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Written for the Banner of Light. THE KEEPSAKES BY J. ROLLIN M. SQUINE, OHAPTER L

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"This broken tale was all we know Of her he loved,"—Byzon,

The minis of evening were falling, and I was pur soing my course homeward, whon the fluttering of a white dress before me attracted my attention. Vis ions of other years came across me, and I remem bered a time when, on this very epot, and at this very season of the year, the simplest fold of a white dress would have made my heart beat, and given me an onward impetus quite irresistible. I remembered the anxious glances, the turning back of the little head, the blush at meeting, the unmeaning, unnecessary gaiety put on for those around, and the few low, soft words uttored for my cars alone. Then followed the rominiscences of fine suppy days, and parties de campagne-excursions, the recollection of which roudered every hill, field and wood about Baden objects of melaneboly reflection to my mind. Every ofreumstance connected with that one, fond, early effection, rushed at once upon my memory ; prowded ball rooms, jewols shedding light and reficuling the lustro of a thousand lamps, the scent of the orange-blessens, the sound of music, the waltz-the soul inspiring, top delicious, too dangerous walts-all combined to recall to me the image of her whom I had "level not wisely, but too woll." Alas ! she has long been another's, and regrots aro all that now remain to me, coupled with a power of recurrence to the past which, perhaps, my reader will think too readily awakened. But be it so, bright and welcome must over be the memory of Katrine, when --- but to return to the white dress which thus unexpectedly throw me into a reverie. As I passed my Dame Blanche, I involuntarily turned round, from what motive I scarcely know. and cortainly in so doing, recognized a face I had seen before, although I could trace no further recol leation, or make it more specific. As she walked on behind me, I overheard her conversing with hor companion (an elderly person, who kept very close to her.) in Germon. Understanding the language from my earliest years, I discovered, from one or two expressions, that she was not a native, though her accout and pure pronunciation might have easily misled oven a born shild of the Danube or the Rhine. I was struck by the carnestness of tone in which ahe repeated over the words: "I know he will come. • • • If nust have mine still; for he promised that as long as I kept his he would never loss mine-and look, there is his !"

Wondering much what could be the meaning of the words "mine," and "hie," so often repeated. I again turned round, and saw her holding in her hand a small withored, or, more properly, dried bouquet of flowers, which appeared to be, in her estimation, a treasure of no mean worth ; for, after fixing on it a look of profound and unmistakable affection, she raised it to her lips, exclaiming with an expression of the purest delight, " Ob, yes,] know it well-ho will never loso that I".

"I stared in absolute astenishment. She caught my eye, and advancing toward mo, at once addressed .me, and with singular wildness in her manner. "Do you think so, too ?" asked she. " I wish you (all Arr that-she wont believe it !" added the

perhaps have seen nine summers-a very Titania ! orlmson to her very temples. The intruder, attired with the figure of a sylph, but prouder; the eyes of in a simple undress uniform, was a young man a gazelle, but wilder : and the grace of a greybound, somewhere about the age of two or three and twenty but more restless. The smallest hands, the tinlest |-at that privileged period of life when whatever fost, the reddest lips, the silkiest hair, the loudest he may do which is right is foolishly applauded, and laugh, the quickest frown, the sharpest tongue, and whatever he may do which is wrong is sure to be the air of a princess ! Bho evidently either was by forgiven with the same injustice; when he expects right, br would be by usurpation, the queen of the to find more heart in others and has less of it himfete. I saw her in the midst of her companions, self than at any other time of his existence ; when dancing with them in a ring, and then giving them he prizes a virtue, not for its own sake, but in prothe signal to follow her in a mimic chase; they pre- portion only to the excess to which it happens to be pared to start, when a large copper-colored viper carried; when generosity becomes prodigality, that was suddenly perceived by one of them darting it may not be dehominated avaries; courage, senseless through the grass; shricks and orles rung through foolhardiness, under pain of being taxed as cowardthe air, and the whole group was scattered. I sprang ice; love, a madness, hurling its very object to forward to save my little fairy, but she escaped my destruction, in order to escape the charge of coldhold, and on looking for her, I saw the wild pass ness. That dangerous age at which the faults of swinging on the branch of a cherry tree, (whither the boy have not yet subsided, and the virtues of the she climbed for refure.) tessing back her wayward man not yet commenced. But a splendidly turned head, laughing heartily at the alarm of her com- head, eyes that beamed with apparent tenderness panions, and her own singular position. In a sec- and truth, and a figure whose every motion combined ond she desorted hor serial seat, and with one leap dignity and case, have too often obtained pardon for reached the ground ; but she suck down and a slight worse faults than these above mentioned ; and whatory of pain escaped hor. I raised her up, she was over may be the crimes of that particular period of pale, and pointed to her foot. I examined it and life, falsehood, ingratitude, and cold calculation are found a large nail, (on which she had alighted.) scarcely ever to be reckoned amongst them, unless driven into it. She did not complain, but compress indeed in disposition instinctively depraved. ed her lips, as I drew it out. The wound at the moment did not bleed much, and she enjoined silence appoarance," sold the new comer, displaying a bow on me, declaring she felt no pain. I attempted to of azure-colored ribbon, which had been tastefully load her steps, but she almost Indiguantly repulsed twisted by some Parislen modisie into a shape very me, and infused no small portion of disdain into her much resembling that of a large butterfly ; "it has

voice and smille, as she saidflowers, and was out of my sight in a moment.

with the color of the Tuscan rese, her eyes flashed with childish pleasure, her dark hair hung all oned. She had just gained all the prizes from her young companions in dancing, leaping, climbing, riding and running. " What," thought I, "a sense ercature." I spoke to her; the others were gono, and mouth, and a dimpled chin. she stood alone. I asked her if her wound gave hor

her tiny fuger to her lips.

the other day, that girls could not bear pain ?" I lot go my hold, and she disappeared ; but I could not forbear saying to myself, " That child is either the vainest of her sex, or has the elements of a Portia in her : she will either be very great or very un happy-perhaps both. Such is the let of the fair

upon earth,' snith Schiller."

CHAPTER II. "Nous disons des choses innocentes et nous rangissons

whole days' heliday, and whose notions of crime con- with his bridle rein on his arm. He was at the side sisted in a torn garment, or a wetted foot. But there of one of the fair lolterers in a second, and she who loud laugh.

"I hold in my hand the exense for my sudden

most unpardonably flown away from some fair flower "Look, see whether I need your help !" With one here to go and taste the sweets of the orangebound, light as a roe, she cleared a basket bed of blossoms around." After attentively surveying a

bouquet of jasmine and moss roses that adarned the In a few hours I saw her again. She looked hat of the young foreigner by whose side he stoodprouder and more regal than ever; her obeeks burnt "I think," added be, "that I have discovered the home of the capricious flutterer : may I not be permitted to bring the wanderer back, and fix him so curled about her face. She looked at me and laugh he may not get loose and go reaming about again ?" " Pray, do you mean, by giving that butterfly to mademoiselle, to make us all imagine that you are emblematically laying yourself at her feet?" said a of triumph and ambition, in so young, so fragile a sprightly looking girl, with black eyes, a wicked

" Many a moth, pretty lady, flies round the light no pain. Hhe looked at me prouder than ever, and a lang while, and at last gets his wings burnt," retaking off a shoo of which at her age Cindarella plied the object of this pert attack, who had all the might have been vain, she pointed to her foet. I while been busly employed in fastening his emblem started, for it was swellen, and the sole of the shoe (as his fair tormentor had been pleased to designate, was saturated with blood. Perceiving that I was it) in the hat of the young lady at whose side he about to admonish her on her glddinoss, sho held stood. Very slowly and very awkwardly he did it; but at length, after pulling it about at least a dozen

"Hush," said she, " to-day is my birthday, and I times in order to make it set better, and pricking will have no suffering ; besides," she added, drawing bis fingers by way of proving his wish to be remarkclose to me, "dld you not hear Colonel --- eay ably quick, he looked at his work with considerable solf complacency, and pronounced it to be perfect.

The person to whom these little attentions were ddressed, was a young girl who might be about Eventeen ; exquisitely dressed, and in every point showing birth, high breeding, and tasteful elegance. Her figure would have served as a model for that of a liebe or an Aurora. As for her face, it was one of these a statuary would denominate plain, a portraitpainter take a bad likeness of, and a poet call divine. The features were nothing; the counten-

carnation. Every change was so perfectly in har-

oumstance of which, notwithstanding her repeated

convinced. At length, however, a few words were

exchanged between them in a tone so low as to have

rendered it impossible to distinguish one syilable

haughty parvenue brunsite ; "but, for myself, I be- Ho was, altogether, one of those who are very proplieve him to be the most complete rous in existence ; orly termed dangerous, and who really are so to hearts was one amongst them ! . . She might had sighed, now looked down, and the color rose and," pursued she, with a malicious glauce at the older, too, than those of seventeen, uniting qualities newly reinstated ribbon on her companion's bat, "I and opposites few of which the other sex can resist, would strongly advise all those who are acquainted or even try to combut against; the daring courage of with him, never to believe one word he may say, for a Courde lion, but so much discretion that prudence his heart's delight is only to deceive." was nover alarmed; the softest, most persuasive "How long have you found that out?" asked a tenderness, without, at the same time, ever allowing

little witch, who accured hardly able to suppress a vaulty to full itself into perfect obscurity, or giving conquest a hope of being able to tyrannise. Ilis A glance of affected disdain and real embarrass manners to the many were those of a man conscious,

but wishing others to suppose him ignorant, of his cent was the only answer. "For my part," replied she who had likened him own merits; to the one, they were these of a person

to Alexander, and who (except for her eyes and who is devoted, and enthusiastic because that devosouth) was the least handsome and the most good- tion is to a being he belleves to be him. natured looking of the whole set. "I never could Her manners to him were those of a creature livand the same faults in him, that others pretend to ing in prother-seeing publing but him, and feeling have discovered. I like to hanter him a little-but too much ever to think. He evidently loved her, but we are otherwise the best friends in the world; and did not less sight of himself; she leved him, and I believe for no other reason than that he never once ceased to remember her own individuality. In that ball-room was the talisman that the an-

took it into his head to fall in love with me." "I should think not," whispered she of the dis- thinking and the unhappy equally require and seek. dainfully curled lip; "she never was bandsome -excitement. Under the high marble columns nonga for him."

"As to what regards his dissipation or incon the brilliant and the beautiful. The light of the taney," pursued his good natured defender, "I do brightest lamps and the brightest eyes were reflected not remember its having yet been proved that the in innumerable mirrors cased in gilded frames; there fault was entirely his ; or whether " (and she cast a woro the perfumes of the choicest exotics, the glitter glance at the proud brunette) "he has not preity of the richest jewels, the sound of animating music

generally found that the object of his attentions was and sweet voices tremblingly murmuring sweet unworthy a lasting attachment. Of one thing I am words; the impatience, the anxiety, the beating convinced," continued she, her eyes this time taking hearts, the trembling hands, the restless glances, the another direction, " that where a man finds that he hopes, the fears, the wishes, the Jealousies, the quars really loved with pure and ardent devotion, and rels, the reconciliations-in short all the mixture of not a semblance of it put on by coquetry ; where he feeling which makes a ball room a bethouse for the sees that he is himself believed and confided in ; pleasures and passions of so many young heads,

and, above all, where he cannot discover the wish to from fifteen to twenty-five. play with his feelings, or to disguise the extent to | It was late, and the cotilion had just commenced, which he is loved-in short, I must be mistaken, or when, at the end of the first tour de valee, a bouquet where a man like the Baron do ____ meets with of choice and exquisitely scented flowers, that had all truth in the object of his affection, he will not do the evening adorned the bosom of the Alignon like ceive. In fast, she who feels in her own heart the palseure, dropped from its nest to the ground. Qulok right to possess his, need have no fear."

as thought, and before others had seen them fall, she During all this discussion the pretty stranger had raised them up, and turning round to a rather good never ence raised her eyes. As the few last words looking but heavily built dragoon officer, who had all met her ear, she suddenly looked up at the speaker, the night watched her graceful evolutions with sin-

and in a hurried tone, and with a cheek as pale as a gularly envious glancesmagnolia flower-

" Are you quite sure of that ?" said she. The words had bardly passed her lips when her

melody.

a' the wisp.

busy over her knitting.

whole face was suffused with one deep, burning tint them ; but he was not destined to obtain the proffered of orknam. The answer was not heard ; but as the treasure. He looked disconcerted, she looked surgroup proceeded homewards, the interesting foreigner | prised, when, on turning round to her pariner, she

was leaning on the arm of her whose want of beauty perceived her flowers rapidly disappearing beneath his uniform. had preserved her from deception and regret. "They are mine !" exclaimed he, with an air of

triumph, " and mine they shall forever remain !" The most perfectly organized orchestra imaginable " Remember at the same time," said his partner was just in the middle of its execution of Straues's very wickedly, "that they were not given, but immortal "Schnauchts Walzer." Hundreds of the light of heart, and still lighter foot, were gliding

may have them !"

The remark seemed to have told. He was silent, if round in many rings to the sounds of its delicious not serious. Again they waltzed, and she was more playful, more brilliant, more enobanting than ever. ." The most superb pair in the room," said the The last tone of the music was hushed ; the dance Countess de R to her neighbor, " are Mademolwas done; the crowd moved from the saloon, and selle ---- and Baron de ----. Look at them as the handsome pair were arm-in-arm. The stops they pass. They seem made to be partners ; it alwere descended, the vestibule was crossed, the carways appears to me a pity when they dance with any ringo door was open-a moment-and-one else but each other. He never waltzes with any

one else out enen otagi. In nover loks so "Stay Dut one scound, Ban ho, and ho, and ho had uttered since her somewhat sharp

"There i" she cricd; "now they are faded you

TWO DOLLARS PER YEAR Payable in Advance. NO. 18. She too was thero-the hourd of the hyacinthing hale and Andalusian feet-fluttoring about from group to group, caressing some, tormenting others,

aughing at many, speaking conso to a few, amusing all, and thinking of but one. She yielded at longth to the entreaties of those around her, and the next noment caw her seated at the piane forte. Her white, resy tipped fingers flew over the keys

with a neatuoss, a rapidity, a force and an case that semed as though they held in thomselves the music they produced. All was silence. She sang, and all were broath-

less.

"For never last it there been given To fips of any mortal woman, To litter notes so frosh from heaven !"

There was a thought in every tone, a feeling la very inflection. It was more than music alone---it was the very essential soul of music. It was not the inger's power of excouting every difficulty a composer could write, but her art of bringing forth in neledy every inspiration a poet could conderve, that condered her singing so irresistible, so onthralling. It was thus the syrens must have sung; but not wandered pair after pair and group after group of thus a syren could have looked. If she were fascinating before, how was each charm doubled now ! It was the pencil-drawing suddenly colored by the brush of a Titian ; the recital in proso magically transformed into glowing verse; the bursting of the bud into the blossom : in short, the perfection of everything, the promise of which was before scarcoly guessed. These who had seen her hitherto, thought she had been in a species of tranco, and was now first awakened. Her countenance was a mirror, in which every feeling she described, every passion she sang, each change, each thought, was instantaneously and clearly reflected. She was proof of the incoparable connection of the eister arts-Music, Painting,

and Poetry. Her music was a painting to the ear. Around her was such a breathing atmosphere of musio, she was so harmony exhaling, that the eye, in gating on hor, seemed to hear. Every opposite appeared unlied in her while she sang : passion with purity, profundly with playfulness, grandeur with gniety, depth with dollcacy, sublimity with softness, and wildness with simplicity.

"The light of love, the purity of stace, The mind, the muck breaching from her face, The Acart whose softwase burmonized the a tudo." There was one who appreciated her fully, for a

olce exclaimed : His hand was anxiously stretched forth to receive " Had Sappho been thus, the Leucadian leap had never been celebrated."

"I thought you did not care for music?" said the lady near him, in rather a sharp tone.

"Forgive me, dear aunt," replied he; "I never knew till now what music was."

The sweet congetress had for the last hour been delighting her insatiable auditors, with a deligious collection of Fronch romances, Italian commete, Spanish beleros, German lieds, and Scotch ballads, (all of which languages appeared perfectly casy and familiar to her,) when some one earnestly entreated to hear the final dust from Bellini's "Norma "-" Qual cor tradisti."

"Who will sing it with me?" asked the lovely muse, looking as though she expected the answer. "I will, if you will accept me for your second,"

eplied a voice from behind her. She looked up, but not at him. They proceeded to the instrument, and she turned over the music so rriedly that she did not find the ccau. Some one class was luckier ; and the so wellmatched couple stood up side by side, the admiration and envy of all ; for where her sox admired him, they bated her ; and every man in the room, from the age of eighteen to eighty, in raptures with her, wished for nothing better than a quarrel with the happy Baron de -

poor oreature, who, from her whole appearance, I soon discovered was totally bereft of reason. "She wont believe it, because he displeases her; but I am quite sure-so are you, too, are you not ?"

I scarcely know what onswer to make, when the elderly ludy, taking her young and interesting com. panion by the arm, interrupted her, and, remarking upon the chilliness of the evening, tried to persuade her to return home. The poor girl stared wildly, and I behold a pair of eyes that might have been likened to stars, had they not far more resembled ignes fatur. Yet how beautiful they were! She suddenly replaced the faded flowers in her bearm. and shaking off from her arm the hand of her companion. "I will not sing to night !" she rejoined, sharply. "The Court may wait; I cannot sing." Thon, turning again to me, "They want me to sing the Norma," said she, in a plaintive tone of voice, "but I cannot do so to-night. I cannot remember the words, 'qual cor tradicti, qual cor perdesti;"" and she sang, in a sort of murmur, the notes of these words. ""I cannot sing them in German, I cannot remember them; I will not sing to night |" With these words her head sank upon her breast, and olsoping her hand upon her heart, she followed her friend; but in a moment she again returned, and looking at me with a smile, said, as she pressed my hand, "I like you, because you do n't want me to sing to night; and then," added she, in a whisper,

"you never told me he would not come." When I again moved enward, her white dress was far before me. I was horror struck, for I had indeed recognized her. The last time I had boheld her, it was as "the admired of all admirers," the object of

the enraptured, wondering gaze of thousands-• • I went home, and read Wilhelm DOW 1 Meister's Lehr Juhre, and thought poor Mariane's fate was to be envied.

It was a May morning; the birds were singing from the rank of a common soldier to that of a from every bush and tree; the scents of the opening Count and a General, "I know nothing of Madame hurried adieu to the whole party, vaulted on his flowers diffused themselves prodigally around; the de ---- she is not of good family, so we never air was light and mild, with enough of freshness to visit her." nerve the indolent, and enough of balminess to still the unquict. Oh, the beauty of the garden I the li lacs and laburnums, the ever-blooming roses, the never marry a man I did not lovo, for his money," pear and apple blossoms, the soft, bright, green grass, the sky of faint blue above, and the light white sentimental air, who had fulled some six months beclouds, drifting with every breeze across the face of fore in the plans she laid to catch a millionaire of heaven, as though the universe were frozen into a sixty, with but one eye. species of dignified composure during the winter, A sigh escaped the fair foreigner who had asked his butterfly qualifications; "whenever I see him on

ance was everything. It was the soul, the variety. the genius, the funcifulness (if the expression may Under the lime trees of the Shloss-Platz of Cin the middle of the sweet scented, sunny month of be allowed) of the whole, that made it so irresistible. June, was assembled a bevy of young girls, under Her complexion was, perhaps, not so brilliantly red

the guidance of some half-dozen dames of maturer and white as that of many of her companions ; but age and demurer bearing ; just such a group as then, as she spoke, the color went and came so would have delighted the eye of a Don Juan, or at quickly-sometimes subsiding into the pallidness of forded matter for reflection to a Rousseau ; a very a marble statue, at others, rising into the flush of a parterns of nature's choicest flowers.

mony with what she said, that the very blood in her There were laughing blue eyes, and flazen looks, with the complexion of a hawthorn bud ; wild, wachecks and brow seemed impregnated with thought, Her mouth was neither so small nor so finely ter-lify, moonlight faces, with a veil of nightlike chiseled as that of some others; but when she hair, shadowing eyes of jot ; pride, softness, grace, mirth, every variety of expression was there, (oven smiled, it was like the breaking of the marning sun upon the ripples of the ocean, tipping and gilding those that were not propossessing); but all was lovely, because all was young. The toilets, too I the each wave with its light. Her eyes, too, were in comparably beautiful. Few could tell their color. blue, pink, and green ribbons, waving at each turn but all felt their power: they were too full of firm of the protty heads; the light draperies of their dresses, and then the whole scene! the orange trees, for blue eves, and too full of softness for black ones: but their effect was such that it left no time to erthe long necked, graceful swans, the sparkling foun, tains, the joyful hum of bees and human beings, the amine of what particular or precise shade they might be. She had, during the conversation we inspiring sound of military music, the blue sky, the warm air, the shining sun. Oh, it was a dream of have referred to, appeared somewhat embarrassed. enchantment-like the first dreams of Fancy, who which embarrasement she principally showed by looking very unnecessarily angry, and assuring the waking, turns to Hope. "gallant, gay, Lothario" at her slds that he need

Our group had not strolled far, when a beautiful female figure passed, magnificently dressed, leaning not trouble himself to adjust her head-gear-a ciron the arm of a fine-looking, rather elderly man. She was nodded at and warmfy welcomed by the asseverations, he did not seem likely to be easily whole bavy,

"Who is that ?" asked one of the fair ones, evidently a foreigner by her accent.

"That is Madama de -----," answered a lively, from another, (although some ears will pretend to coquettish looking little person, "who prides herself have caught the words "ball to night," and "otillion,") during which time he discovered that her most absurdly on having a pretty hand, as if," ad. young, beautiful, full of genius and inspiration-and ded she, kicking a pebblo before her, and thereby bracelet wanted chaping. Assuredly the most obdisplaying the prettiest foot imaginable, -- as if any stinate spring in the world could scarcely have resisted the foreible pressure of his fingers, although one minded what hands were like !" some who were very near, say that the pressure was "For my part," said a handsome, supercillious

bruncite, whose father had been raised by Napoleon applied to the hand instead of the bracelet-she. however, bluebed and looked down. He uttered ! horse, and, after performing divers evolutions, to all

appearances frightfully dangerous, dashed at full "Sho is a borrid creature, and married her husgallop out of sight. All eyes were on him. On her check the blush was gone, but her cyclids were not band only for his money ; I quite hate her. I could raised. She still looked down, but whether at the remarked a young lady with upturned eyes and a bracelet, or the thousand little pebbles at her feet, was not known.

"How exquisitely the Baron de --- rides !" ex-

braced up and laced "cabin'd, cribbed, confined," the question; her lips opened as if about to speak, that black horse of his, he always appears to me a and that spring were nature's first burst of heartfelt when the tramp of a horse's hoof and the clank of model for a young Alexander; only I am afraid, for sontiment | Groups of youthful beings were play. a sabre against a spor, cut short the enumeration my parallel's sake, that Bucephalus has been, from ing and sporting through the garden ; young creat of poor Madamo do ----'s faults and misfortunes, those days down to these, decided to be milk white." tures, whose ideas of happiness were comprised in a The rider sprang into the midst of the little group "I never much noticed his riding," rejoined the pleaves of the opening mose vase.

The pair in question passed; and certainly nothing stolen, I will not keep them; if you will not give could be more perfectly true than the counters's re-mark. They were made for one another. He might them to me, take them back."

have stood for an Apoilo; she was something between the carriage rolled on. The sound of the carriage The door closed with a barsh, grating sound, and a Minorva and a anguou, in the primetry of her wheels was lost in the statute beld, pressed to his there, and in his right hand he held, pressed to his dance her height, and the gracture of states there, and it are to be face, ber such dignity, in her demeanor was lips, the bouquet i lips, the bouquet i .

such soft intelligence and such sweet wisdom, that "You are surely going to night to the Princesse she wanted but the casque upon her classically turned de ---- 's ?" said the handsome, though somewhat head to have given one every idea of Jove's " blue- | faded Madame de ----, as she entered the drawingeyed daughter;" but before the ove could rest one rooms dressed for conquest. "Mademainalte ... second on the picture, it always changed. The quick- will be there; and has, I belleve, promised to sing. ness of her motions, the waving of her dark, satin-I hear her voice is wonderful, and her style quite like hair, the readiness or her ringing laugh, the enchanting."

lightning like changes of her color, and a certain "You know I care little for music," answered the wildness in her large eyes, left nothing wanting to person addressed ; " and if I go to night, it will be Genthe's portrait of the passionate and unhappy Italian. Her dancing, too, was something vory re- aunt. Assuredly," continued he, bending to kies solely for the pleasure of being with you, my dear markable. Light as a piece of thistle down on a her hand, "for those who see you at this momentsummer's day, she seemed to float upon the air, and the flighty oddities of such a child as Mademoisella flew around the room with the playfulness of a Will-- can have no charms."

"Flatterer !" said the lady, gently hitting his oheek with hor fan,

"Apropor," rejoined the insinuator, "I saw Count -'s horse to day."

ovenants through the crowding dancers. From "You surely do not mean the one that broke his time to time the light draperies of her dress were servant's leg, and throw the Count himself at the wafted so as to discover the little, sharp, fine ankle. review the other day ?" exclaimed the aunt. that looked as though it would snap with a touch of "Indeed I do," replied the nephew. " It would be

one's finger and thumb, and her tiny feet that skipped the very thing for you." "Put on my shawl, mauvais sujet !" said she, to

change the conversation. The shawl was put on, and some rauge taken off

by a most enterprising kiss, which was at the same time quickly imprinted on her cheek. The lady frowned.

"Forgive me, dearest aunt," interceded the grace less youth ; " a saint could n't have helped it." He handed her to her carriage.

"And about the Count's horse ?" insinuated he. "Laissez moi faire ; cela s'arrangera," said the faded beauty, as she gave him her hand and a seat beside

On a sofe, at the upper end of a room hung with crimson silk, and carpeted with leopard skins, sat allow every passing wind to be its coiffeur, so little of the giver of the source-the Princesse do -----, one of art and so much of nature did it display in the many these old women who imagine there is a virtue in curls and waves with which it clustered round a making the world suppose they never were young-Around her were satellites and favorites : the oldestclaimed the fair one who had previously jested upon fully trimmed moustache, which fringed the upper agliest and most hypocritically demure of the female, lilp, took off from it a elight expression of haughtiand the youngest, handsomest and most graceless of ness that seemed to characterize his whole person, the male sex. At the opposite end of the apartment, and instead of adding fierceness, as in many inas might be inferred, were grouped the respectable stauces, in this only served partially to conceal the elders of the masculine gender-the Joves and King vivid reduces of the lips, as the moss does round the Davids; nor were there Dances and Bathshebns wanting.

How full of plaintive, tender reproach, were the tones of her voice as she saug the first words :

"Qual cor tradiati-quat cor perdeatt, "Qual cor bronda ti mobifeatti"

Beaming with love, resignation, and the confidence of inspiration, were her looks, as she continued :

"Un Nume, un falo da te piu furte, El vuol uniti in vita in morte."

And it was with a tane and an air of triumph (but the triumph of devoted affection.) that she ended h

"Bul roga istereo cho mi divora, Sottora aucora Saral con me."

Envy, jealousy, all was forgotten in the enthusiastic acclamations of delight which burst from every soul In the room ; and when the duett was finished, the inspired singer (who looked at this moment the very beau ideal of a Norma) was surrounded by all who could approach her, and almost deafened by the adulations of all who could make themselves heatd

"You sang with such fire and truth," said an old diplomatist, with a coat covered with orders, and a face like a lemon squeezed dry, "that ano should almost be tempted to suppose you sang from experience ; and, were it not impossible that such a Norma should be descrited, even were Venus horself the. Adalgisa, I should think you meant to convoy, through the Baron de ----, a gentle reprimand to somo, worthless Pollione."

In the solitude of the grawd they spake together-'Lot us nover sing that duet again," said her honeyed voice, in its lowest tone; "that old raven of man has made me hate it." " Never fear, Liebchen," answered he.

" On the contrary, I will repeat over and over

He pressed her hand-their eyes met. " For what was that sigh ?" said he, tenderly. "I have a sad foreboding," was the answer. "That will never be realized," rejoined he, smil.

Her check was very pale, her dark eye very wild, and she shuddered as she mournfally uttored. " My forebodings always are !"

0 0 The eleventh hour had struck. A low, rish, deeponed voice murmured, to the air of a well-known remance.

"Sons is blanche Colonnade Entonde tu is serenade Qui te chante mes doulours ;"

The window opened, and in the midst of the

and twisted thomselves round and round, as fast, as glittering, and as capriciously entangling and extricating themselves, as the needles of a German lady " S'is a' prachtigs madel /" exclaimed an old Vien nese, rubbing his hands for very delight.

Her companion looked a living personification of pride and poetry. In his aristocracy there was remance; in his romance, aristocracy. The smallness and shape of his foot and hand, and the fine chieel. ing of the slightly aquiline nose, showed plainly who, while the expression of the eyes, the openness

Your heard her not; her step fell soft as the

pattering of April rain ; you scarcely saw her, so

quick, so wild, and yet so sure, were her serpenting

of the brow, and the curve of the lip, marked what, her. he was. His hair, of the softest golden brown, like autumn foliage tinted by the creating sun, seemed to forehead white as the Parian stone. The long, careorange-trees, tuberoset, and ofeanders with which the balcouy was filled, appeared a female figure tabed in white. As she stepped forth in the moonlight, she looked like the spirit of purity wafted down from above to sanctify the ardor of passion. By her carefoi stillaces, it was natural to suppose that she wished to enjoy undisturbed the sound of music by night. The voice continued as she appeared :

" Un regard, o Châtelaine, Four attendre Juaqu'au Jour."

Bat, notwithstanding all her precautions, it would seem that her presence was acknowledged. Probably the singer had no wish to be overheard; for he suddenly ceased, and no tone of music was heard after. In a fow seconds, partly concealed by a thickly overhanging Bengal rose, there stood two beings in that balcony. The moon shone in all her splender, silvering every object around-the deep blue sky above. the stillness of the earth below-all was harmony, while like a queen.....

The moon, Madonna of the night's repose, Touched with her silver turn the bills and streams, And chapt the woods in tissued braids of light. It was a scene, it was an hour, when two hearts

that are drawn together must beat in unison.

They sat long side by side ; her head was on his aboulder, his arm was round her waist, their hands were chasped in each other's. They did not speak much, but the few words he uttered were so whispered as quite unavoldably to force his lips upon her check. They needed no words; to them, and anch as them, there is a voice in nature : the pale moonlight, the twinkling stars, the scents of the flowers, the breath of the night breeze, the stillness of the scene, the distant bell of the Cathedral-all speak to them, and interpret what they only feel.

He hold in his hand two small bouquets-one was faded, the other but just plucked. He had that moment gathered, with the down of the night yet upon them, the pearly orange flower, the opening rose bud, the dellegto jasmine, the spicy carnation, and the stored myrile, to bind together into what the old bards qualitly termed a "posy," which he placed in the bosom of the fair scraph by his side.

"Look, dearest," said he, " have I not made you a dainty Bouquet, in return for the one you gave me at the ball ?"

"She took the flowers in her hand, and smiling, "How long will you keep yours ?" said she. "As long as you will promise to keep mine," was the reply.

"Then say forever I" And she looked at him with all the confidence, all the innocence, all the truth, of first love and seventeen.

Vows were exchanged. He swors-and he did not deceive her, for he, believed what he swore. (How many deceive others in deceiving themselves it " "Take care," said she : "there is an ancient anpersition recording that yows made beneath the 'moon's light are always broken."

As midnight struck she stood alone in the moonlight; recoding steps were heard in the distance. She leant over the baloouy, and, with an upturned look of hope and confidence, pressed the flowers to her bosom. Her hand was on the window; she turned round once more; the rays of the moon Illumined her placid face and graceful form ; and, as she vanished, her lips parted, and repeated, " Forever, forev--- !"

[OONOLUBION IN OUR NEXT.]

Written for the Banner of Light. THE OLOUDS.

[The mystery of the weather is noted by the spirit In the following lines.- Q. L. B.]

6 Y 4

A fleet of clouds come up into the blue. And alternate with each other, like The fishes' spots that float upon the sea, And turn a figur side toward the air. They come to greet us; trampet me the winds, And I will make a blast that will not blow The clouds from out their places; for they come As exulting fleets from out the realm Of, chaos and confusion, and the storms Of other atmospheres. I come to them And say : Bo calm 1 A calmness comes on the And they are there, a floating pyramid Of ficeoy armaments, and all the air In filled/with floating fragments of the wreck Of other storms that walled them to this Haven of quiet. Where are all your hosts Marshalod in bannored fullness to the tune Of spheral music, harmony without, And in ye all the music of the air Thay waited yo to the port of youthful dreams? Why are ye drawn up in battle array storms are to come up

Written for the fignner of Liche SPIRIT WHISPERINGS. BT BRULL

There are hours in all lives, when the slindows scom To shroud the heart like a darksome dream; When life grows dark, and the weary soul Longe for rest and peace at some brighter goal. The present fades from our streamling eyes, And the past comes back, in its mystical gulas, Tearless and silent, to walk again Its old time coutine of joy and pain. By life was long, though its years were fow. And friends were constant, and kind, and true; But a wearlsome, theraful path did I tread To win my place 'mong the quiet dead; And you mourned for me long—and you mus me still, In the summer bright or the winter chill, But the Father in Reaven had work for me: From earth and earth's pain I was glad to be free---I know I could rest on the unknown shore, Where sorrow and suffering come no more. My Mother f-she felt it was hard to part From the idel shrined in her lenely heart ! I had been her Jennie-her summer flower---lier pride and support in each darker hour: But angel hands beckened my spirit away.

And I joined their band calmly, that bright Sabbai day.

And now I look down from the twillght skies To wipe the tears from her weary eyes, Or pause in the quiet, descried room, Fo rouse your heart from his gathering gloom, While the light of love bendeth low to bless Your sorrowing heart in its toneliness. Edward, farewell ! Though you see me not, I know in your home I um ne'er forget. I thank you for all the kind words you have said, For the tribute of love to my memory pald; I have watched you through chapters of darkness at

light, I have stood by your side on your bridal night. And true to our friendship-when life is o'er. will welcome you all to this heavenly shore.

EMMA BARDINGE

On Living Spirits and Dying Spirituation MESSES. Entrops-Observing a general feeling of youngest and fairest of earth's blossoms-if these antipathy toward the repulsive subject of non-im. perish, not only is creation a miserable fullure, and mortality as recently discussed in your paper, I should not intrude any further remarks on your readers concerning a theme so unsecontable, had 1 not noticed the singular absence of that peculiar kind: of testimony in these discussions, which is more calculated to robut groundless and fantastic raw material." theories, than all that reason and logic can adducenamely, paors.

When it is remembered that, in this nincteent century, thousands of the noblest minds of civilized lands are professed materialists, despite of reason and logic, theories and religion to boot; and that within ten years a few stubborn faots have brought convlotion of the immortality of the soul to many of those thousands, whom the theoretical teachings of all past ages had failed to convince, it seems some what remarkable that your numerous correspondants should waste their time and your readers' pationce over columns of theory, which the relation of one well attested fact would confirm or rebut;in toto. Somewhat more remarkable still does it appear to me, that a theory so hideous that nothing but the most unequirecal testimony or the most unanswerable arguments could justify its agitation, should be advanced by professed believers in that very spiritcommunion whose test facts must, if reliable at all.

settle the whole question. If I can put faith in any of my sensor, they assure me as conclusively of the fact of spirit communion, as of the ordinary objects appealing to sight, sound, taste, do .- and if I believe in one class of facts ranging under the general appellation of epirit-communion, how am 1 to separate them from another class, quite as rife with evidence concerning the existence in the hereafter, of ALL instead of a PART of the race?

In the illustrations which follow, I have selected a few extreme cases, the character of which will speak for themselves.

In Greensboro', Henry County, Ind., lives one whom I have nover seen; but from report, and a limited correspondence, together with impressions derived from a psychometrical reading through my own spirit, I please myself by baving this dear and venerable friend, my father in spirit. In his house are a large collection of pertraits of decensed persons, excouted by Mr. George Walcutt, of Columbus, d friend, Beth Hinshaw, painted, some of them BANNER LIGHT. OF

tion from a young daughter, of whose existence she | fug condition which said theology is so fend of rep- undulating surface is spread out hefore the eys like mon words -- they know how to do it." Even Dubhad "no knowledge," to the said, until the little spirit remluded her of the birth of a still forn child, occurring in connection with circumstances no remarkable that they formed one of the strongest tesis a the whole sitting. On another occasion a girl of eighteen, beautiful as a scraph, appeared to me, and inslated that she was the daughter of a lady for whom I was then sitting, but who denied having any such child, until the fair spirit remainded her that she had lived one hour only, and in the little box that had been made for her, had been rolled up in a certain piece of delicate musils, which the spirit described most graphically. This manifestation is strongly imprinted on my mind, first from the do. light I experienced in gazing at so beautiful an apparition, and next from the grief which the young daughter expressed and made no feel by sympathy, when the cold mother declared she felt no interest in such a child; "she had nover known her, and did not even think she had lived." That mother often came to me, and was always accompanied by that tender girl, who in one sitting, pitcously tamented her mother's indufforence, declaring that all young children were brought up in the parental sphere, and in such gentle affection for their carthly tics, that it often cruelly pained them to observe the indifference manifested toward them. "They deem me dead, or nothing," wrote this bright being, " but they would not think thus of spirit, did they but know that it is imperishable. Death only dissolves matter, spirit it cannot touch, and affection is the undying attribute of spirit." I could go on, enumerating scores of cases in which infants, very young children, and sometimes-though rarely-outbryotio births formed the array of test facts in which my own experience as a test medium was passed; enough for me to add that two thirds of my spirit. ual experiences (generally occurring in the presence of numerous living and reliable witnesses,) were, and are still, from children under twelve years of age, in faot, in the present crude understanding of the laws of health, by which the chief of the freight of human souls that crosses the beautiful river, are the enirit land a descrt, to which the blooming, teening,

child-peopled villages of carth are paradises, but as a shrowd Yankee lately observed to me, when commenting on this notable non immortality theory, The Lord was a poor trader, and would never grow rich in souls, if he created such an awful wasto of

I shall close these few fragmentary illustrations from a page which I feel quite sure any of our reliable test medlums might swell into a quarte volume, with a case that has very recently come under my observation. The narratress was a sweet Quaker lady, equally respected for her purity of life, unimneachable veragity and respectability. " How can I holp being a Spiritualist?" she said, when entertaining no last April, " when I remember such facts as these." I cannot quote her words, but the sum of the communication was as follows: Mrs. __ had at one time in her service a girl who proved to be a remarkable rapping and physical force medium. Her mistress and her friends hold frequent sittings with her, obtaining any quantity of excellent communications from dear departed ones. On one econsion the spirit of a young man reported himself, calling himself the lady's con. She " had no son in the spirit-world," she said ; "there must be some mistake." Still the spirit persisted, and, to deepen

the mystery, added that he was one of a pair of twins, and then had a beautiful sister in the spirit world, who was anxious to take advantage of the modern manifestations, and become acqualated with their mother. And now the lady was confident there was a mistakes. The spirit son was far enough from the truth-but a pair of twins! "The thing was absurd," until the youth reminded her how, twenty one years ago, in the early years of her

married life, she had lost, by promature birth, a pair of twins, in whom she could not remomber any manifestation even of life. Certain graphic details

were added, which brought feraibly to the happy mother's mind the memory of what she then deeme her misfortune, now her inexpressible delight. Commenting on the remarkable accuracy of the tests. she observed that she had not imagined they could have had any life, and she had never even named them, when the spirit rapped out, "That is true. Thee gave us on names, so they call me Love, and Bons, excouted by bit of the stranger to my ro-my sister Beauty. Wilt thee name us now, encoded friend. Seth Hinshaw, painted, some of them mother ?" The lady replied she would think of es for thom, and, christen them the next evening, at a circle, if they would meet her. In the night following she reflected on the strapge meeting with hor "angel born," and mentally decided on th names to call them ; but long before the evening and the promised circle came, the mistress and maid being engaged in household avcontions, heard loud raps calling their attention, and domanding the alphabet, when was spelled out : " Mother, I have come to say we like the names thou hast thought of for us, very much." Knowing that she had not communicated those names to any mortal, she demanded, as the concluding test, that the spirit should rap them out, which he did, through an ignorant girl, who in all probability had never beard such names before as Angele and Angela. And precious, darling Angelo and Angela (who described thomselves as very beautiful, with all the childlike simplicity that rebukes our pharasaie earthly humility.) brought the convictions of the immortality, even, of the sour's area, to that mother, with a force which no idle speculations or visionary heories can sweep away. My venerable father in spirit, Soth Hinshaw, and valued friend to whom the above little fast relates, your eyes will undoubtedly meet these lines; and if they should grow very wide with astonishment at the liberty I have taken with these portions of your five years," " Also three sons of present wife, one family history, forgive me for the sake of the happiness which your highly respected testimony may bring to the heart of some bereaved mother, whose wounds have been torn open afresh by the borrid and groundless theory that blank annihilation can of immortality,) but real living, growing boys and over be the doom of that divine spark that shines giels. Besides these, there is a goodly array of through the eye of life avenywhene, and even marks sweet young grandohildren removed at different itself in charaoters as immortal as the Designer periods of extremo youth, but obstinately persisting from whence it came, on the unfinished but not in living; and although growing, retaining a suffi wasted framework, meant to enclose life, when in the cient amount of identity to make these wonderful fullness of time (in this sphere, or some other equalpictures perfect portraits, and proving conclusively ly rudimentary.) the design should be perfected to that though by virtue of certain learned theories of the point of that consciousness which in itself is

rescuting it, requires a stretch of faith so large that a laws, sare here and there a single tree, or a de lin has its Beggar's flow, and Kliffney its Beggars' It truly becomes a "thing unseen," to the material tached olump, of light, feathery form. Here long Lane-does this not argue something? Long before Ения Папотков. oyes of

Ourses, N. F., July 10th, 1860. **GLIMPSES IN IRELAND.** By Our Junior.

> RUNSER TWO. VALE OF AVOUA AND GLENDALOUGH.

reaped from the reproduction of the vividly romem ron by much effort, we must admlt.

"the Meeting of the Waters" by Areca and Shelton a national enthusiasm, the beauties of the Emerald bley. There is a shorter way than this which cads by the coast. It is not without its attractions, not be forgetten, he has associated a moral claim to affording at intervals some very fine glimpses of the his admiration ; shore and some bold sca scenery. But let us forget our national love for rapidity, and the utter auxihilation of time, and see as much of the world as we can. We shall say little of Arklow, although it is the largest town in the county.

Long ago it was the seene of many a stout contest. Its castle, the chief object of its assailants, was built a the reign of King John, and the operation of unwilding was pretty successfully performed by Oliver fromwell. Of the castle there is now but a mere ragment left standing at the end of the town near the barracks. To the west of Arklow rises Crooghan Kinsella, nearly 2000 feet above the sea, lifting its head proudly above its neighbors for miles around, From its summit, reached with no little eublime.

We pass on by Tinchealy, which has nothing to end the wayfarer aside. We reach Aughrim, o ulet mountain village, poor and rude, but very ple uresque-being a collection of stone and day onbins by the side of the river and backed by the mountains. Glon Aughrim commences here. In its way, its econery is fine, without any of the soft, cultivated slopes; there stretches away a genuine wild moun tain glen-along its bottom leaps and tumbles a p, after the insurrection, like toad stools in an Irish airy oirele.

Drumgoff Bridge orosses the river Avonbeg, which we catch a glimpse of the blue sea. ises far up among the mountains, and after flowing

nore attractive, assuming, as it descends, a gentler

character. The route we have lodicated has lie attractions for the lover of grand and majestic and wilder eccuory-but lot us speak of that which is sure to delight every one-the Vale of Aveca, the Stangollen of Ireland.

The best course from Arklow, for the traveler who desires scenery alone, lies through the demeans of Shelton Abboy. We might have kept the high road.

lines of trees olimb for up the mountain's side, while you rouch the ruins a crowd of bergars beact you, another turn gives us the slopes covered only with and play upon your feelings by the most touching bright verdure, or abruptly assuming a hare, rugged recitals of every hunginable distress; they dirplay and precipitous character. But the stranger, hear- fragments of rock or crystal, to which they attach a log this rale for the first time, is apt to anticipate mysterious value by making them subjects of as much more from it, if he have become familiar with many tales of the doings of the Saints In the region the description of Moore, than he will be likely to from whence they came, as would, if collected, supply derive from a cureory glance at it. He may be distorery surgery in creation with wonderful stories. posed to question its anticipations of its fame. But Then came the guides, rough, uncouth looking fel-We made our residers a promise to take them with linger in it until the oldeste which go to make up its lows, who each assures you that he is the best guide as through the Valo of Avoon and Glendalough, and general attractiveness become so familiar that each in the Glin, that there is n't any to begin with him, t is only to that promise that they must be indebted assumes an individual beauty, and then it is that the and beeldes " it is n't himslif, at all, at all, as makes for the trip, for, did wo not fear to break it, we should spot begins in a measure to realize all that has ever a bisnis to fo tellin' lies to gintlemen." The only eslong ago have been revoling in the plonsures to be been said of it. It is true that the bard of Erin has stamped on it the title to such supreme loveliness, he will show you all the sights, tell you all the lebered scenery of the Lakes of Killaracy-pleasures that the visions we are apt to form of it can hardly gends; he will take you to St. Kevin's bed, and be realized unless we have in us something of an in We left our readers at Wicklow-beautiful Wick. fluence akin to his own. We must not forget that ow. Come, follow us to Arklow. We go by Genealy, he was speaking of his native land, and that, an an Kathdrum, Arondalo-then on to Castlo Howard and Irishman, he saw more readily, and appreciated with

> "Yet it was not that nature had shed ofer the scene Her purces of orystel, her brightest of green; Twas not her soit magic abstreamist or bill-Ob, not it was postothing more exquisite still.

'T was that friends, the beloved of my bosom, were near, Who made every dear scone of enchantment more dear And who felt how the best charms of nature improve, When we see them reflected from looks that we love."

Therefore, when we take this view of the poet's ad miration, the reader cannot fail to acknowledge that, with such associations and feelings to lend a new charm to nature's beauties, there is no spot in the wide world but what would receive from him or her the title to pre-eminence. The scene becomes charming indeed, near the " second meeting of the waters," sometimes said to have been celebrated by Moore, but without doubt an error, as the post himself exlabor, is commanded a view at ence magnificent and plains his allusion to be to the confluence of "the rivers Avon and Avoca;" whereas this is the meeting of the Avoea and the Aughrim; and even Moore was mistaken in spoaking of the meeting of " the rivers Avon and Avooa," which wore in reality the Avonbeg and the Avonmore, as they have always

been, and are now called, the name Avoca applying to the river immediately after the confluence of the Avonbego and the Avonmore. Not alone have we here the meeting of the rivers.

wift stream, making music all the year round, and up and down the vale at this point are exquisitebigh in front rises the vast mass of Cronghan Moira. | orowded with beauty. Let, us rest a little, then | narrow and almost impassable ravine, down whose One road continues along the Aughrim river to Aug- alimb the ragged heights of Kucoknamokill. Here bavanogh Barracks. Luganquillia, the lefty giant the prospect is wonderful-wide and impressive, supplier of the lakes, forces its way-tossing and of the Wicklow mountains, for the last five miles has Not only does it afford an entire view down to the been staring us directly in the face, and here its huge extreme end of the vale, but towering above its the rim of the lakes as white as the driven show. orm blocks further progress. Let us verge to the pelghbors, it gives us the beautiful effect of light right, toward Drumgoff Bridge, where is another and shade, made by the sunlight trembling upon the the lakes, takes a tremendous lenp over a huge wall arrack-one of the everlasting many that sprang points of the splintered heights which surround us, of rocks, lefty and jogged, forming a splendid water

Ascending the vale some way from the foot of the celebrated meeting of the waters. That part of now feature opens in the landscape. Here the pleasing - without any of that softness which is uni Ballymuriagh and Croubane mines are the most

man. Yet man has plerced into the very beart of that these works add any beauty to the scone, or answer back the music of the storm, lifting high these mountains. How the lead mines are most ex- much of an attractive nature to its ploturesqueness ; their shattered planaeles where from eliff to eliff the tensive, as the name Glonmalure would suggest to still the strange scarifications of the mountains, the the uninitiated-glen of much ore. High up, the almost innocessible places in which some of the work. the rock, is the famous Bed of St. Kevin. It con-Avonbeg precipitates itself over a long, rocky shelf, ing goar is stationed, and the enormous slow moving and forms the Ess Waterfall. The glen is not less water wheels, lend a peculiarity to the whole which large enough to admit two persons at a time, com-grand below Drungeff, while it is generally much is not without its gratifying effect upon the ob-fortably-three may enter. Here St. Kevin is said server, The first meeting of the waters, that of which

Moore really sung, is by far more beautiful than the second, and the prospect of the vale from this point far more impressive. The Avenbeg pours down from He told, how Glenmaline a swift mountain stream ; the Avenmor

is like a smooth, lowland river. The one, the im netuous, brave lover-the other, the gentle, trusting molden : the one curbing his Serceness to the mild which is not destitute of beauties; but as the Earl ness of his mate-the other in union timidly as. of Wicklow very generously permits strangers either piring to the grandeur of its companion --- united they

cape is to take one-give yourself into his handsgreatly add to your enjoyment by his untiring efforts to persuade you that you are the hest walker he "lver topped a hill with, and the most knowingst gintlemin he iver seen sinst he wer a guide." This is a doso which you must take patiently, well know. Isle. Again, with its natural attractions, it must ing it is not intended so much for your information as to sound the depths of your pocket ; bethink yourself to pay off your guide, and then you will be left to yourself to see things for yourself. There are generally three guides on hand-the guide books recommend sometimes one, sometimes another—but the guides thomselves benst of the great men and fair writers they have shown about. "It's myself, sir, as was after taking Mr. Willis, yer own countryman, bless him, sir, over the Giln." One claimed Edwin Forrest, while another, with the most innocent look assured us it was only last year that he took Hir Walter Scott all over the hill; but there is little choice between the three. We tried two for the sake of their tongues, and chatted with the other-and beside, we olimbed into St. Kevin's bed, and can' speak with some authority. We are constrained to eny we accord as much credit to one as the other: their power in the Munchausen line being to all appearances about equal ; the elder of course having a larger fund of experience and a longer string of tales, but the younger was much more ambitious and vivacious. Glendalough-the name very nearly suggests the character of the place. Glen-da-lough, being the gien of two lakes. The lakes lie in a deep gulley

between immense mountains, whose rugged and hare sides rise precipitous to the height of some four or but of the glens also, many and lovely. The views five hundred feet. The upper and seems entirely closed in, and in point of fact is so, save a deep, dark, extremely rugged glen, the Glencela-the principal leaping into all imaginable shapes-and failing near There is another stream, which, before it reaches and losing itself in the dark gorges below. But fall, called the Poolannes. The glen is perhaps belooking eastward, far away beyond and over Arklow, tween two or three miles long; the apper lough is nearly a mile long, and quite a quarter of a mile

wide. Around this lough the wilder features of the through Glenmalure, unites with the Arenmore at Knocknamekill, having passed Newbridge, quite a glen are seen. Imagine yourself fleating on its bosom as night ects in, and heavy storm-clouds are the glen which is above Drumgolf is wonderfully, mountain sides are completely riddled for some clustering around the summits of the mountains, nohantingly grand. But not that grandour most distance with the works of the copper mines. The when the thin grey mists gradually ercep slong the sides of the black eliffs which rise at once frowning versally appreciated. It struck us as morely the extensive and valuable in Wicklow, the latter of from the water-listen to the deep, purple waves grandour arising from the most savage majesty of which has yielded as high as 2800 tens of copper ourling up and menscingly lashing against the boat ature. It has nothing of the placid and benutiful; ore in one year. The quantity has now comewhat as the wind sweeps along in a hollow, prolonged all is sterilo and desolate-we cannot say forblidding diminished, notwithstanding which the two mines sough. Can anything be finer or more sublime than -though it seems to have been so to the presence of employ above a thousand men. It cannot be said this, surrounded by echejug hills, which proudly lightning leaps along ? Here, also, a little way up sists of a hole running into the rock far enough and to have retreated in order to escape the persecutions of the love and the allurements of the world.

The legend is doubtless known to every one-Moore has told it-and does not the world know it?

bow "By that lake, where gloomy shore Skylark nover werbles o'er; Whore the cilff langs high and sloop, Toung St. Kovin stole to elsep; 'llere at least,' he crimly used, 'Woman ne'er ahall find my bed.', Alff line good minel listle knew What that wily sex can do f''.

to ride or walk through his grounds, we found our) glide on together, in safe companionship, between The rest is known, and we need not proceed in the olves repaid in taking advantage of this privilege, the frowning hills, widening and widening, until, repetition. Since the good saint so ungailant not to speak of having saved seven miles or more of baving finished their pligrimage, they blend with throw the fair Kathleen from his chamber into the travel. Shelton Abbey is the most justly celebrated the sea. What a sublime lessen for humanity in its deep waters below-now over fourteen hundred mansion at this end of Wicklow. It is a modern pilgrimage to eternity ! . years ago-overy lady who ventures there, it is Gothic structure of a very ornste character, with said, bears away a obarmed life; for such, in his All along the valley, in the water, far up on the the disadvantage of a low situation. Much praise is heights, springs the most luxurinut foliage. Bold remores, St. Kevin prayed might be. Many and due for the skill displayed in making the most of He and lofty rise the hills, their uneven sides olad with many a fair lady has tested the charm by scramcapabilities. The grounds are very extensive, and trees, with many a gray orag towering up from green bling into the Bed, and all have, we believe, with no of great beauty, but are not by any means kept as canoples, or soft, sunny slopes of the greenest ver exception, returned unharmed. Neither is the doalcely as are most of English parks. The reads on dure. Far away boyond the opening of the valley Erin, with a teach of pectic superstition, such as by lines of becobes, forming leafy avenues, with surrounding the vale. Mountains by ond lift their they all have, climbs for the charm to day. But besummits far into the sky, until they are clad to sides the immunity purchased at such a fearful many a pleasant view between. price by that Kathleen, there is a living Kathleen From Shelton Abboy grounds we pass to those of aerial huos, affording the most delightful combina here, as guardian angel of the rock, whose care is to Ballyarthur. These are exceedingly well worth a tions imaginable. To the right, high upon the avert any chance of a mishap in the matter of visit. The house is after the style of common old summit of a hill, is seen a castellated manasion. climbing into the Bed. She is unhappily not any-English manor houses. The walks are shady, affordknown as Castle Howard, the seat of Sir Ralph where near as lovely as we have, of course, every ing exquisite prospects. In fact, it is one of those Howard. It is a modern structure, more remarked spots where the most imaginative might desire to reason to belleve of her, namesake. But what is of for its noble site than for any architectural beauty. dwoll ; and for ourselves, we can only say that, ever The view from it, as the reader will readily imagine, more importance here, she has a firm, strong hand, are surpassingly beautiful. Our way now lies and a stoady foot. She lives in a miserable cabin since we saw it, we have had strange fancies about transformations, and wished ourselves other than through the Vale of Aven, a beautiful spot, though in among the rocks, and subsists on what she gets we are-perhaps be who possessed Portunatus's cap for assisting the adventurous into St. Kevin's Bed. in no way to be compared with the Vale of Aveca. and made many a promise silently to ourselves, To the left lies Avondale, an estate strotching away She has been here, she says, upwards of thirty that if such were the case, we know where we should about three miles-a charming spot-through the years. spend the remainder of our days. But these were whole distance of which winds the Avonmore in its The elimb into the Bed is certainly a rough one; day-dreams, and the reader who over knew the fairy and, at first sight, it looks daugerons, as in order to most beautiful forms. Thence we pass by Rathtale, knows how much their realization depended on reach it you are obliged to ornwl on all fours along dram, and taking the road above the Avenmere, we a narrow ledge shelf rock, which overhangs the the above mentioned cap. reach Laragh, and find ourselves not far distant By Ballyarthur we pass into the famous vale. water; but the danger is morely in appearancefrom Alendatough the least skillful climber, by the aid of the guide The first glimpse of Glendalough is remarkable. and the help of Kathleen's hand at the narrower It is reached by a mountainous road from Laragh part, must got on with very little difficulty. Inside which, as you toil up it, appears to have no outlet the cave are numerous names and initials of these save by a narrow pass through which just streams who have succeeded in getting in-among which, as a line of light at the very top, but you pass on by a among those at the Devil's Glon, may now be read few miserable buts which a slight turn in the road our own, though not in over beautiful carving. The Vale of Avona is indeed extremely enchantbrings before you, then a round tower which rears Kate pointed out to us, among others, that of Sir its tall form beyond ; this is surrounded by several Walter Scott, though not over easy to decipher. ruined buildings, perhaps the remains of some cas Scott's ascent into the cave is told by Lockhart in a tle-the picture has for its background a dark, helletter which appeared in the "Life." "The danger," lowed coamb, formed by rocks which rise perpendie. be writes, "has been exaggerated; yet I never was ularly to a great altitude and then fall back into the more pained than when, in spite of all remonnountain slopes. It is not till you are much nearer strances, he would make his way to it, crawling that the lakes become visible ; unless, perhaps, you turn just beyond the round tower, and elimb the side along the precipice. Ile succeeded and got in ; the of the mountain, which affords a fine view, and as first lame man that ever tried it. After he was good a conception of the whole glen, its lakes and gone, Mr. Plunkett told the female guide he was a antiquities in a general way, as can be elsewhere poet. Kathleen treated this with indignation, as a quiz of Mr. Attorney's. Poet I' said she, the divil obtained. a bit of him, but an honorable gintleman; he gave Sweet Erin is the home of beggars-and in saying a bit of him, but a me half-a crown," this we do not mean to be at all general-neither do we wish to convey the idea that she is more unfor of the White Mountains, in New Hampshire. One There is a perfect coho here, equal almost to that tunate la this respect than other countries ; perhaps of the men, a man with leathern lungs and a stenit were better to say, " the school of beggars," for the new, a must with toucht, they delectable they are adepts in the art; in other and more comsort of slow sing song, loud enough to be heard two e Little Niver. masses of the most caticing foliage, while away its miles away, Moore's legend of St. Kovin, and th fGraat Eircr.

The cloudy firmament? T attempt \$1.011

an unhoped for task to answer it; use the winds are whispered : " Tell them not fhence ve come; for they are all aboard The same fleet; and if yo fill the salis Vith babbling foreinsies of the future fate Of all of them, the winds will give the lis-To the whole of it, and turn them round To the uncomprehended depths of ether Where they will which into unlooked for canks. And take the earth with other storms that come From whence the babbling winds have no account."

Gone Before.

She is gone, that beautiful child, the life of foud ments, the hone and the loy of their souls. Why did not death choose that aged man, with tottering limbs, where life is well nigh spent, and where vigor of man hood has departed ? There, in that home of poverty, where the midnight toiler carns a sconty pittance to keep soul and body together, where disease and suffering weigh heavily upon one who walts the summons to a land of rest-why not there, grim measenger, why? Because his ways are not as our ways, and the land of souls is radiant with happy, innocent childhood, that the web of this changing life may be broken, and our gems reset in immortality. The aged and suffering are left to walk with trembling steps to the tomb, while youth and beauty are called before, that they may brighten their future homes, and welcome them to its repose.

Once upon a desert hot and dreary there traveled an aged couplo, with three fair daughters. Weary would have been the way oftimes without the cheering words and happy amiles of these youthful companions Rot the days grew hotter, closer was the air. Within a few miles' journey lay the valley, rich in fruit and waters cooling. "Now, on before us," sold the aged father; "wo-can spare you from our sight awhile, because we know that beyond the meadow lies with fralinge rich and springs refreshing. On before us; gather scutts, and make us scats of branches." So from sight the daughters fled, far from sight of eyes that loved them. On before, to give the welcome, to prepare the fruits and branches. When over the hill-top the hot sun rested, two weary forms were seen approaching the rich, green meadows, where the true, brave daughters had spread the green boughs, and filled their cups from eprings all sparkling, for the oged parents who had tarried, and in faith had sent their loved ones on before.

Bo, to life, as o'er the desort drear wo journey. And the loved ones round us go before. Etow we not that to our Hps so parched and forms so weary, They will raise the copined spread the branches evermore f Twistour.

A farmer out West, when importuned to take chares in some stock company, said that plow shares and Devon stock were the only ones that farmers should meddle with.

blinifolded, and others at his written request, without having the smallest chance of becoming familiar either with the family or connections of those for whom he worked. A very interesting account of these portraits, and their wonderful mode of excoution, appeared in one of the last numbers of Mr. Partridge's glorious old Telegraph (dead in body, but as immortal in soul as our dear spirit friends themselves,) written by Mr. G. B. Stebbins, from my respected friend's house, in which he describes thisteen pictures, representing persons, many of whom had long since passed away, and all of whom (excellent likeness) were total strangers to the great wizard of the palette. Now if the wife, eisters and friends present a resemblance in the minutest partigulars so extraordinary as to form proofs of the immortality of those persons, which none but knaves or foots could deny, why should not the same cred once he placed to the account of the portraits of two abildren, who showed no signs of life, and in giving birth to whom the mother died." Those who dony the existence of these shildren, their presenta, tion to a total stranger for sittings, their appearance

as growing girls, and the resomblance of one of them to their mother, must also invalidate the manifesta tion of that mother borself, who sat for the same artist, enabling him to send a likeness "which was readily recognized, though she had been gone thirty STILL BORN-who died in a few hours." No mere vague phantasm of dead or imperfect infants, good

people, who are anxious to snuff out other people's children, (your own, of course, being in the full light o day, they ought, by this time, to be little puffs of importation.

hydrogen or nitrogen gas, or it may be a globule of providence the power that was able to design them, has managed to keep them in existence, and there theories, to put them out of life.

One of my carliest experiences as a test medium on me, (a total stranger,) two very remarkable per sonntions of deceased relatives so vividly portrayed,

It was my intention to add to these illustrations intensely rarified atmosphere, yet in God's good some of the curious phenomena which we term the manifestation of "living spirits;" but I have already exceeded the limits within which I ought to trespans they peep out from George Walcutt's magic paint on your columns, and will reserve these illustrations ings, smilling their savey definnce upon pen and ink for another paper, together with a few remarks concerning the "dying" condition of Spiritualism in

the places where my wandering feet find temporary in New York, was to present to a lady who called rest. I can only say, in brief, whilst reserving the details for the aforesaid future article, that if # faith is the substance of things unseen." then must modthat her ekepticism was entirely conquered in that ern theology and conservatism take especial delight one sitting ; just as the was about to go, I was com- in the contemplation of Spiritualism, through the pelled to present her in writing with a communica. visionary spectaclos of faith; for to find it in the dy-

There is no land, where the English language is read, voor the beautics of the Vale of Avoca are un nown; and so long as music, married to sweet verse, finds admirers, so long will its loveliness be resh in the memory of the world.

"There is not in this wide world a valley so sweet As that vale in whose bosom the bright waters meet,"

ing-perhaps not remarkably so to the ensual observer, or to and who has no marked affection—if I may use such a term-for scenery. A pleasant, open valley, many miles long, nowhere closing into, or approaching the character of a glen, neither so broad as to leave its opposite sides unconnected, but cently widening as it descends, it comprehends so much of effect with its minuter attractions, as to af ford continued gratification to blm who lingers in its quiet realm. With a quick current, but never sufficiently nuisy to disturb its calm, sequestered obaraoter, the Avoca glides along its centre, a divid. ing line to the contrasting beauties, that assume a gentle, barely perceptible change of character on either side. The hills on either hand, lofty, and exquisitely varied in surface, form and outline, present new and pleasing combinations at almost every turn. Here the valley is rich with dark, thickly clustering

ocho, gives it back synin olear as a bell to the inst syliable. Then Pat opens with a little nonsense calls the echo a few darling names, such as " yo murthering thief ye," etc., and generally winds up with a true Hibernian "Osh, arrahi" This is buried back again, and so admirably was the Irish done that we instantly favored the idea that that echo was a pative.

The ruine, which at first we imagined to have been those of a castle, are called the Seven Churches, (the whole place is known by this name,) lie at the bottom of the glen. They comprehend what is called the Cathedral; the Chapel of the Virgin; a church, with a turret at the end, which is commonly called St. Kevin's Kitchen : these, with some other remains of buildings, and the vestiges of several stone crosses, are, with a round tower, contained in an enclosure still used as a graveyard. Many other ruins, and without doubt those of churches, are to be seen in the distance.

It is a matter of much surprise why such buildings and so many of them should have been creeted in such a spot as this; but there is evidence suffi elent that an ecolesiastical establishment was here in the fifth and sixth centuries, and that it was many times dovastated and plundered in succeeding years. Gloudalough was constituted a bishopric at an early period, and continued so until it was united with the see of Dublin, and even now the motro politan title is that of Archbishop of Dublin and Glendalough.

These rulns have been the subject of much in quiry, being, though not unlike many of a similar character in Ireland, strikingly remarkable. We do not intend to outer into an examination of them : it would be out of place in a descriptive paper, and again it would involve an amount of antiquarian detail, that we respectfully beg to acknowledge our selves unable to master, at least in such a manner as would repay the reader the perusal. But per haps a short notice of the Round Tower will not be out of place; this kind of structure, and in Ireland especially, being regarded with no little ourlosity ; and beside, during our stay in Ireland, we chanced to meet with a copy of Mr. Petrio's "Essay on the Round Towers of Ireland," which afforded us much pleasure, and a great deal of new and valuable information. This tower, to which allusion has been made, is about fifteen feet in diameter at the base, and inpers very gradually to the summit. It is over one hundred feet high. Its original conleat roof has disappeared. It has for its estrance a narrow arched doorway, the lower part of which is nearly twelve feet from the ground. Its windows are extremely narrow. Its material is rubble stone, consisting of different sizes, but arranged in regular courses. ... The question as to why these towers were built has been a problem for antiquaries for many years. Of all the colutions proposed, no one as yet is admitted as demonstrable. That they were beacone, sepulchres, dwellings for anohorites, and many other stranger things than these, have been suggested; until some probably have arrived at the conolusion that they were creeted merely - if not to bother Irishmen-to puzzle posterity. The opinion that they were "fire-towers," where the sacred fire was kept alive, is not at all uppopular, and it is advanced that this opinion is countenanced by vague traditions, not yet quite extinct among some of the peasantry. But since Mr. Petrie's essay that opinion is not so strongly maintained, and there is an increasing belief that they were built by the Christian occlesiastics who settled in ireland at a very early period. Mr. Petrio assumes that they were either belfries or places of security for marauders. Their position boing most always in connection with religious structures, would seem to indicate that they were intended as places of refuge for ecclesiastics. Their obaractor and style of construction Mr. Petric thinks clearly proves thom to have been of a inter date than the worship of Baal. His labors in research have been extraordinary, and pursued with the greatest acomen, and he is convinced that they are beifrice : and his opinion is entitled to great respect.

Let us insist upon the reader's spending a night is this locality if ho or she ever chance to visit it. The gloomy lake, grand as it appears by daylight becomes infinitely more so as the sun is sinking Walnut Grove Farm, 1860. behind the hills, just trembling upon their summits, as the twilight slowly spreads its well over the eccne, shading in deepest gloom the glen and the lakes. We lingered in the glen to see the gradual withdrawal of the sun, and beautiful, indeed, was part, he tissued binself, as it were, in a not of man entered and inquired for books touching upon light, and tangled its drooping ends in the trees that clustered about the head of Sliove Bukh, and in among the broken peaks of time-worn Knocknaeloghols, and there it hung, pulsing and growing on the ground of their being "infidel." He wanted paler, before the appreach of the night, that came distant heights of Wicklow mountains, until it hesi tated above Glenmalure : here the sun hurled its arrows, but one: by one they sunk moiselessly into the bosom of the night, who, unbarmed, again resumed his course -one fitful glare, and Sol swung deepest midnight gloom, and we made our way to before the sun we were there, and of all the spectaeles, of all the imagined scenes, truly this was the most gorgeous and the most glorious. Low and which charged all the atmosphere; but on came the sun, touching here and there the loftier peaks with • straggling ray: and then as he rose higher, and hurled his lances down the glen, the mists sauk into the gloomy hollow, and a darker, heavier shadow scemed to rest on the valley : the mists soon stoamed upward, just catching, as they rose, a momentary giance of the sun, and then vanishing ; the tops of the precipices became softly illuminated, and then, as if by magio, a rainbow spanned the glen, lingered a moment, and then seemed to melt into the tinted haze that clung about it, and on which it seemed to reat. The whole scene was pictured in it; the bills, and cliffs, and lakes, were there, but all evanescent. It was a magical reproduction of one of the marvelous masterpieces of Turner-his wondrous con. ception changed into reality. The visitor may not he fortunate enough to see it thus; but, seen under the usual effect of sun and shadow, it is almost

BANNER LIGHT. OF

If some accommodating medium would set up and advertise "Truths from the epicitual world received upon order to suit inquirem." we doubt not the bushness would prove estimatorily remunerative: as it would seem that the great majority of spiritual investigators (?) want only such revelations from the other world as taily with their individual predilections. For our own part, we have never been an advocate

Writton for His Bauner of Light.

A VIBIT TO THE COBAN.

BY HUDSON TUTTLE.

Whose slundows filled my home sick soul:

A sublime sadness filled my breast:

And gazed off on its billowy crest.

I. with my littleness oppressed,

In deeper volumes on me rolled.

As stormy clouds at night unfold.

Behind me waved the wood of pine.

The cadence of its solemn tone:

In thunder beat the craggy rocks:

And evanescent rainbows gay

Above me spread an azure sky?

Responding to the sea's deep moan,

Beneath my feet the speaking foam

While high in air the snowy spray

At each convulsive heave was thrown.

Were painted on the cloudy spray,

Beneath mo spread the vasty deep,

Wakeful when first I viewed the flood.

At length I bathed in waking dreams,

Through all my being throw her beams.

As sunlight through a lattice gleams.

Enrapt in fancies strange and wild.

I noticed not the rolling swell,

Which on its bosom here its child,

I murmured, child of ocean doll,

From whence art thou a wanderer ?

You'll tell me tales of ocean's halls.

For long thou'st graced their mossy walls.

And sea nymphs' crystal homes I trow,

Where no'er a ray of sunlight falls,

As they among the sea-flowers soar ?

Dance light on occan's golden floor,

Hast seen them sit on sea morsed rocks:

And comb their floating, glossy hair,

With coral bads, and sea flowers fair.

And gen their brows with wreaths they twine

With gold bespeeked, and diamonds rare ? -

In cadinos with the upper roar ?

Can'st tell me of the caverns huge,"

Far down in the reposing deep,

Wherein their water-curtained halls.

The storm gods their tribunal keep,

And the storm wearled domons sleep ?

Thou hast no tongue, poor shell, to speak,

Yet I can something learn of thee,

As wise as flippant tongue could teach :

Steadfast I will remain, and free.

Of sheeted plank and oaken spar.

Torn from its place in gallant bark-

Of wreck upon a stormy night.

Forevor thus, I said, great deep,

Who boasting lays upon thy mano,

In childishness his pupy hand,

And rollest on in grandeur proud.

A blushing shell or seawced green

As souvenir from thes to me

Is all that I will ask of thee.

The ocean sullen answer growled,

And a sea-pen's curions wand.

Re-jeweled o'er with raby sand.

Momento I shall ever keep.

A lock of algeotic bair.

Of freezing sighs and gurgling gronns.

Of struggling mortals' puny might.

Thy intercourse with vannting mon.

And hinds on thee his hold command.

As Xerxes' chains were cast on shore,

Conquering, anconquered ever more.

Or pebble from thy shore, grand sea,

As 't threw upon the wave-washed strand

SECTABIAN YARD-STICKS!

Above the wrecks which strow thy floor.

Ab | rising than dost shake them off.

When spirits apward took their flight.

By sunken rock or treacherous bar-

Returning freight from olimes afer.

Near by its side there lay a wreck -

It told a dismal tale of woc-

Though toss'd I am on life's great sea.

Hast ever seen their starry eyes,

Or have you heard their tiny feet, at

A rosy-finted ocean shell.

And far on the horizon's steep,

I saw a bark the billows leap

And reverie, in fancies strange,

While sea birds wildly screamed on high:

In valu threw back the solitude

Recoiling back, the loneliness

Echoing in a mournful chime,

I stood upon the occan's shore.

In awo I listened to its roar,

for either disguising or diluting truth. The receptivity of minds-it is true-admits of the appropriation of but small measures of it at a time; but whatever amount can find a lodgment in the mind, for the time being, should be, so far as we are cauable of annie bending it-" The truth, and nothing but the truth." Bregtaton,

SPECTRES.

There are those," says Plutarch, "who say that no man in his senses over saw a spectre; that these are the defusive visions of women and children, or of men whose intellects are affected by some infinity of the body, and who believe that their absurd imaginations are of Divine Inspiration. But of Dion and Bratus men of firm and philosophic minds, whose understand Inga were not affected by any constitutional infirmity-If such men could pay so nuch credit to the appearance of spectres as to give an account of them to their friends, I see no reason why we should depart from the opinion of the ancients, that men had their ovil genil, who disturbed them with fears, and distressed thei virtue, lest by a steady and uniform pursuit of it they should hereafter obtain a happier allotment than them selves." Both these men are declared to have seen frightful spectres not long previous to their death. Plutarch wrote about the latter part of the first century of our Een. Brutus flow ished about forty or fifty years and Dion about three hundred and sixty years, before Christ.

** While a consultacy was immending over Dion, he was visited by a monstrous and dreadful apparition. As he was meditating one evening alone in the portion before his house, he heard a sudden noise, and torning ibout, perceived (for it was not yet dark) a woman of gigantic size at the end of the portico. in the form of one of the Furles-as they are represented on the the atro-awcoping the floor with a broom. In his terror and amazement he sent for some of his friends, and informing them of this prodigy, desired they would stay with him during the night. His mind was in the utmost disorder, and he was apprehensive that if they left him, the spectre would appear again; but he can t no more."

"While Brotus was sitting alone in his tent, by a dim light, at a late hour, he thought he perceived something aler the premises. . Turning toward the door, he saw a borrible and monstrous spectre standing silently by his side. ... What art thou ?' said he boldly. . Art thou God or man?-and what is thy business with mo? The spectre answered: . I am thy evil genies. Brutes Thou wilt see me at Philippi.' To which he calmin replied, . I will meet thee there.' When the apparitio was gone, he called his servants, who told him they had noither heard any noise, nor had seen any vision That night he did not go to rest; but repaired early in the morning to Cassins, and told him what had hanpened. Caselus, who was of the school of Epicurus, while Brutus was of Plato, and used to dispute with Brutus on these subjects, thus replied to the latter: . It is the opinion of our sect, that not everything we see a real: for matter is evasive, and sense deceltful Bouldes, the impressions it receives, are, by the quick and subtle influence of imagination, thrown into a variety of forms, many of which have no archetypes in nature: and this the imagination effects as easily as we may make an impression on wax. The mind of man, having itself the plastic powers, and the compo nent parts, can fashion and vary its objects at pleas-When the body, as in your case, is fatigued with labor, it naturally suspends or perverts the regular functions of the mind. Upon the whole, it is highly improbable that there should be any such beings as d mons, or spirits; or that, if there were such, they sbould assume a human shape or voice, or have any power to affect us. ' Such were the arguments he used to estialy Brutue."

We now leap over a number of centuries, to Wedness day morning, July 91, 1556. It was at that time Ignatine Loyola breathed his last. We transcribe from a biography of him which was written over a hundred years ago. Indeed, it was translated from the French anguage into English so as to be published in London in the year 1751; and of course, its original was prepared before that date-how long before, we have no neans of determining. At any rate, the nerrative relates to an occurrence over three centuries ago, and is Itself obviously over a hundred years old; so that it does not exactly belong to modern manifestations. • A moment after Janutius expired, he appended at Ba logna to a lady of quality greatly attached to the socie. ty, a great almsgiver, and continually employed in

works of charley in the hospitals and pravers in the Once upon a time-not long ago-we chanced to be churches. This plous lady, Marguerita Gigil, sleeping at a cortain store, in this city, where are sold the varions publications of splritual literature, when a gentla. tranquilly on the morning of July 31. was suddenly awakened by a terrible noise which shook her whole

looking significantly toward the figure to direct her Ocethe once said, "To believe in God, that is well; neighbor's attention thitherward, asked, "Well, now, hut to ecoguiae flod in all his works, that is the true what do you think of 11?" Bhe yielded, and declared religion." There 's a world of meaning in that word "recognition" when applied to apiritual things. It It was so, and there could certainly he no mistake of the reality. This is now confidentially whispered tells of an imperisbable bond of union between the about among the professedly unbelieving sisters of the great Father and his children-woven from this very Baptist and Orthodox churches in Choucester. in this canacity, and impossible in any other way. To record State. About three months since, a citizen of one of nize our Father in him who said, "Let there be light." our adjoining towns was suddenly aroused by a shock and to be recognized of him-s life that has ones at midnight from his sleep. Ills eyes rested upon the grasped this glorious idea must be theneeforth deep. features of a rough looking man, who seemed silently pure and sill. An infinite presence of love and purito implore his aid, but seemed unable to communicate ity has revealed itself, ensphering that soul, as the atmosphere the carth. It tells not alone of this, but his wants. The next morning, he accidentally stepped into a house in the city, and was accosted it speaks of friendships, loves, whose silver cards are by a lady, "Well, you had a visitor last night." nover loosed-of deeps answering deeps-of souls read She correctly described his appearance, stating also ing each other always, as sometimes for an instant that he had appeared to her about an hour before mid- here. night, and mentioned that he was in pursuit of this Oh, never till the hymns and faces of the other life gentleman for his assistance. To corroborate the exshall unseal our spiritual senses, may we know all this "recognition" means 1 But we look forward to it all istance of such a principle as this last accurrence inwith a sure confidence. The time between us and that

volves, we will adduce an instance which transpired about fifteen or twenty miles from us, some four or five years ago. A young lady announced herself by name to a circle sitting in M- one ovening. She sinted the time she left this life, her age, the disease occasioning her lecease, the realilence and name of her parents. Blue

future lessens hourly; of how peacefully it goes, our

faith in God must be the measure, for "this is the

victory which overcometh the world, even your faith."

Sublimity of faith, whose strong uplifting bears the

soul so safely up I Sure refuge | The happlest earthly

homes have not one hour's security against invasion

of their proce, where this faith is not. Evil and wrath

Its merciless waves dash down, and beating on that

home, and on the shifting cand whereon it stands, may

leave it there a wreck, and surging back to ellence

make no pitying sign; the solemn darkness of mortali

cast within the vale, who-what shall stay it then?

Well might the apostle say. .. If Christ be not riser

from the dead, then are we of all men most miserable."

The life that had just passed out of their sight incar

nating such exalted spiritual possibilities, this life,

with all its promises, a failure !- the rock of their firm

trust shattered at last by the little stone at the door of

the sepulchro-that stone which for ages collected the

cated above faith in any other system, and, with this

forsaken, where was a refuge from the desolution that

would surely come ? . No anodyne of sophistry, or sub-

tile argument, could full their souls asleep egain, no

mythologic tales could give them rest. They had out-

grown their power. With all the mighty forces of their

awakened beings in such fearful action, what earthly

serrow could be like it? But, thank Heaven, the Gal-

llican üshermen gloried not in value. We, of eighteen

centuries since them, find in our natures the same great

needs, and their " physician " and their " baim " is

ours. We have traveled a long way in science and phi-

losophy, but the little rills of spiritual truth on which

they ventured, all have proven their divine source by

expanding with the mind and epirit of the race. Now

they are deep and mighty rivers, upbearing as assurely with all our keener insight, added knowledge, as they

ore those fow disciples then. The dark immensity of

things and events grows suddenly translacent, as look-

ing upward through them—tanght of Christ—our spirits

see the veiled face of our Father shining down. True

refuge. rest, protection, strong, eternal trust. The universe of mind and soul-its past, its, present, its

WOMAN.

Who understands her nature? Most assuredly man

does not. If he did, he would award her her proper

place in life. In society, in all and every relation per-

taining to her present and future. Woman, not under-

us briefly answer:-First, she is sold and bargained or

be toyed with for a little season, and then to be cast

asido, that another may fill her place. And this bar-

ghining, selling and giving away of woman is frequent.

ly without her consent-fransacted and carried out by

maneuvering manimas, or older sisters, and other fe-

male relations, who have passed through the same or-

deal, who have been burned by the scathing fire of

public opinion, false fashions and customs. They take

malfolous delight in bringing these daughters, sisters,

and female relations generally, into the boiling caul-

Woman as a wife, politically speaking, has no rights,

save strict obcdience to the will of her master, lord and husband. Woman in all ages of the world, religionsly,

dron of matrimonial woe.

· Our Father who art in Heaven t"

lo cor

Wankegan, Ill.

no-is safe immortally, in the overlasting arms of

d radiance beyond. Their natures had been edu-

also requested some one to inquire of her father, if these items were not correct. One of the party per. and bitterness are ever standing at the door, seeking sonally renaired to the city of her former home, and to enter. The flood-gates of sorrow may be onened ascertained that it was all true: discovered that the father had no faith in such phenomena; and that he had also received a letter from a town distant about ten miles from M----, inquiring concerning the same particulars, and stating that the same individual had ity's last foe may gather there; and with no nuchors also visited a circle in that town, during the same ovening, narrated the same fiems, and mode the same request for identification. All these parties, too, were at the time in the enjoyment of good health.

We will close this succinct skotch by relating a simi ter phenomenon which happened to the writer of this, in the year 1833, while residing in the State of Maine llaving retired to my bedroom one evening for the night, and while lying with my face to the wall, all at once a chalky-looking head seemed to be not permaneatly in the partition, and directly before me. It startled me at first; but, on a second thought. I begau to wonder how any one's head could get into that solid wall. My curiosity impolled me to scrutinize the apparition. Presently, I began to recognize the familiar features of a phrenelogical bust of plaster of Paris which was stationed upon a shelf on my high desk in the adjoining room. No sooner did I detect the imposition than my inquiring over wandered over me seconds, tracing out the lines, circumscrib it for so ing the localities of the various organs, and thoroughly satisfying myself of the identity of the image. The bust was not a subject of study with me at that time, so that no drilled impress of its outlines on my mind consigned the spectral appearance. I had observed it only casually, as I did the desk, or any other object in the room; and yet its speake was very vivid to my natural eye. | Readers of the above enumorated and equally well anthenticated accounts will, of course. arrive at their own conclusions. They seem to me to fall under both the Platonic and the Epicurean caterories. Each system appears to be susceptible of verifation. At any rate, these facis are worthy of record

"OUE FATHER WHO ART IN HEAVEN."

for future reference and comparison.

BY ZANA.

Ob, wondrous mystery of life-of thought! Oh. soul I then vitalized point of consciousness-thou art the gem of God's creation-all the vast aggregate of stood by man, is most frequently cast off to become an ecen. material things, is but the setting. Who yet outcast in society. And why is she thus cast off? Let hath found the limit of thy far-reaching radius, and still how strangely bound thou art. A shining in given to man as chattel and property, or a plaything, to destructible atom, reflecting in miniature strange images, not of this life, in whose prophetic light a blessed immortality is shadowed forth. This art thou, and yet frail, perishing clay, which every movemen of thine is crumbling, hath through some hidden force the power to hold then to itself. Lights and shadows as grand mystorious as the etornity 'gainst which they play, enwrap our personality, at once linking it with every other, and dividing it from all. Complete in itself, like a star in the sky, it is separate, but in its very completeness, revealing fixed laws of reciprocal being, presupposing others "and infinitum" to which it is forever related ! Who shall compile in human lan guage that lexicon which might assist translation in he hieroglyphie book of life? Our furthest eight is has been nibil. Under the Mesale law, she was sold by ouly the arc that a man may measure of an infinite her relatives, as goods and chattels, or taken by force as eircle-our highest knowledge-the broken fragments the concubine or leman of some lecherons all patriarch.

written there-with bardly ever two interpreters agreefor purposes that to-day would not be countenanced. ing altogether. save in some Mormon community. Woman has no The streets of time are nover still. On, on, forever control over her person. Maternity is forced upon her march the carthly pligrims toward an unknown sternal by her lord and master, and that, too, when her soul,

city. Children of the fleeting shadowy, bow thy heads nature, and health. rebel against the legal rape In meckness, fold thy hands in resignation over thy sanctioned by the sacerdotal mummerles of a rotion

declaration of Independence. In his early fills he was engaged as a steredore, continuing that occupation. until his advanced age compelled him to quit it. : He has been known to cat a moderate-sized ham, with regotables. &c., in proportion, at one meal. Six large loaves of bread, with more than a quart of coffee or ten, would scarcely suffice for his breakfast or supper. A good-sized goose or turkey would disappear from sight in a short space of time. His daughter, would prepare a plum pudding at stated periods, and cook it in a bushel bag. This would serve him and two others as a dessert. A'number of instances wherein his voracious appointe has been fested, have on-gar g curred. At other times he would be content with a nore moderate share of edibles.

8

A SPIRITUAL APPARITION TO A RAPTIST CHRISTIAN IN HALLOWELL, ME.

MY DRAN BANNEN-The following fact occurred in a this place this spring. I received it from a matual friend, who had the statement from the party who saw the spirit. A gentleman buried his wife not long ago. "" Prior to her death, he was talking with her on the allabsorbing subject of spirit-life, and the power of the spirit to return and visit the friends of earth after it had thrown off the mortal form. After some conversation on the subject, it was agreed between them that the me one who died first should return and manifest to the star other as soon as possible under the law of spirit control. At the time this conversation took place, the (is: wife was well, and in the full confidence of a long and happy life. A few weeks after, she sickened and died. leaving her husband and children to mourn her loss, and

A few days after her death, her husband one evening saw the spirit of his wife for a few moments floating . through the room, as if resting on air, and then it disappeared. Nothing was said of this vision, for fear of ridicule from the world and his brothers in the church, . and also from the fact that he might have been deceived. wo or three nights after this occurrence, when the hus- () . band had retired to sleep, having in bod with him a little . child, his hand was sharply pulled, as by another hand, waking him up out of a cound slumber, and inst, too, when a good light was burning in the room. Mr. ---noked about him, wondering what had produced the. ingular phenomenon that had waked him out of a ound sleep. He noticed that his child was asleep. He looked carefully about the room, and found no ovilence of any other presence in the room. He then a turned his attention to his band, which lay on the ontide of the bed. At this moment, he noticed a hand , ome up from the elde, as if from under the bed. This hand approached his, took hold of it, and pulled it several times very tangibly. Mr. ---- states that he. t aw the hand, fingers, and forearm up to the clow, wh and that he was not mistaked. After this, the hand oft his. Then his clothes, which lay near the bed, on chair, got up and stood erect, as if on a person.

After a little while there appeared a mist, or cloud, in the room, of a lightish cast, out of which there. radually appeared the form, face and features of his once loved wife. There she stood, as natural as when: n the form, looking directly at him. Soon she heran . to move around the room, and finally, went to her, stat child, and laid her hand on its head, and with the fin-inge ger of the other pointed up toward heaven. After me this, she gradually disappeared, the clothes assuming (1991) their place on the chair, the cloud vanishing, and all, itin was still.

Mr. ---- states that he was not asleep, nor was he was frightened; that he got up and examined the room, it is handled his clothes-in fact, did everything that a); i same man would or could do, to satisfy himself that any that which he saw was not a delusion, but a reality, happening before his waking sense, and with a full light burning in the room. Mr. ---- is a printer by set trade, a member of the Baptist Church, belongs to a respectable family, and is not a Spiritualist. Mr. ---is responsible for anything that he says, and is considered by my informant to be a man of truth. I tried to see him myself, but could not, on account of the sickness of his child-the one that the spirit put her hand on-who is not expected to live.

Truly, God is no respector of persons, and to-day, as of old, manifests the power of spirit control alike with the Spiritualists and the opponents of Spiritualism. Formerly he wrole before Belshazzar and his drunken ; court and concubines, as well as the prophets of the ;; Jews; to day he shows his hand to the bigoted theolotian, as well as the reformer and Spiritualist, where

What will the church do with these: faois in their !... midst? Will they sot them outside of their theology, as their ancestors did the book of Thomas, which they ... pronounced non-canonical, because it had a few plain, natter-offact spirit communications in it? Ohl ye. churches I yo make, clean the outside of the platter, and leave the inner part full of all manner of unclean the ibinga. : E. V. W. Hallowell, Mo., July 6, 1860.

MY FALL, AND HOW MUCH I WAS INJURED. In October, 1858, in coming down the stone steps of . 244 a house on Twenty-fifth street. New York, I missed a

Be ready, kind reader, to take the train in our

equally grand.

man from just across the Connecticut, who was attend ing the village academy, became sadly infected with del" tenets. the notion that all the maidens were in love with him. While in this state of mind it fell to his lot one evening to see Miss H---- safely to her father's domicil. He did so. After a few moments' conversation he head, he replied, "I should be happy, Miss, to call as that, among these which must be false, his own-i & friend, but not as a feller i's

ghost-ology which should be after the most approved order of Methodistical Orthodoxy. He was shown the various publications of Davis, Edmonds, Tallmadge Hare, and sondry others, at all of which he demured books on Sniritualism which could be put apon the same without their begatting diso". He extanded his ex-aminations through a vari of works, but his seelarianism, like a connette, being bard to suit, he discarded them all.

As we sat a spectator to his goings on, we were for cibly reminded of an ancedote told us once by an artist down behind the heights, and left the gien in the who had a trying experience in endeavoring to suit young lady with a ploture of herself, which she wished the little inn behind the church, resolving to be up to bestow on her lover as a elincher of the golden link betimes to see the gian by the carliest dawn. Long between them, which it was her desire might not be weakened by the necessities of delay and senaration. Conscious of being unblessed in respect to an over share of personal attraction, the encousaful efforts o dense, far down the gien, was sottled a thick haze, faithfal reflex of herself, falled in toto to give her antis the artist, in some twenty attempts at giving her a faction. At length, capying among the specimen pie tures about the room, one of a celebrated beauty, she

ardently seized it, exclaiming, "There ! I want my piche would sell her that particular picture if she desired, but gently reminded her that it would be a copy of lady other than heredf. "I do n't want to buy it, but I want mine to look like it," was her reply. "I think want mine to look like it." was her reply. you had botter try some other artist-perhaps he could guit you better." uttered the despairing knight of photography, and desisted from further attempts at realiz ing to his fastidious patron, the ideal of her personal, harosa.

Being a simnger, we felt not at liberty to impart any to our Methodistical friend as to his better ndvico

also as had but recently migrated to the invisible world.

Were opinions trails, the world would indeed be the prototype of the shadowy personage who had so bleased with a happy abundance of them, and that too abruptly appeared in her chamber. The features, the with but the single drawback in the care, that the On arriving at the door, the lady invited him to enter. tout ensemble of any given formula would present the representatives. This was in one of our seaports, variety of coloring that Joseph's cont did: yet. strange aroso to leave, and as Miss H- was showing him to to say, the very diversity of opinions entertained as the door, she innovently enough remarked that she the supposed truth of a thing, occasion no suspicion Orthodox church, and privately claimed to have dis would be pleased to see him again. Here was an oc- as to its actual verity, nor does it suggest to the indi-tinctly and often seen the spirit of her departed sister. easion for the exercise of Jonathan's courage and mor vidual cherishing an opinion that several propositions al principlo. Expanding himself to his tallest height. of a diverse nature, all purporting to be the exponents church, who scouled the idea of such illusion. with a graceful but determined inclination of the of a given truth, necessarily denote the possibility likely as any other-may be erroneous.

chambor. She had no sooner opened her eyes than in the midst of bright moonlight, she saw the saint shind with brighter rays, who said to her, . Marguerita, lo f thus I am going as you see: I recommend my children to you.' So this said, he disappeared, and Marguerita went immediately to relate what she had seen to father Francis Palmis, her confessor. Though she had never seen our blessed founder, she gave to exact a descrip tion of his features, that those who had longest conversed with him could not have described him better. Meantime, as they were ignorant at Bologue of the danger he was in, and even knew not that he was sick,

the fathers of the society to whom the confessor related this admirable vision of his penitent, suspected it for a falsebood. But, a few days after, news of the saint's death arrived; and the precise moment when he expired agreed so well with that of his apparition, that the fathers no longer doubted but Lady Gigli had seen Saint Ignatiue." The died at Rome, distant from Bo loons some hundred and fifty or two hundred miles, and in an age when the modes of conveyance were not so speedy as they now are.

Bo much for the historical record, prefane, as it is styled, without trespassing on the noise which accom panied the sudden apparition upon the rock of the reture to look like that!" The artist informed her that vived Mazarene's sepulchre, or on that which shook the prison when Paul and Sllas were released, or on the re-appearance of Samuel at the conjuration of the Endor medium, or any other part of the sacred page. Let us simply detail the outlines of what was seen by a lady in Yarmouth. Nova Scotla, some ten years ago. While in the pasture for some strawberries, she unexpectedly discerned at a distance of a few rods ahead, her youngest sister's duplicate. whom she had but a faw moments before left in the house at work. The

phenomenon startled her after she had approached the spot and found it had varished. She returned forthcourse in obtaining a supply for his spiritual wants; with and found the little girl sitting where and as busy but had we been applied to, though, we should have as she had left her. Doth parties enjoyed excellent ketched something like the following programme for health, and knew nething of spiritual manifestations. his benefit: To seek out a brother or sister of medium Within a your, another young lady, just as she had put istio capabilities, and open a circle in the centre of an out her light and was in bed, saw suddenly arise from activo, stirring Lore-from, calling for importations of behind the foot-board a tall man, ovidently a Scotci truth and wiedom (?) from such only (on the other side piper, with Scotch cap on his head and a bagpipe no. of Jordan) as departed life in the strictest bonds of der his arm. She closely scanned his features, and

next with us from Dublin to the Lakes of Killarney. Methodiale failh: and, last but not least, on such was about to raise an atarm when he faded from sight, In less than a week she was walking in the street one A FAIR UNDERSTANMING. -A few years ago, a young and who had not consequently become tinetured with evening, and was met by a man who asked to be dl. any new fangled notions of progression or other "infi- rected to a certain house, and said that he was a stran ger in town. As she looked at his face she recognized

cap, the clothes. the pipes, all answered their pioneer In another of our conports resided an elderly maider lady, come few years since. She was a member of the She communicated the fact to a member of the Baptisi requently, however, while making a call on the latter, o departed sister's duplicate appeared and cented itself upon the sofa by their side. The maiden lady, wakened to a truly spiritual worship.

beart shall avail thee in thy pilgrimage, if one in priesthood, who teach " that whom God joins together finitely wher, stronger, go not by thy side, "Our let no man put asunder." Trash, vagarled, drawn from Father who art in Heaven." All deep and sustained the dead past, and continued with us through a special feeling will express itself at last in this appeal. In ity for purposes cell evident to every thinking mindwhatever words it may be spoken, it is in some kind viz., the entailment of all mouner of hereditary diff. cultics, such as deformity, insanity, apoplexy, and preor degree the absorbing cry of spirit everywhere, in every time. We may be as far apart as the antipodes mature old age, or an early death.

in name of creed or party, but the language of the One of the great ransoms which man must pay for goal when its deep latent capacities are roused is one. his own elevation, for his future progress, for truth and the future welfare of his descendants, must be the nriv As Martineau has beautifully said. "Beneath all the moving tides of Christian thought there are still liege to woman to accept or reject maternity. God has so constituted the sexes that man is ever ready to plan depths, which supply them all; and a centre of equithe seed of our physical nature whenever the spirit bilum 'round which they sweep." There are times when the soul is very near these "still depths"-when world is ready, through its permeating forces, to move the terrible uncertainty, the distorted, conflicting and quicken woman to accept of maternity. And that images of the "moving lides," play like harmless foam far away. In this sweet rest, how confidingly man who solicits sexual intercourse, or moveth woman by entreaty, persuasion, false promises of marriage we look up to our Father, how sure we are of his pro nognetism, or through gold, seekoth to entail on soci ety a false condition. is, in the sight of God and inction and his love. Of what account is every finite happiness or good

the spirit-world, guilty of adultery. Be it under cover of the marriage law, in the bridal chamber, or at the if, reigning over all, there he not some great per conality, whose love and wisdom are both infinito house of assignation. it matters not; the act is an adulterous one, and a sin against the holy law of re whose will is not only creative, but all controlling woduction, and that beautiful element and principle What other sure foundation have we on which to build known to earth spirits as paternity and maternity. our hopes of immortality? The grand forces of na What man would not be proud of being called the fathe ture-the subtilo principles of life may sometime b of a sweet, beautiful, angel child, perfect in its physi expended, with no creative, all controlling personality cal formation, beautiful in its facial presentation, and Then what reliance can there be on their duration with a spirit that God will be proud to admit into the Ab1 in the very midet of all the ills that flesh is hel royal road of progress? Fathers, men. and brothers to, there is something always july singing-thy Father if you would have these little ones about you, in all in heaven shall save theo "by the power of an endless their beautiful perfection and heavenly love, you mus life." Worship is so natural a condition of mind-up capability of worship so essential to humanity-that respect the rights of woman, leaving her to decide when she will become a mother. Oh, have no fear for her even these who never ponder upon eternal things, to truth and virtue. Harried men, she will not leave her satisfy that want, have made unto themselves idol where all this adoration may be lavished. They, bridal couch for another if you use her well. She will not take to her embrace a second fore if you, oh man, fly to this for refuge when their souls are stormy-they are true as her first choice. She will stand by you in anoy it a strong support, and go to it for rest-they sorrow and joy, and when the cloud of adversity darkly kneel imploring for its protection in their hours of It may be a gifted intellect; it may be great lowers over your present and future; she will be your essions-pride of place-ambition, fame; but do guiding star to future prosperity. In sickness she will they find the refuge, rest, protection, that they act the good Bamaritan, and teach your soul to rise ned, in any one of these? The painful lesson above the groveling things of earth and the animal in daily learned, needs daily repetition; false lights man. And when the scroll that separates the soul from its future shall be colled up she will meet you at which "dazzle but to lead astray." Twofold unhappy are they who, with natures capable of such exaltation, the portals of God's great land of promise, and guide so misplace their highest action. Others, again, pay you to an arbor of sweet love in your Father's home, where there are many mansions, and bathe your soul in the wealth of their dovotion at the shrine of some seas of Heavenly Love. giorified ideal-and with the strong desire of the sonl,

A Mog on Two Feet.

The Baltimore American tells a story of a colored man who died recently in that city, named Thomas Thomas, well known in the eastern section of the city as Eating Tom. He died at his house, on Fin penny bit alley, near Eden, north of Baltimoro street He had partaken the previous evening of a large quan tity of cucumbers, and on rising carly on Wednesday morning, drank immederately of ice water. In conse quence he was selzed with violent pains from colic these material idols to their native dust. Then, if and notwithstanding the efforts of Dr. Healey, expired not till then, shall they who do them reverence be in two hours. He was in the eighty-eighth year of his sge, having been born in 1172, four years before the

lep, and fell my length upon the pavement without any break in the fall. It was into in the evening, and we I was in haste. As I fell, I felt as if I should be orinpled for life. There was a gentleman but a few yards" from me, who came to my aid and helped me up, and " when oh my feet again, I found that I was not only !! not injured, but that I did not feel the slightest sense. tion of having fallen, no more than if I had turned over on a feather beil....

This occurrence, as was natural, frequently came to 100 my mind; I had but recently received evidence of a pirit communion, and know but little of spirit-power: still I could not help asking myself if it was not possible that I had received spirit aid, or was it a special Providence, that one weighing two hundred and twenty ounds should have had such a fall without receiving injur; ?

On the evening of the new year following. I went to Mr. Conklin's, in Broadway; he was in the outer room writing, and immediately became entranced, and T was addressed as "inther;" and when seated on the sofe, the modium was controlled to say: "Father, you you much comfort." "Why, yes, George; but howdid you know that?" "Ob; mother and I were over him, and impressed him to write as he did !" This; at the time, seemed to me very marvelous. After a time i asked my son if he knew anything about my having had a fall when last in New York. "Ob, yes, father, I know all about it. You had been talking of Bniritualism with the lady of the house, and mother; and Uncle Nathan, and Cousin Jane and inyself were present; and as you fell from the steps we caught you. and laid you upon the sidewalk." I omit the effect of this communication upon me, as it is not needful for my present purpose.

When I named this incldent at a circle where Dootor Channing purported to be present, be said, "Your son has not given you the precise explauntion of their manns, of aiding you. They did not calch you with their hands, as you might infer; but they, by their will power, overcame the force of gravitation, and you fell upon the sidewalk like a feather."

Now, Messra. Editors, I do not suppose that this-or that in relation to the cane, or of my spirit child, or the "Spiritual Telegraph," or any other test of apirit communion that I may hereafter send you, will have my influence upon the skeptic-but there are millions that are not believers, nor yet unbelievers-who see and hear what they cannot account for; who do not scoff, and yet cannot realize in their hearts, that spirit communion can possibly be true, and to such, testa like these will have their influence in overcoming their doubts, and letting the light of truth into their souls. PAUL PRY.

PI ask the thoughtful inquirers to think, and ask themselves from what source I received the information that I had that morning received the letter Y Mr. Conklin knew hould about it of himself, and i was too much of a bories to have had the power to impress my thoughts on bins, if such a had the power to impress my thoughts on bins, if such a thought had entered my mild; mories was either thy son or the "deril," who spoke through the modium.

Take your place modestly at lifs's banquet, eays at ! Enebel, and ask for pothing not in the this of fare, tow

-they clothe with its halo some friend, some pursuit some study, perhaps something nameless to all other and by and by they full into worshiping the men clay image, which at first was only representative Ab 1 life here is full of misinkes, errors in judgment false ethics, materialisms; but for a soul which can create such gorgeous ideals of the beautiful and true there must surely be a golden reality somewhere, fitting life and a fitting object of that life's worshin Soon shall "time, the great iconoclast," crumble all

to realize in actual existence its beautiful abstraction

BANNER LIGHT. OF

Banner of Night. BOBTON, SATURDAY, JULY 38, 1860.

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ONE MORNING.

The spirit of Nature is, of course, all there is worth Endlog out. It is the soul's desire to see it in outward things, or inward. We could not so much delight in a bill, a stream, a tree, or a landscape, unless we felt the spiritoal personality of these things so keenly. All is of association. A brook is of itself nothing; but it may wend its liquid way into any susceptible and truly poetio heart. A tree stands out statucequely in the landscape, simply a tree; but we go many times and alt under it. we whisper our joys and sorrows, our disappointments and our desires to the leaves that thatch the green roof it makes above our heads, and forever afterward that tree is living part of ourselves. Sir Walter Scott always walked in a favoritostrip of wood land, which was at length streaked by his footsteps every tree and rock he mot and passed was clothed upon with the thoughts, fancies and emotions that were originally born near them; and to his soul they were thenceforth sacred and living things, from this mere power of association. Our own Cooper had just the same sort of experiences in his lifetime, the assoelations that grow up about the objects he learned to love forming a very essential part of his spiritual ex-Istence. And still coarse natures, because they can of course know no better, jeer at these things, as if they were the very least of all, or even had no real existence. But than these same profound spiritual experi ences, what can be more truly and entirely real?

Jane and October are our favorite months out of all the year. Perhaps October is fullest of deep delight, because the very atmosphere itself has an infusion. even as the skice overhead have a coloring, of that genalacly spiritual strain which feeds the soul with its truest neurishment. The slubig and sounds of Junosky, earth, waters, birds, trees, boughs, colors-all are burating with the emphasis of promise; that excites the heart, through the senses, and makes it leap at times with a very overflow of joy: but it is a question, after all, if the delight is not more sensuous than spiritual, by reason of its tarrying on its way over the very telegraph by which Nature loves to forward her impressions to the soul. Nor, indeed, could this be entirely avoided. June is so essentially distinct, as a Poem in the Calendar, from October, that the experiences it offers must be entirely distinct also. Nature delights in contrasts. June is the eastern, as October is the westorn gate of the year. She comes in over a carpet of verduce, with the posts and pillars and arches at the entrance reeling with vince and clustered with roses; she goes out with pomp and gorgoons hues, all the green having been mysteriously transmuted to ecarlet, and purple; and orange, and gold. And it is these very associations-of colors, and sounds, and atmosphere, and skies-that make the grand whole of the influence that, because of its very parily and spiritoniily, finds its way over the same telegraphic wires, unobstructed, to the soul.

But June only makes Octobor still more delightful. Having been so long in the habit of coupling these heavenly months, we never onjoy the one without thinking of the other. In our heart, they are twinnod. Their names stone are delightful. We moderns will never surpass the myth loving ancients in the bestowal of postie nomenclatures.

One particular morning was born to ns, only this last June, of which we know we have dreamed dreams beforehand for many a year. It was ours the moment it dewned; and our spirit laid claim to it as its own property. Even thus all things in nature belong to us, if we can trace the divine right of possession and use. We awoke with the earliest note of the earliest bird; an honest voice of a domestic robin, whose little heart was gushing with joy close by the nest where nestled his treasure of a family. With that first trill of song our whole soul awoke. While yet it was in the morning's gray, and all about the rustic household slept the sleep of an innocent care, we deliberately proceeded to put on our daily attire and creep alently lown alalrs. Having disposed of a cold bits, with a

down in the grass, where he was waiting for his break- for the future. The old proverb, "Truth is great and last from his attentive mother. By and by, the volces will prevail." the speaker sold might be true as a of buys could be heard over against the hillsides, prophecy relating to some distant future, but as a state. shouting a sturdy "go along" to the cows that moved ment of fact that there was a prevailing power in too slowly for their temper. Then the blasing round Truth in the battles of the world, he pronounced it a of scythes grinding for the work of the day. Next. a falsehood, and proceeded to show from history that cast ratiling over the stony road. And the cattle Error, mainly or almost invariably, has triumphed over pverywhere lowing now, and calves bleating, and the Truth. Because the dogmas are decaying, therefore whole day finally awake with its sounds of life and Treth itself cannot stand. He looks through the green activity. Bill in the meadow basin we continued to apectacles he learned to use in college-that is all. slowly tramp, twisting our way slong by the alds of

the tortuous little brook, that kept whispering and Hughes and Housekeeping.

smiling, pratting and laughing to us, till we fairly Archbishop Hughes has recently broken out in a new ached to know what the sprite would really say. place. Although a confirmed bachelor; as in duty Such a morning, three hours long though it was, bound according to the rules, he nevertheless goes it lies in our memory like the picture of a world of which for the usefulness and beauty of skillful housekceping. we feel that, in some previous existence perhaps, we He is a gentleman and a scholar, and plainly knows may have dreamed. It was all itself, and nothing what he is about. At the recent anniversary of a could be like it. It was what a insterial world would young ladies' seminary, in New York, he wound up all a cherp pleasure, because it cost no money to go some very excellent advice to the graduating misses in out and claim its possession; but it is just this sort of the following style. It is in relation to the science of pleasures that are forever afterwards referred to as cooking, and we commend it to the careful attention rorth all the rest together. Nothing of a spiritual of all mothers and daughters:-

nature can be bought and sold with money. It is all open and free, and may be taken by any who have the perception to see and know what is their own.
Commencement at Harvard.
It was a glorious occasion for Old Harvard, last week. Commencement Day came on Wednesday: the annual meeting of the Alumni, on Thursday; and, on the rame day, the languitten of a new President. The Commencement exercises passed off with great clait, the ovent being signalized by the presence of more than the cause number of distinguished men. The Alumn is of the Collego among them. The Alumn had a rather warm discussion, on Thursday; nature can be bought and sold with money. It is all "Although it is of the atmost importance, young predictionent see would be in them is new, what i was going to say, was, that the Sisters should arrange it so that all the girls over thirteen years of age should be enabled to spend a portion of their time in the kitchen, and become acquainted with cooking and hou-ekeep-ing. [Here will be a new bureau of, education. (Loughler.) We shall then have the theory and some vessiles to Alumni had a rather warm discussion, on Thursday, relative to the propriety of appointing an Inauguration Day for the same time with their own meeting, and many quite emphatic sentiments received expres sion concerning it. Our old friend, Professor Fellon, ractire too.

practice too. Another point and I will close. At the end of an-other year, if living, and my purse is long enough, I am going to give a gold medal, of not less than \$50 in value, to the young lady who will write the best casay, not exceeding five pages in length, upon this great new science I have spoked of." (Laughter and applause.) was inducted into the office of President, by Gov. Banks. The latter gave utterance to one of the most chasto, graceful, dignified, and appropriate speeches; we remember to have ever read. It commanded the encontume of all present. Mr. Feiton's address was good, rather learned if not pedantic, with a decided tang of scholarly claunishness, well-meaning, good

Amquements and Recreations.

hearted, and altogether manly. We always considered Under this head we find contributed to a recent number of the ... JERABLITE" ... the Cincinnati organ of difficulty being that he would put the wrong side outthe American Jews-a well written article. We make few extracts.

The speeches by the young gentlemen graduating If we should indge from the efforts which are now made in the Christian Church to improve the present sinte of religion, then it would be reasonable to sup-pose its wholesome influence should be visible every-where. But daily experience demonstrates the convere about up to the standard of such anniversary ef. forts, and were gone through-thirty-six of them-with. out wearing out the patience of the audience. It has bepose its wholehome inducance should be visible every-where. But daily experience demonstrates the con-trary. Athelsm and infidelity spread everywhere and snatch away many, who had been active and realous church members. But is this to be wondered at ? When we candidly and rationally investigate the pecu-liar doctrine of the Christian Church, how it strives to arrest every progress, and to obtain the solf govern-ment over the minul of man-then it is only a matter of suprise whe the number of unbulkever is not actu. come the fashion for young graduates, averaging twen ty years of age, to undertake disquisitions on the sinte of public effeirs, the public men of the day, &c., &c. Of course they knew how to gain a capfull of applause for the performance in different localities, and it may be that same applause that spolls them forever afterment over the bind of man-then it is only a matter of surprise why the number of nubelievers is not actu-ally greater, and how that church can sustain itself in this enlightened age. I will not take time to-day to dwell long upon this subject, or to detail why so many measures which the Christian Church proposes cannot promulgate true religion. I shall pass only a mere glance upon the subject: How far sheald true religion tolerate autoentions? wards. We have but a slim opinion of the capacity of such youngstors to grapple with the great questions of the age as yet, if, indeed, that is what they attempt; and as for pandering to any particular party feeling, whether at their own suggestion or that of their fathers it is all nonconse. A wiscaure at twenty may be a very dunce long before he comes to forty; and it would be

foltrate annuscements and reorestions? In examining the proceedings of the late General Assembly of the Prosbyterian Church at Rochester, wo find that this body passed the following resoluthey have been addicted to for four years past, than of " Resolved, That no member of this church should permi

ance. Our remarks concern no particular alde, but are dancing or keep up social parties where this unbely anume-ment is practiced, and that every member who violates this provision should be subject to the stricture of the church."

Now let every enlightened man think for himself and answer the question candidly: What will be the consequence of this? Can such or similar measures be calculated to improve true religion? By no means; it can only lead to indifference and retrocession. True religion cannot have the design to deprive man of in-necent pleasures and anuscineous, but qualifies him to distinguish true from Use presentions. In the midst of the discussions about the reality of Evil in the Bromfield St. Conferences, where so much has been uttered by those who thought they said much. too, we are tempted to go back to the pages of Emer

sum-that greatest and loftiest of Bpiritualists-and quote out of them a single passage expressing all that has been asid, and more too. It is, in fact, the pithy summary of the whole matter. Says the Concord Phi-losophrr:--• Thus do all things preach the indifferency of cir-cumstances. The man is all. Everything has two slides, a good and an will. Every advantage has its tax. I fearn to be content. But the dotting for any human suthority cannot the other. $\circ \circ \circ$ Not thoughtless any, on hearing these tensore to good with a bots it to do well? there is one event to good and will: If ig all any good, 1 must pay for it; if There is a deeper fact in the soul these communications.

and algominated Rev. Mr. Conway for visiting thea-ires. Let us see, then, how Judaism stands upon that question. Judaism assumes here a high and lofty position, and define every wrong conception of true religion. Religion is here something more tangible, that to have its restriction in dancing, theatres, etc. Every largelite must be a priest; bis life must be de-voted to rightcounces and virtue. The child is itaught from his estilest yout to work for his own satuation, to enjoy life, and to distinguish true from false recreations. Thus the inrealite is fond of social life, finds himself som adapted to every land and cus-There is a deeper fact in the soul than compensation There is a deeper fact in the soul inan compensation -lo wit, its own nature. The soul is not a compensa-tion but a life. The soul is. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Essence, or flod, is not a relation, or a part, but the whole. Being is the vast affirmative, excluding negatasence, or woul, is not a relation, or a part, but the magnet from insections yould to work for his ort whole. Belog is the vast affirmative, excluding negal relations, iton, self-balanced, and swallowing up all relations, parts, and times, within itself. Nature, truth, vir. tue, are the influx from thence. Vice is the absence two, are the influx from thence. Vice is the absence or departure of the same. Nothing, Falsebood, may in-deed stand as the great Night, or shods, on which, as a background, the living universe paint itself forth; but no fact is begeten by it; it orange teach for it is not. H God who has selven us this world, that we may life.

[Reported for the Banner of Light.] BOSTON SFIRITUAL CONFERENCE. WRONESDAY EVENING, JULY 18,

The Boston Spiritual Conference is held at the Hall No. 11 Bromfield street/overy Wednesday ovening. tiona. Resistance may be productive of great good; contention and strife way develop lesser goods, or commeans to accomplish the great object of life which culminates in a passive, receptive, aspirational condition. Resistance and contention are in accordance with external nature. Nature is God's mude of operation. Contention and resistance are in obcdience to laws which differ (as demonstrated by the phenomena) in the more external forms, or first and lowest manifesta tions, which the discreted orders of nature or spheres

of action express. From this view of the subject, we are enabled to look ... through nature's laws up to na ture's God," and perceive in a finite sense that the law of the Lord is perfect, and that the perfect God, being omnipresent, governs mutter, in all its various com poundings and conditions, by laws; and controls rinds, in all their complexed conditions and complirated circomstances, through laws, by motives the bave a toothache; that is positively bad to me. There saw Jesus when he came in contact with the most depurest, most interior, or spiritual, that could be contogether, always fighting, and good gets the worst of crived, then and there, thus converting the soul without affecting its accountability as a responsible instru- it in the majority of cases. Evil is an absolute, positive power in the naiverse

ment or agent acting for the eternal, omnipresent and omniscient principle of life. When we contemplate the scheme of life, and ques tion the fountain of causation, the senses of the soul lent or conducive to human happiness or weal about

concentrating, blend together interiorly. The concentered sensation is a consolousness of divine presence n which we see, hear, and know, that the Divine stantly running, and through which we are swimming, and in which so many of us sink. Father is at the helm of church and state, as well as of our own frail bark which is tossed upon the sea of life

of matter. It environs and affects us in a myriad ways.

by the inflowing currents of its unblended rivers. Randolph." DR. RANDOLPH.-If in calling ovil an absoluto princi-Though we have neither instinct to control, or suffi clent reason to direct, we feel safe: we feel that there is

an over-ruling providence, a compensating principle, thedox," then set me down as such. If to declare the through the changing accues of time hat guides u that unfolds the different spheres of thought and per ceptions of goods and uses, that will eventually bring s back to the Eden beyond the shores of time, where the rivers. ((libon, Hiddeke) and Euphrates.) blend in (Pison) the ctornal ocean of unbounded good, where "the first is last, and the last first." Though the storm-king may now howi around and about us, the ground that we live in a spiritual atmosphere. What is condition? Another says pain is accessary to we feel that there is no occasion for the weakest some or charged alternately with the suras of heaven and the teach its vicitim to avoid it, and seek happiness. An daughters of Adam to fear, contend or resist, if they malaria of hell. Nothing but the much ridiculed amount of pain will soften the brain so the softerer daughters of Adam to fear, contend or resist, if they malaria of hell. Rothing out the internet amount of pain with source and util as the source will but knock in a receptive, aspirational state, and "Religion," the genuino, unmistakable grage of God will die. Surely they are hovists in philosophy who permit the internet internet in a man or woman's soul, will render them impervi-source authoritatively it will say, "Pence be still—out to this fetid exuvia of the pit. I use these terms it is and appression are right, because of the effects. It is I, be not afraid."

Man is a dual being, embodying two natures-the whatever form it appears. Evil is a concomitant of internal or spiritual in connection with the external, man's existence here below. I believe it to be conanimal or selfash. The internal or spiritual allies us fined to the material universe only, hence that it is to the Father, God, and angello influences; the exter not co-eternal with good. It will end one day, but still within its sphere it is as real and positive as nal allies us to mother earth, external nature, and animal proclivities. These natures, cohabiting in one figures themselves, or rather that which figures exress. Guardian spirits can holp us to resist evil. To body, conceive and develop a third and superior nature, begotten and unfolded through a passive aspi- | them, but, above all, to the Eternal One, should we go rational receptivity by means of a series of distinct for aid and comfort in the dark trial hours which we

births that distinguished its being individualized into all, more or less, pass through. A current philosophy tays it down that had is but existence. This new principle is not a development of the animal nature, its mentality, desires, or procily. undeveloped good, embryonic excelience, and so on. tics. It is a regenerated state or progressed condition It is the greatest fallacy of the age. Evil connot be its own opposite. Wo must take things as we find them, of the affectional nature or love element beyond the culminating point in the animal kingdom. It is a not as we wish them to be. If we do so, and examine resurrected condition of the Christ principle that ourselves in the light of common sense, we shall not stands forth the quickened spirit or new creation. It fail to credit much of our experiences to the action of a is conscious that "God is love," that love is to the principle absolutely evil. If the results of a given soul what blood is to the body or sap is to the treeaction, or series of actions, redound to the good of the the life thereof. Consequently it does not conform to actor, and to others, also, I conclude the thing is the contentious habits of animal men, but is renowed good. If the results on the individual and others be bad, then the thing is svil; and in the latter case the in its affectional nature or love element, day by day, pains are even more positive than are the good results. through the Christ principle that allies to the Father God and angelic influences. In the unregenerated soul and affect as more deeply. This is my final position there is a continued warfare going on. Each depart- in this great question. I am driven to it, not by love of argumentation, but because experience has demonment of the dual nature is contending for the mastery. strated the existence of a power antagonistic to good: The soul cannot serve two masters. The external of animal must serve the internal or spiritual, or this and this subtle power we must resist and avercome, ister will continue to resist and coutend until it con-elso it will assuredly overcome us, and destroy every sumes its power to contend with. This would be the lota of human happiness. death of the worm, the annihilation of its interior

Mn. SPOONER .- The opponents of the destrine that being, which seems impossible. The divise can never whatever is, is right, think it is inconsistent for persons who believe in that ground to resist evil and condlo. Consciousness may cease for a time, but the fires of an infernal pit will kindle the divine spark within tend for good. I do not see that that follows at all. the worm into a fire that shall never be quenched, but | Our consciousness perceives a source of all things, and burn on and on until there is nothing selfish or cor the real actor who regulates the universe. If we adruptible to be consumed. Buch an everlasting hurn- mit that the Author of all things can see to the end of ing we call an evil, a positive evil, though it may be all things, we have no need to inquire if whatever is, oversuled so as to bring about the greatest possible is right. But we have a very short vision, and are good. Here important questions suggest themselves, able to see only a short distance before our eyes. The ipon which we might speculate, which nothing but man who has but a momentary view of machinery time, and, in some cases, a bitter experience, will in motion, and, does not see the results, declares it to fully answer. Can a soul be so finally incorrigible as be nothing more than confusion and violence. But let to continue to combat, content and realst its interior him see the result, and he sees nothing but beauty and we leap against wrong to overcome it? As a general solf until it is entirely consumed, leaving the divine order. So I conceive it to be of things in the universe, can be no resistance. We grow by struggling, and in

than brokens I would be a flexible, sliken cord of love, dolph and others, I have felt impressed to say a few rather than a brittle pipe stem of sell-rightcousness. 1 words, Dr. It, has taken what I consider to be an would choose the peace of heaven, and its forgiveness unwarrantable position-that there is such a thing as and love, where cyll is not resisted, rather than the absolute cyll. He claims to be orthodox; let us test contention and war of hell, where evil, or what is fool- his orthodoxy. It is a generally admitted fact that libly called will is resisted, without any effect save field is the only self-existent being, or cause; hence QUESTION - Shall we contend for Good, and resist Evil t that of magnifying its existence. In both Church and there must have been a time when all things now di-Mn. Epson .- It has been sold that " resistance to Blate we have been taught, and are taught, to kick versified and scattered, existed in God as a whole. tyrants is abedience to God." I cannot secept this a man when he kicks us; to sirks a man when he This being the case, where was your pasitive evil. grantes is abcolence to use." I caunce accept this is index us; to kill a man when he kills us. Christ then f You cannot say that will is a principle that is a construction of the state o did-and our churches and States have gone and go, created it for he had no existence, outside of God, parative evils which must be obtained and passed as for Moses, not Christ. It scoms as if two thousand Man could n't have created it, for ho was but a creayears in the progressive development of humanity ture of the creator. Where then, did your ovil come might bring us to the practical acceptance of the flexi- from? It is a condition, and nothing else. Place man ble, forgiving love of Christ. It seems as if humanity in a position where he is not in perfect harmony with . had fought long enough, had resisted evil long enough, every person and thing, and he calls it evil, and is unto become child-like, and lamb-like, like Christ But happy and wretched in consequence. Where can we If fight we must, fight we shall; hell comes to us before find evil in the material world? We can find none at beaven. But the peace of beaven will surely come to as all, essentiate. DR. RANDOLFH...-Sir, I am surprised at the tone of only an effect, or condition. Every schoolboy knows

gentlemen here, who lay claim to the possession of that darkness and cold are the absense of light and cultivated logical faculties, and whose philosophic heat. Thus the philosophers here call things evil, acumen is generally thought to be far beyond the because they are opposed to their views and feellage. avarage. I concede them all due homago; but when No one has denied that it is right to resist evil and they all in that ovil is a mere negation of good, may contend for good, taking society as it stands, (and it that evil is good in any way, i must and do dissent. I is just as God Almighty designed it to be.) You never is no good about it at all. Evil and good journey graded ones, contending with them for the mastery of his own views and opinions.

MR. CUSHMAN .- Did not Jesus say, "Resist the dev. ii, and he will flee from you ?"

MR. TYRRELL -I beg your pardon, but it was James It is the very opposite of good, and has nothing excel- who said that. Christ said, "Resist not evil; but whoscever shall smite thee on thy right check, turn to him it, not even in gena. It is a wall of fire, a sea of the other also." Jeaus did not condomn the woman horror, agony and wos, against which we are con- taken in adultery, for he saw the whole machinery that made her sin.

Mrs. CUSHMAN.-It seems to me that nature prompts principles, whether they be right or wrong; secondly, ple, and contending that we must resist it, I am "Or- by that internal monitor that either approves or disapproves of every act; and thirdly by our passions, duty of all men to be the continual warfare sgalust which go headstrong and blind. It surprises me that evil. is ground for dubbing me "Orthodox." why set men and women will justify themselves in sitting still me down as being "blue" as indigo. I have just been and listening to such trash as is picken here by some tracing a case of ovil, where the party was an innocent who claim the title of philsephers. Men often have person, but who had fallen under influences dark as principles that their consciences oppose: and unless night, and made to contemplate the commission of man's conscience gives him the lie, he is made to redeeds black as the hadean guif. I account for evil on aist evil. One of the speakers calls evil a condition. not as actualities, but as similes expressive of evil, in they have. Where does he find in reason or common sense any such philosophy as this? Verily, we are given over to believe in a lie that we may be condemned.

DR. GARDNER.-Mr. Place asks if it is necessary for us to hear discord, in order to appreciate music. Certainly it is. I know of instances, and so does he, of men who have no musical perception at all--who cannot distinguish between Old Hundred and Yankes Doodle; and to whose cars there is as much music in

the woodsawyers file, as in the dulcet flute. It is from the higher we command the lower. Our mode of seeing and understanding things grows out of the undeveloped character of tho race. Darwin takes this same position, and Holland says that life is only gained and preserved through death. We must resist evfl-not by injuring the one who wrongs us, but by the power of Christian love. It is our duty to resist the ovit in our own nature. Christ had his weak points as well as the adultress had; and he only spoke for a principle when he bade her go unharmed, and sin no more.

MR. PARDER.-I have been struck with the remarks of three or four speakers here to-night, and I have gained a few now ideas which I wish to express. One speaker gave us a view of evil; another told us why he resisted it, and another the way to resist it. There is undeniably a great deal of evil in the world. There are two sides to the question before us, and unless we get at them both, we shall never be the wiser. Evil must eliber take the position of absolute or specific-

of nositive or negative. I can say evil, absolutely, is right; relatively, I cannot. Man is a relative being, and must view things from his own standpoint. To him evil is wrong, and disastrous, relatively; but abso-Intely it is advantageous and potent for good. Absolutely, light does not travel; relatively, it does. Absolutely, man is not a free moral agent; relatively, he is. cannot for the lits of me believe there is absolute evil; but none will deny there is relative evil. I appeal to any man who has felt temptation, if there is not a struggling within his soul to overcome and resist that temptation. Are there not times when we feel our weaknesses, and pray God will help us? Or when no other way. Our knowledge is to be galacd by experience-be it suffering or pleasure.

coplous draught of sweet milk with the cream at the top, we equipped sumsives with "angle-dogs" and fishing-rod, and set furth for a little trout-brook whose every twist and turn is familiar.

It was a walk of a mile or more. The dust lay a little matted and heavy in the old country roads, and we caught the sound of lowing cattle from the pas tores, on this side and that, impallent for their milky companions that had been driven home to the yards on the algebt before. There was not the lightest breath of a breezo stirring. Now and then a bird fitted across our way from one readside covert to another, as if to extend us welcome for our morning fellowship. The cast was fast becoming glorified with the colors that began to pile themselves there in such splendid disarray. As we trudged on, feeling more thoroughly alone than if it were midnight even, we could not but reflect how much those lost who neve rose from their badao ut of the accustomed hours: this little jaunt was of itself worth many times its trouble, for it acquainted us insensibly with new experiences. We were always in the hubit of beholding the sun after it had fairly begun its race, and then the landscape was brought out in all its beanty; but to see the same sights even before the sun, was indeed to awaken to now and delicious experiences,

In half an hour we were at the brookside. Near by was a strip of woods, into the iwilight of which we planged for a moment, that we might faste all that lay on our morning table. In there, the birds seemed to be just getting up; they were calling from one leafy chamber to another, and their piping voices sounded in every aisle and along every corridor. The moss and short grass under foot were scarcely wet with the night-dews, so dense and protecting were that leaves overhead. We caught, in the heart and mystery of the morning slience. the sound of young cattle that were roving at random through the wood, breaking down the tender boughs with their brawny sides, and advancing within eyeshot of so unexpected an intrader. Their eyes glistened like the very daws themselves in the grass.

Again we emerged, and slyly cast our line into the little wimpling stream. Where we stood, it was hardly higger than our body, and scemed modestly trying to hide itself in the sedges and long coarse grasses. We stood knee-deep in the lush longle of the grass; among the foresis of whose slender stems insects without number sported away their brief summer existence. And while we were thus disposed, the Jellow san came up over the castern hills, pouring out its glory into the basin of the meadow. As we tramped slowly on, leaving a single trail through the heavy grass behind us, each step revealed to our open eyes now and larger beauties. For the first time in our life, as it then appeared to as, did we really understand what the glory and the delight of the morning was. The splders had swung long and slender ropes of a fairy texture from the tip of one grass-spire to another, and each tope, like a true suspension bridge, was strung with pearly drops that seemed to be ven foresoine passengers;

We frightened a callow bird out of his biding-place

friat is be llen by it: A ortsnot work; for A is not cursuet work any good; it cannot work any horen. It is py, and who will give us everlasting fellely hereafter.

the Professor (now President) a clover fellow, the only

just as sensible for graduates to talk noon topics which

those with which they can have no sort of acquaint-

Good and Evil.

made for the general benefit only.

ward.

Politics in Boston.

with eager people, to listen to his sonorous sentences the appearance of any of our public men. They all say, however, that any one of the other candidates

The Eclipse

This wonder came to Beaton, agreeably to astronomi-cal announcement, and quite punctually. Although but about one quarter of the scan's bright disc was abaded by the basty passage of the moon across it, even that limited sight was a most welcome one to the many gazers who crocked their nesses against smeked glasses. The moon behaved very well, under all cir-sumstances. Not very many centuries ago, when the world lay saleep in its superstitions, such an ercent was altuded to with all the mysterious are imaginable; asi' it proved the sudden arrest of the great laws of naturo, and that what they called a mirrele was in process of enactment. And the men of those same days are ap This wonder came to Boston, agreeably to astronom cal announcement, and quite punctually. Although but about one quarter of the son's bright disc was

the Fathers! We are told that we must not think more than they thought, and that their childish conceptions of Hell, the Devil, a Trinity, Christ, and all ther points of religion, are worthy to be followed by thinkers of all time i

No Nort of Failb.

Mr. W. C. Prime delivered an address at Princeton (N. J.) College Commencement, recently, the purpose of which was to question if the present age w as progressive as people think. He argued that neither the press (the printed word) nor the pulpit and forum (the spoken word) could be depended upon to ensure the triumph of truth; the first, because it is essentially a commercial institution, selfish, and ready to supply a bad literature if a good one failed to pay: the second because reason is subverting faith, and great errors are creeping into the character of the age. He further angued that there was no inderent power in Truth in this world, from which any one might take any confidence

The President and the Queen.

Notwithstanding the two wars, and the constancy of The arrival of Senator Douglas, with his beautiful the abuse of Americans and the institutions of Americans rife, in Boston, last week, created one of the most ca by the press of Eugland, there is still a "fellow feeldecided stirs it has been our fortune to witness in a ing" between the two nations. Jonathan is too mighty long time. Since Webster packed Bowdoin Square a man to be affected by diatribes of the cockneys of London; and although to often suffers himself to be from the balcony of the Revere House, we do not irritated, upon reflection be owns that be likes Eng. remember to have seen quite so much excitement on land. The following correspondence interprets the true sentiments of America and England:

PAY, however, that any one of the other candidates would create as great a furore as did Mr. Senator Doughs, on his arrival. It may indeed be so-we trust it is; for nothing angurs better for the heart and fund of the community than to find them fully awake to the great issues that are discussed, from time to the the intention of His Royal Highness to should it be the intention of His Royal Highness to extend his visit to the United States, I need not say how happy I should be to give him a cordial welcome tives of such issues, on the one side and the other, only show that they do not pass ignorantly over these questions which concern ms all, and concerns the world's welfare itsed. The Relimes. . PRESIDENT BOCHANAN TO QUEEN VICTORIA

JAMES DUCHANAN. Washington, June 4, 1800.

QUBEN VICTORIA TO PRESIDENT BUCHANAN.

is better. others, has ten fold restored to him. No man, however savage he might be, would ever "kick" Mr.

THE LITTLE ANGEL.

I know a little angel. Bound in a form of clay, And she is the evangel I worship every day.

Why should I not adore her, Whom God has sent to earth A fitting representative Of the second birth?

When the tempter would enthrail me, Ny angel doib appear; And abe blds me "look op bigher,"-And I have naught to fear.

And then I kiss her tiny lips, And breathe a fervent vow That I will ever cherish her As falthfully as now.

L: Q,

unindividualized, it never having been born within? Supposing God's greation a machine, under his con-If so, is it not just and right? May not the soul, by trol, and direction, if we could see from the beginning rebellion, contentions, and passionate gratifications, to the end of its operations, we should doubtless se consume some of its Interior properties, and ruin or that all, which now annears like disorder and violence annihilais a part of its functions? Is there not inter- is really order and beauty, because we should see the nal oriminality that cannot be overgrown, outgrown results schleved by it. We have but to assume that or forgiven ? If there is, what is it, and how can it be God has done right in giving us the natures he has. avoided? Will resistance and contention help the The question then is, how shall these natures be im matter? proved? It is obvious they cannot be improved with-

DE, CHILD .- A man in England has for his motio, out the agency of suffering. And the improvement Frangas non fledis-you may break but shall not bend resulting from the suffering, compensates for that me. A man is Ireland has for his molto, Fictir non suffering. Is there a man in this room who would frangi-to be bent, not broken. The former is like not rather have met all the injustice that ever has pipe-stem, stiff and brittle. The latter is like a silken been his lot, then not know and feel the difference between justice and injustice? Is there a man who cord, flexible and yielding. The pipe stem may only be useful in a straight line. The silken cord may be iseful is a straight line and in a crooked line too. To ever was the victim of? Experience is the com- a view to accertain whether the universal Cause has in be bent and not broken, is to resist not evil; to be not pensation of injustice, pain and suffering. Taking it for granted that we live hereafter. I wish to know li bent, but broken, is to resist ovil. The Englishman in his motto, puts on airs, and the Irishman in his motto we are not repaid for all our outlays of pain and toll, If God has made no mistake-if everything in existtakes life in a more common-sense way, and thereby either in this world or the other. I feel that it will be shows his superiority in usefulness and in goodness so. I feel that all I have ever suffered has been for my then Dr. Child, in declaring that whatever is, is right, too. All wars are based on the resistance of what is advancement in knowledge; the psin was only terntoo. All wars are based on the resistance of what is thought to be evil. All duels are the prompt and im-porary, while the knowledge gained is eternal. If a child was to come into the world, and never suffer any he can no more overthrow it by sophistry and special evil. Gallowass and the executions made upon them pain, it would inevitably be an idlot. It would never pleading than he can annihilate the Delty. He may speak in the motio of the Englishman-you may break learn anything, and never could. It would not even ransack the whole universe, and array all the various but shall not bend me. The pipe-siem of self rightit would never feel the pains of hunger. cousness? what is it worth except for smoking? The sliken, Sexible cord of love, that draws soul to heaven,

The man that bends, and yields even his rights to

Edson "neross this hall," because Mr. Edson is flexi-

ble, yielding, kind and forgiving. The savage will

yield to such a man, and do his bldding. The murder-

er would yield his conquest to such a man. Mr.

Edson would never build a scaffeld for human execu-

food would taste good. MR. SCOONER. - Then he would go on eating till he

Mn. CHENKAN.-Men of common sense would not eat till they distressed themselves. Mn. SPOONER .- But a child would, and some men

do. Were there no such thing as pain and suffering, we would have no incentive to know anything.

MR. PLACE --- We are so constituted that we cannot tion. Why? Because he needs none. His kindness help recogniting moral distinctions. However our and his forgiveness, his charity and his love, are infinitely more powerful for good than scaffolds on which principles may be, our moral sense discriminates over an exhibition of the resistance of evil is made by the high-handed crime of murder committed by our legisthing is by the law of conflict. In every soul we find intive and executive bodies of "Christian" men. Flectis non frangi, (to be hent, not broken.) This is hand in hand. The question is, is there such a necesnot only the Irishman's motto, but it must be my brother Edson's, too. Mr. Edson, in his position, sity for cril? Mr. Spooner realizes evil as real, and cannot be braken, but he may be bent. The conrect gives it great importance in the affairs of the soul. He uses the words pain and pleasure as opposite sen. eranite is the most friable, the most easily broken; the fnest gold is the most flexible and yielding. The Englishman's motto is like coarse, friable granito, while the Irishmon's motto is like fine, ductile gold; man should feel pain in order to know what pleasure but both the Englishman and the frishman are right in? I cannot accept my friend's position as tenable to their place and condition. Does he think it is necessary for me to listen to dis-

It is from Mr. Edson's remarks on this foor one cord first in order to appreciate masie? I do not deem fill. And if he will only possess his soul in patience, week ago that I am led to thus present him, not from It essential for me to know the borrors of intemper is metaphysical reasoning to night. ance by experience-or in other words, I do not think the truth becomes unfolded in him, they will both sea it must confers that my affections run out to affinitize it necessary for me to first go down into Hell in order alike, think alike, and believe alike. No man can his metaphysical reasoning to-picht. with Mr. Edson's non-resistance of evil, with his to reach Heaven. Hell is discord, while Heaven is pescefal flow of love, kiedness and forgivences, rather another name for barmony,

than resistance of cvil, which makes men act like the MR. TYRRELL-I had not intended to speak to night; himself. Hence the many conflicting opinions, the devil, and fight like buildings. I would be bent rather but since I have listened to the orthodoxy of Dr. Rau. discord and confasion that exist in the world. What

The same subject will be continued next week.

Dr. Child's New Rook,

We have received the following excellent letter from ho Rev. Mr. Tyrroll, which appears upprejudiced, candid and reasonable:

A new work has been presented to the world, either to be accepted or rejected, according to the unfolded capacity of each individual reader to perceive and comprehend the beautiful and sublime truths contained in it. I regard it as a work of rare merit-a work arouse man from his mental slumbars, calculated to does not feel compensated for all the injustico be and cause bim to investigate the works of Nature with reality made a mistake, or whether all things that exist were produced by infinite wisdom and goodness. ence is the product of infinite wisdom and goodness, has only given ulterance to God's sternal truth.

take the nonrishment necessary for its sustenance, for and conflicting phenomena against it; he may bring

forward all the antagonizing influences, interests, and Mn. CUMMAAN .- The child would eat because the conditions that exist in human society, as so many arguments to destroy it; yot after all that be can do or say, he will be compelled to fall back upon a perfect killed himself; for pain would not toll him when to providence, and declare with Dr. Child, that whatever is, is right.

Mr. A, has read this work, and he feels bound to on pose it, because he honestly believes that the principles which it inculcates will have a tendency to corrupt and debase the minds of those who read it.

Mr. B. read the same work, and he feels colled apon to exert his induence in its favor, because he candidly believes that no man or woman can read it without being benefited thereby. Here we have two individthem. It invariably prompts us in the right, or childes | uais who have read the same work, and the opinion of us when we follow the wrong. The growth of every- the one is diametrically opposed to the opinion of the other. Now which is right? Dr. Child's book declares conflict and development, growth and struggle, going that both are right, and i believe it. The simple resson why they do not view the subject allke, is because they view it from different standpoints.

•

Mr. B. has no more reason to find foult with Mr. A. for not being able to see the subject in the same light sations, and holds that pain intensifies pleasure, and that he does, than he has to find foult with yonder makes us appreciate It. Now I ask is it essential that peach tree for not being laden with rich, golden fruit, when the tree is only in blossom. In due time, Nature's laws will individualize and ripen the peaches. and he will be enabled to pluck the fruit and cat his and wait until Mr. A, comes up to his standpoint, and form an idea of justice, tight, and trath, beyond the development of the real principle which is inherent in

BANNER OF LIGHT.

just as honestly believes to be error. To the one it is truth, while to the other it is error. There was a time trino that whatever is, is right, in the estimation of the solf-concelled of to-day. But as the heterodoxy of the past has become the orthodoxy of the present, so will the heterodoxy of the present become the ortho doxy of the future.

I regard the work under consideration as THE TERT BOOK of the age in which wellve. It is replaie with fresh and immortal truths; its utterances are bold. manly and vigorous; it speaks just what it means, and means precisely what it says; it appeals not to the selfish views and feelings of man, but to his interior perceptions of the pure, the beautiful and the good. In a word, it is just what humanity needs, and if mankind will study it, and reduce to practice its pure and exalted procepts, they may soon sland upon the same platform with its inspired author, and be enabled to ee the hand of a boly, just and good God in every thing in the universe, who is overruling all things for his own glory, and for the welfare and happiness of SILAS TYREBLL. the human race.

No. 8 Groton street, Boston.

ALL SORTS OF PARAGRAPHS.

DR. RANDOLPH'S PAMPHIBT.-Arrangements have recently been made, according to which Dr. Randolph's "Unveiling" will be hereafter sold at 35 cents each. for cash, postago paid. Orders should be sent direct to Mary J. Randolph. the proprietor of the copyright. They may also be ordered through P. Clark, hox 64. Boston, of Bels Marsh, of the author, and at this office.

two, and another article, on "Bpectrea," on page three, of the BANNER, this week.

The BANNER OF LIGHT circulates twenty-five thousand copies weekly, and is, therefore, as a mediam for advertising, unsurpassed.

The printer's burial let at Mount Hope was dedicated on Saturday, July 21st, by the Franklin Type graphical Society.

Mrs. A. W. Delafolie may be addressed at No. 2 King street, New York, until further notice.

THEODORE PAREER'S LIEBARY .- The executors of the will have notified the city of Boston that the books of Mr. Parker will be ready for delivery, according to the will, by December, There are between sixteen thousand and seventeen thousand volumes, and have been apprized at \$20,000.

Roy. Mr. Chapin preached his last sermon for the mmmer before his Bociety in New York, on the 15th inst. He spends his vacation in Boston and visinity. The visit to Boston of the Zonaves created quite a

sensation in military circles. Their praise are in everybody's mouth.

Rev. James Martineau, the English Unitarian to America. preacher, is coming to America this summer.

Several literary gentlemen went down the harbor, fishing, the other day. In due time, a large shark was caught, when it was unanimously voted that her shark ship should be welcomed to her now element by a set speech by one of the party. The gent was accordingly steward on a balt-barrel, and delivered one of the most classical and " pangent " addresses over listened to. and the merriment occasioned thereby was "extended" for a long time. Bo says Digby.

North street has been widened this year at a cost of a three cent thing." more than \$300,000, and a horse railroad track has been faid down in the middle of the street nearly its entire length. Soon this haunt of vice will-lose its identity, and be known only in romance and tradition

It is confidently asserted that the Great Eastern will come to Boston about the middle of August. It is prob able that she will, before long, make an exentsion trip On Toesday there were 6600 visitors. The whole num her up to:Thursday, the 19th, has been 55,000.

nstitutional, and discharging all the parties arrested for keeping open shop on Bunday.

THE NATIONAL HOUSE, HAYMARKET SQUARE .--- We can cordially recommend this hold to those of our friends who may have occasion to visit Boston, as one of the most pleasantly located in the oity. It is near the business part of the town, and in close proximity to the Lowell, Eastern, Flichburg, and Boston and Maine Railroad Depots.

On Friday evening, July 6th, the captain and orew banquet by the proprietors of the New York filestrated News. Our old friend George S. Phillips, ("January Bearle.") the successful editor of the paper, presided and the newspapers report an excellent time, partici-

pated in by about a bundred and fifty gentlemen. Why is a fool like a needlo? He has an eye.

one man bonestly believes to be truth, another man matters. The people of Japan attend very little to religious mattern. Religion is a matter of husiness, which is attended to altogether by the Makado and when the sphericity of the earth was no more a truth this priests. Some of the Japanese attached to the in the estimation of the would be wise, than is the doe. Embassy, worship Buddha, some Bintee, some Hohammed, and some nothing.

Oreat acts best write themselves in their own stories; They die too basely who outlive their glorica,-- Ford, Louis Napoleon has sent to the Corps Legislatif, for approval, a convention for the laying of a submarine

telegraph between France and the United Blates. Deliberate with contion, but not with decision, an

yield with graciousness or oppose with firmness. Little Dollio Dutton's lovces are said to have yielded bealth, and be able to attend to his department of the profits to the amount of \$50,000 the past year. Hhe is paper. now at her home in Middlesex County, but will appear gain in this city in a fow weeks.

We have always observed in company, that a mild and soothing reply, made to an angry observation, has carried in it such influential reproof, that the angry person has been abashed, while the complecent and tranquil conversant became the object of esteem .-Boston Investigator.

Some of the Japanese, during their recent visit to New York, went Into a market stand, and being offered some system on the half shell, one of them attempted to eat shell and all. Discovering his error, he became Immensely disgusted and left.

Inducement must meet with compliance before ther is any sin in consequence of temptation.

Why is a beautiful connecte like a certain forms paper in New York? Because she is "Vanity Fair."

Oh, there are looks that kill like lightning flashes; And there are looks like numbering warm and cheery.

Dr. Hall says, in order to ward of disease the in-Boston, of Bela Marsh, of the author, and at this office. stant we become conscious of any unpleasant sensations attention to the article, by tion in the body, is, to absolutely cease eating, keep Miss Hardinge, on the immortality question, on page warm, and be still, and a beneficial result will be believe that, under the Divine Providence, men might speedily attained.

An envious man repines as much at the manner in which his neighbors live, as if he maintained them. JAPANESH NEVER "POORET & BLOW."-They blow their noses on square pieces of soft paper, which are thrown away with one using. Our system of pockethandkerchiefs is, to them, very uncleanly.

"Do you like codfish balle, Mr. Wiggin?" Mr. Wiggin, hesitatingly-...I really don't know; I hever recollect attending one."

A Texas paper says that the Rev. R. P. Thompson, a native missionary in that State, is "breaking himself of the habit of swearing, and reads the Soriptures avite Aveativ."

Missena, Epirons—For the benefit of H. W. Pinnoy, of Mill Brook, Ct., and all others interested, my post-office address is Hammonton, Atlantic county, N. J.; also, wo have a post-office bere, and have had for a year and a helf at least. Any lequirics addressed to me by Mr. Pinnoy, or any others, will be responded to with pleasure. A. C. STILES, M. D. Hormoren, July 16, 1800. me by Mr. Pinney, or any oth with pleasure. Mammonton, July 16, 1860.

John B. Gough, the eloquent orator, has closed his hree years' labor in England, and will soon return

Earth her summer westih is bringing. Brery bough is like a lyro, Answering to the wind's low singing— Sweet as bells from Manoy's spiroi Millier light is so the fountsin, Bofter hisom upon the flower; Jay comen dencing down the mountain, Jay with roses wreathes the hour.

Among other amoning superscriptions appearing apon lettors received not long since at the Chicopeo post-office, the following nre given: "Chicopee post-office, State of Mass. Conc., North America," and another thos: "To me busband, Mr. ----. Paid with

Letter from Warren Chase. OQUARL, ILL .- God, and the winds and waves plied up a heap of sand on the East Bunk of the Mississippi. and zome speculators in pursuit of a bigh place for prebend what the Jews means by what they said, it is real high prices, plicked their tents at this point, and by ly refreshing to meet with one scripturist whose quots the aid of noise and fleas have built quite a town, and tions have not put a dogmatic whip in his hand to scaward, and take a limited number of passengers. | called it Oquaks. In business it is mostly dried up scourgo as anow

now, and probably would be wholly so were it not for the river, as railroads and Spiritualism have not reachan opinion virtually deciding the Sunday law to be anconstitutional, and discharring all the parties ar-union prayer meeting this evoning. Many no doubt, e surprised to learn, that this institution has will t

reached here without a locomotive, but it came by stage as I did, and will probably stay longer, as I only stay to dine and write. The town is quite scattered among groves of small oaks, and is made up of little cots among the bushes, and suspended grocories near the river, elackened saw mills and empty shantics. The people here are talking about railroads, revivals and elections, and these elements are well mixed, with the longest of least importance. I met the face of one of the Great Kastern were tendered a complimentary friend here-end and lonely-as glad to see mo as a northern farmer is to see a swallow in spring. A boat wheeled me up the river into view of the town and

then broke her wing and wheeled me back to Burling ton to turn a double corner round by land, where I d

not advise our friends to come until they have a call.

New yorh Department. B. B. Delttan, Resident Editor. OFFICE, NO. 146 FULTON STREET. Illucas of Mr. Brittan.

The deficiency in the amount of matter from our New York editor must be pardoned from the fact that he lies, at the present writing, very seriously ill at his residence in Newark, N. J. Our readers will join us In our prayer that he may soon resume his wonted

A SIGN OF THE TIMES.

和、精力的問題

In all directions we discover ovidences of increasing light and the growing liberality of the common mind. Phose who have made it their chief business to fetter the reasoning faculties, to warp the judgments, and to keep the consciencies of their neighbors, are often, and most significantly, reminded that the people are about to take this basiness into their own hands; and it is not necessary to quote from a dramatic poet to admonish them that, in the course of human events, ome people must inevitably lose their "occupation," A case that will serve as an illustration occurred, very recently, at Manchester, Conn. Roy, Mr. Dorman was a candidate for ordination in the Congregationalist Church. He was accordingly examined b an ecclesiastical council, but found to be unsound in the Christian faith when tried by the Church standard, He rejected the dogma that consigns little children to endless perdition, and hence-we may presume-the doctrine of the innate total depravity of human nareform and work out their salvation ofter the dissolutio of the body. To presume that the simple circumstance of the suspension of ones respiration, did not place him entirely and forever beyond the reach of the infinite Compassion, was of course regarded as a start. ling and very dangerous horesy. Nor did this mark the termination of his wanderings. In the solution of all difficult questions he was strongly inclined to depend on the exercise of his own best judgment, rather than on the authority of ancient Jewish teachers and modern theological councils.

The constituted authorities of the Church at Manchester, very naturally concluded that Mr. Dorman would be an incendiary spirit amongst the enints and faithful brethren. He was likely to produce agitation and to secure their deliverance from the impending tompest they made way with him as the crew of the Tarshish packet disposed of Jonah. But easting him overboard did not quell the storm; nor did it destroy the man who had thus disturbed the sluggish ses of the old conservation. The people immediately assem hled in council and resolved to ordain the candidate, which they did; and Mr. Dorman is now the pastor of the Congregation at Manchester Center.

New Publications.

SELF-CONTRADICTIONS OF THE BIBLE. 144 propositions, theological, moral, historical, and epeculative; each proved allimatively and negatively, by quota-tions irom Baripures; without comment. New York; published by Calvin Blanchard."

Not only was our childhood rendered memorable by the messics, and that peculiar outicular effloresen known as the rash; but we have a painful recollection of being "put through" soveral courses of theological "sprouts." This part of our experience has been more protracted, and fraught with afflictions we shall not atsempt to describe. After being bored by commentators, large and small, as long as the old Israelites wandered in the wilderness, each striving to make us com-

The author of this little compilation has been content to array Moses, the Prophets, and other Biblical Justice Cornwell, of Brooklyn, last week, delivered ed the place yet; but I saw large handbills posted up writers against themselves and each other, without assuming any part in the controversy. As the affirms tive and negative of each one of the entire gross of propositions is sustained by Scripture, both parties may be satisfied, and each claim the decision on the

highest authority.

"THE AMBRICAN ECOLESIASTICAL YEAR BOOK, contain-ing-L. The Prescut Religious Statistics of the World; II. A Briof Religious History of all Denominations in all countries during the past year. Vol. i. The Religious Statistics and History of the year 1809, by Alexander J. Scham. Professor of Hobrew and Mod-ern Languages in Dickinson Collego. New York; H. Dayton."

This title is sufficiently comprehensive, and clearly mough indicates the object of the book. The work contains a large amount of statistical information, com-

piled with considerable care, and methodically arranged. The author has performed his work fairly. d the book appears to be free from the impertis (sometimes manifested in works of a similar character.) of a tacit approval of certain theological opinions, and an implied argument against the views of others. The Ecclesiantical Year-Book will doubtless be found con-

Bpiritnalists' Convention. The Apricalists of Providence, R. L., and vicinity, will hold a Convention to that city on Wrineedsy and Thorslay. August is and Sud. 1800; and on Yrinay, August Al, diey will make a rand stambast accountion down Nerrequisets Bay, for an old-fashbored Rhode Jeland clambake, and a "gen-tral good time." All Spiritualists and their friend through-sut the caustry artimities in attend. The namer of spakkers respected areas fallows: Judge Kinneids, Reve. J. B. Lave-sind, Adin Billou, dibarn Brank, and Hoghen Fellows, Frod-and Mrs Sponce, Lizzie Duten, Laure R. Deynce, N. F. While, N. F Wadeworth, R. M. Maromiter, Busto M. Johnson, Dr. II. B. Gardner, A. B. Child, M. D., Anna M. Midulpierook, Siles A. W. Sprauge, Mrs. M. B. Townend, R. H. Durt, and H. B. Biorger, with access others and yrth heart from. Solvituelists' Convention.

F. Gardner, A. B. Ohllo, B. D., Annua R. H. Durt, and H. B. W. Byruguie, Nix, M. B. Townrend, R. H. Durt, and H. B. Biorer, With extratal others not yes heard from. Mediams visiting us at their line, will be nocommodated with toaching-places mong us, and our doors will be thrown open to the friends of the cause as far as we are aldo to en-tertain, and we think we can carefor all. Arrangements can probably be maio with the traitmade, by Licose coming from the cities around us, to put the fare at a reduced rate. Litra H. Banwar, Ber. Prov. Spiritual Com.

Mass Beform Convention.

A free mass Convention for lilinois and Wisconsin, will i held at Olinion Junction, Aug. 24th, 25th and 20th. Progra alvo Refermers of every name are invited to meet in a Fo

Annual Convention.

Allfilles voirvensous. The Ashtabak Annual Convention of Spirituniists is to be holden at East Ashtabuk, Ohio, on the lat and 2d of fleptem ber next, in a suitable Grove, if the weather is good, other wise at a convebient Hall Boverst reflected speakers will be precedu, whose names will be given hereafter. Let corror one come pravided with "the needfor" to assist in defraying exenses of speakers from a distance. H. M. MILLER, Ashiabula, O., Nay 30, 1800, Corresponding Sucretary

Grove Meeting.

The friends of progress and ration in Livingston, La Grango Co., Ind., will hold a Grove Mrettur, on the last Saturaly and wordsy in July, at that piece. A'ble speckers will address the meeting, and the friends of human progress are cordially invited to come up to the Spiritual feast. J. T. Roves, Corresponding Secretary.

Grove Meeting.

The Spiritualisis and friends of Frogress and Reform, will hold a meeting at Tontogramy, Wood County, Ohie, on the 4th and 6th days of Angust. Mr. A. B. Frouch, of Olyda, and Dr. James Cooper, of Bellfonialne, O., will be present as speakers. CHARLES H. CROWNEL, Tranco' Medium, No. 8 1-9 Braitle street, Boston, (office in Baonor of Light Building.) Medical xaminations and prescriptions \$1.00; genoral manifest ione, \$1.00. Office bours, from 9 to 12 o'clock, 4. st., and from 8 to 5 s. Pationis visied at their residences wises required. He is answer calls to lecture. If Meb SI. will also answer calls to lectore. ADVERTISEMENTS. TRANS.-A limited number of advertisements will be in sorted in this paper at fiftcen cents per line for each incor unt made on standing advertisomente. tion. Liberal d Sent Free! Sent Free!! Sent Free!!! NOIL FIGUL NELL FIGUL FOR TO THE SOLL FIGURE A CONTROL AND ago, July 28, NOTICE, -- MRS, PARMELER will be absont to reerr which has has ho for two weeks from Saturday, July 21st, aft which time sho will be bappy to stiend to her outcomera, used. Sw July 28 ASYLUM FOR THE AFFLICTED !! DR. OHABERS MAIN, No. 7, DAVIS STREAT, Boston, Mass. TRIS is an Institution having for its basis the alleviation of the sufferings of our common humanity. It claims no superiority over like establishments. Its does claim squatary WITH ALL, like it, or unlike it. The Ductor gives particular attention to the cure of GARGERS, ULCERS, TUMORS, and Sound of all descriptions. Firs not of a Acreditary na-sure, treated in the most satisfactory manager. He would call attention to his newly discovered **REMEDIE8**

ELEMELLEN I BLOOD PURIFIER, PULKOMAN BREUF, DIGESTIC STRUF, NERVINE DROFG GOLDEN THETUES, LION PILLS, do., do., do., do., do., do., do. manufactored from directions received while coder spirit-influence.

Influence. <u>A</u>T Persons intending to visit the above institution for troatenent, are requested to give a few days' noise, to avoid confusion on their arrival. Those who desire examinations will piezze enclose \$1,00, a lock of hafr, a return postage stamp, and their solvers plosinfy written, and state ser, and age. Office hours from 0.4. M, to 18 M, and 306 5 m. The desior would call particular attention to bis intranable DIARRHEA CORDIAL.

edicine much needed at this season of the year. July 21

BLP-CONTRADICTIONS OF THE BIBLE -- 144 propo stitutes, theological, moral, historical and speculative sitions, theological, moral, historical and specolati ed affirmatively and negatively, by quotations from fer ure. without com ent; crubodying to as of the palpable m self-contradictions of the so-called Word of God. 18 conts, postago paid. CALVIN BLANGHARD, 1916 76 Nassau etreos, N.Y.

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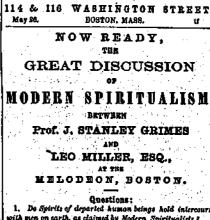
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5

ness ? What is a Miracle ? What is Association ? What will Bustain the All-Right Dectrine? What is Eyil? What is Good? Can the Laws of Nature be Broken? What will Disarm the Antagonism of Opposition? What will be the Principal Objection made to this Book? What Condition of Boul will make our Heaven ? How Broad is the Platform of the All-Right Belief? What Condition of Soul will see that Whatever is, Is Right? Is the Doctrine of this Back new to this Arof Can one Soni Produce a New Dootrino? For What are Human Reforme? For what are Written Commandments? Do Writton Precepts and Rules of Action Influence the Bould What is the Onre of what is Called Brilt 1s it Wrong to Curse and Sweart Does Imprisonment Affect the Boul of the Prisoner? May we Work Sundays? What is Spiritualiem ? How much is a Man's Reputation Worth? Who are Medinman Which is the Way that Leads to Reavent lolt Murder to Hang a Man? Is it murder to Kill a Man in War? Is Ignorance the Cause of Buffering ? Is ignorance the Cause of What we call Sin ? What Makes Suffering and Sin ? What are Spiritual Manifestations? Who are Dangerous Men? Whatshall Destroy the Fear of Death? Will the All-Right Destrine Increase introvality and Orime?

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head.

Plate cays a walk in the open air will almost ours twelve grammes of carbon per hour. A tippler threw out but seven grammes in repore and eleven in exercise. The drunkard's carbon is retained, and burn up the vital organs.

The peasantry in Britanny, says a writer, rotain their old dresses and customs in perfection: the girls especially, have a habit that would save much trouble were it introduced into more civilized circles. They appear on fete days in red under petilcoats, with white or yellow borders around them; the number of which enotes the portion the father is willing to give his daughter: each while band, representing allver, batokens a hundred france of rents; and each yellow band means gold, and stands for a thousand france pe year. Thus any young farmer who sees a face that pleases him, has only to glance at the trimming of the petticont, to learn in an instant, what amount of rent commanies it.

The earth is a tender and kind mother to the bus handman; and yet, at one season, he always harrows her bosom, and at another plucks her cars.

The fund of the Smithsonian Institution, Washing ton, amounts to some \$650,000, and the interest annu about \$33,000, including \$9000 for salaries, \$9000 for publications, etc.

The London Times notices the fact that a journey man printer, a very steady, upright, and deserving of man, has recently become the possessor of \$200,000, by the decense of an uncle in Australia. He had been employed in the shop where he was working at the time he received the news of his accession to wealth, for more than forty years, without intermission.

The English journals teom with complaints of high price of provisions, and writers from France state ity you write about. that meat was never before so dear in that country as at the present time.

During 1859, there were 174.372 cotton, 81,015 woolion and 26.780 ellk spindles at work in the different factories at Philadelphia. Also 10.569 power looms, 240 sots woollen machinery and 38 sets of printing machines. The number of hands employed in these cotton and woollen mills was 13,767, and the value of

machines. The humber of hunder complete in these cotton and woollen mills was 13,67, and the value of goods produced shoat \$18,000.000. RELIGION OF THE JAPANESE.—The orthodox religion of Japan is Sintoo—all worship the sun. Their belief is that the world was regenerated through the instru-mentality and appearance on earth of a formale, and siter having proformed this great and good work for which by God ebe was ordained, she ascended to beaven and became embodied in the sun. Their set it does the sun in all its partiy upon the white fields. There are other seeds, and among them the most run-merons would appear to be the followers of Buddha. The statement is of the followers of Buddha. The statement is of other followers of Buddha. The statement is far from, being intolerant in religious

One friend wished I would leature here: I asked to whom and on what subject, and the answers fell short. "Not now," I replied, "wait a little longer." Dugas, s guilty conscience. A man thirty years old exhaled blackbirds, and children are plenty here, and the salvation of the place lies not in the union prayer meetings, but in the excellent farming country that lies

> back of the sand ridge, from which people come here to reach a market on the river, and see a steamboat and meeting-house, a store, and a stage. This is, indeed, a great country-with cities a great way apart. I have made the acquaintance of some of the best friends and trucst souls in the country, in the towns below this, and some whose names and homes will linger long on the slowly fading pages of memory as stamped on the brain, but will grow brighter and brighter on the spirit's scroll, till we meet again in hnaven.

> How sweet it is to meet, in the journey of life, with kindred souls bound over the rocky Jordan road to the same haven of love and life, where flowers of affection can be cultivated, and not killed by frost, nor scorohed by the strocce breath of poisoned passion, but true to the soul, to the heart, to the life, will feed us with the

smbrozia for which our hungry souls are perishing. Who does not love to be loved ? and who will not try

to so live as to be loved by the pure and good, even though the wicked envy and hate him or her for it? I am boginning to sigh again for my own native hills of ally derived is \$38,325. The expenditures amount to Now England, and look forward to the time when I purt for many months. shall again breathe her mountain air, and lodge in her happy homes. WABREN COASS.

July 10, 1800.

To Correspondents.

"NORMAN."-You will find in the last BANNER & good reaon why your communication is not printed. We should have been happy to have given it publicity had the same subject not been alluded to before.

Anny S. C., BELOIT, WIS.-A letter directed to Frances H Green, care of S. B. Brittan, will reach hor. Bho is the par

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> _ DIED.

DIED, On 17th June, at early morn, little MAr. second daughler of Darinu N. and FLIZA M. Picznento, passed to the angels home. Bhe was loved by many who know her sweet spirit. Twelre hours before able passed away, she exclaimed, "Moth-or, I am going houro--to Appyr's and Wenty's home i'---(two squirt brothors.) At intervals, she would give us worthe of love and counfort; many linus she said with intense fueling, "Mother, come home seen i'- Though suffering bodit, she second to forget her pain in her wish to give comfurt to those around bor. She renarked, "I will come to you, mother" (masning in spirit). She gave many kiases and takens of alloction and outdearment to her parents and fitewist; after muonients before leaving, she said, putting her arms around her mother's neck, -I am going now, dear mother''--ber head drooped, and she block no more. The angole bore her spirit to the bright realms with which she had been in rap-port for many months.

The spirite sought the caribly shore, yor one they loved, and wished no more That earthly suffering should within Her little form be struggling.

Thus before to spirit home, They compass round the little one; And from her lips sweet words of love, To comfort, give, a peaceful dove,

Thus 'the our work, all double remove, Trust and faith, hope and love, To centro in the mortal heart, The time we take when loved ones part. P. H.

The time we take when loved ones part. P. H. The time we take when loved ones part. P. H. The Waltham, Hass., June 11th, where he had been carried three days provious by his widowed multer, in the hope of prolonging his mortal existence. Frank Abuison, surd T years, youngest son of Abuison Frawatz, intee of Dorchester. Little Trankle, though home in pears, had a brighter they of apiritalifo than many far more advanced in age. He takk his motion came weeks provious to his departure, that he preferred going, as he should then he with farther and moti-er, hoth, And she now heat the conforting sawmance, through the mediumabile of of her only remaining non, alme years dial areo and her; now which there all and leckly holy, and paralyzed limbs, from which he had as long sufficient but one of pure there in pickness and elasticity. May this bleased faith confort the hereaved medicar, little builter and sister, and all surviving frienda - [Com.

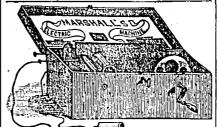
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BETWEEN

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AND ELDER MILES GRANT

AT THE MEIONAON HALL, ON THE EVENINGS OF

MAY Ist TO 478 INOLUGIVE

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IN THE DISCUSSION BETWEEN HIMSELF AND

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IN CONNECTIOUT.

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Is it possible, probable and absolutely certain that departed human spirils can and do communicate with mortals in the form or earth life t

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M. P. SPEAR, A. M. GEO. A. BAWYEL, Sm Deston, June 2.

DERCH, JUNE 2000 JUNE 2000

. . .

The Mlessenger.

Fach message in this department of the Banaza we claim was spoked by the spirit where name is the state, through stre. 3. II. dowars, while in a condition called the Tranco State, They are not pull-thed on account of literary merit, but an easts of spirit communion to those friends who may recog-bize them.

Size then, We hope to show that spirits carry the characteristics of the second statistic to that beyond, and do away with the erronc-ous ites that they are more then risting beings. We believe the public should how of the spirit world as it is-bouid learn that there is evil as well as good in it, and not raper; that purity alone shall flow from apirits to world.

motals. Wo ask the trader to receive ito doctrino put first by splits, in three columns, that does not compert with his reason. Each expresses so much of truth na ho perceives-no more. Each can break of his own condition with truth, while he gives opicious merely, relative to things not ex-perioncid.

Answering of Letters.-As one medium would in ne symmics to answer the letters we should have sent to is did we undertake this branch of the spiritual phenome-is, we canna stiempt to pay attention to fetters addressed o spirits. They may be sont as a means to draw the spirit te our circles, however.

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MESSAGES TO BE PUBLISHED.

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

From No. 2103 to No. 2187. Katurday, June 10-Invocation ; What is Nature? Joel away, Boujenin Tottle, Barnatable; Catharing McCarly;

Nason; Benjamin Tull William Capen, Beston, William Capen, Boston, Turaday, June 10.-Man, the living soul; Augustus Halo; Rulalia; Stephen Peastey; Thomas C. Draper, Northfield,

Rulalis; Stophen Pansley; Thomas C. Draper, Northfield, VI. Wednesday, June 20.—Invacation; May we ever expect to End perfection upon earth? Emojamin Totthe; James Wick, East Bohne, Elizabeth Ann Bhelion, New York. Thuriday, June 31.—Invacation; IF Sidrichalism is of Ged, why are Bpittualists prome to Evol? Joseph Wiley; John Colman; Nancy Wigdit; Bichard P. Storig, Joseph Priday, June 23.—Invacation; Are not Spirits the Logili-mate Obstrollers of the Natural Sphero P Frederic Bonners, Jersey City; Anonymous; Elizabeth Rock, Doston; Thomas Ital; Zhiludalohila. Saturday, June 23.—Is it possible for man to powees any positive knowledge of the Marshell for man to powees any positive knowledge of the Marshell for man to powees any positive knowledge of the Marshell for man to powees any positive knowledge of the Marshell for man to powees any for Albert T. Edgelly, New York; N. M.; to Guorgio; Eliza-beth Grave; William Hill, Tweinday, June 26.—Civil Jaw-Its mas and abase; Mary E. Yeston; New Casilo, N. H.; Mary Ann Howand, Liverpool; William Sinpler, New York; Jerse Hankell, Weidneiday, June 26.—Civil Rove, Tonia Toil, Thuriday, June 28.—Hurecation; Where is Holl, and how may we acold gioing to HT Charles Toil. Thuriday, June 28.—Invection; Winking, Inston; Nathan Parki Mebasid; Albany; Botaye Winking, Haston; Nathan Parkay, June 29.—Divecation; is the progress of the spirit

David McDousli, Albane; Botaoy Winthrop, Boston; Nathan Parker, Mavhichond; Elizaboth Hull. Friday, June 20. – Invocation; Ia the progress of the spirit in any way retarded by holitag communion with mortals? Contolla Harris, Washington; George Middiston, Warron; Basjamin Haltett. Taraday July 3. – Invocation; Are we responsible for our thoughtar Isaao Holdon, Cloveland; Edwin P. Durrill; Mary Ann Carroll; Dennis McGnan, New York, Friday, July 0. – Will God say, "Well done good anti faith-ful sorrant," to the marderer? Martha Jane Elefage, Wis-borgin; Abert Wolger, Boston; Clarz Elizabota, Williams-burg; Dave Williams, New York. Saturday, July 7. – Invocation; Does the Infant Hvo In spirit-Mie, who dies before a natural Dirth? Makitable Bar-ber, Independenten, Lowar, Margaret O'Brien, Boston; Juromo

spirit-Hin, who dies before a natural origin, indexen; Juromo Thayer, New York. Thayer, New York. Taring, Jaiy 10.—Investion; What is Thremology, and what is its worth to bana? Jamos Rollina, New York; James Allen Ornhang, Tray. Wiedneiday, July 11: Investion; May not all Reformers be justly called Baviors of the World I klobert Williams. Ba-ton: Diffiget Leary. Desten; Charles Henry Lane, Cincional; William Mayo; Joseph Graham. Zhurzday, July 12.—Investion; What did Christ mean. when he said, "I come hen to being ponce on earth, but a sword" ? Lorenzo M. Perlay, (pauper); Den. Carpenter.

Ohrist and Eternal Life.

"Did not Christ die, that through his death we might inherit Eternal Life ?"

"Did not Christ die, that through his death we might inherit Eternal Life !!" This is the quastion given us to speak upon to-day. No 1 Christ did not die, that through his death we might live. His light shone in darkness, the derkness comprehended it not, and therefore it crustified him. When the Splitt of Progress and Truth was seen through Jesus the medium, the dense theological dark-ness of the time could not understand it, could not recognize it as any part of God; and their God said, "Cruelly him, for he taketh the name of our God in vain. His is a biasphomer i www with him !" This was the splitt of darkness and error which eru-clifted Jesus. His death has no more to do with the re-mission of ain then the death of any of your martyrs. But the life, the sil-glotious and divine example given through Jesus, shall be the star whereby many shall attain selvation. Jesus Christian dool week greater this for the how not han his followers, for he salth. "The things I do, you may do, and even greater things?" and when the multitude would worship him, he bade them to offer homage to the Father, the God of all—that he was but their brother. The old, worn-out philosophy of the atonement is good for nothing. It differs no substantial food to he splitt, it is as a cloud coming up for the mouent, and passing away as quickly. Meu and women should look more to the splitt, and less to the material. But the children of the past, as well as many of the present, are materialisted in avery sense of like word. They can-not belive in God, aver as a material personage. Oh, foolish and unsound belief, where budst thou iby birth save in midnight? Would our questioner but follow Christ in splitt.

save in midnight? Would our questioner but follow Christ in spirit. through all his wanderlugs here, even according to the Record, which is poor at best, he would see that his theory is good for mothing. But, instead of following theory is goad for nothing. But, instead of following it, he follows a dogma of the past, offers up his prayers, to s material Gou, sends them forth upon material obsripts, and calls upon God to send him answer. God is a spirit, and no material offering would atone for one sin committed in spirit. No blood of Christ can wash out entire our sins: but by following his all-glorious example, by becoming acqueinted with his divine principles, and making them your guide while hero, you shall reach eterand life—her defined ball claim you. We speak of a moral denth, a shread that en-circles the spirit and prevents it from gazing on the glories of the Father.

from childhood would not allow me to believe the now the third and fourth generations. God plainly tells to child a now 1 know it to be true. If you in this parage to understand how to know him as you in this parage to understand how to know him as you in this parage to understand how to know him as you in this parage to understand how to know him as you in this parage to understand how to know him as you in this parage to understand how to know him as you in this parage to understand how to know him as you in this parage to understand how to know him as you in the parage to understand how to know to the provide an evention in the second the provide the prow

alter of the state of the foundation of which they is that it is the interval is the state of th

Indiana. Indiana. I am as independent as the Feurth of July. Hung inself Ves, a very hice operation-s very good way of going eff. Charles P. Worthen. I had the privilege of coming here to day by some of the friends. My name was Charles P. Worthen. I was fifteen pears old; was born in Bangor. I have sisters on the Kennebee, relatives in Bosion, and a brother in California. I am anxions to communicate with any or all of them. I had in former of the source of the s on the Kennebeo, relatives in Boalon, and a brother in California. I am anxious to communicate with any or all of them. I have been dend at little short with of hemorrhage of the lungs at last. I experienced re-ligion, a short time before my deall; but if I would have new tenchers every hour in the day. If we want to know anything, the desire calls so us on the Kennebeo, relative and consumption, but died of hemorrhage of the lungs at last. I experienced re-ligion, a short time before my deall; but if I would have new tenchers every hour in the day. If we want to know anything, the desire calls so us on heart: but when I got to the spirit-land. I found I would have been just as well off without if t. I be-lieve one of my sitters had some knowledge of spirit in any speak to them; and if they have ne our ordering here io-day is to ask my friends logo to somo medium, that I may speak to them; and if they have ne our ourderly themselives. I hone they will graftly me by going. My mother died of consumption shortly after I was born. My father is on earth, but it is hardly possible I can come into communion with him. If an opperturing thero, but I simply wish to call their attention to my wish to better it at present. I have learned much hero, but I simply wish to call their attention to to. June I3. My mother wants me to come here. I was Ellen bevail. I have as no my friends. I don't like the sitere for. I kop my coming here to day will censure me suc-cess in going to my friends. I don't like the will here where I was that day upon me, I will give it. Terhaps they will solut as the would be any y desire to do to. June I3. My mother wants me to come here. I was Ellen Bewardi, I lived in Southae street. I was eleven years old. Bhe said if I come here I mast tell all I could are at a would here wan. I did de the serve tell any to make there years old. Bhe said if I come here I mast tell all I could are at a would here wan. I did de the serve tell son there. Durit is a bay would here want. I do at the serve the sev

dren, may go forth among earth's gardens and plurk funis for spirituilie; we will not forget it is for thy glury, oh our Futher. A thou has opened the gates for us, and hast given us guardian angels to attend us, we sik theo, oh Holy Spirit, to so give us of thy wise spirit that we may indue for thy glury, and impart all the glifts thou hast given us to thy children of the flock. Oh, most Holy Father, as spirit after spirit is burst-ing the confines of nuclerial life, may they come up with songs of rejeleting and patho, because thou hast opened the gates' of spirituilly for them: because thon hast taken away the weeds of suffering from them, and replaced them by buds of widering from them, and

of spiritual things ?"

Each individual, whether out of the form or in it, is endowed with an understanding in life peculiar to himself or herself. No two understand exactly allke, no two see allke. The rase looks very beautiful to me -to another it has no such altraction; one prefers the

oround. One will tell you he sees houses, lands, water, flow

one will tell you he sees house, induk, where, how-ers, birds, beasts - all these ho hows with him. Another will tell you there are no such things where he dwells. The condition and necessity of these individuals gather around them the things peculiar to their development, and they bet come to you teaching you of the place pe-cullar to themselves—not the whole spirit-world. They give you no general idea, but one peculiar to their subare.

and motion in another, and the stand upon this point if men and women would bet stand upon this point in religious things, how much better would be their spiritual condition, how much more boly, how much more Gadlike i for they would see that all are right

and none wrong. One believes it to be his duty to serve God in one way, One believes it to be his duty to sorve God in one way, and another in another way. One will tell you, ... I should not corve my God did i go forth from my tem-ple to seek for another God." Is such an one wrong? No: sud if he would be true to himself and his God, he must live upon that plane of thought until he shall progress without it, and rise to other things. So, yo Spiritualists, why find you fault with your Christian brethreu? Why cry out sgalnst them? Thu spirit-world is a perfect type of the natural. A germ of spirituality is within all that hife, for that is spirit. I care not how small a grain of sand, spirit is spirit.

germ of spirituality is within all that hath life. for that is spirit. I care not how small a grain of sand, spirit is there, and so that is a part of the spirit world. I care not how small the insect, spirit is there, and it is found in spiritibile. You are dwelling in spirit-life now as much as you ever will. Our home is yours— your homes are ours. But as one clores his eyes to mortal life and opens them to spiritific, bis eyes pass by the flowers, for ho had no love for them. You are not obliged to worship anything you cannot admire. You are not obliged to say the flowers are beaufild. If there is no beauty there to you. You are not obliged to recognize beauty the

to another

Oh, seek to understand the law of self, and then all that is mystery shall pass away, and all shall beam are inerciors looking to the subject of spirituatian and of interface and a noble-bearted gentleman, with beauty and graudeur, which is God. June 16. Church, and left, evidently anxious for more. Ir ousl. Yourn truly. D. I

Simon L. Hendricks.

Edward-No. 2.

All is right, mother: I would not come ngain. Ebwanb-No. 2. here to dwell again.

CORRESPONDENCE.

the beautiful and thriving crey of the second in the partial who ask of thes, feeling that thou are over ready to answer our petitions. May Peace, Mercy and Love be the guardian attend, for the first prize of beauty in locality and construction and so the second in the minary the children of homanity usef all to water the plauts the sheddest among them, thus giving the shout twenty thousand population, and is in-may the children of homanity usef all to water the plauts the sheddest among them, thus giving the shout twenty thousand population, and is in-the beautiful and thriving crey of the state, and for the second in plauts the sheddest among them, thus giving the shout twenty thousand population, and is in-deed beautifully located, on high and healthy ground.

"Why do spirits differ while teaching with a rich and highly improved farming country on the cast, which cannot be beat in the West for beauty and fertility. It is also better laid out and built than

any city in the State, excent Rockford; but for beauty of natural scenery, I think it will have to yield to Peoria, as it has heretofore done in population; but it is

communities, as ignorance, mental darkness, and supmact statutes to separate the two worlds, nor to Bouth

Beardstown, where I made my last visit, has some of the people are too much engaged in politics to at at the carliest practicable moment I sought hor father's tend to questions of immortality or spirit intercourse. house. I found her, ains | at the verge of the grave, But sweetly as the notes of an Æolian harp the waves unable to speak, or (I think) to recognize her old, of spirit influence beat upon me here in Quincy, and I faithful friend, and that very night she "passed onfeel the atmosphere of celestial life near the spat as it ward." My dear sirs, it was a sore affiliation, not is to many places in New England and New York and Ohio. I am sure the spirits do visit this city, and to whom she was the central object of affection. as that they intend to make in it a progressive movement, well as the "stay and staff." but to many others, that will be felt far and wide. Miss Hulett and Miss whose strong regard her fine qualities had secured. I Skougail bare spoken hore, and the spirits have a call will say nothing of my own heart-desolation at the out for others. The weather is fine: crops and country look well, and it is very healthy at this time; and, indeed. I see no reason why people should be sick

here. except their own carelessne WARREN CHASE. July 5, 1860.

KECKUR, IOWA .- On the west bank of the Missis and have had poor luck in finding it at churches, and are therefore looking to the subject of Spiritualism

ness the city is just beginning to rise from its commer

the cause of splritual advancement and truth better My DRAM MOTHER -You ask nuo to come here. I eannot do much here as yot, but will keep trying, and shall be able to do much in time. I was happy soon after death, and soon saw many friends, many of whom I had not met before, and many who were old soon i knowledge of him, I am confident that his moral I than by bringing to notice the truly remarkable and inches-my arqueintances. I am glad you do not wear black for me, as I do not character and private life have been such as to fit him like to see it. All is tight, mother: I would not come for a high order of mediumship, and, from the solid

and practical nature of his labors. I feel confident that it his efforts will be highly prized by all practical Splitsuailais, as they have been by your humble servant.

And taken away the weeds of kultering from them, and replaced them by balks of windom and joy. We ask thee, oh Jehovah, to give us strength, such as shall break down the walls of opposition on the earth; such as shall cause the laries of thy children here to leap with joy, and be glad; such as shall fill the earth with songs of rejoicing and peace. Such strength we ask of thee, feeling that then art near us, strength we ask of thee, feeling that then art near us, strength we ask of thee, feeling that then art near us, strength we ask of thee, feeling that then art near us, strength we ask of thee, feeling that the strength of the such as appricing the the dilag if from the Missouri State, stands the heritic to answer, are negatively as appricing the the such as appricing the nubthe beautiful and thriving city of Quincy, contending should ilko them recorded, both as apprising the public of his excellence as a medium, and as expressing ... my acknowledgments to him as a kind-hearted, generous man, who rendered me a special favor under to peculiar circumstances, and while I was to him a perfect stranger. I will be as bilef as possible in statement:

Near the last of June I wrote Mr. M., enclosing . letter to a spirit correspondent, from whom, for six " years, I have received perhaps one hundred missives, through eight or ten different mediums. Very soon (June 30th) I got a packet from Mr. M., enclosing my no two ket altko. The rose look wery beautiful to me the subject in an all has heretofore done in population; but it is [done 3001] for a packet from Mr. Al., choleng my own lotter to him, subschen, and a spirit-communitation of the outling in the latter, and has outgrown it in the latter, and the soute outling of a lady, stated to have been in the better built than the latter, and has outgrown it in the latter is and has outgrown it in the latter is and has outgrown it in the latter is and the soute of the outling is own lotter to him, subschen, and a lady, stated to have been in another will tell you be requires not in a construct sponteness. Are in the spirit life, and that how well as a population is true to him, subschendent of the opinions and sponteness. The first strue to him, we shell at any the souther strue is a population. Each tells you the sum is veiled at might, and that the sum is the south at the spirit is containing to row.
You must not suppose that the spirit schemal is or the latter is and has out any for a lady. Stated is a spirit communities and that the spirit is contained by the souther is nonther will contained by the souther is nonther will not the suppose to the population. The spirit life, and that the spirit schemal is a population are must not suppose that the spirit schemal is a population is possible to the suppose to the possible schemal is a population. Each tells you the suppose that the spirit is read in the fight possible to the suppose to the suppose tor the suppose to the suppose to the suppose to the suppose to the suppose of the spirit of the suppose to th own letter to him, unbroken, and a spirit-communibelligent, neat in appearance, both of person and resi inquiring about the subscribing lady, and again wrote and test inquiring about the subscribing lady, and again wrote and test inquiring about the subscribing lady, and again wrote are in the subscribing lady. the city, and display both wealth and tasto. Families tions to my new spirit correspondent. A letter came and Vest, and will not be long behind in the reception and about "the orphans," the writer sent me the last has been called from her earthly labors, leaving a sad erstition, furnish no soll for the Harmonial Philoso-phy; it is no use to carry it to Alabama, where they the spirit's declarations as far were all corroborated, and Mr. Pealo's tetter gave a charming character of " Mrs. S. and her family. About the same date came a

That is the interval no general lidea, but one pecaliar to their sphere. That class of spiritual life, and can look down upon a ligher phane of spiritual life, and can look down upon all be constry is ripe for Spiritualism, and the old fogy insti-differ, according to his gifts spiritual. While classing the spiritual and can fork down soul, and see out the use of a Unitarian Church kere, and have lectures and have lectures of alleclous. Show rites thus: "Do not for once sus-rear of another: and be kingdom of Heaven to one, will not be the Kingdom of Heaven to you. Look at the God of Nature as belonging to yourself, and fail the God of Nature as belonging to yourself Beardstown, where I made my last visit, has some her sex of strengous efforts at self-ouline and self." earnest, honest and devoted souls in it; but the most improvement. I knew not that she was oven ill, and joss of one who for years had been to me a ime and sympathizing friend. Thank God, and his latest revolation, we know the in not lost, but in still among us

with augmented powers for good. Possibly I may speak of our young friend hereafter. My present object is to show the accuracy of the communications received through Mr. Mansfield. Not sippi. In the southeast corner of the State, on the first only were my letters to the spirits untouched (I never high lands above the month of the Des Moince, stands even dreamed of any other thing.) but the communisay the dowers are beautiful. If there is no beauty there to yon. You are not obliged to recognize beauty in a thought, if it is not seen by you. Une who has a love for flowers, seen flowers here and loves them, one who loves them not, seest them not—he has no attraction there, his eyes are not open to that which is becautiful the north of the north low and the flow are carnest inquirers after truth. on; but meanwhile I would bear my testimony in bebalf of friend Manafield, as both a rarchy endowed'

D. H. BARLOW. Philadelphia, July 14th, 1800:

All men and women are subjects of sternal life. The Father had no need to send a material offering here, Father had no need to send a material offering here, that his children might receive eternal life; therefore he did not do it. But the darkness of the time, and the bigetry, crucified the temple of Christ, pro-cisely as the darkness of the time crucified our medi-ums two hundred years ago. The same principle of darkness, which is ever antagonisatio to light, crucified Jesus, as it opposes to day any star that arises an in the mortal firmament. No bright light arises among you miless it receives its reactification. unless it receives its crucifixion

unless it receives its rucilizion. Its light was shinning in the peak, obeying its unture, giving forth its lustre from the interior life, in obedi-ence to the command of God. The Pather could have, saved the Son hud he been so disposed; but the Son was a subject of physical law, and the darkness of the time disobeyed the law of God and his physical nature, and eruciled him.

and crucilled him. Now the spirit of Christ is with you to-day, striving Now the spirit of Chiefs is with you holdy, ktriving among and around you. But his temple of dust-his body-was no more than any other body; and Nature, the fod of all, whispers we are true. Our questioner, come down from youder malerial stanpoint-working no longer a God of flesh and blood.

standpoint-worship no longer a Godof flesh and blood, but worship a spiritual Boli understand thin as a part of thyself, thine own judge. Thou art to hull thino own mansion in the eternal heavens-never will Christ build it for you. A thousand times for thousand Jeans Christs may die, but unless you follow in their foot-steps, it will avail you nothing: you will be a subject of suffering, a subject of sin. Once more we beseech you to obey the God in spirit, to seek to understand your relation to Jeans Christ and his principles. Then shall you be indeed in the kingdom of heaven-then shall you spiritual sins be washed out and atome for, and you shall reach the kingdom of heaven by obeying your own sout, which is your own God. June 13.

Susan Stanyap.

Bussn Stånyan. I have tried many times to speak since my death, but I have tried many times to speak since my death, but I have been dead near one year. I tried to speak have have been dead near one year. I tried to speak have last winter; but when I got control, I saw my uncle was present, and I was se astonished I lost control, and I was not able to apeak. I wrote a very hitle. I have a dear is ther and mother at home. I am very nations about. I can't bear to have them come here, with no more spiritual light them I had; but I am very fearful they will nover have more than they have now, on earth. But I feel so strongly impressed to come to them that I think I should not do my duty to stay away. I believe they will soon have as opportunity of reeding and hearing something of the Spiritual religion they have no helief in; and if they should, I carnestly beseech of them to listen, even if they do not helieve.

In; and if they abould, I carnestly besech of them to listen, even if they do not helieve. I new a very little of Spiritual manifestations before I died, but I saw enough to make me very happy since I have been hers, for had I seen nothing, I think I should have been very miscrable. I heard enough to know my situation, after I came to consciousness, and I was so very thankful that God had given me even one ray of light, that I prayed to him many hours. My situat Mary communed to me quite a number of times before my dealt; but I could not believe, not-withstanding everything went so strong to prove it to withstanding everything went so strong to prove it to

San States

Billen Beward, My mother wants me to come hero. I was Ellen Beward. I lived in Southas street. I was cleven rears old. Ebs said if I come here I must tell all I could, so she would know me. I died of the scarlet fe-ver and threat distemper, last winter. I don't like to come here, but wish my mother would find me a medium to go home. There are too many folks here. My father's name was William. He was a barber when he was here. Ho is dead now, He Uled when I was seven years old. My mother wants inc to tell why I do n't come to her when she sits in the evening. It is because I can't. My father rays, i "Tell her it is because a load is not a medium, nad we be exching. It is because I can't. My father mays Tell her it is because she is not a medium, and w can't come any more than he could share a face with-out a razor." Perhaps you wont print my letter, when you know I arm a colored girl. My father says, "Toll all thest I are a pitte as posted are and the says."

Taw iny uncle was present, not least a proper dimensionling of the term, as applicit to Go.
 Taw is done of the correct the form that least a form that and the correct the form that least a form that and the correct the form that least a form that and the correct the form that least a form that and the correct the form that least a form that and the correct the form that least a form that and the correct the c

Prayer.

Prayer. Our Father and our Mother, we come before these at this time with thanksgiring and with prayer; we thank thee, ch God, for the glft of Wisdom and for the lad-der of Progress that renches unto the gift; ch God, we thank thee for all thou hast given us; for suffering, that teaches us to sin not, we thank thee, oh our God; and while we wander through the temples where death and while we wander through the temples where death and where we reight thumphant for the time, we know thou art there, not in vengence, but in mercy, point-ing through them to the avenue of wiedom, teaching the children they must become accumined with theo "Tell all that I am as white as anybody now." Tell all that I am as white as anybody now." Junc 13. "For I am a joilous Cod, visiting the iniquity of the there is a provide the initial and fourth genera-tion." "For I am a joilous Cod, visiting the iniquity of the the initial state is a subjort of the initial and fourth genera-tion." To as God is law: he cess all, knows all, and he to the subjects of the joar and women of the past, and to day, have a very poor understanding of the term among you. Men and women of the past, and to-day, have a very poor understanding of the term among you. Men and women of the past, and to-day, have a very poor understanding of the term among you. Men and women of the past, and to-day, have a very poor understanding of the term among you. Men and women of the past, and to-day, have a very poor understanding of the term among you. Men and women of the past, and to-day, have a very poor understanding of the term among you. Men and women of the past, and to-day, have a very poor understanding of the term, and a plic to the term at the subjects of the joar and women the here a subject to the same or petition. To us God is law: remaing through all his creations. Those who oley that have the past, and pare, those the satisfied to-day and to morrow. The satisfied to-day and to morrow. The satisfied to-day and to morrow. The satisfied to day and to morrow. The satisfied to-day and to morrow. The satisfied to day and to morrow. The satisfied to-day and to morrow. The satisfied to day and to morrow. The satisfied to-day and to morrow.

he coming July. Now I am a stranger here-a stranger to all. I come

I know, will come to spirit-life from there.

Lizzie M. Allen.

I want to go home and speak. My name is Lizzie M. Alken. 1 lived at BL Paul, Minnesota. I washorn in West Cambridge. I was thirteen years old. I've-been dead since 1863. I was burned to death. My clothes caught fire, and I was so hadly burned I field. I have two sisters left at Bt. Paul, and a father and mother. I went to a medium at St. Joseph's, and tried to eat her is will be more that and the foll medi-

Simon L. Hendricks. The devil has a very long tail. Yes, I'm a believer in a personal devil, and I'li tell you what he is made up of: Of specimens of spirit, or thought, like these scattering from persons who see the right way, but will wake a their way: who see the right way, but will aways stand on the wrong side. I lived on earth long enough to see something of mortal life, and I have lived here long enough to see something of spirit-life—I was going to say la human Hie, but that would not be right. But of all poople who are furthest from right, that class of people are those who are them.

There will are determined to go to held insi, when here will be any first of the second state of life-did n' where manifestic truths. Aboot one-ball the manifestic for a second state of life-did n' here will be aboot splift in a second state of life-did n' the flesh. Well, that's their way of going to beaven, but no of the number had some knowledge of these distants?
One of the number had some knowledge of these did no of the manifest in an econd state of life-did n' prescher in the morning yesterday, and coald certainly concered will on on the manifest in a second state of life-did n' prescher in the morning yesterday, and coald certainly concered will on of the manifest in a second state of the manifest is the poly of the second state of the second state of the manifest is the number in the immortality of the second state of the second state of the second state of the manifest is an ear of the manifest is the second state of the manifest is the second state of the manifest is and here trings and the splift is the second state of the manifest is the second state of the manifest is the number is a state state will be only as a state state will be only as a state of the second state of the

weeks since. Charles A. Hayden, a first-class trance the good of the genus, the species, the nation, and the speaker. lectured here, the first of the kind we have age, and for the reason that the book leads a man thus

ever had here. The discourses were remarkable for ele- | forward, I can but agree with Mr. Randelph, who in w Now I and a stranger here-a stranger to all. I come ont for the purpose of making a convert to the new faith, but simply for the purpose of letting my friend (or relative) know that he has an immortal scoll— that's all I wish to establish. When once that is established, this one simple germ of knowledge will work out all the rest. New I will the rest.

opposition, the bliterness and rancour which it has work out all the rest. Now I'll give you my name, which was Simon L, Bendirick; I was distantly related to the friend I come to. That person is now in Albany, State of New York-lives there, has a family there, and, for aught wicked delusion. One speaker, a second adventist, hands of every person in the land, but especially aboutd called out from the church. Already no less than three and original, has appeared, nor am I surprised at they wicked delusion. One speaker, a second adventist, sald, "It was spreading like wildfire, and if Christ did avery Spiritualist read it. Trusting that "Whatever, " June 15. not come in the course of eight or ten years, not one in is, is Right," may speedily perform its great mission, " ten of the churches would be left, unless something were

done to stop it i" They are evidently greatly alarmed | equally instructive volume, I remain; - and fearful that their craft is in danger

Our numbers are few, here, as the subject is comparatively new to most of the people in this vicinity; yet

they are beginning to think for themselves, and find that what they had supposed was a wicked delusion, MESSAS. EDITORS-The Spiritualists of Somerville,

that such a book-one altogether free, new, soggestive

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C. .

New York City, July 12, 1860.

Apiritantion in Somerville.

hands of every person in the land, but especially should . and that its gifted author will give the world another. Yours for Truth.

mourning the departure of friends, will come and the true inspiration of Pope, and that, as an action of realize the joy and prace this sweet communion brings tage from cause to effect, it is all right. Knowing, to the heart, is the wish of A Britity atlast, then, that the effect is a true law of nature, we should A Bring VALIST. over stell & Godilko cause. I would say to brother Child, that the fruit which Somerville, July 0, 1860.

was the forbidden fruit of nature's garden.

This announcement will be unlooked for by many o

your readers, (knowing her youth, and naturally

kind spirit friends through her organization, both by

writing and while in the trance state. In our city

there is no one to take her place; thus we deeply

can receive these leachings but through the assistance

seventy. Ever cager for knowledge, she sought it

form of any kind, she was free to learn from everything

hands. . Bhe made berself acquainted with all forms of worship, and felt there was good in all, but none were

lufallible. The poor and suffering of earth ever found

in her a ready friend and sympathizer, not only to ex-

tend words of sympathy and kindness, but to bestow a tangible aid. The sufferings of the most degraded

were not unknown to her, for with other friends she

Her. public worth was no greater than her private;

thus her family and friends feel deeply a great loss.

ment by which she was tangible to them. She will

still be with them to teach thom to look up higher.

that when the rabe of mortality is cast aside, their gas

sustain them perhaps more than she could ever have done in the form. The college with which she con-

medicine, will, next to her family, miss her presence:

for she was a bright star amongst them, and their an

improve their time-that they may form for themselves

as an incentive to all to go forth seeking to be truly great and good. The thought that Mary is yet near us to cheer the journey of life by her loving, gentle influ-

ences, robs me of sadness, and as I write I feel that

some invisible friend is with me, endeavoring to urge

At Cooper's Mills, Maine, there were thousand

assembled on the 4th of July to have a celebration of

independence, and a general good time on the temper ance plane. And amidst the enjoyments of the day

an old man, aged seventy-seven, arose on the platform and said he would be happy to address a few words to

the ladies of that large circle: "To all present, both

matrons and muldens, in the name of all truth, and

and good will. I am much delighted to see you both

mentally and physically developing in the right direct

acute angles, both in your physical and mental adorn

ing; you are becoming quite light and globular, in accordance with all the true attributes of womanhood.

and approaching your sweet sisters Juno, Venus and

· Porever singing as they shine,

The Spiritualists and friends of reform will have t

better. The clergy are becoming alarmed. The day

is not far distant when our glorious Spiritualism will

Yours for truth and humanity. .

H. M. CHAMBERLAIN, KILLAWAG, N. Y .-- We were

favored with two public lectures last fall, and two in

the winter, delivered by J. H. Randall, which were

much applauded by the audience-who were mostly

talents, and a very superior scholastic education, but

of course were unwilling to acknowledge the agency of

the invisibles. I think be only needs to be heard to

be duly appreciated by all the friends of progression

skeptics-all averring he was possessed of uncommon

me on in the pathway of right.

Philadelphia, July 15, 1860.

them

Amen."

Grove Meeting.

take this entire country.

Opinious of the People.

and reform

Fourth of July Celebration.

sought them that she might alloviate their miseries

E. F. MAUTIN.

Youis, West Townsend, Mass.

Death of Mary E. Front.

Western Jottlugs.

. DEAR BANNER-AS 1 promised in my last letter. I will now commence my negrative of journeyings in Michigan, commencing with

Coldmaner .- I was most kindly received and entor tained here by Bro. Waterman, who has since left for Detroit. I found it rather to correspond to its name. "Cons"-water, which condition of things I am most happy to hear has changed, and a much more genial stamporature now prevails. I delivered three lectures. but on account of insufficient notices the audienco Was small.

vailing; Bro. Chandlor was my host, and I spent in the bosom of his family some very pleasant hours. Here I saw a portrait of a spirit, which had been exeched by Regers; I think one of his best productions. It was the likeness of a young lady who departed this very delicately organized body, vitality was ed nearly life, some twenty years before, in Syracure, N. Y., exhausted that tired nature could not again rally. whose name was Doualdson. Of this portrait I received an ambrotype copy. 1 delivered three lectures in the Town Hall; to large andiences, and was (healthy appearance) who have been instructed by their present at the organization of an association of Bpirit-

ualista. Janesoille .- This is a vory pleasant village, and there are many free minds among the people. Here I lee. | mourn our loss as Spiritualists seeking for guidance and tured in the Union Church, and had large and attentive audiences. Rev. Mr. Smith was present each evening. He is a Spirituallat, and in his own way, is doing his own work. This is an interesting spot, and who had lived but twenty years of human life, but our lecturing friends should not forget it. Brother who had accomplished far more than many others at L. S. Smith is the person to address by those who de-

is to to arrange to speak to the poople. Constanting.—Here lives our good Bro. Judge Cor. from every source where she thought it possible to ob-tain it; thus a store had she gathered that many at an finberry, who has recently bren communicating with advanced ago never collect. Bound by no creed or the public mind, through the lierald of Progress. This is not the west beautiful place in the world, in natore. The wide universe was her temple of worneither are the people the stort harmonious. Some of ship, although she often sat in those houses made with them did not appear yet to have left off voting for Home," The hall in which I lectured was a more passage way to some six or eight offices-a dark, unconfortable, miceralie place, by no means suited for a lecture-room... The Judge was not able to be present, excepting on one evening. I was most agreeably domiciled with Esquire Morrison. Delivered three lectures to a somewhat large, but very unquir andi-ence, who, by their conduct, showed that they were not in the habit of attending lectures. I cannot attribute their conduct to willful disrespect: but, in charity, to But they mourn not as those without hopo, for they their ignorance of proprioty. The remaneration was feel that Mary lives the same, only casting off the gar, such as you might expect from each an audience.

Nilce .-- This is a very beautiful oity, as to location. scenery, etc.; but not very beauteous in a spiritual view. There are not many Spiritualisis here, and the montsof immortality will be the more glorious. They greater portion of them are so afraid of what "the feel that their Mary loves them the same, and will people will erg," that they dare not avow themselves. How often do 1, with sorrow, notice this fact. If those who know that Spiritualism is true, would be needed herself last fall as a student for the study o honest enough to declare themselves, what a change should we forthwith see in the whole face of society? Why are men so asliamed to avow and sustain the ticipations for the future were bright and beautiful truth? Why are they so wedded to their dumb idels But all is changed; not that change which brings dark of the past? Why will they ever look back to the news and despair, but that cheerful hope that tells them dank ages of ignorance for ALL WIEDOM ? and shut their their dear Mary is yet with them seeking to impress eyes to the glorious light of the great sun of all wis-closi which over shines defore and above them. I was the change that this young sister has been called upon entertained while here by our good Brother Fuller and to make, be a lesson to youth, that they may, like her, his lady, who have since left for some distant locally, and excepting with whom I did not become further acquainted. There were good notices given, but the charches got up counter excitements, and some who called themselves Spiritualists were entired away from our meetings. The audiences were very small.

St. Joseph .- This is a beautiful village lying on the shore of Lake Michigan, about twenty four miles north of Niles. Here lives our excellent friend and brother, A. E. Perkins, who, with his family are, I believe, al Spiritualists. Bro. P. keeps a hotel, beautifully situsied near the beach. Spiritualists desiring to retire from city life during the summer monibs, would find St. Joseph a delightful retreat. This is a great peach orcherd country, many thousands of dollars being realized annually from the sale of peaches shipped from this point to Chicago. This is quite a free place, and I think they will never be likely to ornament themselves with the straight lacket of Orthodoxy. On my first visit here I met Bro. Livermore, Universalist Minister of Chicago; our appointments clashed, and we mutually accommodated each other. I was pleased to meet him. Our lectures fitted in very well with each other. I consider him a Spiritualist, all but a necessity felt by him for external ovidences of facts. I think that he is more of a Spiritualist than he acknowledges in his paper. His readers yet require. (to say the least.) a show of aunosition to Bairitusliam, and he therefore makes that show. Is not this so, Bro. Livermore ? Here the meetings are sure to be good, if the weath-

er is favorable, and lecturers will be sure to be cordially welcomed, by Bro. O. D. Rector, Morrison Rob d a best of others: but for arrangements address

MOVEMENTS OF LEUTURERS. Pariles noticed under this head are at likerty to receiv subscriptions to the Hannan, and are requested to rail attenion to it duting their locturing touts. Hampie copies sent

MRS. AWARDA M. BERNOR WILL INCLUSE IN

scoms so dellelous to his tasto-whatever is, is tight-Mas. ANANDA M. BERNOR WILL ICLUDE IN Willimable, J Bundays to July. Provisience, 4 Sundays of August.— Quincy, 4 Sundays in Oct Cambridgeport, 8 Rondays in Dec.— Chistadelphia, 4 do. Jan. Provida Roc. 4 Sundays in Jack. Address, the above places, or Station A, New York Olty.

Addrease, the above places, or Blatton A, New Tork City. Mise A. W. SPRADUS's address through Abgust, will be Ni-sgara Falls, N. Y., esto of Judge Menchester, and alte will prak at Portland, Me., the litree first Bandays in Beptemberg at Lowell, Mars. the two last Bundays in Bept, and first Ban-days in Oct; at Pirmouth, Mass. the second and third Bun-days in Oct; at Walthan, fourth Bunday in Met; at Worces-ter, the first Bondays in Nov.; at Quisty, four Sundaya in Nov.; at Pavidence, R. I., through Lee; at Boston, Mass, through January. DEAR BANNER-Perhaps notice has already been given you of the change from earth to spirit-life of our dear friend and sister. Mary E. Frost, by some one whose language is better able to give a delineation of a character truly great and beautiful. After the most intense suffering for nearly seven weeks, she breathed

RAV. JOHN PURPORT, West Modford, Mass., will receive her last on the morning of the ninth of this month. alis to lecture on Bylritualism. CHARLES II. CROWRLL, Iraneo speaker, Desion, Maas. Ad-Irees, HANSTR OF LIGHT ollice. Nono could wish hor longer to live in the form, if no help could be offered her, for her agonics were tortur-

arces, HANDER OF LIANT OBJCC. Miss L. P., Dr.Boscs will lecture at Bristol, Conn., July 20th; at Olkupilo, 12th and 13th; Atwoodville, 17th and 18th; at Putnam, August 5th and 12th; at Oncida, N. Y., 17th; Cloveland, Oblo, Sept. 2; at Torchy, 6th and 16th; at Lyons, Mich., Bept. 23d and 50th, and Oct. 7th and 14th; at Milwau-kle, Wis., Oct. 21st and 28th; at Ruchne, 23d, 5th 23th; at LaGrosse, Nov. Address as above, or Fall Biver, Mass., until the first of Sept. ing to behold; knowing we could afford no permanent

Miss Exua Hanness will focure in September in Cleve-

Hins FREAT HARPETERS will locitore in Stephenber in Giero-Inad, Tokvico, Acc, in October is Milwaukic, Chicago, Acc, in Novomber in 28. Louis; in Decomber in Cinchmat; in in March, 1861, in Docton, and the East. Fost Office address, 8 Fourth Arenuu, New York. Hins Rosa T: AMEDEY, instends presing the Fall and Winter in the Middle and Southern States. Friends wishing to secure her services are requested to address for stan early date. These Office address until July, 32 Allen entreet, Boston, after which due notice will be given as to further arrange-ments. clovation from higher intelligences, and knowing we of medlums. Such a being was our darling Mary-one

mouts. " H. P. FAIRTIELD, will speak in Willimantic, Conn., the last Bundary in Acquest; in Bristol, Ct., the two first Bandarys in Soptember; in Forland, Me., the three Bundars of Decem-ber. Frienda wikking to engage this services for the country fail and winter, will do well to write bim soon at Greenwich Willow Mouter.

Vinney, Muss. F. L. Wansworkti speake, July 29th, at Millord, Masa.; August 5th, at Mariboro; 10th and 26th, and Reptember 2n and 9th, at Quiney, Muses; Herk. 16th, 23d and 30th, at Ply-mouth, Masa; Ocs. 7th, 13th, 21st and 26th, Providence, is i, Nov. 4th and 11th, at Willinguistic, Cont.; Nov. 18th and 25th, at Putnam, Conu. Address accordingly.

Mas. Articles, a traces medium, who has bereiofore with hold advertising a traces medium, who has bereiofore with hold advertising or roceiving pay for her labore, now informe the public generally, that abo will, by having ther exponence pake, answer any calls that may tend to the public good Askiross Mrz. E. W. Atklos, Ocdar Arcuse, Janualos Pisin, Mass.

Mess. LEO MILLEE will speak in Beillu, July 29th; Troy, N. Y., Aug. 5th; Putnau, Ct., Sept. 16th and Std; Lowelt, Oct. 16th, Siss and 25th; Portland, Mc., Nov, 4th and 11th; Taomon, Nov, 16th and 25th. Mr. M. will conwere calls to locture work ovenings. Athiress, Nariford, Ct., or as above.

were ovenings. Address, Harlford, CL, or as above. Mies BOLZABETH LOW, trance speaker, of Loui, Cattaraugue Co., New York, lectures at Ellington and Rugg's Corners. (Cattaraugue Co., N. Y.,) overy jourth Sablath. Bbe will answor calls to lecture in Chautauque and Cattaraugue Coun-ites.

Mas. II. M. MILLER will soon iske trip eastward in Penn epivaula, and New York. Those wishing her services as an inspirational speaker on the reform questions of the day gither in courses or singly, will please address her at Asbiaouls. Ohio

E. Y. Witson's address is Deiroli, Mich. Ho will receive calls to lecture on Spiritualism, in Ohio, Michigan, Indians, Hilmois, and Canada West. Mr. Wilson is agent for the cale of the Miller and Grimes discussion; also that of Loreiaud and Grant.

Mus. A. P. THORTSON will speek in Holderness, N. II., July Soult: In Thornton, August 6th; in Campton Village, August 12th. She will answer calls to lacture in the sur-rounding towns, addressed to hor at Lawrence, Mass., thi urther not

Martis F. Hurstr's post-office address is Rockford, IH. She will spont at Tuledo in July: of Cincinnati in August; at 81. Louis in September; in Tennesso and Georgis, in Deuber, Norumber and December.

Octoor, Royamber and December. Miss Ett.R. Gissow, will speak in Obloago the last Sun-day in Joly and the Arst Sunday in August; in Mitwackee, the last intee Sundays in August; in Lyons, Mich., the litst three Sundays in Scytember. She may be addressed as uboro. N. Frank Wirtz will geak in New Harco, Conn., 510 2016. Address, through July, Soymour, Conn.; through August, Quincy, Meet. All engagements for Sell, Winter and Spring, West, must be made soon.

a happy future. May her high and holy aspirations be

MARY MARIA MACONEM, West Killingly, Ct., box 22, in core of William Burgers. Bis will lecture at New Bedford, the two first Sondays in September; the month of October, at Cambridgeport.

at Cambringepore. Mag. S. L. GRAPPELL, inspirational spraker, will answer calls to iccurs in Contral New York the present summer. Address Phannis, N. Y. She speaks in Hastings overy fourth

WARENE CHASE SHORKS IN Lake City, Min., 6th Sunds, July, 110 will receive subscriptions for the BARNES A

ciab prices. Mas. J. W. Ounsiaz will lociore in Bucksport, Me., July 2016; In Bangor, Mo., four Gundays in August. Early in Octo-ber, she lawers for the West. Address bus dito. Lowen. Janes. Mass. M. B. KINET, of Lawance, Mass., will speek in Cherlositwe, the fourth Banday in July; in Cambridgeport, September 50.

Ming M. Muxson, Clairvoyant Physician and Lecturer. San Francisco, Cal. Mits M. is unthurized to receive saluerly-lone for the Bannes.

ions for the GANMES. MRS. M. J. WILCONSON of Biratford, CL, will answer calls plecture under a strit-influence in Connections and adjacent Address as above. for the rake of all womanhood. I calute you in love

DR. P. D. RANDOLFU'S SOLVICES as a lecturer on Babhatha and week days, can be had by addressing bim at the Banner of Light office. lion. You have rounded off many short corners and

MES. CLARA B. P. DANIELS, ITANOS SPEAKOT, WILL SHAWOT MISL CLARATO, Address, Westficki, Medica Co., Chilo, caro d A. Farnum.

of A. Farnum, MR. H. MELVILLE FAY, tranco speaking and writing medi-am, will receive invitations for lecturing the coming spring and summer. Address, Akron, Summit Co., Ohlo, K. S. WHERLES speaks at Randolph, Mass., the 2d Sonday August; it Tunation, the two last weeks of August. He may be addressed as above, or at Nurwich, Conb.

Yesta, with thousands of others who are shining beau ilfully in the bright spheres of the otherial world," MRS. FARMES BURBANS FRITON will lecture in Colonealer, Cl., July 22th. Audress accordingly. and lifting up his trembling hand, he said, ... I heat

21., July 23th. Address accordingly. J. II. RANDALL will speak in Plymouth, Mess., July 20th ; in Commington, Mass., August 5th, 13th and 10th. Address ac-

Written for the flanger of flight. TO "COUDIN BENJA." BT HART N. MACONSER.

" For see have a home up yonder." Forms beautiful and holy,

There dwell in mansions bright; And music soft and lowly. Floats through the realms of light.

Bright beauties never feding, Shine in the holy sky; And glorles never shading, Are born no more to die.

Pure streams are ever flowing. And zephyrs softly breathe; While hills and dales are glowing With flowers which angels wreathe.

And groves are gently sighing, Where epicit forms may rest; Deneath whose shadows lying,

listory, the carlier and the later, furnish innumerable A Word of Solemn, Consciontious Advice to these evidences of the truth of the saying, "Charity nover faileth." In the reign of King Edgar, in 963, the Bishop of Winchestor, while a great famine was raging, sold all the sacred vessels of the church, to relieve the starved people, saying that "there was no eason that the senseless temples of God should abound in riches, and living temples of the Holy Ghost lack

Boston Idbertisements.

· DR. C. CLINTON BEERS.

Ricetrician and Psychometric Physician, (Formerly of the Batherda Intiitute.)

As removed his allos to 58 Kneeland street, where ho will examine the slok, and describe their disease with-out any interactions from the patients, and will supply such out any incignations from the patients, and will supply such remotics as will cura. Patients at n distance, by writing their names with *ink*, can have their distance, by writing their names with *ink*, can have their distances distributed, or a l'sychumbetic deliue-los of character given. Terms, \$2,00. Dr. B. has enguged MIS. R. B. KUNNELLS, the colobrated DARTWOFART, who will be in constants Altendance to examine and prescribe for discase, and give advice on business, bust property, absout friends, and un any other questions, however interesting. I are junc 3.

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netic power for removing disease. Also a lady to attend on these of her acx. The Jr. has epared no pains in fitting up his Institute for the accumunciation of the sick. Give him a call and that bis remedice. June 30.

MRS. L. PARNELEF, EGLECTIO AND GLAIRVOYANT PHYSICIAN, kceps on hand a good assortment of her well-known medicines, some of which are described as fol-lows:-Frankas Instructure, luraluable in sit cases of General Debility, Norvous Weakness, Obstruct.d Monsos, 8:--FRALE HERTORATUTE ITILE, INFAURATION IN SECOND SENORI DUBITY, NOTYON WORKNESS, DESCHOLT MONESS, , old. This stricle cabnot be surpassed, and needs but a 1 to test its worth. A superior remedy for Rerofula, od, Liver, and Köney diseases. Other invaluable speci-for Coughs, Celda and all Long Alfections, Onrucio and ito Marrhox and Dyscolety, Rhoumstiem, and Infamma-y and Neurabito Difficulties, Franko Westmess, Indiges-i, Loss of Appublic, etc., all on which will stand upon it own merics, and are offered at low prices, at wholesale i --sail

their own merror and all values and values and retail. Mas. PAANKARS can be conculied at her office, 1040 Wash-lugton ourset, between the hours of 9 o'clock A M., and 80 o'clock P. M. Teras, for the first examination, \$1, and 60 cents for subsequent examinations. Locks of hair, secon-patical by the sum of \$1 and two postage stamps, will be promptly attended to. No medicines delivered without pay. Jane 10, 13w⁰

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REMOVAL...JAMES W. ORRENWOOD, MANNETHO HEALING MEDIUK, has taken Rooms at shore No. 1 Tro-ment Temple, opposite the Trement House. N. B.-The rooms holing on the lower foor, will be much more convaulent for invalids. 19w^o May 19.

more cunvanient for twe the press and, with May 19. MAR E. M. TIPPLE, PRESS-MEDICAL AND CLAINVOTANT M. PRISECAN AND HEALING MEDICAL AND CLAINVOTANT AND AN AND HEALING MEDICAL AND CLAINVOTANT AND AN AND AND AND AND AND AND AND AND International Statements of the statement of the statement fonsake, Unlease throu diagnosis is givon, no fee all bo re-quired Reliable references given if required. Offen hours, 10 19 A. w. and S to f. w. Terma-Clairvoyant Examina-bins and Properiytions \$1 each. 15 Juno 9. MRS. F. S. MCQURATION WILL EXAMINE AND PRE-Metrico for Diseases, under the control of an Indian Built, at Rooms No. 11 Indians stract, Boston. Hours from 9 to 18 \perp m. and hom 5 to 5 μ , m. Sho will also answer calls to lecture under spirit indiances. Torms modorate, July 0. $4\pi^{0}$ MING. J. HARRINGTON, A MEDIUM OF SUPERION III HEALING powers, has taken rooms at No. 33 Ecect street, (3d door cast from lindson.) Boston, where she will re coiro those who dekirs her services. Iuvalids will be visit ed at their homes in the city and vicinity when necessary. April 28. 13w MISS E. D. STARRWBATHER, RAPPING AND WRITING MADION, 114 Tyler street, corporation of and WRITING M Mabura, 114 Tyler street, corner of Oak etteet. Hours fom 9 4. M. 69 9. M. Bundays excepted. Terms 30 cents such person. Public circles Wednowing evenings at 8 o'clock. Admitiance 25 cents. Juno 18. M IS. GRACE L. BEAN HAS RESIOVED FROM NO. 30 M Eliot street to 37 Winter street, where she will con-tione to give sittings as a writing trance and test medium. April 82. 15 April 80. V. MANSFIELD, MEDIUM FOR ANSWERING BEAL-L. ED LETTERS. Answers returnable in thirty days after recopitos. Torns invariably \$3 and four stamps. Address, Dioloso, Mass. I April 31. PRRMATURE DECAY-Its Cause and Cuns; by a former soficror; conlaining, also, an exposure of quacks. Euclosing stamp, address in perfect con-idence, box 3101, Bostion, Mass. **# July 28. NOW READY. ECHOES OF HARPER'S FERRY. COMPRISING THE BEST SPEECHES, LETTER, SEL-mons, Pooma, and other utternaces, of the first minds in America and Europa, called forth by John Brown's invarian of Virginia, embracing the productions of Rov. Geo. B. Olico-ver, Wondell Philling, Rev. Olibert Harce, Falte H. Nowshall, Theodore Parker, Henry Ward Beecher, Wm. Lloyd Garrison, Charles O'Couner, Hov. B. M. Wheeluck, Ridh Waldo Emor-son, Elizard Everett, John G. Whittler, Victor Hingo, Henry D. Thorecau, Charles C. Whitplet, Lydia Maria Child, Elizar Wright, L. M. Aloct, Theodore Thiton, Edna D. Proctor, and ethors, rowlead by the authors, with their embrying an-nexcelt with an appendix on the "Value of the Union to the North." Ne Library is complete without like remarkable col-lection of "thoughts that breake, and work that hurm," from the foremost lutclicate of the country. One vol. 12000, 144 pages, Price, SL2. Copies will be mailed to any ad-ateses on receipt of price. MAP OP LIFE. ECHOES OF HARPER'S FERRY. MAP OF LIFE. BAT OF LIFE. B' the sid of performantic impression a map of life may be drawn from the handwriting of a person, showing ithe parontal origin, character, disposition, inuiconcie, phy-sical and mental condition, social and husiness adaptation, and rations other matters relating to a knowledge of a per-son, and what may be expected from them. After ten press experience in these matters, I fuel competent to act for the public. public, Terms, \$1.00. Subjects for special consideration about be named. References given to any who desire. Address by lotter as my risk. II. L. BOWKER, Natick, Mass. July 7. 5w T. HUBBARD, MEDICAL CLAIRVOYANT. 75 Clark Street, Chicago, Jil. Jone 9. JOB PRINTING, OF EVELT DESCRIPTION. MEATLY AND PROMPTLY EXECUTED At this Office. JAMES C. SQUIRE. ATTORNEY AND COUNSELLOR AT LAW. # NO. 10 COURT STERET, BOSTON, June 16. A. B. CHILD, M. D., DENTIST, NO. 11 TREMONT STREET, BOSTON, MASS.

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2

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A. E. Perkins.

Berrion Springe .- On my last roturn from Bt. Joseph I was waylaid in this village, and consented to stay with them and deliver three lootures. We loctured in a free meeting house to good audiences, and were cor, dially entertained by Bro. Granger, the friends gen. erally reciprocating otherwise, according to their capacities. I may visit both these places ugain during the coming winter.

Downgine .- There are very few Spiritualists in this place. I was invited by James Sullivan, Esq., and lectured one evening in a church to a very small audlence.

Decatur .- This is a warm hearled, generous, people who turn out well to hear, and manifest a great inter est in the subject. I believe I had the pleasure of de livering the first public lecture on the subject here. and am much gratified with the result. Bro. John Woodsum is the urincipal mover here, alded, however, very efficiently by our good friend and brother, Jeffrey amons. Here is a good field of usefulness. The ministers are in the opposition, of course. A boy preacher of the Methodist Church spread himself out here for the purpose of sunibilating me, but I do not think he made any capital. Such persons, "born wise," use such very foolish, childish arguments-if

they are worthy the name of arguments-that they really are hardly worthy of consideration. Their no tions appear to be as crude and infantile as these o the abild who asked if the stars were not gimblet holes bared in the sky to let the glory librough f

Well, dear Banner, I have got to the last end of this epistle, and will now close, by simply remarking that in all these places except Berrien Springs and Dowagiac. I have found one and in some places many media in various sinces of unfoldment. Our cause is onward, and after the harvest, I think both the Bannet

and Herald will have many additions to their subscrip-What our Readers flay. tion list from the western country. ... I notice that Bister Royt is in the West. I hope she J. K. D., NORTH POTSDAK, N. Y .-- The BANNER IS

will not forget the places to which I turned her attention some time since. The people are ready for such teata as she can give

Yours for Trath and Humanity.

JOHN MATHEW. La Cross, Wisconsin, July 12, 1860.

Dr. B. P. Martin's Views.

MESSNS, Epirors.-As there has been much said and

written on the subject of whatever is, is right, by Dr. MILES Ponse in Indiana.

Child and others, we would say this: If whatever is, is OLIVER REED, PITTSBURGE, IND .- Miss Pease is right, then whatever was, is wrong, without this balnow at Delphi, locturing for the good of the friends at ancing power to meet an extreme thought which must that place. On the fourth day of July, we held a grove arise to every mind who takes the subject up. If what meeting at Delphi, and had speaking by Jacob Stroup ever is, is right, as a fixed law, then why do all things of Allen county, and Miss Pease, and also from Mrs. change? We must reverse the wheel, then, in spite of Beck, of Delphi. There was quite an interest mani Pops or Dr. Child. We will say, then, that whatever feated on the occasion, and we had a good time gener feated on the occasion, and we had a good time gener-, is wrong, or there is no progression. If there was ally.

single element or sotion right, why does it seek ange? To advocate whatever is, is right, as to matal man in his deeds or actions, would make him a for those who know how to justly appreciate their value: but there are many who judge of both by their

fected deity. It sceme to me that many wise ones have overlooked | covering.

Obl the shining glory of our evening, and the sleep-A B, Winring has changed his residence from Brooklyn to Albion, Mich. All latters to him should be addressed acing beauty of our morning l. And now, dear souls, I beseech you, drink no more wine nor strong drink,

J. M. CAMPDELL.

A LOVING SISTER.

PROP. J. H. CHURCHILL will onswer calls to spenk, address die the Banner olles, 143 Fulton street New York. Prof. J. makes no charge for his services, nor cat any unclean thing; and though your conceptions may not be greatly multiplied, they will be beautified, happified and magnified, and owned by the

GRo. M. JACKGON, Trabes Speaker, may be addressed at Beanstisburgh, Schuyler Co., N. Y., until further notico. Father of Light who is the son of the Living God. Beanettsburgh, Schu Will attend funerals, Ĵ. н.

Lawis B. Moznoz may beaddressed at No. 14 Bromfield st.,

Mas. O. F. Wonks speaks at Stockton, Me., the 5th Bunday in July; at Elleworth, Me, the two first Bundays in August. Mas. M., L. YAN HAUDARDS, Test and Magnelle Medium, 208 1-2 Mott et. N. Y. City. grove meeting at Fort Recovery, Ohio, on Saturday and Sunday, September 1st and 2d, 1860. Dr. James

Mas. R. B. Bour will lecture in New Bedford, Mass., dur-ing the month of July. Address her at 2 Columbia al., Boston, looper, of Bellefontaine, Ohio, and A. B. French, will address the meeting. All Spiritualists and their friends throughout the country are invited to attend. MER. BARAH A. BYENER, (Into MAGOUN.) No. 53 Winter atrost. East Cambridge, Mass.

Mins F. E. WASHBURN, irance speaker, West Warren, Brad-ril Co., Pa, Spiritualism is gaining as fast as the minds of the noople are prepared to received its exalted teachings

Jour Hozar has returned to the locturing field, and may , addressed as Indianapolis, Ind. n this section. But until the people are divorced from Pagan Mythology, we cannot expect anything

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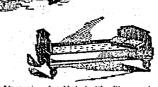
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clays use." Although designed for Invalids, this Chair is adapted for common use, and will answer the purpose of a common Water Closet.

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the best paper I ever read, and I. inlend to take it as long as it is frank, free, and kind to all. Much it contains I do not accept. Much of it I do like. Especially I love to read and digest the Boston Spiritual lonference reports. A. B. Child's ideas are new, and I think when put to work by us who desire to benefit mankind, will reform the world. Love to all I What

an idea ! No finding fault, but going to work with the Christ principle to urge us on.

A good book and a good woman are excellent things

learls. And quotest edges, and jownis three works long, ginst on the stratched fore-fager of all time, Byse kie lowerer." به در است. در است.

8

"A soft word oft turns wrath nelde," (so asso the fireat fo structor.]

A amile disarms resentment, and a jest drives gloom away. A cheerful hough to anger to a magical comfuctor, The deadly flash averting, quickly changing hight to day.

Then, is not he the wirest man who shis his brow of writikles Who bears his load with mercy heart, and lightens it by half—

Whose pleasant tones sing in the ear, as mirthful music linkler,

And whose words are true and telling, though they echo is a laugh?

So temper life's work-weariners with timely relaxation : Most whiless which of all is ho who never plays the fool ; The heart grows gray before the bead, when such in sad protration;

Its wister knows no Chrisimas, with its glowing log of ynle Why weep, falot hearted and forlorn, when evil comes to try

118 2 The fount of hope wells over nigh-'twill obeer us if we qua∏;

And, when the gloomy phaniom of Despondency stands by us Let us, in calm defiance, exorelse it with a laugh.

Riches are as much spart from respectability as health is ladepen dent of beauty.

Bummer is here ! Amid the distant value and tarried long; But she bath come; oh, joyl for I have heard lifer many corded harp the livelong day Bounding from plains and meadows, where, of late, liaitied the bail's sharp prows, and where came The wild porth wind, careering like a steed Unconscious of the rein. Bhe hath gone forth Into the forest, and its poised leaves Are flat formed for the zoohyr's dancing feet. Under its great pavilions the hain reared Must benatiful things,-[Edith Nay,

How easy it is for one benerolent being to diffuse pleasure around bim ; and how truly is a klud heart a fountain of Induses, making everything in its vicioity to freshen int miles.

Think not those whom mortals bonar. Are the hest the earth affords; For no tongue of praise doth binton Forth the doeds which God rewards. There are gens beneath the ocean Bright as ever from it came: There are men, unknown, as noble As the laureloid heirs of fame,

Whenever you are in doubt which of two things to do, let your decision be for that which is right. Don't hesitate, bu ne square up to the mark, and do the right thing.

ele guly. Bark I where the aweeping soythe new rips along; Each stordy mower, employs and strong. Whose swaying form meridian heat defles, Bonds o'er his work and every show tries, Prostrates the waving treasure at his feet. But sparse the rising clover short and sweet. Come Health | come Jolity | light floted come. Here hold your rovels, and make this your home [Bloomfield's Farmer's Boy.

Wiedom is the mind's health; and this depends on the bealth of the body.



Sunday Morning, July 15, 1860.

REPORTED FOR THE BAXYOR OF LIGHT BY BURE AND LORD

TEXT.- That ye may be the children of your father which is in heaven ; for he makesh his sun to rise on the evil and on the grad, and sendeth rain on the just and on the un-just."- MATTERW V, 43.

In these words we have the summing up of Christian character, the final statement of the Uhristian life. For I presume no one will deny that the bigh-est ideal which can be set before the soul of man is that of being children, is that of being the spiritual image of our father who is in heaven. All will admit that however minute may be our analysis of the constituents of Christian character and Christian life, this is the grand result which these elements com-bine, set orth in the personality of Jesus Christ, his son. The Christian, we know, has been called, and I think very properly called, the highest style of man. And therefore the essence of the New Testament is in these words; the cesence of that new dis-pensation which broke in upon Jewish formalism and Gentile lusts, with freshness, with power from It is the leaven which from that hour until this has been working in the world's heart, under customs, institutions, and philosophies, under private

consider what it is that thus constitutes the very core of Christianity and of the Christian life. There is comething that may be called the soul of the Christian system; as everything elso that is living has a soul. There is comething that is its peculiar-ity and its very easence; and we may well ask, what is it. "That yo may be the children of your father which is in heaven." That is the result. But what is the spirit which constitutes and precipitates this result? Our Saviour had been illustrating that spirit in the verses just preceding the text; contrasting the law of his new dispensation with the conceptions and practices of these who worked under the old. He addresses his disciples in this way. "I say unto you, Love your onemies, bless them that curse you. de good to them that hate you, and pray for them as good to them that hate you, and personate them which dispitefully use you and personate you!" And why should these disciples, why should the disciples of Jesus in every age, not in this spirit? Because, he goes on to say, they will thus be children of our father which is in heaven. For what, if I may so speak, is the law and essence of his being, as ex-pressed in action? It is the same spirit as that which Christ desires in his disciples; because he which the same a size on the writh and the the make the sun to rise on the oril and on the good, and sendeth the rain on the just and on the unjust. I do not think therefore that I exaggerated the importance or pointedness of this text when I said it was the summing up of the Christian life and the final statement with regard to it. For Christ has gradually been rising to this point which constitutes the text. He has been contrasting his system to the old system, perhaps not as it was ordained of God. but as it was misunderstood and misinterpreted by He has been showing the distinctive charac teristic of his system, and he might have proceeded to illustrate it by showing his own life as its fullest expression; and he says that it is the characteristic also of him who lives in heaven, who is our father for he causes his sun to shine on the evil and on the good, and sends his rain on the just and on the un-just. However complicated then may be the ele-ments of the Christian life, the true life for man however arduous may be its attainment, it is very evident what lies at its cars and constitutes its essence. It is, in one word, the spirit of comprehenero, unselfab love; love that rises bigher than all forms of ovil, and runs deeper; love that persists in the good and does the good for its own sake; love that lives and rejoices in its own completeness and power and blessedness. That is the spirit of Chris-tianity and of Christian life. As I said a little while ago, we may go into a subtle analysis of the Chiristian life and character. Sometimes ponderous books are written upon it, which I think are fully as much calculated to lead men astray as to golde and help them. And sometimes I think the worst kind of Chiristian linearies is the marking analysis of of Christian literature is the morbid analysis of Christian conscientiousness. But we find that what are intended for good and devout books, giving us in their analysis, with the minutest accuracy, every trait and lineament of the Christian character, have only reached this result after all, that what is deepor and better than all principles, and lies at the ba-sis of all, is a love like his love who maketh his sun to shine on the evil and on the good, and sendeth rain upon the jast and the unjust.

OF LIGHT. BANNER

That then is the life if to be set before every human roul. That is the highest point to which man can attain—to which, if he unver can perfectly attain, he in the stat forever aspire. It is the expression of the character and essence of God. That was the power and significance of his love who came to seek and to save that which was lost, and who died upon the conset. Let me, then, in the development of my remarks this morning, fullow out this idea, that the highest attainment of human life is in the cherish-ing and unfolding of unselfish, comprehensive love; is on a well say that he highest attainment of human life is on east; for the character polsed upon love for its own east; for the character polsed upon love for its own east; for the save to be thilf ere to first place, and it may say in the interpole of the sublice who is in hearen. I observe then, in the first place, and I may say say the interpole of the subline on the save of the work on the subline on the same interpole to there are the children of our father who is in hearen. I observe then, in the first place, and I may say say in the interpole of the rest, that the somerned, for it com-probends all the rest, that this concerned, for it com-probends all the rest, that this emitted is the terms of the sublisher men forget him, or rome-That then is the ideal to be set before every human You see that here is inught no weak, passive, brokends all the rest, that the spirit of useflish low it cannot be a most if the spirit of useflish low it cannot be a positive condition, a condition of positive power has great method goes on in his kingdom of grace; these injunctions of our Saviour which immediately the showers of his tore and the light of his own precede the text, and which I read this morning—to to them that hate you, and pray for them which de. these who have gone from him and forgetten him. spliefally use you and persecule you -auppass that overcome by the persistent uncersing efforts of his they sluply require a sort of passive, non resistant lave, overcome by a power mightler than the evil in position. It is a great mistake, it seems to me, to un. them, shall be gathered unto himself. That is Gold derstaud and interpret Christ's teaching in this way. Incthed, and evil will be overcome just in proportion Non-resistance to what? What does he inculcate in this carth as it becomes man's method, your non-realistance to, in these passages which strike us method and my method, in individual transactions asso impractical? For I suppose that every man who looks shrewdly upon things, and who gives himself public acts. up to the world, is very apt to say in his heart, if not Tho religic

The religion of Jesus Christ is a positive working up to the work of life in the burner has cent, a not state of the work of life in the burner heart with his lips, that this is all very beautiful morality, system. It is the work of life in the burner heart but all very impracticable. What is it that we are that abaracterizes its importance. Not that Christ not to resist, that requires a spirit of non-resistance, had nothing to say about evil. Do not let us misand suggests a passive position? I find no such construct this matter. Do not let us suppose that thing. Christ says, "Resist not oril." In what way the spirit of love is weak compromise that says : does he mean this? Evidently be does not mean this "Act upon principle, no matter whether it is good to be contradictory to that other statement : Resist or bad," a spirit that has no defiant, hold rebuke for the devil and he will flee from you. He does not cvil. We know that Christ lifted his voice against mean to contradict in any way the opposing of evil, the prevailing corruptions of his times, with what overcoming the evil, so that it shall gain no victory scaling words he tore away the roles of the hypo-over us. He simply means, Resist not evil in the spirit of evil. That is all. Try not to be in the same spirit in overcoming evil. You give back a blow for this was tempered with divine pity; for if we propa blow, and what do you gain by it? You give back is only the range of the words, "Woo unto you, Scribes a curse for a curse, and where is your victory? The and Pharisees," It will be, "Alas for you. Scribes greatest thing, after all, that a man can cultivate, and Pharisees." That is the Saviour's language, the mighticst power which he can attain, is to rise He rose to such a consciousness of the attending into that spirit of love by which he overcomes the meanness, degradation and missery of evil, that

into that spirit of love by which he overcomes the meanness, degradation and misery of evil, that temptution to do evil himself, as well as the manifes instead of pointing at it in sharp, scathing rebukes, he mette into soft, forgiving love and pity for them. "Alas for you," oh, young man, bound to the shall not resist evil with oril? Here, my friends, are shall not resist evil with oril? Here, my friends, are and energies of the human soul. A man who has a temptation to give back a blew for a blew, and who is no says, "Alas for you," in pity for your por, resists it; the man who has a temptation to give back a blew for a blew, and who is no says, "Alas for you," in pity for your por, walk deuded mistaken soul, old and worn out with the mate a temptation to fund. resists it; the man who has a temptation to fului-nate a curse for every curse hurled upon him, and who turns his curse into a blessing—do you call him a weak or a pussive man? I say that the man who weakly yields to his passion, who gives back a blow for the blow received, who falls into the current of the same influences that operate against him—he is the weak man. The strong man falls back upon the brend, deep principle of ieve, and says, "I will never overcome an evil by evil, for I can never conquer a man by manifesting the same spirit that is manifest. that by manifesting the same spirit that is manifest (uname and never meted your pout, that you are in him;" and he becomes, from the noblences and largeness of his love, superior to evil, and looks down upon evil. If ware we to overcome evil? Not by imitating evil, by no means. Evil never did overcome evil, buke, seeing the meanness and the misery of the and never will, and never onn. Satan cannot cast with states of the state opercent of the states of the states are stand and do be super evil. The state state opercent of the state opercent of the states of the states are stated and the states of the states of the states opercent of the states opercent opercen bighest operations of governments; you may carry the work of love. They are in a position so infinitely it into the smallest acts of individual life. You above that of these who serve the ovil, that they can never everyone one ovil by substituting another afford to pity as well as to have. The spirit of love evil. You may have removed the svil that is incon-ls a positive principle. It aims to redeem from evil, vonient to you out of the way for the time being, to overcome evil, by pouring abroad into the ladi-you may have evercome one particular type or form vidual heart, and into the arterics of society, a betfor the part over the second one particular type or form wideal beart, and hits the arteries of society, a bet of evil. Bat if you cheriek the same spirit, in ca. ter spirit. Therefore its purpose is not satisfied, its

denvoting to overcome avil, you only sow the seeds end is not reached, when it merely restrains evil, of evil in another direction, and it comes up in but only when it conquers and destroys the ovil. another shape. The only way in the world to over-cume evil is by a stronger principle that is good. Very narrow condition when we are simply in a life these for every narrow condition when we are simply in a life another shape. The only way in the world to over another shape. The only way in the world to over come cell is by a stronger principle that is good. Thank God, good is stronger than evil in this uni-verse. Only by large love, and self-sacrificing two-per, by the disposition to yield, only in this way do great positive wrong or oril in the world. They will

you overcome evil among men. And the man who be found to pessess no rampant vices. Their obsrace does this, who stands upon this principle, is, of all ters are emooth and respectively, so far as society wen, not a nonresistant or a passive man. The mightlest resistance to evil is the shedding of goodness, no power to shed abroad the influence of abroad of that spirit by which alcou evil is over love in the world. Their whole lives are marked acroad of that spirit by which along over in the world, there which there are instead oome. If Christ was going to start in the world as he did start in the world with a system to conquer evil, if it was to be a gospel to eradicate evil in the world, how was he to do it, but by some means or other introducing another principle? Suppose that and restrictions along the lines of duty, to hamper other introducing another principle? Suppose that and restrictions along the lines of duity, to hamper he had said Strike men when they strike you; and worry the morbid consolence. Christ utters a currenthem that currer you, where would have been the basis of starting a system of power in the say, Be sufficiently solf-scorificing, and relinat upon the principle of the comingotone of love; and never attempt to overcome evil with good. Now I do not suppose that Christ meant to teach here that we should emournee men to inflict evil, but suways at-should emournee men to inflict evil upon us, that basis of starting a system of power is and never attempt to avercome evil with good. Now I do not suppose that Christ meant to teach here that we should emournee men to inflict evil upon us, that this has been working in the workly hart, under customs, institutions, and philosophies, under private sios and errors, to regenerate an it of the sould errors, to regenerate and to regenerate and to regenerate and to regenerate and the sould errors, to regenerate and the sould errors, to regenerate and to regenerate and the sould errors, to regenerate and to regenerate and the sould errors, to regenerate and the sould errors the sould

Now this which is a principle for surveive, which is a great power in us. Iffling us from the passive life of negation into the positive life of goudness, insking the bare of goodness, the principle of our line. Where there is no for the bare is no joy there is no for the bare is no for the bare is no clines. There is no power to goodness, unselfah, positive lore. The rules which mean adopt in suciety organisations, laws, institutions, are competent jur-tor in proportion as they embody and carry out this spirite of the bare of goodness, to addep in successful to the successful to successful to the successful to the successful to successful to successful to successful the successful to successfu

check crime, to unfold a higher condition of civilization ! And by civilization I mean something more than steamboats and railroads and the means of ac quiring wealth. I mean that civilization which con-sists in the elevation of man, his thoughts, affections,

By the second se Every once in a while there leaps out from the besom i ment to be so, good hadred because the world treats f sectory just such a desperate character as the one their well, and they find it convenient to be set they to disuch a death; a blow for a blow, a stroke for a stroke, a curse for a ourse; what good did you do, after all ? What did you gain? Do you suppose that one man will be deterred from er! by such a lis often elannish selfishness. That which is beauti-spectacle as that, when the shadow of the gibbet hat week darkened the mirror of the waters of the bay, it is not a noble fore, of the man that loves his and the interview because it is his county, his native soil, and that is the amount of it. More than that, evil is disseminated and thou-

sands are made worse instead of better. The mo ment society stands in a position of giving a blow ensues are made worke insteau et ester. The more statictures to stress the rice; which loves it all the ment society stands in a position of giving a blow for a hlow, you never can attain any good, praotient for a hlow, you never can attain any good, praotient for a hlow, you never can attain any good, praotient deserved to be hung or not. That is not the ques-tion; but what good does it do when it is done? It does not opercome the avil. It does not short work that what have the the avil. It does not short who have the the provide the state work have the state of the state work have the state work have the state work have the state of the state work have the state work have the state of the state work have the state work have the state of the state work have the state work h loes not overcome the will. It does not check such lesperate men in the commission of orime. The aws and penalties of society are inefficient to reduce and to do nothing about it? Or is he your friend laws and penalties of society are inefficient to reduce the evil. They may strike against the overt act. have and penalities of society are inclined to reduce and to do hot might be used it? Or is he your include the evil. They may strike against the overt act, who sees a fault in your character, and who passes They may reach one man and put him out of the it by, or says it is all right? No; true low roots way, but the spirit of evil decis ever rises, bloody, out the cancer, sees and denounces the evil. The no-from his grave, over rises with its dark hand to do biest patriot is the man who sees and admits the

apparatus of civilization, it is doing the world's work after all. Christ's truth shows men the first princi ole in the hearts of men to be in accordance with the divine love, and in some way or mother endeay. ors to master the terrible selfshness of the human heart. For there is the source and basis of all evil n selfishness; in terribly rampant self, to be oversome by the spectaclo of the unselfishness of a love

of that, though propped by a million bayonets and guarded by a thousand precedents, it is powerless

More than this, you can only make efficient the ower of this truth upon the minds of men, just in roportion as you convince them that they are loved. proportion is you continue that many and the proportion is you contain the the work is and most desperato man you ean carry the conviction that he is still ing steadfactive on him, graut that our bearts may be molted by the love which is in him, which was the love of our Father in heaven, who muket the sun to shine on the vil and on the good, and send-bim in any way that God cares for him, that Christ and worth saving, you have a power to reach and re-generate him you can have in no other way. Show him in any way that God cares for him, that Christ loves him, that there is some spring of goodness it him, and there is salvation for him. The momen you darken all this, and simply convince him that he s an outcast, barren in good results for Christ, and God, as well as man, you only drive him deeper into desperation. There is the divine method of Jesus. He same to seek and to save the lost, not the good and respectable people who go to church on Sunday, but the poor, miserable outcasts. His mission was to convince just those people that God loved them, to show the essence and comprehensiveness of the gospel. Just in proportion as you narrow the

foundation of all that is really honorable or beauti-foundation of all that is really honorable or beauti-ful in anything, whether it he individual or collect-ive, whether it be in the heart of man or in the work-ings of reciety at large. All noble endeavors are made in a large love, and that which makes them and will. There is no civilization in merchy outside apparatus. How fittle society can do! It can pass there there are a good many things that go under the name of love that are not statutes, and arrest and punish; but what does that lovely, beautiful, generous. Some good-natured people are benevelent merely because it is their tempera-

and onst itself upon the neets assembled for a gala-day? Do you suppose there was any moral conveyed in " Ho, for the execution !" writen upon the flags of steambasts, and that men gulped down solern warm-ings with brandy and water, and mint juleps ? And bet in the transfer the country because it is his country, goal or bad, who bolts the badness as well as the goodness. That is the noble the which loves a land for what it contributes to the race: which loves a particular land, like this, because there are in it the seeds of human welfare, and institutions to bless the race; which loves it all the

way, but the spirit of evil deels ever rises, blody, out the cancer, sees and denounces the evil. The no-from his grave, over rises with its dark hand to do its work. And such an instance as that of last week, instead of checking ovil, breeds evil, sows a thousand seeds broadcast in the furrows of society, while it trammels one man. There is nothing in the law of Jesus Christ for that, Wenk and inefficient as we suppose it, thinking of political platforms, the character of legislatures, the character of christican it is ding the weaking social social and the Weak the antiona, when God shall bind the last and the weak and inefficient is a suppose it, thinking of political platforms, the character of legislatures, the character of christican it is ding the weaking social the social s

West together, and make the whole world one. Here, then, is the spring of noble love in man, love that is unselfieb, and comprehensive, like God's love, who causelt the sun to comprehensive, inte (four love, who causelt the sun to shine on the origin and on the good, and sendsth the rain on the just and on the unjust. Ub, what a power there is in that How affecting is the thought that this is the motive God sous before us to who us to himself. come by the spectracic of the unselfishness of a love like that of the father that sends the rain and the sunshne upon the good and the evil, upon the just and the unjust. Only as we can bring that spirit into the hearts of men and minds of men, can we crush evil out, and overcome its power in the work. awfol sanctities before which the angels bow down and he unjust. Only as we can being that spirit into the hearts of men and minds of men, can we crush evil out, and overcome its power in the work. The law that embodies a penalty, that repudlates and cast their cornets at his feet. He does not that institution of love, may be efficient; but, back blaze upon us the terrible attributes of his nature. But when he would win us to himself, he sends Jesus Christ to us to express, not his infinite majesty guardad by a thousand precedents, it is powerless Josus Christ to us to express not his infinite majesty segainst the core and seed of evil that desolates and and almighty power, but his love; and the appeal unks have and bloodly the becautiful ourth. There is the makes to you and to mo is, "I am the Father no remedy but to turn to the gravitating love of him who causeth the sun to shine on the evil and on the who sends the sum to shine on the rain to fall upon [good, and sendeth rain on the, just and on the un-the ovil and the good, upon the just and the unjust, but the root of solfshness in the heart, which is the source of solfshness in the heart, which is the there is nothing else he can present, or will present, but the the the thet the unit and solf and solf and solf and solf and the source of solfshness in the the efficient difficult sin. who causeth the sun to shine on the evil and on the good, and sendeth rain on the just and on the un-just." If that motive does not melt us to love, and lift us out of sha, what will? There is no higher motive in all the areenal of God's possibilities. There is nothing else he can present, or will present, but the love that shall awaken here in us; because the there here is awakanad we have the article of the when that love is awakened, we have the spring of the noblest life and the poblest results. God give

us, then, an idea of what Christ has said, and look

WIVES AND GIRLS.

Somebody has written the following about the girls and set it aflest :

Ood bless the girla Whose golden girls, Whose golden girls, Blond with our svening dreams; They baunt our lives Like spritewires, Or—as naises haunt the streams.

NOTIOES OF MEETINGS.

MELONZON. -- BPIFICIAL Conferences will be held in the Mole-deon every Sunday at 10 1:8 o'clock a. M. and S. K., until Author notice. Admittance Enze. All these Interested are invited to attend and take part in the exercises. II. F. GARDERS, Obsirmen.

H. F. GARDERE, OLSHITTSH, CAMBRITGEFORT. -- Meetings in Gambridgepart are hold overy Sunday Alternoon and ovening, at 5 and 7 1.2 o'clock F. M., at 011 Hall. Mills street. Sents fros. The follow ing speakers are engaged: --Oot. 7th, 14th, 21st and 25th, Mirs. Mary Maris Maccombor: Nov. 16th and 25th, Mirs. Fancy Davis; Dec. Mirs. A. M. Spence.

CHARLESTOWN .---- Sunday meetings are hold regularly at Doutral Hall, afternoon and overling.

LAWRENCE-The Bulttmalate of Lawronce hold regular meetings on the Babbath, forenoon and offernoon, at Law-rence Hail.

rence man. Roxmono'.--The Spiritualists of Yoxbore' hold free meet-logs in the town hall every Sunday, at half-past one, and half-past five o'clock, z. w.

Wessersta,-The Spiriloalists of Worcoster hold regular Sunday meetings in Washburn Hall. TAUNTON.-Mrs. M. M. Macombor will speak November sik and 11th.

4th and 14th. LowELL—The Britlunilets of this city hold regular meet-ings on Bindays, forencon and afternoon, in Weils's Hall-and a free conference at 0 elects in the creating, for discus-sion. They have engaged the following speakers: --through the month of July, Miss Faury Davis; Soph. Std and 36th, and Oct. Tib, Miss A. W. Sprague; Oct. 14th, 21st and 28th, and Net. Leo Miller.

Leo Miller. PROVINENCE.—A list of the ongagements of speakers in this city:—Lizzle Doten, five Sandays in July; Mrs. A. M. Speace, the four Bundays in August; Mrs. F. O. liyter, the five Sundays in September; Frank L. Wadswenth, in Octo-her; Mrs. M. S. Townsend in November; Miss A. M. Sprague in December; Leo Miller in January; Miss A. M. Sprague in December; Leo Miller in January; Miss A. M. Sprague in December; Leo Miller in January; Miss Lizzle Da-ton in April; Lawra K. Deforce in July.

Feorary: Miss Brana Hardings in March; Miss Lizzie Dation in April; Laura & DeForcein July;
 WILLIMANTIG. CONK.-J. E. Loveland, will speak July 29th; Miss Fannio Davis, August 5th and 12th; S. B. Britkau, 19th.
 PUTNAK, CONK.-J. E. Loveland, will speak July 29th; Miss Fannio Davis, August 5th and 12th; S. B. Britkau, 19th.
 PUTNAK, CONK.-J. Regactractist are nindo as follows: Mrs.
 M. M. Mccomber, July 20th; Miss Laura E. A. DeForce, August 6th and 12th; K. B. Markawari, N. W. Misser, July 20th; Miss Laura E. A. DeForce, August 6th and 19th; Lee Millor, Sept. 16th and 23t; F. L. Wadsworth, Nov. 18th and 23th; Mrs. Fmunie B. Folton, Dea. 30, 6th and 19th; Mark M. M. Marcember, Dec. 304 and 30th, BonLINGTON, Vr.-Henry O. Wright will speak on Buckay, August 12th and 19th-Bulyoot, "The existence, location and occupation of man atter he texts the ludy."
 Naw YORZ.-Monlings are hold at Dodworth's Hall regularly every Babbath.
 Mootings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, overy Bunday morning.
 Ownson, N. Y.-Menilogs are held every Hundy afformoon and evening at 2 and 7 1-3 o'clock F. M., at Menu's Hall, East Bridge Street. Scattere, Beater engaged-Mise Emmas Bandinge, five Sundays in July: Mrs. Mary M. Macomber, four Sundays in August; Miss Baoa, T. Amedey, five Sundays in Beptomber; Mrs. J. W. Ournar, four Sundays in October; S. J. Finney, Eeg., four Sundays in November.

OLEVELAND, OUTO.-Speakers who wish to make appoint-monta at Cleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confur with them.

SCOTT'S HEALING INSTITUTE,

NTO. 30 DOND STREET, NEW YORE, ONE OF THE Intest convenient, beautiful and heating locations in the oity of New York, JOHN SCOTT, Propriotor,

JOHN SCOTT.

BURIT AND MAGNETIC PHYSICIAN. This being an ago whon almost anything in the ahape e an advertisement is considered humbug, we desire persons who may be afflicted to write to these who have been reliev-ed or ourde at the Scott Incides in the line, and asticly them-plives that we do not claim half, what in justice to ourselves are much

eo to bubb as no beut highing institute, and astisy insti-solves that we do not claim half, what in juscice to ourselves we could. We have taken a large, handsome, and con.modious bours for the purpose of accommodating these who may come from a distance to be treated. Hot and Cold Water Baths in the homes; also Magnetic and Medicated Baths, adapted to poolliar complaints. In flet, we have made overy arrangement that can possibly conduce to the comfort and pormanent cure of these who are stillieted. The immense success we have more twith since last January prepares us to state unhesitalingly thut all who may place themeolives of riched under our treatment, may dopend upon grant rollof, if not an outire cure. Persons desirous of being admitted in the Healing Institute, should write ad yor two in advance, so we can be prepared for them. Those who may be finited, by writing and describing symptoms, will be examined, discase dispused, and a peck age of medicine sufficient to eure. Terms, 35 for examine-tion and medicine. The money must be all ceses accompany the lister. Must be directed will be fully astisfied that the confir-ted to countyr on receint of more to all the second benofit, that the patient will be fully astisfied that the confir-tion and medicine. The money must be all ceses accompany the lister.

Join Boorr. N. E. Roofpes and medicines sont by express to any parts of the country on receipt of from five to ten dollara, as the case may require. Bo particular, in ordering, to give the name of the Town, Gounty and fisto in full. J. B.

Spirit Preparations. GIVER TO JOEN SCOTT, AND PREPARED BY BUE AT 36 BORD STREET, NEW YORK.

COOBIANA, OR COUGH REMEDY.

This is a modifies of extraordinary power and efficacy in the relief and cure of Brenchisi Affections and Consumptive Complaints; and as it axees all other remedies in its adap-tations to that class of discase, is destined to supercode their use and give health and hope to the afficient thousands.

minds of his hearors, he went even to this length, alas, is not this too often the spirit of men that rather than give back a blow for a blow ro. conform themselves to certain standards? coised we should turn the other obeck. There are metances when that would be to arouse the very to look at it? I mean when it is used in this way: sources of the evil we received, and would encourage when men look around them in society, and are conthem in that wrong.

offering evil to our own lives, or to save the lives of others. We' must take the religion of Jesus com- ole to stand just upon a level with those with whom prehensively; it has common sense for its basis and they associate. And so in the Christian Church are for its methods. I do not suppose Christmant, men content to be Christians upon the pattern of the Let men sow the land broadcast with ovil; let ininsteenth contury Christians. If Orthodox, they men uo as tney will, but do not resist them ;" be-cause that would only be preaching the inculention and dissemination of ovil. To let ovil run rlot is to do evil. But overy resistance, bar, or barrier to evil, that we can bring to stop evil, whether it be in an individual transaction between ourselves and subter man. or a transaction between avoider weth and subter in the same pattern. men do as they will, but do not resist them ;" another man, or a transaction between society and its members, or a transaction between one govern. ment and another, is proper and right.

But the point is below and deeper than this. We just as his neighbor does; but sets before him a are not to resist evil by evil. We are not to strike divine ideal, and bids him press forward to it. And back in the spirit of the blow we receive. I must so there comes a large, noble life, as there always resist the ovil, and step it if I can, in my very dis-has been with real Christianity in the oburch and like of evil, and in the spirit of meroy, bindering the evil man from doing more wrong. That is a different thing from striking him back. Whether you apply the principle to individuals or to societies, in some way the evil is to be overcome. There was to be a grander thing done by Christ in this world than merely offsetting one ovil with mother than merely to teach the doctrine of retaliation. Ho was the Christian religion, and realized in Him who to show how, if ever, physical evil was to be cradi unkes the sun ta rise on the evil and on the good, cated in this world. And how is it to be? It never and sends the rain upon the just and upon the un will be, so long as one man stands upon the ground, just. "You strike me and I will strike you;" blow for An

blow, mint for mint, anles for anise, cummin for cummin. Just so long as this principle governs its own sake, this divine perfection illustrated in men there never can be an advance of the kingdom Christ, and set before us in the Father, they may be of God. When some one man, some single heart, sure that they are in the path of true achievement shall say, "No; I will suffer evil rather than do and noble life; and they need not hamper them evil; i will bear the wrong rather than retailinte; I selves with rules and restrictions; they need not be will fall back upon the sublimity of love rather than minute in their ceremonial performance; for all hurl forth curses or blows;" when one man shall true life will come out of it. Give a man true primdo that, the kingloin of God will have gained one step in the world. One heart has begun to shelter it; one soul has risen to the sublime life of him who does not give evil for evil, but causeth his sun to shino on the ovil and on the good, and sendeth rules is a mero mechanism, simply a papier mache, with shino on the ovil and on the good, and sendeth rules is a mero mechanism, simply a papier mache, his rais upon the just and upon the unjust. The outside man. A man of principle is not anxious moment one man rises into the sublimity of God's about conformity, is not particular about minute diff and God's method of action, that moment there acts. He has the right spirit, and the right life

the sites forward. When two men do it, there are acces. Ho has the right ppirit, that the right he is one sites forward. When two men do it, there are comes of course. the sites forward. And if the race did it, where All life develops, the inward from the outward. would be your evil? If the whole race should fall Get a true principle, and you will get true results. into this comprehensive, self energial principle, But undertake to produce better results before you where would cill come from? For it comes from get the principle, and you only have a dead, piece-selfiehness in your heart and my heart. Mysterious meal, broken, miserable love. Therefore the moment in its origin, it is not mysterious in its manifesta- a man enters into the spirit of love, illustrated in tion. It comes from individual couls; and if every Christ, and set forth in the Father, he has a princi-scel would fall back upon the Christian religion, pla which will lead him right upon all occasions, evil would die from the earth. Just in propertion and be need not hamper or worry his concelence as men fall back upon that, evil is overcome about minute questions and particular rules.

gospel down to the idea that it is the good and the alas, is not this too often the spirit of men, simply to repeatable that God onres for, you destroy its power; Is not imitation, after all, a vice, when you come

tent with being just about as good as their neigh-bors are; in the business world to attain what puss-The physical set by which we stop a man from inflicting an evil upon us, is not an evil but a good We have a right to use force to restrain a man from ty low platform, at any rate-and in any other oir be- are marked with a few populiarities which are called

> Now the spirit of love in Christ Jesus makes individualities; pushes each man to the highest possi-ble; it does not let him stop satisfied with doing

in the world. There came eras when a great indi viduality comes in the church, when men rise above the heads of the great mass, and show forth a peculiarity of eaintship, a Curistianity of their own ; and that is when the spirit of love takes possession of them, and carries them away from formality in their aspiration for that standard set before us

And so we come again to another point, that when

but just in proportion as you can show the gospel of the Saviour to be like him who maketh the sun to shine on the evil and on the good, and sendeth rain upon the just and the unjust, there is an efficacy in

My friends, love is the inspiration of all noble endeavor. You may get a work and pay for it ; if the work is well done you get more than your mon-oy's worth. When you buy a statue, a piece of soulpture, if you pay for it its market value, you do not pay for the real glory of the statue. That was wrought out from the love of the beautiful, in the aspiwrough dut rivin the view of the backfull, the amount of money paid for it. A good work in the amount of money paid for it. A good work in the world was never yet done for pay. It may be secured by pay, but the excellence of the thing is the love of the object for which men work. You cannot command good work. You cannot drive men or press them into noy good thing. There is no life or blessing in the work done by force, involuntarily, under oppres-sion. Therefore freedom is the spring of all noble endeavor. Just as men work willingly, every hour celling it is their own, taking in God's su knowing it is for them, just as they work freely, they work nobly. But when whipped, and chained, and bound, and oursed, they work meanly and narrowly. True work is done only under the inspira tion of love. There is no love in the mere saying that a man shall do this or somebow he will suffer. You may say that until doomsday, and you will ge just so much work as can be watched, and measur ed, and forced. Lenvo men free to work. Bid them

work under the noblest ideals for the best ends, and then you get results that money cannot purchase, for they are results that grow out of the seed and the sunshine, and the rain of love.

They soothe our pains, They fill our brains, With dreams of summer hours; God bless the gris, God bless their carts, God bless our human flowers.

The wives we think are quite as deserving of a bless ng as the girls ; therefore, we submit the foll owing.

schange, God bless the wives! They ease life on hives With little bces and honey: They ease life's shocks, They mend our socks. But—don't they spend the money f When we are sick, They beel as quick-That is, if they should love as, If not, we die. And yet they cry, And place tombstones above us. Of rogulah girla, With snuny curis, We may in fancy dream; Dut wives—true wives— Throughout our li Are everything they seem t

PROCEEDINGS OF THE ANNUAL MEETING OF SPIRITUALISTS,

Hold at MiddleAcid, Gennga County, Obio.

Hold at Middledeld, Genuga County, Obio. Agreeably to notice previously given, the friends of Spiritualism congregated beneath the harmonious blending follage of God's own temple, June 30th, 1860, at 10 o'clock A. M. The meeting was organized by appointing Air. Miller, of Newlyme, cheirman, and Mary P. Todd, of Parkman, secretary, Mr. Miller opened the meeting with some beautiful and appro-priate remarks for the time and place. He was fol-lowed by L. C. Todd, Jr., and H. S. Clark, trance speakers, A motion was made to adjourn until one o'clock r. M.

for they are results that grow out of the seed and the sunshine, and the rain of love. Bo you see what Christ did. After giving injuno. To clock r. M. So you see what Christ did. After giving injuno. The sunshine, and the rain of love. Bo you see what Christ did. After giving injuno. The sunshine and persona was made to adjourn until one of clock r. M. Aftersnon.—Opened by a brief discussion between L. C. Toud and a bir. Stone, by request of persons present. which resulted in an effort on the part of humkerism to confine the platform to Spiritualists and present. which resulted in an effort on the part of humkerism to confine the platform to Spiritualists and spiritualism alone; and which was settled by an over-whenhing vote that the platform to Spiritualists and to express whatere they believed would advance hu-the slowing what the father has done. Ho gives us the slowing what the father has done. Ho gives us the source and the reveals him who maketh the aut to show an here reveals him who maketh the aut to show and not be used and on the good, and ended train on the just and on the ougott. He supplied the mo-tive as well as the injunction; and it is the motive of love. So you see what power there is in the re ligion of Jesus Christ, based upon the ides of love; what positive power, but the sping of all true enjoy-ment. Incofar as any enjoyment enters, the clo and uttered great, soul-lingering followed with energy, and nobleness of pure; has of a noreas of any enjoyment enters, the clo many with the Davenports, was controlled by a nonimadment and force. The true Orbitig in the sping of all true enjoy-ment. Incofar as any enjoyment enters, the clo an indication of the sub demand material evidence of the his sping; so that old Paul sings in bis dun-affliction and tribulation, and always chore all the strang of the investigation of spint-manifestallone, for the strang of the investigation of spint-manifestallone, for the same to the our provent well had the evering of the hakegiving; so that old Paul sings

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