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NEW YORK AND BOSTON, SATURDAY, AUGUST 4, 1860.

TWO BOLLARS PER YEAR

Written for the Banner of Light. THE KEEPSAKES.

BY J. HOLLIN M. SQUIRE-

[Concluded from last week.] CHAPTER III.

"Chi rende alla metalina Le ma felitta" -Birvio Partico.

Thad arrived in the middle of a fine October night at V-, and was, the next meruing, just about disposing myself for collec and comfort, on my soin, in dressing gown and slippers, when the platter of hurses, the sound of loud voices, and the cracking of whips, mixed with the frequent repeti tion of " Dummer East," and " Jesus Maria," round me from my proposed tranquility, and sent me to my window to learn the cause of the disturbance. Op less brilliant than the flashes of convisial wit. Her posite to my apartment was a large, bandsonely hallt house, with its blinds closed and its goto guages) was sparkling to a degree, and profound opened. Round the latter were assembled a group opened. Added the consisting of three ladies and coven topic, gilding every theme with her imaginative fau or eight gentlemen, whose warlike profession was apparent from their uniforms. The party was apparent from their uniforms. The party was apparently waiting for some addition to its numbers, when, from under the arch of the porte cornere, advanced two grooms, in handsome liveries, leading by the bridle a beautiful orona colored Arabian horse. He bore a side saddle on his back, and in the corners of the eaddle cloth, instead of a cypher or a crest, were embroidered, in gold and green, two roso-bude. It was an animal to all appearance formed to bear the gentle burden of a lady's weight. but the tightness with which the ourbohaln was drawn plainly showed that the fire of the desertblood was not extinct in its offspring. In another second the ladice were needing their heads, the goutleason lifting their bats, and some of them springing from their steeds, to hasten toward a young and interesting dame, who, from her dress,

seemed destined to mount the handsome Arabian.

A long babis of dark green cloth, whose rich folds

were gracefully gathered up in her luft hand, showed to the greatest advantage the outlines of a remarkably symmetrical and dignified figure. Rather on one side of her head she were a green and gold embroidered cap, somewhat resembling that of an Hangarian Uhlan, whilst on the other felt down a profasion of rich, heavily waving dark halr. Her fulling collar was open, and discovered a throat as white and as rough as the throats of the daughters of Osalan, when he compares them to the " marble pillars in the halls of Fingal." A tlay mother of pearl handled riding whip, mounted in gold, which she beld in her right ban I, completed her hand some though somewhat singular costume. Warm greetings were exchanged; some of the cavallers offered their services to usslet ber in mounting; but she smilingly shook her bond, and proceeded alone toward her horse. One little gloved hand was on the bridle rein, the other on the pommel, and in a second she was in the saddle. Hardly had the spirited animal felt the weight of ble rider, than he throw book his beautiful bead, his nostrils expanded, his mane curled, he champed the bit, he pawed the ground, and a lung, loud neigh welcomed ble courageous mistress. Some of the other horses started, the gentlemen smiled, the ladies trembled, the lackeys ged to help, when one, who had advanced) too near, was very quietly luid flat on the pavement by the fore heaf of the Arablan, who, seeming to glory in the confusion his voice had made, reared on his hind legs, and stood nearly upright, lashing his tail, oresting his mane, tossing his head, and neighing with all his might. The alarm was now general for the sufety of the rider, who, very coolly laying her hand on the courser's arching neck, "Quiet, Saladin," said sha; "still, sir, still, this moment-

The oreature became tranquil as a lamb, order was restored, and the party moved onward. All I rive here three full weeks before he was expected beard further was a long, loud laugh, which came and because his Royal Highness is provokingly mother and father. My eye fell on the page, and I ringing through the morning air; and all I saw was the head of the young Amazon, thrown back, her sunct Bellini's hereine to morrow evening, instead of dark hair streaming in the wind, and a set of bril. baving a musioni party at home; and to night be liant white teeth.

a Donnerwetter f" excludinged a stony faced, erockedlegged, black gultured Austrian sentinel, who had seen the whole, and who now opened his comeaning mouth and eyes, and twisted his huge red monetaches up to his very check hones.

The door opened. I left the window. A waiter

asked I " That is Mademoiselle ----," raplied the man, "In that her house?" said i. on hearing the name

of the most celebrated prima donna of the day. "Yes, sir," answered he, "she is making millions. But that is only her nume since she came on the cleak over her shoulders, a lace will over her head,

stage. Her real one is ____." "My God!" exclaimed I, starting at hearing the out her hand to me, saying, " To morrow-don't for

well known name, " can it be possible?" The man left the room, and I remained with my reflections. I had not seen her since her early child hood, but I was sure she would remember my name, wil the stone staircase, methought a sharp wind came

in progress for a banquet; and parsing no doubt for the day before. I started, and felt as though a stony ber chair, put his hand on her head. an invited guest, I was introduced into an apartment weight had fullen on my heart. After a few min Already numerously tenanted by persons who to me utes' reflection, and an effort to laugh myself out of were all perfect strangers. I had sourcely more an anxiety I could not explain, a waiting woman enthan time to reflect upon the awkwardness of my lered, and begged of me to follow her to her mis-

reotly !" thick erange colored silk at the further end of the white marble, and through the stained glass window both my hands,

"Is it really you?" exclaimed she. "Oh, a thouand—thousand times welcome l" I looked at her carnestly, and at last could no

bely ejaculating, however strange the compliment might seem --"By bearen! you are just what you were as

ohlla i"

"What," said she, laughing, " as wild?" "No," replied 1, " but as marm-hearted."

After having presented me as an old friend of her family, to all her guests - generals and princes counterses and ambassistresses—we passed into the dining room, and placed ourselves at a table, when she insisted on my occupying the seat by her side. it was a delightful repust, at which every intellectual, as well as every more material appetite was ministered to with the most refined delicacy, and where the sparkles of the flowing wine itself were conversation, (kept up in three or four different lan when she felt she was understood. Coloring every cy, she pursued her way through the mazes of every more than her versatility and genius, was the total want of vanity or affectation, in all she did or sald the modesty and good nature by which she made beown sex forgive her talents and superiority, the no ble demensor and the purity by which she forced the other to forget, ber situation. In the midst of her loudest, wildest mirth, the most unprincipled liber tine could not have nourished a hope, or hazheded s look, that propriety would have reproved. She was like the sweethrlur, whose scents embalm the air but whose theres prevent the gazer from approach ing near enough to be tern by them. I looked at her with wonder and admiration. She had then just completed her twentieth year.

" Nay, my dear prince," said she, in reply to com remark made by a dark, bandsome though somewhat disagreeable-looking man, " You surely would no attempt to make war upon the lasting force of early an open letter, and, extending her hand, she put it Impressions ?"

"I would certainly maintain," replied he, " that it is only in very wonk natures that such can be uncred

icable." "On the contrary," rejoined she, and a deeper tin of color rose to her check and brow, " watch the young tree that has grown in the elect of a half-ru may fell with an axe, but its root you will not wrenes from its bed; or if you do it will be by peacement, and dragging with it, and demolishing, the substance o sions of our youth," continued she, her eyes beam ing with inspiration, " which in some vatures -I do not any lu all—connect be aradicated without orush ing and breaking the heart with whose lamust fibres their roots have been twined; and thus the peet who

'I'll pluck is from me though my beart be at the rook' may have realized how hopoless it is to five ourselves from the influence of impressions—entnest, sincere ones, I mean-field have taken hold of our boing without at the same time causing a cessation of life."

"The Prince seems convinced," said I to her, in a whisper.

"You mistake," answered she, with a smile: is only confused, and puzzled to know whether I am convinced of what I have been saying."

At this moment a servant brought her a note. "Will you allow me?" inquired phe; and having heard the prempt affirmative, she opened and glauce at the contents of the epistle.

"Say that it is well, and that I will come," said she to the servent. And when he had left the room, "Bo," wilded she, in a half jesting, half-pouting tone, because the Grand Duke of ---- has chosen to ar pleased to make ' Norma' his favorite opera, I must done to death by that worst of slow tortures, a gen eral tohenesal."

Loud and reiterated expressions of delight followed this announcement, in the millet of which she turned to me, saying :

"To morrow you will have an opportunity of secing what popularity means in this music loving capt

One by one the guests disappeared. I still remained, and in half an hour had beard the whole bletory of intersening years, and promised to come and see her the pest day. Her equipage was at the door to take her to the rehearsal. She threw a and as she oprang into the carriage, she again beld

I know not whether it was a foreboding, or what might have occasioned the rensation, but as I ascend though most likely not me. My resolution was down through the corridors that chilled me with an taken. I stayed at home, watched the return of the loy touch. The sun shone brightly, but to me it ridors, and, as the clocks were striking two, seized seemed that his rays were pale and cold. I shivered. my hat and cane, and presented myself at her door. All was still throughout the house. I knew there The room into which I was ushered was large, and was a change; and so the servant shut the door, and furnished in splender. Preparations were evidently left me alone in the same room in which I had been In a few seconds he turned round, and, standing by position as an intruder, however involuntary, when tress's apartment. I wished to speak, and ask her the sound of a female voice struck my ear, exclaim -what? I knew not. My tongue was frezen in my mouth. I stared at her; she repeated her request. ing"Where is he? where is he? I must see him diand I silently followed my silent guide. We passed through the orange-colored silk curtain into a small as a personal favor to royalty itself, not to refuse the I turned round, and through a rostling curtain of vestibule filled with flowers, paved with black and display of her rare talents on that nightroom, burst a female figure, holding my card in her of which the sunbeams shone with softened radiance hand. She paused for a second where she glood, and At one end was a folding door, covered with crimson finish my question. then with one bound she was at my side, and solving cloth, and studded with brass nails. My conductress opened it, and knocked at the inner portal it con lair, " will pull and pull at the bow till it breaks from

cented. The reply from within was scarcely audible; over tension. They have in bodily and mental suf. which seemed to me to say, "Maker, if I bave but the Abigail opened the door and closed it behind me. I stood rected to the spot. All my forebodings, all my unaccountable presentiments from the moment I crossed the threshold were explained I In an arm-obair of green velvet, sat, or rather reelined, the who but twenty-four hours ago bounded to meet mo like a fawn or an antelope!

"O'er every feature of that alli, pale face, Ilad soften fixed what time can no'er orase," I looked long and carnostly at her. I saw that a blight had fallen on the young plant. Her cheek, brow and lips were bloodless, and the smile had fled from her soul back to lie parent regions above forever; but I scarched in value for all outward signs of the disorder grief usually brings with it. Her dress, a simple white prignoir, was elegant and composed; her hair carofully, purely braided across her fore hend. There were neither pocket-bandkerchiefe, salts, nor bottles of eau de Cologno about ber; but she in whose veins the blood had ren quick and warm as the lava stream down the sides of Vesuvius. was as completely petrified as though the Ægis of antiquity had looked her into stone; thinking, refleeting, moral life was extluct. In the scoue of her former mirth and joy she sat like the skeleton of the ancient Egyptian banquets-a habitant of the grave in the midst of the pleasures of life! If she had falated, screamed, wept, raved, or torn her hair, I should have breathed more freely; but who does not shudder to see this noiseless, silent grief that slowly, ellently and surely extends its powerful embrace about the heart, and then -then cruebes it to death? So fell this stagmant stillness upon my heart, some thing as the beavy aloggishness of the sultry atmosphere falls on the senses of the Bedouin when he prosses the Desert, even as the simpon awakes from its cough in the skles. Her once buoyant spirit had been taken into the cold enverns of misery, and the damp, nelsome breath had extinguished its light,

She raised her even to mine, but was silent. gasped and singgered toward her. I tried to speak: when from a sinali mosale table at her side, obe took into mine. I half recoiled, for it was like the touch of a corpse. The post-mark was C-. I glance at its contents. The letter fell from my fingers, and I dropped on a chair.

The Beron de - was married !

There are times when to attempt consolution rould be mookery. I had seen them. I plaked up ined tower; its branches you may out, its stem you the fallon letter from the floor and replaced it mochanigally on the table. Some eccouds passed in eilence. She broke it, and extending her hand to me -

"I am more of a man than you are," said she which it is engrafted. And then there are impres. with a smile that was like the sick light of the waning moon upon a grave stone.

I could not help marking the strange mixture in her boudgie, as alight proofs of the tastes and occupations of the owner. A spleadid, grand piano forte formed one principal organizent, with scattered upon it, piles of instrumental and youd music, by all composers and in alt languages. Books, prints and drawings in profusion lay on different tables. By the slife of the choicest paintings on the walls, hung the most richly ennineled, fancifully mounted pis tels: from these fitted for the belt of an Albanian bandit, or the holster of a Turkish Mamaluke, down to the best modern hair triggers. Riding whips and shrets of paper, covered with both prose and postry, written in a delicate but decided female hand. Powder flusks and percussion caps kept open the pages of same choice old manuscript; and fishing tackle was entangled around a beautifully julaid Spanish guitar in a corner. In the window were ranged flowers the most expensive and most rare; and at her feet lay a magnificent and gigantic dog of the dark groy, black potted, Ulmer stag hound breed.

On the table at her side lay Schiller's " Wallen tein's Ted." open at the scene between Thokin, her - lavelunterily attered aloud

" Be let mein starkes Madchen!"

" Yos," said she; " but Thekla was happler than I am, for Max Piecolomini was only dead. She might secuse heaven, but I must accuse him,"

At this moment the door opened; a mild, benevelent looking old man advanced to her side.

"So, ductor, is it you?" murmured she, giving him ber hand. "You have come to visit a patient but I am not ill;" and she looked him firmly and steadily in the face.

"I fear more than you yourself think," rejoined he, with a marked manuer, and watching her soruinizingly. After a little conversation, which she atrove to

ender general, and during which the disciple of Manhaplus never once withdrew his eyes from her

"What is the bour?" asked he, careleasly. She took from the table a small jeweled watch, which lay there fastened to a obnin of gold. With the first glance her countenance underwent a change, nithough very slight, and, with eyes bent on earth, she murmured harriedly,

" It is dawound - I forgot it last night,"

and walked to the window; compressing his lips, he shook his head as he gave vent to a colitary " hum l' "I wish," said she, "that my Norms diaden

The dector got up, put his hands in his pockets.

pressed no heavier on it than your hand, dactor," I started. "You surely cannot mean to sing to-"I had refused it on the pien of indisposition." an-

swered she : " but look at this."

And she presented to me a note written by a royal band, and entreating the gifted and idolized singer, " And you mean-"

"To play Norma to-night," and she, before I could

"Women," grumbled the doctor, with a discomfitted

foring the obstinacy, (for I can call it nothing else,) erred, forgive me, and take from my hands a soul ! of the Devil himself, or of Charles the Twelfth when he sat six hours on horseback, at the battle of Pultava, with his beel shot off and the bullet in the wound."

"I can remember an instance of courage and for titude in a girl of nine years old," said I, looking stendfastly at her, and recounting an anecdote she also will recollected, " that I think ranks in propor tion equal to that of the Swellsh monarch."

She rose from her cont-she pressed my handsmoureful suile parted her tips-a long, beavilybrawn sigh escaped her breast, and she said in a low | glory on the conviction that the had nothing more tone as she gilded from the chamber,

" To day is not my birthday f"

The theatre was crowded to sufficiation. Hundreds were turned from the doors, who had some out of ou offerings at his feet !- but now that the blut was fiery moustnobes and grim visage of the Grand infumous, she was polluted, and she despised her-Dake. The boxes were filled with the most beauti laughters, and the house brilliantly illuminated in miring the reflection of her own self in the mirrorhonor of the royal guest. Mujesty at length ap the glass was shivered—she started back in horror very back was turned to majesty.

have made me feel Joyous as an luscet sporting in a ous orles and exclamations made the whole interibi supbeam on a burning July day. At that moment of the theatre a complete chaos of sound. le almost drove me to distruction. "With the ancients," thought I, "the temple prepared for a And the victim?" I shuddered !

The opening chorus was past-the traiter, Pollione, had confessed ble guilty passion for Adalgica, when the first notes of the murch announcing Norma's approuch struck the car. He was gone. The march was again heard—the pricate and virgins appeared. The music ceased—I involuntarily closed my eyesa long, a brenthless pause, a deathlike stillnessand then - a burst of enthusiastic, tumultuous ap places told me she was there. I opened my eyes. mk, her whole form breathing calm, queen-like dig nity. I gazed at her with astonishment. The ex pression of her face was placid and screen. Her ing ample drapertes floated around here as the the virgin moon, half enshrouding her lustre, halfhad nover been so powerful, so rich, so clear, so and was tranquil, if not bappy. configuration that night. The seemed to play wirl ing it down to a scarcely audible whisper, at others with ber, giving them all her own, and so connecting them that what she felt, they must realize. She do

into natures nothing can destroy!

believed in him, and felt that he who created alone

l only folt it from her amile. she received the confession of Adalgisa's love for such, too, was she. the Roman warrior. No longer the exalted, comit. She turned her eyes to hearen with a look prevented. The premeditation, the moral treachery

have saved for thee."

As the thunderbolt withers the forest tree, so did the sudden eight of Pollione, at once, and in one second, appear to dry up all the springs of goodness in her heart. She looked at him with a clance which would have made the dead quait in their shrouds, and then (but only once) at Adalgies. All was over 1 her last stronghold was destroyed-her selfesteem was gone! As long as he was, or she be lleved him worthy, she was proud of her devotion; proud that she had sacrificed herself, and based her to give up for him; that she had reserved nothing for her own salvation; that country, religion, and the eternal welfare of her own soul, all were bearaged, trampled on, and the broken fragments thrown as ricelty to hear the prima donna, or to stare at the defamed, disgraced, destroyed, the worship became self. She had been as one walking on glass over ful and the most fashionable of V---'s Circo-like the sluggish waters of a bituminous lake, and adpeared, and every back was toward the stage. The at the blackness, noisomeness of that which it had introduction was finished, the curtain drawn up, and concealed, and the illusion was forever gone ! What had in her been light, became now flame, a rayaging, As for myself, what I felt at the first note of the devouring flame, having waste all that was young chestra, is quite indescribable; I trembled from fresh and green, and leaving nothing but ashes to agitation, fear and impatience to know even the mark its path! Her acting and singing in this forst. The atmosphere of light and heat around, scene were perfectly superhuman; and when the and the delicious music, would, at any other time, curtain dropped at the end of the act, the tumultu-

When the ourtain drew up for the second got, and the wild, hurried notes of the expressive introducsecritics was decked as for a triumph. May not the tion were past, she appeared in her right hand temple of triumph become also one for a encrifice? holding the lamp, and with her left clauping the polgnard she partly concented by the arm which reseal ber brenst. She glided nerose the stage like the first misty shadow of evening descending on the plain-poisoless, pale and ead. Her voice was still the same, beautiful as ever, unaltered in its tone and anality, and to those who had not seen her in the first act, her acting must have seemed superb; but to me there was something wanting. Her representation of the unhappy and tortured mother was not like her personification of the betrayed mistress; to and saw her, in the attitude of a singl of old; we, it wanted the reality of the other-the beart felt standing beneath the shade of the sacred Druidical depth, the impassioned enthusiasm, which convinced her hearers that every word she uttered sprang from her very inmost soul.

The hundreds of admiring spectators around were enchanted; I alone was disappointed and ead, for [white clouds on an autumn night gather round felt that all she had hitherte represented was real. But as soon as she was no longer the mother, as nhancing her mysterious beauty. The glances of soon as she reverted to Politone, to her boundless her large dark eyes flashed from boneath her falling and insulted attachment, as soon as she thought of closer buir, as the firefly at ralifeight darts and the noble sacrifice which she was about to make, she ightens amidst the broad, shining leaves of the no longer acted—she was again berself! The idea aurel. She stood for some seconds as though the of her own self-devotion, of her own destruction for would search with looks into the souls of those his sake, elerated and inspired her. She was about round her, and drag thought from its concealment to explate her crime upon hereelf, to suffer for what nto light and air as the uniquet draws the needle her pride had suffered-to wash out her blushes At length, folding her marbioliko arms upon ber with her blood—and she now dared onco more to renot, sho gave utterance to those tones which, once rulso her eyes to her own consolence without quail beard, were rarely, if over, forgotion. Her voice ing 8he was great again! She esteemed herself

It was with these f ic as Nature plays with the wind; sometimes soften gave up her children to Alalgia, and entrented her with proud humility to protest them; calm and tetting it sweep by like a storm blust. Nothing that composed as her own determined mind, so was her the sang appeared set down for her to sing; it expressive countenance. She had bid adjeu to seemed as though all she did was bers slone, and life, because life and Pollione to her were one. Withaprang from the genius of the moment; it was the out him to have merely existed, was to be a breath. Muse of Music, and not Bellini; it was Norma ber ing corpse; it was living death! but like those who self, living, breathing, feeling, suffering, hoping; animate themselves on their death bed at the physidevated monely to the rank of a delty by the spirit cian's smallest hope of recovery, so did she, as of prephecy; inspired and inspiring, and at the eagerly, as feveri-bly and as gaspingly snatch at same time that she took the feelings of her auditors the hope of regulaing him who was to her the breath of life. Her excited imagination made hope certainty; she was engulfed in the wild stream of self. conded from her elevation, advanced into the centre delucion; she saw no chance of failure or treachery, of the stage, and laying her hands on the heads of nor the madness of sending the woman he loved, (and kneeling virgins, looked beaven fuce to face, and werse, the woman who laved him,) to bring him back prayed. That was prayer | not the prayer that again into the arms of her he had abandoned. For Adulaisa would have conceived, but the proper that her there were no improbabilities; she saw only Norma must have felt. The address of an enlight Pollione, the tralter, the faithless, the perjured, and ened creature in a world of darkness, who turned to _such is woman !- still adored Politione, at her feet, her God because no one else could understand her, bumbled, anakened to a sense of bis dishonor, reand who stood unshrinking before him, because she pentant, loving, and suing for her forgiveness!

She did not reflect that with the light of love is excould judge her l He who could have onlied Norma ilnguished its heat -that the usbes of a passion which impure or unchase has yet to learn that there is a has spent its novel force, are not only dead, but purity of mind, and a chastity of soul, which in cold, and that ne spark will relume them to glow again for an object once deserted. He was returning The first scene was past; the stage was cleared, to her the whom she had cursed when she thought Scarcely had the divine singer retired than she was him another's -At, whose children she would have forced by the reiterated clamors of the enchanted murdered to wreak vengeance on blm for his multitude to reappear, and accept from their hands treachery he for whose happiness she had been prothe crowns of harrels and bay they threw at her pared to dla-he would soon be there, before her, as he feet. She raised one to her lips; and I saw a smile was to the first days of their love! And if she hesitremble in her eyes, which was but a faint reflection tated one moment bow to reacive him, it was not of one I had once seen before, and that was a smile that she doubted whether she should forgive him; but of triumph, tool She had smiled then while she how she should give ber forgiveness most grace, and suffered; none knew how much she suffered now. pain him least. She, whose pride had been crushed to the earth by conceiving him unworthy, did not I was only half relieved by her tremendous suo feel horself humbled in accepting him, all sullied and ess and apparent strength. Another than I might stained as to was, from the hands, and through the doubt that a human being could bear such mental prayers of her very rival. She was all hepe, all joy, anguleb, and still exist—but what one has lived all radiance. She now clasped her children to her they can feel for. But I wander. I know her, and besom, and covered them with tenderest kisses, for know that, which to another would have been im- they were hers again. All her fondness, all her repossible, to her would only cost an effort-but what turning affections, were now lavished on Adalogia, an effort! Nover, as long as I exist, can I forget the and she at the moment scarcely knew which she most matronly grace, the dignified sweetness, with which leved, her or Politions. Such is woman. Alas! and

But how different, how changed, how terrific was manding priestess, she was the woman, soft, tender, her look when she found all her hopes deceived, all and angelio; alone with a being who felt what she her plans bafiled, when she heard, not only that had felt, who loved as she had leved, but who, for Adaigisa's entreaties had been vain, but that Polthat very reason, she was determined should not lione was resolved to possess the young pricatess eln as she had sinned. Her protecting hand was at all costs? Every nerve, every fibre, was strained raised to save—to undo the knot, which, looseard, to defeat his parpose. It seemed as though but half took off from love its unrighteenaness, and hallowed his crime existed, so long as its execution could be

on his part was now almost forgotten in the deter mination to frustrate his schemes, and snatch from his grasp the trembling dose who had been fascinated and almost destroyed by the lightning glances of the Roman engle. Norma—the betrayed, insulted, and now, through her own fault, humiliated Norma -stood at the feet of the altar of Irminaul, about to immolate the father of her children, her own whiteheading father, the companions of her youth, her country, and berself, on the altar of revenge. Like an enraged lioness, from whom her little ones have been torn, breathing but for destruction, trembling with fury, her voice vibrating with passion, her eyes flashing, her whole frame expanding, longlog for carnage, panting for blood, beautiful still, though monstrous, she gave the signal for tumult and slaughter. With the force and nearly with the cry, of a tigross darting on her prey, did she spring upon Pollions, and raise the dagger to plunge into the blackened, perjured heart on which she had once repeated in all the confidence of early love. Her eyes were fastened on the spot she meant to strike. She gloated on her vengeance, whom suddenly she raised her eyes to gaze on the last expression of life in those where she once had read promises of eternal fondness.

That look saved him; had he resisted had he trembled, had he stooped to entreaty, she would have struck him with an arm nerved by contempt, and sent the soul of her victim shricking to the shades. But his eye steadily, fixedly, coldly, firmly, met bers ; no svelnsh quivered, the savage was awad by the aspect of a human being who looked death in the face without turning pale. Norms dropped the steel-the woman relented. Her next look was one almost of pleasure, at any rate of admiration. He was at least a here! She touched his hand to feel if it were cold from fear, and a smile of comething affied to exultation parted her lips at finding it unobilled. He was worthy of life, and she determined to save him. Left alone with him, the struggle became violent once more between Norma's justingtive greatness of soul, and the wild with to tour Pollions from Adalgies, and force him to return to his first love. There was no one by to hear her—no witness of her wounded pride-and she begged, threatened, entreated, cursed. and at last, gathering all ber courage together, resolved to sacrifice berself. He, fearing for Adalgies, would have unatched the fatal weapon; Norms felt that nothing but pride could save her, and alarmed lest she should fultor in her great purpose, with one loud, wild scream, assembled all the pricethood around her; and she, whom they had considered as but little less hely than their Delty, with one, word, which Pollions in vain sought to check, sunk berself to the level of those beings it was a crime to pity, a rirtue to despiso. She shrounded ber face in her hair, as though she felt her secondotal veil were emething too sacred to be employed for such a purpose, and the loudness of tone with which she proaunced her own condomnation, and her hurried actions, sufficiently showed how much she felt all decouled on her forced exaltation, how she trambled for her own strongth, and how little she dared trust percell to be natural.

Up to this point I had been carried away by her ating and aloging, which were both aublime . but. at the moment when she turned to Pollions to commence the beautiful and heart rending final duets. she waved her hand, and passing bosond him, alnor eyes, and a look of wildness which considerably ularmed mo. The Maitre de Chappelle looked anton. labed, but as abo did not move from the attitude in which she had placed horself, nor once wary the poiltion of her eyes, which seemed fixed on some abject visible only to her, he at length gave signal for ommenoement. At the first tones of the orghestra she slightly started, and I discerned something like a gasp of pain in the threat.

"Qual cor tradisti, Qual cor perdisti,"

murmured a voice which seemed as though it were born in the air, so little did her lips move. The words were not understood by those around-they stared in astonishment; the affrighted Kopett meinter stopped, and I distinctly heard him whisper in Gor man, "You are forgetting-jou are singing in Ital. ian." She raised her hand tremblingly to her head. and gasped again as though for breath. The orchestra again began, and again the same voice murmured the same words, but beavior, thicker, and with more difficulty of articulation. The chorus looked puzzled, the erchestra stopped; she still continued. Her eyes were starting from their soukets. her lips swollen and blue, the muscles of her throat horribly distended, and her besom heaving for want of breath. Her voice became husky and almost inaudible. To me, all was instantaneously avident. The encred fire of intellect which had so long and so justrously burnt in the vaso of life, was suddenly extinguished; the old which had fed it was dried up, and nought but the vasa remained; alas, how soon to be broken and dashed down on its parent earth forcy. er ! The affrighted actors huddled themselves together into a group in one corner of the stage, the whole theatre was in confusion, royalty had fled from the scene of mental misery, men hid their eyes, women, shricked and fainted, all burried to the doors and the crush was horrific. In the midst of the confusion that still continued her low murmuring kind of declaringtion ; my ears and my eyes were so ateadfastly fixed: on her that I heard every word. At last, whih a grain. that seemed to burst her very heart strings, and a. look of bitter anguish I shall never, never forget, she uttered, in a tone of voice that made the people shiver as they stood, the last words of the duett :-

"It ti perdeno-credel!" And clasping her hands convulsively on her breast. with one long quivering cry, she sank lifeless on the ground. A slight muscular convulsion passed over her limbs, and all was still; but that last loud note of wait had borne to my care a word-no one

there understood but me. She had uttered til name!

The curtain fell—it had fallon on the drama of her life some hours before! A herrible tumult ensued. How I escaped I scarcely know, now was I aware of my own identity of existence, thit I found I

CHAPTER IV. "It was enough—she died—what reck's it how?"
...Bracs—The Corseir.

It was one night in the very middle of January, between ten and eleven o'clock; the winds were howiling fearfully without. I was sitting in my small and extremely comfortable apartment in the Haglischen Hif, my feet resting on the polished brass drawer, balf filled with cinders, which projected aufficiently beyond the perpendicular line of the Uhina pale to afford me a very comfortable footstool. On a table by my side lay a packet of sigure of the best Balanzula brand; beside them glistened a glass jug of Bavarian beer, clear, sparkling, and bright as liquid amber. I was occupied in picturing to myself the delights a January night in ones own room, alone with ones own fancies, and the certainty of remaining uninterrupted -- cold, wind and snow without, heat and light within-cigars to smoke, Buerlaches bler to drink, large slippers in which to expand once pedal extremities, and nothing to do, except to relieve guard with the right foot when the left one is so burnt at the tip as to make one cry out when, touching the floor, it again comes in contact with the hot sole. Just as I had applied my cigar to the flame, my door suddenly and unceremoniously opened, the intruder not having waited for the accustomed " Herein." The man who entered stammered out a few words of such appulling import, that in less time than it would take to tell it, I found myself following my guide through snow two feet deep, and still heavily falling; without an umbrolls. We harried on under the arcades of the Schloss Plats-that same Schloss Platz where-but what of that ?- a year had clapsed since then. In a fow minutes we were in the Stephanien Strasse, and my guide, stopping at the porte cochers of a large, handsome looking house, with a balcony, turned yound, and, perceiving me at his elbow, entered. We proceeded noiselessly up the staircase. He knocked at a door on the left; a female opened it; they exchanged a few words in a low tone of soice; and at length the woman, holding a small lamp in her hand, stepped from her entrenchment, and beckened me to follow her. We recollected one another-I know her face, she remembered mine. She had once before led me to the chamber of sorrow and desola-"Ach! Gott! Heber Herr Von ---- !" uttered she

with a sigh, as she ushered me Into her apartment. The lamp, covered by a green shade, threw a ghastly light round the room, which combled me to discover the animate and inanimate objects in it. The furniture was richer than is usual in the handsomest houses in that part of Germany-soft carpets on the floor, and draperies of silken damask round the windows. In an alcoye opposite the stove was a bed hung with dark, heavy, crimson silk. On that bed lay two things-a magnolia flower and a woman. Of the two the flower was the living thing the woman the out blossom! I advanced to the bed. She lay there, still and tranquil as a marble statue so utterly without evidence of vitality, that I should have taken her for a corpse, had it not been for her eyes; they were wide open, and seemed to look at nothing and through everything. A cloud of dark, matted hair fell carelessly and neglectedly about the pillow, and descended in long treeses upon the bed. Her cheeks were sunk into two hollows, the nose sharply plushed, the mouth discolored, and round the temples a sort of livid shade, that looked damp and clammy as the columns of stone in a ruined church. To ascertain whether she still breathed. I placed my hand upon her heart. The touch seemed to strike on some sympathetic nerve, for at the same instant I felt a flutter beneath my hand like that of a onged moth in its last moments of agony, and a deep, bollow, broken voice murmured-

"I am not yet dead. I have nearly an hour to live."

Her lips had not spoken, her eyes had not looked; but I knew the voice was hers, for I felt it at her heart. I started back at the frightful import of her

" You think it very long to suffer," said she, at last directing her eyes to mine, and trying to smile; "but he cannot come sooner. After all," added she, grasping my hand with her omaciated, waxen like fingers - " after all, what is an hour to you, who yet count by days, and who reckon time by the rotatory motion of a needle on a round piece of gold? You cannot know what it is-sixty minutes! and in each minute as many seconds-and each second counted by a drop of blood, and a sensation the less: when the brain and the heart form the two globes of the hour-glass, and the sand of life flows from one into the other, and then stops its course forever! When one feels a thought, a sensation, a vital spark of intelligence in the brain, turning, as it were, into matter, dissolving into a drop of blood, and falling down on the heart to singuate and congeal, till every palantion be still! o o o I wonder what the last is like | o o But I must bear it," continued she with a look of painful impatience, "for he cannot be here sooner."

I was astonished berond measure to observe her entirely free from the symptoms of insanity I had so recently inmented. She apparently read my thoughts, for she suddenly recommenced speaking.

"You do not know all," said she. "There was a time-I do not myself remember how long-during which I was insensible to every bodily sensation, except that of cold, which made me sad, and a sunny summer evening, when I was, if anything, more melancholy still. Except these slight sensations, I was happy, perfectly happy, and waited patiently for his arrival day after day, and month after month; but the charm is broken now. Two days ago I lost those flowers-my keepsake-his bouquet -and instantaneously my dream was over; and," continued she, "I remember, I know all now."

Her last words were uttered with such difficulty, and so convulsively, that I feared life would scarcely remain beyond the aigh which escaped her at the conclusion of her sentence. I was mistaken; and in a moment she continued, in a lower, weaker tone

"They tell me his wife is now very beautiful. I knew her once, in the world; but then no one spoke of her beauty; and she was too young, too much a child to have attracted his notice. I never thought at those times that -"

She closed her eyes, and a shudder passed over her limbs.

"Do you think the will prevent his coming to night?" asked the poor sufferer, with all the expression of doubt and horror on her still interesting face. " He surely will come, at all events—he cannot have forgotten all | and, then, he has so many years of happiness before him to ask her forgiveness, and but one second to close in death the eves of her whose heart is broken, and broken for him! He will come! I know, I feel he will! He cannot let me die without seeing him! To die to elaculated she, "and never,

was at the further end of the town, and drenched to | never see blu more!-never ! And, striking her clasped hands upon her forehead, she gave utter ance to one of those heart-rending, herrible exclama tions which make one imagine despair must be best personified in sound.

> It would be in value attempting to describe the agony I felt at witnessing the state to which an un fortunate and too-obstinately rooted attachment had reduced the brilliant and inspired being whose wreck lay before my eyes. That proud head, over which but two-and-twenty summers had passed, that I had once seen raised in swan-like dignity and grace, hald low by the stroke of the angel of death, and that noble brow already discolored by the shadow of his wing! But, worst of all, the intellectual parther mind, her talents, her genius, the immortal part of her-all reduced to nothing!-so to speak-to almost worse than nothing !- and for what? for whom? Alas! still with these thoughts, how beau tiful and how genial was the light that a firm faith undying and divine, from which a cold, unfeeling and too unthinking world in their ignorance and self-reliance stand aloof, throw around that hour. saw her again renewed in all the vigor of her youth and the grandeur of her intellect, her love seftened to a sisterly regard, watching, guiding, guarding, and oven holding "sweet converse" with him whose changefulness had wrought such desolation to the casket which held her soul, and which, in its prison house of clay, was unable to realize that its grief must, even if it be through death, have an end.

In the midst of my reflections I was interrupted by the sound of her voice.

" Do you see that magnelia at my feet?" said she If you ever felt kindly toward me, listen: When I am dead"-she stopped for breath-"when I am dead, tell him to place it in my hair, and to let it go with me to the grave. I knew that I am but a strange, wild creature, and that you will chide me but," continued she, in a scarcely audible tone of roice, "I want to know whether the dead can feel Oh! if they can, I shall not be alone in the grave; the flower whose soul is born from his touch will de my with me."

At this instant a noise of something like th tramping of horses in the street attracted my attention. The noise ceased. At the same moment she started up in her bed, and extending her arms to ward the door, tried to give utterance to what appeared to auffuente her, but in vain. The veins of her brow swelled almost to bursting; her lips became black, and from her throat came the death like so and of a horrible rattle. At length, after an effort which seemed to tear assunder the last remaining fibres of her existence, she shricked out his name-and then in the same ununtural tone of voice-" he is come! he is hero!" screamed she. "Oh, quick-quick make haste! but one moment!" She clasped her hands, and with a last violent effort, "Almighty unfinished, she fell back heavily on the pillow, and in the last gurgle I caught the words, The late!"

touched her, she quivered.

Poor ---! Perhaps her wish was granted! The lamp went out

GOODNESS.

Goodness is composed of justice, mercy, kindness. gentleness, generosity-all the virtues and all the graces. Gondness will do no evil to any one-will do righteousness and doliness are synonyms-are the if the idean Mother be brought from Pesinus to

ever said of God was this: "No is kind oven to the unthankful and to the evil." Goodness is for the will. Phrygia, delivered to them the sacare store, which motives, purposes, desires, aspirations—to control, the netters said was the Mather of the Golfs, and deguide, stimulate, inspire-aiming over to abolish evil, and to fortify and premote the true good. 'Tie nanecessary to say its actions are all beautiful and sweet equally satisfactory as the Mother of God at Rome as toses and summer rains. Yet they are sometimes to day, though the idnean Mother precedes the pres unpopular-as when goodness brings the sword and ent Rominh Mother by some two thousand years? fire of truth to pierce and burn up old and rotten Why, too, is not this "sacand stone" as holy as the

institutions of error and superstition. What is better than goodness?-abore or more sub lime than it? God himself is not letter. He has in the same name of Jehorah by Moses, by Joshua, nothing higher-more divine-more worthy of reverence. He cannot require me to transcend him-cannot ask of me anything better than he has better than goodness. He does require me to be like himgood, Godlike. He does ask me to be just, kind. merciful, gentle and generous, or beneficent. He demands goodness, and aside from this nothing. He does not require a creed, a dogma, a church, a minister, a ceremony, a Sabbath or a book. He requires all I am and all I have of goodness-all my energies and all my means in disseminating goodness. I cannot bestow a moment of time, a particle of energy, a tone of voice, or a farthing of money to support the ology or any of its institutions or machinery. All for goodness-nothing for anything else. And as the tile and Hebrew, without adopting their landmarks burch and its institutions use up the means and energles that might and ought to go to the promotion and liffusion of goodness, Goodness requires mo to abolsh them-to demand of all men to withdraw all their means, time and strength, from these obstacles in the way of goodness, and bestow them upon goodness, or use them in doing cood.

This is the Christianity of Jesus, of God, of wis dom and goodness-this is the only religion, the only requirement, the sole only righteousness: this satisfies and the cootbonyers had no counsel to give. Amid God, goodness, and all good men. Goodness requires this distress Jupiter appeared in a dream to a counrerse with goodness, so no room should exist for evil. J. J. LOOKS.

Bulwer's knowledge of human nature is frequently apparent, even in his little incidental observations scattered through his novels. "The more unceasing a man's attention to a woman," says be, "the sorer i he, in the end, of winning her favor. No woman can long be insensible to a delicate and continued dovo. tion. Though she may at first dislike, she will event nally 'endure, then pity, then embrace." "

Written for the Banner of Light. THE HUMAN TIBART. NE BARL MARRIE.

The human heart's a landscape fair. Arranged in verdure, fregrant, green; Where beautien, deathless, to be loved, Need but by artists to be seen.

The human beart's a fortile plain. Where flowers of fragrant beauty bloom, To greet the eye of friendship, ere Our all of joy is in the tomb.

The human heart 's a vintage brown. Where grapes, in clusters rich and rare, Hang pendant from the drooping vines. And bask in friendship's sunlight fair. The human heart's a placid lake.

Reflecting on its surface clear The beauties of the beaven above As seen by loving mortals here.

The human heart 's a painting rare, Where artist-fingers not in vain Have painted this immortal truth : Hearts loving here shall love again. How many withered landscapes toll

Ah I human frosts, too, blighting cast A gioom o'er hearts as dark as night. Tornadoce, whirlwinds, in their wrath-The burning suq's unpitying rays-How oft change blooming lands to waste-

The sad effects of troat's cold blight !

How oft in surrow clothe bright days! . Rude, wicked bands a vintage sec. And pluck the grapes and tear the vine. And waste heart-grapes, and tendrils break Which round the human heart entwine.

The storm in wrath, the clamsy boat, How often mar the mirror-luke : Discordant words, or hideous face. The heart's bright mirror soon must break! Damp days the pointing fair will mold. And moths will spoil its beautles rare So will the heart's bright beauties fede By sad neglect and moths of care ! St. Joseph, Mo., 1860.

Original Essays.

ANGIENT GLIMPSES OF THE SPIRIT LAND.

NUMBER FIFTERN.

Among the Holy Scriptures of the ancient Gentiles, the Sybiline Books boro that eacred character which our Bible bears to its worshipers. They were consulted on weighty occasions with reference to their prophetic views of coming events; nor do they appear to have been less in this respect than the prophetic Leaves of Jewrydom. How full the amount God! let me-let me-see him-Almigh-" the word of clairvoyant vision of Gentile Syble, or Hebrew Prophets-how much of truth they could foretell, we presume not to decide; but only according to the medlumship was the influx from the epirit world. The door opened, and there entered two beings-a Our priest easte have molded their oburch flocks, dog and a man. Both stopped a second at the door, and the people at large, to the enigmas of the Heand then the dog, with a long, pilcous cry of dis- brew Leaves, though they fail to unfold them in hartress, darted forward, sprong on the bed, and crouch | mony with the laws of the great whole. Even the ing down at the feet of the dead, continued whining early Christian reformers saw, or deemed they saw, all names, they will also find the supply equal to the most ditterly. The man turned and bowed some the culmination of all things to be in their own day what confusedly to me. All was over; and regret and generation. Our Muterial Advent friends still would have been useless. Remorse was not possible, consult the ancient Leaves, and see from thence a for there was no consciousness of fault. The mur- present destruction of the world as clearly as aposderer and his victim were in that chamber face to toile vision saw the same impending destruction beface, yet the assassin deemed himself innecent of fore their own generation had passed away. It crime. Blindfolded he gave the mortal wound, and would thus appear that the ancient, like the modern knew not that death would fellow; or rather-like visions, were sometimes at fault. It is not well to so many others, he had destroyed the being who lived make unto ourselves masters of encient Hebrew, but for him, merely because he was not sufficiently Sybiline, or Christian Leaves, but simply to examine aware of the truth of the remark made by an illustricthem with reference to the status of the ages in ous female writer," that "Love, which for man is which they were. To receive them as infallible, is but an episode of his life, for woman is the whole to submerge our own minds in the darkness of the drama," I showed him the magnolla, and told him ancient shrouds. We neither depy nor doubt the spiritual manifestations of old time. We only pro-"What a strange idea," said he, calmly. He ad. test against the claims of infallibility ignorantly set vanced to the bed, and as be took the flower the dog up for them, or in the interest of a priest-caste. uttered a low growt, and crouched closer to the Laws and conditions were as imperative in the manicorpse. The magnella flower was placed on her head; festations of the old as of the new. The hely ghost and whether it was fancy or a muscular convulsion then, as now, could only manifest where there was I know not, but I thought that at the moment he Meameric or Odylic adaptation to receive it, according to that eternal law and order which encircles all things. Hugh Miller was stranded and broken to pleese because he could not make the God-stones of Geology conform to the God stones of the Jewish Oracles. In like manner will all others be shattered who seek to make the applicat records an infallible measure for succeeding ages. There were God stones on Gentile, equally as holy as those set up on oneaty, sincerity, conscientiousness, forbearance, Hebrew ground in the name of Jehorab, and "the Sybiline Books," says Livy, "imported, that whengood to every one—to all men. Goodness is another speyor a foreign enemy shall have carried war into name for benevolence, for love-for charity. And the land of Italy, he may be expelled and conquered, Rome. An inquiry of the Lord at Delphi confirmed Goodness will do no ill ... will not think ill, feel ill, the Sphilino Oracle. Ambassadors were sent from consent to evil or allow it. Not to the evil will it do Rome to obtain the Idacan Mother or Goddess, and evil, but exactly the opposite. The best thing Jesus "on their coming to the King at Pergamus, he received them kindly, conducted them to Pesinus, in the natives said was the Mother of the Gods, and de-

prayer books, rituals, and all other philactric tom fooleries which belong to the old fossils, and which our retrograde Unitarian priest caste are seeking to galvanize into life, that their own nakedness may be concealed from vulgar eight-while yet there can only be growth in spiritual vision but as we get rid of the exoteric busks or rinds which so darken the rays of all the greater light? It is instructive to survey the ancient lands, Genas infallible. The records of both, if viewed from a spiritual standpoint, will be found to contain considerable truth. But similar phenomena must have similar interpretations; and the same rule that will measure the Gentile, will measure the Hebrew as well. Niebuhr, in his History of Rome, relates that the city was visited with a pestilence and with monstrous births, and was haunted with spectres; ess-would reproduce itself-would fill the uni- tryman, T. Latinius, and commanded him to go before the magistrates and tell them that the preluder had been displeasing to the God. Fearful of being treated with scorn by the haughty patricians. Latinius did not obey, and was taught, by his son's sudden death, at how dear a price the higher powers, when their anger is kindled, allow any to purchase the fearful honor of being entrusted with their socrets. A second time the God appeared, renewed his command, and threatened him with a personal visitation. Still the timid man could not pluck up courage, his hand upon a lump of dough."

sired them to convey it to Rome." Why is this not

carved image of Jehovah found by Antiochus in the

Temple at Jerusalem? and as boly as those set up

by Samuel, and by others as sacred within the reli-

gious surroundings of Juden? How much behind,

too, is this idolatry to our own biblioletry, in bibles,

the paley. Hereupon he told his story to his kins- black and blue by the devil for reading Cicere, and knowledge for more upon objective phenomena than men and friends. They carried him on his hed into be clinches the proof that it was no dream by wit upon subjective or intuitional modes, and so not open the forms, and thence, by the consule order, ful nessing the discolored flesh in prints as deep as in that direction to abnormal, imaginaries flights - not towed them into the scante bouse. Here, as soon as | those on Mr. Dart of Westminster, or those on Jacob | that we do not like the flappings of social wings, but Intinius had announced his message, the eickness in old Jowry. left him; he arose and walked home slout and hale." It appears from Dr. More that aforetime in Lap and to be thoroughly rooted and grounded upon arety Now if this had been recorded in the Helison Bible, and in its quaint language, there would be no there was "danger in losing the third knot." This to the same knowledge within the last decade of doubt among Bible worshipers of the sacred truth of we do not quite understand, but the which being pears. Each can read the records of old time in the the story. It would have been that "It came to interpreted may mean that a ressel under easy sall lible and out, not us infallible truths, but for what pass in those days that the Lord appeared to Lat of several knots an hour, the devil would sometimes they are worth. So far as ancient, questionable, inlus in a dream," etc., and that "The Lord smote ellip in at the third knot, and make the wind blow physical phenomena may present themselves to the him with a sero affliction because he obeyed not the where he listeth. The Dr. then relates "a true reader's mind as having the ordinary material causword of the Lord, in the day whereof the Lord spake story" which he "heard from an eye witness of atlon, there will be no need of seeking further for to him." etc., because obedience is better than the these preternatural winds," It appears that "at the solution. But if something in reality appears a fat of rams. " And it came to pass that when Lat. Cambridge, in the reign of Queen Elizaboth, there little beyond the ordinary level of cause and effect, injus did hearken unto the word of the Lord, the were two witches to be executed, mother and daugh and not quite explainable by "square rule, plumb Lord healed blm, for the Lord taketh no pleasure in ter." In other words this mother and daughter and level," we are not of hand to deny, nor to ewitch afflicting the sons of men, but repenteth him of the were mediums, seers, sootheavers or prophetesses, off on a miracle; but, if we will look through fitting evil which he thought to do unto them." But is open to spiritual Intercourse from hely or less hely medium glasses, we shall find our transmundance felthere no truth in these stories, told Hobrewwise and ghosts as Jchovah and others could manifest through low beings who have preceded us over the Jordan, at Gentilewise? It does not thus follow; for though Balaam. The old theologies are so full of deviltry work along the same line of operations. It may be impossible to stamp with exactness the that the devotees thereof can see but very little clea | Niebuhr, who is deemed a rational and not a reancient records, and to say how much is clearly than the devil. "The mother when she was called mantic historian, like his Heathen brother Livy, fable, poetic story telling, and how much is true upon to repent and forsake the devil, said there was speaks of some physical phenomena which occurred bistory, yet if we can show phenomena of to-day the no reason for that, for that he had been faithful to over two thousand years ago, and which may have counterpart of what is related in old time, we can at her these threeseers years, and thus she died in this teen vastly more significant to those early days than least receive the outlines as not beyond the range of obstinacy." The daughter, witnessing the dying would now appear the raining of tonds. He says, probable events. The proof is past all denial that struggles of her mother, gave way from a like "The northern lights too, which were seen at this we survive the sloughing of the body, and continue a heroic martyrology to the devil-renounced him, period, were evidently connected with the ferment living soul. As such, under fitting conditions, we was carnest in prayer and ponitonee, and the con- in the bowels of the carts. In the year [of Rome] can communo with spirits Jet encased in flesh and blood. With this key we can unlock ail of ancient

"Jehovah, Jovo, or Lord," Jupiter, or any other God. We talk with spiritual beings now, and we prove them to be those whom we knew before their departure from their tenements of yet advanced beyond the vain ambitions of their carthly aspirings, and may sometimes seek to astonnissi and Jehovah shalom; and, according to Hosea, for "solth the Lord, thou shalt call me Ishi, and of the Hebrew God, see Dunlap's Spirit History, and DeWette's Introduction to the Old Testament, and Mackay.

spectredom which manifested in the name of

intromissions, to have met the very souls who declared themselves the engineers of Muses, and justifiel themselves in the use of the name, for what we do not now distinctly recollect, but probably for purposes of authority, and to strike with superstitious and we have among our Spiritualists those who, like Harris and the Pharisees of the old theologies, claim for themselves exclusive communion with some Lord. names of vaulty, for their familiar spirits, they will seeking; but when truth and love are prized above old theologies. demand.

the tithe of the produce of the ladd of Canaan, with the refuse of the victim." The sacrificial offer-

· fixins " to match. There is a sanctity even of body and complexion, all the omnipotency of conviction which colors the that he was right." pletured page of Livy, or that of the plous Plutarch. Even Mr. Owen would find his spiritual "Footfalls" Dr. More. So, too, would Mr. Coggawell, the Aster Librarian, find there, in the same line of operations. away by the New York Sadducces. Indeed, there withal.

failed to cure of an infirmity, but the owner's serowner observed how well his horse had become he l borse then changed owners, " and became as sound

and so lost the use of his limbs by a covere struke of | Ht. Jerome declares bimself to have been flogged plane of the frightened superstitionist. We restend

land that winds were sold to merchants, and that variety of objective facts. Thousands have attained effered as a witch.

clay. If some of them are rather proue to the the Lord as otherwise in sacrificial offerings. The facts in their communitaries, which are expressly assumption of great names, they are probably not institutes ordering these things are taught us as cited by Causarinus as extant for the year 298, as ish the groundlings in names of "learned length and and none devoted shall be redeemed, but shall surely the same authorite source that we draw our informthundering sound." We find that the Hebrew God be put to death," says the Bible. Accordingly, the ation of another phenomenon, which is said to have changed his name from God Almighty to Jehovah daughter was swung up by the side of her mother occurred in the year 200; and therefore, however he would have his name changed from Bash to Ishi, even the equanimity of the devil, and moved him as an idle tale. There fell, we are told, a shower shalt call me no more Baali." For the many names language, "there came such a sudden blust of wind remained on the ground did not ret. Perhaps noth-Bwedenborg, while yet in the flesh, claims, in his with such force that they were fain to hold the posts such observations as did not seem intelligible and for fear of all being flung down to the ground."

should raise the wind over the scope of such informal pearance had never occurred again, would this warpicty as was munifest in these dark ways of ortho- rant us in denying the truth of a statement attested dox devotion. The mother hung for remaining a by contemporary authority? No more than we dread the undeveloped groundlings. Swedenborg witch, and refusing to renounce the spirit—the have any ground for secting at the Mesaic law, beblimself was not free from this love of authority; daughter hung when she had become a saint! Such cause no such thing is now known, or even concolvdouble dealing graveled the devil as much as if he able, as a leprosy affecting clothes and walls; since had been put to his trumps on the five points of we can only compare that horrible disease in its Calvinism, the Westminster chart of the same, or present state, with what it once was, as we do Veor St. Paul. So long as they seek great, swelling the arithmetical three in the one of the trinity, and suvius with the volcances that of yare filled whole so raised the breeze for the more healthy ventilation regions of the earth." doubtlessly be accommodated according to their of the sufficient souls in the bottomiess pit of the

duce motions in the air. To how great an extent, we by the greater German light, have also become sound "In the Roman Republic," says Niebuhr, "Indi-know not to decide. The heretical way is supposed upon the goose. We are not to sooff at the "funeral viduals enjoyed many kinds of public property which to be of the Dovil-if according to the canons of the baked meats " of the Heathen, any more than at the vielded nothing to the State. The State showed church, it is of the Lord. But this decides no more similar bill of fare offered by Moses in the name of itself no less moderate in its claims, where it than what is Lord to the one is Devil to the other. the Lord. The leprosy put upon Mirjam for her asmight have demanded the whole, than the Gods. When the Holy Ghost comes as a rushing, mighty serting her equal right to propound the ways of the They contented themselves with the refuse of wind," in apostolic days, the Seribes and Pharisees Lord, is to be taken for what it is worth. If rejectthe victim; and the piece of ground at Sollius, would charge the raising of such wind to the Devil. ed, be it so—if admitted, it must find its classificawhich Xenophon aedicated to Diana, was just Whether such breezes como from holy or less holy tion in that order of phenomena alike abounding as much her property, though he reserved the Spirits, they can only manifest in accordance with upon fleathen and upon flebrow ground, whether as cultivation and enjoyment of it, subject to the pay the meameric or odylic laws of their surroundings, charms, spells, bladings, etc., in all their varied rement of a tenth. I hope my meaning will not be We may know more of those things when we cease to sults of measureric or Odylio conditions, as manifest mistaken if I observe that the Levites received only be frightened by our nursery superstitions, or to turn from the penderable and imponderable worlds. There scornfully away in Sadducean darkness and pride. is darkness, there are lurid flames, there is ascension though it had been consecrated to Jehovah, whom Neither are we to bend truths to dead formulas, but to helier surroundings, embracing the recipient to they represented, as his property." But it will be let truth be free, even though it make a wreck of old the measure of his unfolding. The waters of jeal recollected that the Jewish Lord was not "contented opinions. What curious devices have been sought to ousy with imprecations causing, "the thigh to rot ings must be without blemish, and the choicest parts as impossible to find the square of the circle as to of Moses, were not a whit higher in the scale than were the Lord's portion, and all well garnished with settle the question of the trinity, and both problems the waters of contemporary Caldron-pots, however libations of wine, flour tempered with eil, with other seem ever to have been in the estate of past finding much the Hebrew diviners might revite the come-We nowhere fail to find that the religious or zeal, nor have attempts been mainting to unito the ards, as our rival churches of today retort similar Spiritualisms of all ages are very much akin in their mathematical with the theological Word, including hard names upon those who show heretical gifts basic planes. In a "collection of philosophical the Mother of God. Some two hundred and fifty from the Lord as potent as any of orthodor writings of Henry More, D. D., of Christ's College, years ago, a Spaniard discovered the quadrature of In orthodox nomenclature, Infidelity means being Cambridge," in England, and published in 1662, the the circle, giving the credit of the discovery to the faithful to the fullest revealings of the Most High author fully realizes this kindred bearing of all Virgin Mary. It proved, however, that Mary had from the universal scale of being, and to be in good roligions. He draws mostly from Heathen writers made a mistake. A merchant of Rochello discovered church standing consists in narrowing your vision for his proofs of "the Immeriality of the Soul," our not only the square of the circle, but with it, and de. to the scope of old Jawry mediumship three thousand Bible being left almost wholly in the background, as pending upon it, a method of converting Jows, Pagans | years ago. This spirities orthodoxy molds us to an inadequate in this direction. In his general preface and Mahometans to Christianity. Another person exeteric God as much fessilized and petrified as the he atters a beautiful truth when he says that found in the divine theorem of this same equarum God stones, Terraphim, Urim, Thummim, Cherubim, which the sensually minded do not so much as dream of Ezekiel, and the Revelation of St. John. An Eng. Jah, or Lord! of." In his "Antidote against Atheism" may be lishman found out the area of the circle by the numfound almost a complete counterpart of modern ber 666, mentioned in the Revelutions. A French-Spiritual phenomena as proof of transmundane ex- man discovered "a most obvious connection between us, a certain Clympius of Alexandria, who was his istence. This very learned Christian Divine holds to the square of the circle, and the doctrines of original crival and his enemy. The hostility of Clympius was the manifestations of souls, spirits, or angels, with sin and the trinity. He offered to bet 300,000 france exerted in various ways to hurt Platinus by thourgy.

the Bible. With no entargement of vision beyond effectually upon himself, that his body became conconsistally flanked by the squadrons set in the field by the nursery measure staked out by a priest-caste and tracted like a purse, and retained that decreptions subordinates, they would square the circle of all of form until he ceased contending with a man who independent on the course of the same need to operations, things by making the Bible the mystical magic lands of greatly surpassed him in occult columns." tern, which, by a series of dissolving views to even nearly closed, and mouth all agape, present a lumin- science" or way of the Lord in Egypt-was learned may be a scattery duyment as well as a "ruptured" our hocus-pocus, christened the mysteries of Galliness, in all their wisdom, the highest of which was supand deemed sacred by interested craft or imbecile posed to hold those intimate relations to the Impon-When we come to understand mesmeric, magnetic, mentality—not open to the challenges of common or Odylle laws, we shall not blunder so much in the sense or enlightened reason. The circle is thus seen gicians, or Soothsayers, were the interpreters. Let name of the Lord and the Devil. Two bundred square or round, according to the exigencies of the years ago, llarey, the horse tamer, would have been occasion, and thus the real status of the Bible is ob the spirit of mesmerism in, and mesmerism out of adjudged to be in league with the Devil. Dr. More scured and made nothing worth within the focus of the flesh, and anciently supposed to have been relates a case of a horse which several farriers a fessilized theological vision. If we were free to flanked by Sun, Moon, and Stars in astrological review its heavens and its earth by the same glasses lations. Let us suppose that Moses had a familiar, vants, by charms or spells, cured him. When the by which we view correspondential Gentiledom, we spirit or Lord, as potent as the one who with Plotinus should not present the oblique or squinteged aspect proved an avermatch for Olympius, and we shall see was curious to know of the remedy. The servants that we do, seeing hely land in Jewry, and profane informed him. The owner observing the letter S land in the regions round about. The ancients had stronger hattery of him who put a leprosy upon her branded upon the buttock of his horse, supposed it not that full scientific vision that saw the adaptable, and frightened Agron to an almost similiar grade of stood for Satan, and "chid his servants very roughly, lity of the mesmeric or spiritual current of fleshed paleness. as having done that which was uncanonical and im. and undeshed spirits in that order of relationship. pious." This disturbing influence of the owner, set which made action and reaction in governmental the horse back again upon his infirm plane. The ruling of events, or interposition, without breaking Korali, Datham, and Abiram down alive into hell, the chain of causation by instituting the mirecleas ever." Serpent charming is then alluded to, and switch-nor have the moderns yet made much ration to Moses. Niebuhr supposes the earth to have been then a spiritual manifestation which occurred to a al progression from the aucient planes. Either we more volcands in those days, thus following the de-Mr. Dart of Westminster, "who was sensibly struck have Sadduccan savans who deny all, or we have un. ductions of modern science by cooling the crust of upon the thigh by an invisible hand," as per Jacob developed, narrow minds, who open their mouths the earth and griping the belly of hell, so that we in Bibledom, who wrestled with an angel of God, and shut their eyes to all, if strapped upon their are not able to witness in our days the physical and when this angel could not throw him, he ham-biblical idel. These phases of mentality are not in scene of "all hell broke loose," unless our adventstrung him. Jacob, seeing the ghost, supposed he condition to classify that order of phenomena, more late should prove able to reverse the natural order of had seen God, and must thence necessarily die, as or less true in the ancient, and now being examined the world, and let it slide promisenously with Satan no man can see God and live, according to much of under better anspices in the modern world. The ve- sailing in as chief navigator of chaos and old night. the old Spiritualism. Dart did die within three rious phases, related of the ancient as of the modern, After the earth had "opened and swallowed all that lays, and "after he was dead, there was found upon are to be received no further than incontestable facts appertained unto Korah, there came a fire from the the place where he was struck, the perfect figure of and highest reason can adjust them to the ascertained Lord and consumed two hundred and fifty." Then man's hand, the four fingers, palm and thumb, modes of being, of the mundane and transmundane the wrath of the Lord went out in a plague, and black and sunk into the flesh, as if one should clap worlds. We claim to have knowledge beyond the smote fourteen thousand seven hundred, after all vision of the Sadducee, and not adjustable to the dark had been smallowed up that appertained unto Korah.

then we choose to be well buildeted before we go up,

version appeared complete; yet her homicide saurt 290 and 295 the firmquent recemed on fire, broken Scers to the Jehovah Molech of Israel, would seem by Sashes of lightning; armies and the tample of now to have regarded her freshly regenerated state battle were seen in the sky, and sounds were heard, as a "lamb without blemish," and therefore a more which rarely heighten the terrors of this phenomena acceptable sacrifice to the Lord than if she had been except in the Arctic regions. The keepers of the books of fate were undoubtedly consulted about these It was a custom in old Jowry to hang people before appearances, and registered the above mentioned being the Word of God. "Every devoted thing, they were certainly kept in the Capital they may whether man or beast, is most holy unto the Lord, very well have been preserved. It is no doubt from This, as appears from Dr. More, was too much for inoredible it may sound, it ought not to be rejected with so much divine disgust that, in the Doctor's of flakes like flesh, which the birds devoured; what (whereas all was calm before) that it drove the ing of the kind has been remarked since physical mother's body against the ladder so violently that it phenomena have been generally and carefully obhad like to have everturned it, and shook the gallows served; and yet, how short is the time during which rational, according to the system of the day, have No wonder that the Prince of the power of the air | been faithfully registered! But even if no such ap-Now this is fair play, allowing sauce for the

Heathen goose to be sauce for the Hebrew gander. We do not dony, but believe, that spirits may pro- Many English writers having of late been revivided prop the fossil estate of the soul. It has been found and the belly to swoll," as instituted in the ordeals out. Both have been pursued with a great deal of outers and rival sects as sorcerers, witches and wincome roundum affair, a correspondence with the vision | Bloihlm, Jewrywise set up in the name of Jehovah,

It is related of Plotinus, a miracle worker, that he had among his fellow students under Ammonibut a spirit of superior power was his familiar; and Very much so it is with our standard bearers of the arts of Olympius were thus made to recoil so

Let us recollect that Moses learnt this " occult derable world whereof the Mngi or wise men; or Maus not forget the infinite variety of manifestation of how Miriam's familiar Lord had to succumb to the

Let us see, too, if we can get Moses out of the scrape of miraculously opening the earth, and letting with others who sought to know the Lord contrary

This is equivalent to Mother Comes's commentaries set forth in appropriate pealmoily:

"There were three boys a chiling went, All on a summer's day; The loc was thin, They all [all in. The trat all ran away."

And also equivalent to being "shipwreeked, and murdered, and sold as a slave "-equivalent also to the hard choice of the two reads in the negro oler gyman's sermon, the one "led down to damnation," the other "stratt up to perdition." "In that case, excinimed a member of the congregation, "dis chile outs for the woods." Bo doubtless with the Hebrew children, they cut for the wilderness or dead sea to escape any further wrath from the Lord.

Livy relates in Roman History that "fires from bearen, brenking out in various places, had, as was said, burnt with a slight blast the clothes of many

We are rather inclined to think that Stating, in his Thebaid, draws upon his imagination for the fact of the earth-opening and taking down alive into hell the Prophet Amphiarus, when Earth

But with them plunged to the Turtaraen strand; And as he fell, he gazed backward on the light,

But with them plunged to the Tartaram strand; And as he fell, he gazed backward on the light, And givered to see the field would soon unite. Till now a lighter tremour closed again. The ground, and darkened Plute's which domain. Boon as the propher reached the dreavy coast Of Styx, the mansion of paleview, and givered the scorete of the workt below, And plerest the regions of elegral woo; His garb terrifie, and lond-heaping arms, Fill Plute's which dominion with alarms. The similes with berry gaze upon his car, His weapons, steeds distinguished in the war, And his new body; for he neither came. Black from the urn, nor reasoned with the flame; But with the awent of Mars was covered o'cr. And his hacked target stained with dewy gore. Nor had like hacked target stained with dewy gore. Nor had like hacked target stained with dewy gore. Nor had like hacked target stained with dewy gore. Nor had like hacked target stained with dewy gore. Nor had like hacked target stained with dewy gore. Nor had like hacked target stained with the flame; But not of the task the absor's hands sufficed; Theo, nor till thon, they cut the fluid thread, And freed the Seer, irregularly dead, The Kanes of Elystum gazet around, (Their pleasures intercepted by the sound,) And three who stationed in the gulf beneath, And air less pure, and less cally hing breathe. Then groun the lakes that parched with sulphur glow, And aingtish waters, scarcely seem to flow; While Charun, wont to plow the londes stream, Mourns his less fare, a melancholy theree; And grieves that stracked with Korah, Dn. The ground the Early and we for a color of the force of the force of the work force who with Korah, Dn.

It is not recorded how it fared with Korab, Da than and Abiram, when forwarded by express to the world below: but on the present occasion. Plute was much displeased at the abrupt intrusion of Amphiarus in thus taking the carthquake route to the nother world, and counsoled retaliation by an excursion to the world of flesh and blood; but was at length pacified by a full statement of the case-all which may be found in the "Thebaid of Statius," which is representative of the ancient beliefs, as are the Pharealia of Lucom, the Argonautics of Appolonius Rhodius, &c. In the mean time do not let us forget to accord as fairly to the Heathen as to the Hebraw and Christian; to reize upon truth wherever found as no respector of persons. Even the orthodox North British Review can say that "the extinction of Henthen learning so early as the sixth century wrapped all Christendom in gloom for a thousand years. The ideals which kindled the young enthusiasm:of Europe in the fifteenth century, and re-awakened the long slumbering literary spirit, were those of Greece and Rome. It was from the old fountain of Pagan culture, dilapidated from long neglect, and overgrown with weeds of conturies, that the stream of genius burst forth afresh." So then it was not the Bible but Pagan Greece and Rome that put us

in the way of civilization.

Rome, nor old Jewry; but only as we emerge from the devotional surroundings of the darker past can we come into the greater light of the living day, and be free. Not the fragmental oracles of old time, but what speaks the universal heavens and the earth to us by every mode of unfolding, whether by ministering angels to our affectional needs, or by vain," says this same Review, "shall we look for life among the mere earthly memorials of a forgot in the ordinary spaces, the pencil cannot portray; ten activity. If there is any lesson more impressive than another, it is that there can be no life without free development. It is not possible to adhere to the past as the sum of all truth; we cannot put new wine into old bettles; and while the world wine of intellect and feeling, pouring afresh its living streams into all channels of religious and literary activity, and moulding into more harmonious forms the problems of the world's thought. That we are at the commencement of such a new era at the present time, can scarcely be doubted. One thing is sure, that we are at the termination of an old and perishing one-that there are spreading all around us the symptoms of decay and extinction. God forbid that we should speak in the language of exaggeration, and not feel deeply serrowful that the old landmarks of our father's faith should from their fastnesses in language as follows:

given these commandments. I keep the command. there the extremity of barrenness. ments which Moses has given, not because he enmust know and observe to whom this Word is spoken. whether it's spoken to me or to another."

O. B. P. fields and pastures new."

As daylight can be seen through very small holes, so little things will illustrate a person's character. ! we build it up, and rough how the habits that form it. ready the presence of industry has told not only in the glowing Purple Mountains, and the mighty the torrent rushes on, hiding itself between green King, amidet a train of his attendants, his silvery on the heights of the Purple mountain, which al-

Weltten for the Hannar of Light, A NEW VISION.

BY HELEH HARION WALTON.

See great mother Nature, throwing Boft her mantle o'er the earth. Lifting crops of Spring-time sewing. Dringing dalster into birth! While athwart the noontide sunny Long the shadows, deep and wise. As the bayetack quaint and funny. Queens it in the aummer skies. Sitting by the hillside napping. Shall I tell you what I song,

As the crew wings black were flapping, O'er the cornfield green and young? Bung I of a distant country, Filled with people good and strong. Where no man had the effrontery E'er to do his neighbor wrong: Where the politician greedy

Nover shows his hungry face: Where no office eeekers needy, Scores upon the ballot trace; Where no bachelor, life testing, Is a vain conceited fool, Thinking that a woman's lesting Is an ignis fatuus cool;

Where a married man with money Does not kins a southern maid. As he twines her smooth bair sunny Underneath the chestant shade: Where all things, all neople lowly, In life's anthem have a part; Where their own glad pulses slowly Throb within great Nature's heart.

And the vision o'er me shifting, Of a time of changing told. Whose new cycle pure, uplifting, Swallowed up the wrong, the old; When the new, the fresh, inspiring, Covers both the land and sea, When the world glad, good, untiring, Lives the life of destiny.

When the nations, mad no longer, Drink not the oppressor's wine; In the future's lap grow stronger, Good and holy, wise, sublime-Then shall we who sit and ponder, Know the mysteries of fate. Cease to ask and cease to wonder, Bitling by God's golden gate. Till the centuries, the ages,

Dark Time's flying angel grasps: Turning o'er the musty pages Of the book with golden claupe, Reads unto the nations tearful: Balling o'er life's purple sea. Till his voice, grand, loud and fearful, Booms along eternity.

GLIMPSES IN IRELAND.

By Our Junior. HOMBER THREE.

THE LAKES OF KILLARNEY.-FIRST PAPER. The Lakes of Killarney have been so lauded, so painted and engraved, that in beginning a description conical summits of "the Paps," and in the far tion of them and their surrounding scenery we do so distance are just visible, emerging from the clouds. with no great confidence in the result of our labors. To convey to the fancy a lively representation of substantial, visible forms, is commonly regarded River. Mangerton lifts his head on the left—then rather as the province of the artist, who speaks to the Tore Mountain, wooded to its very base, and the ove, than of the mere verbal describer. Yel Flesk Castle-and thus we reach the terminus at while we readily admit the probable superiority of Killarney. the pencil, still so limited are its powers that by it the same object can only be represented in one mement of its existence, and generally under but one point of view. Herein is the advantage of descrip But none of these can save us-non Greece nor tion: it ranges in a wider field; commands the vari ous changes which time in its silent lanes draws along with it; exhibits things in all the different lights and positions in which they can be viewed: discovers new beauties in effects. from venturing to deal with or unrayel their causes : traces under the moldering ruin, stately temples, domes and palaces the monuments of races long forgotten; takes in an and, finally, description may throw over every mem orable spot a well of mystery, attractive and gratify ing, by allusions and details drawn from the stores of history and fable.

Every day evems to bring more distinctly before of prejudice; we made our notes joyfully as we went along; we allowed the sweet and bitter to make no unhappy contrasts while feasting our souls. Killar ncy, in its beauty, in its cheering or its solemn as pects, in its sunshine or its shadow, like a thing of beauty, will be to us "a joy forever."

"Ah, that such beauty, varying in the light Of living nature, cannot be poltrayed. Ily words, nor by the neutile client skill, But is the preservy of him alons. Who hath beheld it, noted it with care, And in his mind recorded it with lore."

We are not alone in our allusion to the sweet and no longer receive the reverence of their children's the bitter thoughts which may arise in the companchildren; yet we cannot shut our eyes to the fact looship of Irish scenery; an eloquent French writer, the lakes, and grandour to the whole. There is one before as. We cannot say peace, when there in alluding to the physical contrasts which Killarney resolve the traveler who desires to witness the beauis no peace." This is a very fair admission from presents, writes as follows: "On approaching the ties of this region, should make and firmly adhere the organ of Scotch Presbyterianism. Thus are Lakes of Killarney, and halting near the Abboy of to-to rise early. One look at the vales and mounbursting into new life the closely riveted defenders Mucruss, we look upon two accues assentially differ of old infallibility. Thus do they give up the ghost ent. On one side, uncultivated fields, sterile bogs, quite apparent. "Nature loves not sluggards," is a of the past, because the old biblical stories will no imonotonous plains, where feeble rushes and conlonger suffice to be told to "sons and grandsons," sumptive pines gloomily vegetate, wide stretches of as this a very demonstrable fact. Turn drowsily as Moses commanded in his day. Thus, too, do we heath, intersected here and there by low rocks-this cover our centre by putting reluctant auxillaries in unvarying aspect, destitute of all beauty in its wild the fore front of the hottest battle, nor neglecting ness, proclaims only the poverty of nature. It is far away Reaks, or the gloomy recesses of the Purple to maintain due extension of right and left wings, impossible to imagine a more barren and desolate We shall put Martin Luther in position as an out. tract. But on the other side, a totally different prosflanker, and also to protect our rear from the moss. pect burst on the view. At the foot of a chain of troopers, who still delight to do battle around the mountains, of graceful, varied outline, separated To make the most pleasing acquaintance with Kilcamp-ground of Judean bogs or morasses. To these from each other by a succession of charming lakes, larney, adopt for a time the rather early proclivities old fillibusters in the name of the Lord, Luther are spread rich and fertile plains, green and smiling of Sol. replies through his captains of tens and captains of meadows, forests gay with forms and vordant underfilies, whom he deputes to dislodge the old troopers growth; here, cool shades, secret grottes, mysterious The sun had scarcely lifted his head into view above caverns-their wide vistas, bold summits, an un. the mountains, ere, following his recommended ex. "If they say, 'Moses has commanded it,' do you bounded horizon—the margin of the silver streams ample, we raised our own from the pillow. Fresh let Moses go, and say, I ask not what Moses has covered with luxuriant shrubs-everywhere abun- and vigorous, as if the air that swept down from commanded.' But, say they, ' Moses has commanded dance, richness and grace-everywhere the extraor the mountains here a new vitality, which was althat we should believe in God; that we should not dinary accident of nature, at once most beauteous ready transfused through and invigorating our take his name in vain; that we should henor our and fruitful. Thus, at one and the same time, two frame. To open our shutters and look out upon the father and mother, &c. Must we not keep these aspects present themselves to the eye, which are ab- broad, beautiful coming day, was our first act. In commandments?' Answer thom thus: 'Nature has solutely opposed-here the perfection of abundance, what enchanting repose lay the lake-the son light-

The physical contrasts of M. Gustave de Beaumont igined them, but because Nature implanted them in ero here somewhat overcharged; but there is a con- Very nearly a half a mile from the Victoria is a me. But if any one say, 'It is all God's Word, answer trant that forces itself upon our minds, between the hill on which are to be seen the remains of the him thus: 'God's Word here, God's Word there, I exquisite leveliness of the animate creation and the church of Aghados. It is a very accessible emidebased condition of a portion of God's noblest works nence, and affords a very fine view of the lake, I must know, not only that it is God's word, but that we trace here, mixing up the people mournfully Then we dressed, every new and then feasting our In all the remembrances of the scenery. It is not ex- eyes upon the view, which seemed, with all its We think we may rely on Martin to protect our pected that the great question of the condition of minuter scenery, to grow upon our vision, becoming rear, while we take "a hasty plate of soup," and Ireland can be comprehended in a rapid tour through, more and more appreciable. Beautiful, grand and then we shall proceed in our labors to keep up the a limited part of its country; but he who has seen magnificent, is the region of Killarney; no spot do continuous supply of goodly forage from "fresh some of the more afflicted districts, cannot but take we know to equal this, where a greater interest than before in the great mass of evidence, constantly arising, as to the extent, cause, and possible remedy of Ireland's great social disease. But Ireland now is not what it was not long ago. tio hills, sloping to the water's edge, covered with no using thinks with interested a person is constructed. Much has been done for her amelieration. A new thick wood; with "cloud-capped" heads above these

this beautiful region, but in many localities where her regeneration was more needed.

The lourney from Dublin to Killarney is accomplished in a little more than eight hours. You reach Mallow by the Great Southern and Western Italiany In ela hours-about one hundred and fifty milesand thence by the new route to Killarney in two hours. The line is not entirely destitute of objects of interest, although seen from a railway carriage, one gets no very precise idea of what is to be seen. Away we roll out into a fine country, telerably well cultivated, as is most of the land about Dublin, but at this side of the city presenting no remarkable objects. The tall heights of Wicklow linger long in our view, with no intervening bills to break the monotony of the level. Through the Curragh of Kildare, and then we gaze on the ruined cathedral and the mysterious Round Tower standing near. There we catch a glimpse of a mansion on a bill stope, with emiling fields and fair plantations, and a hamiet at its foot, which we might fancy the abode of peace, had it greeted our eye ero we had been able to boast of some knowledge of what Irish hamlets are. Away in the distance we catch a sight of the famous Rock of Dunamase, on whose top repose the rains of the Castle of Strongbow, the proud English Earl, who won the fortress, not by the strength of his arm, but by marriage with the daughter of MacMurrough. King of Leicester. Saxon and Norman in two conturies became one race; but notwithstanding all the marriages and intermarriages which took place during or after the time of the early conquest, between Celt and Saxon, for centuries, existed the most bitter batred. Wars of religion succeeded wars of conquest, and the cannon of Cromwell, planted at the base of Danamase, battered into ruins the Castle of Strongbow. Here we pass large tracts of peat moss, but for in the distance the view is varied by the pleasing outline of the Davil's Bit Mountains. This is a bleak, barren locality. All the towns that cluster along the line are most dilapidated, but will doubtless scoper or later revive and be awakened by the inevitable course of agricultural improvement, which is now apparent throughout the country,

We reach the Limerick station-Limerick, where are more exquisitely handsome women than in the same space of country elsewhere in the world. Twenty miles further takes you to Kilmullock, the stronghold of the great Desmonds. Ten miles more, and we reach Buttervant, the land in which dwelt Edmund Spenser, where

"Mults mine, whose waves I whilem taught to ween." still rolls on its way, and where are still to be seen, tolling of fierce war and slaughter, the blackened ruine of the Castle of Kilcoleman-speaking little affinity to the immertal " Faory Queene." Now we have the scenery growing more attractive until rolling through the Blockwater valley we rest at Mallow. From this point we next reach Millstreet, a town on either side of which rise many beautiful villas and fine manslons, giving it an air of superior civilization and culture. From this point the scenery commences indeed. Away in front are seen the Clara and Cahirbarnagh Mountains, high over which tower the serrated ridges of the Rocks. Then we come upon the exquisitely pictures que scenery of the Plesk

There are four hotels at Killarney-we say four, alluding to the hotels. A few others, such as the Toro View, the Castle Lough, and the Mackross, take rank certainly as hotels, but without any acknowledged connection with the definite article. They are the Kenmare Arms and the Hibernia, situated in town, and the Victoria and Herbert Arms a little distance out of it. The latter are decidedly the proferable ones—the Victoria especially, which is beau. tifully situated at the northern extremity of the Lower Lake; and we can testify to the attention of the hostesses. The charges at the Victoria are very noderate considering to what an extent the simple item of charging goes in Great Britain, as also that the Lakes are a place of great resort. A bill of oliarges in our possession reads as follows - Bed, two shillings; breakfast, two shillings; dinner, three shillings; lunch, one shilling six pence-being less than two dollars and a quarter per day. With regard to wines, eigars, etc., your bill may be increased at | Tom Moore's Irish melodies?

A gray evening-long after sunset in the constant twilight of June can be dimly traced the outlines of the mountains. The fairy formed clouds glide slowly beneath their heads, and seem to stoop ever and anon and kise the rippling waters of the Lakes. Far up the arching sky, the moon,

" Madenus of the night's revose."

alimbs with slow, sad steps-her silvery beams slanting far beneath the quiet bosom of the Lake. The mountains look wonderfully near, the lakes mi. nutely swell the islands like floating bodies but morning will give distance to the view, breadth to tains that surround the lakes makes the necessity very old saying-but it may become at each a time upon your pillow if you will after daylight, and you will not see the sun lighting up the heights of the Mountains and the Toproies, nor the dark clouds tinged with the early day, flinging their momentary shadows over the hills and on the glistening water.

Our first sleep in Killarney was at the Victoria. ing all along its western shore, and the shadows of Ross and innisfallen falling far across its waters.

"In the distance heaven is blue above Mountains where sleep the unsunned turn

On the epposite shore of the lower lake rise gigan ably performed; daily life being the quarry from which spirit of energy has been infused into her, and al- rise Toomies and Glena, and over and beyond these

Recket the lake studded with green islands, every hanks, as if glad to escape from noise and light, and variety of autiliae, every combination of color. Sop. inurmure away into slience and mystery. poso us to have breakfasted, and then let un away! Here, too, the botanist may revel in the search for to delve Into the very heart of this mysteriously plants which telong only to Iroland. "Bree's Form," beautiful realm. We soon found a luat, and while says Mr. Nowman, "Is peculiar to Killarnoy, and bargaining for it and its crew, fortunately met with especially beautiful and fuxuriant near O'Bullivan's Captain — and family, consisting of himself wife, Cascade, and the admiration of every botanist." To and two daughters. We were kindly invited to the unscientific eye the prodigality of growth exhibmake one of his party, which we did, so that, save lited by these feathery forms, dark, purple stems, the crem-four loys, with jolly frish faces, that contrasting with the brightest green of the crisped looked as if it wouldn't take two good jokes to leaves, is sufficiently striking; and very, very often lighten them up, and the "bugle" being musician we glanced about, curiously touched with a smatand helmsman-we made an American party. These tering of superstition, but no fellows, with bright faces, had hard times not many years ago. Happily times are changed, and Killarney bontmen have a plenty to do. Gerald Griffin, Let us be seated in O'Sullivan's grotte, a retreat fanyears ago, described them thus: "Them boutmen taxtically, tastefully overbung with shrubs-linger arn't allowed to dhrink anything while they 're upon on this rustle bench awhile—and luxurlate in the the lake, except at the stations; but then to make up for that, they all meet at night at a ball in town. where they stay dancing and dhrinking att night, who had evidently watched our arrival, came upon till they spend whatever the quality gives 'em in us, offering us a wild nosegay-her only glean. the day. Luke Kennedy (that's this boy,) would ing from the woods-her only traffic for a penlike to save, if he could; but the rest would n't pull ny. Poor oblid! all mirth had vanished from her an oar with him if he did n't do as they do. So face; in the mountain here! where she crouches that's the way of it. And sometimes afther being there has been squalld want. She is tasting the up all night a'most, you 'il see 'em out again at the bitterness of life very, very early. And we are first light of the mornin"." At our belin sat what pleasure seeking! Surrendering ourselves to all is termed about the lakes a "bugle"-a son of a sweet thoughts and influences! The noonday of famous sire—who was our musician and steersman, the heart is banishing all thought of trouble! But He unobtrusively informed of what we were going to now we remember that child-her face baunts us see; and when we saw it had no superfluous re bere in mighty London, and in the bright scene that marks to bestow upon the genius loci-an excellent memory fondly revives it makes us sad. Heaven man from the beginning to the end of our four grant our charity, which willinguess would have days. Our orew were silent and reserved; but we made boundless-which the limit of our purse made knew it only depended upon the very limited period small—has won a simple prayer for us from her unof our acquaintance, for although we were come tainted lips. But ere long such cases as this will paratively free from a repetition of the infilotions experienced at Glendalough, and what Gerald Grif. will see brighter days-they shall excaps from pinchfin terms " the tensing of the guides and lies of the boatmen," still a short association works miraculous their wont, with smiling faces, unheedful of naked effects on their tongues.

tion is far higher than surprize," and wheee ex. Out on the lake again we run up under the nectation has not been raised at the name of Innis. shadow of Glena and looked back lingeringly upon efallen (island of beauty)? We pulled through a the Island of Beauty-"sweet Innisfallen!" We heavy swell from the west, which afforded us some again eatch a glimpse of the little ruleed oratory faint notion of the dangers of the lower lake, and which gave us shelter from the mist and showersoon neared the famous latet. There it rests, one relle of the abbey which, according to the "Annals mans of green-deep, brilliant green-floating like of lunisfallen" existed twelve conturies ago. gigantle emerald on the besom of the dark wave.

thin mist, and Innisfallen is in her tearful mood. dewy greensward, or peop out from some little bay, lake. The beautiful island is of triangular shape, and its sides, from miniature promontory to promontory, are hollowed into exquisite bays. The verdure is perpetual and exceedingly rich. Near the cast belief. promontery are the rules of an abbey, and what our | Says the Manasticon Hibernicum—"Anne 1180 crew termed a banqueting house. The abbey seems this abbey of innisfallen being ever esteemed a paraa very paltry building, and was very probably a dise and a secure sanctuary, the treasure and the place of occasional retreat to the good monks of most valuable effects of the whole country were de-Mucruss, rather than the seat of a distinct brother. posited in hands of the clergy; notwithstanding we treats are chosen by the supposed anchorite from untimely end." the reason that the extremes of vice, or the rigors of virtue equally decline observation; or that affected eanctity, or avowed sensuality, though looking difsuspension or perversion of the human powers produce similar effects. Certainly here might Virgil and the realities of some of his beautiful descrip-

No apot in Ireland is more engrossing than this;

"Buset funishilen, fare thee welft May calm and smoothee long be thine; How fair then art let others tell, To feel how fair shall long be mine. Bweet Inniefallen long shall dwell In memory's dream, that sunny a Which o'er thee on that evening fel When first I saw thy fatty sele,"

·We cannot refrain from giving an extract from the pen of H. D. Inglis, the renowned tourist and loquent writer, speaking of Innistallen :--

never such magnificent hollies. A walk round his tittle paradise well repays one. Although the -forest glades in miniature—sylvan amphitheatres -proves, bowers, and thickets of evergreens and owering shrubs—and magnificent single trees, erthy of a primeral forest.

sible to conceive, burling itself in wild force over the fect over the broken cliffs in three distinct stages, ssumes the appearance of baving but one leapumns of the Giant's Causeway.

"Satyra and sylven boys are seen, Peopley from forth their allege green."

voice of gargling stream and headlong flood.

While seated thus, a wan, emaciated little girl, be remarked exceptions; these heirs of misfortune ing want, and surround the stranger, as was long ago feet, such a group as delights an artist, joyous, grace It is said, we think by Coloridge, that "expectal ful, in the simple labors of happy poverty.

The material works of the monks have perished, As we approach nearer to it, we begin to trace the but their higher labors tell of ancient learning and exquisite forms of its woods, and all the wondrous its isolated civilization. None of the population earliety of its foliage drooping closely to the waters, speak of the humble laborers in the orts of peace Brightly shout the sun as we landed, lighting up who dwelt here for ages, and whose records, comwith its magio prosence the deep green depth of the bined with those of their country, come down to the foliage-and then down from the mountains orept a fourteenth century. But the memories of the barbarous chieftains who once ruled over these lakes A ramble, in spite of mist or shower, with a canopy and mountains, in devastating power, linger still in over us made by the olin and the ash, we tread the music and logend. The annals of Innisfation take us far back to a time when existed those things brilliant with the holly and the arbutus, far over the which, came they to us other than by antiquarian research, would be regarded as the fauciful superstitions of a race, handed down from generation to generation until they became objects of wonder and

good. To us such retreats, and we venture on the find the abbey was plundered in this year by Maolopinion with no disrespect, seem no less agreeable to duin, son of Daniel O'Doneghue. Many of the clergy the Hermit than might have been Caprea, in days of were slain, and even in their cemetery, by the Macold, to the Roman Emperors. We are satisfied to Carthys. But God soon punished this act of impiety leave the curious to determine, whether such re and sacrilege by bringing many of its authors to an

" 1197, December 19th, died Gilla Patrick O'Hutbair, in the seventy-ninth year of his age; he was Archdeacon of Faithlin, superior of this convent, ferent ways, aim at the same great object, or that a and founder of many religious houses, to all of which he presented books, vestments, and all other necessary furniture. He was a celebrated poet, and was in the highest estimation for his chaste life. picty, wisdom and universal charity."

We now begin to hear uncensingly of the O'Donoghues, whose legends are somewhat associated with every island in the lake. At some dateless period for years it has engaged both the attention of poet he was Lord of Ross-brave, wice, beautiful and and painter. Who, at the mention of Innisfallen, generous. He was unfortunate, of course, as all does not call to mind one of the most beautiful of good people are, so one island is O'Donoghue's prison; a mighty leader of chivalry, so another is again during our life we may linger on thy quiet O'Donoghue's horse; learned, which has procured for a dark rock, which has nothing about it to warrant its name, the honor of being O'Donoghue's library; jovial and hospitable, so a care is his

This enchanting take therefore, we see, though it can boast of no magic hale such as the poetry of fir Walter Scott has thrown around Loch Katrine, is not without its legendary interest. The legends of "One of the most beautiful islands on any of the the great O'Donoghue, the tales of the MacCarthys, lakes, or, I might perhaps say, on any lake, is and a world of other matter in the hands of another innisfallen. Never saw I such ash-trees as are here; border minstrel, would supply materials for poetry such as few other countries can boast. The followstand contains scarcely twenty acres; it affords a ing legend was repeated to us among many others. conderful variety of scenery; little emerald lawns We choose it from its very general credence in the country, and its, to us, extreme beauty:

"Yonder rule," said our belmsman, pointing to some lyy-clad walls in sight on Ross Island, and But we are leaving Innisfallen, and our little back dropping his voice to that solemnity which befitted daucing off across the late toward the landing by his oft repeated tale, "was once the castle of the O'Sullivan's Casende. O'Sullivan, and more espec O'Donoghue. It is now mouldering in decay; but ially O'Donoghue, will soon be familiar sounds in the fame of his deeds still live in the memories of our cars—only let our boatmen become talkative— the people. On the first of May of every year, before and their height of enjoyment is to find a listening the first rays of the sun have begun to scatter the stranger. We land at a little cove, and soon find night fogs from the besom of the lake, O'Donoghue ourselves in a thick covert treading upon a carpet himself comes riding over it, on a beautiful snowof soft moss, and we near the base of a gentle hill white horse, to look after his household business, Gradually the path gets like "the road to Paradise," while fairies hover before and strew his path with exceedingly hard to progression; soon the plach of wa. flowers. As he approaches, everything resumes its ters fall on the ear-a foaming rivulet courses rap former state of magnificence, and his castle, his idly along beneath through the undergrowth-here library, his prison and his pigeon house, which you we stand before the solitary fall. This fall derives see surrounding us "-and here he points out to us, its name from O'Sullivan, the ancient Lord of the with an air of mysterious awe, various rocks and ounty—it is one of the most beautiful cascades pos. crags, in whose fantastic variety of forms the people imagine they can trace these appurtenances to his rocks, and dashing from a height of upward of eighty domestic life - " are restored to a perfect state. Whoever has courage to follow him over the lake. each following the other in quick succession; viewed can cross the deepest parts dry-shed, and may ride rom a rock a little below the fall, in the centre of with him into the opposite mountains, where his the stream, and seen all in the same line, the fall treasures are concealed, and from which be may expect a liberal present; and before the sun rises. while a side view gives the first effect described—as O'Donoghue again crosses the water, and vanishes the reader will imagine, the water is reduced to foam amid the ruins of his castle, while sounds of uncarthlong before it reaches the boiling basin below, and ly sweetness glide along the waters, and become its brilliancy and whiteness are much augmented by thunder as they climb the surrounding hills." Is this the contrasts of the deep gloom of the air-pending not poetio in the extreme? His virtues, also, are oaks overhanging either side of the cascade. Could described with all the rich coloring which is so pecuthis cancade be removed to a locality less varied by liar to trish enthuslasm. He is represented a conthe hold works of nature, it would excite the most tender of danger, a sworn fee to oppression, a general admiration, but to us its exicut seemed passionate admirer of whatever is great or honoraelightly disproportionate to the other parts of the ble-as the father of his country, his court as the scenery. We would like a glimpse of Niagara mak- ecat of joy. He is distinguished from another of his ing its magnificent leap down such a gorge as this- line-who bears the title of "O'Donoghue of the the music of its fall would shake the shattered col- Glons," and who was "bloody and tyranasus"—as the O'Donoghue. He is said to have been seen at vari-But O'Sullivan is a charming fall-severe in its one other times; and often when the peasant is beauty-unspoiled by art, and especially solemn as returning to his cottage, by the moon's pale light. we can it in the mist of the hills; below the leap are his eyes blessed by the figure of the good old

locks floating in the breeze, and his person lavested with a robe of diguity.

Buch are some of the faithfully treasured leadle tions of the founder of Ross Castle, among the people of this once retired locality. We are now directly ever a castle which, it is said, he has far down in the lake; and here sometimes the water is seen to bubble, as if with escaping air, and all the locality is odorous with the small of burning incense." But we weary our reader, and encreach upon philosophy -philosophy which has discovered that the appearsuce of the O'Donoghue is an optical Illusion, and thus satisfactorily accounted for what it formerly decined not so much the credulty of the people as their desire to palm off their stories for gain. Is it, then, wonderful, with such legends still existing among a people, where no class is entirely above their influence, that there should be a wide spread desire to raise up a nationality again, out of Celtie remains and Irish literature? The antiquities of every country are full of instruction, and those of Ireland peculiarly so. Many of them tell of past ages of feudal barbarism; but they are also associated with the songs of the bard and the learning of the priest.

England, though she wears not now the iron heel with which not long ago she trod the soil of Erin, ecoffs at her men of ability and learning, who, in translating the old popular songs of their native islo. obsrighing her stirring music, and researching into her annals, become inspired with great ideas of a true nationality which might be founded upon the memories of Erin's glory previous to the English conquest. Any lamentation over the decay of the Irish language is looked upon as a weakness arising from a false enthusiasm. We admire the Irlehman who. stigmatizes that policy which insists upon the entire abandonment of his native tengue for another, as a selfish policy, because it is a laudable national feeling-although we must at the same time admit that, out of the wrong perpetrated against the liberty of ireland by the stronger arm of England, has grown sovereign necessity for such a policy.

Englishmen have a Shakspeare; yet they dwell with antiquaring delight upon the past. Sweet to them are the legends of Arthur-stirring, the victories of Athelstan—they are proud of the learning of Radmer, and boast of the verses of Cacilmon. The Saxon war-song of the battle of Brunanburgh quickens the blood of the old and gives a ruddier glow to the cheek of youth. Irishmen have a Swift, a Berkeley, a Burke, a Goldsmith, an Edgeworth, and a Moore; but shall they, too, not thrill with the remembered glories of the days gone by-when freedom was theirs-even though the splender of the Mac Murroughs and the O'Neals was barbario splender. and amid the clash of arms brightest shone the glories of the hill of Tara?

"Let Erin remember the days of old, Ero her fulthloss sons betrayed her."

Have we mused and theorized sufficiently? Perhaps so! We digressed from our description as page. ing under the shade of Glenn. The mist and the shower are gone. We have seen the bills in their misty sublimity, and now their beights are glittering in the sunlight, towering for toward the blue sky a in their unrivaled verdure. We are close enough to the base of the mountain to see distinctly the charactor of that mass of woodland which stretches far up to its gray summit. We now enter the Bay of Glena-one of those magnificent scenes which captivates every eye, and which, did Killarney possess no.: other charm, would of itself amply compensate for the toil of traversing the rugged country which environs the lake.

" He who has nover sailed along the shores of Glana he the light of the moon, nor ever listened to the dying cadence of the echoes during the stillness of the night, may justly be pronounced a stranger to the fascinating charms of Killarney." So wrote Weld. the precise and elequent descriptive writer. On the beaks of this bay, Lady Kenmare has built a sweet little cottage-orneo, most charmingly situated. Not far distant from it, one has been erected for the ac. commodation of strangers, and where we had an opportunity of testing the excellence of Killarney sal . mon, the flavor of which, it is said, is much improved. by being reasted with skewers made from the arbutus, the advantages of which, however, we beg to think, are rather imaginary than real.

Charming Glens ! Glena, algoifying "gion of good fortune"-and fortunate shall we feel ourself if once realm, and loiter on thy shady walks. How proudly looks Mt. Glenn, clothed with the richest evergreen, down on thy enchanting valley! Here were produced some very remarkable echoes. We had the advantage of having in our boat a fine bugleman, and also a cannon of large calibro, and very frequently did we awake the echoes-and echoes in greater perfection we never heard. There is certainly something bordering on the sublime in the oft-repeated cohoes of the mountains, even though awoke by the sonorous But we must be away. Tore Lake-known also

as Mucruss Lake-must be seen, and that, too, be. fore the sun sinks behind the Purple mountain. From the Bay of Glena there is a narrow inlet into Toro Lake, between Dinish Island and Macruss peninsula. On entering this inlet, the scene that comes so quickly and unexpectedly upon the view. is of extraordinary beauty. In 1826, Sir Walter Scott, in company with Miss Edgeworth, visited the lakes. Birs. Hall, in alluding to the circumstance, writes as follows: "Spillane, who was in the boat, told us that Sir Walter Scott appeared ill, scarcely made a remark the whole day, and expressed his admiration only once, when the best was close to Dinish Island, where the waters of the three lakes meet—then he exclaimed, 'Ah, this is beautiful !" The passage round Dinish Island into Toro Lake is something so peculiar in its beauty, that we are at loss how to convey any idea of its characteristics. Some of the creeks of the Connecticut, above Clare. ment, N. IL, and some of the parrower passages of the main stream, are extremely beautiful, from the peculiar blending of the esiers with the accides and water-lilies, losing all formality. Such instances are rare on the larger of our own rivers, but the smaller ones afford many attractive views of this sort of thick growth. But here the common river trees were not to be recognized from their exceeding verdure. Huge masses of rocks form narrow eddies, where the boat can barely glide, and then shelve of into sheltered, smooth basins for the lilies. Think of a close river, whose banks are completely fringed by the noble flowering ferv, a fern exquisite in its grace and gigantic in its proportions, "You who linger beside the babbling streams, where nothing necets the eye, as companion to that enchanting sound which running water always Jields, but formal rushes, come and look at the immense ferns of Dinish overarching the little river with their grace. ful heads, giving shelter to legions of water fowlawho seem to be fearless under their omerald cano. pies, and you will telerate the prim, still rush, as an object of beauty, no more. Scott had no word of praise for these lakes and mountains—he was thinking of Loch Lemend and Loch Awo-but when here he exclaimed, "Ab, thin is beautiful!" We are in Toro Lake-slowly the sun is settling, as if to rest teady it has begun to tip with gold. We are in profound silence; the sweet volces and morry laughs of our fair companion are still - scarcely a ripple is visible upon the dusky water, and scarcely a breath of wind fans our cheek. We gaze in ellence on the noble mountain from which the lake takes its name. We are each busy watching the most exquisite combination of color arising from the union of rock and foliage, and from the infinite variety of fern, lichens and mosses that overspread the banks-oil visible In that mysteriously varying light and shade which ever attends the going down of the sun and the approach of twilight. Suddenly the mellow notes of our belmsman's bugle gladden us after a ellence which was growing impressive. Over the lake floats the tender air of "Elleen a Roop"-the exquisite gem of Irish music five centuries ago-plaginrised Into " Robin Adair" in Scotland-naturalized in France by Boleldies. A slight cohe ever and anon returns some emphatic note, while some of the strains slowly played are musically repeated far up the steeps of Dundag. With a courtesy peculiarly natural, one of our beatmen, at a request for an Irish air, made by a musical voice, accompanied by an irresistible persunsion, such as jet black eyes can only create, sang a song; it was a pastoral song; but ob, to our care, so exquisitely wild and melancholy ! Is there not a mystery in that race, of whose diffusive gifts, each individual going to make is has a share? How enchanting their songs! How saddening their melanology! How stirring their mirib! Many of their popular molodies appear chiefly to have been produced in the last century; of these, Mr. Walsh, a writer of choice taste, has translated many.

Many of their favorite images seem to be based upon the scenery of these regions. "The enamored post will lead his love over the green topped bills of the South or West, will show her ships and sails through the vistas of the forest, as they seek their retreat by the shore of the broad lake. They shall dine on the venison of the hills, the trout of the lakes, and the honey of the hellow oak. Their couch shall be the purple blessomed heath, the soft moss of the rook, or the green rushes stream with creamy agrimony, and the early call of the heath cock shall alone break their slumber of love." We coast around the banks, which the travelor should never fail to do, if be enter it, as at the first glance it is not so attract ive as either of the other lakes. We disembark to see Tork Waterfall, which lies a little to the south east. We catch a glimpse of it on landing-a pencil of light; we hear the music of its rear. Ascending a winding path, it is not until you stand beneath the fall that its magnificence bursts upon the sight. One quarter of an hour more and it will be sunset

Away shoets our boat, flying from the bending oars. We listen to other songs and other bugle notes. We steer lute and out of O'Donoghue's Cave-ble winecellar -- a place well met to " take a cup o' kindness' with new made friends. The sun has dropped far behind Mangorton-the shadow of night is over the lakes, and the mist is ellently creeping along the dasky sides of the mountains.

"A lamp or candle, sur?"

" A lamp, of course, ha," ejaculated Capt. ---. It was brought.

"Anything cise, sur ?"

"No! Squire, will you try a real Havana-rari ties in this part of the world?" [SECOND PAPER HELT WEEK.]

DOWN BY A BROOK,

BT JOHN B. ADAMS.

Down by a brook, whose soft, musical flow Caroled sweet songs of the Long Ago, Bat a maiden fair through the summer day. Counting the names of the passed away. Talking of each in as observal a strain. As though they stood at her side again. From within the shadow of nodding trees Arose from her lips such words as these :

...There was one who lived to a good old age,

A stordy actor on this life's stage. Like a full wheat sheaf on an autumn day, He bow'd him lowly and passed away. And the gude ould selfe'-she with him was one-Soon turned from her friends and followed on. When the anomer roses were in full bloom. A dear child she, with a spirit too fair, And a form too tender, for Earth's rude care, Her tiny, white hands on her silent breast

I think now of one who was to me. Far more than other on earth could be. We had pledged our love where the moonbeams flit, With God and his angels to witness it. I loved him-but then, there was one above

Who promised him more, and a better, love. So he went one day and my heart lay crushed. Under its grief, till its sighs were bushed By a voice that came, in my hour of gloom, From lands of beauty beyond the temb.

'Twas a voice as of one who at my side Welked like an angel to love and guide. Hark I for the fluttering of robes I hear ! Brook low, breathe soft-he is near-is-near." It was then she sat, and, as day passed day.

Rused of the friends who had gone away.

With eyes upraised, and with smiles oft-times Betakening visions of other climes. 'Ab, I missed her once-'twee the month of June, When the flowers were fresh and birds in tune. Like a flash of light in the early morn.

Came a endden thought—she, too, has gone. I turned to weep o'er the beautiful dead, But my soul rebelled, and Reason said,-Our God, who is good, doth in all things bloss; And a voice at my side said, .. Yes,-yes,-yes."

Southern Travel and Northern Trade. While our brethren at the Bouth are melling away

While our brethren at the South are melling away under the ferrid heats of ninety-nine and a hundred degrees, we, in these temperate reglous, enjoy almost exemption from the ganal inconveniences of summer in the town. Cool breezes and pleasant nights assuage and compensate for the sunshine of the day; and though many of our citizens are absent, it is from babit and the de-ire of change of scene more than the result of any accessive of temperature.

"At the North the watering places are rapidly filling up, and especially with Southern visitors. The twadds, so much in voque a few years ago, of Southerners shouning the Northern States, and seeking only the rendezvons within their own borders has died out, not, withstanding the "impending crieis" of Mersars, Yancoy & Co. People of sense, both North and South, go just exactly where their interest and inclination lead them. And in this they follow that universal law and custom which binds everywhere nike. When Southern planters seek change and a colder climate, they will go North to flad them; just as they of the North seek health, or cutton, or rice, or sugar, in the Southern States—Baltimors Fairrie.

H. Westiake, of Horschead, N. Y., writes:- Spiritnalism is making great progress in this place. We have a fine hall, regular meetings are held every Sabbath. Should any trance medium lecturers happen to pass this way, we hope they will give us a call."

lium for advertising, unsurpaseed.

Banner of Night.

BOSTON, SATURDAY, AUG. 4, 1800. Berry, Colby & Co., Publishers.

WILLIAM BERRY, LUTUER COLOY, J. ROLLIN M. BQUIRE _____

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28- Business Letters must be addresset.

"DAMMER OF LIGHT," BOSTON, MESE, Por terms of subscription see First Page.

THE INFLUENCE OF THEODORE PARKER.

Herry, Colby & Co.

We confers to being freshly impreshed with the readth and greatness of Theodore Parker's character. on reading the discourse by Rev. A. D. Mayo, of Albany, which we recently published in the BANNER. We have not, since the death of the man, seen the leading elements of his nature so thoroughly collected and compasted. It is avident that Mr. Mayo was both Paganism, Judalem. Christianity, and Americanese. affiend and atudent of Mr. Parker, without the help which makes the popular Church-to that absolute of his contession. He had seen him to all the phases religion which is the pure and simple doctrine of Jesus of his contession. He take see a man of his life, and knew him in every one. Added to Christ. Hithertothis movement has thrown up several conjoined with a depth and breadth of humility, such as low even of our most noted pulpit orators are sus- the deported leaders. William Ellery Channing. Hoses llayo peculiarly well qualified to analyze and describe the character of such a man as Mr. Parker. It takes mind to read mind, and soul to fathom soul.

There are some points, of course, to which many of the friends of Mr. Parker may take exception; it is not laken up by other hands. The people are greater than to be supposed that they will assent to everything that is uttored. But what is of chief value to them is, that they will see, in this discourse, a new reflection of the nature of their sainted older brother. They will regard his character in still newer lights, and contem plate it, perhaps, with a more advantageous perspec tive. Mr. Mayo asserts-we quote bis ideas rather than his phrases-that Theodore Parker was the broadest and largest man that ever came of the old Paritan stock; Miltonic in his intellectual prepartions, strong, vigorous, untiring. He was just such a kind of a man, he says, as may be found in a thousand farm-houses country stores, and lawyers' offices, in New England. He claims that his nature was pitched to the true Paritan key, and that his intellect, which led the rest of all his forces, was an engine of terrillo force, grind ng and cruebing everything that came in lie way. Yet he was wanting, says the orator, in the qualities and traits of the higher reason. He could collect facts without end, and use them afterwards with great skill and power; but he was deficient in the capacity to ubordinate them to their true positions.

It is likewise asserted in this stirring discourse. that Theodore Parker prayed tremendously; but he fought with as much terrific energy, likewise. His affections run into his passions, and both became one Hence he loved God tumultuously, and with the whole force of his nature, rather than calmiv, and with the placidity of a childlike trust. Lacking in this clement of highest love, therefore, he was not in that realm where it always blends with the finest imagination, producing a character that "appreciates natures of every mold, and does full justice to every form of character and society, sees the Divine Providence in partial events, trusts God perfectly, and believes for ever in man." In this light, it is a fine criticism on intensely, hardly trusted in his Providence, and more tro, and their exercises challenged the widest admirathermoter to declare that Mr. Parker, "in loving God himself aut in trying to do providential work." And the writer continues—this will was inflexible. He was the most positive of all positive men, never for an Instant relaxing the tension of his character, or so passing out into vital sympathy with other forms of life, that he could be mistaken for anybody but himself. He talked down, acted down, lived down to everybody. every race, nation, system, religion. He was always Jove on Olympus, and we, at least, the inferior del-

On the whole, the writer regards Mr. Parker as the great Puritan Roformer of American Civilization." As such, it was not to be expected that he could flow out largely in sympathy, the nature of his work requiring that all his powers should be compact drill is a compound of dash, singularity, agility, and ed into a rangedness that might tell with the surest immediate effect, "Wherever he went." says Mr. Mayo, "something broke. Every priest who decreed the | lzed. intellect, every politician who insulted man, every merchant who lied for a ency, felt him like a sword in the marrow. Contemplative men, who saw further than he, but were weaker at the centre, kept out of his path as he thundered on. Still. he had a great following of the most vigorous, carnest, efficient people of the country," This is very fine, and very true. Just this ragged will of Mr. Parker's it was that stood in the way at times, exciting hostillty where a different power would have made converts and friends. Yet between the two great continental autocrats. In the man cannot be all things at once; there must necessarily be some one side toward which the weight of all on the unfounded nature of its suspleions of the medbis faculties gravitates. In the case of Mr. Parker It cration, disinterestedness, &c., of the Emperor of the was on the side of energy; not altogether executive energy, but the energy of analysis, of criticism, of log in, of indignation, and of defiance to all men and all things that worked together for the harm of man. In this almost wild tumult of original forces, his very affection for his fellow-man being fased in the heat of his honest passion, it might have been expected that his estimates of others would be unjust, and semotimes narrow and dogmatic. Full as he was of his own sub. Queen has given notice to her subjects in the Provinces lime self consciousness, he could not fulrly look at men In the life in which they truly lived, but held them up to a standard for which few are adapted. "He mens ured every character." says Mr. Moyo. "by his ewn style of manhood, and made small allowance for the inevitable differences of constitution and vocation. His portrails of the Adamses, Channing, Webster Taylor, Washington, Jefferson, are full of learning and valuable for strong veins of certain broad qualities of their subjects; but no such man ever actually lived as those gigantic figures he chalked out on the alde of Music Hall."

It is undeniable that no man has lived in this comtry for the past quarter of a century, whose influence s a reformer will be felt longer on our modern civilization than that of Theodore Parker. He went to the bottom of things. He would have our civilization better civilized. All shams he swept away as a housemaid brushes down cobwebs with her broom. He lighting their bengoles, and cheering their candidates taught the people not to be afraid to open their eyes and look for themselves. He did not hate and oppose the churchmen one-half as energetically as they did him, yet the mummerles to which they superstitiously a very excellent feeling axials. which we are led to chained the soul he spurned with greater contempt than they affected for bim. He was a rationalist to the last degree, and yet no man lived whose faith was better grounded and more firmly fixed in the great principles of a true religion. What surprised everybody for a time, himself included, was to find that such crowds of the common people—that is, those of no more than the average intelligence, and of no degree of learning-freely followed him, cagerly waiting on his Sabbath ministrations, drinking in the simple of this necessary article in time of war. Whispers are principles he made so plain to them, stirred to the circulating to the effect that Louis Napoleon has a profoundest deeps of their being by his logic, his finger in the movement, which would seem to be statements of fact, his satire, his impassioned appeals. confirmed by his having recently received to audience and seeming to appreciate those very efforts which an ambassador direct from Garibaldi. Unquestionably learned discoursers generally, set down as fit only for Italy is seen to have, in her whole length and breadth,

The Bannan or fanny circulates twenty-five them except on such vital matters as concerned their thou-and copies weekly, and is, therefore, as a me- own souls and lives, and his language was a model for perspiculty, strength, and pullty. It was an instance of a spiritual room speaking straight to spirits; coinc through and behind there coverings and disgulacs of earthly circumstance, and assuring his listeners that ie was talking to them, and not to their position, their properly, their worldly connections, or their venily and pride. If all preachers would only talk thus to their bearers, as Emerson says, the very streets would be crowded with those who would go to hear, though all went on cratches, or even on their hands and

Theodore Parker preached a perfect manhood, as por-· [ble for al] living men. He carried his learning and his logic from the world into the pulpit, or from the pulpit into the world. There was no topic. no sin, no rice, that ald not come within the long range of his destructive Palxhan gun. elle labored to teach the people that can honest man, loving God and serving humanity is superior to any professional priest, is the best result of all churches, and creeds, and covernments." And the result of such teaching is going to be felt on the life of this great and still growing nation, for generations to come. America was no accidental discovery; this soil had not in valu been kept virgin so long: we are to have here, at some time in the future, a church surpassing all the ecclesionical establishments yet founded, a government in closer termony with God's own idea, and a people worthy of the divine parentage that still provides for and watches over them. And this result is coming out of just such labors as the gigantic labors of Theodore Parker.

"The American People." closes our author, "as a preliminary to their realization of a true democracy. are now changing their falth from the mixture of form platforms, a multitude of inquiring people. Of pected of enjoying. This makes such a man as Mr. Ballou. Ellas Hicks, and Theodore Parker are the most illustrious. They differed from each other, but the same ground swell created them all. The work is going on: we are not left desolate by the loss of this man, for all that was wise and good in him will be any or all their leaders, and in God's time we shall have, on this soil, a faith that will gather from all churches, all preachers, all reformers, every creed, the finest element and the deepest expression.

The Crops at the West.

The heart of the husbandmen is made glad again. The yest grain-producing tract of our country has rielded up its annual stores of sustenance, in quantities for surpassing the preduction of any previous vent. Millions mann millions of bushels of wheat have been safely harrested, that only add to what was the common estimate for a fair-producing year, and that were not counted on at all as a gift to the agriculturist, this year. Already the cloud that has lain o heavily over the heads of the West. is lifted. We shall hear of better times out among our grain-growing filends soon. The backward state of the season abroad, especially in England, Pranco. Spain and [taly, will result in a very limited supply of the cereals from the sources usually relied upon, and, even with such help as those countries always expect to receive from Poland and Russia, and the region all around the famous Black Sea, they will be obliged to call upon America for large assistance. This revives commerce with us, gives employment to our shipping so long ldle, starts up all kinds of industrial avocations, and soon brings back the good times when there was enough for every man to do, and his pay all ready as soon as he had carned it.

The Chicago Zounves. A military company with the above title has been on a visit to Boston recently, and fairly aroused the admiration of the whole community. They deliled on the Common, in the streets, and at the Boston Theation. Public enthusiasm has been up at its bigbest pitch. It is among the regulations of this company, that they shall not frequent drinking or gambling sa loons, or be seen in places where lowd persons assem-

bla: as a consequence, none of the vigor of their young manhood is wasted in dissipation, and they become practiced men of muscle. A more agile, healthy, robust organization we have never seen. They challenge the military of the country to compete with them in drill for the standards that were presented them by the President of the United States Agricultural Society, at Chicago. Our first military men, including Gen. Wool, declare that such drill practice was never before witnessed in this country or in Europe. Their Zounve have a good effect on the military as at present organ-

France and Russin.

It is said that a charp note has been received in Paris from Prince Gartschakoff, touching the French revolutionary agents in Hungary. It seems that those worthies have allowed their professional enthusiasm to carry them over the Polish frontier, and have thus excited the attention of the Russian Government. In consequence of this, a sudden cooleess has sprung up meantime the Pays is instructed to lecture Germany French, and assures the Germans that It is very wrong of them to be suspicious, after the Emperor has taken the trouble of removing all grounds of distrust by the Baden Interview.

A New Arrival.

The Prince of Wales has come. He is down in the Provinces, and will be in Boston in September. The that she wishes him to be treated as she would be berself; so that, unless the young man chaoses to speak first to a feller, the feller must not venture to say as much as a kind "Good morning, Prince !" In September, we shall have him here. When we look unon his face, we shall think that this will be the next King of England-if nothing happens. They say he is quite eilent, not given to speech, and considerably dull, if not more so. It would be very natural, we suppose, If he had some of the sluggish blood of the Mynheers in him. He will have to go to "Sleepy Hollow," before he leaves the country.

Politice,

In politics, the country is rapidly warming up. The parties and factions are making up their banners and hanging them out, sticking their big posters. Dying their gay flags, sending up their rockets and romans and their speakers. Out in Egyptian Illinois they say the opposite parties have come to blows, such bad blood is there out there to be excited; but hereabouts hope will continue through the campaign. Our political crises are vigorous tests of the public sense and nelf-respect.

Garibaidl.

This renowned leader is making his way as fast as he can. The people in the districts where he is fighting have been melling up their church hells to make into cannon, which gives the hero an abundant supply people of like attainments with themselves. The read a constitutional government that will furnish some con of this, however, is plain: he never addressed sort of protection for liberty.

Dr. Cheater Cornered

It want do to trust altegether to men's professions What they are amounts to a good deal more than what they say they are. Everybody is human, or supposed od by some power or influence different from the perof the lieston Journal, himself a Rev., writes to that instinct to act in a certain particular manner; the paper as follows:-

"Rumor has circulated that Rev. Dr. Cheever has not been honest in his rehement tirades on slavery. It is said that he had all the while a wealthy slave It is said that he had all the while a wealthy slave-holder in his congregation, who held slaves for her own profit—supported herself in style out of the re-sults of slave labor—all of which was known to her pa-tor, who spologized to her for his bitteness on the matter of slaveholding, and finally gave her a full letter of good fellow-hip when she left the church. This rumor took full shape and appeared in the Obser-ver. On the eve of his railling for Europe, Dr. C. sent a letter to the Observer, denying in clear and unni-takable terms the slovy. But this week the Observer reltenates the charges with circumstances, repeats it in most emphatic terms, cites authority, pronounces In most emphatic terms, cites authority, pronounces the denial of Dr. C. eva-ive or worse, and declares itself ready to prove all it easy before any court or eccle-lastical tribunal. Of course the matter cannot rest here. Somebody lies."

Rending Piente.

On Friday, July 25th, the Spiritualists of Lowell, awrence. Boston, and surrounding towns, mustered a company of about three thousand persons at the grove in Reading. The day was fine, and every heart volve an infallfule knowledge of those consequences cat joyous. There was a pretty fair and handsome demonstration of life as it is throughout the day, and all went home at night safe and well, after a day well spent in the enjoyment of recreation.

Hon. Morce B. Kenney, of Lawrence, presided; and speeches were made by Dr. P. B. Randolph, Jacob Edson, Henry D. Huston, John C. Clure, Rev. Mr. Tyrrell, Dr. Lyen, and Dr. Child, of Boston; and by Irs. M. B. Kenney, of Lawrence, Mrs. Urish Clark of the Spirit Clarion, Mrs. Macomber, Mrs. Fox. Mr. Greenleaf, Mr. J. H. Currier, and Mr. Colburn. The peaking was good, and well adapted to the occasion. The grove is large enough to hold ten thousand. A good and ample supply of estables were provided on the dinner table, and refreshments were for sale at various places.

The Great Enstern.

aster bim.

The Fillibusters.

The Balize correspondent of the N. U. Picayane writes in squade for a month past, by different fruit vessels. The Dew Drop, Capt. Dimon, brought out fifty. A follows his interior instigator. Democthenes, Cicero hours, but did not land. On the 21th ult, they all left; ematics, but applies not to speech making; Archime the Island in the Taylor, destination unknown.

Medical Examinations by Spirit Mediums, We call attention to the advertisement of Mr. Chas H. Crowell, on our fifth page. Bir. C. is the brothe

of Mrs. Conant, and an houest man. Those who see it to call upon him for examinations, may feel per ectly safe from being imposed upon, and as sure obtaining as good a disgnosts of disease as can be given by any clairvoyant. Locks of hair examined when it is not proclicable for the patient to visit his office. Mr. C. has rooms in the Banner of Light Build. ing. Patients visited at their homes if desired.

Grove Meating.

Leo. Miller, will lecture on the Facts and Philoso phics of Spiritualism, in Bolisville, N. Y., Sunday, August 12, 1860.

The meeting, forenoon and afternoon, will be held in an out-door temple, dedicated by God to man, and abundantly spacious to accommodate all.

Mr. M. hopes to meet thousands of old and nex friends from Madison and Oneida Counties, on this, the only occasion he will have to address them till another year is numbered with the past.

The Spiritualists of Providence will have a Clam reation, rarely enjoyed by Bostonians. Becky Point is reached by steamor from Providence

and consists of a large grove having swings and all such amusements—a capital temperance house, the dining room of which will seat six hundred nersons. The Cantain owns his house and grove, and every thing is orderly. The "elam bake" is an institution neculiar to Rhode Island, and those who have partleinated in one always want to enjoy another.

Spirite Bule.

At the Picnic in Kingston, July 20th, Mrs. Chandler stage and speak, without any intention or knowledge of her own. This was the first time she ever spoke in public, and when her speech was ended and her conclousness was restored, she was very much confised at finding herself on the speakers' stage, and said "What am I here for? I am no medium; I am not going to speak." From her beautiful remarks a large number of her hearers were in tears.

Apiritual Meetings in Cambridgeport.

The meetings in Cambridgeport have been adjourned until the first Sunday in September, after which they will be held every Sunday afternoon and evening, at 3 and 71-2 o'clock, at City Hall, Main street. Admission five cents, to defray expenses. The following panied by omniscience, would be hardly deemed a safe speakers are engaged—Sopt. 2d and 9th, Mrs. M. S. possession. Townsend; Sept. 10th, 23d and 30th, Mrs. F. B. Fel ton; month of October, Mrs. M. M. Macomber; Nov. 4th, Mrs. M. B. Kenney: Nov. 18th and 25th, Miss Fannie Davis; month of December, Mrs. Amanda

The Bayou Sara (La.) Ledger gives an account of a singular phenomenon, which has been known to occur in other places: "On Thursday evening last our citi- that the course will not be the result of a spontaneous a hot wind, which seemed to come from the river, and for, they are impulsive, and spring forth as suddenly was so hot on the bank of the river that those who and abruptly as an idea belts in upon the mind. stood there had to put their hats over their faces. It lasted allout ten minutes."

The White Mountains.

The public travel to the White Hills, this summe is quite large. The hotels all along the route are filled with persons going and coming. It is estimated that, at the Mountains, the best business for landlords in for recreation and enjoyment.

"Our Junior" in the Old Country.

Mr. Squire left London the second week in July for He will continue to furnish us his interesting papers on travel and scenery.

WHAT IS MANF

supposed, if any single person could be, to be the them to organize into mineral forms; regetables are and judgment are but candidates for future spheresoriginal fountain and resource of all the anti-slavery impressed with a blind instinct to grow; insects and elling in the churches. The New York correspondent animals have lodged within their constitutions a living planets and comets are infiltrated with a motive inatlact to describe their orbits with unerring precision Ho advoitly in this control exercised, that it is percentible to none of its subjects, and scarcely suspected even by man. He is actually inclined to believe, indeed, he asserts with unyielding pertinucity, his copacity to do as he may please, to speak as he may are making arrangements to scence for it contributors choose, to look as he wishes, to think as he funcies, when he oridently has not the command of a single idea before its presentation to his mind; of course, knows not what it is before it is presented; and consequently knows not how to make it present itself, and could not do it alone. If he dld know how. Hence, as his thoughts occasion his actions or conduct, they are equally as far from the empire of his control. The most he can do is to observe, and perceive, and be acted upon, and keep a record of these Items. Could be absolutely perform a single act, solely by his own power, delegated or undelogated, he would be omnipolent In that particular, co equal with the Supreme Being. Could be perform it, and with the same free will exert ed, control the consequences of that act, it would inwhat they would be, and in that respect be would be omniscient. Could he, by the exercise of the same free will, be present to inspect the operation of the consequences, it would almost imply his attribute of om nipresence. His free will, extended, would constitute him what Christendam styles a God. Obviously, it can hardly be so. Therefore, the human will cannot be unrestricted, it cannot be free. Our assertions that It is, are only founded upon our opinion; and every one knows that human judgment, the originator or framer of human opinion, is not infallible. Were it otherwise, we should be in an inextricable and continnal conflict with nature; and if neliber family society, party, nor nation, divided against itself can stand, so neither could a divided universe, or nature in a state of revolt. Indeed, the very truth, so incon trovertibly calabilahed by the universal experience and testimony of mankind in all ages, that man is ignorant This mammoth of the sea is "doing better." She of the manner how, the reason why, he was formed as not only "draws" twenty seven feet of water, but he is, why he is on the earth, ignorant of the time seventeen thousand people a day boride. Her success when he is to die, ignorant even of his destiny, and as a sight-seeing speculation is now proity well as even of what may transpire at the very next moment. They want to get ber down to Cape May, but hour, or day of his existence, absolutely unconscious there is difficulty about finding passengers enough to of what is being done to him in these particulars warrant a charter. Then there is talk of carrying her abundantly demonstrates that his career is not in his charts and maps presenting sections of the earth's o Norfolk, and loading her with cotton for her home own hands, else he would know the destiny he is work. crust, with the order and arrangement of strate, and voyage; but that will hardly pay, the rates of fielght ing out for himself. His acts, in the same manner as being altegether too high. But she won't come to Dos- those of the mineral, insect, quadruped, and planet, ton; the envious New Yorkers will never permit that, are shaped and instigated by a superior intelligence, as of one hundred and eighty five yards of canvas, to-They can't prevent the Prince of Wales coming here - much as a magnetized subject's acts are occasioned by that is certain enough, for our Mayor has stready gone the instrumentality of the will of the magnetizing operator. Man is a subordinate agent, a part of nature, and is dependent for every breath of life, every mo ment of existence, on a superior power.

Within each created thing, then, whether animate that Gen. Walker is reported as having arrived at the or inaulmate, resides a motive impulse arging it to the tures, include the Origin of Man and the Distribution Island of Rustan in the schooner John Taylor. His performance of the purposes of its being. The duck of the Races. Address him at Middlebury, Summit nen-about one hundred-have been gathering there repairs to the water, the fish to the sea, the bird to the Co., Ohio. air. The ox ruminatos, and the goose cackles. Man steamer, supposed to be a part of the expedition, had Patrick Henry and Edward Everett e-say oratory, but been standing off and on the island for forty-eight not mathematics: Truman Safford is absorbed in mathenaucs, not aspires not to speech making; Archimo des applies himself to mechanics, and Cuvier to natural history. Thusit goes, each as nature prompts. If his destiny is to a Presidency, or to a Kingship, his inclination urges his efforts thitherward, and be obeys it to its gratification. Nature is uniform. Her parts cannot rebel against such a there have not that cannot rebel against each other-they have not that power. If they had, and exercised it, she could not be uniform. Everything is arranged and governed in tion of her various departments-her birds fly, her fishes swim, her quadrupeds walk and run, her men talk. So among mankind, her representative men in held. dicate a similar idea. Her Piato, Ariatotle, Socra tes. Confucius, Jesus, Columbus, Franklin, Cavier, Washington, Agassiz, and others, represent principles on a considerable scale which are in all men on o smaller scale. They are there universally, but do not predominate. Other principles predominate with the

It is only Edward Everett superficially or ostensibly that seems to be the orator. The real grater is behind the mask. He did not constitute himself nor incline himself to oratory. Bomething within him has been impressed by another power to do that. Something like a mainspring in a watch imples him. Mr. Eccrett could not vote himself a mainspring in a watch impels him. Mr. Eccrett what they're putting inter me 'bout the little glant. imeelf a malhematician like La Piace. nor a naturalist like flumboldt, nor extend bis life to southern nigger, old Brown, the constitution, and Bake at Rocky Point this week, (see advertisement of alive under water so long as a hallbut or a fleunder. the age of old Parr or ancient Methasaleh, nor keen nor could he sear so high as a conder. So with all other men. Nature has attached to each a definite tether of life and ability just as completely as she has an lastinet to each lower animal, insect, plant, or globe. It must be so, or she demolishes her integrity. Any other conclusion is absurd. Men not as men for a similar reason that animals not as animals; they are constructed, qualified and influenced so to act. They die of his sermon, an clarm of fire was sounded when do not primarily originate these actions any more then they originate their own bodies. Instinct farin. the church to attend to the fire. fallible, and belongs to carth. Human judgment is not. Its nature here is to blander, which rather indicates its actual adaptation to another enhero than this. of that town, was entranced, and made to go upon the The ways of instinct are easy; those of intellect and judgment are difficult, as they would not be if these faculties were entirely cultivated for or adapted to

this sphere of existence. Then, again, some one truly says that resolution, without foresight, is folly. This is almost equivalent to saying that free will with ignorance is dangerous. For a person to be endowed with the power of willing as he may please, and to execute his volitions without understanding what will be the consequences of his free acis, would, in many instances, be him nor to others: indeed. It might be so dispetrous a a guillotine in the hands of an imperial madman at the height of a flerce revolution. So that the attribute of ampinotence, blind with lenorance, or not accom-

What, then, is this phenomenon so resomblant to freedom of will in the human race? As man can hav no command of his thoughts before he knows what they are to be, nor control of them till they have, by some unaccountable way or, other, entered his mind all be can do is to adopt them, reject them, or let them fade out of his memory; and whichever course be pursues will be influenced in a measure by the view he takes of the thoughts and their value or bearing; so zens were startled by a strange phenomenon. It was uncontrolled decision of his own unblased volitions;

We see here, too, that human judgment falters in it views concerning human free will, so called. And the same principle which demonstrates its lack of perfeet adaptabillty to this mundane sphere and Indicates it as designed for another, (as intellect or judgment, which is signally distinguished from instinct by the fixed and stationary nature of the latter and the progressive nature of the former.) - the same principle of often finds himself "on the wrong mek." now doing that was ever done. We are heartily glad capability of development inheres also in the faculty A Scoren Geologist. - A Scotch geologist, being indeed, subordinate to the judgment, and dependent on it for operation. Both are liable to blunder; but, an old Scotch woman. the Continent, to pass through Brussels, Prussia, the as they are Illuminated by knowledge, they will be German States, Switzerland, France and into Paris, less Hable to err. Unly omniscience can produce in fallibility; and a lack of infallibility is prone to make one single false step of free will fatal to the person Sabbath, man."

taking huch step. Hones, it seems that the never Every thought entertained, overy word uttered, avcowing supplintendence and control by the Supreme ary look expressed, every action performed, is prompt. Being, of every human thought, word and action, are Indispensable as in every other movement in the Unito bu, at lest. Now we hear rather strange raports son extending these phenomena. The particles of verse, or the entire fabric of Nature would thup like about the Rev. Dr. Cheever, of New York, who was crude matter contain an innate affinity, instigning a lame man, and stumble. Indeed, so called fee will

"All are but parts of one storeudous Whole, Whose looky Nature Is, and God the soul,"

ALL SORTS OF PARAGRAPHS.

The Atlantic Monthly for August quite bedazzles us with the richness of its contents. It has long ago been voted the very first position in the uagazine literature of America, and its publishers of such talent as the British Reviews themselves nover

AT The BARNER OF LIGHT may be obtained every reck, as soon as publi-hed, of Mr. William K. Wood, at South Dedham. He also supplies the citizens of that place with all the current newspaper literature.

E. G. Coppin, Winchendon, Mass., writes that a nedium is wanted in his locality. For particulars address as above. ny Dr. Child will lecture in Milford, N. H., San

day, August 5th. The last burst of cloquence created quite an ex-

plosion in certain quarters. Pitay ¶, a la Passtion.-When Nelly Grey died, her lover considered it the death knell of all his hopes.

and became prematurely gray in consequence. We shall print one of Cora Hatch's lectures in our

next. (17 Our Regular Reporter will attend the Convention at Providence on Wednesday and Thursday of this week, and will receive subscriptions for the Ban-NER from those who wish to take the paper by mail. Dr. Randolph has the agency for the sale of Dr. Child's new book, and our other publications during

the sitting of the Convention. There is a woman stopping at the National House in

this city whose weight is seven hundred paunds! Nahent is a capital place for Plonics. The captain of the Nelly Baker steamer has erected a fine, capaclous tent, back of the Nabant House, for the gratuitous accommodation of visitors.

Ja Cose remarks that to be obliged to stand in the rain to see a drill, (vide Zonaves, last Monday,) is a regular bore. Euch a remark augurs well for Jo's penetrativo powers.

S. PHELES LELAND Writes us that he is now prepared to give courses of lectures on geology, in places where he is desired. His lectures are illustrated with engravings of the characteristic forsils of each age." Also a beautiful panorama of all paintings, consisting gother with scientifically accurate paintings of the different orders of animals, showing man's connection therewith; and over eighty life-sized portraits; and likenesses of the different races of men; together with several hundred fossils and minerals in their natural state. Each course of six, eight, ten. or more lec-

B. L. Corbin, of Bouth Franklin, claims the authorship of the lines we printed some time since, entitled "The Spirit's Call."

NEWSPAPORIAL.—The BANNER OF LIGHT, published

The Meteor, on Friday evening, July 20th, was observed throughout the Northern and Middle States. and was also seen by several parties on board of homeaccordance with that underlating standard of uniform ward bound vessels. Some persons in Connecticative. This we may abundantly gather from the operation report that three separate luminous bodies were visible, and all who behold the phenomenon agree that it was one of the most magnificent sights they ever be-

> WHAT A CHILD THOUGHT OF THE METROR.-The Journal says a little girl in Waltham, who saw the ncteor on Friday evening week, innocently remarked that she "guessed our Heavenly Father thought "t was Fourth of July." Her idea appeared to be that God was displaying his accomplishments in the pyrotechnic line for the benefit of mortals, and she was not far out of the way.

> POLITICS .- "There wont be a darned thing this sommer but politics," said Jonathan, who was discussing apread eagle, the rail-splitter, and a thundering lot of other names. Consarn it, why, the buil-frogs in the pand back of our barn are all on a titter, bellowing ont Old Abe-old Abe-Illinois-Illinois-put him through-put blm through-chag!":

> The Ruling Passion. - A fire company in Brooklyn was invited the other Sunday to attend church. The invitation was accepted, and the firemen attended in a body. When the paster had reached about the midthe firemen, to the astonishment of the preacher, left

A clergyman had just united in marriage a couple whose Christian names were, respectively, Benjamin and Ann. "How did they appear during the coremony?" inquired a friend. "They appeared both animated and denefited," was the ready reply.

WORAM,

While yet the smilling world was blest and young.

The joyfed morning-start together sung.

And all the hear inly hosts with arder strove

To render glurious the great song of lore.

Lave dawned with light upon the new horn earth,

To man it came with woman's wondroos birth.

The Gair freation hurstling on his sight.

A second selff his life—his light!

And swifter than the spark election thought like dies.

Each soul embraced the other through lave-median area.

[Calder Ellet.

A correspondent of the Investigator says, and truly, that "there is fanaticism in extreme unbellef as well ás in bellef." DECISION.-Next to being upright and fairbful in

the performance of our duty, be decided, and then you make eliber friends or foes worth having. Digby says the most "trying circumstances" he was

ever under, were the rays of the sun in dog days.

HEELS AND HEADS,-If a girl thinks more of her heels than her bead, depend upon it also will never amount to much. Brains which settle in the shoes never get above them.

About a dozen members of the Junior Class of William's College started on a pedestrian four to the While Mountains, on Monday, to recruit their health and study geology.

There was a Domocratic meeting, last week, at a public hall in one of the Interior towns of Pennsylvania. The meeting broke into two pieces. One of the pieces kept the house, and the other piece took the nearest field. We suppose the field piece made the loudest poise.

A man who travels barefoot around his bedroom

so many are able to avail themselves of these facilities of free will, and indicates it, as it exists here, to be a in the country on the Sabbath, and having his pocket mere germ, subject to future development or expansion. hammer with him, took it out, and was chipping the and of course as designed for another sphere. It is, rocks by the wayside, for examination. His proceedings did not escape the quick eye and ready tongue of

"What are you doing there, man?"

"Con't you see ?-I am breaking a stone." "Ye're doing mair than that; ye're breaking the

fileported for the Banner of Light, 1 noston spinitual consenence. WEDNESDAY EVENING, JULY 20.

The Boston Spiritual Conference is held at the Hal No. 14 Bromfield street, every Wednesday ovening.

QUESTION-Shall we contend for Good, and re-let Eal! can conceive, is the blending of our dual nature, the Hon and the lamb, so as to give us the perfect control of our entire self in accordance with our purcet, most interior, or spiritual perceptions of justice, mercy and truth, which constitute the word of God spoken with in, which is perfect in proportion to the unfolded capacities to conceive or hear what the Spirit or Divine Mind says. How shall we obtain this great very human, is n't exactly all right. Let us briefly good, this perfect control, this spiritual capacity to bear this progressed affectional nature that obeys from choice this attaged harmonious atonement of the love element that anticipates the Divine will, and cannot, from the necessity of the case, contend against it or a comparative ovil. Can we, by resisting evil and contending for the good, obtain it? Can we crush proclivities so as to neutralize the infections of evil the fires of affliction, that, if permitted to burn, might emother the fires of hell with its own smoke, and preeraption in our own person. But so long as the cor rapt substance is in an unconsumed, contention and resistance add to it beans of rubbish that sink us, and perhaps our children. In deeper pits of internal conflict, if not in total despair. It may be well in the most inflammatory conditions to plack out the eve and out off the arm (if they cannot be saved.) It is a cruel process, and falls to accomplish the object, it It leaves the soul outside the gate, in his external biled and maimed condition, clothed in his tattered habitiments which no expert busheler would think of mending with new cloth. If improved at all by contention and resistance, it is patched with the same material color and kind. The appearance may be im proved, the condition made more comfortable. It is refull of dead men's bones, and is of little or no use What is needed and would be useful, is a new garment without scam, that should entirely cover the soul-in other words, to be elethed upon of the divine from widow's houses, there must be contention and resistance, which are of the animal animit; and for the anitention and strife, which is to the progressed soul an proach you so stealthily that you go astrny before yo progress the soul.

The divine fernishes the internal nature of the ani malist with the power, but takes no part in the light which is demonise, and crucifies the Christ-principle within, which allies us to God and good influences. If we choose, we can break this alliance, or continue the breach to our beart's content, or until we learn better; for no cane man can choose to do so if he knows what he is doing; hence the prayer-"Pather fergive them, for they know not what they do."

From observation and experience, I conclude that Ignorance is the cause of resistance, contention, strife, and all the innumerable crimes the natural man is prone to commit-not the ignerance of the head, bitter portion of unmitigated avil has attended its that schools, colleges, and debates correct, but the growth, I think no one familiar with the subject will ignorance of the heart, the affectional nature with feel disposed to deny. Yet I think these who begin to which we believe unto salvation, that may be cor- investigate now will not be wise, should they not take rected by passive, receptive, aspirational devotion to advantage of other's experience, and approach it of goodness, that have no occasion to confend for of evil; and this is by being ever and always master of need to resist evil, than the rising sun has to resist manuacies. This, at least, is my resolution henceforthe darkness of the dying night, which pauses not in ward, and, God being my helper. I hope ever more to its career, but onward and upward wings its way, avoid the pitfalls and errors that have heretofore at ablining not because we are, and some one clse is not, times too successfully destroyed the happiness of me but because it is and is to be the life-giving light to and mine. I agree with De Balzag, that, ... If under

be conceived; that through its unfolding of the word. perishing." ita divine goodness or beauty, we solute control of our entire self. The principles of truth are eternal; they have ever strove for a better and still more perfected form of expression.

Through the discreted orders of nature—the gorilla. the lackasa, the lion and the lamb-they have been projected. As the jackness allies to the gorilla and the obtain, before they could unite in the bow of promise. or peculiarities of the gorilla, the jackass, the lion and the lamb should obtain, before the dual nature represented by the lion and the lamb could blend and exhiblt the dove-like spirit of sternal truth. The all right doctrine of non-resistence, as taught by Jesus, is fore it obtains in the heart as the practical principle Mr. Pardee, that evil has any existence at all, either of action. The former is, as it were, its being born of water in the made of animalism. It is the gorilla. non-resistants upon this plane-it is a good condition to grow out of. By preaching non-resistance, and practising contention and strife, the saimal lamb
(which is, its lowest phase is extremely mulish.) ob
(missent or misplaced, however great its magnitude, or tains its powers to act in the future. I like good John nature, as the highest practicality, which is, as it element-the blending of the dual nature, the lion and the lamb. It is the new creation, the progressed or resurrected condition of the soul above the suberes of crime, and permits the free control of ones self, which when we obtain will camble us to walk with God, or to

DB. RANDOLFH -I down this, beyond all other questions, to be not only the greatest and most formidable one yet discussed from this-the greatest forum in New childhood, every human being has experienced vicisit todes been under the sheep of Good, or shudder. pain, sickness, or death, evil; but beg your attention to that mysterious, crime-producing agency, the prolific fountain whence war, murder, revenge, robb affirm its positive existence, and declare before this vant Intellectual gymnasiam, and before high beaven. that this thing which is, is not, never was, and never can be right. For instance: Epirits are of two classes, "Progressed, and most damnably undeveloped" in good, and most infernally developed in cvil. This class of vampyres soize on persons of a certain constitotion, and run them off the track of virtue, reason, decency, common sease, and happiness. People under their baleful power, have become drankerks, barlots, and swindlers. I have given in my book, an account which, together with their fearful results, some gen-

Storogend Brother Tyrroll. Let blin suppose his wife enfering in our lives that we call evil. All there sat against him by a mother in-law. Enposes they go to things, that in darkness we call orli, are absolutely, hearth stone. Let his sons be fed off to thiering, his poss, that our jet feeled development is not able to daughters to the brothel; let one die in the heaptist, see and comprehend. the other dangle from a gallawar let one of these souls | Bhall we resist ovil? No, there is no avil to resist. crowd looks on, laughs at, feers and derides him, supwhispers in his car, "Brother Tyrrell, its all right!" Do you think he 'd swallow the sophism? No, Bir. He'd be very apt to call the man a fool, prefaced with s dash and two d's-which latter of course, though

ing sorts of Bulritualism.

resist the lesser goods which may, at times, constitute most atroclaus dogmas as divine truth; sap their vi and correct the opinions and actions of others, because and quanch the infernal flames, so that they shall not up the will, practically places more reliance on spir break out in some unguarded moment, or be trans, its thun on God, and in their deplorable anxiety to mitted to our children? It seems to me we may stille cultivate post mortem friend-hips, forget that they themselves are spirits, and as such, responsible to God, purify the soul. Perhaps by contention neutralize the and their own souls. Good spirits never seek to par infecting plague. That for the time being we might alyze the will, or the sense of accountability. Evit spirits always do: and when once they get full control. vent, by great care and good surrounding, a volcanic, it is as bard to break away from their mallen influence ng it would be to resist the pange of hunger. Witness the case of the excellent Harriet Porter, witness scores of other cases—the Woodstock tragedy for instance. Probably no human being has suffered more intense agony from the obsession of evil spirits than myself. Susceptibility it is, that attracts them, and unless per sons thus vulnerable continually watch and pray, the bad ones will trip him or her up at the very moment they think themselves the strongest. Once lose your will in that of spirits, and it is the work of long years to regain your freedom; and then, speaking from the bitter experience of years, it cannot at once be obtain ed. All the agony my lacerated soul has undergone from this source. I attribute to the atter folly of yielding up the will, and to placing all my reliance on formed like the whitewashing of a repulchre, which is spirits and none at all on God. Were I to begin my career over. I should never approach a circle withou prayer, nor encourage or cultivate intercourse with any spirit whose drift was not toward religion rather than to releace, philosophy, and "talkee, talkee." I within. So long as the desire remains to devour think the good in Spiritualism as in all things else, While he lays out a noble philosophy, he is not a pracoverhalances the evil, and would ever do so if people and, which are of the animal spirit; and for the animal spirit; and for the animal spirit; and only evil, and more sense in this, as in other transactions of life. I out growth is evil. When evil comes up we must spirit and the continued in fully persuaded that evil spirits as well as good, struggle against it, or acquiesce in it. We cannot and repeated. Its continuation or repetition may de abound, and that association with the one will assure velop the faculties of the mind, the power to love, but ly and naturally lead to grave errors of feeling, judg-It brings a bitter experience that may be overruled by mont, thought and action, as that the other sort leadthe perfect providence, so as to act medicinally and to bolief in God. firmness against all ill, impregnable produce good results. But in and of itself it does not ity to the attacks of all sorts of evil, purification of ground as we must battle it. It is not perpetual, beprogress the soul that possesses the faculties of the the soul and body, and a gentle, sweet trust, in the cause it is not needed for us forever to fight evil. The mind or affectional nature, that has been developed by great To Bz hereafter. The attacks of evil spirits are on tention and resistance which kindled the fires of bell within, and furnished continued occasion for conif you are succeptible to the influence, they will apit resist evil. When I first became a medium, I tried unmitigated-an unnecessary evil. This contentions even dream of danger, nor can the better class of spirresisting mode of procedure never did and never will its always succeed either in protecting or alarming ou. In this as in the sphere of politics, "Eternal vigilance is the price of liberty."

I have snoken of evil in reference to immediate effects upon the individual; but whether ultimate good will result from its operations, or not, is a prob lem I dare not pretend to solve, nor even attempt to. further than to observe that it appears to be a law that the most of us, mediums especially, must wade to heaven through the fires of hell, and reach unward only after the terrible baptism of serrow, whose intensity and horror none but mediums can fully under stand. The final results of this great movement. believe, I hope, will be universally good; but that a it. That is right. Dr. Child has never preached any interior and divinely begotten conceptions armed at all points against all possible contingencies their place and power, because their superiority is the will. Thus, and with prayerful hearts, there is conceded. Buch being the case, the soul has no more no possibility of obsession, or psychology of the order overy living thing.

It is necessary that the animal should culminate ideas, to examine them under their various aspects. within us, that the all right, non-resisting child should that man is incomplete, feeble, and in danger of

not undeveloped good, or embryotic excellence; it is if acquired, you can only find it to those portions of not a power antagonistic to good; it is not a power that destroys human happiness; it is good developedexcellence, not embryotic; what is called evil is not an- it is an educational or natural thing. We have it tagonistic to good, for it is good producing good. It pretty succinctly stated in the old book, that the man lion, so also the lamb allies to the lion and the dove. belly: It may be thorough wort to take, but it is salutary As it was necessary for the colors of the rainbow to to the system; it may be bitter-spect to our existence. obtain, before they could unite in the bow of promise, but it curs our cutaneous affections by altering so also is it accessary that the properties, proclivities humars inside that are hidden. The application of what we call ovil may sting a little at first, but by the administration of the nasty medicine which no one will take when he can belp it, the pains of human life are mitigated, are cured. Spirit being the basis of life, I positively deny that evil exists at all, in any conceived and exists in the mind as an ideal, long be sense, in any position, in any condition. I must deny, absolute or specific, positive or negative, to good. Its existence is no existence, for it is a blank in creation. tackase or iton phase of expression. There are many What we call evil is a reality, is ab-ointe good, specific good, a positive, not a negative good. Everything we call ovil has real existence, and all existence is good. missent or misplaced, however great its magnitude, or little its minuteness; whether it be as dark as Erebus, Brown blood, not for what it is in its present phase, but or as bright as the son of paradise. There is nothing for what it will be when it ultimates its comminations of creation that was not created good, and each thing which is the birth of non-resistance, the Jesus-doctrine still holds its place, for the hand of wisdom misplaces or Christ-principle in the heart, the entire affectional nothing. No hand, save the hand of wisdom, has a finger in creation. And the guardianship of that hand were, its being born of the spirit in the blood or love of wisdom that created and placed, sustains and guides all that it has created. All that wisdom produced, and all that wisdom holds, is good, not evil. I protest against the libel, called ovil, daubed by the Suger of darkness on the fair features of creation, on the beautiful face of our Father's work. What is of his organ of acquisitiveness; if a liar and thief. stand alone in his immediate presence, and reflect called evil is but a plaything of our spiritual babythrough love his transcendental light, life and meta- hood, not a reality of our spiritual manhood; it is a thing of childish nonsense, never seen by manhood's

common-scuse. What we call evil is a real thing of creation, made in wisdom, for a purposo. Without hesitation, with-England-but also as THE question of the ago. Since out qualification by unmeaning adjectives placed before the word evil. I solomnly after that everything which we in darkness call evil. Is absolutely good—exed beneath the cloud of Evil. Now I shall not call isting in its place and time. Are the pains of labor of being educated to understand spirit, but in the that gave us birth, evil, because they were hard to primitive condition we do not understand it. So far bear? The mother's sorrow and agony are lost and be. as our thought is used to understand God, so far are come oblivious in the creation of a new existence, in haired, and slander issue. I say this fountain is Evil; the production of another bud of immortality, that she fering, but we know these things are good for humaniis to nurture on earth to bloom in heaven. The ty. We know it is the problem of the race for each mother's pains have been productive of good, for by them a child is born, and has entered the arena of life feel that all things are requisite, in order to better those paine, on a stream of progress that shall bear it en and on, through the endless year of infinite time. The pains and the agouses that gave each of us birth, when isolated from the good produced thereby, might in darkness well be called cyll; but this honly done by limlied, darkened perception. These pains are good, not evil. But as it is with these palos and suffering, that are of several horrible crimes begotten of this ill thing, incident to the existence of every human being, when confusion. They are wholly good, and nowice evil; looked upon in darkness, without knowing for what but sometimes they get into bad relations. Man is a

work to manufacture a small model of fletienna upon bia appellically and positively for some good and wise pur-

go aluft with chame, the other take its flight at the Bhall we constitue to act our part in life, as we do Mr. EDSON.—The greatest possible good which we fog end of a good yard of Christian ropa. Now let act? No, we cannot. We shall do just as our surhim sit down and bewall his tot, and while a gaping roundings, and our natures, and as the government of wisdom force us to do, ever directed by that power pose some philosopher fresh from Bromfield street which is unseen. Every human soul that has been, and that is, has played well his or her part on the stage of life. There has not been a single act of any actor in life's drama, that was not a lawful act in apirit, written in the volume of wisdom. To recognize the fact that no evil exists at all, is not to drin! examine the subject with reference to the two exists in draught that prestrates human efforts, that suggested the generous currents of human life that ever pulsate

One clays of spirits subjugate the human will, throw for happiness and heaven. If there is anything in exan informal glass over the medium's mind, sway him intence, that, in this progressive age, should nausente or her as they please, lead the victim to believe the life more than anything else. It is an effort to condemn tallty, dethrone their rational sease, benomb the mor. they are not like our own. This is the distilled oil of al faculties, and render their unfortunate subject the the resistance of evil. Before the grand furisdiction of out the animal passions and conquer the natural sold-h most miserable of mortals. I believe these results fol. all nature, with bended arm, I selemnly swear that low only when and where the subject entirely yields this is only the shadow of the material world, that is gone forever in the light of spiritual truth. The onlinion of every human being is right, and so is every human action—cach and every one is iswid to the cause in nature that gave each birth. And also, it is right for the darkness that clouds our early existence, to fight there things with an intent to make them right when they are already right But in the light of truth we must cease to do this, and realet not evil for the reason that there is no east to resist.

Mr. PABDEE.-I was struck with the ideas of the good Doctor. They seem to me the clearest of all on this subject, though he does not give the subject due worth and value. I have read his beautiful book, with pleasure; but my impression sceme to be that it was written only from the top and back brain, where the flowers of love and intuition grow. Bo far as he goes, he presents the great principle to our consolous ness; but he does not put the question clear enough to us-does not occupy the entire ground. We should receive the thought as coming from the whole manpractical, spiritual and intellectual. In his attempt to embody the principle that all is good, he does not occupy all spheros, and so does not see the relative evil, awept around by the arms of absolute good. Viewed afar off, everything is right; but in a relative eenso, while struggling with it, ovil is a real thing. cannot stop to apeculate: I must experience. Dr. ticalist. It is hard to tell what oril is; but I should stand still, more than the rolling sun or the flowing tide. Perhaps had we all reached the third subery of perfection, we could view the matter just as Dr. Child does. But some of us are weak, and when evil sweeps to carry out the doctrine of non resistence; but I can not do so now. Christ said, resist not evil; but his sphere of effort was a limited one; he was the embodinent of celestial love. I behold the struggle of the weak against the strong-of conressed astlons against their oppressors; but when justice is done, and equilibriums are established, then there will be only love and peace, and evil will vanish like the vapor before the rising oun.

Mr. Transca..... I have no fault to find with anybing Mr. Pardee has said. I had as lief you would call a rose by any other name-it is still the same thing. In regard to Dr. Randolph's confession-I admit it all. If anything comes up in opposition to my views and feelings, I should try to raise myself above dectrine contrary to that. We are so constituted that we shall individually create our happiness or suffering. There is one point introduced by Dr. Randolph, I wish to criticise. He says that evil is absolute-a principle. though it does not affect man anywhere but here. Now I would like to ask if there is any such thing a annihilating a principle?

Mn. Borns.—Dr. Child says there is no such thing s oril; and I am almost inclined to think there is no evil in what Dr. Child says. All the difference I have seen able to perceive between the speakers here to night, is, that one class put evil down to the serroundings, and the other class attribute it to evil influences. from depraved spirits. With all due deference, I do n' believe cither are true, and it requires little logic to convince one of the fact. No doubt there is surround. ing ovil. But have not all got something within tella them when the Dn. Cuith.-What is called evil. Mr. Bandolph, is | Whence is this feeling? Is it natural, or acquired? community where it has been taught. It seems to me there can be no two different conceptions as to whether ood to the tongue, but it is good for the who tried to excuse himself because of his surroundings, did not make much by it. No one believes this theory; it is a mere fantasy which sprung from the imagination and not from the mind of man. The nonitor within tells us we have done wrong, and must be answerable for the wrong done.

Mr. Epson.-We recognize ovil as something which a painful and unpleasant in the extreme, but yet plich redounds to the glory of God.

MR. Bunks,-One tries to shift the responsibility upon the dead, and another upon the living. Both had better return to a consideration of the human mind and soul, and the laws which control them. My riend, the lawyer, reminds me that lo old times, com debuts were made against esiminals, to read that. A. B., not having the fear of God before his eyes. was instigated by the devil to do so and so. Who is there now that believes the day'll influences meanle to aim ? No one. "Bad as the devil is." says DeFee, "he may be fairely accused." The civilized world wont stand anch stuff. Uld astrologers used to shift the misdeeds of the people upon the clars. If they over perpetrated evil it was because they were born under an "culucky planet." If a man organically was a bruiser, a pugilist, the planet Mars had to take the responsibility of all the hard raps he ever gave people. But this theory went out of existence, and then phrenology came up for our modern friends to shift their short comings upon. If a man is a miser, it is the fault some other organ is responsible for it !

-.-The question seems to be, to desire to know if we shall acquiesce in cyll, or resist it. We think every one of us has struggled through seas of misery, through scenes of so much corrow, that wo pause to consider why these things do exist, and some times we question the goodness and wisdom of the power that places before us such tests and trials. We are composed of body and spirit. We have the power we true to God. We know there is affliction and sufone of us to understand this harmony. It is for us to -life that lives forever. A human soul is set affoat by comprehend our relationship to divinity. It is a great point to gain. I am forced to believe that in the economy of God all is right. We have our limitations. We may in a degree comprehend the beauty and wholeness of infinity, but can never reach it. But within his limitations man is master, and the arbiter of his own destiny. The soul is mighty to overcome all obstacles. Yet it may yield to matter, and canse themen say is all right. Let me put a case to my they are produced, so it is with every affliction and machine so complex in its mechanism that it is easy

for him to be got out of order. A watch will be got ont of order much easier than a wheelbarrows no the more intricate any mechanism the easier it is got out of harm by.

Hn. Wernenges -I feel antichtened and benefiled by the remarks of our brother who has funt preceded me; and though I fully coincide with most he has sald. I cannot seree with it all. I have often received good and evil impressions. Shall I resist the evil. TIO TELL PURLED. The strong and electric writenic contend for the good? If whatever is, is right. Tings of Walt Whitman are here presented to you by us then there is no evil for me to resist. When we in complete form for the first time. We instru you to read step off the plain of daily life to speculate, we get lost for yourselves, irrespective of the conflicting judgments of in a fog. I believe God's will is for the benefit of the critics. mankind. Many men think they have had a hard ex-TO THE TRADE. We pledge ourselves of the perience; that no one has so much suffering and trial to undergo as they have. Though pain will make one a better man, yet, if we call things by their right names, pain is evil; suffering is evil. These things are brought about by circumstances, and a good deal depends upon what we have no control of. Two persons may start oven; but cheumstances may make one an honest, upright, conscientious man, and the other a thief and murderer, whose life ends on the gallows. It is easy for Mr. Edson to get kleked the longth of Union street, and not resist; but I doubt very much whether Dr. Gardner could be kicked without retaliat ing, and thrashing his opponent soundly. It is no virtue for Mr. Edson not to kick, nor vice for Dr. Gardner to thrash the man who insulted him till be half killed him. Organization and carcumstances are responsible. The whole process of a man's life is a ontinual contest of ovil; a continual struggle.

[The same question will be discussed next week.] Questions and Answers,

Question 1.—Has God power over all' things for 2. Does God will to have all things right? Yes. 3 .- Does God will and strive to save all people?

4.-Does God do all he wills and strives to do

5.—Is God over defeated in anything? No. Well, what next? If these five questions are all nswered correctly, does it not follow of course that all things are all right for the time being, and all will be saved? But if the questions are not answered cor-

really, will somebody snawer thom better, and en-Sern Hinanaw. lighten me on the subject? Greeniboro', Indiana.

Spiritualists' Grand Convention for 1860. This Convention will be held in Providence, R. L. Wedner lay and Thursday Aug. Ist and 2d, and end with Grand Clan isko and Excursios at Rocky Point on Friday, Aug. 3d. Spir unitate and even friends as they may invite, will be furnish of with Convention Makets over the Hoslon and Providence alirand at the ticket office in their depot in Besten, which will entitle them to a passage to Providence by either of the r sular trains on Wednesday and Thursday, and by the train which leaves Boston at 720 o'clock A. M. on Friday, and s Cleck to return will be furnished by Dr. H. F. Gardner, who for that purpose, by either of the regular trains from Prov idence to Boston on Wednesday and Thursday, and by a special : xoursion train on Priday, to icavo Providence for Boston at 7 30 P. M. after the arrival of the atenmer from Rock

tonce and return \$1.35.
N. B. Be sure to call for a Convention ticket at the ticket office in Boston. This arrangement will epable our friends to make an excursion to one of the levellest sputs in Now England, and to participate in the festivities of the day in addition to the clams, at a very small expenditure of eithe time or money, and without being annoyed by those person whose company is not desirable. For list of speakers see advertisement is another column.

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ling. Liberal discount made on standing advertisements. HOPEDALE HOME SCHOOL.

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THE next [Pull] Term of this Institution, conducted upon principlus of practical Christianity, will commence on Warneson. Bept 5th, and continue strengs where we circulars, to be chained by addressing the principals.

Wh. S. HAYWOOD.
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Hopedate, Hilford, Mass., July 23, 1860.

We Aug. 4. WN. 8. HAYWHOD. ABBIE B. HAYWOD. Principals.

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Fach persons in this department of the Hausen we of the was spoken by the splits whose manuals bears, through Mas. J. H. Conser, while in a condition culled the Trance Fiste. They are not published at account of literary merit, but as tests of splits communion to those friends who may recognize the design of the second consequence.

also those. We have that spirits carry the characteristics of their carthelic to that beyond, and do anny with the estateous also that the tracted have the ability sounds and those spirit beings. We believe the public should know of the spirit world as is is—should learn that there is evit as well as good to it, and not expect that purity above shall flow from spirits to mortals.

mortals. We sak the reader to receive no destrine put forth by agirtle, in these volumes, that does not compare with his reason. Each expresses so much of truth as he perceives—no more. Rach can speak of his new condition with truth, while he gives equal on the new condition with truth,

Answering of Lotters.—As one medium would in no way sinice to answer the latters we should have sent to us, this we undertake this branch of the spiritual phenomeno, we cannot attempt to pay attention to letters addressed to apirits. They may be sent as a means to draw the apirit to our circles, however.

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MESSAGES TO BE PUBLISHED.

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

From No. 2118 to No. 2187.

Thursday, June 21.—Invocation: If Equitivalism is of God, why are Spiritualists prone to Evil? Joseph Wiley; John Oodson: Nancy Wiggler, Holand P. Shanuou.

Friday, June 22.—Invocation: Are not Spirits the Legitimate Controllers of the Natural Sphere? Frederic Somer-Jersey City: Anonymous; Elizabeth Reed, Boston; Thomas Ratt, Philaidthila.

Saturday, June 22.

Jerroy City: Anonymous; Bitzabeth Read, Boston; Thomas Rat, Philacithila.

Saturday, Jane 23.—1s. It possible for man to possess any positive knowledge of the Herratur? John McQuade, Buston: Albert T. Edgerly, Now York; N. B., to George; Elizabeth Graves; William Bill.

Tersday, June 20.—Civil haw—its use and abuse; Maty E. Yeaton, Now Castle, N. H.; Mary Ann Howard, Elverpool; William Blapids, Now York; Joses Haskell.

Widnesday, June 27.—Howeatton; Where is Hell, and how may we world going to it? Charles Todd.

Tauriday, June 20.—Invocation; What is true charity? David McDonald, Albary Betsay Withtrop, Baston; Nathan Parker, Marbichnad; Elizabeth Hall.

Friday, June 20.—Howeatton; is the progress of the spirit to any way reserted by building communion with mortals? Oordella Harria, Washington; George Middleton, Warron; Benjamin Hallott.

Taraday July 3.—Invocation; Are we responsible for our thoughtest Issae Holden, Cleveland; Elwin F. Burrill;

in any way released by holining commons. On the Corolla listric, Washington; Guorgo Middleton, Warron; Benjamin Hallett,

Turdley July 3—Invocation; Are we responsible for our thoughtest lease Holden, Cleveland; Edwin P. Burrill; Mary Ann Carrell; Dannis McCann, New York,

Friday, July 6.—Will Cod say, Well done good and faithful survant, "to the murdorest" Martina Jane Edirdige, Wisconsin; albert Weder, Baston; Clara Ringston, Williamsburg; Dave Williams, New York.

Saturday, July 7.—"Invocation; Doos the infant live in spiricilifo, who disa before a nutural birth? Mublishle Barton, Indicentience, Iowa; Margaret O'Briun, Botton; Jorone Thayer, New York.

Thayer, New York.
Tuesday, July 10.—Invocation; What is Phyonology, and
what is its worth to man? James Rollins, New York; James

what is its worth to many pames todding, New York; Sames Allon Graham; Tiny.

Wednesday, July 11: Invocation: May not all Reformers be justly called Saviors of the World † Robert Williams, Boston: Unique theory Williams, Boston: Charles Henry Lane, Cincinnati; William Mayor, Joseph Graham.

Zhureddy, July 12.—Invocation: What did Ohrist mean, when he said, "I come not to bring posses on earth, but a sword"? Lorenzo M. Perioy, (pauler): Bon. Carpenter.

Invocation.

Invocation.

Aimighty Father of Life, from whom cometh every good and perfect gift, once more our thoughts ascend to thee in prayer; once more our thoughts ascend to thee in prayer; once more we offer unto thee that homage thou requirest of all thy peoples.

God of merry, we thank these because then hast opened the gates of helt, and last called the children of sedering and sin to enjoy the glory of higher realities. To thee we pray on Father, and we expect an answer to our prayer; not in the ways of the external world's prayer, but knowling that thou will unswer us in thine own time, and in thine own way.

God of strength and love, do thou so endow the honets of thy children with thy strength and love, that they may give to all their due, and withheld nothing from them. May their temples be temples of glory, and may the sunbeams coming from thom he to thy honor and glory. May they flud thee, and know thou art God, and worship thee, not only in the heaven of

honor and glory. May they find thee, and know thou art God, and worship thee, not only in the heaven of heavens, but in the helt of hells. For thou hast taught them that thou art not alone to be found in heaven, but in hell, also—there to roleon, and bring all to seech in behalf, of the multitudes who are crying to thee for food. Oh. Father of heaven, while the windows of heaven are open, and heavenly doves are descending to earth, may they bless thee for the same, and be enabled to comprehend it. And may they bless thee also for thy holiest gift to man—life eternal. God of heaven, when the children before us shall be called upon to enter a higher condition of fife, may they some up with great loy. May the Angel of Peace be with them, to shield them from all fear, and give them a happy entrance into thy kingdom of glory.

June 16.

What is Nature?

This is the question we are to speak upon at this

Nature, to us, is God's body—God's external covering. God may be seen in a vast variety of forms—clothed in every hoe and color you find in creation. God is not alone found dwelling in the intellectual part of

is not alone found dwelling in the intellectual part of life, but he dwells in all Nature, and thus all Nature is his body. The forest tree is an atom in God's body, the grain of sand an atom. Yonder sun is an atom of God's body. It you will seek to comprehend God according to Nature, you will realize a personal God—such an one as you have never realized before—such an one as you may all worphip.

Without God, you are nothing; without Nature, you are nothing; without Hie, you are nothing; for you live, and move, in thod's body. You are as essential to the harmony and well being of God, as the forest to the harmony and well being of God, as the created you, you are to know that you have not been created in vain. You came torth from him at his command, and shall we say you cannotorth to assist him? Yorily it is so, God is a progressive being. This you may know by looking of the great body of Nature—all Nature progresses. That which we find in the animal and vogetable kingdoms of eighteen hundred years ngo, is not found with you—all is changed—is more otherial. God is, therefore, progressive, he carries his great law in his right hand, and giveth to all in due time. Nothing comes out of time; nothing out of place; each alom harmonizes with its bother. If God were not there, could this bo? Not the great principle of life. alom harmonizes with its brother. If flod were not there, could this bo? No: the great principle of life God, may be found dwelling in the vast body of Na ture. Seek to understand Nature as she exists every where, and you will comprehend a personal flot. Mus see much to admire in the various kingdoms of life see much to admire in the various kingdoms of lifemuch to worship. That took which is within, is ever
sure to recognize the God without. That same prinolple within the spirit of man recognizes the God with
out, everywhere. The God of one is asking of what is
the grain of sand composed; another seeks to know
the flower; another of the star. Each is striving to
comprehend God in his own way. All seek to comprebend God in this own way. All seek to comprebend God in the internal, but the external is pervorted. So man has scated God upon a throne in
some far off dwelling. He gives him no dwelling-place
in any minute portion of his works. He is scarce
recognized as having touched the minute atom with
the fluger of his law and his power. Seek, oh man,
to realize God in the rock, the ocean, the tree, the
flower, and then shalt thou recognize God as he is,
and Nature as the body.

Joel Nason.

Joel Nason.

I have been to you before. I suppose you remember me. My name was Joel Nason: I like the idea of coming back to communicate well enough, but I don't like to be called back to answer questions about myself that should interest no one elso.

I am very fond of communing with different circles, and some who know me are quite na fond of prying into my business. The gentleman who thinks he knows me very well, but who wants to know a little more of me, wants me to come here and tell what I did with certain counterfeit notes I had in my possession. I have the privilege of asking questions. I suppose, and I want to know what proof he has I over had a counterfeit note in my possession? His question leads people to suppose I am a counterfeiter. Yes, I want him to tell what proof he has that I ever had to do with the concern he alludes to? If he will bring do with the concern he alludes to? If he will bring me this proof, I will answer his question. June 16.

Benjamin Tuttle.

My name was Benjamin Tattle. You've got to promise me something before I tell you much. Promise to print my lelier. I want you to write a smart letter for me. Tell them i died last week; and that I died of consamption. I died it to a chause to look wound here much, but I knew I could come back before I died.

My mother is in Barnetable. Her name is Abicail. Bay I died happy, and all right, and was only a little sorry because I died among strangers. You need it asy why I didn't write—let them guess that out. I should like to go home and talk to the folks.

Catharino McCarthy,

My dear friends, when you feel disposed to listen to me as a spirit. I shall be very glad to come by the way thousands avail themselves of, to commune with their the way, but believe not. William Caren,
June 10. Boston.

Man's Attributes.

When man became a living soul, what attributes did he hen possess that he did not possess prior to the change?"

then possess that he did not possess print to the change?"

This is the question given us to-day.

When man because a living soul, he became a progressive intelligence, which, according to spiritual interpretation, means a God. So, then, when man became a living soul, he became a God. The spirit of Divinity and Wisdom at once rested upon him and becamed within him, and he became a God. That creative power gave him a command over all beneath him—the hirds of the air, the legals of the field, the lish of

Augustus Hall.

crary.

Am I logally free? Can I buy and sell? Well. pray with me; I don't like to pray alone. I ought to have gone out before; but now I am all right, if I have I go where I please, and come when I please?

Eulalia.

Eulalis.

I have been asked the question, "Why do I come communicating with the friends you have on earth?" Why is God a God of love? Why does he implant this gerin of love within our souls? Why are we attracted to certain individuals, and repelled by others? Why do we ever love our homes? These are questions I ask my friends.

It is because God is a God of love, that I find more joy in cointing to my friends than I can find in spriitle. "The because I feel my duty is here while my friends romain. My heart is here, for here are all the treasures dear to me. Viewing some of the sublime scenes of spirithife, I ofitimes wonder why I am so strongly attracted to earth; but when I consider my

seemes of spiritific, I of times wonder why I am so strongly attracted to earth; but when I consider my to find it, but you may realize it. Look at the bandisay—I but obey the law of my nature by coming.

I will not have my Irlends think I do not progress in spiritific, because I so often hover near them. They must not suppose I have no taste for joys except those of earth. The love of God is large enough to dwell in earth and spiritific, and it God had not designed for nation return to earth after leaving the body, he would never have opened the door for ms, and said, "Go forth and make one another happy." He never would have given us the mission of some of the highest in spiritific. They are oftener found in hell, and their heaven is there also for the college of the college of metastic condition. It stands out in living letters of fire, and none who understand God may mistake. Your ideas of perfection are limited—ours are unlimited. Ours extend unto tiod in spirit—yours are confined to the coldness of materialism. You look for perfection only in God, and not a real God either, but such an one as Old Theology hath been pleased to pietre to you, or as you according to your standard of descilon, have pictured to yourself. God created everything perfect. Mature is no poor mechanic, and she never understanding, the little child is in an imperfect condition. given us the mission to make others happy. This is the mission of some of the highest in spirit-life. The state of the research of the spirit-life above. The spirit would not find to the apprintific above. The spirit is material, and is by that attracted to mundant ratings, and is hall never grow so otherlad that I cannot return to carth, and drink happleness from her bosom. If I drink today, I thirst to nierrow, and as the foundain is free and fall, we return fulfilling our mission as (fod has designed it.

I would not have my friends think I dwell constant by ou material things. As I am a spirit with a material body. I must draw from both spheres—this is God's command speaking through all nature. They ask, "lis it possible that you are happy while your attractions are so carthly?" Yes, perfectly happy, and at rest; am building no a mansion in spirit-life; I am attracting those spirit I common with to my home—they are growing materially weaker and spiritually stronger, and dawing near to their flod

Loome the drink happed of the results of the

I need to go mackereling, and went two or three short voyages to see. I look it into my boult to go to California.

I have a sider maned Adaline. I was twenty-seven and if I gather them from the garden of heaven, will then the frequency and if I gather them from the garden of heaven, will then the frequency and if I gather them from the garden of heaven, will the first of the frequency and if I gather them from the garden of heaven, will be died severified or eighteen years ago. He was a should be self-order of life to those to should be self-order or eighteen years ago. He was a should be brighter for my conding.

From Eulalla, to the friend who questioned her.

Catharino MoCarthy,

Please (ind, slr. I want to speak to my friends, who lived in Sea street, when I died there, two years ago. My mano was Catharine McCarthy. I want to come here to tell my tolks how they 'll do to be happy when here. I wanted to know how I'll manage to get somebody to the honso like this weman, so I can talk to them. I have a sister Mary's—sho was married—and I had a fever and died there. Now, please, sir. I'd like to get back nagin. I don't want them to think I'll talk to get back nagin. I don't want them to think I'll talk to get back nagin. I don't want them to think I'll talk to get back nagin. I don't want them to think I'll talk to get them a lie, sir; but I want to tell them to go to some meills where I can go and talk. Everybody is coming lack and falking, and I'd like to do so, I can tell all about her mother, and lots of things they'll like to know about.

I'm as good a Catholic as before I died, and I'll not teach them any wrong at all. Will I come again to you, sir, if I don't had a way to go home?

June 10.

My dear friends, when yon feel disposed to listen to me as a market. I shall be very sight to come between them. I may find it hard, but if we disposed to listen to me as a market. I what he very sight to come between them. I may find it hard, but if we disposed to listen to me as a market. I what he very sight to come between them. I may find it hard, but if we disposed to listen to me as a market. I what he very sight to come between them. I may find it hard, but if we disposed to listen to me as a market. I what he very sight to come between them. I may find it hard, but if we disposed to listen to me as a market. I what he very sight to come between them. I way the disposed to histen to me as a market to have here in the come again to speak list with them—to prove myself to them beyond a doubt. beyond a doubt.
My disease was malignant fever. My time of death

any disease was manignant lever. My time of ucain, at midnight. My last words, "Give me water." My last gift, a libble. I was an humble tiller of the soil.

Amer.—My wife is with me, and not with me.—a living spirit, yet dwelling apart from me, as a spirit.

Friends, we shall meet again. My words are few, but they are written upon the stones of truth, and the Great Author of our life has given me failt to know that I shall common with my children. that I shall commune with my children. I have asked of God, and he never relices. I have asked aright—the have carried my petition in one hand, and faith in the other. God has ears, and he will hear. June 19.

interpretation, means a God. So, then, when man became a living soul, he became a God. The spirit of Divinity and Wisdom at once rested upon him and beamed within him, and he became a God. That creative power gave blin a compand over all beneath him—the birds of the air, the beasts of the field, the fish of the sea, and over all that had not reached his standard of life. Then, he was indeed a God. All who are created in the image of intelligence, are created in the image of idel; they bear the impress of wisdom, and are endowed with all the attributes of Johovak, and have bis capability. They are the alpha and omega; the past, present and future of creation, are combined in man. What other attributes can a God possens? Wisdom slitch upon the throne of intelligence always, and is the propelling power of life—that progressive law that brings all things to perfection; that ultimates all things.

Man is endowed with wisdom, and may be well called a food—not only of the animal kingdom, the spiritual.

Jeans taught his disciples they were Gods, for be saith, "I am equal with the Fathert" and again, he is the same of the first of them. I have not best or them to prove them to be saith, "I am equal with the Fathert" and again, he is endowed with the Fathert" and again, he is the same. I desire to senting the providers of them to be forced in the list of them is an interest of them to be forced in the saith, "I am equal with the Fathert" and again, he is the same. I desire to senting the first of them to be forced in the list of them to be forced in the saith of the saith, "I am equal with the Fathert" and again, he is the same of them to be forced in the saith of the saith, "I am equal with the Fathert" and again, he is the same of them to be saith, "I am equal with the Fathert" and again, he is the same of the saith of the sai Thomas C. Draper.

Man is endowed with wisdom, and may be welt called a fool—not only of the animal kingdom, the injured and the vegetable, but a God also of the pairtical.

If an any the health of the state of the stat

Invocation.

[The message which follows, gives evidence that on the universe, then day of our souls, temping into contact with mortality, the spirit had coming into contact with mortality, the spirit had not full control of his mind. He died at an insane asylum.]

My name was Angustus Hall. I was born in Bestion. I am not crazy, and want to go out. I want to go where I please. I am just dead, and I was told to come here, and I should get my certificate.

Me? I was put over there sixteen years ago? That's a lie—I have been there a few years. Insane? not leave the is off. I am just dead—the Bowers being out. I've been dead two weeks. I want to go. I tell you.

Fix my mind on some place I wish to go to? I cannot do it. Read the Bible to me, will you? I wasn't crazy; I was a little sick—that's all. Having my half cut off made me so—I wanted my head cool. I died with consumption.

The morning into contact with mortality, the spirit had light of our being, once more we offer our just tions must been one being, once more we offer our just tions must been one like the upon the altar of our lives those gitts thou hast created to like while thou givest life to us the shidten, we feel that they wisdom; and Power, and Glory, while thou hast created as in they wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom.

I want it wisdom, and Power, and Glory, while thou hast created is in wisdom, and Power, and Glory, while thou hast created is in wisdom. And thou light of our being, once more we offer our ye

with consumption.

They told me to come here, and go free, and I want a certificate.

Give me a new suit of clothes, will you? If I inned to praise thee continually. And yot can we should go out with these on, they would say I was crazy. from them to thee, for Wisdom and Lave bath not yet lighted up the souls that are there. Yet we know that thy light will penetrate the darkness and warm their sonis.

Father of Spirits, for all thou hast made, we bless thee; for the rulors of the people we bless thee; for thought after thought is coming up to thy throne of glory, asking for strength to guide aright. And full well we know that their prayers must be answered.
May Peace. Mercy and love be the guardian angels
at this hour; and when, oh Fulher, thy children before
us shall be beckened across the river of life by thy
messenger. Change—may Wisdom light their feet across
the river, and give their sonls joy in the morning of
the resurrection.

June 20. well we know that their prayers must be answered.

Perfection Upon Earth. "May we ever expect to find perfection upon earth?"

This is the question given us to speak upon at this

endld not live, because that God-principle would not

Le with you.

These liaman forms are often presented in your vis-

Bonj. Tuttle.

[Tutile manifested June 16th, when some person recoast. He averred she was not. The next morning's continually preaching about Spicitualism, and it mail brought news that she was not to sail until the list.—Eps.] June 20.

James Welch.

Elizabeth Ann Shelton.

Am I to read a sketch of my life in public? I thought 1'd meet only yourself here. My name was Elizabeth Ann Shelton.
Une would think this a general receiving office, when I should be a private confessional. In this all you can offer us? Is there no other chance?

I was born in Newark, N. J., in 1829, on the 15th day of January.

offer us? Is there no other chance?
I was born in Newark, N. J., in 1829, on the 18th day of January.

When I was two years old my father removed to New York and went into business with his brother. Nine years we lived in affluence. At the end of that it time my father failed. In consequence of which he became dissipated. The family was broken up, and disorder reigned with us. My mother died, my older elser married, and my brother ran away to sea. I was the youngest. I was left at home with my father. Most of the time he was in no state to care for mend I was left to myself. When between fifteen and sixteen, I was married, and soon learned that my hushund was a gambler and a villain. After living with him six or eight months, we parted. During my married life, my father left New York and went West. Soon after I separated from my husband he returned again, worse than he went out. He hined two rooms after his return and part of the time I gave lessons in mysle, part of the time I sewed, and did all I could to assist in getting a living. I soon got weary of that, and left. After that time I shall trace my life on earth no further, except to say that I died in poverty in New York city, between three and four years ago. My and left. After that time I shall trace my sue on carring of arther, except to say that I died in poverty in New York city, between three and four years ago. My father and my hushand are now living, and if they will come to me, so I can speak with them. I will give them a full account of my life after they lost sight of me on earth, and not only of that, but of my life since I have been a spirit.

June 20.

Written for the Banner of Light. ANGEL WHISPERS. Communicated to Launa E. Dr.Ponon, through Chas. T. Irish

There are epicits hovering round you. Sent on messages of Love: Downward borne on silent pinfons From the realms of light above. There are spirits-kindred spirits-

There are friends of early years. Whom you parted from In sorrow, Parted from in bitter team. And you loved them-but they faded

From your eight like Summer flowers; Leaving sadness in your circle. While they sought the spirit bowers. Of they come to you and whisper, When you think they are not near:

We are happy; love each other; For each other, hope and cheer. And when earth grows dark around you. Dark with night you know not of, May you listen-for those spirits Breathe their messages of love.

Just beyond, in realms immortal. They are of the angel van-Doves with olive paims of mercy Bring the troubled soul of man.

"Let us bury our loves, solumnly and silently." No peed to place a record over their nameless graves-no danger that their beart experience wil o e'er too soon forgotten. When death takes a loved form from our sight, its memory dwelleth with us still pale face 'neath the coffin lid, and the brighter a dear friend has been torn by any untoward circumstance. Mutely we nurse our outraged affection and log so dear at last. No more we dream over the so long a time bung over the people. To us, that Testament than any amount of mere critical readheartfelt Joy. How we shrink from the shaded walk, the evening time, and rush out from the cosy, memhand writing, once looked for so engerly when the everywhere she goes. mail came in! Heigh, bo, hum! "Let us bury Enota. our lost loves in peace."

Mediums Wanted in the West,

DEAR BANKER-There is a ripo field here, ready for the barvesters, and it would be a blessing if some good lecturer could visit this and other places near here, and make an effort in behalf of the people, who (I speak of a majority.) are at present living in that particular

Yours in the cause, ALHAMBRA. Resendate, Wie., July 18, 1860.

CORRESPONDENCE.

signet upon all, and hath prenounced all good and perfect. So seek to fill your station as portions of the thathead, who governs all and sustains all. Then you shall see yourselves as flod seeth you, and the errors which have bound you shall disappear before the light of eternal wisdom.

June 20.

Instances were large, and in way out.

And now, Messes. Editors, for more light, I was post on the creased at each delivery. Outsiders universally to the ask you a question or two. Since the disquise to ask you a question or two. most conclusive evidence of inspiration which I have riage? If so, should it not have marriage?

> This appeared to me to be a new explanation of the live? phenomena of Spiritualism. The clergy are almost shows how constantly it is increasing. Rov. Mr. spirit in different stages of development? Cruiksbanks (Prerbyterlan,) recently spoke very soverely against the whole question, in such a manner as to show that he knew nothing at all about it.

her hands incessantly during the manifestations. course was pursued each evening with the same results, but in addition, flowers were taken from bouquets and carried to each Individual. Books also reach of the medium. I afterwards tried to lift it coming in contact.

At one of the sittings, a seeing medium was pres ent, who told what the spirits were doing. She could see them take the instruments and carry them around the room, and invariably everything would happen as she said it was going to.

the walls, celling and floor with great rapidity. Vinces of the dying Roman Empire abounded with Tunes were played with great correctness. The mediatorial demoniacs."

and satisfactory. only in Spiritualism, but in all religions. One is a hopeless woe. portrait painter of your city, the other a writer of But there is a bright side even to his picture; some note who has traveled in Europe; they have turn we now to that. "There are exceptional la-How we wince with pain at sight of the familiar doubts and insinuations such as she must meet immortality.

I subscribe myself, ever yours for truth and jus-ALFRED HORTON. July 10, 1860.

Querier for George Bienrus.

last article on the "Ago of Virtue," and I wish, influence, the will continually becomes more enerthrough the BANNER, to ask that good brother a few state of skepticism when nothing is entirely believed, questions. He says that parties for marriage should feet, the personality more reverent and august." and new impressions are readily taken. There are be alike in temperaments, dispositions and habits. many, very many, hereabouts, who desire to have the This appears to be true, for the happiness of the par- closes by saying : Truth given to them, but they call for direct demon- ties; but would not the offenring of such marriage stration and visual tests. They are the sturdy, com- be naturally animally vicious, intellectually insane, forego my own spiritual experience, or recede menmon sense country folk, who must see anything before or a religious fanatio, according to the temperaments tally into the dim twilight of my perception before they embrace it, that abound in this country of free and babits combined in the parents? Again, be those manifestations began." thought. Could some accomplished, able lecturer says, speaking of the victims of lustful men, "Deliv-

no law," will better correct the lastful source than gratification. If nature has joined just and a dis-There have have been called upon to belleve, you can find imperfection any were in her temple.

By our questioner, look upon all the works of tood as perfect on the works of the aspectation with the works of the aspectation with the most elequent person we have continued in the works of the aspectation of the works of the aspectation of the works of the aspectation of the soul together, are not the defect to the real.

By our questioner, look upon all the works of the aspectations had been raised every high the experience for exceeded them. He remained and over, until I am in the woods, where it is all the experience for exceeded them. Thus the hosts of friends.

By our questioner, look upon all the works of the experience for exceeded them. He remained and over, until I am in the woods, where it is all the mirror of Nature. Thus the hosts of friends. His nadionces were large, and in large our expectations. Outsiders universally and now, Messes. Editors, for more light, I wish signet upon all, and hath pronounced all good and person and call the works of the subject of the soul to the soul to the subject of the soul to the subject of the soul to the soul forted condition of the soul together, are not the de-

And now, Messre. Editors, for more light. I wish to ask you a question or two. Since the discussion between Greeley and Owen, much has been said lat. Does the firsh, in and of itself, demand mar-

I have got a moment to come here. I want to ask you if I did not tell you the truth in reference to the steamship you said was no such whip within two days sail told you there was no such whip within two days sail of New York. I will keep track of her, and try to let inducence and control our spirits, but not our bolice."

2d. Does the spirit demand marriage? If so, are the wants of the flesh and spirit of such a nature as to be consolidated, and gratified in one marriage? If we consolidated, and gratified in one marriage? If not, should one be destroyed that the other may

8d. Do not all desires, all wants and demands, come of the spirit? If so, is not all marriage of the. Yours, &c., E. DAYTON.

Huntley Grove, Ill.

James Wolch.

Insed to live in Lewis street, East Boston. My name was James Welch. I came away from there three years ago: I was seven years old then, and am ten now. I tank cold and the doctor said I died of croup. My mother is there, and I want to talk with her. I guess he is in the same place. My father is here with me and helps me. My father says mother hay moved close to the ship yard. My father was a ship corporater by trade. He fell from the matchead and was injured so the ship yard. My father was a ship corporater by trade. He fell from the matchead and was injured so the died in a few weeks after. This was when I was three years old. He wants to talk to my mother, and I can, too. He was born in Yarmanth. N. S. I have gut and brother and a sketer, and a a dopted sleter. Father was that is n't it; I may call thou both sleters. Father was my mother's child, and not his. My sisters are named Eliza and Barch. Sarah is older than was n't mortred when I was here.

My father says I may ask my mother to come here, and he will end some word to her some way, and i will too, if I can.

Elizabeth A Du Shelton.

The semon has created a good deal of talk, for it is was the corporate by father says in the same way, and i will too, if I can.

Light he whole fletching it all about it.

Rev. Mr. Campbell. (Presbyterian) the oldest set. the oldest set.

Messas Euross.—Now that the sermon on Modern' application, in a few theolegas of the delety of a Welnesday ovening, July 11th, american Milton, in a fath completed and was linjured so where a subject on the sermon delivered and was large near the object of the whole delety on a large of a Welnesday ovening, July 11th, american Milton, in a few theoletic set of the whole delety and soing to heaven it dealer than the sermon delivered a Welnesday ovening, July 11th, american Milton, in a few theoletic set on the sermon delivered and was large the whole helder of a Welnesday ovening, July 11th, american Milton, in a few theoletic set of the whole delety of a Welnesday ovening, and gave some of the most conclusive evidences of can be accepted with joy, and as truth, by all who immortality,we have ever had. She arrived in town have any knowledge of its workings, or who have somewhat unexpectedly, at 8 o'clook r. M., without a trust in the wisdom and benevolence of God, or faith single individual residing here with whom she had in human goodness. That Harris himself has this over met. At 9 o'clook we had a sitting, during faith and trust, is shown pre-eminently in many which a guitar, tamborine and bolls were carried passages of his writings, aside from this sermon, but around the room, being played upon continually, he seems to have an overpowering fear that there is touching each person on different parts of the body, an insidious, malignant for ever watchful and on the resting upon the heads, and operated upon at the alert to counteract all good in God or man; theresame time. Miss Lord ant between two ladies, entire fore his agonized warnings to all those seaking to strangers, and they, with the two next persons, felt gata access to knowledge beyond the human ken, or to friends, or scenes, veiled from the external eye. Precaution was taken to have the chairs of those "The more abundant descent of the Divine Spirit," nearest the medium placed upon her dress, so as to would of itself seem to indicate a happier instead of provent the least chance of her moving. The same more disastrous result. But immediately after this assurance he enumerates some of the most direful evils, as induced by communication with and teachings of spirits. In fact the entire sermon is interage. A table cover was carried over the beads of all with a voice from the secret chambers, where the and waved, making a breeze which each person felt fair, the young, the virtuous, the unsuspecting, from A violincello was also taken from a corner of the the mere habit of attending the senace, have felt the room and placed upon the table, far beyond the foul contact of the larvae from perdition, I ory to all, 'Shun the scance, where the unregenerate, or glddy, by the neck, sitting where the medium sat, and or worldly, or relatile and careless medium officiates found it required my utmost power, and do not as the middle stander and opener of the door between believe I could do it without injuring some one by the natural and unseen world. If you do not wish to become yourselves demonize; shun the place and shun the papasion." " Such alone are safe in venturing on the perilous barder land between the world of nature and the world of spirits, as have crucified the inborn servent in their own hearts. To communicate with spirits is always perilons. The early On the last night of her stopping with us, she gave, Christians fought with all their might a life long by direction of her spirit friends, a parting circle battle to prevent themselves from being taken to a few friends, which exceeded all provious. The possession of by the swarming multitudes who inguitar was carried to all parts of the room, striking fest the threshold of the invisible world. The pre-

> "Spanish Retreat" was played for about ten min Again, he says he is "convinced, from his own utes, the instrument being constantly in motion over experience, that an habitual attendance upon circles our heads, touching us at times. The violincoile for spiritual communion is extremely prejudicial, was also played upon by snapping the strings, to but that these perils are sometimes, in the Divine correct tunes. An attempt was made to sing "Pop Providence, overreded beneficially." The most charigoes the Wensel" by the company present, not one of whom could, after many attempts, recal the tune, and the spirits said they would give it to us, and immediately it was given on the guitar. I could immediately it was given on the guitar. I could not begin to relate the many evidences given through grades of mind, from the lawest and most degraded, Miss Lord's mediumship, but they were numerous to those of highest culture and beauty, can express thomselves according to their kind, there must be a She is to visit us again in a few weeks; many are Doity, having despotio will and partial favor, who, anxiously awaiting an opportunity to see her. At allowing Harrie's theory to be true, permits some two of her circles were present two of the most con. poor created beings to be made the victims of defirmed skepties I have ever met; disbelievers not lusion here, suffering, consequently, an eternity of

both attended many circles without, as they said, stances, where attendance at the seenes confirms the receiving anything to convince them or shake their wavering belief in Christianity, or calls out a more skepticism, but that they were convinced that nel- divine spiritual life. The mind grasps at phenother Miss Lord nor any person in the circle had any mens that demonstrate an unseen world—that a like a pleasant dream, and our serrowing over its thing to do with the manifestations given with the mediumehip in Christ rapidly unfolds the character loss is chastened and subdued by thoughts of the gultar. There were from sixty to seventy five per to the beautiful symmetry of the angelle man. Insons who attended her circles while here, who are quiry into the phenomena of Spiritualism is espeland beyond. We give them up to our Pather's well satisfied; in any case where at the first sitting ciaily important to all professional men. To the keeping, sadly yet trustfully, and even our loneliness doubts were raised, they were fully dispolled at sub | physician, as connected with, and throwing light is lightened by a glorified presence ever near. But sequent sittings. The friends all feel desirous of upon, the most subtle problems of health and disno such sweet assurance soothes the heart from which giving their testimony to the genuineness of the oase. To the jurist, as indicating alike new causes manifestations, feeling confident that no fair and can and new preventives of crime. I hesitate not to did person can visit her without being satisfied. She say, that one year of thorough investigation of nowounded pride. No more our lips cling levingly to Is doing much good to her particular phase, toward credited spiritual phenomena new occurring, will the sweet pet name, given half playfully, yet grow- dispelling the clouds of materialism which have for threw more light on the real meaning of the New pleasant hours spent in each other scompany, or look must be a very strange kind of Spiritualism, which ing of the expounders of the text. These mentforward to long anticipated meetings with a rush of can cause any professed believer to look on the in festations are of transcandent value to the artist in genuous face of this young girl and then believe her any department - whother poet, orator, painter, our old time trysting place! How we turn from the to be engaged in so wicked a business as to deceive sculptor, &c., as they present a field which, when grand, old tree, whose branches swept down about the public. We should pray to be preserved from outtionaly, and with a divine judgment, investius like a great tent in the early spring sunshine! such Spiritualism. We hope that Miss Lord will go gated, discloses the lost secrets of universal artistic How we close our eyes upon the glancing firelight in on, and that she will receive that support and encour- inspiration, whether of a colcatial or infernal charagement from believers commensurate with her task, actor. Many have journeyed through inquiry into. ory baunted parlor into the mocking moonlight! for it is no small trial for a young girl to be met with Spiritualism from utter materialism to a belief in

An habitually humble and prayerful frame, and desire to be conformed in all things to the Divine, are among the characteristics of this mediatorial condition. Such as in any degree attain to it are. conscious of being led by a Divine dictate, which, at: times, becomes an absolute voice within the breast. Messas. Eprrons-I have just read George Stearne's We are led by it in perfect freedom, and, under its: getic, the understanding more harmonious and per-

After numerous like instances of its worth, he

"No earthly consideration could induce me te.

or the victims," and let their vices starve. Here I intelligence or goodness, but would desire such benewish to nek: Can fustful starration purify the foun- fits as are here described? Are we to stand back tain from which lust proceeds? Not whether just and not dare to claim advantages so precious, lest Lose no time; be always employed in something shall override the rights of others for its gratifical we be not God's favored children? Will not the tion, but whether unsatisfied honger, which "knows very knowledge and discipline this experience brings

Written for the flanner of Light.

TO ENOLA.

Br Pittanger.

Who smiled through her dark flowing hair,

Would lend to the archangel's face.

Defere the first womanly weakness Brought despair to our poor human race!

Who spins funcies and delicate dreams

As thoughtless and gay as myself-

Every impulse of discord and strife

Of one I should not give thought to-

And it should be nothing else than a

But God should take up Into Beaven.

With whom love is three quarters of life.

Whose presence would drive from one's bosom

Those who ne'er do what they aught not to.

Hint, that they who don't wished to be leved

Mid the dear ones who love and protect !

And your heart's humblest hope ne'er be wrecke

Should never write rligmes for the BANNES.

I have been reading, Engla,

A poem of beauty rate; And I michared lite welfer & old

Buch a beautiful sinile, as Eden

That sweet little poem, Engla,

Told me of a winsome oif.

A wild little fun-loving maiden.

Perhaps I was dreaming, Enola,

There could be a recipe given,

Well I pardon my triffing, Encla,

Shall no'er be repeated again.

Live on, in your cot in old Essex,

Nor purse your lips with disdain

The "profitless work" I've been doing

Hay your life brim over with gladuess.

Increa appear to the fluid and doubtful soul which, and the includent to the arthefile, is struggling for letter conditions—
the earth-life, is struggling for letter conditions—
to shown them in glowing language and beautiful

Our Father, in influite wisdom, has created mankind change of their arrangements, in order that the list may be those conditions so much desired?

ble small neighborhood, and your feet will follow in the path his organization and life-tendencies point the happiness of others, we shall be adding to our own. out as the way for him. But if the great universal Pather has scattered his children broadcast in every Mediums Wnuted in Culifornia. elime, and throughout every diversity of mountain proach Him by whatsoever way their feet can find? It is true some who profess to believe in modern, as well as some who believe only in ancient, Spiritualism, perchance even a few of these who are so organized as to become mediumistic, have views or practices which may be revolting to well ordered and disciplined minds that already approach toward heavenly ground; but it may be none the less true that these devious windings, so beset with four slime, and surpout stings, are to such as are therein the only way to fairer regions in the distance.

I would not speak unkindly of this poetically inspired brother. He no doubt is working to good purpose in one department of this vast field of human progress, as he may gain access to some hearts still. more conservative and limited than his own, that would never days at first to listen to one of broader views and more fearless faith. The exceeding beauty and evident truthfulness of much that Mr. Harris has written since bis first publications, has delighted my soul and called forth expressions of thankfulness and joy-then again almost a feeling of indignation would rise at his secening want of appreciation of other laborers in the same God-given field, whose views at least are broader and more practical. May the streams of teleration and charity roll on with broader and deeper flow, until we shall all become baptized by their sweet waters into a condition of harmony and peace. Beloit, Wir., July 6th, 1860.

He Belonged to the Wrong Church.

That is, according to the practical meaning of the phrase, he did not belong to our church. Poor man He did n't count the cost of belonging to the wrong church! But we will not associate with him, or invile him to associate with us. We will not trade at his store. Besides, I would have given him my vote had he belonged to the right church ; but now I do not think him qualified to fill any office. To be sure, he is an excellent teacher, and the pupils all make good progress, but we do not think he is quite the man fer us. His donomination is of no account in this place, and we ought to have a teacher who is popular, of our own denomination, or of no denomination at all.

Wonder if our minister has called on his family yet? Don't think he aught to call on every body ! Like to see ministers of the gospei keep within their own parish. Some people think a minister's field is the world, but, dear mal such views are quite too liberal. Ministers ought to be very particular, and never visit, save among their own people. I do not like to see them intrude upon other men's ground. Then they are not half careful enough what they say; they should never speak their minds plainly, especially if they differ in opinions from other men They often out off the cars of their heavers. Query -are not some of them too long. So that all their influence is lost upon them ?]

Now, Mesara, Editors, this idea of a man's belonging to the wrong church, we mean if he makes any pretensions to piety and virtue, and makes any practice of them, is a kind of religious persecution with which we have not the slightest sympathy. We hold soul, and according to his convictions of truth, so

duty to point out to him that error, by fair are tality.

Gument, and to bring him into a belief of truth.

Dr. Randolph, in his book, draws a line between Comprise point, September 30. ing an office, or to cause a removal from office, and ences him. to throw a man out of business, just because he This view of evil comes only of the external delowly Jeans !

and stalesmen.

The straight jacket, too, which churches somethey are too often willing to put on, would not fit and our renunciations of it. our consciences well. A minister's first duty is to his God, the next to himself, and then some the of the sort of Spiritualism which he calls bad, evil, people of his particular charge. But his duties do he speaks of the better kind as follows: not end here. There are a great many people who ... Whoseever cultivates normal inspiration, by nor

to our church, than to hear a prayer loud enough to I cannot say that those parts of Dr. Randolph's drown a volcano, or shame a Ningara, from one of

"Our church" is a great Chinese wall, which, in too Yet we are a friend to churches which live according to gospel love. HELEN MAR.

A Few Thoughts from Bliss C. Allen. From the great Fount above issues all love, truth and wisdom; and those who would gather in from it rich treasures, must look upward with a childlike sim, plicity and trusting heart, knowing that God alone

can bestow what the soul needs and asks. Boundless and illimitable as space is the love of our Father for feels the workings of its mighty influence within himself; angels feel it, understand it, and adore; and when man has become divested of his earthly nature, BANNER OF LIGHT office. the material, and is more otherialized and spiritual ized, he will then learn the fullness and divinity of

God's perfect love. We are now standing upon the shores of Time, look. ing upward with an eye of faith and hope to that home which is to be the inheritance of all the children of the one great Parent;-may we examine ourselves, look Into our own hearts, and see that all is right there; If love and "good will" to every one is the guiding star to all our actions. This state of existence is only that men. A small number of individuals lead the whole of preparation for an anending future; and toward human race.

accelerate our being such? How conflicting, and that future are we all fast tendings therefore as we are sten painful do the contradictory statements of Mr. In thing for time, but for eterbity, may we endeavor Harris appear to the doubtful soul which, lo live a metal life of carnestness, that we may be subscriptions to the Danner, and are requested to call atten-

Imagery, such, I was about to say, as Ho alone is as dependent beings, not only upon himself, but more enpable of using, and then forbidden, on peril of all or less upon each other; and as we would be happy salvation, to approach this portal of cutrance to ourselves, may we endeavor to do good as far as possible to all those by whom we are surrounded; not looking True, you have his sanction if your lot is cast in for reward for simply performing our duties, but for the sake of benefiting humanity; and by increasing Plymouth, Mass.

O. H. CONDAR. PLACERVILLE. CAL.-We need a few and valley... In arid wastes, as well as regions of Physical test mediums in this State to give Spiritualtropical abundance, will He not allow them to ap- ism a start; then a few lecturers like Mrs. Spence (whom I have heard speak) would soon awaken an interest here surpassing our most sanguino expectations. I throw out these hints to help along this glorious philosophy.

> THE UNVEILING; OR WHAT I THINK OF SPIRITUALISM "

The author of this book, Dr. P. B. Randelph, is one of the most extraordinary men in the ranks of spiritualism. He has done much to unveil its beauties, to push away the material rubbish that according to push away the material rubbish that fearth Avence, New York. covers up its indestructible realities. He has plunged down through the garf and soum that now hides bim, and swims, unseen by physical sight, in the didule and Southern States. Extends wishing to become her services are requested maddress that the pure waters of the sea of life. His words in regard to Spiritualism may remeltines be repulsive to our exter.

In Spans—but, held by the land that rules the deal Sunday in August in Blistel, Ct. the two first southers to sunday in August in Blistel, Ct. the two first southers to Spiritualism may sometimes be reposalve to our external senses—but, held by that hand that rules the destinies of men, he has been made a useful instrument to do an unpleasant task, that renders him repulsive only to our superficial perception. He has done and said, in regard to Spiritualism, precisely what he has been compelled to say and do by unseen powers; his condition has commanded it, humanity has de manded it, and Spiritualism, struggling to throw off materialism, has produced it. To hear a word said against our beautiful Spiritualism, wounds my feelings more than anything that I can meet in all oreation.

His Paraturion, will speak in Willimanite, Conn., the last Superior in Bristol, Ct., the two lists and synthetic engages in Busicol, Ct., the two lists and synthetic engages in Superior in Certaind, May, the three Bundays of Decounters in tertiand, May, the three Bundays of Decounters in the first sending to will any white, will do well to write bind soon at Greenwich Yiligo, Mass.

M. L. Wabsworth speaks at Mariboro Mass., August 5th; at Quincy, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Obli, in Flymouth, Mass. Aug. 19th and 20th, and September 2d and Ob more than anything that I can meet in all creation. But I know that these opposing words are necessary; they are but the effects of the beautiful thing we love and cherish.

Dr. Randolph, I know, has medium powers of rare susceptibility. And this great susceptibility to unseen influences that act upon blm, causes his external being to be driven hither and thither by the conflicting opinions of the masses, and the opposition to Spiritualism that exists in other human bosoms. finds a channel in his possive being, and sometimes runs out over his tongue and through his pen-Nevertheless, his soul is held by the higher powers of the angel world-bis deeper nature is uninfluenced by any opposition to all the hely, pure and lovely things that are hidden by the shadows of earth in the bosom of Spiritualism. He is a Spirit. unilst, and he can never be anything else. It is the opposition of the material world that influences him to oppose it.

Dr. Randolph has eloquence that human tongue can sourcely transcend. Why? Because the foun tain of truth, the world of spiritual beauty begins to be opened to his interior perception, the illimitable grandeur of which causes him in deep humility to speak as follows, in this little book before us:

"Above me efretches the vast blue sky, with all its "Above me rirefches the vast blue sky, with all its teeming millions of things whereof we knew not anything. Beneath the lies the dest and cinder, the rains and the ashes of all the dead ages. About me on all sides is a boundless realm of mysteries, mysteries in little things as well as in great; and within me I feel a mightler mystery still—Soul; the deathless, aspiring soul, struggling almost valuely for light, more light, on what environs it, and to express that which it already knows. I feel that soul to be immortal. What is for me is for all."

"I know that God is good, And that mysoif am blind,"

In this book Dr. Randolph speaks of two sorts of Spiritualism, one is of the lave that falls upon and clings to the trash of decaying perishing matterthat a mon must take God's word for a guide, as he the other is of the love that over-reaches the boundfinds it written in nature, revelation, and on his own aries of self; that rises from the affections of this world of conflict and darkness, and clings unto that world of undinned beauty, unmeasured freedom, What right have we to judge of his sincerity? If and unreached, joys. He deals sledge hammer blows we are convinced that he is in error, it may be our of elequence at the shadowy question of neu-immor-

But to slight a man, not to know him in public, good and evil. Thus he must condemn what seems Francisco, Cal. Miss M. Musson, Chairroyant Physician and Lecturer, San Francisco, Cal. Miss M. to subscription. to give his family the cold shoulder, because he does ovil to him, so he besitates not to condeme what not go to our meeting, employ our doctor, and take seems evil to him, even in Spiritualism. Almost our almenac, has more of the dispolical than the everybody has a distinct eight of the shadow called Christian spirit in it. To prevent a man from hold- evil, and everybody that Dr. Randolph meets influ-

does not attend your church, is the grossest injustice. velopment of life, of the shadows that matter makes Yet these things are done in our midst-here in this not of the beautiful intuition of the soul, which at land of the professed followers of the meek and times gleams forth in Dr. Randolph's utterances in dazzling effulgence. Dr. Randolph's condemnation Christians should leave such things to politicians of Spiritualism, at times, is but the reflection of the world around him made visible in the mirror of his utterances. His own intuitions of spiritual realities times compel their ministers to wear, and which rise above and contradict the real existence of evil to to

not end here. There are a great many people who have no minister, and often get overlooked by all. Bush persons should be visited by somebody's minister.

This numbering the people, and quarreling for converts—this trying to see who will preach loudest, and; stamp hardest, is too active a religion to suit our notion. We had rather see a man honest in a bargain, so generous that he can give a three-cent-bit to a starving beggar, kind to his wife and children, accommodating to his neighbors, and a sort of mind-your-own-business man, even if he does not belong to our church, that to hear a prayer loud enough to

book which denounce Spiritualism are congenial to my feelings; neither do I say that his utterances are wrong to the conditions that gave them birth. many instances, shuts in the better feelings of the in everything we have a lesson of goodness; the red soul from all the rest of mankind, and shule out the that chastises us is often better for us than the better feelings of all mankind from the church, hand that caresses us; the tongue that lashes us does us more good than the tongue that flatters us. I feel a strong affinity for Dr. Randelph's soul, but not for his scolding; yet that which I love not is usoful to me, it is good for me. Dr. Randolph's remarkable talents as a writty, and his elequence as a speaker, can be attributed to nothing but his medium developments, which have their birth and being in the bosom of Spiritualism. Shall Dr. Randolph's talents and elequence turn and strike the bis children; man cannot comprehend it, although be mother that gave them birth? No; and we do not think that it is his intention that they should.

The price of this book is 35 cents; for sale at A. B. CHILD.:

Earth her summer wealth is bringing.
Every bough is like a lyre,
Answering to the wind's low singing—
Exect as bells from Eancy's spire!
Midder light is so the fountain,
Befur bloom upon the flower;
Jor comes dancing down the mountain,
Joy with roses wreathes the hoor.

The greater part of men live by faith in powerful

MOVEMENTS OF LEGTUREUS.

lacturers unmed below are requested to give notice af any

ns correct so toursfale.

ns correct as possible.

Mas. Anabua H. Sparca will locture in
Providence, 4 Hundays of August.—Quings, 4 Sundays in Oct.

Gambridgeport, 8 Eundays in Rec.—Philiadcliphia, 4 Co. Jan,
Providence, 4 Hundays in Feb.

Address, tho above places, or New York City.

Miss A. W. Brinapys's address through August, will be Nirgara Falls, N. Y., care of Judge Manchester, sind sho will
speak at Fortland, Mes, the three first Hundays in September;
at Duwch, Mass., the two last Sundays in Sept., and first Sandays in Det.; at Wattham, fourth Sundays in Oct.; at Worder
ier, the three first Hundays in Nov.; at Quincy, four Bundays in Nov.; at Providence, E. L., through Dec.; at Huston, Mass.,

through January.

Rev. John Franceste. RET. JOHN PIERFORT, West Medford, Mass., will receive calls to lecture on Spiritualism.

calle to lecture on Spiritualism.

Onance H. Growell, trance speaker, Boston, Mass. Address, Hannes of Loure office.

Miss L. E. DeForce will lecture at Putham, Conn., August 6th and 19th; at Oneda, N. Y., 19th and 76th; at Corolland, Ollo, Supt. 2; at Totelo, 6th and 16th; at Lyone, Mich., Sept. 23d and 30th, and Oct. 7th and 18th; at Port Ruron, 18th, 29th and 20th, and Oct. 7th and 18th; at Fort Ruron, 18th, 29th and 20th, at Mushing, Oct. 2t, 34 4th and 30th; at found, 18th, 16th and 19th; at Missibing, Oct. 2t, 34 4th and 30th; at louis, 16th, 16th and 19th; at Missibing, Oct. 2t, 34 4th and 30th; at louis, 18th, 18th and 19th; at Missibing, Oct. 2th and 28th; at Ricelac, 23d, 3th 25th, at LaCrosse, and Recotab, lows, Nov; in lower in Doc. Will receive calls to lecture in the South during the Willer. Address he above, or Lyone, Mich multi 14th Ock.

Miss Exam Handings will lecture in Rendering for Clear.

prices.

Mas. Atkins, a trance medium, who has beretefore withheld advertising or receiving pay for her labors, now informs
the public generally, that she will, by having her expenses
said, answer any calls that may tend to the public good.
Address Mrs. E. F. Atkins, Ocdar Avence, Jamaica Plain,

Mass.

LEO MELLER will speak in Troy, N. Y., Aug. 5th; at Pulnam, Ct., Soys. 19th and \$3.5; Lowell, Oct. 14th, 21st and 19th;
Portland, Re., Nov. 4th and 1tth; Taunton, Nov. 18th and
29th. Mr. M. will snewer calls to lecture week svenings,
Address, Hartford, Ct., or as above. Mas. M. R. D. SAWYER will lecture in Bouth Milford, Aug

possible at Baldwinyille, Mass.

Mart Marta Maconnus, West Killingly, Ct., box 22, in care of William Burgets, Bhe will lecture at New Bedford, the two first Sundays in September: the month of October, at Cambridgeport. She thay be addressed at the Danner of Light office, Boston, care of Chas. H. Crowell.

Mina Exixabath Low, transaspoakor, of Loon, Cattaraugus Co., New York, lecturus at Ellington and Engg's Cornors, (Cattarpugus Co., S. V..) every fourth Sabbath. She will answer calls to locture in Chantauquo and Cattaraugus Coun-

Mrs. R. M. Milliam will seen take trip basiward in Penn-

NULL Oblo.

E. V. Wilson's address is Detroit, Mich. He will receive calls to lecture on Syfritualism, in Chio, Michigan, Indiana, Illinois, and Canada West. Mr. Wilson is agont for the sale of the Miller and Grimes discussion; sice that of Loyeland and Grant. and Grant.

Mas. A. P. Thomeson will speak in Thoraton, N. H.,
August 5th; in Campton Village, August 18th, She will
answer calls to leature in the serrounding towns, addressed
to her at Lawrence, Mass., till further nutlee,
MATTIS F. HULKT'S post-office address is Rockford, Ill.
She will speak at Checkmat in August; at St. Louis in September; in Tonnessee and Georgia, in October, November
and Discomber.

N. Frank Whitz's address, through August is Quincy, Ma All cogagements for Full, Winter and Spring, West, must

MES. S. L. CHAPPELL, inspirational speaker, will answer calls to fecture in Contral New York the present summer. Address Phanix, N. Y. She speaks in Hastings every fourth

Mas. R. H. Ruar will lecture in Randalph, Mass., the second and fourth Sundays of August; in Lowell, the third Sunday in Aug.; in Randolph the second and fourth Sundays in September. Address her at 2 Columbia St., Reston. 1.8. Loyenands will receive calls for lecturing in New Rag-land, for the months of August and Soptember. Address, is Bronfield street, Roston, care of Bols Mursh.

Mas. J. W. Cousten will locture in Hanger, Mo., four Sun days in Angust. Early in October, also leaves for the West Address Rox 815, Lowell, Mass.

tions for the DANNER.

Mas. M. J. Wilconson, of Biratford, Ct., will answer calls to lecture under spirit-influence in Connecticut and adjacent States. Address as above. Dr. P. H. RANDERH's services as a lecturer on Sabbaths and work days, can be had by addressing him at the Banner of Light office.

of Light office.

E. S. Wherkier, spenks at Randolph, Mass., the 2d Sunday August; at Taunton, the two last works of August. He may be addressed as above, or at Norwich, Coin.

Mas. Parkie Bornank Extrant will lecture in Colchestor, Ct., July 20th. Address accordingly.

J. H. Liannali, will speak in Commington, Mass., August 5th, 12th and 19th. Address accordingly. A II. WHITERG has changed his residence from Brooklyh o Albion, Mich. All letters to him should be addressed so-

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and, by and by, a cloud takes all away!--[Makepeare.

ROBERT DALE OWEN AND HORACE GREELEY ON MARRIAGE AND DIVORCE.

Some one has sent me, to pamphlet form, the discussion between the above named gentlemen, which appeared last winter in the columns of the Now York Tribune. I read the articles when they were first published, and the impression made on my mind at the time was, that Mr. Greeley had not done either the cause or himself full justice. I have read the articles again, and with all the attention which I have been enabled to bestow, and my impression now is, that the immense advantage which Mr. Owen most obviously has in the engagement, is to be attributed not so much to the weak. ness of Mr. Greeley's defence, as to the weakness of ble cause. They are both able men. When two such master minds come in collision, it is as when "Greek meets Greek." I am not cortain, however, that either of them has advanced the true idea of marriage. Mr. Greeley, most obviously, contemplates it from a low and sensuous plane. He says, (page 29) "The Divine end of marriage is parent. age, or the perpetuation and increase of the human race." And this, in Mr. Greeley's estimate of marriage, is all-"the divine end." Mr. Owen, pages 40, 41,) evidently contemplates it from a vastly higher plane, and sees in it adaptations to objects these results to the present life. Its bearings on the condition of that higher life on which we are to enter when we shall have done with this, seem not to have entered into his conceptions of the matter at all. But this life is not the ultimate condition, but the radimental, the Inciplent, the preparatory condition. The feelings we now cherish—the habits, tastes and affections that we now cultivate, are to determine all the most essential conditions of our existence in the tife to come. The happiness of that life as well as this must consist essentially in the exercise of love, and it is wonderful to observe how beautifully our conditions here are arranged, so as to give to the love-principle its happiest and most perfect development. It is in the arms of parental love that we first open our eyes upon the light of day. It is from the fondlings of parental leve that the first, and probably the deepest, impressions on the infant mind are received. As we grow along into childhood, how admirably is the same object kept in view? Every one loves childhood, and as we pass on to riper years, all seems to be arranged as if on purpose to carry out the same great scheme. And then, as the climax of the whole, there comes in the marriage relation—that which, more than all others, calls into exercise the love principle, and gives to it its happlest development. All that Mr. Owen has said of the higher and

purer and holler enjoyments which result from a true marriage, is all true, even in this life; and if this were to be the last of us, there is the higher exercise of love, for which the marriage relation possesses peculiar adaptations—a source of happiness, pure, hely and enduring, such as angels would have no occasion to despise. Whatever there is of sweetness in the cup of life, is to be found here. If this cup be turned to gall, all else is wormwood. But this development of the love principle does not terminate with the life that now is. Our affectional nature is a part of our immortality. We shall carry it with us when we enter "into that within weil." By just so much as it noquires maturity, strength and development here, by so much shall we be the better furnished for the higher employments and the purer felicities of the life to come. These conditions, therefore, in this life, which bear most directly on the cultivation of our affectional nature. will doubless be found bereafter, more effectually than all others, to tell on our final condition in the life to come. Now a true marriage union, more than any other relation in life, tends to etrengthen, enlarge and mature the love principle. If, however, it be not a true marringe, but merely the chaining together of minds which have no adaptation to each other-when the interchange of feelings is only that of hatred and other malignant passions, its influence is to man crush out and destroy all the finer sensibilities of our nature. The soul receives a wound

how long the developments of eternity along can dis new towns are growing rapidly, and furnish good close. An unhappy marriage, then, in which no openings for mechanics and inburers who want to congeniality of talend exists, but both the parties live and let live, and can keep out whiskey, tobacco-"hateful and hating one another," are bound to and lager beer, for this is a temperature region of gether only by a barbarous and cruel law, or by a country. public sentiment equally barbarous is an avit, com-pared to which stokens, famine and death itself are the Western people call it-rather sandy, sparsely but alight calamities. It entails a curso bitter, ornel timbered, and well rooted with hazel bushes and and life long, on the whole household-a curse on grubs. It has about two thousand inhabitants, the parties themselves, a curse on their children, scattered over lots and land enough for fifty thouand, it may be, on their oblidrens' children down to sand, so they do not crowd. Lots are of all sizes, and unborn generations. No desirable object of marriage many are very cheap and offer good inducements for can be secured by this life-long bondage. Even if investment, as any one can see by viewing the surwhat Mr. Greeky regards as "the Divine end of rounding country, that the location, railroad and marriago" the propagation of the race may be water power all ensure a large business place in answered, the greater and more wide spread is the time, and indeed the settlers seem to have known ourse. . It is just such propagations that are filling it, for they have fall out several large farms into our asylums with idiocy and deformity, and our village lets, which can still be bought by the note. land with swindlers and ruffins, candidates for the penitontiary and the gallows.

which humanity can be cursed, in this life, that of Hon. S. J. W. Tabor, formerly Dr. Tabor, of Massaan unhappy, uncongenial marriage is the most poly nant and the most enduring. It is a serrow that has no remely, and no end but the grave. But the vine Yankees in the Judge and his wife, but the best personal suffering of the parties themselves, deep private library I have seen in the West; over three and agonizing as it is, so far as relates to the pres ont life, is but a slight calamity, when compared with those deeper wounds which are inflicted upon the soul, the sears of which the sufferer will carry within to the life to come.

Of all the reforms which the progress of the age

now so imperatively demands, no one appeals more carnestly to the sympathy of the wise and good than that which shall afford relief to those who are grouning under the curse of uncongenial marriage. The parties may have come together at first, with motives their tastes and sympathics are as wide asunder as solfish, unlovely, each seeming to take a malignant delight in making the other misorable-as the Rible expresses it-" bateful and bating one another.' They cannot love each other if they try. There is not in their natures one congenial element. Now, all that Mr. Greeley has to say of such is, " theirs be the shame and the life long penalty." But what crime have these persons committed, which merits this life-long penalty? They committed an error of ludgment. They were deceived. Neither is found manity? If their sin be so great as Mr. Greeley cenerous promptings of a first and pure affection led them-if this is so great a sin, let some penalty, which shall bear some proportion to the offence, be moted out-send them to the workhouse, the dun geon, or the penitentiary-some penalty which the pains of the body and of this life may explate; but do not -as we would not triffe with the most boly things-do not drive the iron, with its poisoned barbs, into the immortal soul. Do not destroy, burn out, and quench forever, the higher and heller elements of our nature, which we are to carry with us to the life herenfter, and on the due development of which depends all that we are to be and all that we are to hope for, in the life that is beyond the grave

I would not, knowledly, advocate ony principle which would even seem to detract from the sound ness of the marriage relation. It is because I regard it as so hely, so enered, that I would not have it prostituted to so vile a purpose. A name so sacred should never be polluted by applying it to a loveless wedlook. Nor ought such leveless wellocks to be allowed, much less to be perpetuated by a barbarous law. They are not marriage. They are in no source too much like the ancient poetic dremms of an Elywhat God hath joined together." Not one of the shall had, and a Tertarent region; whereas it should be deemed but a necessary stage in the pro-They are nothing more than a logalized concubinings, had to the matural passage from the child, most edious, hateful and abominable. And I know change the form and mode of our existence, that we They are nothing more than a logalized concubinage, bigher plane, and sees in it adaptations to objects and results, higher, grander, and unspeakably more and results, higher, grander, and unspeakably more as framed as to afford easy and prompt relief in all important. But oven he seems evidently to limit cases of this kind. There abould be, to be sure, a may awake to their intellectual and important it. may awake to their intellectual and important it. may awake to their intellectual and important it. judicious discretion lodged with some suitable tri banal, by which action in the case should be had, after to become, as the worm that crawls upon the and it is among the elegarest proofs of the progress of earth is of rising to the air and light of beaven. civilization in this country, that from year to year we witness in most of the States a more culichtenes legislation on this subject. Not only is woman assuming a more appropriate position in societybecoming an identity in law, as well as in factentitled to herself, her property, and all her immunitics and rights as the occount with man; but in the marriage relation her right to the love, affection and kindness which that relation implies, is to be respected and scoured. If she finds herself involved in a leveless wedlock, chalacd up in a cruel bandage to an uncongenial spirit-a tyrant, a libertine, a States, a provision by which the doors of hor prison rouse may be thrown open, her chains stricken off, and herself restored to the liberty and colorgement to which by nature, and by the laws of her being. she is fustly entitled. And I cannot but hope the the able articles of Mr. Owen, above referred to, will contribute in no small degree to speed the day when these results shall be brought about.

JOTTINGS BY BRO. CHASE.

While the harmonious notes of our convention are spreading over the autrounding country, borne on the hearts of those who met with us here and partock of the feast, I am lingering to add two more lectures, and to finish my visit among the hospitable and Intelligent families of this Western bome. I left Oquaka in the evening of Tuesday last, and after riding all night in the cars over Illinois, and via this event. Uall sickness, call pain, an approach to Mendota, on Wednesday morning reached the depot death. Call the weariness and fallure of the limbs at Dubuque, where I was surprised and rejoiced to meet Mrs. H. P. M. Brown, A. T. Poss, and a Mr Campbell, speakers, and several other friends, already started for the first lows Convention of Spirit unlists. By the generosity of the railroad managers we were furnished with tickets endorsed good for return, without limit of time, and were soon on our way to this place, situated about eighty miles west of Dubuque, on the Sioux City route, on which the rail is laid about one hundred miles. The pleasant and happy company did not prevent me from no ticing the beautiful country over which we passedprairies and openings, with few exceptions still in a state of nature; lands rich in resources, inviting the apade and plow, and owned mostly by speculators. who would be glad to get settlers to take them at prices ranging from five to twenty deliars per acre but for which God and Nature, who made them, ask

I have seldem traveled over a more inviting country than this. The few settlers already planted are mostly Americans, and their cottages show the

pothlag.

and a sear which it must energ with it, how far and taste and refinement of the Unitera people. Exerni

We landed here soon after noon, and were despatched to our several quarters by my old friend I know full woll, that of all the calemities with Chandler, and I found my quarters at the bouse of chusetts, and long known as a writer for the Boston Investigator, where I found not only some genthousand volumes of assorted works on peetry, history, philosophy, religion, and science—it was indeed a treat to read oven the titles. The Judge, although not a Spiritualist, presided over our Convention with a liberality, generosity, and impartiality that gave universal satisfaction, and won the confideuce and esteem of all those who took part in it. Mrs. Brown gave the first lecture on Thursday. evening and the closing one on Sunday evening, and in all her efforts did honor to herself and the cause she exponed and won for beyolf bourds and friends as pure as usually lead to human action. They of which she may well be proud. Mr. Fees was fully may honestly think that they are well adapted to equal to himself, and that is certainly the full stateach other, and both may intend to seek each other's ure of a man. Bro. Campbell sung and talked as one happiness. But a short experience shows that in Just freed from theological trammels would be exmany particulars, most vital to domestic happiness, peoted to do-a soul just freed from prison and trying its wings. Dr. Sanford spoke in trance and did the poles. The husband, disappointed, disheartened good work ; and several others put in their words as and discouraged, becomes a tyrant and a drunkard, they ohose; and of course Warren Chase was War-The wife proves a termigant, a shrew, cold-hearted, ren Chase, and said his say, as he always does, in his own way.

There was not a discordant note nor a polantion of ill feeling seen, heard or felt throughout the Conven tion; and the growd, although not large, was highly intelligent, and gave us assurances that this region is settled by honest and industrious, intelligent and free minds, who are inquiring for the truth, to learn and use it. "

I cannot close without recommending this section of country to settlers, and teachers of our philosophy. to possess those adaptations to the other which I have many calls, and am engaged to speak every both were honestly supposed to possess. And shall eve this week, and have to turn off most of the applithey, for this innocent mistake, be doomed to a cante for want of time. Mr. and Mrs. Daniels are "life-long penalty," more crushing, and cruel, and publishing a paper here, devoted to Spiritualism. beart sickening, than any other that can befull bu called the "Rising Tide;" and their carnestness and industry, and the interest of the friends in this secsupposes, the sin of a misjuigment to which the tion, give assurance of a successful effort to radiate light from this point. A Committee was chosen to call future conventions, and lown is to be brought into the fold of God and epiritual freedom.

I am told that five acre lots, near the station here. can be bought for two hundred dollars, and that good farming lands can be purchased for prices ranging from two dellars and a haif to ten dellars per acre. Here is certainly a good pluce for homes for the home-WARREN CHASE.

Independench, Iowa, July 17, 1860.

ORVILLE DEWEY ON DEATH.

How many readers, no doubt, will find profitable and for reflection in the following wholesome views -barmonlous with the principles of our spiritual philosophy-concerning what men call death, but which, more properly speaking, they should always turm birth, into another and higher state of existence-as lately enunciated by one of the ablest representatives of conservative Unitariumism in this country, Dr. Ozville Dowey.

The general conception of death, it is contended by the Rev. Dr. Grvilto Dowey, is vague and unreal; ty awake to their intellectual and It may be as unconscious new of what it is here The transfermation may be as great, and as much more glorious, as intellect is more glorious than dark and blind instinct. In allusion to the departure of friends and kindred for another world, dr. Dewey remarks:

a firm confidence in the perpetuity of all pious and virtuous friendships, there is much, sure ly, to mitigate the pain of a temporary separation Let us remember, too, that we do submit to frequent eparations in this life; that our friends wands from us over trackless waters, and to far distant continents, and that we are still bappy in the assur ance that they live. And though, by the eams providence of God that has guarded them here, they re called to pass beyond the visible precincts of drunkard, she will soon dud in the laws of all our this present existence, let us feel that they still live. fluid a universe is not explored when we have sue veyed Islands, and occurs, and the shores of earth' inreading continents. There are other regions. here the footsteps of the happy and imme treading the paths of life. Would we call them back to these abodes of infirmity and sia?

it seems to us sirange, it seems as if all were wrong, in a world where, from the very constitution f things death must close every scene of human life, where it has reigned for ages over all generawe tread upon was once animated life-it seems to us most strange and wrong, that this most common necessary, expedient, and certain of all events should bring such borror and desolation with it; that it should bring such tremendous agitation, as if it were some awful and unprecedented phenomenon : that it should be more then cleath, a shock t entastrophe, a convulsion; as if pasure, instead of holding on its steady course, were falling into irro-

And that which is strange, is our strangeness to and senses, call decay, a dying. It is, so, it is a gradual loosening of the cords of life, and a break ing up of its reservoirs and resources. So shall they all, one and another, in succession give way. I feel," will the thoughtful man say, "I feel the pang of suffering. 08 it were piercing and cutting assunder, one by one, the fine and invisible bonds that hold me to the earth. I feel the gushing current of life within me to be wearing nway its own uels. I ect the sharpness of every keen emotion, and of every neute and far penetrating thought, as if it were shortening the mements of the soul's connection and conflict with the body." So it is, and so is whall be, till at fast " the eileer cord is loosed, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern, and the dust returns to the earth as it was, and the spirit returns unto God who gave it." Death is No; it is not a strange dispensation the fellow of all that is earthly; the friend of man

alone. It is not an anomaly; it is not a moneter in the creation. It is the law and the lot of nature Not to thy eternal resting place

Bhall thou rettre siene.

Thou shall lie down Thou shalt lie down With pairiarche of the infant world, with kings, The powerful of the carta, the war, the Pair forms and heary seems of ages past,

All in one mighty expulsion. The hills, lock-tillees maken riche and the value Bretching in pensive quietness to livering The venerable was to, there that move in midealy, and the complaining broads. That make in the modes green and parted round all, this begins in a substance in an advance of the property of the substance of the property of the substance of th Are that the adomn decorations all. Of the great tamb of man."

But of what is it the tomb? Does the spirit die: bother beyond it to comb I have the spirit more the bark and effections of the soul go down into the dark and effect grave? On I no. The warrow house, and pall, and breathless darkness, and function! These helping not to the out. They prevent train," these helping not to the out. They prevent out only the bedy's dissolution. They have selected brate the randshing away of the shadow of existence. Man does not die, though the forms of popular speech that announce life exit. He does not die. Man does not die, though the forms of popular speech thus announces like exit. He does not die. We bury not our friend, but only the form, the vehicle in which for a time our friend, the fired. The cold, impossive only is not the friend lived. The cold, the companion, the chrished being. No, it is not, that the companion, the chrished being. No, it is not, that we can say. It is not, the third, the companion, the chrished being. No, it is not, that we can say. It is not, the thought have been made and the fired and the control of the child of the control of the child. A number of speakers have it is must be safety only that descends to whose. The grant is the place where made less and sorrows, that he may fise up to a new and glorious life. It is the place where man ceases—in all that is frait and decoying where man ceases—in all that is frait and decoying i—ceases to be man, that he may become, in glory and blossededess, in angel of light!

Why, then, should we fear death, save as the wicked fear, and must fear it. Why dread to lay down this frail body in its restling those, and the same frait of the control of the cold of the control of the

rise up to a new and glerious life. It is the place where man ceares—in all that is frail and decoying—ceases to be man, that he may become, in glury and blessedness, an angel of light!

Why, then, should we fear death, save as the whoked fear, and must fear it. Why dread to lay down this frail body in its resting place, and this weary, aching head, on the pittow of its repose?
Why trembt at this—that in the long sleep of the land the body. Why tremble at this—that in the long sleep of the tomb, that body shall softer disease no more, and pain no more, and bear no more the cries of want, nor the grouns of distress—and, far retired from the turnoit of tife, that violence and change shall pass

tempted, frail, failing, dying body —and to the soul
—thanks be to God who giveth us the victory!—to
the soul come freedom, light, and joy uncessing!
Came the immortal life! "He that liveth," saith
the Conqueror over death, "he that liveth and believeth in me, shall never die!" lieveth in me, shall never die!"

Minerally on Franklin.

A better sketch of our own immortal Ben Franklin than this from the glowing pen of Macaulay, we do not remember to have seen or read. It is richly worth the attention of every reader in the land:

"The new Embassador was Bonjamin Franklin, one of the foremost citizens of the young Republic, and one of the foremost citizens of the older Republic of Botence. He was of humble origin. But in Boten Botence, the place of his birth, and in Philadelphila, the place of this adoption, be had worked as a printer; nor bade for the salige that bear spices and obtre from that art 'preservative of all aris,' and of which the followers, the ships that bear spices and obtre from the East, rotain something of those preclude cargoes which they are captions. Under the name of 'Phor Richard, he spread absord through the humble medium of an Alumnac, a system of homely ethics in which the virtues of iragally, housely, and temperature, and housely ethics in which the virtues of imagally, housely, and temperature, and housely interest and the subjections was captured to the present, when cannel will be decreased in good, otherwise and all and through the humble medium of an Alumnac, a system of homely ethics in which the virtues of iragally, housely, and temperature, and housely ethics in which the virtues of iragally, housely, and temperature, and housely ethics in which the virtues of iragally, housely, and temperature, and housely ethics in which the virtues of iragally, housely, and temperature, and housely ethics in which the virtues of iragally, housely, and temperature, and temperature, and temperature, and the present the time devices.

Annual Convention

Annual Convention

Annual Convention

Annual Convention

**The Ashtabla Annual Convention of all pirtualities is to be bedden at East Ashibola, Ohio, on the last and 2d of Septemony and the present of the means of 'Phor Richard, he spread absorbed means of opening the present of spread and the present of the means of the present of the p of libs maral perceptions. Under the name of Phose Richard, he spread who ad through the hamble medium of Richard, he spread who ad through the hamble medium of an Ahmanac, a system of homely ethics in which the virtues of irregally, housely, and temperatuo, were extelled in apholoms of lugerilous terreness of trust from the Colonies and the brown, and when, owing partly to oriminal interference and partly to criminal helpicut. Alliferences aroso between the Colonies and the torown, he exerted himself. Brat to provent, and then to remove such differences But the bout of second-failon passed away. He then stood up for war with the same screene courage with which he had stood out for peace. He was note of the Countinities that drifted the great Declaration. He was now sent to represent the good cause at the Court of France, and at the bar of European opinion. An extraordinary recuption awaited aim He was justly and wholey known as an continent man of solcinec; and at the bar of European opinion. An extraordinary recuption awaited aim He was justly and by the Violumbus of electrical discovery. The France, and at the bar of European opinion. An extraordinary recuption wasted aim He was justly and by the Violumbus of electrical discovery. The France, and at the bar of European opinion. An extraordinary recuption wasted aim He was justly and wholey known as an continent man of solcinec; and at the bar of European opinion. An extraordinary recuption wasted aim He was justly and wholey known as an continent man of solcinec; and at the bar of European opinion. An extraordinary recuption wasted aim He was justly and wholey known as an continent man of solcinec; and wholey known as an continent man of solcinec; and wholey known as an absence of the command of France, and at the bar of European opinion. An extraordinary recuption was also an extraordinary recuption was also an extraordinary recuption was also an extr

as Bacon would have dengated an aster and pupil, Philosophy was not the mystic distributer of the windster and pupil, Philosophy was not the mystic distributer of Place, nor the impracticable vixen of the windster of mercy—an Elizabeth Fry or Florence Mightingale. Her mission was to relieve human suffering, and to advance the good of man's extate. Of these principles, Franklin's long career was a triumball and a small action. No sooner had the electric spark these principles. Franklin's long career was a trimi-phant application. No sconer had the electric spark alid down the kite-string than the lightning-rod was invented for its lunocouns descent. The maxims of Poor Richard were meant not only for the Quaker tradesman and his neighbors, but for the government of empires and the intercourse of nations. Even the barren tactics of class were made to furnish precept

for the liluber warfare of life Nor did his philipsophy deny its choicest fruits to the philipsopher blinself; for he was serious and soff-rellant in the hour of triumph; when he entered Philia-delphia with a loaf of bread under his arm; when he fixtened, unmoved, to the philless sarcoun of Wedd burne; when he stood the centre of all admiration is

the enlevelle Court of Louis. the eplential Court of Louis.

Zentous theologians have attacked the orthodoxy of
his creed; casalists have cavilled at the materialism of
his ethical precepts; but he was doubtless a good man;
he was unquestlomably a great man, said he richty
merits the riste of the most weeful man of any age; a title which he would have envice beyond all the gifts of fortune and all the laurels of fame."

To Correspondents.

T. W., LITORFIELD, ORIO,-We have so much literary le or to perform, that we cannot possibly fied time to correct ?: he manuscripts, as you suggest. We reject many commu-sicultions solely on account of their filegibility, which otherwine we should print,

The postry, "To Cousin Benis," purporting to have been rilton by Mrs. Macomber, was taken from one of Mr. Ambler's gooms, composed blue yours ago. We are serry to allude to such things, but in justice to ourselves and the auther, we are compelled to do so.

"Prosecution - Doorgest Justice." The author, of a sud 28th Lee Miller ltter, malignant, and visuperative letter from Oseco, Michgan, under this head is respectfully informed that we cannot publish it, for the same reason the Clarion gives in a note to duplicate of the same original lutter, published in its last

MINISTERIAL SUPPORT .- The Methodist Protestant had the last winter a letter from a preacher in charge July. of a Virginia circult: "A great many on this circult have every comfort the heart could wish, so far as money can afford it; and, thus wrapt in the mantle of luxury and ease, they, or same of them, seem to forget their poor minister, who is traveling through hall. snow and min, to serve them, without even a stated home to shelter his or his wife's head from the blasts of winter. My dear brethren should remember that these are not the times when women are clad in figleaves, or when preachers dress in camel's bair, cat locusta, and live in the woods.**

We recommend to every one to read and truth, the most liberal and boldest researches of motal truth. Bundays in opposed to creeds and upinions. The man who dares not gaze on the perenssions of light in controversy, proves his weak and disordered intellectual vision; and the citizen who cannot hear his projudies arraigned at the bar of inquiring reason, may make a quiet subject in a monarchial government, but liallovery funday at 10 1-2 o'cluck a. m. and 7 1-2 o'clock v. Miss M. F. Holett; November, Emma flardings. We recommend to every one to read and attend to

Lecturers.

Mos. Paners Business Petron will spend the month of August to Northampton, Muss. Blie will lecture in Somers ville, Conu., Reptember 2d and Diff, and in Cambridgeport Beje. 16.6, 23d. and folkle. Address necordingly.

Mine Prace E. Granos will feeture the first Bunday in Acgust in Chicago, the last three Sundays in August in Missan-kee, the first three Sundays in Bey ember in Lyons, Michigun. Blie may be addressed as aftere. J. H. Coneten, of Lawrence, Muss, will answer calls in

lecture on and after Aug. 1Rh. Ho will lecture at Charles lown, Bunday, Aug. 12th,

Mas, E. Clovou, tranco speaker, No. 2 Dillaway Flace, lioston, will answer calls to lecture on the Habbath.

Grave Mosting.

turnoit of life, that violence and change shall pass nightly over it, and the elements shall beat and the storms shall low! unheard around its lowly be? Say, ye aged and inform? Is it the greatest of evils to die? Say, ye children of care and toil! say, ye afflicted and tempted? Is it the greatest of evils to die?

Oh! no. Come the last hour, in God's good time! and a well spent life and glorious hope shall make it welcome. Come the hour of reluction shall make it welcome. Come the hour of reluction with the loved and lost on earth!—and the passionate yearnings of affection, and the strong aspirutions of faith, shall bear us to their blussed land. Come death to this body!—this burdence!

All office the come, we will make it welcome. We have a state of the strong aspirutions of faith, shall bear us to their blussed land. Come death to this body!—this burdence!

Mediums visiting as at that time, will be accommedated with bearding-laces among on, and our doors will be throughted. Trail, failing, dylog body!—and to the soul come freedom, light, and joy tuccasing!

Lita (B. Bauser, B. Convention.

The Spiritualists of Providence, R. L., and violatly, with told a Convention in that the active of violation of Priday, August 34 they state and 504, 1802, Bniritualists' Convention.

Mass Reform Convention.

A free mass Convention for Illinois and Wisconsin, will be held at Climton Junction, Aug. 24th, 23th and 20th. Progres sive Retermore of every name are invited to need in a free

informationable vixen of the financial statement of the same of bearing of the same of the

"One sweet flower has drooped and fuded. One full threw the grave has shaled, One door spirit upward led.

He has gone to heaven before them, But in turns and waves his hand, Pointing to the gloress ofer them, In the happy spiritchend.

May their footstops nover follor to the path that he has tred;

May they worship at the altar Of the great and living God,"

LEO MILLER.

NOTICES OF MEETINGS. MELONEON.—Billitus! Conferences will be held in the Molo dom every Bunday at 1812 a clock a. M. and S.R. M., ontiforther notice. Admittance True. All those interested an invited to attend and take part in the exercises.

H. F. Clarden. Chairmon.

Onanterrown—Sunday meetings are held regularly a Lawrence.—The Spiritualists of Lawrence held regular needings on the Sabbath, forencen and afternoon, at Law when it is

Foxboro'.—The Spiritualists of Foxboro' hold free meetings in the town half every Sunday, at half-post one, and half-past five o'clock, p. M. Wongeren.—The Spiritualists of Worcester hold regular hundry mouthings in Washburn Hall.

TAUNTON .- Mrs. M. M. Macombur will speak November 4th and 1tth.

Lowell.—The Spiritualists of this city hold regular most tugs on Sundays, foreneous and afterneon, in Wella's Italiand a free conference at 6 e clock in the evening, for discussion. They have engaged the following speakers:—Super add and 59th and Oct. 7th, Miss A. W. Sprague; Oct. 18th, 21st

NEWBURYFORT.—Regular meetings are held every flunds at 2 t 2 and 7 t-2 r. m. at Essex Hall. At 21-2 and 71-2 r. M. at Pasox Hall.

PROFILEMOR. A list of the outgagements of speakers in the city:—Mrs. A. M. Spence, the four Bundays in August Mrs. F. O. Hyzer, the five Sundays in September: Frank I. Wades orth, in October; Mrs. M. S. Tasmented in November Miss. A. M. Spranco in December; Los Miller in January Mrs. A. M. Spenco in February; Mise Emma Hardings in March; Miss Lizzio Doton in April; Laura E. Deforce in July.

Willimarto, Cong.—Miss Rannio Davis, will speak Aug. 5th and 12th; S. B. Britten, 19th.

Purnam, Cann.—Engagements are made as follows: Miss Lours E, s. Deforce, acquait 5th and 12th; Leo Miller, Sept. 16th and 23d; F. L. Wadsworth, Nov. 18th and 23d; Miss Famile R. Fetten, Dec. 2d, 6th and 10th; Mrs. M. M. Macomber, the 23d and 20th.

er. Dec. 23d and 30th Dunkington, Vr.—Heary O. Wright will speak on Sundays, tugust 12in and 19th—Sobject "The existence, location and scrupation of man after he feares the budy."

New York.—Meetings are beld at Dedworth's Hall regularly every dabbath.
Meetings are held at Lamartine Hell, on the corner of 29th street and 8th Avenue, every Bunday merning.

street and 8th Avenue, overy burden morning.

Oswace, N. Y.—Meetings are held every Sunday afternoon
and evening at 2 and 7.1.2 o'clock P. M., at Mond's Rail, East
Bridge street. Ecsts free. Broakers engaged:—Mrs. Mary
M. Macomber, four Sundays in August; Miss Robs T. Amedey, five Buodays in September; Mrs. J. W. Ourrier, four
Sundays in October; B. J. Finney, Esq., four Sundays in Nov

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