARTERIY REVIEW

We were favored with an early copy of the initial number of this elegant and acholarly publication, is such from the press of Mesers, Pudpey and Russell, and conducted, in its editorial department, by Edward is Bears. A. B. Our notice has been delayed by several circumstances, but especially that we might fund a convenient opportunity to enjoy the rare enterininment opened in its ample pages to all the lovers of the Now Church, bugh all frequently attend there.

Hutantonia department to the special who with a spirite is never obscured, nor is several circumstances, but especially that we might fund a convenient opportunity to enjoy the rare enterininment opened in its ample pages to all the lovers of the Now Church, bough all frequently attend there.

Hutantonic ment to be well as the and with that object in view he was procent.

It may be proper to state that the young lady who the ward the very one saw plrits in the the young lady who the very one saw plrits in the base in the reprovement the proper to state that the young lady who the ward the very one saw plrits in the they of the very one saw plrits is the they one saw plrits in the they of the very one saw plrits is the they of the trepty one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the they of the very one saw plrits is the Now Church, though all frequently attend there,-Hoston Traveller, July 8d.

To Correspondents.

H. Koon, N. Bamwington, Vr.-The better way, if you to our original plan-and our experience has taught us that

K. S. O., St. Louis.-Accepted, E. Willie, Williamsrown, Yr,-Bend them, and we can

then judge whether they will do to print or not. M. S. T.-The article was printed in No. 18 of the presen Volume. Guess you don't read the Bannen very carefully.

Lecturers.

Mac PARKIE BURDANE PELTON Will lecture in Hartford IL, the 18th, in Moodus, CL, the 22nd, and in Colchester, Ct., he 29th of July. Address accordingly,

Lao Miller, Eco., will speak at Haverbill July lith and 12th; Shirley Village, July Stih; Troy; M. Y., Aug. 5th;

Describers, Indigestion, distolency, heart-burn, achility, WHATEVER 18, IS RIGHT, debility, and numeromenther symptoms of disordered atomach. and howels yield like magic to that nonderful cumpouknown as the Oeygenated Bitters. Starrly does this remoily fall to core. Prepared by S. W. Fown & Co., Boston, and sold by drogglets and agents averywhere,

Spiritnalists' Convention.

Spiritualists' Convention.

The Spiritualists of Providence, R. I., and vicinity, with hold a Convention in that city on Wednesday and Thursday, Alignst let and Sud, 1800; and on Friday, August od they sill make a grand steamboat accorsion down Narraganeous Bar, for an odd-fashional litude Island clamback, and a "general good time." All highitualists and their friend throughout the country are instead on the Otto Innova Sudan Sandara as a follows: Judga Kataonia, Reva. J. B. Lovelland, Adin Ballon, Ottom Smith, and Singhen Vellews Prof. Nat Whise, N F Wadsworth, R. M. Maramber Bude at Johnson, Dr. H. F. Gardner, A. B. Child, M. D., Anna M. Middlebrock, Miss. A. W. Sprague Mrs. M. S. Joensend, R. H. Dors, and H. D. Soure, with several others not yet becan from Mediums visiting us at that time, will be accommodated with bearsting-places among m, and our doors will be thrown open to the friends of the cause as far as we are able to entertain, and we think we can care for all. A transgements can probably be made with the vallenate, by those caming from the cities around us, to put the fare at a rethreed rate.

Lita H. Danney, See, Prov. Spiritual Com.

Grand Mass Picnic at Reading.

Orand Mass Picule at Roading.

The Spiritualists of Lowell and Lawrence will held a grand Mass and Union Picule an Harmony Grove, Reading, on Thursday, Jely 10, 1890. A grand thee may be expected, Miss Enny Davis, and other good spackers, will be present. These printualists of Boston, Salem, and all the towns accessible to the Grove, are centrally twylect to meet us on this cocasion, and kindle afresh the Bro of love and social fraternity, No pains will be apared to make this the most happy gathering of Apiricalists that has over occurred as Reading, and we carriedly hope. In Spiritualists that has over occurred as Reading, and we carriedly hope. In Spiritualists for and tern will consider themesty-s specially invited, and send a good delegation from each quarter.

hemsetve specinity invoca, and single drinks, &c., will be for victualing, lee creams, refrostling drinks, &c., will be for lake as the Gravo Care leave Lowell at 9 o'clock, from Middress Depot. If the weather should be stormy, the Frence will take place

J. Hoenn, J. Nichola, Committee. F. COWARD,

Lowell, June 20, 1860.

Grove Meeting. The friends of progress and reform in Livingston, La Grange Co., Ind., will hold a Grave Meeting, on the last Batarday and Bunday in July, as that there. Acto ejeckive will address the meeting, and the Iteride of human progress are cordisily invited to come up to the Styfittual feast. J. T. Rovs. Corresponding Secretary.

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is retail and whose each normans among a way as they are from the usual prices.

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July 7.

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Who Lores Not God? What in Prositation? What are Wicked Mon? What sto Great Men? What Form of Religion is Best? Is one Man Superior to Another Man? Is One Boul Bayerlor to Another Louis Who will Oppose the Truth that Declares Everything Hight? Who will Denounce this Book ? What will the Sectorian Press any about this Book ? What Greed does this floor Accept? How can that be Right which seemeth Wrong? Docs Impurity Exist in the Boul? Do we Make our Thoughts? Out the Soul Forget? If Brarything is Hight, why should we make Efforts in Good Book? What is a Miracle? What is Association? What will Scotain the All-Right Described What is Evil t What is Good! Can the Laws of Nature be Broken! What will Disarm the Antegonism of Opposition? What will be the Principal Olisciton made to this Book? What Condition of Soul will make our Heaven? How Broad is the Plat-form of the All-Right Belteff What Condition of Soul will see that Whatever Is, in Right? In the Decirine of this Book new to this Age? Can one Boul Produce a New Doctrino? For What are Human Referring? For what are Written Commandments? Do Written Precepts and Rules of Action Influence the Soul? What is the Core of what is Called Evil 7 Is it Wrong to Ourse and Sweart Does Work Bundaye? What is Spiritualism? How much is a Man's Reputation Worth? Who are Mediums? Which is the Way that Leads to Heaven? Is it Murder to Hang a Man? Is it murder to Kill a Man in War? Is Igneran the Cause of Buffering? Is ignorance the Cause of What we call Sin ? What Makes Sulferlow and Sin ? What are What shall Destroy the Pear of Death ? Will the All-Right

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The Messenger.

Rach message in this department of the Bannen we chim was speke by the startly when mume it beers, through Mes. J. II. Corary, which is a condition rathet the Trance State. They are not published on account of literary merit, but a feats of spirit communion to those friends who may recog-

when them.

We hope to show that aptrite carry the characteristics of their earth-life to that beyond, and do away with the erroreous idea that they are more than FRITE belogs.

We believe the public should know of the aptrit world as it is—should learn that there is crit as well as good in it, and not expect that purity alone shall flow from ephrite to mortals.

mortals.

We ask the reader to receive no doctrine put forth by epitits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives no more. Fach can speak of his own condition sith truth, which he gives opinious merchy, relative to things not ex-

Answering of Letters.—As one medium would in no was some to answer the letters we should have sent to no, did we undertake this branch of the spiritual phenomes, we cannot attempt to pay attention to letters addressed applits. They may be sent as a means to draw the spiritual processings however.

Visitors Admitted.—Our sistings are free to any our yieltors gamilted.—Our strongs are ires to any one who may desire to attend. They are held at our office, No. 5.19 Brattle street, Boston, every Tuesday, Wednesday Thursday, Friday and Saturday aftersom, commencing af galr-rast Two o'clock; after which time there will be no admittance. They are closed usually at help-past four, and yisitors are expected to remain until diamissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course, Will those who read one from a collric they recognize, write no whether true of false?

From No. 2075 to No. 2160.

From No. 2073 to No. 2169.

Saturday, June 0.—Immortality of Infants; Thomas Shute, Mariborough, Eng.: Frederic Vaouze, Boston; Margaret Bullivan, Boston; Henry P. Stevens.

Turzday, June 12.—Will not God punish the wicked with everlaating punishmont? William H. Burns, Oregon; an Indian; Betsey Smith. Blue 11811, Me.; Capt. W. J. Polrco, Augenta; Capt. Thomas Geyer.

Wednerday, June 13.—Did not Christ die, that through his death we may inherit etornal 1167? Savan Stanley, Chiehester; Abraham Ricks, Indiana; Charles P. Worthen, Bangor; Blien Sewsch, Boston.

Rilen Seward, Boston.

Thursday, June 14.—The Jeatoney, of God; William Parker; Hiram S. Talbot, Fall River; Charles B. Watkins; In-

rocation.

Friday June 15.—Invocation; Why do all spirits differ while speaking of spiritual things? Simon I. Hountleks; Litzle M. Allen, St. Pauls, Min.; Col. Foster, Dorchester; Edward, No. 2.

Saturday, June 10.—Invocation: What is Nature? Joel Nason; Reojamin Tuttle, Burnatable; Catherine McCarty; William Capen, Buston.

Tuteday, June 10.—Man, the Hving soul; Augustus Hale; Edialia; Stephen Peasley; Thomas C. Draper, Northfield,

With the state of the Natural Sphere I Project, Northfield, Wednesday, Jame 20.—Invocation; May we ever expect to find perfection upon earth? Bendentiu Tuttles, James Welch, East Boston; Elizabeth Ann Shetton, New York.

Thursday, Jame 21.—Invocation; If Spiritualists to God, why are Spiritualists protect to Evil? Joseph Willey; John Codman; Nancy Wigglit; Richard P. Shamion.

Friday, Jame 22.—Invocation; Are not Spirits the Legitimate Controllers of the Natural Sphere? Frederic Bomers, Jersey Gir; Anonymous; Elizabeth Reed, Beston; Thomas Rait, Philadelphia.

Saturday, Jame 22.—In Project Project Controllers, Jame 22.—In Project Project

Jorsoy City: Anonymous: Elizaboth Reed, Boston; Thomas Rait, Pithidelishia.

Suttriday, Jane 23.—Is it possible for man to possess any possitive knowledge of the Herenfur? John McQuade, Roscion; Albert T. Eigerly, Now York; N. B., to George: Elizabeth Graves: William Illil.

Tosteday, June 20.—Civil law—its use and those; Mary E Yeaton, New Castle, N. H.; Mary Aan Howard, Liverpool; William Blaples, Now York; Joses Haskell.

Fednesday, June 23.—Invocation; Where is Holl, and how may we avoid going to 11? Charles Todd.

Thursday, June 28.—Invocation; What is true charity? David McDonald, Athany; Botacy Winthrop, Boston; Nation Parker, Marblobeau; Elizaboth Hall.

Friday, June 29.—Invocation; In the progress of the apirtin any way related of the Newcottlen; In the progress of the apirtin any way related of the Newcottlen; In the progress of the apirtin any way related of the Newcottlen; In the progress of the apirtin any way related of the Newcottlen; In the progress of the Spirit in any way related of the Newcottlen; In the progress of the Spirit in any way related of the Newcottlen; In the progress of the Spirit in any way related to the Newcottlen; In the progress of the Spirit in any way related to the Newcottlen; In the progress of the Spirit in any way related to the Newcottlen; In the Progress of the Spirit in any way related to the Newcottlen; In the Progress of the Spirit in any way related to the Newcottlen; In the Progress of the Spirit in any way related to the Newcottlen of the Newcottlen

Benjamin Hallett.
Taurday July 3.—Invocation: Are we responsible for our thoughts? Isaac Holden, Cleveland: Edwin P. Burrill; Mary Ann Carroll; Dennis McGann, New York.

"What is the Spiritual Condition and Destiny of the American Nation?"

This is the question given us for discussion to-day.

America, thou child of Freedom, what shall we say
of thee, save we give forth those ideas which have been
given us by the source of thy life, the God of thy des-

of thee, save we give forth those ideas which have been given us by the source of thy life, the dod of thy destiny?

Years age the American continent was singled out by an especial and positive spirit force as a soil congenial to freedom, as a portion of materialism by which great spirital and the produced by this same force. In the children of the American nation know this fact? No: it slumbers to this time to the eternal world of thought: but as it slumbers it will wake, and they shall yet know the power by which this land of freedom, this soil of liberty, was purchased. When the spiritual context for face religious thought had burst, in the old world, this same power had force sufficiently strong to find it a home, and a congenial home, such as would be well adapted to the physical necessities of man and his spiritual needs, also. But after those minds from whom high and hely religious thoughts were born entered their home, they ceased to live in accordance with natural laws, and the power which brought them to, this land of freedom ceased to act with its wonted force, because they had strayed from the bright star of liberty which was born with them. But so cure as the seed of religious freedom was sown, it shall not perish, but shall come forth to bless man, after a time.

Again, we say, this continent was taken especial cognizance of as the place where spiritual thoughts were sown, years gone by, in the winds, the earth, he flowers, and, last of all, in the soul of man. And in this millenial dawn they are bursting the shade which have held them, and are coming forth; and now the American nation can boast of what no other nation under heaven can claim—an afnest perfect freedom of religious thought and expression: af-

aven can cl fect freedom of religious thought and expression; at next meant us—and that almost has to be taken away, and freedom, as sown, shall be perfected here. The car of progress has been gathering up soil after soul, thought after thought, and think you these souls and these thoughts shall not mature here, for the good of

Notwithstanding the many contests, the many con-Notwithstanding the many contests, the many conflicts the children of liberty have been called upon to engage in, notwithstanding these contests have been long and hard, even so have been the workings beneath the soil of things here. The American nation is to the old world as was Bethlebem to the world of ages past—the birthplace of religious freedom—the birthplace of Christ—the holy land, as was Bethlehem, the birthplace of Jesus, the medium. Who called that spirit forth? Who but a band of spirits working under the form? Who out a unit of spirits working unter the care of Johovah? Who sought out his birthplace—a fitting one for Jesuv to be born in? Yerity, we tell you spirit power sought out this birthplace. And in years to come the American nation shall be spoken of as holy, as being the birthplace of the second Jesus—the Carlot of units of the second Jesus—the

freedom of religious thought.

True there are few who shall understand us, but that True there are few who shall understand us, but that few shall take up our thoughts that they may grow and ho magaified. The American nation—the American Continent—the home of many brave spirits it think you these spirits are not strongly wedded, even now, to that home? Think you their power is not being exerted in its behall? Think you it shall become week and not strong? Think you it shall go down in midnight, and not vise in eternal day? Veri-

down in midnight, and not vise in cternal day? Verly I tell you the same power that spoke it into life, shall ultimate it in glory.

Notwithstanding the show of darkness that bigotry and superstition and error bath thrown over this nation, we affirm that a glorious and triumphant future is hers, and that every son born of her soil and of her spiritual influence, shall work for her good; and as thought after thought, high, boly and spiritual; shall be born in your midst, they shall be carried to every nation under theaven. The spiritual philosophy that dawned under the new dispensation here and to you, shall be carried to every part of your globe, and every planet shall led its sinkuence, even to the furthest heaven and the lowest held? Every thought born here, shall be felt here and through the vast universe of God. Oth, then, children of God and of America, look up to the Author of all Good in praise for all his of God. On, then, custored of continuous america, look up to the Author of all Good in praise for all his gitts, and stretch forth your hands to those who cannot comprehend you, raising them to your plane of thought, until you can fold them in the arms of your spiritual love, and they shall not fail to bless you for your em-

brace. Much more we have to say of the American nation. the land of our birth, the home of our soul; but we wait for brighter suns, which shall in time shine upon our thoughts, bringing them into new life at the command

Stophen Appleton.

I have n't got anything to say on National subjects. but I have something to say on a subject interesting

My name was Siephen Appicton. I was sixty-two years old: died at Hartford, Connecticat, six years ago. I was a bricklayer by occupation. I have a wife and two sous; my sons are in California, and my wife and two sour; my sons are in California, and my wife is in Massachuseits with a sister. I suppose I died of cancer—suppose I did, but do n't know. I went to New York about a year and a half before I died, and to a physician there who told me he could not pronounce my case cancer. His name was Swansey: is attached to some of the hospitals there.

There are some things connected with my coming back, which' I do not understand. I can see my sons clearly, but not my wife. I have been told that the

our bodies do.

I have simply cast off my body, and I see better, for
the religious walls I had builded about my soul are
torn down; I have cast them aside, and am benefitted

Emily L. Burgess.

Emily L. Burgess.

Will you tell me what I must do? My name waz

Emily L. Burgess. I was sixteen years old. I died of
brain fever. I have been dead one year and five
months. I died at Williamsburg. New York. I was
born in Troy. My father was a distiller. He is dead
now—he died before I did. I have three risters and
two brothers. Henry is the oldest. Alexander the
youngest. My sisters. Charlotte, Marcia and Eveline.
My mother's name was Caroline.

months. I died at Williamshurg, New York. I was born in Troy. My father was a distiller. It is dead now—he died before I died. I have three sisters and two brothers. Henry is the oldest. Alexander the youngest. My sisters. Charlotte, Blarcia and Eveline. My mother's name was Caroline.

Now will you please to tell me of any way I can speak to them ? You can tell method in the friends i knew who have field. But I do not live with any of them. We all bave homes, and those that please us well, and we have not a wish to change.

I have been very destrous to return to speak, and sometimes I have folt as if I could not exist another moment unless I did. If I were not very anxious should not come here before eo many. I tried to make my mother know I was with the raifer I died. I make a great many noises in the room, and I boped sho would take notice of them, and attribute them to splittual causes, and go to some medium to ascertain about this, where I could speak. I then beard of this place, but I did not intend to come here; but uncle is money and go to some medium to ascertain about this, where I could speak. I then beard of this place, but I did not intend to come here; but uncle is money and go to some medium to ascertain about this, where I could speak. I then beard of this place but I did not intend to come here; but uncle is money and the sum of the place with I did not intend to come here; but uncle is money and the sum of the place with I did not intend to come here; but uncle is money and the sum of the place with I did not intend to come here; but uncle is money and the sum of the place with I did not intend to come here; but uncle is money and the sum of the place with I did not intend to come here; but uncle is money and the place with I did not intend to come here; but uncle is money and the place with I did not intend to come here; but uncle is money and the place with I did not intend to come here; but uncle is money and the place with I did not intend to come here; but uncle is money and the place with

Billy Abbott. [This spirit was recognized by Mr. E. V. Wilson

[This spirit was recognized by Mr. E. V. Wilson, who was present at this sitting.]

My name was Billy Abbott; and if they do n't understand who it is, by Billy Abbott, just say it is it it fiddler Bill, who figured pretty extensively among the boys in New York. Can't talk many big words; it takes a — long time to speak small ones, is atticted. I got a little disappointed, because I could n't speak well.

By —, I did drive singe, and — it. I got thrown off, and hurt my arm, and I could n't drive, and I learned to fiddle. I thought this stammering belonged to me, and to nobody else; but here I am stammering as bad as ever.

Theodore Parker as a Spirit.

"What is the true condition of Theodore Parker in his new home, and what his expacities, powers and abilities?"
We shall speak upon this question, but shall simply traw a rude outline of what shall be a perfect picture in the forms.

We shall speak upon this question, but shall simply draw a rude outline of what shall be a perfect picture in the fature.

Within the outer temple of the man Theodore Parker there existe a mighty spirit of freedom and progress.

This spirit scorned the chains of Religion, such as the actual received the chains of Religion such as the actual received the chains of Religion such as the actual received to the received from the fature of the crowd, who crief, creefly him. So sore as that voice was ever raised, it shall never die, never cease to receive the meant and the shall received from the fature of the crowd, who crief, creefly him. So sore as that voice was ever raised, it shall never die, never cease to be beard and understood.

We find within the spirit of Theodore Parker a new life, a boly reliance upon God—not the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, clealasting, sectarian word, but the God of the cold, the father and mother of humanity. Such a split was the man Theodore Parker; such a light as gone out ore the twilight of age had settled upon the form? Nay, it has been simply removed from the external, intak its power may be more mighty. That spirit was thoo pawerful to exist longer in its form, and have the seed of the cold, work with the cold of the cold, and the province of dark care to dear, and the grave. The cold of the cold of

reason of this is, that my wife is firm in her religious belief, white my some and dissolutely inclined. I can't seller, white my some and dissolutely inclined. I can't seller, white my some and dissolutely inclined. I can't seller, white my some and dissolutely inclined. I can't seller, white my some and dissolutely inclined. I can't seller my some and dissolutely inclined. I can't seller my some and their thoughts. I desire to contain the my some, but I cannot see why it should be more difficult to commune with my some, but I cannot see why it should be more difficult to commune with my some, but I cannot see why it should be more difficult to commune with my some than with my wife.

By boys use about two hundred and thirty mites not fast of the American River. I have no means of ascertaining the names of places so well as distances.

My boys I can see, and I am sorry to say I see things about them that I do not like to see. One of my boys I obtained a situation for in New York, sometime before I died. The finst letter I received from him he said not know why he said nothing about it, and wrote him to know why he said nothing about attending any meeting. I wrote to be an item to know why he said nothing about the and wrote him to know why he said nothing about attending any meeting. I wrote to be an item to him. I haped he would spend his shabints properly. He wrote me that he was going to the Universalist church, and I tolk him I had quite as lief he would go to note as to that. After that, he wrote to me that he had given up going to say. I prayed for him, and let him. I was a member of the Preshyterian church, and when it was bere.

Ans.—I have lost my religious identity—the friends when he was bere.

Ans.—I have lost my religious walls that i believed in one than when i was bere.

Ans.—I do not think there is to be a literal resurrection. That is among the things which die more than our boiles do.

I have einply cast off my body, and I see better, for the religious walls I had builded about my soul are to

our bodies do.

I have elimply cast off my body, and I see better, for the religious walls I had builded about my soul are torn down; I have east them saide, and an beactited by it.

Ans.—Life to me is one long continuation of years, with changes taking place here and there.

Ans.—Life to me is one long continuation of years, with changes taking place here and there.

Ans.—Spirit-life is within and around you all. The Bible says the kingdom of heaven is within us. The apirit-world is not a particular locality.

Ans.—No; in the present state of things there is no ercape from death. Plesh and blood cannot be spirit, by the past; mortal outlines you have with you duils the picture. Be yourself the judge, and answer thou our question.

All thoughts, when confined to mortality, are camped, not matured; they are but born amid the temples of death and decay while here. Error and dark religious creeds have due their work among you got the time is now at your doors when these holds thoughts, coming from your reforming stars, soll billiance.

I will give you my sons' names; it may be a link very necessary in the chain. My oldest is Stephen, my youngest William Henry. If by any chance they should receive my words. I want them to seek out a person such as I now speak through, and give me an opportunity to converse with them. And I want my wife if she read these words, to do the same.

Now, then, while you have buried beneath the carth the content of the carter of the earth, shall chase away the dust of the you, given it the last milliar word, the last tear, turn portunity to converse with them. And I want my wife if she read these words, to do the same.

She must not fear to lose ber soul, for she cannot lose it, She must remember that the Bible says they who lose shall find, and they who find shall lose.

My wife's sister married a Walker.

I am under obligation to you for your kindness; and if not saccassful, shall ask leave to come again.

June 6. had birth with you; for as it claimed this as its resting place in mortal, so it comes to you with bleanings from the Inner life. The blessings are for you. God grant you may better comprehend it than when it dwelt in the mortal temple.

Thus much we have to say of the spirit, Theodore Parker. Much more we might say, but the time is not yet.

June 7.

Albert S. Temple.

Mary Jane Percival.

MATY JANG FORCIVAL.

I lived and died in the town of Hamilton, N. H. In the oldest burlel place my body rests, for there it was placed. On the stone which marks the resting place, you may read these words:—

"Here sleeps the body of MARY JANE PERCIVAL.
Who left us, sicer stopping on the moral shore twenty-one years.

Many friends, among whom is a husband, were left to mourn her loss."

her less."

But they speak not of my child; they make no mention of its tiny life. That child is now a womue, and she is living here. Though long years have passed since I left her, though she never knew me, shall i find a welcome—he received? Year my spirit neavers, yes The companion of my early life is with me. But to the child I come. She knows nothing of the coming of the angels—her life is not all sunshing; a few flowers spring up in her way, but I come to plant seeds of love, that shall come up and blossom to make her happy. belonged to me, and to nobody else; but here I am stammering as had as ever.

Do n't talk about my mother; I sint got fixed right, it is to child I come. She knows nothing of the couring of the angels—her life is not all sunshine; a few flowers pring up in her way, but I come to plant seeds of love, that to tell the boys that know me, that I can come. I did n't suppose anybody else cared for me. They were Bowers boys—belonged down there; and the suppose the

come. I didn't suppose anybody else cared for me, they even Bowery boys—belonged down there: and turn from your present condition of life, and enter when they got upon a time, they employed me to fiddle. By —, I'm glad I stammer; my folks wouldn't think I had got up to forty seven.

I go round with the boys to places on earth, on the Bowery, just the same as I used to. Sometimes I wish to do a certain thing, and the first thing I know is, somebody is doing it for me. Sometimes I wait a glass of fiquor of a particular kind, and the first thing I know is, some of the boys are drinking it. It is so easy to infigence them to drink, that you do it before you know it. If there is anybody like me in the crowd, I flut them doing just what I want. I can't break away from the boys yet, but I know I shall; only have a desire for liquor when I go where the boys are, and I'm going to leave off going there. They say if I can once break away from them, so long as to lose the desire to drink, then I'll come back and help the boys do well.

The boys will see my letter, wont they? Well, if I could get a chance to talk with them. I'd like to. Well, I'm going away now. If I come again, you'll know me, wont you?

Theodore Parker as a Spirit.

Many Jane Parkeryas.

Many Jane T. Best that you receive me, and be and urn from your present coldition of life, and cut upon and urn on new one, which shall braing our which shall braing you represent coldition of life, and enter upon a new one, which shall braing you from the paye on the late of which they don't have been instramental in saving you from many shadows, many hells, and now that your feet have merged bray in the person of childhood, in the tree years of childhood, in the tree your spirit dwells. Listen to the your spirit dwells. Listen to the your spirit dwells. Listen to the payed which comes to you to-day, and be happy. Come, that I may give you a monther's southing love, which you have never known—a mother's crown of affection. Well, I've long present, and bless tood that a m

Timothy M. Barker.

It's so long since I went to meeting. I don't know how to act. I come to this place so plaguer sudden, mister, that I didn't know where I was when I got

want to know? I stopped to that hotel on that road where there are so many tenns—in the Marilloro' like folks thought I didn't safer much when I died.

We stopped there two days. They pusped there every meal, but I didn't care 'hout it when I had been traveling round, and was bringry.

I can't do any more here; but I'll certainly do what I'gree to do. If the friends in Monteller will get me a chance to speak to my sleter.

Anorez.—I was chopping wood upon our piece of woodland.

My name was liarker—no, not by a good deal, that

woodkand.

My name was Barker—no, not by a good deal, that
was n't the whole of it. Piret, then, Timothy, then
there's an H, and then there's Barker, and you have
the whole of it.

Ans.—Yes, I went to church, and sometimes I tried

thought it was no use for me to try.

I thought it was no use for me to try.

I may not me to try.

I they have fifty or a hundred thousand dollars, people are not contented; so if God has get anything to give me, I'm

reasy to take it.

Ans.—No. 1 never burried in my life, and that's the reason I got killed, I 'spore. I tried to get bure before, but there was such a crowd, that I was n't going there was such a crowd, that I was it going to hurry.

Ans.—I've a kind of an idea of finding out what's going on in other planets. I always wanted to know whether the planets were inhabited.

Ans.—We do n't see many children 'long with the cond have

crowd here.

Ans —Yes, stranger, I did make an effort to get

Ans—Yes, stranger, I did make an effort to get back into my body, and a pretty strong one, too. I was alone at the time.

Ans.—No, sir, we do n't respect grey hairs here; we respect wisdom. Sir.

Ans.—We keep no record of days here, or years; it is not material. We do not have a reason of darkness and one of light. If I feel bad about anything, I feel dark enough, and get night enough.

Ans.—I do n't do now what I am not obliged to.

June 1.

Mary Coles. . My brother, you may not be disappointed in any bing when the whole soul is in the cause. Mary Coles, of Portland, Maine. June 7.

Eben, to J. N. H. Go to New Orleans, and I will meet you there. Carry bese decoments with you. EBEN, TO J. N. H. those documents with you. EBRE, TO J. I Answer to letter sent to you in January last.

Irene. The sky is never dark until the star of hope is set will come to you with more, soon. JREND. June 7.

'The Mission of Judas, and the Free-Agency of Man." These are the subjects which we are requested to dis-

Agency of Man."

These are the subjects which we are requested to disense this afternoon.

The apostolic picture in which Judas is represented, places before humanity the lights and shades of the inner life, the spiritual existence. The shade is quite as necessary to the existence of the subheam as that is to the existence of the shadow. Judas was called into existence by the same power that called into existence by the same power that called into existence by the same power that called into existence fests of Nazareth. The same law gave them both life, is ustained them both, governed them both, controlled them both. Now who shall say that this Judes was not a part and portion of Jebovah? As God created him, so he created him for a purpose. As God is alliwise, so he created him in wisdom. He endowed him with certain faculties peculiar to limself, and behold you how benutiful the light through Jasus is seen, whon portrayed through Judas. Many beauties are seen by the position of Judas; many glorious stars were born out of this seeming ovil. But the sons and daughters of this day cannot understand this so. It is because they know God only in part; they have elected only those portions of Jebovah which suit them. They give him a certain power, and limit that power. It is late author of all good, they say. Why not give him that power that belongs to him? Why not begin to him? Why not begine him the author and finisher of all things? If he gives you the sunlight in mortal life, be gives you the shadow also. Judas had as mighty a mission to fulfill as had Jesus. Neither lived in valu; and the light of Jasus, as shining at this day, is made all the more glorious by Judas. True, he betrayed his brother—delivered him up into the hands of his accusers had gathered around him: "Know you not that if I but pray to my Father, he will send me a legion of angels?" Why did he not pray? Hecause it was right that he should be delivered up into his accusers had gathered around him: "Know you not that if but has a position of an an

but that portion who are more ready to guide than to be governed by Jehovah.

But, says our questioner, he may suffer the evil, but be displeased with its existence. Now what an inconsistent God is this! He who hath created, who hath all power, shall be suffer evil to exist, and at the same time be displeased with it? Nay, he cannot; but as he hath created all things in wisdom, all is wisdom he hath made. Not such as is found in the confines of mortality, but such as encircles all universes. The mission of Judas was a holy mission, one sanctified by God; but poor, narrow-minded religion, such as is recognized as Christianity by you, clothes a certain number with righteousness, but drives the many away as unfit to be the sons of God.

There are many Judases living with you to-day, and many Jesures also. Those bright spirits who are con-

as unfit to be the sons of God.

There are many Judaese living with you to-day, and many Jesares also. Those bright spirits who are constantly breaking from the old, and going to the new, are displaying the power of Jesus. They tell you that Jesus is not dead, but lives with them. Again, the Judaese of to day are necessary; if they are not, why were they created under the conditions in which they live? Who dare question the infinite goodness and power of God? Not they who know him well.

Our questioner, while you scan with peculiar spiritual eye the life of Jesus, look you with single eye to the character and mission of Judas. You can scan it only with that best of all gifts found with man—charity. Oh, how bright an angel, bow holy a garment—never leading man astray, but guiding all to heaven.

The free agency of man. To a certain extent, man is a free agent, but only to a certain extent, man is afree agent, but only to a certain extent, man is afree agent, but only to a certain extent, into his assertion. Jehovah, the creater of all thiogs, the alpha and omega of every atom in the universe, may be called the great and mighty central sun of a system perfect in itself, and of itself. Around that sun, millions of plauets are revolving. What are those planets receive their sustenance and life from him, although every one revolves on an axis of its own, which is a God of its own; it is an elishoot of that sun, and must obey the law of the central sun, and at the same time obey its own law.

Man, by false and perverted conditions, in which has been thrown while here, may not live in accordance with the highest law of his nature discands. He will draw certain notive power from the conditions which shell away him in the external life; but that portion which he highest law of his nature discands.

which the highest law of his nature discards. He will draw certain motive power from the conditions which shall away him in the external life; but that portion which belongs especially to Jehovah—the spirit of man—is no free egent by any means. It must move and perform it mission in harmony with the law of the great central sun of life—Jehovah.

Finite minds cannot fully comprehend the infinite; but as the mighty sun of wisdom sends forth his rays of power, to warm into active life the interior portion of the sout, man stretches out all his faculties, attring to know more of God, to comprehend him his infinitude. This is well. Here is God in the individual, obeying the great central sun, the great God of all; here is the flolic mind striving to comprehend the great author of its existence. great author of its existence.

To a certain extent, man is his free agent, and to

To a certain extent, man is his free agent, and to a certain extent he has no free agency at all; and when these fluite souls shall have attained a certain spiritual position in spiritual life, they shall lose forever their free agency, and shall be governed solely by the great law of life, the Creator. They shall move in perfect harmony with him in the external and internal. But while they are in materialism, the external obeys for a time the gross conditions of materialism. When the spirit of man shall have gone far from the material, men shall live solely by His life, obey without pervenion His law and love, and forever lose their own identity, so far as free agency is concerned.

June 8.

Caroline Blanchard.

Sir Henry Wakefield. I come to you to-day to fulfill an appointment made at home. Please inform my friends, that Sir Henry Wakefield, of Newcastle, England, visited your place this afternoon at this hour, (3.33). June 8,

Nancy Bell. There ain't only one I can come to, and that's my inughter, Nancy: so I want you to direct my letter to

My name was Nancy Bell. I was born in the town of the to an abused and starving world?" We answer of Londonderry. N. H., and I died with my daughter in blanchester. I lived here ninety-two years, and I verbeen away from here going on seven years. I want my daughter to pay some attention to the spiritual are told) should follow those that believe." With teachings going on round about her I don't want her to come here just as I came. I don't want her to live just as I did. I want her to know more about this lived here she comes here.

live just as I did. I want her to know more about this place before she comes here.

I'll give some facts so they may know I 'm no imposter. Her father died when she was eleven years sid, leaving me with herself, and little brother: he died shortly after. She and I were left alone while here. She married quite young, but there was trouble between herself and her husband, and they separated. He is dead. She is living like as it were alone, and she thinks that the church is all her support. But I come here to tell her that she has more friends in heaven than on earth. I wish I could speak with her here, but they say I cannot. So I want you to tell her that I came here, and talked to you, and you wrote for me. I do the best I can—do not know much about it, but should be able to do better if my daughter was here.

here.
I must leave, sir, for I do n't like the way I 'm dressed—it's very uncomfortable, and I do n't like to stay any longer than is necessary. June 8.

Philip Keene.

Philip Koene.

First thing on the bill is to know who I am. When I was here I was called Philip Keene. I was born in Menuphis, Tenn., and died in New Orleans. I was in my twenty-second year, and died in the summer of 1859. I have relatives here North, more at home, and I thought I'd feel us happy as most anybody elso in coming back and teiling my experience. Not that part of it reckoned in your list, but the part belonging to me as a spirit.

When I first got here, I had rather a hard time of It. Couldn't seem to understand things; but as soon as I got to know the hang of things. I got along pretty well. This is Boaton, is it not? Well, sir. I don't belong to any of your churches, or, rather, didn't while here, and I must here own I didn't believe in any hereafter. That I have got to awn up to. My father entertained the same views I entertained. By the way, my father is living, and I want here to give him a little hint to make an investigation of the subject of Spiritualism. If he don't, be'il find himself much disappointed at being while awake instead of a saleep here. He will feel and in not knowing anything of this new world.

I will here say I have met my mother.

As regards my personnal affairs, which my friends will understand. I cure as little about them as anybody can.

I will bore say I have met my mother.

As regards my personal affairs, which my friends will understand, I care as little about them as anybody can. I do not come to give any orders, because I canout; but because they seem to be a little troubled. That portion of my business which seems the most suarled up, is the most straight, and they will find that out by a little more investigation.

I nover was married, and the person is a deceiver who mokes such pretendant in rurard to anyeaf, and

I never was married, and the person is a deceiver who makes such pretensions in regard to myself, and she must be careful in the matter, because the old story is that itsed men tell no tates, is not true. A few years see they found tongues, and a way to use them. My life was a good life for such as myself, and if the remarks of the first spirit who came here this afternoon are correct. I do n't see but my life is as correct as some of my Christian friends.

What I said during my sickness, my friends may place as little confidence in as pessible, as I was not myself must of the time. I suppose I died of black womit.

If there are any at this time in the Delta office who know me, or have any idea that they ever did know such a person. I wish them to correspond with me directly. I was a printer by trade. I never worked in the office—never was in there. I took occasion to I cave the trade when I was twenty-one. I took up a free occupation—one in which those who display the most wit and shrewdness are the smartest fellows.

Before I make many throws on this side, I may turn spagin. Until then, a fair day to you.

Thomas Canton.

Many are the stars that glisien on the walls of a con-vict's cell; many are the stars that come up from thence.

THOMAS CANTON, of Batthuore.

Written for the Banner of Light, MAN FEELS HIS IMMORTALITY.

BY MARY M. HACOMBER, Sweet is the breath of early morn, And nentle is the sighing air; Bright is the soul whose life is born To gladden every feeling there.

Pare is the ray which gleams so clear,

Upon the gently heaving breast;

While every sting of wee and fear la lost in Naturo's peaceful rest. Calm is the thought which Angels bring To cheer the lonely and depressed; And loud the authem which they sing,

Amid the realms where all are blessed.

Deep is the spring whose waters rise From depths within the new born soul; Where streams gush up to greet the skies. And through their radiant bosom roll.

High is the realm where angels dwell, In cloudless splender sweetly bright, Where gladdening strains of music swell Through mansions of eternal light.

Sing in the depth of hely joy, Ye dwellers of the shadowed earth: For bliss which sense cannot alloy, Thrills the pure spirit in its birth. West Killingly, Conn., June, 1800.

SLEEP.-There is no fact more clearly established i the physiology of man than this, that the brain expands its energies and itself during the hours of wakefulness, and that those are recuperated during eleop: if the recuperation does not equal the expenditure. the broin withers-this is insanity. Thus it is that. in early English history, persons who were condemne to death by being prevented from sleeping, always died raving manines; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are these:-1. Those who think most, who do most brain-work, require most sleep. 2. That time saved from necessary sleep is infallibly destructive to mind, body, and estate. S. Give yourself, your children, your servants—give all that are under you the

ministration of this truly favored medium . have we strengthened our sinkes and increased our borders." Thomas Furdor.

I wish to be heard by some friends I have in the town of Newmarket. State of New Hampeline. My attended our meetings, and received and accepted with name was Thomas Furder. I have been here sixteen joy unspeakable not the Bacrament or the Lord's Bupper, but the "Gospel of to-day." Their former place per, but the "Gospel of to-day." Their former place Ever since I died. I thought at times of coming back, but this is the first time I ever came. I suppose 14 a equally right for me to come as for others. I have no especial work for the good of bomanity, but I 've a work for my own and that of my fitends. I take I had not been an outline of Mirs. Hyzer's method of informing them that I am in a condition to commonicate with them, and of asking them to put itemselves into a condition to common with method in the property for sale. Other churches are leading strongly in the same direction. Will not attempt even an outline of Mirs. Hyzer's nowers as a medium. She is entirely beyond the reach of my pen or any language I am master of, that would disconditions they must accretain for themselves.

My ago was eighty-seven years. I was a furner, and died of old age.

June 8,

the sum of our philosophy, were never made more apparent or set forth in stronger light to this people than on the occusion of Mrs. Hyzer's last visit,

The fallow ground of many hearts has been broken up; the carcless and indifferent have been aroused to ambition, to now energy and life, and many, very many out of the multitudes hitherto fed only upon husks and dry leaves, are, coming up and asking .. Is it true that Spiritualism is dispensing the living waters My name was Nancy Boll. I was born in the town of life to an abused and starving world?" We answer

ly, joyfully and confidently before the world.

The Davenport mediums, of whom I made mention. in my last communication through the BANNER, have just taken their departure. Their visit here has been a profitable one, and resulted in a great triumph. A large majority of minds can only be reached through physical manifestations. They seem to be as indis-pensable as the alphabet to the unlettered child. Once establish in the mind of the skeptic that spirits can and do return and reveal themselves tangibly to our physical conses, and the great obstacle to investiga-tion is removed. A basis is formed on which they can plant their feet firmly, commencing at the first round of the indder in the great scale of upward and onward

progression. In all cases the demonstrations have been of the most satisfactory and convincing nature. Though varied on each occasion, they were none the less remark-

able, and, in some instances surpassing. Yours, for light and progress,

Cleveland, Ohio, June 28, 1860. Voice from the Sen Shore.

DRAR BANNER-Away from the busy scenes of city life, and located for a brief season upon the shores of the blue Atlantic, our mind is freed from its neual business cares, our body refreshed and invigorated by the ocean breezes, and a delightful bath in the surging waves that ever fringe this beautiful coast, famued ever as it is by the exhilerating air fresh from the bosom of the roaring deep, we enjoyed a refreshing slumber. After doing justice to a well supplied breakfast table on Sunday morning, the next business was to ascertain how the day would be spent. Some we found reading their sacred books, a few the BANKER OF Launt, others discussing the propriety of bathing. willst some were endeavoring to make up a party for a ride to church, we were walking upon the plazza, and heard the conversation of some of our Methodist and other Orthodox brethren deploring the depravity and retrogression of the present generation; for instead of the delightful prayer meeting which they had enjoyed morning and evening at the Ocean House, Cape May, on the previous season, nothing but dancing, music, and enjoyment was thought of. As our conceptions of God and worship did not accord with theirs, we did

not make one of that party. After our friends had returned from the various churches, we were remonstrated with for not serving God in their way, and interrogated as to our whereabouts in their absence, to which we replied in aubstance: We have been to hear the floods clap their hands, the rearing billows sing praises to the Almighty, the voice of the free sea birds mingle their notes of adoration; to see the monators of the deep dancing in their bring element, and the glorious sun shed her illuminating rays upon the majestic scene; to inhale the life inspiring breezes which come fresh from the besom of the mighty deep. I have been to hear the Almighty preach in bis beaven arched cathedra). where the sents are all free, the elements its choristers, and where all our Father's children are invited to join in the mighty anthems of Nature. I have enjoyed a heaven suited to my present aspirations, and have obeyed not only the voice of the monitor within, but have realized the declaration of a good man of old that the Kingdom of God is within you. baptized in the feaming tide, weshed, cooled, and refreshed in the bring waves, and thus paid my devotions to God and worshiped bim after the dictates of my

The company during the short interval between the close of the dinner arrangements and teatime, were engaged in various ways, walking, riding, chatting, reading, napping, &c., and after ten the time was spent in promenading upon the bluff of the beautiful beach and the performance of sacred music upon the piano, accompanied by volces of such scraubio sweetness that, were it possible again for sin to enter Hoaven, the angels would be featous of the accomplishments of carth's fair daughters, PHILADELPHIA.

National Hotel, Long Branch, June 20. The Grintes and Miller Discussion-

MESSAS. EDITORS .- Yesterday a friend put into my

hand a printed copy of the reported discussion held between Prof. J. Sinnley Grimes and Lee Miller, Esq., at the Meledeen in Boston, in March last, on the subfect of "Modern Spiritualism." I confess I felt no interest in the matter in controversy, and partially agreed with myself that I would not peruse it; but a due regard to friendly and proper motives induced me to read the debate, which I have done, carefully and with increasing interest. It has neither been convonient for me, nor particularly tasteful to my sentiments, to bestow any time in examining the claims of this new order of religionists. I was content to consider that the Orthodox inculcations of my earlier years, were, in the main, correct; and hence regarded the pretonsions of mediums of this order, and the opinions of its believers, as innovations upon a better nd truer faith. Nor has my perusal of that Discussion, to any considerable extent, changed my feelings; yet I cannot ignore the fact, that it has awakened in my mind a feeling of interest, and which I should perhaps gratify, to some extent at least, by investigating the claims of its adherents. But I cannot refrain from exercising an earnest feeling upon that debate, o far as concerns an opinion of the disputants, and the manner and character of their discussion. If anything was required beyond my own convictions, to make me a confirmed Spiritualist in sentiment. I could find nothing more certain to urge my mind to those conclusions, then such specious arguments against the doctrines, as were advanced by Prof. Grimes in this debate, as pretended refutations of the arguments of Caroline Blanchard.

Is this the right place for me to come? It isn't the place I was in before. My name is Caroline Blanchard; I was scalded to death on board the steamer, coming from New York here. I lived in New York. I was going to see my anut and grandmother. I was most inclively earn old then.

I want to speak, but I don't care anything about speaking here; but they told mo I might come here and ask for the privilege of going bome to speak. I want to tell something about myself, but I don't want to tell something about myself, but I don't want to speak and put the medium to sleep, and then gave me control. He has been dead near twenty-fire years, and knows all about coming.

I'm just as happy here as I can be, and I should be willing to be burned up two or three times more to nent when possible to do so, and when not, to heap ingly told her she was frightened, and nothing more upon them tainst and reproach. It is not the part of would probably be heard of them. Yet the ringing philosophy or logic, thus to contact. There is a plut was more violent than ever, and was continuous, while the probability of the probability of the probability of the fact of the familiary of the part of the the subject, will not fall to respect it the more, as they aball find it combatted by Jeers and dodges, and not by fact and argument. Not a Spinitualist.
West Windowd, Ct., June 27, 1860.

York to Cape May, which will pass through or near the notilement. The sell is varied, ranging from a light, sandy learn to a still clay. It is eminently well suited for fruit growing in all its varieties. It seems the home of the grape, the whole country being covered with the wild grape. After spending nearly two years in testing the soil, I am confident that agriculture and horliculture can here be carried to their highest degree of perfection.

The facilities of living are as great as those of any old settlement, and far better than in many. There are five stores opened, two grist mills and three saw mills in one ration, and in fact all the appartenances of an enlightened community. Society is good, and of an intelligent order. At a social gathering at my house there were between eighty and one hundred and ten persons present. The religious scutiments of the people are liberal. The increase in population is almost incredible, numbering now over 2500. The rise in the price of land has been in proportion with the increase of population, and it will still continue to rise as it is improved and the country settled.

The climate is mild and healthful—no fevers—pore soft water-markets at your doors. What can be mor desirable than this? A home in a land where you can have all there good society, a mild and healthy cli mate; pure soft water; no fevers; a soil easity tilled, from which you can produce anything that is adapted to the climate, and dispose of it after you have pro duced it, at a fair value, near home. I think every man moving to the West, or elsewhere, will find it to his benefit to first pay Hammonton a visit, and look for blimself. Hoping that these few lines may be an assistant to those looking for that which is good and desirable. I remain yours truly.

ROBBET PUTNAM. Hammonton, N. J., July 2d, 1800.

[For forther information upon this interesting sub ject, we refer our readers to an advertisement in an other column .- EDS. BARKER.]

Modus Operandi of Tranco Speaking,

MESSES. EDITORS-The accompanying letter from Doctor J. B. Nash, of Dixon, Ill., may throw some new light before many of your numerous readers in relation to the manner by which media are entranced by disembodied spirits. Explanatory of the letter, l will state that Mr. A. B. Whiting, one of our best trance speakers, has recently been lecturing at Dixon, Les County, Illinois, at which place Dr. Nash resides Living in the family of the Dector, is a Mrs. B one of the best independent clufryoyants I over saw. When magnetized she sees apirits us clearly and con verses with them as readily as she does with those in the form in her normal condition.

The Doctor, his wife, and Mrs. B. attended Mr. Whiting's lectures. These prefatory remarks will enable the reader better to understand the following letter from Dr. Nash to myself :

.. Dixon, May 3, 1800. DR. BENYON—Last evening we attended the lecture.
My wife, Mrs B. and myself took a front cent. I took
Mrs. B. a band, and in a monent she was magnetized
and enjoyed a scene more beautiful than anything she

and enjoyed a scene more beautiful than anything she had ever seen before.

The Medium (Mr. Whiting), was surrounded by a band of light, or luminous circle; six apirita at a time laid their bands upon the band, numerous streams of light passed from the band, numerous atreams of light passed from the band to the medium's body, and when he raised his voice or made an increased effort in mind or gesture, au inorcased quantity of light was thrown upon him. A large, luminous band. Those six epirits at times would let go the band or circle, and six others take hold in their places, and at those times the speaker would statumer or partially promounce a sentence. The spirit of the apeaker tood within, and leaned against the luminous circle in a lethargic or partially unconscious state, but connected with the appeaker by a luminous cord running from his right.

The spirit of the apeaker tood within, and leaned against the luminous circle in a lethargic or partially unconscious state, but connected with the appeaker by a luminous cord running from his right.

We fills morning had a sitting, and Mr. Davis came and said what Mrs. B—— saw was all a fact, and he explained many things she saw. He said the spirits placed their hands upon the band, that their effort night he in unison—that the electrical ball passed along the circle to harmonize their minds. He said his (Mr. Whitting's) spirit was out of his bady, and another spirit had possession.

Yours,

J. B. NASH.

In further illustration, I would state that Mrs. is hereelf a good tranco and test medium, and her health, by the aid of my youngest spiritson; and the Mr. Davis referred to in the Doctor's letter is a apirit who often influences her and explains many phenomena connected with Spiritualism. Mrs. Bis one of the best clairvoyant prescribers for the sick I am acquainted with. Should the reader know of any piace whose her powers could be duly appreclated and adequately rewarded, it is possible her services might be obtained by addressing a line to the subscriber, at Fulton City, Whiteside County, Illinois, Yours truly, A. W. BENTON.

Mell Ringing by the Invisibles.

Entrons BANNER - During the first of the past month we have been having singular developments here, showing that these who say that Spiritualism is lost between this and the Mississippl, as he was but in the decline are themselves in their detage. A church member spoke pityingly to me of Spiritualism. lately, and asked very kindly, so as not to whurt my feelings," "Why, if it is truth, does it decline so fast?" The following is an extract from the Provi-

For overloss remains, we have not initicated the famile if nor to place; this reader may be assured, however, that we have told only the simple facts, all of which may be abundantly verified. Chould the ringing be repeated, or any new facts be developed, we shall report progress, and if agreeable to the family, anto the particulars in full.

and the fall and t HEBBER. Entrous—Knowing your willingness to maint in the nuclioration of humanity. I venture to address you a few lines in relation to the settlement now in progress at Hammonton. N. J. The Hammonton in the Causten and Atlantic Railroad, from twenty-five to thirty niles from Philadelphia, and the same from the Atlantic cast, at Atlantic City. There is also a railroad issiding from New lands of the caused by a force or power little-peakent of man.

indiced against our belief; but since this occurrence,
both the gentieman and his wife have attended our
lectures, the former several times. He is satisfied that
there is something supermundane in it, as the little there is something supermundane in it, as the little girl has gone away on a visit, and the ringing ceased

The nolice were called, and watchmen and constables were in regulation to catch the bell ringing regue, but the operator had a merry time, and was a merry regue. and doubtices laughed heartlly, at all their precautions. LATA H. BARKEY. Thine,

Providence, R. I., July 2, 1860.

The Couse of Free Thought in Monroe, Wie. MESSES. EDITORS.—It has been my intention for ome time to apprise you of the state of the cause of Spiritualism (which I regard as synonymous with that of free thought) la this place.

Monroe contains a population of about two thousand persons, of which at least one fourth are Germans, who do not appear to sympathize with any of our religious organizations, nor take any interest in the facts or philosophy of Spiritualism. Among the remainder of our people, there are the following religious organizations in active operation: two Methodist, (one more progressive than the other) one Congregationalist, and one Baptlet; also in a sort of a quiescent state, a Christian, a Universalist, and a Catholic. Until recently the Universalists have sustained constant preaching. and are now building a church which will fur surpass either of our other churches. The number of these who are known as Spiritualists, is smalt, but of those who sympathize with their sentiments and philosophy the number is large. It is something more than a year since we have had any spiritual lectures or public meetings, still the cause is far from being stationary.

The services of our Universalist friends have been such as no intelligent Spiritualist could seriously object to. We rarely meet with a more liberal minded man than their late minister, Rev. Z. H. Hows. In addition to his services, we have had circulated among us a sories of Tracts, published by the "Ladies' Religous Publication Society" of Albany, called "Tracts for the Times." which for enlightened, large and liberal views, are eminently worthy the attention of all liberal Christians and Spiritualists. We have also been favored with some direct efforts of a former Methodist minister, against the cause of Spiritualism which so far from convincing any one of its errors have only attracted more attention to it; and even the ordinary discourses of that same man often clearly

partially unconscious state, but connected with the speaker by a luminous cord running from his right side.

When the speaker was about to make a quotation, or refer to some name in ancient bistory, the hands of the spirits would appear to write, and instantly would be hold up what appeared like a golden parchment, with the quotation or name upon it that the speaker wished to use.

Thought—of Spiritualism—of Truth, is advancing; and even bigotry and secturiaism cannot arrest it. It is not always by external demonstrations that the power of a principle is to be measured; were it so, we might even fear that the cause of Spiritualism is on the decrease.

the South, and during hor absence I have received constant intelligence of her whereabouts, and the state of her letters have correborated the trulk of his reports.

Bhe wrote on the 19th of April, that she should leave V____, (on the Mississippi,) "carly next week;" but up to the 28th my son insisted that she had not left, but thought she was about leaving, as her trunks were down, and she had her bonnet on, and was shak ing hands, &c. Letters received from her since, in form me that she was ready to leave on Saturday, 28th but the best did not come up till Menday.

My boy does not altogether like his past vocations He says to his brother, "I shall be glad when mothe gots home, for father has been sending me backwards and forwards all winter, and twice I got lost, and had to call G- to come and help me." No wonder he go two years old when he "left the form."

PAUL PRY.

lately, and asked very kindly, so as not to 'hort my feelings,'' 'Why, if it is truth, does it decline so fast?'. The following is an extraot from the Providence Journal of June 1st:

Mystessions Bell. Rivorna.—Thursday evening, the door bella at the house of a well known citizon commendatinging videadly, and continued at intervals the house. So annoying lid the ringing the house. So annoying lid the ringing the house hours. So annoying lid the ringing lady being no bell was detacted with the other bell was marked by being nown the control of the house. So annoying lid the ringing of the house marked by being nown the control of the house of a sparatus, but could discover no consequent of the house of apparatus, but could discover no consequent of the house were accessible in the whole of their count, and did not pass titte the cellar or anywhere cele to reader it possible that a trick was being played by a premo concealed in the house or exert place, to be pulled by a person concealed in the house or help that the sort level by a person concealed in the house or help play a premo concealed in the house or help the house of the possible that a trick was being played by a premo concealed in the house or help that the sort level by a premo concealed in the house of the house help played the sort played by a premo concealed in the house or help that the sort level by a premo concealed in the house or help that the sort level by a premo concealed in the house or help that the sort level by a premo concealed in the house of the house help played by a premo concealed in the house of help that the sort level by a played by a premo concealed in the house of help that the sort level by help that the sort level by help that the sort level by the family. One had the freed of the played by a premo concealed in the house of the help well be the help that the How the Lion Woos his Reide.

MOVEMENTS OF LECTUREUS. Pastica noticed under tide head are at liberty to receive subscriptions to the flamman, and are requested to call after

tion to it during their leaturing tours. Bample copies sent

Has, Auguda M. Bernor will lecture in Woodworker, I Hunday of July.—Willimantic, I do in July. Evaylence, & Bunday of August. Address, the above pinces, of Station A, New York City. Grandes H. Onewell, trance speaker, Boston, Mass. Address, Dannes of Light office.

REV. JOHN PERRONT, West Modford, Mara, will resolve calls to lecture on Spiritualism.

N. L. Waneworm epeake, July 18th and 23nd, at Putham, Cona.; July 29th, Milford, Mass.; August 17th and 26th, and September 3nd and 9th, Quincy, Mass.
Mrs. Arxists, a transco medium, who has heretofore withheld advertising or receiving pay for her labors, now informs the public generally, that she will, by having her oppenses paid, answer any calle that may tend to the public good, Address Mrs. E. E. Atkins, Ocdar Avenue, Jamaica Plain, Mass.

Mass. Luo Miller with speak in Leominster, July 18th and 22d, Borlin, 28th; Loweth, Get. Isth, Siet and 23th; Purtland, Mort, Nov. 4th and 11th; Taunton, Nov. 18th and 28th, Mr. M. will answer calls to lecture week gyopings. Address.

MATTE F. HELET'S post-office address is Rockford, III. Bhe will speak at Toledo in July; at Ctechnasii in August; at Bt. Louis in September; in Touressee and Georgis, in October, November sain December.

Octoor, revenues and reconser-MARY MARIA BLOOMBER, Work Killingly, Ct., box 22, in care of William Burgers. Bhe will becture at New Bedford, the two first Bandays in September; the month of October, at Cambridgeport. Mas. S. L. Charrell, inspirational speaker, will answer calls to lecture in Control New York the present summer. Address Phurik, N. Y. Sho speaks in Hastings every fourth Sunday.

Sunday.

E. V. Willson's address to Detroit. Mich. Ho will receive palls to fecture on Spiritualism, in Oblo, Michigen, Indiana, Dilinois, and Capala West. Mr. Wilson is agent for the sule of the Millor and Grimes discussion; also that of Loveland Mac J. W. Cunnan will lecture in Portsmouth, N. H., Ju-ly 18th and 22d; in Ducksport. Mo. July 29th; in Hangor, Me., four Bundays in August. Early in October, the leaves for the West. Address Box 8th, Loweth, Mass.

Miss Elizabeth Low, trance speaker, of Leon, Cattaraugus Co., New York, lectures at Ellington and Rugg's Corpera, (Cattaraugus Co., N. Y.) every fourth Sabbath. Showlin answer calls to lecture in Chautauque and Cattaraugus Coup-

J. O. Hall, of Buffalo, N. Y., will visit through Yormoni, Massaolusotts and Connecticut, during the summer months, ecturing and developing modlums, giving tests, etc. Address time at Springfeld, Sass.

Mrs. II. M. Miller will soon take trip castward in Poun-sylvania, and Now York. Those wishing her services as an inspirational speaker on the reform questions of the day cities in courses or singly, will pieces address her at Asbta-Mas. E. A. Ernosouby will answer calls to lecture in the State of New York and the New England States, during the mouths of July and August. Address her as early as practi-cable at 1936 Catharine street, Philadelphia.

able at 1928 Catharing street, Philadolphia. Ains. M. B. Kirney, of Lawrence, Mass., will speak it Charlestown, the third and Gurth Bundays in July; in Cam

Charlestown, the third and Courst Bundays to Jely; in Cambridgeport, September 33.

Mrs. A. P. Thomasox will answer calls to lecture in the surrounding towns, addressed to her at Lawrence, Mass., till turther notice. Bite will speak in Campion, N. H., July 15th.

Mrss M. Musseen, Clairvoyent Physician and Lecturer, Betaleaucker, Cal. Mies M. Is authorized to receive subscriptions for the Dansen. timbley M. Andrews, superior lecturer, will visit the buth and West this summer. Address blue, either at Yellow Springs, Ohio, or at Mendota, III.

prings, Onto, or at medicial lit.
Mas, M. J. Wilconson, of Stratford, Ct., will answer calls
to lecture under spirit influence in Connecticut and adjacent PARGO, DL. O. WILCOMBON, Of Stratford, GL., Will answer calls to lecture under spirit-inducate in Connecticut and adjacont States. Address as more.

Dr. P. H. Harnonten's services as a lecturer on Sabboths and week days, can be had by addressing him at the Bauner of Light office.

Mas. Clara B. F. Daniras, tranca speaker, will answer call a to tecture. Address, Westfield, Medius Co., Ohio, care of A. Farbino.

on a viscous address, restains, actions, one action of A. Farmino.

Ma. II. Malville Pay, tranco speaking and writing medium, will received invitations for lecturing the coming apring and summer. Address, Akron, Summit Co., Ohio.

E. S. Whirener speaks at the cloph, Mass., the 2d Sunday August, in Tameton, inches older weeks of August. He may be addressed as above, or at Norwich, Conn.

Mas. C. F. Works speaks at Monson, Me., the third Sunday in July; at Elleworth, Me., the two litts Sundays in August.

M. I. Hardels, will assesse called to become let the Libertal.

Me. the two litts tundsys is A equat.

J. H. Handall will answer calls to beture to the Liberalist and Buirtuslists in the New England States during the Eummer and Fall. Address, Northield, Mass. A B. William has changed his roslitunce from Brooklyn to Ablom, Mich. All letters to him should be addressed ac-

ed to the Banner office, 143 Fulton street New York, Prof. C. makes no charge for his services.

GEO. M. Jacson, Trance Blecker, may be addressed at leonettsburgh, Schoyler Co., N. Y., until further notice. YM attend tonersis. Lxwis R. Monnon lectures in Lawrence, Sunday, July 8th; t East Princeton, Sueday, July 23. He may be addressed at 6, 14 Bromfield street, Boston.

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Written for the lianner of Light. PROFITLESS WORK.

DT EYOLA. I have been spinning, Allan --Spluning a golden thread,

Rarely bright, and the ephoning wheel Was only my footbals head-Only the stronge, wild dreamings Of a happy heart and brain, Forming themselves into visions That never may come again.

I bayo been weaving, Allan-Weaving my thread of gold Into a deficate fabric of light, Droblering each airy fold With the fairest of bude and blossoms, And the happiest hopes that be;

So the web I 've so carclessly woven Is of pricoless worth to ma. And I have been painting, Allan-Painting, with wonderful skill, A soul freighted bark, on a troubled sea.

With a beacon light shining still. In the sky of my life where the clouds lie. Hope's rainbow of promise I've made. And though broken, its fragments still glitter, E'en;through disappointment's shade. But will the bright thread I've been spinning,

And the suspical web I wove, And the ploture my heart has been painting From its beautiful dream of tove, Dissolve into mists of darkness,

And fade away from my sight, White I wander alone, dear Allen. Through a long dark starless night?

was one of great contradictions. Before he was eight years: old, he was exercising in German, French. Italian, Latin and Greek, yet he did not die of brair fover, or dropsy in the head. He drank wine, was prodigal of his menney, and was odd in his manner. Theirs cannot be an offect without its adequate cause. There cannot he are of his received and a scater, and the face?" but as a swordsman, a rider and a skater, he was beyond most of his time. He lived to the age of eighty-two. He wrote one of the most deleful books ever published, known as the "Sorrows of Weether." yet himself took life without sadness and elejoyed it to the full. His writings gave out a light of their kind, in the glare of which multitudes still delight to live; yet, at the age of sixty, he doubted the existence of a Divine Providence, and at the age of eighty-two he died, exclaiming, "More light!" fever, or dropsy in the head. He drank wine, was

Annual Convention.

The Ashtabula Annual Convention of Spiritualists to be holden at Kast Ashtabula, Oble, on the 1st and 2d of September next, in a suitable Grove, if the weather is good otherwise as a convenion till. Is bever efficient speakers will be present, whose names will be given hereafter. Let every one compenses of speakers from a distance. If M. Miller, Ashtabula, O., May 30, 1800. Corresponding Secretary.

Grove Meeting. The Spiritualists and frieuds of Progress and Reform, will hold a meeting at Tontogony, Wood County, Otho, on the 4th and 6th days of Augent. Mr. A. B. Romels, of Cipic, and Dr. James Cooper, of Bolifontaine, O., Will be present as speakers.

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13w

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June 20.

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The bird in my bead sings a morry song The live-long day to me; And when the kness comes down, all the weary night through Yot a wilder strain sings be, Dotthe bird in my heart, all night and all day.

Is structling to be free;
Thiobbling and beating his prison walls, And never a song sings be. But there cometh a time I know full well,

When the two little birds shall part-The merry bird that slogs in my bead, And the struggling bird in my heart. And the merry bird that sings with joy Through the live-long day to me, Rhall sures ! his wings with a gial surprise.

And soor Jorever free.

But the sad, sad ifird shall have broken his wings In struggling to be free, And lie at leat on his prison floor, As still as death can be .- [Ohio State Journal

It is only by labor that thought can be made healthy and only by thought that labor can be made happy; and the two dannot be separated with impunity.

> COME TO ME IN CHERRY-TIME. Come to the in Cherry-Time, And, as twillight closes, We will have a merry time, Here among the resent When the breezes crien the tide. And the lindens quirer, In our bark wo'll safely glids Down the rocky river.

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Soif-Interest precedes all other considerations, and a thirst for gold often prompts the mind to actions of a dangerous

> There are gains for all our losses-There are beims for all our pain; has when youth the dream, departs, It takes something from our hearts. And it pever comes sgain.

We are strong, and are better, Under manhood's sterner relan: Rill we feel that something sweet Vallaged youth, with fixing feel, And will never come again. Bomething beautiful is vanished,

And we sigh for it in value We behold it overy where, On the earth, and in the sir.

There is a sweet and soft devotion in the eves of pure and hely love, which needs no other language to portray to

EDWIN H. CHAPIN,

AT BROADWAY CHURCH, NEW YORK,

Sunday Morning, July 1, 1860. BEFORTED FOR THE BARBER OF LIGHT BY BURE AND LODGE

TEXT .- 'Inte do in remembrance of me."-Lune xxil, 19. These words of our Savinor, spoken at the Insteupper previous to his orucifizion, seem clearly to indi-cate the real character of that ordinance which some of us here to day are intenting to colebrate. They present that ordinance to us, not as a mystic sacra-ment, not as a strange and fearful process of transubstantiation, but as a memorial service, or at least a service of simple romembrance. They carry us back through ages of dogma and of ceremony, be youd the oldest Christian Church, to that upper room in Jerusalem, where the small company of publicans and fishermon are gathered about a common table and a common Lord. That life of teaching and of miracle, that wondrous life of disinity and of humanity, is drawing toward its close, con sciously to Jerus, vaguely it may be to those disci-ples whose suggestions of that paschal funct were qualified by the thoughts of death and of separation. The hour of betrayal and abandoument, of Getheem-ans, of the judgment hall, of the cross, is bastening on and its shadows already fall upon that little group.
The great teacher found a symbol in everything. nav have been th ment, be always had an illustration at hand. So now, in the materials of this paschal supper he found mementees of the death he was about to un dergo. In the broken bread he discovered an emble: of his pierced and wounded body. In the outpoured wine a representation of his shed blood. And conseive in the natural emetions of the hour, h poured out the full stream of his thought, and with that coloring of things took the bread and gave thanks, and brake it, and gave unto ble disciples saying, "This is my hody which is given for you: this do in remembrance of mo." Likewise also the cup, after supper, saying. " this cup is the New Tes tanent in my blood, which is shed for you."

I must confess, my friends, that upon this basis I am not prepared to aftirm that there was actually a formal institution of what we call the "Lord's Supper," a positive and nuthoritative establishment of a ritual. At least, I do not see the proof lu this language, that Christ commanded such a ritual. He went deeper than mere commands. He appealed to the natural suggestions of affection and of reverence, knowing that they would work more willingly and more constantly than the mere obedience of the will to a formal and uttered command. Rather was this an appeal to those deep affections of which our nature always takes cognizance—an appeal to these deep affections which must acknowledge the significance of these acts of our Saviour, and will ensure perpetual conscerntion to this memorial service. I do not know but I may say that this was no more a formal institution than the suggrations left us in time and place by the dear friends gone to some dis No more arbitrary were those symbols than the ring whose round encludes the lives memories of departed years, or the tress of hair upon which your boart has raised a sacred deserbat keeps it fresh forever. No more formul may the Lord's Supper have been in its origin, than these; though in its character not merely sentimental, lifted by its subject into a holy, solemn fact, consecrated by its subject into a noty, she and that, consecrating and and made peculiar by all that was consecrating and peculiar in the life and death of Jesus. I say in the life of Jesus, as well as his death, because to both do the shed blood and broken body bear witness. The death of Christ shines forth as the culmination and expression of his life; and both are associated with these simple symbols, this service of remem

As such, I beg you to consider this eclobration of the Lord's Supper. Remembrance of Jesus—this is the prominent thing in the service, whatever that re-membrance of him involved. We get back here, it seems to me, to simple and common ground. moment we step one foot forward, and ask what does that remembrance of Christinvolve, that moment we split up late all the divisions of our thoughts, and secturian opinions. The prominent thing is the remembranes of Jesus, whatever that remembranes may involve, whatever may be the true doctrine con-cerning thrist's death and sacrifice. The first thing is to remember Christ himself, and that is the anrest

thoughtleseness and reckleseness, but still not an which doctrine may be expressed. The preacher occasion of penderous mystery, morbid soruptes and may pass away; but if it is a true church, other fearful gloom. It is a service to which we come oracles speak, other vehicles come, and the church which we carry our best thoughts of him, when we The personality of the prencher is as one of the mero would have those affections and those thoughts of atoms of from dust gathered around the pole of the mourished into vital efficacy and deeper life. The remembrance of Jeans involves prophecy as well as memory; for in calling Jeans to mind, we recall to the four winds. Is that a haris of unity for a summer; for in calling Jeans to mind, we recall that it is to be our relation with him as well as what is to be our relation to the form winds. It is that a haris of unity for the relation winds.

to the affections. In order, therefore, to remove that which I believe to be a great hindrance in the minds of many with regard to the Lord's supper, I refer to the simple expression of Christ.

"Do this in remembrance of me." I go back of the burning, but no hammer for building. It is indeed a poor, restless, uncertain foundation for a religious institutions which exist in chareful such a poor, restless, uncertain foundation for a religious society. What then is the bond of a religious society, the different forms of Christian communion, back once is spring and source of units? Doctrinal symmathy. ceremoulals in which this service is practiced under different forms of Christian communion, back once

This is the simple basis of it. It seems to me that it was not only a simple suggestion, but a potent suggestion. Certainly it was enough to draw be had so often lain—for Peter, after the gush of his members, one heart though diverse thoughts, pentitence, after his affectionate and sincere corrow for his dealed of his Lord. What concolling efficacy any other basis. Without this, it is merely as well as rebuking power must have been in this nemorial aervice.

Not only was it a potent and sufficient element for those early disciplen, but for all who had known Jesus personally, or listened to bis words, or par aken of the benefit of his acts. And how many were those? A great multitude that no man could num ber. Oh, what a power of suggestiveness to the poor cripple that had been restored to life and vigar; to the mother that had caught back her babe to the bloom of life, over whom Jesus had pronounced the sacred words of healing; to the poor laper who had been chansel; to the blind man whom he had made to see; to the damb man who had spoken, to these and hundreds of others, conscious of some personal benefit from actual contact with the life of Christ, conscious of some blessing flowing into them, what power would there have been in the breaking of the d, as they thought of him with his pierced body, o bestuw.

This goes wide no the name of Jesus Christ goes:
This do in remembrance of me." It is potent nough, and comprehensive enough, to produce all enough, and comprehensive analysis of rouse in the results we may expect to be produced by such an ordinance as this, admitting it to be an estab-lished, absolute, positive ordinance of the Christian abarch. What should we have, it it ware a categor ny tenfold complicated, if hundreds of other ideas gathered around it, more efficacious, casentially, than e do have in the remembrance of the Saviour ? we do have in the remembrance of the Saviour?
For this brings all the power of Christ's personality, and all the influence of his love before us. The great element of Christianity is the personality of Jesus Christ; not simply the words he uttered, or the deeds he did. There words are all affected by his character; those deeds all bear the impress of his every woman, to every individual, in a personal life. The Christ himself who attered to ontracter; those deeds an Dear the impress of the personal life. The Christ himself who uttored the capacity. I direct your attention to the life of words and did the deeds, forever stands as the great Jesus, and ask you if we all, as tried, guilty, sufferwords and did the deeds, forever stands as the great

Christians everywhere—the remembrance of Jesus Christians everywhere—the remembrance of Jesus Christ. This lies back of all controversy, of all sects; when passions surge over our very thoughts, and we start from this. Every man who calls himself a Christian change of the cares weight us flown, when terrible fees press than the cares weight us flown, when terrible fees press than the cares weight us flown, when terrible fees press than the cares weight us flown. Christian, simply claims this fact—that he believes in Jesus. He does not, he cannot, in his assumption, claim that he is a Christian uncruly from the fact that he bolds right views concerning Jesus. This is a matter of contraversy. Others start up and say their views concerning Jesus are right. But this is the text; he who rightfully claims that he believes the text; he who rightfully claims that he believes in Jesus is the true Christian. That is the foundation upon which the fabric was built, as the spring out of which them, healing and efficacious streams of the start of the fabric was built, as the spring solute of God the Father, through Christ the Son? abould flow. A belief in a personal Christ is a bond. And when we wait weary and sorrowing, the shad of unity. So we all come together. Away behind our nontraversies, lower than our platforms, this vi tal element of a personal J. sus Christ stands as the asis, and is the link of our unlon-

And here men have felt their common humanity. s well as their common Christlauity. The martyr in his hour of suffering, the tempted one in the day of trial, the willing and fainting under their great burden, have felt relief, have drawn succor, have de rived power from the common remembrance. It is the remembrance of the personality of Jesus Christ, the same object, though from different points of view, man, and what is the mind of man?

into saluts and sinners, regenerate and unregenerate, into saluts and sinners, regenerate and unregenerate, marble, or painted upon the caurass. Is glorious; for God alone knows who these are. The outward but not so wonderful as the inspiring thought which churches in not contain all the regenerate, and in-reached the result. The poet's song is not so great side the church there are many not to be called and so maryellous as the poet's spirit. Here is besaints. But this is a bend of recognition between fore us today this ocean steam-town, this floating Christians, within and without the formal church, instropolity of iron. The great ideal of that drifted Christians, within and without the torinal change, increoping of from 100 group and ploughed through all who believe in the personal Christ, and are bound athwart the inventor's view, and ploughed through tases have been been and in communion lideal surges in the inventor's mind, before it became together in remembrance of him, and in communion lideal surges in the inventor's min

Not only is this a bond of communion, but the remembrance of Jesus Christ is the source of true its iron bounds. And what is the thought of the apiritual life. It is so with regard to communities; inventor to the inventor's mind itself, which has it is so with regard to religious societies. This is a worked through these bodily environments? There most important point. There is no church, there is inching es ogreat in the physical world as the no religious society, only as it is a church founded mind of man; and there is nothing that produces, upon, and a religious society grafted into communion as great as it is in itself. with Jesus Christ. Upon what other basis can a ro-ligious society stand? Where is the element of its unity? What holds it together? The personality Nothing but the immortal truth Christ has brought,

with our affection for the Bariour, a service to stands in its simple strongth and its unity of beart,

"Do this in remembrance of me." I contend that we have no right to no beyond this when we invite others to the table of the Lord, or when we approach that table ourselves. When we stand here, it seems to me a great deal of difficulty, and a great deal of leftigerent spirit? Do you suppose that ever a religious society to built up merely upon the ground of antagonism to certain doctrines, opposition to certain errors? Is it simply a theological fort, a moral garrison? Does it consist of nothing but a to me a great deal of difficulty, and a great deal of deligerent spirit? Do you suppose that ever a religious society to built up merely upon the ground of antagonism to certain doctrines, opposition to certain errors? hindrance, in regard to coming to the table of the glous society was founded upon opposition for the lime Lord, is removed. We must leave interpretations to being? When men have risen up with certain new individual minds. Whether we consider it a formal truibs, and opposed the popular dogmas, they have institution, or whether, as I have suggested, it is been bailed and welcomed, as they ought to be, simply one of spontaneous natural affection, all that Those long oppressed by those dogmas, and recognizing the ball heart, and the clear mind, and the earsimply one of spontaneous induction, in that I nose long oppressed by those dogmas, and recogniz-we can find in the words of Christ as characterising ing the bold heart, and the clear mind, and the ear-the efficacy or the object of the service, is, "Do this nest views of those who have stood up and exposed in remembrance of me." I have no wish to simplify down until I simplify away all vitality. I have no while, there are cravings of the human soul, religious wish to make things so plain and so clear that there needs, which are not satisfied merely with this opposite that he are not satisfied merely with this opposite than anothing more to offer than sition; and if one has nothing more to offer than great tendency has been in the religious world, and smart attacks upon popular falsehood, and strong in this church, to complicate Christianity, to burden arguments against public error, there is no vital rethe simple truths of Christianity, to make it mys ligious life in the society. It stands simply as the terious and troublesome to the intellect, as well as man stood to build the old temple, having the aspect difficult to the affections. In order, therefore, to of weapons in his hand, but not having the other

different forms of Christian communion, back ones spring and source of unite? Doctrian sympathy, mere to the upper room in Jeru-alem, and this is all simpathy in certain views of Christ, of the gaspel, I find - Christ breaking the bread, passing the cup, and saying to his disciples, "Whenever you come together to break bread and to pass the cup, remem ber me." The disciples naturally catch up the as the leaves on yonder tree, quivering in the July was sufficient and other patch. The first place where can you ber ine." The disciples intuitally cause up the assentiated in the specifier of the specifier of the specifier of the specifier. No two men have come or could come finally that which may have been the specifier of together perfectly in sympathy and completely in emotion of the heart, becomes, by the very nature of doctrinal agreement. And if they could, doctrinal formation and Christian affection and Christian thought, an institution. viows finding a common heart centre; men seeing at different angles beholding wider and narrower scenes according to their circumstances, but baving a compotent suggestion. Certainly it was enough to draw a second in the Sartour, and bind in affectionate recollections of him, those whom he immediately addressed. It was enough to draw those deciples ever after, who sat around that table during that memorable evening as life preach to a backet of eggs in their smooth combefore the crucifizion. Often as they came to the pastness and oval formality. I like to preach simple assembling together, when the breaking of those who differ from me and from one another. I like to preach to the bread and the parinking of the sup took place, love the conference and the free interchange of so often must they have remembered Christ. What thought of those who are bound together by a still efficacy, what power must have been in the thought; deeper love for the common remembrance of Jesus offices, what power must have been in the thought; deeper love for the common remembrance of Jeans for John, when he cast back his thoughts in this Christ, by one vital pulse that earls the arterial affectionate remembrance of him upon whose bosom union through all that makes one holy though many

There can be no religious esciety that stands upon only other basis. Without this, it is merely a body corporate holding real estate. It is a business asso cistion, and not a religious society. And when our prolestant congregations hear this aspect, divorcing the congregation from the church, making one man a member of the codety and not of the church, they present too often the aspect of a business association aming tagether to hear a sermon, to hear a prayer, having no communion of religious life one with the other. The old theology with all its errors, and all its missingen presentations of the mass and the communion, is right in holding every one born into the alliance of its faith as a member of the church, haptizing them into the church, halling them as children of God, and joint beirs with Jesus Christ; and when they go far astray, and forget the very significance of their baptism, still never neglecting thum, never forgetting them, never treating them as outside the pale. Why should it not be sa? Did not Jesus Christ die for all of us? Are we not all and in the passing of the cup as they thought of him children of one father? Why then should we not who had poured out his blood. It was better than a act together as bound by the remembrance of a com children of one father? Why then should we not pumpous nemorial of sounding passines and gilltering formallities, a simple appeal to the affections of the heart and the memory of those who had known him and loved him, and shared in the blessings he came the heart and the memory of those who had known him and loved him, and shared in the blessings he came the heart and the memory of those who had known him and every one helicing there was a Jones Christ, and expressing a profession of faith in him, stands in central units with Lagre them. in central unity with Jesus Christ, we do not have the true idea of the church, the strongest element of the roligious society, a society anchared upon the life of Jesus Christ. Let pasters come and go let the winds of dectrine shift and change, let financial revulsions come in this way or that, they are reated and grounded upon the life deep as the life of God, expansive as the ages of humanity shall be. The remembrance of Jesus Christ, in the religious societies and communities of Christendom, is the source

of life, as well as a hond of union.

Need I say, also, that the remembrance of Jesus words and did the deeds, forever stands as the great peculiarity of the gospel. Whatever brings him to remembrance, whatever makes him more vivid to our minds, and more impressive upon our hearts, has in it all the potency and ellicacy of Christianity.

This is a bond of sympathy and of need between Christian, simply claims this fact—that he believes upon our appellies, our interests, or our fears? Do soluce of God the Futher, through Christ the Son owy silence of the grave, dark with the memories

My friends, we need the remembrance of Christ, by the very conditions of our humanity, in the very constitution of human nature, in the circumstances of this being in which we live. Everything we experience in life, only renders more mysterious the fact of life liself. There is nothing you do, nothing you encounter, that is so strange as the very fact that you are, that you exist, as the mysterious deep that you have these strange experiences of existence out of which the existence of existence out of the existence of existence out of the existence of existence out of the existence out of the existence of existence out of the existen Ubristions together. And in this there is that asgurance of Christianity, than which we can ask no
other. No further may we go than this, is saying
of a Christian, 'Does he believe in Jesus Christ, and
have vital union with birn?' No other test may you
set up. How widely diverse are those churches that
do not feel this, that feel no link that draws them
the complete their description secondaries and who shows us what this life leads to, what it is
the complete their description of the riskile, the upshot of all this.

Do we not need to remember him who is the way,
and who shows us what this life leads to, what it is together, however their doctrinal speculations may diller, that do not recognize that they are looking at What are we in the midst of this life? What is

and different angles of vision.

"Do this in remembrance of me." It is a bond of unity. It is that which makes the "communion of saints," and I use that word "saints" to express to wonderful as man kinself, and the mind that Christian beli-vers, not dividing the world sharply into saints and sinners, receiverate and unreconstant. a concrete colossal thing to enort through the Atlan tic wave, to bring us the triumphs of civilization in

Now what is to minister to this deathless mind Is to remember Christ himself, and that is the aprecs, unity? What holds it together? The personality way of leading to right conclusions, to set up not of the personal as a thing of to day. The got the Lord's table, with sincere reverence and affection for him. "This do in remembrance of me;" ont of human doctrines concerning me. That is a his life. The true church does not live in its pulpits, who, for the time being, perform the ceremonies of its nature, find satisfaction. And we need to fit its nature, find satisfaction. And we need to fit its nature, find satisfaction. And we need to fit its nature, find satisfaction. And we need to fit its nature, find satisfaction. And we need to fit its nature, find satisfaction. The prencher is but the organ of the eternal land to truth and the life. In him who is the way and the truth and the life. In him who is the way and the truth and the life. In him who is the way and the truth and the life. In him alone can our homanity, from the very constitution of its nature, find satisfaction. And we need to remember him, each with the peculiarities that being to ourselves. Therefore is this appeal in the truth and right, that will consecrate every place to the truth and right, that will give us joy in each pleas course, not a dreadful service, not a service of

from the ferling of our own need; and we remember that, not in the contemplation of a particular doc title, not in the contemplation of a particular doc, but as we feel our need of him. No man can prescribe for another what shall bring to another mind the remembrance of Christ, and induce him to come there. His need, his sense of that particular thing to which Christ ministers, is the attraction which draws him to Jesus. And therefore the comprehensiveness of this rule is no fitted to the needs of the soil of man, that it says, "Do this in remembrance of me; whatever may be your need, come and do the soil of me; whatever may be your need, come and do that the complete the soil of men, that it says, "Do this in remembrance of me; whatever may be your need, come and do that the complete the soil of men, that it says, "Do this in remembrance of me; whatever may be your need, come and do that the complete the soil of men, that it says, as the need." So, then, it says once more, that this slougle requisition is potent ting purpose, and live a reckless sensonal life for the compactor. The follows the contemplation of the feedbase and the results that we might the hour, according to the stream of passion to produce all the results that we might

this appeal to simple memory. I do not know of any power or influence to move man, more than the power of memory. I do not know of any agency that strikes a deal into the house memory. I do not know of any agency that strikes a deal into the house memory. that strikes so deeply into the heart, and so romes and strikes so deeply into the heart, and so romes and strikes so deeply into the heart, and so romes and strikes and consecrates the soul, as this agency of memory. It is a monderful power. It is a monderful power that refines, and healizes, and lifts up its objects, attracted by love to the objects it retains. It is good and benulful to cherish the Influences and a suggestions of memory. It is well for a nation to fittle dwarf politicians and shabby politicians and shabby politicians and shabby politicians in the war of the Revolution of their refines and devarion, in the war of the Revolution of their reflects and devarion, in the war of the Revolution of memory, to dissolve the essential virtue proposed of memory, to dissolve the essential virtue proposed in the first in sicily. It is a been decreed that the Russian and Spani-h logations to swark of memory, to dissolve the essential virtue proposed the revolutionary expeditions to membrance where it sparkles forever. It is good for a nation to have great memories.

It is good for individuals to have blessed memories have the mightiest influences, in refuning and onsecrating to the state.

The damage occa-loned by the boundard memory of a departed one enshringed in and that the United States Minister demanded reparation for the insuit to the Minister demanded reparation for the insuit that strikes so deeply into the heart, and so comes and stirs and consecrates the roul, as this agency of

the past. In how many a heart is some tender memory of a departed one enshrined; and that heart oscillates to that darkened form away beyond the vale; and who can tell what that consecrated memory does for the man? He is a man hard by muture, of a rough exterior, and yet in the secret chamber of his soul it dwells, and he derives from it a fresher virtue and a nobler strength.

And if such is the power of memory, in regard to these things, what is it to remember Jesus Christ, whose glory we cannot idealize too high, and whom we love the better, the mearer we get to the reality? It is by no arbitrary institution that we are called upon to remember him. There is very little religion

upon to remember him. There is very little religion from that which is arbitrary, as there is very little deep affection from giving a command to a child to love its father or mother. We love this to day without a command. To obey a command would be virtuous; but virtue is merely the strenuous exertion of the will, and not the love of the heart. Set before the soul of man something to which his deepest pulses gravitate, and to which his affections spontaneously cling, and make it a heantiful ideal, and you ensure the elevation and love of that soul. That will reach. Ct. July 4th, 1860. you courre the clearation and love of that soul. That is what Jesus Christ has done. He says, "Do this in temembrance of me." It is no formal command, no simple requisition upon the will, but an appeal of the excellence of the love of the self-enerficing Je.

in remembrance of me." It is no formal command or a simple requisition upon the will, but an appeal of the excellence of the love of the self-inserticing of the excellence of the love of the self-inserticing of me."

Who will not do this in remembrance of Jesus Orbett? Who will not do this in remembrance of me."

Who will not do this in remembrance of Jesus Orbett? Who will not do this la remembrance of Jesus Orbett? Who will not work of me."

Who will not do this in remembrance of Jesus Orbett? Who will not work of the self-inserting in the predent but too dimity. I honor; that I apprehend but too dimity. I honor; the surphismatic director one location has been found which his been found which his work of influences like these? I know, that scruples keep men back. Men feel that it is an awful and a selent thing to come to the labble of the Lord. If you use the words "an awful and a solenn thing," in their proper sense, I agree with you. It is not a light and a reckless thing. But If you mean that there is sometting peculiarly dark and mysterior discontinuous line, to weight upon you with great fear, I deny it. If it is good to come to the table of him who came to tench us of Gul, to show us the way. It is not not seleme or awful in that sense, than those or sometting peculiarly dark and mysterior discontinuous market, burk yan discontinuous

lig their own meals; and some paraded them with ostentation. There was inequality; and there was eating and drinking to excess. And the apostle says, "You do not discern the Lord's body, when you make this an occasion of ricting and carousing, of ostentation, of unjust and lavi-lious comparison." We cause the That was how they ate and drank condemnation to themselves. It was not because they were sinful, and came to the Lord's table to remember him, when those were unworthy to touch the hem of his garment that they might be healed. It was not for this that they are and drank condemnation to themselves.

Do you say, "Would you have one come lightly, recklessly, thoughtlessly?" No. "Would you have being a surrous as the success of the success of the success of the success of the same therefore been divided into a Farm Flot and a Taon Flot.

The whole is been to sell only to the result has been that we have a large and fearthing self-conent, and land has been known to rise four that we have a large and fearthing self-conent, and land has been known to rise four fact has been known to rise four fearthing self-conent, and land has been known to rise four fact and store that we have a large and fearthing self-conent, and land has been known to rise four fact and store that we have a large and fearthing self-conent, and land has been known to rise four fact and store that we have a large and fearthing self-conent, and land has been known to rise four fact has been that we have a large and fearthing self-conent, and land has been known to rise four fact has been that we have a large and fearthing self-conent, and land has been known to rise four fact has been that we have a large and fearthing self-conent, and land has been known to rise four fact has been that we have a large and fearthing self-conent, and land has been known to rise four fact has been that the complete success of the settlement may be placed upon a sure four fact has been that the complete success of the settlement may be placed upon a sure four fact

Do you say, "Would you have one come lightly, reaklessly, thoughtlessly?" No. "Would you have one come in a wrong mood or temper?" I say, no. one come in a wropg mood or temper? I cay, no. But I say, too, that if you do not come to the Lord's supper, I would not have you live lightly, and rock lessly, and thoughtlessly; I would not have you in a wropg mood or temper, incompatible with it. A great many seem to think that they are relieved from a hundred sine by staying away, which they would assume in companing to the table of the Lord. You are not relieved from a ringle sin by staying away. You are a sinner whether you stay away or came. If your temper is incompatible with the same in one year by quarterly instalments seery three mouths width and the same in one year by quarterly instalments.

When we conditional that all settlers plant schade trees in four of their places, that each wounce may become a Househoard or their places, that each wounce may be contentioned the area of the plant of their places, that each wounce may become a Househoard or their places, that each wounce may be contentioned to the plant of the plant and find plant and thoughtlessay in the conditional that all settlers plant schade trees in four did it plant the conditional that all settlers plant schade trees in four there is no and there of the relief places, that each wounce may become any because in Plants and the plants of the plants and the plants and the plants and freight Kaliread directly through the tract to connect what it is with the dambers the Administrated that the shade flat and freight Kaliread directly through the tract to connect what the dambers and Administrated the tract to connect when of its with the dambers the Administrated the tract to connect what the dambers and freight Kaliread directly through the tract to connect what the dambers and freight Kaliread directly through the tract to connect what the same that the s But I say, too, that if you do not come to the Lord's Lord's table, what right have you to live in that way? Do you suppose that your staying away from the Lord's table below you? On the other hand, the very fact that this is your condition, urges not to prevent to you the your than the control of the province of complete for the control of the province from the Lord's table belps you? On the other hand, the very fact that this is your condition, urges me to present to you the propriety of coming forward and saying, "I will entervor to do better; and that I may do better I will cling to the symbols of the broken body, and whed blocd of the dying Lord, I will try to be in communion with him. I will cling to the skirts of his garments, and in weakness and temptation to sin, draw strength from the remembrance of him. Coming to the table of the Lord imposes no obligations upon you, which you would not have in staying away. Your staying says releases you from no obligations. I admit stay of the success of the cettlement, and constant away releases you from no obligations. I admit should not the success of the cettlement, and constant away releases of the cettlement, and constant away of selling of the success of the cettlement, and constant away of the cettlement away of the cettlement away of the cettlement away of the cettlement, and constant away of the cettlement away of the cettleme would not have in staying away. Your staying away releases you from no obligations. I admit

lord imposes no obligations upon you, which you would not have in staying away. Your staying away releases you from no obligations. I admit that the man who comes to the Lord's supper, ought to live a Christian life; but if he does not come, he cought to live a Christian life, and not to live unworthly.

The table of the Lord does not put upon you any new duties. It announces the duties already upon you; and by coming to it, you neerly confess those duties, and say, "I am weak myself: I will cling to Jesus Christ who can help me; I will make this constant he inspiration to better affections, leftier principles, a nobler life." That is what we say when we come to the table of the Lord. If you stay away, perhaps you say, "This is all mere superatition, and the productions to the inspiration to better affections, leftier principles, a nobler life." That is what we say when we come to the table of the Lord. If you stay away, perhaps you say, "This is all mere superatition, and the indicated supports that they need no outward butworks or balustrades to guide them in life. There are men who always live spiritually and purely by their highest ideal. I do not say that Christ requires them thus to remember.

I have a vast and confunction to be conceived by the mind of man. Personach how see in Hammonton the extended the production of many thousands of the ment in the appearation of the production of the lord in the first build and discussed in the late and many to you say they they then the other in the present in the success of the estition of the called the success of the estition of the called the success of the estitue of the call the success of the estitue of the called to settle me grant increase in the value of the called the same belps, suggestions, outward strength and inward conviction; and it is with thankfulness and grat itude that we come to avail ourselves of these aug gestive symbols. Let these who will, stay back

enough to produce all the results that we might day and the hour, according to the stream of passion expect to be produced by an ordinance of this kind.

Finally, I observe, how touching and affecting is life has a higher aim, a nobler effort, a more gener.

monuel.
The Opinione Nationale says that Garlbaldi will soon

Hill Brook, Ct., July 4th, 1860,

New Settlement .-- A Home within the reach

being as much as one person can cultivate in fruit. To main tronk avenue will be one hundred feet wide, and will be conditional that all settlers plant shade trees to full the conditional that all settlers plant shade trees to full the conditional that all settlers plant shade trees to full the conditional trees the condit

with which names can be prived to jurchasers.

An indisputable fillo will be given to jurchasers.

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II. F. HARISSE, Chairman.
GAMBRIGGERORT. — Meetings in Cambridgeport, see held overy Sunday offernoon and evening, at And 71-2 clock, F. M. at City Itali, Main street, Seats free. The following speakers are engaged:—July 12th and 12t, and 12t, the 12th and 12th, Mrs. Mary Maila Maccanbert Nov. 18th and 28th, Miss Fanny Davis.

CHARLESTOWN, ... Bunday meetings are held tenularly as Central lind, internoon and evening. Mrs. M. B. Kinney will speak the third and lourth Sundays in July.

Lawrence.—The Spiritualists of Lawrence hold regular accidings on the Sabbath, forenoon and afternoon, at Lawrence Hall. rence finit.

FORESCO.—The Spiritualists of Foresco' hold free meetings in the town hall every Sunday, at half-past one, and half-past five o'clock r. s.

Wongester.—The Spiritualists of Worcester hold regular Sunday meetings in Washing tall.

February: Mies Emnin, Startings in March; Mies Lizzie Betein in April; Laura E. Deforce in July.

Willmantic Corn.—J. S. Loreland, will speak July 22d and 25th; Mies A. M. Speatec, the third, Standay in July; Mies Manie Davis, Angust 5th and 12th; S. B. Britten, 18th.

Futham, Corn.—F. L. Walsworth lectures July 15th and 12th; Mies Laura E. J. Deforce, August 5th and 12th; H. F. Faiffield, (expected) October 25th.

New York.—Meathings are held at Dodworth's Hall regularly over Stablath.

Meatings are held at Lamartine Hall, on the corner of 25th atrect and 5th Avenue, over Bunday merning.

Oswaso, N. Y.—Meatings are held overy dunday afternoon and evening at 2 and 7.1 2 o'clock p. M. at Mead's Hall, East Brilgs street. Seate free. Speakers ettagged:—Mies Emma Hardinge. 5vo Sundays in July; Mrs. Mary M. Macomber, form Sundays in August; Mies Ross T. Ameley, Rive Sondays in Bottember. Mrs. J. W. Curr er, four Bundays in October; B. J. Flinkey, Eng. Sur Stondays in November.

Genyland, Carlo - Speakers who wish to make appointments at Cleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confer with them.

Br. Lour, Mo.—Merchings are held in Mercantila Library Hall every Statidays at 10.1-2 o'clock a. M. and 7.1-3 o'clock p. S. Speakers outaged:—Suptember, Mies M. F. Hulett; November, Emma Hardinge.

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