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All business letters must be addressed, DANNER OF LIGHT,
BOSTOR, MASS.

VOL. VII.

BEERY, COLBY & COMPANY, Publishers.

NEW YORK AND BOSTON, SATURDAY, AUGUST 11, 1860.

TWO DOLLARS PER YEAR Payable in Advance.

NO. 20.

Written for the Banner of Light.

"ONLY A NEGRO MINSTREL" BY DEL DREIGHTON.

said Julia Hastings, as, entering her relative's chamber, after a semewhat lengthy afternoon promeundo upon Washington street, she proceeded to divest herself of hat and showl, preparatory to resting her wearied limbs upon a neighboring lounge.

Clara Le Vert, the young lady so familiarly adessed, looked up smilingly from the heap of cloudlike lace in which her little person was nearly buried, and tossing seide the delicate dress to which she had just been putting the finishing touches, carelessly inquired the nature of the pleasant tidings which her cousin seemed so anxious to communicate

"Well, cousin mine, I have news to tell you!"

to a second nair of ears. "Really, Clara, I shall soon begin to believe what father once said of you-namely, that Clara Le Vert style of beauty of the latter, rendered only the more years a dealer in precious stones. The beautiful Was almost the only woman he over chanced to meet with whose bump of curiosity was not prominently developed; and you know papa prides himself not a little upon his phrenological knowledge. For my part, I wonder that you are not more impatient to draped. learn this exciting bit of intelligence, which Eugenia Clifton says is in everybody's mouth."

"Well, Julia, I suppose I must try, for your rake, to get up at least a show of curiosity in a matter which, according to your friend's exaggerated statement, is occupying universal attention throughout the limits of all Boston ;" and Clara Le Vert glanced archly at her fair cousin as she lay languidly upon the softly cushioned journey before her, her blue eyes beaming with delight at the possession of what she believed to be so valuable a bit of gossip, and her long golden ourle falling in rich luxuriance over as well as being the envy of less-favored individuals neck and shoulders.

"To be brief, then, dear coz," said Julia Hastings, at the same time beekoning with one white and jewelled hand her gentle cousin and foster-sister to ber elde, "there is to be present at Mrs. Lyon's to lip of the rapturous crowd, (especially the female in point of size) her engle eye fell directly upon her party, this evening, a real English Lord, whose acquaintance that lady made while visiting London, a few months since, with her husband.

· But his name and age-have you learned those two essential items?" asked Clara, her dark countenance betraying, in its quiet expression, less interest in the affair than her questions seemed to imply.

"That he is a young man-that is, somewhere between twenty five and thirty years-is known for a certainty; but his family name-for he is of high birth-Eugenia Clifton had forgotten to ask of Mrs. confidence of our fair hostess, Mrs. Lyons,) in her great delight of heart at being told that she was at partner for the coming waitz quadrille. last to meet, face to face, a real, live English Lord. be Italian patriots in disguise, who for political to her friend Lord Hampton. gauses had been exiled from their native land.

placed in false positions—to extricate herself from delighted and blushing maiden. which it generally required all her woman's tact Five minutes before this, Henry Clifford had onship was valuable only in a worldly sense.

snapped the thread of conversation between Julia been during the first two or three hours of their stay. and her cousin who preferred arranging her long What wonder, then, that the dark eye of the adoring raven hair with her own slight hands. Evening lover emitted a flery light, as, glancing toward the found the young ladies arranged in ball costume, spot where Mr. Lyons and his friend had stood for and waiting in the parlor below, the appearance of the past quarter of an hour in earnest conversation, their intended excert, Henry Cifford, to whom the he saw to his perfect dismay the object of his heart's great height in the eyes of simple-minded Julia; and fair Julia had but a few weeks previous pledged her drep love unbestatingly accept the proferred arm of so the latter made no reply to the remark of her heart's best love. To a fond lover's eyes, Julia Hast the titled foreigner, and proceed at once to the dang companion, affecting to be just then spell bound by ings had never looked so transcendantly beau ing room. Quick as a flash, Henry Gifford drew the magic strains of one of Strause's walters, just at tiful before, as on this particular night. The warm the arm of Clara Le Vert within his own, and that moment being performed by the Germania and passionate greeting which he bestowed upon the without even taking time to inquire if she were oth. Band. solving the one grand question of her heart, namely, scene of Terpsichorean action, and with consummate course pursued by her frivolous minded course, in capture of the distinguished Englishman, whom as Julia and her bandsome and unsuspecting partner. yet she had not even laid eyes upon.

about her, that when she did rouse herself from which, to an observer having knowledge of the rela by her devoted cavalier, her replies were either given strange turn which affairs had so suddenly taken. in monosyllables, or so entirely at variance with the subject under consideration as to excite no slight preparing to lead his exhausted partner to a divan cipitously entered upon by both parties, and could

Clara Le Vert, with her quick, womanly percep. to her usual custom, had delayed coming until tions, at once noticed the discomiture of Mr. Gifford very late hour, because of the immense sensation upon the occasion, and as quickly divined the true produced by the pursuance of such an act. Eugenia the part of Henry Gifford, to release the fickle and cause of her cousin's actual hautour and indifference Clifton was what men of the world, who love fast of manner toward the one whom she had so recent- horses, and still faster women, would call a splendid ly accepted as her affianced lover. To relieve Mr. oreature. On this particular evening, one could see Gifford from the embarrassment under which he lata glance that this gorgeous butterfly of fashlon bored, Clara Le Vert strove to engage the former in bad spent more money and time than she was went an animated conversation, upon topics interesting to do in the preparation of her telette, with the and familiar to both. As if reading the young hope thereby of outrivaling her "dear friend," as girl's intent of purpose in the matter before alluded she persisted in designating Julia Hastings, in the to. Mr. Gifford endeavored to shake off all appear eyes of the young nobleman. Her dress on this ance of meediness upon his part, by increasing his occasion was of Itself quite a study, both in rich. attentions toward the conein of his betrothed.

If the handsome Julia felt any joalously toward of the costume wern by Cleopatra when, attended that matters would all come out right in the end. her warm hearted relative, she had sufficient good by her maids, she went forth, in all the effulgence of sense not to display it, although it was with a sense her beauty, to meet Antony.

trie stop before the princely dwelling of Mrs. Lyons, Egyptian queen, was probably suggested to the in Mount Vernon Street. Henry Gifford not forget: mind of the pleasure-laving Eugenia, by a remark ting even for a moment the civilities of a gentle- which had often been made to her by men of flatman, politely assisted both ladies to alight from the tery and fashion-and which, by the way, the weakcarriage, and effering each an arm, quickly accorded minded girl was foolish enough to consider a great the steps of a dwelling to which for the first time in compliment—that she was in form and feature the his life his soul seemed to instinctively shrink from exact counterpart of portraits which they had seen entering; a dwelling boneath whose hospitable roof of the levely Cleopatra. Henry Gifford had heretofore experienced the most what limited intercourse with the esteemed propried in southern countries. A robe of imperial purple tor of said mansion and his accomplished wife.

sembled in the elegantly furnished drawing room of wrought into quaint and curious devices, were seatbles. Lyons' establishment, when the cousins, Julia tered here and there over her dress; while upon Hastlags and Clara Le Vert, leaning gracefully upon neck, arms and shoulders, sparkled gems of various the arm of Henry Gifford, the junior pariner of the hues, and surmounting the large and well shaped well-known mercantile firm of ifastings, Clarke, & oval head, rested a magnificent tiars of dismonds Co., entered the room. The former perfectly radiant the recent gift of her uncle and guardian. with azure satin and pearls, and the gipsoy-like Moses Clifton was by birth a Jew, and for long striking in contrast to that of the queen-like Julia, Eugenia, now a woman of twenty-five years, was by the atter simplicity and becomingness of the del- thought by many to be his daughter, instead of icate robe of snowy lace in which the plump little nicce, (since a keen eye might easily trace some few form of the dark skinned Creole was so exquisitely points of resemblance in the faces of both Eugenia

the brilliantly arrayed hostess, Mrs. Lyons, was only lin's exhibition of coldness toward him, Henry Gif slater, who had died on becoming a mother. ford was yet proud in vindicating to the public oyes, of an extensive circle of gentlemen acquaintances, of her own sex.

Late in the evening, the arrival of the long anticipated "English Lion," Lord Frederick Hampton, was drawing-room, resting somewhat bearly upon the announced. A low murmur of delight ran from Hp arm of Moses Clifton, (a kind of miniature Falstaff portion of it), as the distinguished foreigner, a noble looking man of some twenty nine or thirty summers. walked slowly across the room to the spot where Mr. Lyons and his wife stood, with countenances wreathed lag-room with her companion, upon the conclusion in smiles, to receive him; and, after having gracefully paid his respects to the brilliant hostess of the festive scene, moved quietly to the side of the ex. merchant, Mr. Lyons, and began an animated conversation, which lasted full fifteen or twenty minutes. and was only broken in upon by the pleasant voice of the hostess, who, begging pardon for the interrup Wilbur, (who is, you know, the particular friend and tion, craved permission to introduce his lordship to the belle of the evening Miss Julia Hastings, as a

Julia, who had exhibited signs of disappointment who could beast his cont-of arms;" for Miss Clifcon, and strong displeasure throughout the first half of and before either the gentleman or his companion like many other fashionable young ladies of the the evening's entertainment, and had, from the very modern school, entertained a strong penchant for first commencement of dancing, refused all offers for foreigners of all description—to prove which, I have quadrilles, polkas, and mazurkas, in which she so uncle's arm, rushed forward, and without ceremony only to add that she had often been known to rave much loved to indulge on ordinary occasions, began over the dreamy eyes and midnight looks of itinerant to brighten perceptibly, both in countenance and muring, in a rich and musical voice, "My dearest organ grinders, (when unaccompanied by monkeys,) spirits, when Mrs. Lyons, fondly twining an arm Julia, I am rejoiced to meet you !" whom, in her wondrous imagination, she believed to about her taper waist, begged leave to introduce her

former a favorite dance. But no; this proposal was The entrance of the French harr-dresser, suddenly stubbornly refused, as others of a similar order had object of his soul's adoration was met with indiffer- orwise engaged for the proposed waltz quadrille, at ence by Julia, whose mind was entirely absorbed in once led his wondering partner quickly on to the how she should lay her snares for the immediate coolness took his place as the vis a vis of the confused

Whenever, by any change in the quadrille, it be During their drive of some ten or fifteen minutes came necessary for Julia Hastings to take Henry to the residence of Mrs. Lyons, Julia Hastings Gifford for a companion for a brief walts around the searcely spoke to her assiduous lever. So entirely set, the estranged couple proceeded to execute this foreign were the thoughts which swiftly coursed to them highly disagreeable figure of the dance, in through her brain, to circumstances and persons an entirely mechanical and business like manner, the deep abstraction in which her entire soul seemed tionship in which said lady and gentleman stood to reveling, for a moment or two, for the purpose of one another, would have provoked in the mind of the answering the numerous questions addressed to her most serious an irresistible desire to smile at the

Just as the music ceased, and Lord Hammion was degree of alarm in the breast of Henry Gifford con in a deeply curtained recess, a servant announced cerning the rational state of his lady-love's mind. the arrival of Miss Eugenia Clifton, who, according ness of texture and disposition, being an imitation carnest entreatles of Henry Cifford, who declared

of relief that she saw the carriage containing our This odd idea of counterfeiling the costume of the she entered the drawing room where were seated to an early hour, for the purpose of waiting upon her often swelled with emotion .- Blackwood.

A more voluptuous and sensual looking woman liberal treatment and deepest pleasure, in his some than Eugenia Clifton is seldom met with even velvet, with trimmings of gold and linings of rich A flutter ran through the dones crowd already as. white satin, together with rare ornaments of gold

and her guardian,) although the old man always The marked attention shown the new comers by swore by the Jewish Testament, that he had never been married, and that the beautiful creature whom a signal for the bestowal of similar favors upon the be had reared from infancy, and who had shared in part of those who apad the slightest movement of childhood his wandering life from country to counthis distinguished leader of the ton. With all Ju. try in South America, was the child of an only

Whatever relationship existed between Moses his claims to the love and regard of one who, though Clifton and his handsome nicce, there was one known to the world as one of the most daring of thing certain, which was, that old Moses was a coquetes, was nevertheless the particular admiration Crossus in point of wealth, and that Eugenia would, without doubt, become sole beiress to his immense property at the time of his death.

But I have wandered considerably from the main thread of my narrative. As Eugenia entered the fresher and more spirituelle rival, Julia Hastinga, who, arm in arm with a distingue looking man of foreign appearance, was just entering the drawof the last quadrille. One look sufficed to assure the voluptuous beauty that the person who was so attentive to Julia Hastings, could be none other than the identical Englishman, whom she had so longed to see and kill with her subtle fascinations.

With that degree of boldness which was ever charsteristic of Eugenia Clifton, she hurried her upol towards the recess where Julia Hastings and Lord Hampton were enjoying a cosy tete-a-tete, behind the heavy curtains of damask and lace, when suddenly a plump and jeweled band hastily parted the ourtains. could rise from the divan on which they were sented. the nassionate Eugenia, releasing her hold upon her threw herself upon the neck of Julia Hastings, mur-

Surprised, and balf ashamed of the interruption eccasioned by Eugenia's sudden appearance, Julia The young nobleman, most favorably struck at the Hastings rose to her feet and stammered out an in-With an associate of this wapid and over-remantic first glance with the delicate and blonde style of treduction between Lord Hampton and the gorgeous nature, Julia Hastings, though really at heart a beauty of the fair Julia, at once made overtures for beauty, who was met with extreme coldness upon well meaning girl, was often led into making the the hand of Miss Hastings for the ensuing quadrille, the part of Lord Hampton, who semarked, upon Eumost ridiculous mistakes, besides being frequently and was immediately accepted as a partner by the genin's speedy exit-caused by the dagger-thrust which the distinguished Englishman's coldness of manner had given to her flerce pride-that he preand energy—by merely listening to and crediting the treated Julia Hastings to take a turn or two about sumed that Miss Clifton was an attache of some drabighly exaggerated statements of one whose friend the room in the polks with bim, which was with the matterestablishment, or a leading member of some traveling theatrical company, who delighted in imersonating a mock Cleopatra.

> Julia Hastlags knew not how to extricate either herself or friend from the unfortunate spare into which she had fallen, without lowering herself percentibly in the estimation of Lord Hampton, whose fine title and worldly prospects had exalted him to a

> That night Lord Hampton escorted Julia Hastings to her father's residence; and Clara, grieved at the regard to her accepted and over-devoted lover, was nly too glad to escape from a scene of such heartless dissipation as that into which she had been whirled by the fearful currents of fashion, to refuse the kind invitation of Mr. Gifford to escort ber home.

> Julia reached home a few minutes before Clara, and like a guilty wretch at once retired to her own chamber, knowing full well that if found awake by Clara, she would not escape the consure of her less lovely, but true hearted cousin, who despised flirtation above all things in the wide world.

The next day Julia Hastings despatched a note to Henry Gifford, signifying her strong desire to be released from an engagement which had been too pronever be productive, in the end, of the happiness which each had mutually desired and honed for.

To this heartless missive an immediate answer was returned, expressing perfect willingness, upon inconstant object of his choice from her engagement with him. The latter now rarely visited the house of his senior partner, who had been at first the boy's master, and in whose friendship and counsel the roung man had ever reposed much faith and confidence. Mr. Hastings was grived at his daughter's oruel treatment of her lover, and even went so far as to threaten to dony Lord Hampton the house-who now paid his addresses to the cousins quite assiduously-and was only prevented from doing so by the

"Julia, darling," exclaimed Eugenia Clifton, as

gether Julia and her cousin, busily engaged upon to the concert. With trembling and fear, the young their embroidery, and awaiting the appearance of girl took her departure from her uncle's house, not Lord Hampton, who had that morning invited them having dared to communicate her lutentions even to o take a ride about the suburbs of Boston.

of mystery in the tones of the proud beauty's voice, which momentarily startled them.

ties," oried the alarmed Julia, rising to her feet.

has turned out to be just what I expected, (although such like suspicions in your mind,) only a negro min.

The faces of both the cousins became deadly white, Julia actually screamed aloud upon hearing so terrible a denouement. Upon partially recovering herself, however, the first exclamation that escaped her lips was, "What will poor papa say when he learns yours, dear Eugenia, now fully accounts for the enhalf past pine o'clook, every evening, lately. Oh, Julial Julia Bastings, how hast thou been decrived!" and the weak-minded girl leaned her head back in the recking-chair and sobbed hysterically.

Clara, though deeply agitated upon hearing of so range a discovery concerning a gentleman whose acquaintance grew daily more and more pleasing to r, could not bring her mind to the admission of a belief which seemed so inconsistent with the general bearing and deportment of one who had evidently seen better days, if not now wealthy and the posseser of a title, as Mrs. Lyons had reported.

With this last thought firmly lodged in her mind. Nara Le Vert turned toward Miss Clifton and inquired from what source she had gathered such singularly important information.

against him, by a report which, if true, would probthly lower the haughty lord, not only in the eyes of Julia Hastings, (who had to all appearance thoroughy reciprocated the sincere attachment which the handsome Englishman had professed for the mer. chant's daughter.) but in the estimation of all upper endom, among which he had played the part of great lion since his arrival in America.

Clara La Vert received her by no means uperpeoted visitor with as good a grace as possible, after the scope which had just transpired, and went at once to don her hat and shawl for the ride in which she had promised to become a participator. Once, twice, and even thrice, she knocked upon her cousin's loor, for the purpose of entreating her to see Lord Humpton, even if she did not what to join in the proposed ride; but Julia and Eugenia, at once livining the young girl's intention, persisted in cousin, slowly wended her way back to the parter, and forming some slight excuse for Julia's nonappearance, at once started upon her antiolpated ride with Lord Hampton, in anything but gay spirits.

When a sted beside her companion, who had never seemed one half so fascinating before as upon this occasion, the warm bearted girl quite forget the life, until their conversation turning upon the subject of public amusements, the gallant Englishman politely asked his dark-eyed partner if she would not bear him company that evening to hear the Campbells sing. Clara knew not what to say; but xposuro. As for Clara, she went home that night which it seemed a life time labor to solve correctly.

Julia, in whose eyes Lord Hampton had at once Both Clara and Julia let fall from their fingers dwindled into insignificance. After having conducttheir needlework, and glanced wonderingly at the ed his gentle companion to a front seat in the hall, face of Eugenia, for there was something indicative which was alreadly pretty nearly filled, the handsome Englishman retired to his dressing room, from whence he issued some fifteen minutes afterwards as "For beaven's sake, Eugenia, what awful thing an Ethiopian guitarist and singer. His performhas happened now? Has any one been poisoned, or ances elicited much applause from the audience shot in a duel? for surely this is an ago of calami- throughout the evening, and when at the close of the entertalnment, Lord Hampton, or Mark Wil-"No indeed, Julia; nothing quite so bad as either liams, as his name figured upon the bills, again of the things you last mentioned has occurred," said stood beside Clara Lo Vert, for the purpose of con-Eugenia, smiling almost entanically through her large dusting her home, the sweet hearted girl could not belp pearly teeth; "but it seems that your particular friend replying from the depths of her heart, to her comand admirer, Lord Hampton," and the revengeful panion's question as to how she liked the ovening's boauty applied pretty strong emphasis to her words, entertainment, that she had been indeed greatly amused and delighted. Just as the happy pair I did not wish to hurt your feelings by arousing any were leaving the hall, they were met face to face by Mr. Hastings and Henry Gifford, who looked rather surprised at seeing Clara Le Vertissning from the concert-room in company with an Ethiopian singer but doffing their hats respectfully to both parties, passed on.

The next day Clara Le Vert received, to her great astonishment, a very urgent invitation from ber that his child has for three long months encouraged friend Mrs. Lyons, to spend a month with her at her the addresses of a monetor who was conly a negro elegant bome. Julia was not a little pained at the minstrel' in dieguiso? I see it-the whole matter elight which she had received from one who had is as plain as day to me now; this disclosure of hitherto professed so strong a regard for herself, in numerous ways, but was too unselfish to allow her gagement which he invariably has from seven till cousin to refuse the acceptance of an invitation which could not fail to be productive of great pleasure to both Mrs. Lyons and Clara.

Strange things must have grown out of that eventful visit, for at the end of the four weeks Mr. Hastings brought home with him one night a scaled envelope, carefully tied with white ribbon, and directed to Miss Julia Hastings and father. Julia hastly broke the seal, and nearly fainted away, as her quick eye devoured the contents of the note before her. It was an invitation to a wedding leves. to be given by Mrs. Lyons to her esteemed friend Lord Hampton, on the occasion of his approaching marriage with Mies Clara Le Vert, Julia's own cousin and adopted sister.

Julia Hastings at first declined attending her cousin's wedding, but as her father insisted upon " Not from Mrs. Lyons, to be sure, who was Lord her accompanying him, out of respect for Clara, Hampton's only friend in Boston on his arrival in (who had ever been a great favorite with her uncle,) this country; but from a person whose authority, the mortified girl at last yielded a reluctant consent neither you not Julia will for a moment think of to ber parent's wishes. That evening Henry Gifford doubting," roplied Eugenia-" that of Mr. Henry accompanied Julia home, Mr. Hastings having purposely left them to one another's society. When Before Clara could so far recover from her great comfortably seated in the carriage that night, Henry urprise upon hearing this last announcement, as to Gifford selzed the opportunity of revealing to his eply to her friend's remark, the door bell rang, and, | new thoroughly humbled companion, the ruse which second later, the voice of Lord Hampton was plainly had been so successfully perpetrated concerning listinguishable in the hall. This was a moment of Lord Hampton's position in life, and in the carrying terror and confusion to the tric assembled in the out of which he had been a fellow-accomplice. parlor. Julia screamed hystorically, and declared Julia, now an altered girl in heart, confessed to she should faint at the very sight of "a negro min. Henry Gifford, what he had suspected, that it was strel," and would upon no condition be seen out rid. Lord Hampton's title that had at first dazzled her ing with such a vulgar personage. By the time that senses, rather than any degree of love which she Lord Hampton reached the parlor door, both Julia felt for the man. Instead of committing suicide, or and Eugenia had succeeded in beating a retreat to fighting a duel with his rival, Lord Hampton, upon the chamber of the former, when, having looked perceiving Julia's loss of affection for him, Henry thomselves securely in, they sat down to recover their Gifford held a secret interview with the distinguished breath and lost wits-for, auxious as Eugenia Clifton | Englishman, who was the soul of honor, and after had been to revenge herself upon Lord Hampton for laying open to him the subject of his recent engagehis intended elight of her upon the night of Mrs. ment with his partner's daughter, from whom Julia, Lyone's party, she was nevertheless too much of a in her excessive love of vanity and admiration, had coward at heart to confront that gentleman face to carefully kept the matter secret, they both set their face after having poisoned the car of her friend heads together for the devisal of some plan which should prove the sincerity of Julia's affection for one who had at first been dazzled by the great beauty and accomplishments of the merchant's daughter-so much so, in fact, as to quite overlook the innumerable virtues of the worm-hearted and modest little southern flower. Clarn. How well the Ethiopian singer succeeded in his

disguise as a member of the Campbell Minstrels, my readers have seen; and must agree with me, I think, in propounding the course pursued by Henry Gifford in love matters, a most barmless and commendable one. Lord Hampton and his gentle bride delayed their departure for England-their future home-for a month, in order to be present at the marriage ceremony of Henry Gifford and his beautiful betrothed, Julia Hastings, who declares that she cannot, after all, regret the circumstance of Lord Hampton's being metamorphosed into "A Negro maintaining a sullen silence, until Clara Lo Vert, Minstrel" for a sbort time, since it was the means tired of waiting for a response from the lips of her of teaching her a useful and all important lesson, without which knowledge she could never have settled down into a devoted and contented wife. Engenia Clifton is still numarried, because, as she says, "the gentlemen are all afraid to propose for the hand of an heiress, lest the lady should think that money was their principal object of interest in the matter, and so submit them to the deep mortification of a refusal." Poor, deluded woman! She story which she had so recently heard concerning does not know that there are some noble minded Lord Hampton's sudden descent from high to low men in the world, who are above bargaining their soul's pure love for paitry gold. Leave such work to Mephistopheles and his co laborers, say II

THE GOOD OLD TUNES .- There is, to us, more touchthere was something so noble and respectful in Lord ing pathos, heart-thrilling expression, more feeling Hampton's manner, as shown toward her, that the innecent and kind hearted girl could not find it in her soul to refuse him, and as the invitation to the soul to refuse him, and as the invitation to the soul to refuse him, and as the invitation to the sould be refused. In some of our pealm tunes than in a whole batch of modernisms. The strains go home, and the formula of the great deep is broken up."—the great deep of unfathomable feeling that lies far, far below concert was accepted by Clara, who resolved before the surface of the world-hardened heart; and as the reaching home to broach the subject which had untoward yet unchecked tear starts in the eye, the xcited so much controversy and alarm in the minds softened spirit yields to their influence, and shakes off f two or three persons, in the early part of the land of earthly care, rising, purified and spiritualafternoon. To her still greater surprise, Lord ized, into a purer atmosphere. Strange, inexplicable Hampton did not hesitate to pronounce the rumor associations brood over the mind. mingling their oncerring himself to be a true one, although he chaste melody of the musings of a still subdued, more did not appear to exhibit the slightest shame at his olden time have rejoiced in these songs of praise; how many sighed out their complaints in these plaintive with a great problem weighing upon her mind, notes that steal sadly yet eweetly on the ear; hearts, that are now cold in death, are laid to rest around That evening Lord Hampton called for Clara at that sacred tune, within whose walls they have so

Written for the Banner of Light. CHILDHOOD.

DY ZANA Oh, loving heart of childhood! Pure, unstained,

little soul! How strong the arms of love that so safely fold thee in I How true to thee the heart 'gainst which thy head is nestling in such trustful est. Eyes glistening with happy tears are looking down upon thee; warm breath, the constant south wind of thy little world, falls on thy face, fluttering thy soft brown curls; little showers of kisses rain down upon every childish feature; the fresh, dowy. lips, the clear brow, the richly tinted cheeks, and the transparent eyelids tinged by the azuro underneath. Childhood as it should be. It has been said, "& happy childhood is the rightful inheritance of every uman being. Would that it were as sure, as rightful. Ah, parent! hold thy treasure tightly, train it carefully, guard it well. Within thy arms has fallen a tiny seed from the eternal tree of life. Two natures e before you, either of which may far outreach the ther, in its growth—the nightshade or the lilv. The blossom of a completed humanity, whose fruit shall be the amost—or the prisenous plant, whose exhalations shall rain the health of a whole spiritunl aimosphere, invert the action of an entire moral' nature. Such is childhood. There is an alchemy in truth and goodness; drawn within the influence of its strong crucibles, evil itself may melt and change into the golden good. Looking down upon the little face upturned to thine, remember this. The fair. book of life is all unwritten now, the infinite realm: of the possible opening before it toward two opposite poles. Its tiny cup o'erflows with each trifling loy sorrow; the all absorbing present fills to the brim he little soul; the yesterdays sink down successive. s behind the horizon of mystery from whence they ese, nearly or quite forgotten, as each now morning, dawns. 'I is wisely ordered for the race, that how. ever intensely children may think and feel, all in their childish fushion, still the present so completely absorbs them, as effectually to preclude all effort atsustained reflection. The constant pressure which would be thus induced upon the mental faculties. would in their plastic state, either distort them, beond all human fancy, or cresh their power of action

iltogether. In no other way could that buoyancy of spirit, that ebounding of mind and soul from one event or question to another, that capability of receiving mpressions from all sources, without being comletely fushioned by one-in no other way could hese essentials to an equal development of character be so well secured. Not that each thought or event s completely obliterated as it passes, (cometime what seem to be very trivial things are taken up by the mind of a child, retaining a controlling influence through a long stirring life,) but that each one so displaces another, as that all may exert their propartianate influence in the formation of character. There are homes of from rule, whose stories of unnatural repression are written all over the weary. little faces, spoken forth in every motion of the restrained manners-imporsonated histories of that fearful system which, in full sway, would make dwarfs or demons of the whole race. But even in while, and do we not see a little of the true childspirit shining forth, assuming comething of its natural proportions, as soon as it is free from the deforming mould in which it was so bound? The figure of the storn, hard hand may be impressed indelibly upon the little life, but other figures, too, may grow around it and upon it, like moss upon a rock. Wherever we may look, in sunny or cheerless homes, at bright, free little faces, or worn, sad looking ones, n each and all of them this element of mind raises its head of blessing.

The power of touching and rebounding from times, subjects or events, to carefully trained in childhood he the very nature of the child is the prerogative of man alone. 'T is greatest in the largest minds, most perfect in detail in the most mature. Indeed, we grow mature as we gradually lose the ever-present consciousness of space and time, and learn to look on things simply in their relation to each other. In this, as well as many other senses, this sphere may be justly called the one of spiritual childhood, Whichever way we turn, we are sure to meet some limitation of the flesh, reminding the impatient, restless spirit constantly of the tangibly new and ers. The nations of the world move on through time like an unending torch like procession of chil-

There are patches of red glare, struck from the flint f some great mind by the fearful friction of its strong questionings. These gleam out, here and there, erving to make the surrounding darkness visible. and then die out. There are little flames of reason, held up by the tallest ones, at every change of position or relation assuming different forms. The rushing of the ponderous centuries, the feverish breath of bigoted, blind disputation, flare them in all directions. Dim torches are they all; dim torches _noth. ing more. We move forward into mystery and darks. ness, and the mystery and darkness close up again behind. Were nothing added here, we mere indeed lost children, at the mercy of every stray wilkeline. wisp. But there are tiny beacon lights of faith, each throwing a soft halo upon a smiling, trustful faco. Ah! these little star-like torohes, borne by the unrembling hands, and shiping on the peaceful faces, these are all which really guide us on to some sure nd. We look on them, and as we look they grow, and by and by we see and feel their warm reflection in our lives. Presently an inner eight is eponed, we are holding one cursolves, lit by the pitying magnetsm of a down bending sphere. Just above us is the tiny star's great fountain shining. Ah! childhood of the flesh, defenceless, dependent as thou art, for ife, sustenance, and guidance, not more so art thou than that strange correlative of thine, the longer childhood of the spirit.

We look upon the child's fair, unsulfied innocence, its quietness of spirit, and from the lips of many a care worn pilgrim bursts the exclamation, "Oh, for

the fairy land of childhood always, the rest of the little duellers there forever!" Again we try to look out on the great hidden future, when the terch of faith burns low, and with the uncarthly dread that alcals upon us, we exclutin, " Life, life, at any pricelife that we have known ?" But these are only expressions of the moment, the foam thrown up by the agitation of the wave, not the wave itself-one filled with the shallow Joys and petty sorrows of the everfilling present, the other with the deeper happiness and sterner conflicts which always come together. Oh! who, with one moment's thought, would not shrink unusterably from the omniñe word immerfalling either? 'Tis not the "flame of beauty,' not the fitful glare of reason, but the " heart of fire," the constant, shored fire of faith, courageous strength to do, dare and suffer all in the right; faith in the Eternal God of Right, and his sure final recognitionthis it is that leads us safely through the darkness of our defenceless state. What are we but dependent children all ?

"Behold I we know not anything;
I can but trust that good shull fall
At last, far off at last to all,
And every winter change to spring. So runs my dream, but what am 1?
An infant, crying in the night, An infant, crying in the night, An infant crying for the light, And with no language but a cry." Waukegan, IlL, 1860.

INSCRIBED TO MISS --, Ireland; on receiving from her a while " Forget Me Not."

DY J. ROLLIN M. BQUISE

Long years ago, at that beautiful time when Spring. baying finished her allotted labors, was slowly trailing her flower-gemmed robes over the distant hills, resign ing her realm to the more genial rule of her gentler elster Summer, by the side of a crystal stream wander ed a sunny-haired maiden and her lover. Merrily same the stream as it rippled on through fair fields-now gliding unrufiled, like a sheet of silver beneath the sunnow gaily leaping into miniature execudes adown some sequestered valo-here lost in the enchanting shade of some exquisite " dream of leaves" where reigned atlence and mystery, and upon whose stillness its low mormur floated like the dving cadence of some loved old song revived in fancy's fairy realm.

Of what our wanderers thought, and felt, and sald, no pen has told us-we imagine from the experiences of a world of lovers since-the legend only do we know. Some fragile, elender, waxilke flowers were coqueting on the banks of the stream, which, like a mirror, gave thom to view their own exquisito beauty. and they thrilled and pulsed with such a joy, that they leaned far out to kies the rippling waves. The malden. unmindful of any danger consequent upon securing the flowers, no sconer expressed a desire to passess them, than her lover hastened to gratify her wieb. The reach was long; losing his balance, he was precipitated into the stream—but grasping hold of the bank with a strong hand, he plucked the nameless flowers and passed them to the idol of his heart. His strength here failed him, and wearied with his fruitless efforts to regain the bank, he sank to rise no more-the last words on his lips, "Forget-Me-Not !"

The flowers kept their bloom, watered by the tears of the unhappy maiden, outil she joined her lover, in early antumn time, when they withered, leaving only their seed. These Venus scattered for and wide over the most beautiful country in the world, and called their blossom

FORGET-ME-NOT!

Fair floweret ! touched with Heaven's faultless art, Thou atlent orator from God's own hand, White as the seul-page of a virgin's heart, A fallen star to gem the fruitful land; Unsullied still thou bloomest in glen and grot-Infinity's interpreter, " Forget Me Not !"

Would I might read the secret of thy life. And unto mine add something of thy sense. And learn as thou to smile at present strife.... Waiting the sun of future recompense-To be content whate'er my changing lot, And live that men bereafter aball " Forget-Me Not." Yet not alone dost thou command my praise.

Or call the muse to wake my slumbering lyre Whose strings have slient been, since those glad days, When in my heart grew dim affection's fire, And from those smiles, I since bave ne'er forget I turned away, nor heard one kind "Forget-Me-Not !" A lonely wanderer by sweet Erin's streams, I bless the land wherein thy beauty sprung. Whose glory down the by-gone ages gleams Undying, as its earlier poets sung; Though conquered, honored still; inspiring spot. Thy every scene hath breathed to mo "Forget-Me-No: Oh I linger still kind muse, while yet I sing

All joy to her whose gift awoke my lay; Oh I may the flower that graced the dying Spring. Bear seeds of friendship for each future day; And in the years to come whate'er my lot. My fate shall be to ne'er forget. "Forget-MaNot!" Dublin, May 23, 1800.

Written for the Banner of Light. A MOURNER'S STORY.—AN EXTRACT. JOHNADOR CARROL

A slight spasm, a long-drawn breath, then death's stillness overspreading the lovely face, and she was lost to me! She whom I had loved so long, so well-she who was my all in al! !

The wonderful brightness of the sun might have gone out from the vaulted aky, and, for me, not left such atter blankness as the outgone light from those noft eyes. The melodious pean of nature's barmonious moving might have stood in dumb quiet, and not left such awful stillness as the husbing of those tender tones. Death might have gone up and down the earth, and stretched in wakeless slumber its myriad millious, and still if, 'midet the unburied dead, she had remained standing by my side, the world would not have been so solitary. And yet she

Gone-and the sun glared down upon me like the blazing eye of releatless death-every sound was strained to discord, while never before had men and women hurried about so replete with noisy life. They even invaded the sanctuary so purely, so sacredly her's, and laid their sacrilegious hands upon her. They clad her in snow-soft robes, twined pearl white buds amid the silken darkness of her bair, laid scented blossoms over her feet and in her calm chaped hands; decked her thus to mock me with her beauty; then bore her from me and buried her under the willows.

She was lost to me; day after day but engraved this knowledge deeper on my burdened heart and brain. The sun wrote it with flery finger on the floor where the slender grace of her shadowed form never more fell-so I shut out the saushine. Her birds rang it shrill and sharp through every quivering note, and I sent them all away. Her flowers poored it forth from every perfumed urn, shook it from every tinted bell, and morning and evening wailed "lost ! lost !" and so I let them die. Her book bore it stamped upon every gilded leaf, and I banished them from my sight. Every familiar face held this muldening truth, written on lip and brow. I would hear intruding footsteps, and peering out from some small crevice, see this thought writing itself slowly over the features, when they came .into my room and stood between them and me-so I alexed my doors against them all.

Lott-the darkness was haunted with whispers of

It-free birds trilled It outside the house among the tree boughs that sighed in mournful reply, and shad ony forms with phantom faces floated through my rooms, and with long, lank fingers wrote it on every wall.

Autumn mouned for her, and strengt its fading honors over her grave. Whatry winds shricked around thy desolated home, and tortured me with walling orles. Then came the snow, with fingers of pearl, and heaped its white wreaths high over her mound, and piled its minic semblance in every window-pane. Once, when the willow boughs were orusted with a glittering rim of ice, and the wind was ratiling wild amongst them, I went and stood there while the arrowy ice points beat around my bend and face, foreing out great blood drops. But no physical pain overpowered the mental; my heart bled faster than my face. One day a kind hand drew uside the blue curtain of the sky, and pointing upward, inward a soft voice told me that the faces of the " lost " looked down. Said that bright forms were straying out upon the azure heights, and floated above us like white doves in the sunlight.

A yearning desire to behold the face of my lately lest took possession of mo. I searched for her in the spring-drest woods, where early violets dotted the green fringe of gurgling brooks, or where the starry dandellons laughed over the wide meadows. It was not long before I found in those dew-dim violet urns, the balm of consolution. And in those sweet flower eyes, lifted ever smilingly to the bending heavens-be they wrapped in storms or bathed in calms-I read a holy knowledge. I saw the flower die, seemingly, then gracefully put on its new attire, and hang trembling on the olden stalk, its hold growing frailer every hour, until some wonder. ing wind's wing touched it gently, and the airy thing would rice and flit away; but not to sink downward to decay, not to be lost-new flowers strewed greener meadows every year. I met the snowy downs flying like fairles on every wondering breeze, and they taught me immortality. Told me to look for my darling, and I should find her.

The beautiful and harmonious elements of the de parted spirit seemed to pervade all levely forms and pleasant sounds in nature. I saw ovidences of my lear one's tenderness in white blooms drifting at my feet-in green leaf-tips bending to kies my forebend, and in the light play of zephyr-fingers through my bair.

Her red lips smiled upon me from the ourse leaves of every crimson flower, and her sweet breath came to me in gentle wallings from many a scented urn. The rippling murmur of soft flowing waves caught dreamily her low, love tones, and whispered them among the swaying grasses. The pebbles slumbering in their sun kissed beds, reflected tho graceful outline of her form, and drooping shadow branches breaking in wavy lines on the water's edge, was like the mirroring of her long tresses. Every star-gem, set however bigh in the heavens

But, alas! within the vall of all this beauty and glory, she was walking apart from me; I could not lift the mystle eliver curtaining from those inner halls, and see her spirit's home. She was shrouded from me, a prisoned presence, fretting me to fever. I could not see her visible form, or bear the reality of the sweet voice that had made the music of my huge limb of the Tomies on the other, and is, beyond

One day, one golden day, after I had learned what was meant by watching and waiting, after I had learned patience through long denial, I found my lost angel walking by my side. Philadelphia, 1860.

BOMBRUILLE

Rev. Silas Tyrrel spoke before the society in this place on Bunday, July 28th. His subject was Prayer. He claimed that he should offer nothing as being authority, nor nothing that should enter to please the multitude. A great deal has been said and written on the subject of prayer. We have been taught that but a few prayed acceptable prayers to God, because they did not pray in keeping with certain external forms and under cortain restrictions; but this is a mistake. Christ taught a different kind of prayer from what is practiced in our churches. We claim that Christ's teachings are not the teachings of the popular church, but that they are in perfect harmony with, and are identically the same, as Modern Spirit.

He presented the following words from Dr. Child's new book - Whatever Is, is Right - which he said was the mest suggestive book he ever read:-

have dene."

prays; the lastivious man prays with his hellish de-Christendom, which is-

From the fullness of the heart, every man praysand every man prays the truth-which prayer is the desires that flow lawfully from his own nature. The church, in the exercise of prayer, has gone directly opposite to the teachings of Christ, for he taught his followers to pray not for others to hear. If the soul prays, the prayer is always answered in nature whatever that prayer may be. I take the all right doctrine; I believe that everything exists just as God intended it should. I cannot see wherein the teach ings of Christ differs from the all right doctrine. Jesus told his disciples to resist not evil. But by this saying of Christ, we do not understand that Christ taught to relax our efforts in goodness, or cease to do

Prayer is want, is desiro. Every desire is prayer

What people call cril, is simply the faults of others of sun and shadow. -not the virtues of myself. We impeach the wis-Ridd and Judas were not as lawful to their condianswers prayer through fixed and immutable laws. God does not answer prayer by special acts.

· I contend that oral prayer has its use and its mis sion—it concentrates our thought and stimulates our aspirations.

Nature feaches us that we are all dependent.

GLIMPSES IN IRELAND.

Dy Our Junior. MUMPER FOUR.

THE LAKES OF KILL MINEY, -BECOND PAPER Some years ago, from the pen of the Irish faven, manated some very unpatriotic lines on the prorailing weather of this locality; they run as fol-

"The rain comes down
The leaves to drown,
Not a steem of sun to uller it;
From my heart 4 wish
I was but a fish,
What a glorious place to enjoy it. No light is on Old Mangorton,
And Tore I cannot make out, sir;
What need to ream,
When nearer home,
You 'vo a fine encode from the spout, sir!'

Our experience was widely different. Although our yesterday's ramble had just a show of a shower-we have no desire to rank among the libellers of Killarney, or make any capital out of prating about perpetual rain. Our's was a fine morning for a ride through the Gap of Dunloe, and the boat to meet us at the head of the Upper Lake. . A fine road takes you along the northern bank of the Lough Leane or Lower Lake, till it falls into the Laune river; it has very few traces of that extreme poverty which is common to almost every highway lo Ireland, and is very picturesque. Here the 11ttle fields are well cultivated, and the wretched hovel is soldom seen. Here we stand upon the Laupe Bridge. below which tumbles a rapid stream, very tempting to the angler; a little way on, the Gap opens its ponderous jaws. In a field near the entrance of the Gap, is the Cave of Dunlee, intensely interesting to the archicologist. The roof is formed of large stones covered with Ogham characters, supposed to be the written language of the Druids, of whom, could one decipher them, here certes are "sermons in stones" to no end.

The road through the pass was made by Major Mahony, and although in certain places there may not have been much choice for selection, it must be remarked that it has been laid out with considerable judgment; there are many of its bonds which display the wild scenery of the Gap to the utmost advantage. Through a wild and boggy country we gradually reach this road. We turn the shoulder of rock and reach the Gap, where

"The abrupt mountain breaks, And seems, with its necessmulated crags, To overhaugtho world,"

It is curious to see how widely tourists differ in their estimation of particular scenery; let us furnish our readers with a few of the most prominent. H. D. Inglis writes, "The Cap of Dunlos did not seem to me to be worthy of its reputation; it is merely a deep valley, but the rocks which flank the valley are neither very lofty nor very remarkable in their form; and, although, therefore, the Gap prolooked down upon me with the serone lustre of her sents many features, of the picturesque, its approachdark eyes. I saw her radiant robes in every rose, es to sublimity are very distant." Mrs. Hall enthusiflushed cloud at sunset. And each golden penciling astically calls it "a scene rarely paralleled for wild of light uptrembling in the eastern horizon, scomed grandeur and storn magnificence; the singular charlike glittering harp-chords for her white hand to acterof the deep ravine would seem to confirm the popular tradition that it was produced by a stroke of the sword of one of the giants of old, which divided the mountains and left them apart forever. Its deep gloom oppresses the spirits with exceeding melancholy." Windele says, " It is, after all, a very natural, a very gloomy, a very lovely ravine, running between the rooks at one side, and the purple mountain, a all comparison, the finest thing of the kind in Ireland."

These wide differences of opinion unquestionably arise from the different aspects under which a scene is viewed, and the varying moods of mind produced by these varying aspects-what is beautiful under the blaze of the poonday sun becomes solemn and impressive in the mist of evening. We passed through this chasm on a bright morning in June; the Lee was running down its rocky bed; on the right the Recks lifted their heads far to the arching sky; on the left the Purple Mountain bluebed in the glowing light. "That its approaches to the sublime are very distant," we cannot ogree. There are here several views which quite come up to our ideas of sublimity; it is altogether a singular scene, and one which completely baffles description. The place looks as if caused by an earthquake, or some other mighty convulsion of nature.

The huge masses of rock which have rolled down the sides convey a very good idea of the height of the mountains on citier side. The traveler is so hedged in that he has nothing else to assist his judgment, unless, indeed, the numerous goats which are scattered about far up among the crevices of the rocks, into which they not unfrequently fall and Prayer is an uttered or unuttered petition to command what the soil craves. So near is prayer allied to religion, that they are inseparable. Every breath is a prayer; every throb of the heart is a prayer; every throb of the heart is a prayer; every throb of life is a prayer; every throb of life is a prayer. Prayer, in every human soil, ceases not from the cradle to the grave. Nature commands us to pray without ceasing, and sternly enforces obedience. Christ also saye—
Pray without ceasing. This we all do, and ever have done. perish from sheer hunger, being unable to extricate largely to the picturesque effect of the landscape. I claim that all men pray. The gambler prays; The road winds along the frequent brinks of the the miser prays; the politician prays; the murderer precipiece, and follows the course of the Lee, and in two places crosses it by means of fantastic little sires for lust; the self-righteous man prays, too, when bridges. One of these stands at the head of a beauin holiness he raises his voice for his own salvation, tiful rapid, where the water rushes in whitening and for the continuance of his own excellence above foam over the rocky bed of the torrent. We halted his brother. All Christendom has prayed, after the at a spot where suddenly vanished our " Bugle " into style of the self-righteous man, for two thousand a deep dell, and then rose such a wild bugle strain, years. The Dutchman's prayer is the prayer of repeated in the most delicate softness and charming harmony by the rocks around, that the whole soens "Oh Lord, bless me and my wife, my son John and was one of enchantment. Fresh to cur memory his wife, nos fear, oh Lord-we care for no more— came Shelley's noble translation of Faust in which came Shelley's poble translation of Faust, in which the images of beauty and sublimity are so powerfully blended:

"But see how swift advance and shift, Trees behind trees, row in row— How, clift by clift, rocks bend and lift, Their frowning forcheads as we go. Their frowning foreheads as we go. The giant-spouted ergs, hell hot how they show. Through the mossy seds and stones, Birream and streamlet hurry down, A reshing throng! A sound of song, Beneath the vanit of heaven is blown! Sweet notes of love, the speaking tones of this bright day, sent down to say That Yaradise on corth is known, Resound around, beneath, above, All we hope, and all we tore. Yinds a voice in this blithe strate, Which wakens hill, and wood, and rill, And elbrates for o'er field and valo, And which eshe, like the tale of old times, repeats again."

We extract from "The Collegians," a charming description-a view down the Gap from the Purple Nature produces every desire and answers every description—a view down the Gap from the Purple prayer. It is as much a folly to erect a standard for human desires. Mountain, because it will give the render some idea prayer, as it is to creek a standard for human desires.

"Although the day was fine and sometimes cheered dom of God if we say that the prayers of Robert with sunshine near the base of the mountains, its summit was wrapped in mist and wet with incessant tions as were the prayers of Christ. God always showers. The scenery around was solitary, gigantic and stornly barren. The figure of some wonderhunting tourist, with a guide boy bearing his port. folio and umbrella, appeared at long intervals among

this altitude, presented the resemblance of a rich dous peal of thundermosale of a thousand colors, and afforded a bright contrast to the barren and shrubless gloom of the solitary vale Itself."

Along this road is the famous " Cot of Kate Kear ney," since her time rebuilt, and now occupied by a descendant, not half so pretty as has been sung and written of the Kate. One is not in the least surprised, on seeing the immense number of goats that browse on the sides of these mountains, at the quantity of gont's milk with which he is assailed under the name of mountain dow, in which case it is generally "qualified craftily" with pothcen, and however disinclined he may be for this inspiring beverage on the outset of his journey, we strongly urge that after a long ride he will not be insensible to its meritsthough as a rule he may prefer the best Scotch-nine years old-to the uncertain Irish wiskey.

Echoes again, but not of music-mimic thunder at six pence a shot from a rusty old cannon that you have serious objections to sitting on during the operation of firing-but away goes the report, brattling and ringing up the mountain eides as if a cortain stygian district had been invaded to the utterable horror of its inhabitants.

gorge. And here indeed we have a scene-stretching far over the Black Valley or Coomecaduff Glen, through which lies our road. We came upon this view suddenly, and the effect, apart from its magnifithe fullest extent. It is this extraordinary variety and contrast with which Killarney abounds that af. range of its scenery we question if there is any finer than the views afforded along this winding road.

Beneath us lies the Upper Lake, a basin among the mountains. All around us is charmingly grand. The long valley of mingled rocks and greenswardfar at the back McGillacuddy's Recks-nearer, a sil vor stream rushes down the mountain side, forming a rapid river ere it reaches the lake—surrounded by O'Donaghues, it was the last stronghold in Munster mountains which eccm to shut out the world-one which defied the cannon of the Parliamentary Ironway to enter the gorge-one way to retreat-below us the lake, which seems to have no cutlet. Here by some wondrous exertion conveyed boats to the we could sit and rest-bere, with this grand amphitheatro open to our view-and never tire of this wild and glorious scenery.

Many and many a laboring man, in whose hard features the great world claims to trace no feeling. is met here, who stands gozing, with we know not what emotions, upon the wonderful combinations of scenery. A great post has said that the love of five age, was sexten of Swords, near Dublin, was present highly coldivated minds. Do not such notions come sisted in drawing the above-mentioned vessel into of sectusion from the world? As we approach the footed ponies step briskly among the stones and in. stinctively avoid the frequent bogs.

We arrive at Lord Brandon's gate, an iron grating in a rude wall, which admits us to a smiling demeane. Here is another change-here the river glides on be tween gentle banks and through flowering fields-

"Outsured slopes,
Wild tracts of forest ground, and scattered groves,
And mountains bare or clutted with ancient woods
Surrounded us; and, as we held our way
Along the level of the glassy flood,
There occased not to surround us change of place,
From kindred leatures diversedly combined,

Through this property we reach the rendezvous, luxuriance, while here tower gray rocks surmounted and foot surrendered." han the other, but that variety arises entirely from alludeddifferent combinations of the same wild features; its shores afford none of that contrast peculiar to the Lower Lake, between verdant lawn and rugged heath, nearer the lake, and so completely beaming one in, heart as with a trumpet." cenery-it leaves it without one tame feature.

name having retired to this lonely and sequestered in a sort of honorable captivity in Dublin :

and misty fleeks still raised their crumbiling sums, caught and repeated, loudly, and sofily, and loudly, them, that it was not honorable for their estates to mile for above him. Masses of white mist gathered again, gradually claing and falling, all the time do no they did before, and that they indet icare it In cullen congress between their peaks, and, some making its way up the height, until at last it died and use the custom of lingland, and persorered in times fleating upward in large volumes, were borne away in low murmurs. This for the bugle. Now the same as long as I was with them; yet they had majestically onward, extehing a thousand tints of and what a territo peal in the cars-roats the can- one use, which I know very well was used in their gold and purple from the declining sun. Sometimes non. Alpine thunder could not be more sublime !- country, and that was, they did wear no breeches. a trailing shower, of mingled mist and roin, would coho has it-a peal-another, and yet again; now I caused breeches of linen cloth to be made for sucep across the laterrening chasm, like the sheeted silence, then far away a soloton roll, until, rising to them. While I was with them I caused them to spectro of a giant, and present to the eye of the spec- the very top, it whispers back from a height running leave many rule things, as well in clothing as in tator that appearance which supplied the imagina to twice the altitude of the Cheops. Hill seemed other causes. Much add that first to cause them tion of Ossian with its romantiq images. The mighty calling back to hill, and our imagination was ready to wear gowns of silk, furred with minerer and gorge liself, at one end, appeared to be lest and disto endow them with all the attributes of life. The gray : for before, these kings thought themselves vided amid a host of mountains tossed together in effect of the report of a gun oxceeds bolief; the first well apparelled when they land on a mantle. They provoking gloom and misery. Lower down it opened idea is as if the whole pile of rock were cent asun. rode always without saddles and stirrups, and with upon a wide and cultivated champaign, which, at der, then the immediate coboes resemble a tremen. great pain I made them to ride after our usage."

Prom peak to peak, the raitling crogs among.
Lesps the live thunder! Not from one lone cloud,
But every meantale now bath found a tongue,
And Jura answers, through her misty shroud,
lack to the terms. linck to the joyous Alps who call to her sloud."

Thus Byron depicts an Alpine thunder storm, which is not unlike the effect produced by these truly wonderful cohoes. In favorable weather twelve distinct echoes are borne to the ear, and they are by no means unmusical, but greatly aid the clanging horn to

-"Load the trembling air with various melody."

Lord Bacon assumed that there were certain letters which no cohe would return or express, and Dr Smith, on his authority, in the History of Kerry, in which he took considerable pains to explain the causes of echoes, gives an instance of a celebrated echo formed by the walls of a ruined church, at Pout Charenton, near Paris, where there resided an old Parisian, who took it to be the work of good spirits. " for." said be, " if you call Satur, the cohe will not deliver back the devil's name, but will say va ten"which in French signifies avoid-by which accident Lord Bacon discovered that an coho would not We ride on ever the lenely bridge, the last that return S. We have tried the matter, and suggest it We ride on over the lenety bridge, the last that to our readers as worth while, to test the conclusions spans the Lee, and assend to the extremity of the of great men, and especially in this, as it can be done ten rods from any barn in the open country.

Below the Eaglo's Nest is a passage through which a laden boat is not very safe to pass, according to boatmen. "To shoot old Weir is a feat." The more conce, after quitting a scene so grand, though gloomy, stald and serious of our party landed, but our fair was that of exceeding surprise and delight. The companions, with all womanly sympathies and reunexpected change, from the wild and savage to the finements, had too covereign a contempt for imagicomparatively soft and graceful, was gratifying to many daugers, so three young heads and light hearts performed the feat; and to our mind it was just as easily accomplished as it would have been to have fords such intense gratification—and in the whole accomplished the feat of rolling off the truck of a " felled monarch of the forest."

Once more into the lovely Dinish River-once more out into the beautiful Lower Lake-once more across to Ross Island. Had we the time and space it would be werth while for us to give the entire bistory of Ross Castle, it is so full of the curious and remarkable. Erected by one of the carly sides. In 1652, General Ludlow laid siege to it, and lake, with the intention of attacking it on a side where the enemy could not be expected. Dr. Smith gives a curlous anecdote respecting the influence which the unexpected appearance of a large vessel upon the lake, produced upon the superstitious garrison of Ross Castle. "A man," writes the Doctor, "whose name was Honkins, and who, a few yours scenery is an acquired taste, and belongs only to at the taking and surrender of this place, and as the lake, which, so Ludlow says, was capable of lake the road becomes more difficult, but the sure bolding one hundred and twenty men. The Irish had a kind of prophecy among them, that Ross Castle could not be taken until a ship should swim upon the lake; and the appearance of this vesselcontributed not a little to intimidate the garrison and to hasten the capitulation. The said Hopkins lived to the age of one hundred and fifteen years."

In looking over the despatches of General Ludlow we find the following which we extract :- "I marched with about 4000 foot and 2000 horse toward Ross, which the Lord Maskerry made his principal rendezvous, and which was the only pince of strongth the Irleh had left. I was assempanied by Lord and, having booked our name, we seat oursolves in Broghell and Sir Hardress Waller. We had received encompass us, bleak and barron, but mighty, in their enemy perceiving, thought fit, by a timely submission, grandeur, they seem to have their feet in the deep to provent the danger which threatened them, and waters—rising sheer on every side. Islands spring having so expressed themselves, commissioners were abruptly from the bosom of the deep, loaded with appointed on both sides to treat; finally, 5000 horse

with a few of the greenest of trees-while the arbu. There is but a small portion of the ancient castle tus on some of them attains a fabulous sire. The now romaining, which is to be regretted, as the Upper Lake, though inferior in point of eize to the modern additions are not calculated to improve its lower lake, deserves, we think, the preference in appearance, although not too artificial, and seemingpoint of scenery; it displays much greater variety ly carried out in a spirit to which Shakspeare has

As Innisfallen is associated with the ancient r he graceful grove and thick entangled forest. But ligion of these beautiful regions, so Ross is in the the scenery retains its native attire, and from this same way allied to all records and legends of the droumstance alone derives its real interest. In real feudal power, which once held sway over these picturesqueness it far surpasses the Lower Lake, but waters. Beneath this embattled tower spirit stir. t is only by patient examination of its shores, peeps ring strains once summoned the mountaineers tointo its every deep inlet, that one by one its hearties gether, and the "Eagle's whistle," "Step of the are discovered, and assume each its own attractive. Glens," and the marches of the O'Donoghues, which ness. The fact of the mountains being so much still may be heard in hall and bower, "stirred the

s gratifying and not without its effect upon the Froissart has a striking picture of such chieftains as those who sat five centuries ago in the halls of Its islands are more numerous than in the other Ross. It is the narrative of Sir Henry Christall. akes. We landed on many of them, and were who was made prisoner by the Irish in the time of charmed with the luxuriant vegetation, and, above Richard II-married the daughter of his captorall, with the contrast made by the fresh tint of the and coming back after some years to English soarbutus and the grey rocks among which it grows, ciety, was sent to attend upon the kings who had Ronayae's Island is so called from a person of that submitted themselves to England, and were detained

spot, where he lived and died a recluse, subsisting "The king, my sovereign lord's intent was, that by fishing and shooting. We landed on it at a in manner, countenance, and apparel of clothing, gravel walk, which commences at the water, and they should use according to the manner of Engwinding round the rocks, leads to its summit, which land; for the king thought to make them all four is nearly forty feet above the level of the water, knights. They had a fair house to lodge in in Dub. The views it afforded were very striking. Having lin; and I was charged to ablde still with them, and coasted around the lake, we proceeded to what is not to depart; and so two or three days I suffered termed the Long Range, the cutrance to which is them to do as they list, and said nothing to them, guarded by a singular promoutory known as Cole- but followed their own appetites. They would sit man's Eye. The Long Range, which terminates at at the table, and make countenance neither good Glena, is a channel full of interest and beauty. The nor fair. Then I thought I should cause them to water is clear and rapid, and on either side it is change that manner. They would cause their min. amply wooded. The most attractive feature in the strels, their servants, and their variets, to sit with long Range is the far-famed Eagle's Nest. It lifts them, and to eat in their own dish, and to drink of Giengariff, etc., etc. its pyramidal head upward of a thousand feet above their cups; and they showed me that the usage of the river, a rugged, precipitious mass of rock, in their country was good, for they said, in all things whose interstices the lordly eagle builds its eyric. (except their beds,) they were and lived as common The base is telerably covered with trees, shrubs and So the fourth day I ordained other tables to be covundergrowth, but the upper part is destitute of ered in the hall, after the usage of England, and I makes me sad. I never offer flowers to those I love, covering, save from a few stanted trees nournished made these four kings to sit at the high table, and never wish to receive them from hands dear to me. In the crevices or the heath and other lowly sub- their minstrels at another heard, and their servants alpine plants, which clothe it. Here is the most and variets at another beneath them, whereof by folio and umbrella, appeared at long intervals among the lesser undulations of the mountain side; and the lesser undulations of the mountain side; and the long road which traversed the gloomy valley, dwindled to the width of a meadow foot-path. On the opposite side of the enermous ravine, the gray

alpine plants, which clothe it. Here is the most and variets at another beneath them, whereof by Among other amusing superscriptions appearing seeming they were displeased, and beheld each other upon letters received not long since at the Chicopes and would not eat, and said how I would take from collect. State of Mass.. Conn., North American and the opposite side of the enermous ravine, the gray

the opposite side of the enermous ravine, the gray

appeared at long intervals among other amusing superscriptions appearing seeming they were displeased, and beheld each other upon letters received not long since at the Chicopes and would not eat, and said how I would take from the office. State of Mass.. Conn., North American and the opposite side of the enermous ravine, the gray

appearing they were displeased, and beheld each other upon letters received not long since at the Chicopes and would not eat, and said how I would take from the office. State of Mass.. Conn., North American another beneath them, whereof by

Among other amusing superscriptions appearing they were displeased, and beheld each other upon letters received not long since at the Chicopes and would not eat, and said how I would take from the office. State of Mass.. Conn., North American and the office with the office and would not eat, and said how I would take from the office. State of Mass.. Conn., North American and would not eat, an

Rude as they were, it is pleasant to contrast the frank fellowship of the native kings toward their minstrels and servants, with the formal etiquette of the Angle-Norman Court. Many a noble feeling was there in those despisers of "silk gowns furred with minever and gray," which the luxurious Blobard could not beast. Two conturies went by, and Hugh Tyrone, the great robel, as he was termed, because down deep in his heart still lived the flickering flame which nourished a great love for his country, and a proud hope for its freedom, defied the power of England, and she wondered at the love of his retainers. The old system of brotherhood had not died out, and there was no mystery. Sir John Harrington could not see the charm by which such love was won, and scoffed at the great influence of a fellowship which he chose to term "debasing to royalty."

But we are lingering too long amid the traces of old manners, as we lingered, till the sun was going down in the exquisite gardens of Ross, looking out from paths beautiful with every shrub and flower which art could acclimate, or of which nature has been lavish. The mists are gathering about the mountains, and a gusty wind is driving them for and fast before it. Our crew are impatient; so away we pull through the waves, now beginning to heave like a troubled sea. A quarter of an hour leaves far behind us all of screne beauty, and opens to us the sterner beauties of the scene. Sweet Innisfallen, solemply slumber in thy watery bed. Though Glena frown above thee, it shall be thy guard, as it has been for now ailent centuries; and the lake, now black, black beyond all imagining, beneath the gloom of the gathering clouds, shall still bear thee up, as it has borne thee for the new slient centuries,

This takes us through the Lakes-Upper, Lower and Toro Lakes. We have seen them under very favorable circumstances, and can Judge to a degree of their claims to surpassing beauty. Let us compare our views with two competent, but widely different observers. Inglis-sharp and cautious, seldom elevated beyond the point of calm satisfactiongives us, as a general summing up, the following:-Although the lakes of Killarney are three in num. ber, yet they are all contained in one mountain collow; and certainly there is not, within the same compass, anything in England presenting the same concentration of charms. There is infinitely greater variety at Killarney. In form, and in the outline of its boundaries, the Lower Lake of Killarney is deoldedly superior to Winandemere; and, though the bead of the Ulleswater presents a boider outline than is anywhere to be found in Killarney, yet it is upon this outline alone that the fame of Ulleswater depends. Elsewhere than at Patterdale, the lake scenery is tame; and the same may be said of Winandemere, which toward the lower extremity is almost devoid of attraction. On the contrary, throughout the whole chain of lakes, there is a variety at Killarney; tameness is nowhere to be found: and I cannot think that the somewhat nearer approach to sublimity, which is found at the head of Ulleswater, can weigh in the balance against the far greater variety in the picturesque and the beautiful which Killarney affords. It would be unfair to compare the Lakes of Killarney with Winnudemere, Keswick and Ulleswater, for these are aprend over a great extent of country; whereas the Lakes of Killarney are all contained within a smaller circumference than Winandemere; but even if such a comparison were to be admitted, Killarney would outvie the English lakes in one charm, in which they are essentially deficient. I mean the exuberance and variety of foliage which adorns both the beat, with our new made friends, and congratulate our beats, each of which was capable of containing Such islands as Ronan's Island, Oak Island, Dinks the banks and the islands of the Killarney lakes. ourselves that the pony riding and walking business one hundred and twenty men. I ordered one of Island and Innisfalten, covered with magnificent of the day is over. And now our cars are rapidly them to be rewed about the water, in order to find timber and gigantia evergreens, are nowhere to be carrying us through the Upper Lake. Mountains out the most convenient place for landing, which the found amongst the English lakes. I think it will be gathered from what I have said, that I accord the preference to Killarney."

Regarding the contrasts made by Inglis between Killarney and the English lakes quoted by him, as yet we cannot say, but shall wait for an opportunity to visit the latter. But as far as his assertions bear on Killarney directly, we agree to the utmost extent of admiration with him.

Next, Wilson, a most tosteful and discriminating enthusiast, writes us his account-doing the most amnie fustice to Killarner, but tedlang because ha sees in every minute object a beauty which he falls entirely to counte with its neighbor, and thus gives us no general picture. So, while we agree with him, we do not think his views will interest our readers.

To us, the prevailing characteristics of Killarney are variety and beauty. These, united ou their grandest scale, give us magnificence. Beauty, by her magic, gives a grace to Variety, and Variety furnishes Beauty with flattering contrasts. Then follow the delightful images of repose, tranquillity, unstudied order, natural wildness and rural magnificence. Wo may be pleased with the beauty of single objects, and, as far as they are considered, we acknowledge curselves to be so, but we are not blind to the newer beauties which position and congregation give them. In fact, combination is nature's great power. She takes objects which in themselves are not remarkably attractive, and by classing them with taste, giving due weight to their individual claims to light and shade, not by Jumbling them together into perplexing confusion, or tiresome sameness, she awakens the most gratifying and pleasing emotions on the part of the beholder. And nature has been lavish of her beauties, and careful in her labors, in the region of Killarney, and, in the spirit of Homer, we may ex-

With gold-embraided locks the exciting seasons Received her from the hands of forming Nature; And round her silver margin did noticie. With never-fading forms, umbrageous hills, Sweet vocal valleys, plains enameled o'er With many a flower.

A bright day to morrow, and we shall take our reader with us to Mucruss Abbey, Mount Maugerton,

I like to see flowers growing : but when they are gathered they cease to please. I look upon them as things rootless and perishable-their likeness to life -Charlotte Bronte.

MY OPINIT DAULING.

With night's hanner darkly falling From the evening's starry sluce. Comes a sairle mailen, singing Sweetly at my channer door.
Singing love songs, tow and tender, That we sang in days of yore.

When herido the shining river Stand in hand we tweln would go, Listening to its plen-ant morning.
Watching its resistions flow.
By the mountains, aim and stately.
By the meadows lying low.

As the sun's coquetish glances
Lightly break through pleasant shade,
Eager grow her sweet advances,
Trembling, blushing, half-afraid,
Bo we passed that soit Beptember,
Till my heart my love betrayed.

It was in the bright October— Glorious whe-month's golden prime— That I sought the maid and would her With a qualat and curious rhyme: And she, blueblag, answered softly, In the same old measured chime:

Where theu goest I will follow, Be it on the land or sea. Though a desert spread around us, Still my heart will fean on theo, As the vine before a clingeth Proudly to the mighty tree."

In the grand Cathodral, swelling Peals of music rent the air.

'Mid the income round her floating
Seemed she as some image fåir.
With her blue eyes calm and holy,
And her wealth of golden hair.

There we spake the vows that bound us Heart to heart for evermore, And the music rolled exulting To the heaven's starry floor, While I chaped her to my bosom : Sweetest child wife, my Lenore.

Three short years she lived to bless me, Gave to me one darling boy; Then a shadow black and beavy Fell across my perfect joy. There's no heart without its sorrow: Not a blice without alloy.

'Twas again the bright October— Gloricos wine month's golden prime-That she whispered, faintly, to me; "Thine in death, forever thine." Then was launched upon the eccan, Circling round the shores of Time.

So, with night's dim banner falling From the evening's purple shore.
Comes my spirit darling slugging
Sweetly at my chamber door.
Old love songs, with which I wood her
In the pleasant days of yore.

Illinois State Journal. A SPICY CORRESPONDENCE.

Dr. Child has favored us with the following corre spondence, which has lately passed between Miss Emma Hardinge and some of the self-styled guardians of the public morals in the city of Cawego, N. Y., where she has lately been laboring to do the work which the Christian community so shamefully neglect. The letters speak for themselves, and add another laurel-wreath to the brow of one who has devoted the residue of her valuable life to a work

devoted the residue of her valuable life to a work nobler than pricet ever ventured upon, or society over applauded.—[Eds.]

Ourgo, N. F., July 26, 1860.

To Da. A. B. Chuld—Dean Friend—I send you a copy of a correspondence which has taken place in this city under the following circumstances. Here, as in other cities, I determined to place before the people my plan for the relief of the unhappy Magdales of earth, for whom—as I have on various occasions informed you—I have had my commission to lighor. In every other city where I have made this effort, I have been supported nobly by the Spiritualies, coldly by outsiders, generously by the Spiritualies, coldly by outsiders, generously by the press, but with total neglect by the clergy. The exception to this rule was in Lowell, Mass., where the clergymen, nearly all, I believe, gave notices of my lecture for this cause from their pulpits, and in Portland. this cause from their pulpits, and in Portland, blaine, where two noble gentlemen pressed the cause. with warm encomiums on its authoress, on their congregations. Perhaps the fact that these gentlemen's voices had been heard in the halls of progressive reform in Boston, may account for their capacity to discern good coming out of the spiritual Nazareth After my usual custom, and since my labors commonord in this city as a spiritual lecturer, in the first of this month. I called my friends together here and solicited their aid in getting up subscriptions and a lecture. My beart warms with gratitude at the generous and affectionate response which those friends at once made; and three of the most respected and respectable citizens amongst them were anthe fund collected. A few days before the lecture, I wrote a letter and notice to the different elergymen of the city, which clicited the choice correspondence with which I accompany this letter.

I must add that two of these shepherds only have replied to me, but all, I am told, have noticed it. though not exactly after the manner I solicited, but in the truly scriptural fashion so graphically described by Jesus, when he denounced them for shutting up the kingdom of heaven against men-" for ye neither go in yourselves, nor suffer them that are entering to go in." One reverend gentleman, of the Methodist persuasion, became actually sourrilous, informing his audience, in addition to every possible vice and immorality of which Spiritualists could be guilty, that their lecturers were ticketed free over the roads-staved at the first hotels, received handsome salaries, but never did any real practical good for and any one; and all this because one who never went free on a railroad in her life, never, if she can help, stops at a hotel, nor accepts of any higher fees than will hardy support herself and mother, is is instructed and soul to do some little good. The baseat instructions were thrown out against the character of these (Acr's it should have been,) who were in pretending to reform those who were no warse than themselves;" once more fulfilling the formula the progress of the longer her taying the reformers an fooliebly in the word of the string the reformers are fooliebly in the word of the string the reformers are fooliebly in the word of the string the reformers are fooliebly in the word of the string the reformers are fooliebly in the word of the string the reformers are fooliebly in the word of the string the reformers are fooliebly in the word of the string the reformers are fooliebly in the string the reformers are for the reformers are f worse than themselves;" once more fulfilling the Boriptures, by taxing the reformers as foolishly in modern as in ancient times, since we do not forget now any more than they did eighteen hundred years ago, that "a bouse divided against itself cannot place me outside the pale of Christhanity? A few months ago they were spluts robed in the veil of more positive and plety that distinguished them on earth, should be reformed in the veil of more positive and plety that distinguished them on earth, should be mouths ago they were spluts robed in the veil of more positive alternative. But the same spluts robed in the veil of more positive alternative and plety that distinguished them on earth, should not be a statements, sir. I feel justified in inquiring why the sort characteristics and inquiring why the exidence of my senses) that my dearest and nearest friends speak to me with the same industry? A few months ago they were spluts robed in the veil of more positive and plety that distinguished them on earth, should be mountained to the contract of the same spluts are provided in the contract of the contract allegations, but his bearers seem to grow timid when they find how very harsh these things are sounding through Oswego, and seem, moreover, so desirous of hushing the matter up, that I conclude to leave it. in the hope that some prudent friend will suggest words to him an hour's quiet meditation on the fate of

to him an hour's quiet meditation on the fate of Annaulas and Sapphira.

A great many truth seekers in this city have expressed themselves anxious to be favored with a slight of the correspondence that follows. To oblige them I have made one or two copies, but still the cry was "more;" and whilst I was exerting myself to supply the demand, suddenly I see my correspondence appear in the form of a little printed sheet.

'cannot at present procure you a copy of this; I therefore send you forthwith the written copy which I was making when the aforesald sheet met my standard eyes. They are prepared, it seems, for mistakes on these points, it defines love to fallers. astonished eyes. They are prepared, it seems, for private circulation, but the generous, unconservative, truth-telling Bannen, has never yet been designed for private circulation; and as I conceive the anylogs and doings of public teachers are public property.

So do I deem it right to give its readers two classes of public teachers' definitions of what is Christian.

I make no mistakes on these points, it defines love to the neighbor, as stooping to mise those fallen whom priests and Levites pass by on the other side.

Surely then, sir, if the cry of my suffering staters and my own heart's response were not a sufficient unmistakable.

I make no mistakes on these points, it defines love to the neighbor, as topping to mise those fallen whom priests and Levites pass by one the other side. of public teachers' definitions of what is Christian.

I may be wrong in calling this Christianity, but I in the exching of Christianity, but I in the exchange of Christianity in the less hypocrites are unmasked who were none of christianity, but I in the exchange of Christianity in the less hypocrites before, but who have been de-

highly excited state of feeling which theoretical thirty-nine acticle Christianity is not present mandfesting against mere deliened practice, that since my infidelic advent in the city of themes, Hpiritualism has "died out" of Meat's Hall, the usual meeting-place of the Spiritualists, and a hall of very moderate dimensions, into Doolktle Hall—a place of very immederate dimensions, help quite double the size of the aforesoid Meat's—and very handsome—but what is werse than all, being on each succeeding Salbath very fall. Now, if this is not enough to account for the cierical wrath against me, find it in the anger which the image-makers of Ephesus manifested when Paul came to break up their trade.

Ever dear friend, yours for the truth,

Ever dear friend, yours for the truth, ERMA HARDINGE.

CORRESPONDENCE.

Miss Emma Hardinge's letter to the clergymen of Oswego, accompanied by a printed outline of "A Plan for a Solf-Sustaining Institution for Homeless and Outoust Females " :--

"Oscego, N. Y., July, 10.
Stn-I beg to call your attention to the accompanying pamphlet, which embodies a plan for the resence reformation and instruction of unfortunate, enteast women. The chief features aimed at are—first, to reformation and instruction of unfortunate, enteast women. The chief features almed at are—first, to found a self-sustaining institution; next, to give instruction in an art hitherto untried by females in this country, therefore not competitive—the chief cause of difficulty in providing labor for these unhappy persons being the inequality of competition between the virtueus and the fallen. To need these points, you will find, by the pamphlet. I propose to found an institution for the practice of Horticulture, an art which, when combined with selence, is high, thentiful, cheerful, highly remunerative, and, though carried on successfully by women in many parts of Europe, is engrossed wholly by men on this continent. I would call attention, also, to the proposed mode of discipline, and the disposition of the funds. As the person who has originated this plan, and in my attempts to found it. I solicit contributions, and give public lectures in all the cities where I am engaged in my capacity as a public spenker—devoting the utmost of my ability, time, strength and life to this great work. I dosire to make it a wholly unrectarian-movement, and, whilst I deem it belongs to the interest of every good citizen and moralist, I consider it a work which especially appeals to the attention of the clergy; hence I address you, aft. I propose to give a free lecture at Doolittle Hall, on the evening of Tucsday, July 24th, when the subject will be tuily elaborated, and I carnesily solicit your presence on that occusion, also, if it consists with your opinion of the worth and importance of the subject, to read the cholesed notice of the lecture, to your congregation, on the Sabhath of July, the 22nd fast. My present residence is at the of the lecture, to your congregation, on the Sabhath of July, the 22nd last. My present residence is at the house of thr. boolittle, First street, where i should be happy to receive a call from you, Sir, should you feel disposed to inquire further into this subject.

1 am, Sir, faithfully yours. Enna Handrob.

Copy of notice to be read in ____ Church, Owego: Copy of nature to we recain — Crança, Venego:

"A lecture will be delivered in Doolittle Hall, on
Tuesday evening next, July the 21th, when Miss Emma
Hardings will oxplain a design to form a self-sustaining institution for homeless and outcost females. The
attendance of all humanilary persons in this congregation is carractly solicited. Seats free. Lecture to
commune at a collect." ommence at 8 o'clock.''

The Rev. Mason Gallagher, to Miss Emma Hardinge :

Oswego, July 24, 1800.

interty, incompared with may link for the restoration of female character. Such being my convictions, it is clear that while I respect your motives. I can give no countenance to your plan as thus introduced.

Trusting that you are not connected with the system I have referred to, and that you may ever receive the light and salvation which Christ alone can give, and thus be led to work for his glory, animated by his spirit. I remain with respect. apirit, I remain with respect,
Your obedient servant,

MASON GALLAGURR." The Rev. A. Souyler to Miss Emma Hardinge :

" Oswego, July 21, 1860. Miss EMMA HARDINGE—Madan: I have received from you a kind and courteous letter; it deserves the courtery of an acknowldgement. More especially, as the object disclosed by it, and by the accompanying papers, has my respect and sympathy.

Beyond this I am sorry that I cannot go. You are known to no as a Spiriualist in your religious views. Voludend, as I would, has your furname movement.

of them.

I am corry that you are not an avoiredly Christian woman, having in view an object so eminently worthy of the Christian religion.

I would you were, in this respect, a Miss Dix or a Miss Nightingule, that I might bid you God-speed in my character as a Christian minister and a Christian man, to a work of Christian philanthropy.

I am ware sincerally yours. rk of Christian parameters, I am very sincerely yours, A. Souxies.''

Emma Hardingo to the Rov. A. Scuyler:

"Oewgo, July 23, 1860.

Str.—I would not again intrude on your notice, did I not feel that some mistake as to terms occurs in your reply to my letter, which self-respect and self-justice connel me to correct. el me to correct

why should communion with them make me unworth

why about communion with them make mo inworthy
of the "God-speed" of an erribg morial like myself?
When you dony that my movement "is based upon
revested religion." "not identified with the gospet of
Christ," and claim that in your understanding of the
words "humanitary people," "you are not one of
them," I concess I find myself at a loss to understand
the prompts of the language in religious to have

buddes lie by the wayside, and priests and Leviter pass them by, the God of love, who accepted the tender off-ces of the Baumartian of old, in the of sectionalism, will not reject the modern Spiritualist if she seeks to

do likewise.

In the carnest bopo that where either is wrong, or misundors and a the other, the spirit of mutual forbearance will beal up the unintentional wound, that where either of us err, wa may forgive, as we hope to be forgiven, I am, eir, faithfully yours.

ENNA HANDINGE,

CHRISTIANITY IN AMERICA.

A LEGITURE DELIVERED BY OORA L. V. HATCH,

At Dodworth's Hall, New York. [REPORTED FOR THE BANKER OF LIGHT.]

We shall have the pleasure, on this eccapion, to tell you something of yourselves; and it we are severe, pardon us. It is meant in kindness. We have taken you, as nearly as possible in previous nave taken, you, as nearly as possible in previous discourses, through the various departments of religion in the past, and compared them with the present in their application, down to the period of the Romish church, and its present condition. We do not design to day giving you a history of the Protestant religion in its coclesiastical or political departments. These are familiar to every reader of modern history and even to asker wind its result. modern history and even to every mind in your own country. The great stars of the past that shine in the galaxy of reform, are all known to you anne in the galaxy or reform, are all known to you as household words. Calvin and Luther, the great institutors of the present forms of Protestant religion are as familiar to you as your own names, and stand high in the great constellation of stars in religion. What we have to treat of is the Christian religion Itself, as applied and taught in the Protest, aut faith—not any particular form of creed or seet, but in its absolute interests results. but in its absolute, intrinsio morita,

but in its absolute, intrinsic merits.

We have before told you of the origin of the Christian Bible, especially of the New Testament; of the various applications, interpolations and interpretations, through which it passed to reach its present condition. We still have to tell you that his the forms of the Protestant religion it is susceptible of almost any interpretation; and that the standard of present Christianity is not the Bible, but hu-manity; that the Bible was just what it now is in the days of the Romieh church in their greatest prosperity; that the New Testament was just what it now is when the Pope reigned over all Christon. dom, and the thunders of the Vatican gave forth their tones, and the terrors of the inquisition held

awny.
What, then, constitutes the change? Political revolution? Men will say, by no means; for though political revolutions have given rise to the present condition of republicanism and freedom which you enjoy, the religion of your nation is absolutely the enjoy, the religion of your nation is absolutely the outgrowth of humanity, and each and every distinc tive department of religion is the outgrowth of a distinctive quality of the mind. Its present high standard of administration, its present adaptation standard of defining regular, its present adaptation to social wants and requirements, its present subserviency to the high purposes of national government, all are adapted to the consecutiveness and comprehension of the mind itself. It is strictly an intellectual application; it is strictly something which plants religion with administration without making it tyrannical. It is something which makes of the soul a thing of every day life; of religion, something to be worn as an every day garmant; of the Bible a text-book of life, by which every man must control and guide his appetites. This is the must control and game his appetics. This is the standard of your present national government and religion. The standard of your government is pro-fessedly republican. Its high conception is justice and liberty to all. The fundamental elements of its constitution are universal equity and freedom. Its religion is freedom in worship. Not to worship alone by the Christian religion, but freedom in worshiping according to the dictates of one's own con-science, is one of the fundamental principles of your constitution. What follows? That every man, whether accustomed or not to despotic control, selects for his religion the highest standard which his mind

The prevalent religion in America le the Christian Protestant religion. Why? Because it gives to every man not only the control of his thoughts and feelings, but also of his person, of the forms of personal wor You do not, as I would, been your humans movement upon the foundation of revealed religion, or identify or connect your reform with the progress of the Cospel of the Church of Christ. It is an attempted reform outside of the Christian religion. It is not to Christian relogion. It is not to Christian report that you appeal, and you seem studiously to avoid the word, substituting one which I never heard before and of which I hardly understand the meaning—luman tary people. It I understand the word, I am not one of them. make it subservient to the strictest requirements of conservative religion; or he can sampt it to the lowest purposes of life. In other words, the condition of nationality is such, as regards religious applica tion, that every man and every woman can have a religion, a church, a sanctuary, a priest, a shrine, a temple, in his or her own soul. And this is right. We will tell you why it is. So long as no one inter-feres, in religion, with the strict requirements of governmental justice, so long as no one's religion in-terferes with the absolute necessities of social organization—se long as no religious requirement trespasses upon the rights of another's religious requirements—men are free and at liberty to worship. When it does that, it is no longer just—it is no

longer religios What are the fundamental principles of the Protestant religion as applied practically to life? By this we do not mean the tenets of the Protestant faith, we do not mean whether God is one or triune, we do not mean whether there is an eternal fire of pordition in which men are to be burnt, we do not mean whether there is a literal heaven or a literal hell; but how does the present form of religion af-fect the practical department of life? We will tell you. First, the conservative portion of the Protest-ants believe in the salvation and immortality through Jesus Christ the Redeemer; vicarious atonement for the sins of Adam and Eve, and consequently the sins of the whole human family through the crucifizion; and the performance of religious duties in accordance with these fundamental principles as applied to every day life. Let us ask, for a moment, how does it affect the moral application of the religion which has ancet the moral application of the religion wash and for its fundamental principle, first, the love of an infinite, all-wise, omnipresent. Futher; secondly, sin as consequent upon the fall or the riolation of Adam and Eve; and, thirdly, the only begetten Son of the Father sent to humanity by him to save them from their sine by a surrender upon the cross? But the vicarious atonement—which takes from man the responsibility of his own actions and places them upon the shoulders of an innocent person—no matter what a man may do, or may have been, or may be, if at last he acknowledges or professes to believe in the vicarious atonement as the perfectness of Jesus of

Nazareth, his divinity and power to save—that will render him an heir of immortal life.

This is the theology of the present Christian religion. Let us see whether the application, morally, is in accordance with it. First, all men, notwithstanding their professions or belief, think that God, whoever and whatever he may be, whatever his form, wherever his dwelling place, is infuite, all wise, om-nipresent, full of love; secondly, that if Adam and Eve did fall, and if sin did come into the world in consequence of that, God the Falher would never require to avenge his own wrath by a encrifice which could only be made to himself; thirdly, that even though all the virtue exists in the vicarious atone ment which our theology claims for it, every man is still responsible for his own actions, and every man must still work out his own salvation. Though he may belong to the church, though he may be a mem-

tion unless he applies to every day life the fundal scotted at and condumned new. We do not say this mental elements of the Christian religion, and indees to reader you egotistical, nor do we say it to flatter he seeks, through absolute repentance-and reformation tickle your constitution. We simply say it as then, to save blueself from the consequences of his being true, and in justice to yourselves, and the con-

blingelf, unkes it not an atonement of Christ, not the cross, but I, following out the example of Jesus. In the great general principles of the Christian religion, the cross, but I, following out the example of Jesus. In the great general principles of the Christian religion, the cross, but I, following out the example of Jesus. In the great general principles of the Christian and in probabiling each and all heirs through another. There is no such thing as conception of immortality through another. There is no of the Christian annuland. And even the most constant and arthur annulances in several contents and arthur annulances in several contents. tion of immortality through another. There is no such thing as one man suffering for the sin which arother commits, thereby crasing that sin. There is no such thing. You all know it; and your government is founded upon that principle, and the justice of the foundation will prove that we are correct. There, the practical principles of Christianite is the Re. By the normality but also without the pale of the correct of the c ery man must work out his own salvation—not as the Egyptians did, how before wood and stone, and make idde of creeping things; not as the Medica and Persians, not as the Romish Church, but as the Christian of Christian is the Holes and Persians, not as the Romish Church, but as the Christian of Christian is among that class of holicors who make of Christianity as everyday subject, a thing to be read and thought and tailed of the familie of the subject of the familie of the familie of the subject of the subject of the familie of the subject which you profess to do, there would be no necessity of trying to become better; there would be no necessity of joining the church; there would be no necessity of conforming to all the requirements of social cessity of conforming to all the requirements of social of teel that they have a true standing in Christian and civil life. It would all work out its own salva-civilization. Civilization or enlightenment has tion. But every man feels the necessity not only of trying to become better to himself, but of doing a kind act to the greatest number of people that he can. We do not design this as Individual flattery. We

are simply speaking of the necessary result of the conditions by which you are surrounded. To this there are a great many exceptions, and these excep tions sometimes seem to form the rule, especially in the social affairs of your own country. But aside tions sometimes seem to form the rule, especially in the sodia affairs of your own country. But aside from that, when we compare the general result of your religion, which is not fixed and positive, which has for its standard no governmental law, which is not enforced, but is positively the result of the parnot entoreed, out is positively the result of the per-son's own conception of right, then we see how wast ly superior is the moral standard of your nation to that of any other nation. It has been customary, and we have not been without the error ourselves, when we have endeavored to illustrate or bring more clearly to your mind the faults under which you are laboring-it has been quatomary for Americans to denounce their own country, their own people, their own society. Any orator who desires to produce a sensation with the masses, denounces the corruption f this or that social institution, of this or that political institution, of this or that administration, of this or that church, or minister, or ruler, or society. That is all wrong. Your government is the best government in the world; your administration the best administration; your social standard the best standard; your moral standard the highest, and your so, cial faults the fewest, and your virtues the greatest virtues. This is true. If you will think of it impartially, without ludging of the nation by a few men, who, through desire of aggrandisoment, seek for of who, through desire of aggrandiaement, seek for of-fies, and then prostitute the highest things to the lowest ends—if you will except these few, which are excresences upon the benutiful-surface of your na-tional government, you will find that you have the highest and truest and most perfect standard in ev-ery department of life that the world has ever known, and shall, of accessity, see from government al and political progress, see from the absolute development of the moral conditions with which you are urrounded, that you have not only had the benefits of a past education and experience, but have concentrated in your nation all the virtues of every other na tion. For when a people becomes tired of its own government, when a man will forsake his own country and lice to yours for protection, you may rest as sured, unless he is a oriminal escaped from justice the errors of his, but a high conception of yours.

be, rests for the future to unfold, and the eye of prophecy to determine. We have briefly glanced at the political administration or the moral effect of Christianity upon political government. We will now apply it to your mitted. If a man is murdered, it is everybody's social life. Seawalk a day name that a social life. social life. Scarcely a day passes that your scoular friend. If a home is violated, it is everybody's pross, your telegraphs, and your various forms of home.

Communicating news, do not convoy to this great cen Thus we have presented the moral and social ten of all crime and all sciences. Scarcely a day passes that some defaulter is not discovered, some traiter either to his country or to his office, some traiter to his home or his family, some and thousands, yearly. Your ponitentiarles are almost filled with criminals, your jail houses are over-run; the gallows is frequently called into requisition o execute the law of justice among those who have foliated its requirements. Yet with all this dark nicture, which mars your social perfectness, and the success of your administration, yours is still the greatest country. There is the most public and private virtue. It is a great compliment to other na-tions for us to say so, but nevertheless it is true. There are more good men and women, more who have a high conception of what goodnessand virtue are, and more who practice it, than in any other nation, in proportion even to the number of people And yet you say your whole city is filled with orime and polintion. Startling developments every day occur, of degradation, of marder, of every kind o orime; startling developments from all parts, of murders, and every other violation of social and pa litical law. And still your administration is just.

Crimes formerly were committed and pronounced encred, and murders committed by wholesale through out Church and State were pronounced just. Kings and monarche might put to death in private thousands of their subjects, and it would be sanctioned by the church. The terrors of the inquisition reign ed, and with its secret power might murder with Impunity all who failed to conform with its real or imaginary justice. But now a crime cannot occur, a man cannot violate the slightest condition of social, moral, or political law, without its being brought or moral, or positions now, without its being oroughs to light; heralded before the world, pronounced upon so the caught.

by the beople, and the culprit condemned. You are And we do also mean to say that, asked from the tween them, and no aristocracy, and no lower classes exist, but all are alike free and equal. All are men and women, all have some aim or end to accomplish, all may sit at the head of your governmental admin-istration, and those whose ambition is the highest may be beneath the lowest. This is why you per ceive more the effects of crime; this is why every petty crime, or that which is conceived to be in vio-

previous notions.

Notwithstanding all the professions of boilef in the vicarlous attanement, notwithstanding it is one of the divine offices in the great conomy of salvation, to divine offices in the great conomy of salvation, to divine offices in the great conomy of salvation, to divine offices in the great conomy of salvation, to divine offices in the great conomy of salvation, to divine offices in the great conomy of salvation, to divine offices in the great conomy of salvation, to divine application of the moral principles embodied in Christianity. For, notwithstanding the concept of the moral principles of sects, and creeds, and diministrations which savis all accuracies, and contents of the moral principles of sects, and creeds, and administrations which savis all accuracies. withstanding the variotics of sects, and creeds, and administrations which exist, all are unanimous in ject, a thing to be read and thought and triked of at the family altar, in business, in the counting room, in the coffee house. Wherever they may be, the true standard of Christlanity must be there, or they are not members of society or true Christians, or they do brought along with it, among others, many of the vices of the past—virtues in an enlarged and bright ened state, and vice in a diluted condition. Yet, notwithstanding this, the surface of your social government or social condition seems to be slimy and dark. There seems to be some floating, dar substance upon it, which gives it the appearance that the whole vast body is contaminated. All that surface and all that sline proceeds not from beneath, but from the outside. Skin that away, puch it aside, and by a true current of deep thought and feeling let the healthful stream of active life run in —let all the nation be excited upon one topic, and

the whole national feeling will be the same.

There never has arisen a question where the whole nation has been called upon to pronounce judgment, that there was not a unanimous voice; there never has been a political question which em-bodied in it some high moral or social good to the nation, that the whole nation were not unanimous there never has been a crime upon which the whole nation has been called upon to prenounce sentence, that one sentiment has not been expressed; and one such a tide, that sets in all those floating excres ances, all those moral nestileness, which seem to rise upon the surface, a representative of national dition, social and moral health are cost solds, are washed away, are swept into insignificance; and the great tide of moral feeting rolls over your country, chedding its brightness and beauty and healthful influence everywhere. Like the waters of the Nile, which, when the tide does not come, and the rain does not enlarge it, seems to be of no use, and all the country is desolate and famished; and when, at last, it rises, when the rain descends, and its waters sweep and diffuse over the whole surface, enriching the soil and depositing there what life-giving prop-erties there are contained within it, then the verdura springs up, and the leaves grow, and the flowers bloom. So it is with your national tide. It is a deep river, flowing through your country very quietly, and the surface is left to take care of itself, and the adjoining cheres are all left to themselves; but when the tides come, when the spring rains descend when the soil requires enriching, when a new impe-tus is wanted for the social or national administration, then the corrent swells, the deep river grows bronder and deeper still, and its waters cover the

whole surface of the country. Remember that your people are not always active in their social and moral sensibilities. The ordinary that he conceives your national standard to be higher. He conceives your national standard to be higher. He conceives your national standard to be higher conception of liberty Commerce is the great wheel in the mechanism of than ever existed there. He brings not the faults of your social condition; but when the moral powers his national administration, but all its virtues; not are called into activity, when there is required any He great social movement, when there is required any brings, in other words, to your country, an addition great conception of what goodness and virtue are, at gem of light to endrote the brow of Liberty with this feeling of the nation springs up, and it is great al gen of light to endirele the brow of Liberty with. this feeling of the nation springs up, and it is greatit is customary for old monarchial nations to ly n more perfect and a deeper moral tide than that speak of and look upon America as yot in its infan of every other nation put together. There is more cy. True, it is. And yet its government is the power in the spirit of American morality, and more most perfect; nor England, with all its pride of arismoral courage in your national government when it tograps, and renown, and justice; nor France, with is called forth upon any question of moral worth, all its revolutions and fame; nor Italy, with than in every other country in the world. All the all its revolutions and republican experiences; nor morality of other nations is represented by one man, any menarchial country in Europe, can bonst of so perfect a standard. What has been the history of or body of men; but every man here is ruler, every man represents the moral standard of the people, and every man is called upon to judge of what is right and what is wrong. Every man must pro-nounce upon the faults of his neighbor, every man past Republics, especially those that were under Christian administration? A failure. Your own country, as yet, is the only successful. What it will is injured by the commission of any crime. Every man, not only the man who realizes a loss from

communicating news, do not convey to this great cen tre of all orine and all virtue in history, a horrid condition of your administration. We will now picture of orime. Sourcely a day passes that your speak exclusively of individual religion. The out-newspapers are not filled with long catalogues of vi. side of the picture is not so bright as whet we have clatious of your social, moral, and political laws. presented to you. We have spoken of the general presented to you. We have spoken of the general national feeling, and of the great tide of moral and social virtues, and the true high standard of your covered, some traitor either to his country or to his some traitor to his home or his family, some government, and of the public application of moral traitor to himself—is not recorded on the history of principles. We now go to private life, and are crime. And not only one, but tone, and hundreds, speaking to you each and every one. The condition and thousands, yearly. Your positentiarles are almost filled with criminals, your jail houses are over must be a hyporrite to some extent. We will show you how. He must be respectable to be considered respectable; he must belong to the Christian Church _the Episcopal Protestant Church is considered the most respectable by the aristocracy of your republi-can country. Therefore every man who wants to be considered as among the aristocracy, must belong to the Episcopal Church, must embody all its forms and ceremonies—which is very easy to do, for it requires no active principle of truth and morality, but simply a conformance with all the ceremonies of the church—which is a little improvement upon the Roman Catholic Church. He must profess to believe in such and such doctrines, whether be understands them or not. He must pay the minister to do his thinking for him. Then he is all right. He may cheat and lie, if he will only do it genteoly and respectably. He may be a broker or a merchant, he may occupy any position in public life that he chooses—a traiter, a knave, a villain—if he will only he so genteelly, that is all that is required. We do not mean that all are so, that this represents the great masses of the people, but we do mean that out of the great number that belong to that church, and the great masses of respectability which it represents, there is perhaps a great deal of corruption; and we do mean to say that you, and you, and anybody that belong to that church and profess to be Christians, feel the liberty on every day, excepting on Sunday, to commit every kind of degradation, provided you will

by the people, and the culprit condemned. You are more acquainted with crime than you used to be. You know and realize more. When it exists there is no secret inquisition, there is no seat at the head bers, who represent and embody the great principles of your nation in private individuals, and in church members and realize more marked by the property of the property of the Christian religion, saide from these church of your nation where nurders are committed by wholesale. There is no war, no pestilence, no famine. The faults of human nature must have some their Sunday face, and take this Bible in their way of escaping. Therefore you realize them more. But morally, as we have said before, there is no peo But morally, as we have said before, there is no peo ple on the face of the earth where so high a stand and of excellence exists, where every man in the great social fabric feels that he helps to make up the whole; where all are kings among kings, and every man is equal with his brother; where the lowest may become the highest, and the highest la turn may be the lowest; where every department of life is so interblended that no distinction is made be, tween them, and no aristorage, and olever classes him especially to bless our people, and our congreblessing God for prespering our church, and asking him especially to bless our people, and our congregation, that his thoughts are not there with Jesus of Mararcth, the meek and lowly one; not with the charity that Paul enforces, not with the denunciation of crime and wickedness that Christ taught; but thinking how he can consummate a good bargain on the morrow. What, then, follows? That every day ceive more the effects of orime; tale is why every the morrow. Mall, taled, follows? I had every appetly orime, or that which is conceived to be in violence with the morality in the instruction of your heralded from one and of the country to the other,
present Christian religion, is looked upon as henious are repeated; that every day some man, who is not
in the extreme.

tested; who were none the lose orinionly before, but have now been found out from having become bold who have committed violations of social and political laws before, but have now gons one step too far, and

their true character become known.
All this exists among you, and these classes of men live and a mong you, and thene chasses to men live at the present line, constituting a charac-teristic in your social and moral condition—not the majority, not the masses of thinking, acting public, but something which, like a positionee, hangs upon your moral integrity, and draws the whole nation down. Political demagogues, traitors in commerce, monopolizers of the public stocks—all these men are of these that we are speaking—brokers, speculators—the is these that are proving upon the vitals of your.

American administration, it is these that cause the great commercial crises that occur; it is these that get up Christian revivals to make men pray for the things they have reabed them of; it is these that ight he church and they to attend ampliance and atfold the church and try to attract applause and at-tention with religion and religious revivals, that they may the better rob others of their prosperity and wealth. You have never known a great com-mercial crisis that has not b en followed immediately by a revival of religion, in which all these respectable robbers that belong to the shurch at once set themselves to work to impress upon the minds of the people the necessity of calling upon God for the things which they have lost. They get into their hands, by a process of speculation, all the available means and stocks of the country, and then everybody fails. The next source for consolition is religious and

The next source for conselution is religion; and God has sent this upon them to call their attention to religion while the speculators and stock merchants and brokers are exulting in the triumph which they have achieved. It is customary for Christian men. to enter into business upon a large amount of credit-and very little money, and when they have acquired upon trust all the means which they can convenientby gather, without being detected, they fail. Any-body who happens to be a victim to their speculation must suffer. Bankers who take from the widow her little earnings, and from the orphan his mite of all that he has, and from the poor man the sweat and coinage of his brow and hands, and from the honest merchant with means the results of his hard mental exercises; these bankers fail, and in their costly bouses, and in their splendid equipoge, and in their respectable appearance, and in their cushioned pews, and in their carpeted halfs, represent the Christianis of their country. We mean the respectable Christianity; we mean that Christianity which belongs to the surface of society, which builds costly edifices with flagers pointing in silent mockery to heaven, which pays high salaries, which rides in splendly duringes, which lives in palaces built upon the heart's blood, the tears and sufferings of the great masses of the world. This is not the condition of your alphaistration. f vour administration.

It is not a part of your government, it is not a, part of the great moral standards of your country, it is not a part of the national virtue; but it is a part of that human nature which belongs in a part of that numan matter which becomes in a greater or less degree to every man, which has been handed down from the dark ages, which makes one man triumph ever the dawnfall of another, and builds up one man's presperity upon the decay of another's, which has made one nation always succeed when quarter one is in the decline and manural; seed when another one is in the decline, and monarch nacend the throne when another one is drive, one palace and one crown and one throne exist while another is crumbling into decay. This passion of another is crumbling into decay. This passion of tyranus, or usurpation of power in one's zelf, exists in individual minds. It is individual wrong, individual wickedness lacking of individual morality, that makes up this great condition of society. It is not a necessity of your government, it is not a standard of your morality, it is not a necessity even of the existing ecolorisatical religion; but it belongs strictly and entirely to a sphere of individual speoulation, of money making, of self aggrandizement. If you are an honest man, we hope to see such a one; you are an houset man, we hope to see such a one; if you are a true man to yourself, to your professions, to your standard, if you are as perfect as your condition, your professions will permit, you realize the truth of what we are saying. If you are a hypo-crite, you will say it is not true. If you are a broker, you will say it is not true. If you are a political demagague, you will say that it is false, if you are a sneaking, cowardly knave, who gets wealth upon the sorrow and toil and labor of the poor, then you will say that it is not Christian. If you are a respectable church member, and are recognized, as such, while in scoret you imbody all the vices that had men are capable of doing, then you will denounce it, and any it is not respectable. But if you are an honest man, honest either in vice or viriue, honest either in degradation or goodness, you will pronounce it true. If a man is a knave, if the conditions of his life have driven him to desperation, if he is a robber or a murderer or a thief, and does t openly, we respect him more than we do a man who professing to be good will kill, drop by drop, day by day, the hearts and lives and ambitions of day by day, the hearts and lives and ambitions of these who are in his power. We respect the high-way robber who lives by stealing and plundering more than the respectable broker or merchant who steals from society all that he can.

We respect the murderer who in strife or massion. or even from love of murder, blows a man's brains out, for a slight or imaginary insult, more than we do the man who, day after day, calls the heart's blood from the poor widew and orphan, and sends those who are in misery down to their unnappy graves. We respect the man more who is honestly an infidel, an infidel to all the hyporrisy and all the formular, and all the sin, of respectable churches, and respectable society, more than we do, him who claims to follow in the footsteps of Jesus, and is still an arrant huave; who claiming to hope for immortality, has death and darkness within; who claiming the Claim of Buthisham an his guide and controlling those who are in missi Star of Bothlehem as his guide and controlling light, is still traveling rapidly downward. In other words, we respect integrity, no matter in what di-rection, more than we do hipporisy. We respect honesty of purpose, honesty of one's self and one's pretensions, no matter if it take the lowest term, more than we do hypocrisy or that which professes to be good and is not good, that which claims to be high and is still low, that which has for its professed standard the highest principles of justice, and for its practice the embodiment of tyranny. We apply these remarks to individual minds, not

to institutions; institutions do not make men, men make institutions. If there are any institutions of make institutions. If there are any institutions or your country that are wrong, change them. If they are right, live up to them, protect them, give them your sanction, your fullest moral inducate. If your government is true, approve of it, sustain it. If it is falso, it will die of itself. If your religions are is false, it will die of itself. It your retigions are true, if their social influence is correct, then society should protect them. If they are false they will prove it by their decay. So it is with a man's life, there is no necessity of proclaiming men to be good, or virtuous, or just, there is no necessity of proor virtuous, or just, there is no necessity of pro-claiming upon the house tops that such and such as man is very religious, is very good, is very pious. It requires only the silent oven pathway of his life, the wake of light which he keaves behind him to tell it. The good man is always plous, always just, always bonorable, in whatever position of life he may live. The bad man is always praing religion, always claiming goodness, always preaching thristianity, but very seldom practicing it.

CHARITY.-Charity embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity, and exhorlation of your follow-man to virtuous deads is equal to almsgiving; your putting a wanderor on the right road is charity; your moving stones and theras from the read is charity; your giving water to the thirsty is charity. A man's true wealth hereafter is the good be does in this world to his fellow. man. When he dies, people will say, "What property has be left behind him?" But the angels will. nek, " What good deeds has he sent before him ?"___ Irving.

Manners are the abadews of virtues; the momen. analysis are the sequential which our fellow creatures love and respect. If we strive to become, then what we strive to appear, manners may often be rendered useful guides to the performance of our dutics.—Rev. Sydney Smith. .

A Fifth Avenue lady being told that several poor-people had died of starration, in a wretabed part of the city, said, with lofty contempt: "What a silly people—before I'd starve, I'd eat brown bread and

A Walled as Alpha

SPIRITUALIST CONVENTION AT PROVIDENCE, B. I.

Pleaf Day-Morning Ression.

general hundred people were present at Pratt's Hall, Broad street, Providence, in the murning at the hour of organization. The number was continually increased by the arrival of delegates from the surround ing towns and from Massachusetts and Connecticut, Hany were present from various parts of the country, as far distant as New Orleans. A good delegation was

present from Carbondale, I'a. Among the popular advocates of the cause who are present at the Convention, we notice Rev. J. S. Loreland, of Auburn, N. Y.; J. H. Randall, of Northfield, Mass.; Urlah Clark, of Auburn, N. Y.: F. L. Wadaworth, of Portland, Me.: Mrs. A. M. Middiebrook, of Bridgeport, Conn.: Miss A. W. Sprague. of Plymouth, Vt.; Miss Laura E. DeForce, of La Crosse, Wls.; Mrs. Faunio B. Felton, of Northampton, Mass.; George L. Cade, Esq., of Cambridgeport, Mass.; Mrs. A. M. Spence, of New York: Mrs. M. B. Townsend, of Taunton, Mass.: N. Frank White, of Troy, N. Y.; H. B. Storer, of New Haven, Coan.; Dr. P. B. Randolph, of Beston; F. W. Robbins, Esq., of Plymouth; L Judt Pardeo, of Philadelphia: Miss Susan M. John-Boll, of Brooklyn, N. Y.; Dr. L. R. Coonley, of New Orleans, Lo.; Mrs. M. M. Macomber, of West Killingly, Conn.: John C. Chier, and daughter Sosie, of Boston; Miss Lizzle Doten, of Plymouth, Mass.; Mrs. Abby Kelly Foster: Mrs. A. E. Ostrander, of Troy, N. Y.; Rev. S. Fellows, of New Bedford, Mass.; N. S. Greenlenf, of Lowell, Mass.; Rufus Elmer, of Springfield, Mass.; Dr. H. F. Cardner, of Boston; Henry C. Wright, of Boston; J. K. Durfee, of Carbondale, Pa.: Lita H. Barney, of Providence: Dr. Charles Main, of Doston: W. L. Ryder of Norwich, N.Y.; Hon. Fred. Robinson, of Marbichead; Mrs. E. F. Atkins, of Jamaica Plain, Mass. The list might be swelled to a much larger compass, but it is hardly possible they will all laive a chance to be heard in the Convention. Everything thus far indicates a pleasant time, and ample provisions are made by the good people of Providence to accommodate these in altendance from

Tho meeting was called to order at about half-past ten o'clock by H. B. Knowles, E.q., of Previdence, and John C. Ciner, of Boston, was chosen Chairman, proton, and Urlah Clark, of Anburn, N. Y., Secretary.

A committee on permanent organization was chosen, consisting of H. B. Knowles, Immanuel Scarle and Lita H. Darney, of Providence; Dr. H. F. Gardner and Henry C. Wright, of Boston; Willard Tripp, of Tanaten; Miss A. W. Sprague, of Vermont; Mrs. Anna M. Middlebrook, of Bridgeport, Conn.; and Hon. Frederick Robinson, of Marblehead,

Mn. CLUBR, while the committee were out, addressed a few remarks to the Convention. Making speeches, he said, seemed to be a part of his nature; he thought the people wanted to see him here at the Convention, and he was glad to mingle with so many happy hearts, and see so many cheerful faces. He paid a compliment to the beautiful laddes of Providence who graced the Convention with their presence. He leved the Spiritnalisis, whose hearts were open wide enough to hold all mankind; he leved the sufferers of dommunity, the convicis, those who have strayed from the paths of integrity: the poor condemned women whom society casts off after it has made them what they are. He related an incident of his own experience among the denizens of North atreet, in his quiet, characteristic pathos, which moved many in the audience to tears. God is with us, sold be; spirits are with us, and we have begun well,

Miss Space C. Clubn recited a poom, entitled "Listening Angels." for which the received raptures of ap-

H. B. STORER, of New Haven, was called for, but did not feel prepared to speak at this stage of the meeting; he would like to stir the hearts of those present, though he did not know as there was any need of much stirring to waken them up to love and affection for one another. He felt that a great work bad been done since last year's Convention in this place. He spoke of Emma Hardinge's efforts to raise up the failen, to redeem those whom the world counts as lost. It is an old maxim, that every heart will vibrate to the touch of kindness. Ho spoke of our reputations as Bulritual. ists. There are those who dislike to associate with those the world had east out, the church will not re cognize, and society regards with disfavor. As for him, he was not ashamed to associate with any of God's children, no matter how low they had fallen, if his in fluence would move one obstacle to their redemption, or lighten the burden of their suffering. We must recogalze them as never below our sympathy. We must feel for these beneath us, so for as we Can, or we are unworthy our name. He hoped this Convention would adopt the sentiment of a practical and common broth-

The Committée ou permanent organization entered. and submitted the following nominations, which were accopied:-

President-Dr. H. F. Gardner, of Boston.

President—Dr. H. F. Gardner, of Boston.

Vice President—H. B. Knowles, of Providence, R. I.;

Rufus Elmer, E.q.: of Springfield, Mass.; Henry C.

Wright, of Boston; Rev. Adin Ballon, of Hopedale,
Mass.; Hon. Frederick Robinson, of Marbhebend,
Mass.; Mrs. M. H. Townsond, of Taunton, Mass.; Miss
A. W. Sprague, of Vermont; Mrs. A. M. Middlebrook,
Of Bridgeport, Conn.; Mrs. Gregory, of Murbhebend,
Mass.; Mrs. N. A. Fonner, of Providence, R. I.

Scerenries-Miss Lita H. Barnoy, of Providence, R. I.; Miss Davis, of Putnam, Conn.; Wu. M. Robin-

Business Committee-H. B Knowles, Henry Simon and I. Searles, of Providence, R. I.; Il. B. Storer, of Now Haven, Conn.; F. W. Robbins, of Plymouth, Mass.; Urinh Clark, of Auburn, N. Y.

Da, GARDNER briefly thanked the Convention for the post of honor assigned him, and, calling upon all present to sustain blm, he entered upon the duties of

The Business Committee retired to transact their business, and while they were out the Convention was

DR. RANDOLPH.-I believe there is a principle at work from one end of the world to the other, and the day is already dawned when all society will be swept on by the rushing tide of truth and common-sense, to the ultimate belief in Modern Spiritualism. I believe all the signs of success which we recognize around us. have been voncheafed to us by the God who doeth all things well. I believe the heavens have wept at the condition of the world in the past, and that the heavcas are now smiling to welcome the dawn of the "good time coming." Beine of us will be laughed and sneered at; and, take us all in all, we may expect to be roughly used. The stone gets its angles rounded off in rolling down the mountain side. So it is with all new principles and Ideas. So Is It with the beginning of all things. The child is imperfect, weak and insignificant. All ideas are born crude, just as children are; but by the process of time they are finally presented in comely form, and beautiful to be looked at. When the beautiful truth of Modern Spiritualism first came upon the mind of humanity, many accepted it, and ran off into all sorts of wide issues and transcendental nonsense. But time has subbed the rough incongruities from it, and the jewel of spiritual truth radiates its light, and it is more beautiful than aught the world ever saw before. The truth comes to us, and we all live with it; we can see in it the elements of a greater manhood and a more beautiful womanhood. If our daty to ourselves, by Spiritualism, we grow better day by day. No matter if we slip down once in awhile; we are only a warning to others; and we know much more than we did before we slipped—and this will ald us when we start again. We must not abuse the bridge

over which we go. We owe a debt to bigotry and su

peratition. Even they have had their bearing upon the progress of the world; from them the world has grown

will build up a temple for mankind, beneath which will gather all who can recognize God as the Universal

Father, realize all mankind as their brothers, and

liberality and kindness. The progressive world

estate of truth. The old and new-all things will pass away, and we shall realize the things spoken of in the good book, a now Heaven and a new Earth in the oul verral heart of humanity, to the destruction of all that solve the questions which have stood inquiringly in in false and to the clovation of all that is true and beautiful.

Hon. Farnerick Rodinson, of Marblehead, followed, in some remarks on Wilchernit as an antecedent of and connected with modern Spiritualism. His speech was somewhat lengthy, but quite interesting. to we have reserved it for a future number of the Dannen.

The Committee on Business made a partial report which was accepted and adopted by the Convention They recommended three sessions of the Convention each day—at 10, A. M., and at 2.30 and 7.30, P. H.—cach session to be two hours in duration, and to be opened with singing; after which, a pauso for voluntary invocation or prayer; the morning ession to be divided into speeches of ten minutes each, consisting of personal narrations, statements of facts, etc.; the itternoon and evening sessions to be opened by a speaker selected for the occasion, who shall be allowed an hour, after which other ten minute speakers shall occupy the rest of the session, interspersed with singing, etc .- no one being allowed to speak twice while here are others willing to occupy the time.

The Finance Committee recommended that volumtary contributions be taken at the afternoon and evening ressions, to defray expenses.

The Business Committee were allowed further time in which to prepare Resolutions for the Convention. At about half past twelve the Convention adjourned

Afternoon Bession.

The Convention was called to order at the appointed time, the President in the chair. After singing by the chole. Rev. J. B. LOYELAND spoke upon the "Purpose of this Convention, and the Methods of Securing that Parpose." The highest desire of every mind, he said, is for happiness, and every mind strives to achieve it; and as every man and woman so labors, so every bumanitary object has this end in view, though seemingly various and sometimes conflicting in the manuer of reaching it. This is the object of this Convention—not the happiness of you and me, but of all. Upon this point there need be no argument, for there is no dispute. The great question which, more than all others, moves us to day, is the way by which that and others moves to the feel; may give a strip of the spiritual or divine nature in man, to the others, moves us to day. Is the way by which that and others moves that the amount and spiritual provers. of this Convention, and the Methods of Securing that dispute. The great question which, more than all ed, and all evil or disorderly affections overcomet in others, moves us today, is the way by which that end other words, that the "works of the flesh" may give others, moves us to-day, is the way by which that end may be gained. In the answering of this question we shall be often perplexed. We have met obstacles, and shall expect to meet them. Other bodies of men have met with the same obstacles. Disappointment, like a bird of ill-omen, has followed our footsteps. So far, the great reason of failure is, that the incarnating principle has been selfishness. The institutions have a support of the property of the selfish and the principle has been selfishness. The institutions have a support of the selfishness of the incarnating principle has been selfishness. the great reason of failure is, that the incarnating principle has been selfishness. The institutions have principle has been selfishness. The institutions have some his beliefs and motives of action, all departments of the failure of the failure of a broad Spiritualists meteor like, have sprung up periods of success, and the fitful worker; but they have been only the fitful glow of the moteor, while a leaden darkness has followed, heavier than before. I have no desire to find fault with this state of society. The purpose of this Couvention is, that we may educe some better method than we have produced thus fair; and we need go no further than to examine the great movement of the moteor. The purpose of this Couvention is, that we may educe some better method than we have produced thus fair; and we need go no further than to examine the great movement of the moteor. The purpose of the fair we may educe some better method than we have produced thus fair; and we need go no further than to examine the great movement of the fair that the fair and we need go no further than to examine the great movement of the fair and we need go no further than to examine the great movement of the fair and we need go no further than to examine the great movement of the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair and we need go no further day of the fair go no further than to examine the great movement of go no further than to examine the great movement of this age—that of modern Spiritualism. We will see if the effect is not so manifest that it need only be stated to be understood. This disorder involves, if I may so express myself, a luck of undivided organic efforts. It involves a need of constant action. We sometimes feel as though we would like to stated to be understood. This disorder involves, if ! may so express myself, a luck of undivided organic offerts. It involves a need of constant action. We sometimes feel as though we would like to

"fit and sing ourselves away To evertuating blick."

But human life is no dream. We must work till life passes away and we mingle with immortality. Life is not a happy song. There is singleg for the soul There are beautiful things in life, but there is still required the real, strong, athletic moral, intellectual, spiritual vigor. When you have these, then spread the hale of glory over all.

The institutions of the present are not equal to the capacity of the men and women of to-day. When we capacity of the men and women of to-day. When we spiritual condition.

I antly, in any and every effort, calculated, in their individual judgments, to improve the condition of things, we must have method, and banish individual judgments. dition of things, we must have method, and banish selfishness. Selfishness, of necessity, draws as apart, and disintegrates as from the heart of the mass of humanity. It bids man go forth and act out his own Godship as seemeth good in his own sight. He feels be is only one of the pulsations of the great heart of Delty. But each drop is inseparably connected with each and every other drop, and to cause a pain to the cach and every other drop, and to cause a pain to the connected as the little through the whole. one, sends a thrill through the whole.

Mathed implies a feeling of aggregation-a blending logether of one with every other one. And as all the minute ones are bound together, we bear the question asked: Am I to be in some sense limited by another? Instead of subjugating others, am I myself to be subju- J. S. Loveland, and Rufus Elmer. gated? It does mean just this, and nothing more. It The course for one is the course for all. It means, in gentlemen, in the discussion of the first Resolve, and the old adage -as true as old-that in union there is of the following eessions of the Convention. strength." That unless there is concerted action, is bor is fatile. If the Spiritualistic movement falls to inunlease the principles of union and order in the minds of those who accept it, all our hopes to serve humans ty by it, are destined to perish.

I have watched with painful solicitude, this movement, since its inciplent manifestation. At the out act Hope spread her wings, and I thought here was the germ of elements, which, when elaborated, would most thorough and fatally undermine the clindel of human selfishness and inharmony, as identified with all the institutions of the world thus far; that was to fetter tianity and Islamism as systems; or rather, one would the terrible limbs that had walked over humanity in all ages; a real, veritable, vital baptism, which should lafase Into our hearts a new purpose, and give such man" le on his last legs; the fever has mounted to his pineas would be worked out on the carth. Some, gazing only on the external, have gone down on their onces to bitterly bewall their mistake.

man or woman who proposes to give the subject its | Christian powers, to put an end to the horrible scenes just weight, and no more?-who shall point out to which have studied Syria with Christian blood. Two Who are the men and women who have so sounded the of troops has been shipped at Toulon. mmense depths of human nature, in all its capacity It is sad to contemplate the sickening details of of feeling, as to be able to play in perfect accord on the civil war in Syria. Here is a sorrowful tale of humanity's harp of a thousand strings? These are the the horrid butchery of the Christians by the Druses. men and women we need. This is the necessity that in Hasbelya, a beautiful village at the foot of Her is staring us in the face. No doubt such live, but mon, and close to the Bource of the Jordan. It conhow shall we find them? Who shall wake them from tained before the massacre, a population of 5000 Christhe slumber in which they have slopt so long, into tian souls, chiefly of the Greek "orthodox" church. the position where they belong? It is no secret. If To Protestant Christendom Hasbelya should be a place the springs of irrepressible longings in our hearts are of the utmost possible interest, for it was here that any way indicative of that which is to come, the mind the preaching of Evangelical truth had borne more will call forth its own roply. Impression will be the fruit than anywhere else in Syria. The Protestants power to call them out. I am waiting to listen to its numbered in this village 1000; they had a native pasvoice. I came to this Convention, that its music tor and a regular church of their own—the latter havtones might fill my ears. I am waiting to see the ing been built chiefly by their own contributions. Of finger which points out unmistakably the pathway to that Protestant community which a fortnight ago was anch great results.

At all events, if we may not receive all we desire, we may concede that the necessity exists. Do you dream that Spiritualism shall go on in future generations in the way in which it is going now? Are we to have no sense of our purpose—no more definiteness in

"Am I not capable," says egotistical man and woman, "of defining my own sphere of action—of knowing that which I may best pursue?" Nover, "Do you realize this consciousness for yourself?" you ask. Most heartily and thoroughly I do. I am no standard for humanity, but humanity is a standard for humanity is a standard for humanity is. All days and ages are equal to the demonstration of principles, and vain would it be for me to say I am a standard for myself. We are governed by our egotism to too large an extent. I cannibals never cat a man till be to how hefore the great incarnating power of humanits. woman, "of defining my own sphere of action -of out the infirmities of man; to go out like a street ow before the great incarnating power of humanity, dead. They are neater Christ than you are, a great thich is the surest indication of the right and which is the surest indication of the right-and of individual as well as general happiness. The aggregation of the mass of minds will lead us on straight forward, rather than in the zig-zag course our own struggle on to their destiny. Aspire to the grand untamed mind would follow.

A glance over the history of the past will disclose to us many sheals, to be avoided in the fermation of new in-titutions. We are the men and wemen to the way of those who have gone before us. This is no oloce nor time to include in vague theories, nor doubtal philosophical speculations. We must struggle with the great thoughts within us. My heart was cheered when I came into the Convention this morning, and heard my brother atriking the key-note of Charity: and I hope our deliberations will be of such a character that this will be the greatest Convention ever held by Spiritualista,

As soon as Mr. Loveland had closed his remarks, the Committee on Business, through the Clerk, Urlah Clark, of Anburn, (editor of the Clarion,) re-entered, and presented the following regular

RESOLUTIONS OF THE CONVENTION: ... Resolved. That this Convention, for the nurnose of declaring its own position, and of correcting the mi-takes and misrepresentations of opponents, adopt the following

DEFINITIONS OF SPHUTUALISM AND ITS AIMS: 1.—Meaning of the Term.—The term Brintullies, in modern usage, often means nothing more than the alleged fact of spirit intercourse; or, to express it in full—that human spirits have a conclous individual existinteged net or intrinsicionnee, or to express to in full—that haven a pirite have a conscioue individual existance after the doath of their physical bodies, and can and do, under suitable conditions, namifert themedies and communicate with persons in the body. Those who believe this one fact are torned Spiritualists, whatever else they may believe or disbelieve.

But the term is also applicable to a System of Philosophy or Policion recognizing this as a cardinal fact.

But the term is also applicable to a System of Philosophy or Religion recognizing this as acradinal fact.
When thus applied, it may be defined as follows:—
Spiritualism embraces all truth relating to the spiritual
nature of man, its constitution, capabilities, duties,
welfare and destiny; also, all that is or may be known
relative to the spiriture and its inhabitants, to the disFather of Spirits, and to all the accust forces and lose of
the universe, which are spiritual in their nature.

This broad department of truth, however, is but imperfectly understood as yet by even the most capacitons

perfectly understood as yet by even the most capacious minds of earth. Hence wide difference of opinion

occupations, and associate the tall to be the mother of noble off-pring.

5. The equal enlightenment, enlargement and consequent ultimate liberty of all human beings, and the abrogation of all oppression, civil inequality, domestic tyrampy, or mental and spiritual despotism—because freedom is the birth-right of all, and the instinctive degree of a correct or such a partit. lemand of every growling spirit. 6. Theological and Ecoleriastical Reform—since de-

6. Theological and Ecologisation Ichorn—since de-liverance from error and from external authority are requisite to the best spiritual advancement. 7. Social Reform and utilimate Reorganization—be-cause the present sellsh and antagonistic relations and institutions of society are unsaited to a higher solution learnities.

ouragement and aid in a true life.

On motion, the Resolutions were accepted by the Convention, and taken up in their order for discussion. The first Resolve was discussed by Dr. L. K. Coonley, J. C. Cluer, L. Judd Pardes, Urlah Clark, H. B. Storer.

We are unable to forward more than the above for means there is no royal road for me to pursue, that you the present issue of the Bannen. In our next number cannot, to reach the great end we have to accomplish. we shall give a report of the ideas advanced by these

REPORTER.

The Syrian Massacres.

A foreign correspondent of the N. Y. World writes that the Turkish problem takes procedence, in universal Interest, even of the Italian. The terrible massacres in Syrin have awakened the indignation of all classes of men. Isolated acts of barbarity have been committed almost weekly in some parts of the Turkish emplie for ages past, but the present case is not a question of isolated acts. It is a strife between Christhink, the last act of the long warfare between the

two. This last compat will be a Contrance. The reick a breadth and power that the problem of human hap. head; and his madness will only hasten his end. M. Thousenel, as you have probably informed your readers, has instructed M. Lavalette, the French ambassador at Constantinopie, to inform the Porte that the But how are we to help the matter? Where is the French have taken steps, in concert with the other manity the paths leading to the eternal city of foy? French steamers have sailed for Belrul, and a brigade

full of spiritual as well as material life, two men now live to tell the tale of their, butchery, whilst of their 4000 Greek fellow-Christians, but thirty three men have urnized, and the fate of their wives and children is worse than uncertain.

Here's what Deccher says of fault-finders.

To watch to see what is awkward in others; to search

The only things that England has been able to import from Japan have been little clay gods, proving that in the endeavor to establish a commerce with that country, all her efforts have been Idol.

De The Banken or Linux circulates twenty-five of progress, softering cones to be authoring, but it well housand coules weekly, and is, therefore, as a medium for advertising, finarpassed.

Bunner of Night.

BOSTON, BATURDAY, AUG. 11, 1860.

Herry, Colby & Co., Publishers,

WILLIAM BERRY, LUTUER COLDY, J. ROLLIN M. EQUIRE. energines de erentero en la cinación en erecentero. PUBLICATION OFFICES:

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

William Berry, Boston. S. B. Brittan. New York. Luther Colby, " J. Il. M. Squire, Loydon.

23 Business Letters must be addressed.

For terms of subscription see First Page.

Borry, Colby & Co.

"BARRER OF LIGHT," Boston, Mass.

THE USES OF BUFFERING.

The post comprehended it all, when he told us that we must suffer, if we would be strong. They who suppose evil to be not much also that a mistake, or an oversight, on the part of the Almighty Father, see out world, we should die the merest sluggards conceivable, the whole of our experience not being worth recording. Attrition, or constant and severe rubbing, not only polishes up a man's native faculties, but it keeps bim all the while alive to passing influences which would otherwise work no effect. As it does a boy good, sometimes, to rub up his cars till they tingle rather emertly, so it benefits a man, beyond question to oppose him, with circumstance, to rap his knuckles now and then with obstacles that he had not dreamed of, to challenge his plack and energy with repeated disappointments, and to throw him flat on his back with accidents and with disease.

Life, in fact, is no better than a continued strongle. on the part of a man, with the mesh of circumstances that surrounds him. It is a daily warfare with obstacles; and the contest is simply to keep up the stoutness of the individual will when sought to be overthrown by its combining and concerting enomies, flence, out of such a contest strength must necessarily be developed. And thus even what we temporarily exceed Hon. Jance Tarkers Albei Justice of the Supremo Court, which important position he has held to this time with credit to himself, and adding increase flence, using she lidiguite." Because, if there were no cause there would be no effort; and without case; and this is death, not life. We see the escades in the stream only at those points where rocky obstacles have been put in the way; and there would be no flexible been in the current, did not opposing banks and jutting headlands come down to the river to try and turn it from its course. So it is with human character: unless there was need of continual compromites and concluditions, we should see very little of that beauty and harmony of which we are all so largely eaphie. The fact is, it takes tough experiences to belp us to find ourselves out. We might live and die attangers to our own being, were not these stern teachers so kindly interposed.

Christ ruffered, and, of all men, understood the profunding private and the private were well as an entire to a control of the way in the profunding with the conforted. He knew that balim, which is so very precious, was only appreciated by the wounded spirit, and not by the well one—that sin litef was good in the efforts and were thus sweet. Little enough do any of as know of the value of suffering. He wounded spirit, and not by the well one—that sin litef was good in the efforts and were thus sweet. Little enough do any of as know of the value of suffering the fact is the transpation of which we warry rest in peace. Here are the summer clouds their dews shall shed. Here all we have a place to the point. We are all so largely early and the profuse of the point. We have a place to the point we have a place to be place to all the points were as a place to be place to accept the point we have a place to the form the fact in the fact is, it takes to age a warried to a thrown by its combining and concerting enemies. Hence, out of such a contest strength must necessarily

the human sairly, it is its true corrector and loving monitur. We could no more live healthy lives without Its aid than the atmosphere could be preserved pure without the aid of winds to wast away the accumula ting strata of foul airs and rising malaria. A man who has suffered much in his lifetime, is a chasteness man, and, of course, a purer and better one. There is uo spiritual medicine that works with such marvellous certainty. When the human soul concludes, at length, that it is better to be slient, accepting all things that come as if nothing could possibly come wrong, and perfectly satisfied within Itself that "all things work tagether for good to them that love God," then it is that it may be assured of having gone a long way on the road to happiness and heaven, and that thenceforward, there can be no suffering, because there can be no such thing as disappointment. Such a soul has already arrived at the highest round of the ladder of experience, where nothing can work it further

our experiences are made what they are; until that the general contemplates are made what they are; until that the general contemplates are made what they are; until that the general contemplates are made what they are; until that the general contemplates are made what they are; until that the general contemplates are made what they are; until that the general contemplates are made what they are; until that the general contemplates are made what they are; until that the good and the fill are both allke to us, and best good, we have not found out the priceless secret which is folded up and hidden away in this tangled web which we call existence.

It may not be true that it is solely because of the bitterness there is in suffering that the soul receives hearefit; we do not, indeed, think it necessary to as same any such ground; but the good comes, very evictently, out of other causes. For example—it is plain that when a man becomes bewildered confused even by repeated disappointments, he is gradually thrown on his own recourses, and thus his individuality is developed; if what he first saw and left, if his carriest impressions of things were to remain the true ones, and how were not put upon his own best thought to discover what was real, and what was not an another preparation of breakings, the impressions of things were to remain the true ones, and how was real upon the world where the morning sit." There impressions of things were to remain the true ones, and how was real and the world where the plate is essentially are the collection."

The near the preparation of breakings, which is sometimes domesticated, were the plate is essentially are the collection."

The near the preparation of breakings, which is sometimes domesticated, went to general the world where the morning sit." There is impressions of things were to remain the true ones, and how were not put upon his own best thought to discover what was real, and and what was not allowed the plate of the pl

Chaos, for the time, is absolutely a good thing for a man to contemplate. The good is hidden away in the fact that, in the midst of general incertitude, he is compelled to flud his way out for himself. If the road was perfectly plain, how is he to have his wife ever cised at all in finding it? There can be no such thing as experience without bewilderment, and doubt, and perplexity, and anxiety, and a continual balancing of thoughts and spiritual impressions. Hence, it is evident enough that to suffer is to be strong. Through trial alone comes development. The athlete is at length able to show that steel-like compactness of muscle, only after long and severe training; he never go It by indolence and luxurious case, by courting sensua indulgence, or in any other way than by opposing himself freely to all obstacles which he hoped to can quer. It must be so, spiritually, in more than a double sense. A man can feel conscious of no spirit. oal strength, who has not been tried by suffering of all kinds, which is nothing more nor less than opposition, as by fire. It is only after this that he can feel that he has gained self-poise and a calm possession of blmself. Not until he knows by personal experience what it is to be lost and find his way again, to be opposed and conquer, to be disappointed and ove come disappointment by awest resignation, and to

comed with all the heartiness of a blessing. And then A white cravat does not imply perfect purity of it is that we make no resistance; a condition necessary character, after all; if it did, we fear fewer of them to the highest attainments which the human soul can would be worn than are. We are tempted, in reading

over our exclunges, to lay open certain dishonest aver claim. In this cradic existence of ours, we have much to be practices that provail with the clergy, especially grateful for. Whatever increases our stock of knowl- abroad—such things having been done even before Dr. edge, enlarges our acquaintance with opracives, and Johnson used to write ectuous for the inefficient Lonand peace.

To Alpha.

We wish to inform our good brother "Alpha," who writes us from Philadelphia, that the few lines with oversight, on the part of the Aimigus Kanner, and the weight of circumstantial proof childhood's eyes, ignorant that nothing in the unitary and the weight of circumstantial proof childhood's eyes, ignorant that nothing in the unitary and the weight of circumstantial proof childhood's eyes, ignorant that nothing in the unitary and the circumstantial proof childhood's eyes, ignorant that nothing in the unitary and the circumstantial proof childhood's eyes, ignorant that nothing in the unitary and the circumstantial proof childhood's eyes, ignorant that nothing in the unitary and unitary an

is specially needful at his time of life. Chief Justice Shaw was born in Barnstable on the 0th of January 1781; he entered the Soffolk Har in 1805, was in the State House of Representatives from 1811 to 1816, in the Senute in 1823, and in 1830 was appointed to suc ceed Hon. Isaac Parker as Chief Justice of the Supreme

Hero summer clouds their dews shall shed.

fiere hirds their sweetest requiem sing. Here winds shall whisper o'er their bed. Here flowers their sweetest incense fling.

Inspired with newer, holler trust,
We draw instruction from the scene,
And set apart this sacred dust,
With undimmed eye and heart screne. Our stricken breasts shall half forget

The dart that lately left its wound, Where nature, love and art have met. To bless our consecrated ground. Father in Heaven! hear our prayer: May we in loving union bide, Till all the common doom shall share.

And 'neath these shades rest alde by side. Shillabor on the Sea.

The article capped "The Cruise of the Ambrotype,"

Conventions.

The friends are referred to a notice in another column of the convocation of the Convention of Vermont Spiritualists, which is to be holden at South Royalton so 24th, 25th and 20th of the present month.

The call for the Mass Reform Convention for Illinois and Wisconsin, to be holden at Clinton Junction, on the 21th, 25th and 20th of the present month, has been indefinitely postponed, we are requested to state. Parties Interested will therefore govern themselves accordingly.

A New Lecturer in the Pield.

Hon. Frederick Robinson, of Marblehead, has prepared a course of lectures on Spiritualism, which he is endy to repeat before societies of Spiritualists. Mr. R. will be remembered as President of the Massachu setts State Senate in the year 1843, and was for many years at the head of the Charlestown State Prison, and humanize the prison system, have embalmed bis memory in many a feeling beart.

Ministerfal B'nilinge, A white cravat does not limply perfect purity of

edge, entarges our acquaintance with observed to be don clergy. The fact is some elergymen will take especially desired and sought after. No matter how their sermons, instead of writing them. Hut an exwe gain all this, we are to accept the methods, let them change adds that English preachers are less liable to be as severe and lanking as they may, with grallinds. exposure when they take the productions of American All is sent as for our good. It is of little consequence clergymen, as the British public are not familiar with how we progress, if so be that we do progress. The the published works of transatiantic divines. Some great point is to reach the goal. Under Providence, it years ugo was printed an account of a noted Loudon has been made plain that we come to it by no shorter preacher, who delivered, in the presence of a party of or more certain way than through trial, and toll, and Americans, a discourse written by the Roy. Dr. Barsuffering; and that must be accepted by us as the di- tol, of Boston, and published by Grosby, Nichols & vine method through which we attain final perfection Co. It seems, if we believe the London Critic, that an English clergyman obtained a great reputation as a sermonizer, on the strength of repeating the sermons of Dr. Bushnell, on the New Life. Unfortunately for. him the latter volume has now been reprinted in England, and the plaglarist exposed. The Critic save:

writes us from Philadelphia, that the fow lines with which we introduced an extract from a New York letter to the Boston Journal, relative to Rev. Dr. Gleever, were instigated by no sort of matice foward that 'reveral' gentleman, much less out of any desire to bring obloquy on the cause of human emancipation everywhere. We looked at it as simply a question of ceracity between the Observer and the Doctor. The formed charges him with a certain inconsistency, which, if proved, vitilates all his professions of philanthrophy, and the latter faitly desics it. We confess that we hought the Dr. had the weight of circumstantial proof against him; and, if so, then, with certain feels staring the motives of those mos who would not go to the externe to which he is pushing. We trust 'Alpha' does not so readily infer that we are wenting in philanthropic feeling, because we are prone to record a dispute over a point of verseity between two Orthodox ministers.

Other Justice Shaw

This renerable and renowned jurist, who alone has kept up the reputation of the Massachusetts Bench to what it was in the days of the famous Theophilus Parish the leading motive is a desire to take the repose which is specially needful at his time of life. Chief Justice

The Hey Frencher of Louisianns.

The Roy Preacher of Louisiana.

We give the following without comment. Our reads—those who are versed in the spiritual phenomena of the present day-will understand what seems .. incomprehensible" to others in regard to the matter. The New Orleans Gazette coys:-

sible. When I heard him, he preached from the text,

"How long halt ye between two opinions?" The
preached from notes, sometimes seeming to forget that
his notes were before him. His subject was arranged
with perfect system, and most logically treated. When
through with his sermon, he closed the Book and gave
a brief and touching exhortation, under which I could,
with others, but weep. His public addresses published
lave attracted much attention, and should he live, he
must, In his coward course, leave a bread wake on the
tide of morals. Such is the character of the "Boy
Preacher," whose wonderful precocity is without a
parallel."

Water Fowl.

A writer in the New York World-we think it is Fred. Lon. Olmstead-ears, in regard to stocking a sheet of water with fowl for ernamental purposes, "we would decidedly prefer the beautiful white awan goose, or China goose, as they are usually called, and, for varioty, add the small grey China, and the larger African or Hong Kong. Eliher of these have all the grace and in the Gazette, giving an account of an excursion beauty in the water of the swan, walk well on the land, harm, but all things must work good only. And it is Of approximately that many the party down the barber recently, is a clover "yarn." and utter a clear and not unpleasant cry. They have

place as in the other, though you get less house room for your money in Paris than in New York. The num ber of Americans now domiciled in Paris, as well as of American travelers stopping for a short time, is perhaps greater than over.

Silver Lako Plenie.

The 20th of July was a bright, glad day for our spiritual friends. At an early hour our little grove was merry with people from the adjacent towns who had come to unite their hearts and hands in a glorious freedom from sectarian bigotry and fashionable ceremony. and once mere in their lives praise God and be natural. At half-past ten, A. M., our fleeting was called to order by H. B. McLauthien, Esq., of Duxbury, and Mr. Fuller, of Kingston, elected President for the day. Mrs. Puffer, of Hanover, made the opening remarks, and presented the truth in the clear sunlight of philosophy, common sense and reason, that could fot be where his labors to clorate the condition of criminals gainsayed or denied. She is an able speaker, and has done much in our neighboring towns toward plowing up the fallow fields of old theology, and sowing the seed of true Spiritualism. May her field of action be more widely extended, and her teachings more highly appreciated.

be disposed and conquer, to be disappointed and overcome disappointment by sweet resignation, and to overthrow all sorts of opposition by refusing to resist and fight them, can he say of a truth that suffering has been of service to his soul or that he has found out the secret of mortal existence.

What we call suffering is only comparative and conventional, after all. It is suffering, spiritually considered, only so long as we offer our personal opposition to it, in the vain hope of making a conquest of it. The gentices in has just returned to Beston from his to the interval conquest is complete. For by that act we have simply conquered ourselves; and that sort of submission it is out of which proceed all the spiritual graces of the belag; to this sole and single end it is that we live and labor. When we surrive at that point is and entire at that point is and entire at that point is not of which proceed all the spiritual process of the belag; to this sole and single end it is that we live and labor. When we arrive at that point is not expected to the cause and hinself credit wherever he speaks. He made many warm friends during his stay among us, not only by his mediumistic powers, but by his gentleness and simplicity of manners, which makes him so can gental a companion and friend. He was followed by the made many warm friends during his stay among us, not only by his mediumistic powers, but by his gentleness and simplicity of manners, which makes him so can gental a companion and friend. He was followed by the made many good will to man, giving all heavers more wisdow and like the the doctrines given by the angel-world, and will do the deat fair day.

The Spirituallists of Plymouth will have a Pical of time in one conlinued strain of cloquence. Love and the screen of the time in one conlinued strain of cloquence. Love and the screen of the time in one conlinued train of chore and ingle thoughts. He has followed by Charles T. Irish, of Taunton. He is an earnest and time to determ, who canner from a diving his

ALL SORTS OF PARAGRAPHS.

Our associate. Professor Britian, will lecture in Willimentic, Ct., on the 10th Inst.

On the third page of the BANNER may be found a lecture delivered by Cora L. V. Hatch, at Dodworth's author says that Into this volume he has put the cream

раде.

The contract to construct a bridge from Paneull to Quincy Halls, for the great exhibition of the Masse, and his account may be considered a very faithful one, thusetts Charitable Mechanic Association, has been He gives a complete history of Japan, beginning with given to Ammi White, Esq. The bridge is to be com. the carillast records; of course going over the ground eleted and put up by the first of September, and will of the Portuguese, Spanish and Dutch relations with be of similar construction to that used at the Fair of them, which no English author has ever done. We can

Mrs. Macomber, although signing her name to the lines addressed "To Cou-in Benja," which we noticed; general reader. last week, did not intend to have it understood that she was the author, she requests us to say,

George M. Jackson, tranco speaker, will be at his home in Prattshurg. Steuben county, N. Y., until the first of Sentember. Friends in eastern and porthern New York, desiring his services during the coming fall and winter, will please address accordingly.

An adventurer from Lynn packed up his "kit," and sought a home in Minnesota, a few years since Among other things, he carried with him a shingle machine. In the course of time he returned home, "broke." and when questioned as to the benefit he who may be foolish enough to move West, not to worse than owning a share in a "panorama."

the sounding sea."

Hon. J. Z. Goodrich said, in his Philadelphia speech the other night, that who had seen Abe Lincoln, and could vouch for it that he is one of the best looking mon, for such a homely man, that he ever saw."

The laugh of mirth that vibrates through the heartends in trust-are the true nourishment of our natural | he is at all intelligent. being.

Nearly the whole edition of Dr. Child's new book "WHATEVER IS. 18 RIGHT," has been sold.

"Can't we make your lover jealous, miss?" "Oh, yes, sir, I think we can, if we put our heads together." Lazy people are always in trouble.

A tonat auggested by the visit of the Zonaves to Bos ton: Our military visitors-though their friends ad mire the Zonace-iter in modo, their enemies would cortainly feel that they fought-iter in es.

An urchin, walking in front of his ma, thus solile quized upon the cause of a tattered freck worn by a little girl passing by: "Ma makes my clothes with whole needles, so they aint ragged. Guess that girl's mother uses broken needles to make her clothes, and that's the reason they 're so ragged."

Cuba is advancing in population and all other source of wealth. It is calculated that the present population of the island is 1.168,000, of which nearly 550,000 are white inhabitants, 180,000 free colored, 400,000 slaves, and \$8,000 Asiatics and Indians. The sugar estates are immensely productive. Twenty-three of the principal plantations, comprising about 100,000 acres of land, 10.175 slaves, besides buildings, machinery, &c., are valued at nearly \$15,000,000.

Observations, Reflections and Resolutions, by Dr. Spoones

hereations, Refections and Resolutions, by Dr. Speed I have small sympathy with those dull folks. Who rull incessantly ignisat orincilno. Spending their wit in such outrageous jokes. That half the films we know not what they mean. Could they but see, with only half an eye. They'd make no quarrel with extended dross; For, plain as planet in our summer sky. With double charms there's double power to bless. The logic sterms to me to be quite plain: If womab's form was beautiful before, Mankind are nor studied in complete.

If women's neru was constitut todors, Mankind are very stupid to complain

As that which touck to make five because more.

'I is like the reasoning of the ancient Out
Who held that too much run was just enough.— Gas,

"What is the best guard against adversity?" caid a minds in Europe, and we are permitted to anticipate panil in the art of self-defence to his teacher, a noted the solution of its greatest problems. pugillat. "Reep a civil tongue in your head," was

the unexpected and significant reply. The people at Pike's Peak are shooting one anothe

for sport. So much for gold hunting.

If a tree were to break a window, what would the window say? Tre-mend-ous.

A million dollars in specie have just been received at New York per steamer from California.

old religio pressed. On the twelfth of July last-the anniversary count the agent has been generally known as Gaivanof the battle of the Boyne-there were many sovere enof them ending in death, and all of them in broken heads. In the neighborhood of Lurgan, especially, the the affray was serious.

The steamer Karnak reports the arrival at Nassau of

A FIXED FACT .- The Girard House, Philadelphia, is The four leading Western cities are now pearly about

The four leading Western cities are now bearly about the same size, although ten years ago there was an extraordinary disparity between them. They now show about the following figures, as we learn from the Chicago Press and Tribune, and Pittsburg Dispatch:—Clincinnati, 165.000: Pittsburg, 130,000: St. Louis, 145,000: Chicago, 120,000. These statements are not official or exact, and the estimates vary for each, but the cities all occupy about the same rank. The weather has been delightful in this section of

late-neither too hot nor too cold. What is the first thing a young lady looks for in

church? The hims.

Gonp and Even.-The difference between those whom the world esteems as good, and those whom it condemns as bad. Is in many cases little cise than that the former have been better sheltered from temptation. He who has observed how, throughout history, while evil, the overraling away of God's Providence out of each by the nephew Aldini, wherein the author records gentleman to the distinction of leading the nondeself its over bringing forth good, will never be cast ed the results of many useless experiments, and at down, or led to despond, or to slacken his efforts, tumpted to appropriate to himself the honor of his unhowever untoward the immediate aspect of things may cle's discoveries. Addin's work was published in French A few years since, a great number of magnetic and appear. For he will know that, whenever he is labor. ing in the cause of Heaven, the powers of Heaven are the subject for nearly a quarter of a century. In 1827, 8 few hours-went forth to enlighten the public reworking with him; that, though the good he is aim. Nobili made a grand improvement in the galvanometer, specifing the mysteries of "Electro-psychology," "Biing at may not be attainable in the very form he has and demonstrated more clearly than his predecessors ology," and other kindred subjects. It must be adin view, the ultimate result will assuredly be good; had done, the existence of the electro-magnetic current mitted that they seemed general attention, and result would be imprecious reward, of seeing that the torpede, and soon attracted more general attention and important phenomena. While their pretended every good deed is a part of the life of the world.

"African sentine" is an expression now used among the elie to designate blackguard.

he belong to our church ?"

count the victory it is able to achieve, and intelligence | with the muscular contraction. allps quietly in to direct the coarse energy by which it

use telling it to dry up."

All the speeches of the Prince of Wales were are fast getting the scales rubbed from their eyes.

LITERATURE.

Japan and the Japanese: By Richard Hildreth, author of " Illatory of the United States." Boston; Bradley, Payton & Co.

This handsome publication is a timely one. The Por Boston Spiritual Conference, ace eighth ble nor very inviting to the general render. Mr. Hilldreth has certainly, as he says, gone through much labor in collecting the facts necessary for his narrative, commend the volume as a very desirable one at the present time, both for reference and instruction to the

THE ADVENTURES OF JAMES CAPEN ADAMS, Mountaineer and Grizzly Rear Hunter of Cultiveria. By Thomas H. Klite'l. Illustrated, Boston: Crosby, Nichols, Lee & Co.

Here is a book like the man whose life is the cause of statement: "My name is James Capen Adams," Adams is a Massachusetts boy, and is famous as a hunter of the "grizzly;" and anybody who knows what a "grizzly" is, ought to know something about Adams. He is manifestly "one of them"—we mean the grizzles. The book contains any quantity of wild adventures, told in a rattling way that well befits the character of had derived from his machine, replied-th would the man who went through with them. All who are tier life, that first arrested the attention of readers safe at home through the accounts of leving and others. apeculate in shingle machines. He considered that will welcome the present volume with a sort of baif hur-Porric.—Nowport is called "the summer city by prefixed to this volume, and other pictures add ornament to the racy pages.

> CONSTITUTION OF THE UNITED STATES, DECLARATION OF INDEPENDENCE, WASHINGTON'S FAREWELL AD-DRESS, Boston: Benjamin B. Russell.

We have here a very convenient form of the three imnortal documents above named, which every American the tears that freshen the dry wastes within — the citizen ought to be anxious to possess, and afterwards bridge, pursued the subject experimentally with great music that brings childhood back—the prayer that to keep reading attentively. When these three papers carnestoess, and finally published his work, entitled calls the future near—the doubt which makes us medi. are appealed to as frequently as they now are in polit. Facts in Mesmerism," about the beginning of 1810. calls the fature near—the doubt which makes us medi. are appealed to as frequently as they now are in polit. "Facts in Mesmerism," about the beginning of 1810, tate—the death which startles us with mystery—the ical discussions, it is very important that they should During his investigations be had an opportunity to hardship which forces us to struggle-the auxisty that be in the hands of every man who flatters himself that witness the effects of the magnetic process on many

> MODERN SPIRITUALISM: What does Spiritualism teach? Answered. By Thomas C. Constantine. Manches ter: Constantine & Fellows.

THE RIGHTS OF THE PROPER: An Address before the Old Settlers of Band, Montgomery, Fayette and Clinton Counties, Illinois, .By William S. Wait.

A QUESTION INDANDAMBE. By Jean de Paris. Boston:

PROCEEDINGS OF THE PENNSYLVANIA TEARLY MEET-ING OF PRIENDS, RELD AT LONGWOOD, CHESTER CO., 1800.

The expert of pigeons from Grand Rapids, Mich., in May, June, and a part of July, was 588 barrels, or 103,855 pounds, upon which was paid as freight \$3.485 97. One firm also shipped 1.200 dozen fregs. The number of pigeons was estimated at 235,200.

New York Beyartment.

4. B. Brittnu, Resident Edltor.

OFFICE, NO. 148 FULTON STREET.

ELECTRO-PHYSIOLOGICAL DISCOVERIES. Among the various departments of scientific inquiry, that which comprehends the laws of vital motion. ensation, and thought, is, perhaps, of paramount im portance, inasmuch as it most intimately concerns the nature and preservation of human health and life. Critical observations and profound thought are indispensable to success in this department, and it must be confessed that few persons in this country have at tempted the investigation in a scientific spirit. The subject has, however, engaged some of the noblest

It is our purpose in this article to furnish a concishistory of the researches and discoveries in Vital Electricity and Magnetlem. In the latter part of the Inst century, Galvani, a distinguished anatomist and physiologist of the Bologna school, and the celebrated Italian philosopher Volta, made numerous experiments with a view to illustrate the influence of galornic electricity on the nerves and muscles of certain animals. The former discovered this agent, and the latter in-It appears by the falest foreign intelligence that the vented instruments for generating and directing it to attended with intense pain. Dr. Esdalle's patients have not been fully sup- scientific and other practical purposes. On this accounters between the Protestants and Catholics, some especially in the autumn of 1786 that Galvani's experiments. In producing muscular contractions by electrical currents, began to assume a profound significance. In 1791 he published his colebrated Commentary, which produced an intense commotion among physicians, schooner with 360 slaves on board, having lost 40 on physiologists, and philosophers throughout all Europe. and led to much speculation respecting the origin of

nervous diseases, and the nature of the vital urines. lighted with water gas. It costs fifty per cent. less plo. But as metalic rods and other instruments had than coal gas, and gives a much more brilliant light. tended that the phenomena did not result from the tion of metallic substances. To meet this objection Galvani pursued his experiments until he obtained the

vital phenomena. A bitter controversy ensued ; Volta seemed likely to that, were man diligent in fulfilling his part, this in the freg. Matteneci experimented on the freg, and prompted an examination of a variety of significant to these phenomens. The credit of having made the explanations were generally crude and wholly unsatis-

first really demonstrative experiments in this depart. factory, it is doubtless true that their experiments ment is usually given to the author of the "Physical often prepared the way for subsequent inquiries and Phenomena of Living Beings." He forced the points enlightened convictions. "Love thy neighbor as thyself," is nearly obsolete in of small needles into the muscles of living animals I have had occasion to observe elsewhere that Vital practice among Christian nations, the teachings of the and then connected their opposite ends with the poles Electricity is the immediate agent in the production Bible to the contrary notwithstanding. It is asked of a very sensitive galvanometer. When the animal of all motion and sensation in animal and human now, if a favor is to be shown one's neighbor, "Does moved the muscle, it was observed that the needle of bodies. Hence, the varied and remarkable phenomethe instrument was deflected, thus showing the pressure, developed in the magnetic states of the system.

muscular contractions by electricity artificially genone of great importance to science, and especially to erated and applied to the limbs of frogs, and the mus-Beccher. "Yes," retorts Prentice, "and there's no cles of other lifeless animals, seemed to afford signifi. cant auggestions respecting the homogeneous proper? why are fashlonably dressed ladies like bushes on the roadside in rural districts? Because they skirt the streets.

The observations of the scientific investigators who in the roadside in rural districts? Because they skirt the streets.

The observations of the scientific investigators who instruction power, gave him an envisable position and a commanding influence. He had many districtions power, gave him an envisable position and a commanding influence. He had many districtions power, gave him and especially those of Matteures, furpairs, received large sums for his course of instruction, and was professionally employed by the principal nobles at the Court of Louis XVI. ties and effects of electricity and the nervous finid. the Berlin Academy, who constructed still more per "manufactured to order" by the "home government." feet apparatus, which enabled him to discover not Oh, the humbug of royalty! But the peoples of earth only the muscular current in the inferior animals, but

relition, in the set of muscular contraction, was also clearly demonstrated by the experiments of du Bols-Roymand, who described his make operandi and the pecific results, in a letter to Baron Bumboldt, and in a statement communicated to the French Arademy.

Phenomena of a very different kind, yet monifestly Blectore delivered by Cora I., v. Haten as roomers.

Hall, New York, cullded "Churstiakity in Ankart skimmed, or the julces laboriously expressed, from a feel action of the same vital motive power—in other good many volumes, the greater part not very access. words, on vital electricity and the electro-magnetic conditions of the several organs-attracted the attention of other minds, and led to curious and important discoveries. As early as 1774, F. Antoine Mesmer, a member of the Medical Faculty of Victina, succeeded not only in reducing the novel processes and mysterious results of Animal Magnetism to something like a scientific formula, but in his own extensive practice be found numerous opportunities to test its value as an auxiliary of medicine. The success of Meamer, and he singular power of this new remedial agent excited. among the Faculty of Paris, a spirit of jealousy and resentment, which was some manifested through the Royal Medical Academy, An arbitrary decree was issued, declaring the use of Animal Magnetism unprofessional and injurious, and making expulsion from that institution the penalty for advocating its claims. In 1781, an original. It opens with the following simple the committee appointed by the French Academy to examine the subject, having failed to see, feel, taste, smell, measure or weigh the subtile, miracle-working fluid which Mesmer had supposed to exist, reported that there was no such thing as Animal Magnetlem. But the facts continued to occur, and to command at tention in different parts of Europe. Cavier, Laplace, Rumboldt, Coloridge, Dugald Stewart, and many other have been all right had there been any material out fond of reading such stortling narratives of rough fronscience. In 1831, its claims to a place among the acemdited sciences were duly acknowledged in the report of the scientific commission appointed, if we mistake not, in 1823. Skepticism reluciantly gave up the ghost. The invisible pain-destroying agent was admitted into the hospitals of Paris and London, and a Professorably of Animal Magnetism was established in the Medical College of Derlin.

Several noted experimenters and authors appeared in different parts of Europe, and the phenomena of the magnetic state were widely and critically observed. Rev. Chauncey Hare Townshend, of Trinlty Hall, Campersons in England; also at Rome, Naples, and elsewhere; and among his subjects were Bignor Ranieri. the historian, Professor Agassiz, and other eminent persons. But there are others in this field who are not to be forgotten. For nearly forty years M. Deleuze, a French practitioner and a most conscientious man. was ongaged in the experimental litustration of the powers and uses of Animal Magnetism. Deleuze confined his experiments, with thre exceptions, to invalids, and the results of his protracted experiments have been given to the public. Several other authors have likewise placed us under obligations for important contributions to the sum of scientific and popular information on this interesting subject. Georget, in a treatise entitled " Physiologic du Système Nerveux." mentions the result of certain experiments in this species of magnetism, by which he seemed to impart some new properlies to water. When highly sensitive persons tasted the water, they could readily distinguish it from that which had not been subjected to the process. M. Fols me manipulated liquids in a similar manner, and Paul Villagrand, a somnabulist, would at once detect the resence of the magnetic influence by his sense of taste. M. Bertrand and others effected ourse by the use of magnetized water, and M. Mialle, who at one time could find no repose on account of some painful indisposition, assures us that a place of magnetized glass, which he placed on his chest-on retiring for thenight—had the effect to greatly modify his symptoms.

"Tirod Nature's sweet restorer, balmy sleen."t Among the practical operators in Animal Magnet. lam, and the carnest defenders of its claims, the Baron Dupotet, Dr. Ellioteon and Dr. Ashburner have long been distinguished. But no man has made a more beneficent use of this agent than Dr. James Erdaile. who was employed in a professional capacity by the British East India Company. His unrivated success among the people of Bengal is doubtless in a great measure to be ascribed to his own personal energy. superior skill in his profession, and to the benevolent Impulses and aspirations of his heart. Dr. Esdalle found the natives of that country extremely susceptible of this magnetic influence, and in his efforts to ameliorate their condition he permitted no occasion to pass unimproved. His surgical operations were gencrally performed while the patients were in the magnetic tranco. Notwithstanding many of those operations were extremely difficult, and such as are usually course incapable of suffering. Indeed, so effectually were his subjects bound, that not a nerve quivered under the knife, nor was a single muscle convulsed by the burning iron in the process of actual cautery. The come in some cases continued for hours after the operation was completed, and when the patient awoke he was generally free from pain, and oblivious of what had transpired 6

and to induce the presence of

Among the American practitioners in this department, who have occupied the largest share of public attention, Dr. John B. Pods and Larcy Sunderland have published small treatises illustrative of their peculiar views, and the modes they respectively adoptpresence of animal electricity, but that the muscular ed in their experiments. Dr. S. S. Lyon, and many contractions were caused by a beterogeneous combination other respectable physicians, have employed magnet ism as a remedial agent, and as an auxillary in their pathological investigations. The experimenters who same results without the intervention of metals, and bave been attracted by the novelty of the subject, or thus demonstrated, apparently at least, the existence from moreonary motives, have been very numerous. of animal electricity and its probable agency in all but they shall be nameless in this connection. With rare exceptions, their investigations have been exceedingly apperficial. Indeed, Science has nothing to subvert the claims of his rival, when flumboldt pub. expect from men who have a paramount regard for lished his work, entitled, "Experiments on Stimulated Nervous and Muscular Fibers," etc., in which he favored the position of Galvani. At length, near the men have a passion for masquerade, and never hesiclose of 1709, the Italian philosepher made the discov. tate to play the harlequin in the abused name of Sciery of the Voltaic battery, which secured for his opin. ence, when a promising engagement is offered. The ions a rapid triumph. Nothing further appeared in remarkable success which has attended the professional support of Galvani's theory of animal electricity save an career of Professor Grimes, doubtless entitles that

Insolent incapacity is not capable of turning to ac- ence and passage of an electric current simultaneously must depend on the power of the operator to influence the nervous circulation or to control the distribution The experiments of Galvani and others, in causing neoneness of the nervous and the electric power, is

O Annalo de Chimie el de Physique, Sme serie, L XXI.

18ce Dr. Alphoneo Testo's Mannol Pratique de Maguelisme Animal. London edition, pp. 208-210. n only the muscular current in the inferior animals, but \$800 " Meamorism in India, and its Practical Application in the living Man. The variation of the current by in Surgery and Medicine," by James Esdalle, M. D.

There Blande Walklug Bilche. Our friend Hr. V. II. Harrison, of Dunby, VL.

rrites sa follows: Home time since we wrote a short article, giving the particulars of what seemed to us to be a very unusual phenomenon, and one which evinced a strange power processed by the operator, to control the movements of material objects.

In the manufact of the Banken succeeding the one in which the way multiple accounts at a still, under

In the number of the Banner succeeding the one in which this was published, appears an article under the caption of "The Handy Cane Juggle," which broadly a-serts the whole thing to be a juggle and a chest, and the slight of its performance to be acquired by half an hours' practice. This conveys the idea that we either willfully misrepresented the facts in the case, or that we were conselves grossly decrived. That we meant to decrive any person by a willfully perverted account of the fact, we wholly disclaim. The article was written in a spirit of honesty and good faith. That we were convelves decrived remains to be shown.

Though making no pretentions to more than article. It can only be removed by femon juice, and will not injure That we were ourselves deceived remains to be shown.

Though making no pretentions to more than ordinary accutences of intellect, we deemed ourselves sufficient for the detection of so simple a cheat as you would lead us to infer it was from reading your article; and after the closest investigation by ourselves and others, under the most trying conditions—being still unable to detect any imposture or deceit—we came to the conclusion that the results we witnessed must be produced by some unseen, and to us unknown power. To this belief you will pardon us for still adhering. We are not yet apprised by what juggle a came or other similar object may be made to maintain a position in direct opposition to the laws of gravitation, without physical sid of some kind, and that there was notice in this case we believe upon the evidence of our senses.

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nees.
But. Meaars. Editors, we are open to conviction if
he have been deceived. We should be most imply to
e chilghtened as to the true state of the case; and if t la really so simple and well understood, allow us to suggest the propriety of devoting a small space in your columns to clearing up the mystery with which it has been invested by ourselves as well as others.

Our correspondent's first inference respecting the dea conveyed in our former remarks, is wholly inad. missible. In our brief notice of his first letter, we certainly did not intimate by a single unguarded word that we questioned his own good faith in the smallest particular; nor did we for a moment entertain app such ongenerous suspicion concerning the writer. That Mr. Harrison made a mistake in ascribing the "unusual. henomenon" to any phase of spirit agency, we were led to believe, as well from his account of what he witnessed as from our own knowledge of the juggler's method of producing the same and (judging from our orrespondent's description) even more extraordinary results. If there was any deception practiced in the Handy experiment, our friend assures us he would be most bappy to be enlightened as to the true state of the case." Had we not presumed as much, the matter might have been permitted to pass unnoticed; but in writing what we did, we felt no desire to force conviction on the unwilling mind of any one.

We never thought of questioning the ability of Spirits to move canes as well as other ponderable obects, when the requisite conditions exist and they are so disposed; but we have no faith that any spirit-in or out of the flesh-moved Mr. Handy's cane without veing enitable physical instrumentalities. Having thus expressed a decided conviction, adverse to the honest onclusions of our correspondent, we cordially comply with his request, and will describe the trickster' nethod of moving the cane. Let us premise, however that the preliminary process of manipulating the nerve less and inanimate object has no effect on its sub-c quent movements, though it certainly has very much to do with the falth of the unfultiated observer.

HOW TO MOVE THE CANE.

Take a long, dark-colored horse-hair, or a fine thread of black silk, either of which will be invisible in any ordinary light, and fasten the opposite ends of the same in a proper manner to the clothing of the opera, lor. To produce such movements as Mr. H. witnessed the ends of the thread may be attached to the sleeves of the operator's coat. In placing the cane on end, care should be taken to set it inside of the invisition line, which is thus made to encircle and support it pear the centre. The distance of the cane from the experimenter will of course be determined by the length of the line, and its every motion will of necesity be regulated by the movement of the hands from which the mysterious magnetism is supposed to pro eeds. [See Mr. Harrison's description on the last rage of the BANNER of July 7.

When the juggler desires to make the cane move to music, he festens the ends of the favisible ilus to the egs of his pantaioons, behind and just above the knee This may be worn through the day without boing die With this simple arrangement the trickster is ready for the experiment at any moment. The line should be of such a length that it will just reach the floor when the operator occupies a chair. The cane, or other similar object, is then placed between the ower limbs, in a horizontal position, on the floor, the head being from the experimenter. Having proviously magnetized the stick, he now leans forward, resting his hands on his knees, and gazes steadily at the brainless head of the cane, to which, also, all other eyes are directed. The position of the operator seems natural, and excites no suspicion. All this time the little fingers are so extended toward the under side of the little was removed as econd invitation. Describes and Constipution will find a longement where the EMPIRE Walters as to be invisible to the spectators; but the limbs as to be invisible to the spectatore; but they are, nevertheless, in contact with the opposite ends of the invisible line, which in this case encircles the ob-Jeat near the superior extremity. As the operator gently draws on the line with his little fingers the read of the cane is observed to rise from the floor without any visible cause of motion; and by suiting the action of the fingers to the measure of "Yankee" Doodle," the cane will move correspondently. Thus any one may make a cane or a broomstick stand in nearly an erect position, inclining forward and backward, or from right to left, at pleasure, and even move to the measure of rapid music, and all without the sid of any occult powers, existing either in human pature or in the Spirit World,

To Correspondents. CLARA M., PRATT'S HOLLOW, N. Y .-- We love your letters there is such a delicious, remping, country freshness about them; but you must know as well as we do, that the twentyave thousand subscribers of the Banken would not be specially do much olse than laugh at you for tumbling down states We would like a elice of your cherry-ple; and we wish that eneath the midnight place of gal-light, and whose heartblood ebbs away to the tune of the clicking types, had just such a ministering angel as your young friend had in his hour of distress. Dut such things as you write of, belong is the sanctum sanctorom of the human heart, Clara, and when you open your beart's treasure to the whole world's gaze, they lose their sacredness. That portion of your latter which relates to the good cause of Spiritualism we shall print, and whatever clee you may write that is appropriate to the resilors of the L. J. P .- " Views from the Interior" is on file for public

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Partyn June 20th 1850

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What shall Destroy the Fear of Death? Will the All-Right Doctrine Increase Immerality and Crime? The following subjects occupy acparate chapters

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Deston, June S.

Boston, June 11.

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Oct 1.

The Messenger.

Pach message in this department of the Bannas we claim was spoken by the spirit whose name it bears, through the, I, ii. Cosanz, while in a condition call of the Trance State, Tipe are not published on account of literary merit, but as casts of spirit communion to those friends who may recognize of spirit communion to those friends who may recognize of the communication of the conditions are not considered.

tents of spirit communion to those traces who characteristics of slice thom.

We hope to show that spirits carry the characteristics of their eath-life to that beyond, and do away with the erronce out then that they are more than yis spirits should know of the spirit world as it is—should learn that there is ovil as will as good it it, and not expect that purity alone shall flow from spirits to more talk.

morials.

We sak the reader to receive no dectrine put forth by spirits in these columns, that does not compost with life reason. Each expresses so much of truth as he perceives—no more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Answering of Letters,—As one medium would in no way suffice to answer the letters we should have sent to us, did we undertake this branch of the spiritual phenomens, we cannot attempt to may be sent as a means to draw the apirit to our siroles, however.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our cillee, No. 312 Brattle etreet, Boston, every Tuesday, Wednesday Thursday, Friday and Satunday afternoon, commencing at natrease two o'dock; after which time there will be no admittance. They are closed usually at half-past four, and visitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED. The communications given by the following spirits, will be published in rogular course. Will those who read one from a spiril they recognize, write us whether true or false?

From No. 2130 to No. 2192.

From No. 2130 to No. 2102.

Testday, June 23.—Civil law—its use and abuse: Mary E. Yeston, Now Castle, N. II.; Mary Ann Howard, Liverpool; William Etaplon, New York; Joses Hackett.

Wednesday, June 22.—Invocation: Where is Hell, and how may we avoid going to it? Charles Todd.

Taursday, June 28.—invocation: What is true charily? David McDonald, Alany; Esteey Winthrop, Boston; Kathan Parker, Macbiohead; Elizabeth Hall.

Friday, June 29.—Invocation; is the progress of the spirit in any way retarded by holding communion with mortals? Cardella Harris, Washington; George Middleton, Warren; Robjanila Hallot.

in now way retarded by bolding comminion with mortals? Cordella Harria, Washington; George Middleton, Warren; Ronjamin Hallett, Taenday, Jefy 3.—Invocation: Are we responsible for our thoughts? Isaao Roldon, Cherchind; Edwin P. Berrill; Mary Ann Carroll; Bennis McCano, New York.

Friday, July 6.—Will God say, "Well done good and falthful corvant," to the murderer? Martha Jane Editrice, Wisconsin; Albert Wodger, Hoston; Clara Kingston, Williameburg; Davo Williame, New York.

Salurday, July 7.—Invocation; Dees the infant live in childle, who dies before a natural birth? Mehitable Barton, Indopendence, lows; Margaret O'Brien, Doctor; Jerone Thayer, New York.

Textical, July 10.—Invocation; What is Phrenelogy, and what is its worth to unof James Rollins, New York; James Allon Graham; They.

Bednesday, July 11. Invocation; May not all Reformers to justy called Saviors of the World? Robert Williams, Boston; Bridget Leary, Boston; Charles Henry Land, Cheinnati; William Mayo; Joseph Graham,

Thursday, July 12.—Invocation; What did Obrist mean, when he sind, "Come not to bring peace on earth, but a sewn"? Loronzo M. Perloy, (pauper); Ben. Cappenter.

Edwardy, August 1.—Invocation: Why de Spirits address God as both Father and Mather? Jacob Bell, Mantpelier: Lucy Jane Macomber, Utica; Maria Louisa Ober, New Orleans.

Invocation.

Our Father, who are here and everywhere, hallowed be Thy name; Thy Kingdom come, Thy will be done here, as where Thou art better understood. Give us this hour the bread of eternal life, and forgive us our sine according to Thy holy law. Leave us not in temptation, but deliver us from all evil, for Thine is the kingdom, Thine the power, Thine the glass naw and forever.

June 21. the glory, now and forever.

Spiritualists and Spiritualism. "If Spiritualism is of God, why are Spiritualists more prone to suit than to good?"

This is the question we have received today. Spiritualism, at the present time, is a new craft, sailing upon the religious ocean, and but little understood. The spiritual craft that was launched in the days of Jesus, was no more understood by the children of that time, than is this spiritual craft of to-day. The Seribes and Pharisees then said. If this man be of God, wherefore is he found among publiman be of tied, wherefore is no touth among publicans and sinners? wherefore does he not walk in the higher path of life? Herein you see the same spirit of misunderstanding which you see to day—a spirit which cannot comprehend Spiritualism, or spirit in its highest sense. The star of Christianity had its his nigaces sense. The star of Christianity and its birth in darkness, and yet you Christians of to day worship Christ as very God. You who worship that star to day, worship the star of years gone by. You stand upon a foundation already crumbling beneath

We do not mean to convey to you the idea that we believe Spiritualists to be hely and true. They are wandering far from God, and are disobeying the laws of their nature hour by hour, and the consequence is moral death. You must not suppose that because spirits throw off their mortal covering they become holy beings. As the angel calls them from this sphere of life, the angel receives them in the higher life. If one lived in an avil condition here, so is his condition in spirit life; and, as such, will he or she return to you, ministering elther for evil

Look upon the star of to-day by the glorious light of natural religion, and you will see Spiritualism is not what it professes to be, and the people who be-lieve in it are not as holy as you would suppose them to be according to the standard you have it. It is true that many disgrace this boly religion, and many prayers are offered for those who disgrace it, in the higher courts of life. But the time shall come when Spiritualists, shall feel the whole force of their belief, and shall walk with God, and shall cease to sin. When they shall feel that countless millions are watching them every hour, and know their very thoughts, they will then seek to put on a fitting garment to enter the court of heaven.

But ein among Spiritualists is precisely the same

as exists among the Christian community. Could those who profess to walk with Jesus, see him as he is, would they walk with sin as they do? No. Ig-norance is the prime minister of sin. But when ig-norance shall be driven away, and the sun of wisdom shall fully shine in your midst, it shall not be so and it behooves you to prone well the trees in the garden of nature. See to it that every flower turns its face to the sun, see to it that every thought is acceptable to you, and, believe us, it will be acceptable

True Spiritualism is a spontaneous condition of spirit-life—the heaving up of the grand ocean of humanity to its Creator. But that religion you have in your midst is not true and undeliled religion on your now spiritual theory is, with some individuals, olinging to the past. They dread to let go the old, fearing that the new will not sustain them; just as though God did not shine in the evening as well as in the morning. Oh, faithless generation l turn to God, and worship him in spirit and in truth. May our words fall with especial force upon Spirit. nalists. Carry your religion into your business, into every portion of your life, and then your light shall be seen at a distance, calling many thousands to you. Cast away your old faithlessness, and drink at the fountain of knowledge and then you sin not, and the outer world will not look upon you as now they do, for you shall be known by the fruit you bear. See to it that every blessom is perfect, and all the fruit shall be perfect, too. Lay not down your own individuality—no, not at any time. Stand up in your own might, worship your own God, and enter into heaven by your own God given light, and enjoy the smlles of that God.

· Joseph Willey.

My name was Joseph Willey: I lived at Gospari about fifteen miles out at sea, off New Hamshire, was born there, and was drowned from there. went out fishing from there, and there came up equall, and I was drowned.

have been here eight years. The folks there will be glad to hear from me. I was a fisherman. I was about sixteen years old.

I should like to take a trip home. I have a mother there; my father is dead, and most all of us. If I was talking to her, she would question me all about the places here, and I could tell her a great

If I could talk to most anybody, I'd like to talk to Abo Jenness—he do n't believe in much of anything. I should like to tell him about what I have seen here. I should like to tell him what a bad looking place he is coming to-worse than I am in. Ab

go to be I, and think he is alone, but when he gets influence, and may Thy children here feel that holy-here he got to keep company with them.

If my mother was n't so old, I should want her to Thee. Oh, Soul of Strength, we will not ask Thee to cave that place-she don't see anything there, or

carn anything there.

Can I go, skipper? Will you send this letter?

I have seen my father, but he is not with me. The first three or four years I was trying to find draw night unto Thee, because we would where I was, and what I could do. Some of them light from the throne of Thy fore, which shall shine here any I did not have a right start on earth. I could not read or write; I have learned a good deal, but there's lots of them know more than I do.

Our God, as we find Thou art poorly recognized but there's lots of them know more than I do.

There's a good many people Abe has sold a deal alt. darkness. Soul of all other souls, Light of of rum to, and some of them do n't think much of all other lights, Life of all in the material and

it now, and he'll have to keep company with them spiritual spheres, oh bless with Thy own divine awhile after he gets here, and he went like to do it.

Ansier.—Yes, we can ail learn here; but when Assist us while wandering in the flesh, and send us,

and n't whopped over so quick that I got under it, should have been saved. I believe my body washed ashore.

I did n't think it possible I could be dead—you don't feel as though you was. I did n't see my body after. Some of them do n't want to lose the

John Codman.

Boston and vicinity, with whom, if I could communicate, I should be happy to come. If I could come in close rapport with them, I should feel less the seam dad of earth. Those who were my true friends would hardly scandulize me, but others will. I knew very well I was not perfect; but I did the best I could according to the conditions surrounding me. If people would only exercise a little more chartly, and have a little more kindly feeling toward their follows, it would be the greatest reformation they would ever know.

The class of spirits who are styled guardian spirits, control these with whom they come in close rapport, by virtue of the haw for the human organism. They can bring out hidden and sleeping least upon the face of things, and give them a proper position in life; but they cannot originate them.

The large van bring out hidden and sleeping least upon the face of things, and give them a proper position in life; but they cannot originate them.

The INTELLIBENCE you call God does indeed governal by the spirit.

Every natural blossom is a spiritual blossom. It received its life in the kingdom of heaven, where God is.

If those who feel so bitterly toward me will give Man should

Man might as well undertake to cross the Atlanio on a straw, as to endeavor to go to heaven on any religion that I ever board of. I speak of religions which are popular, and do not serve God at all in

Death and the grave you are all sure of, and it behooves you all to deal charitably with us, that charity may be meted out to you.

My name was John Codman. I was from Boston.

Nancy Wiggin.

I wish my brother to know that I have the power to come back and speak; and I want to know if I must be obliged to come to a strange place? I don't like it. Some might not object, but I do. I was sick quite a number of years, and finally died of what I suppose was consumption. I gradually wasted away untill found mysolf in the spirit world. I see a great many of our old friends here. Some of them are very anxious to have a talk with their friends on earth, but do not recom to have opportunity. I have never left earth since I died; I have always been on earth, and striving to fit myself to come hock and talk.

I was like test, that my brother may know I suppose. He said, "I come not to destroy, but to

back and talk.

1'll give a little test, that my brother may know I am here to-day. He certainly can't care if I do toll of this—it can't harm him. I had a little property — a few hundred dollars—laid up, and no one know about it. My brother didn't know it until I came near death. I gave it to him, and told him not to speak of it, as others might think hard of it. I give this, not because it is of any value, except to Drote leater which would be cursee and not bestew gifts, which would be cursee and not below.

The next time I come, if I can come in a quiet way, and not have to speak to strangers, I shall be can no longer manifest with good through these very happy. My brother's name is William Wiggin. I suppose he is in Dever. I died there. I have nothing to say about religion, for I cannot explain myself here, and I should only look the door I wish to have opened wide. Most of my friends have rigid ideas about religion, but I can give them a better understanding of it than they have ever had. But I 'll not attempt it here; it is enough for me to open the door so I can come to them.

June 21.

Thickerd P. Shannon.

Richard P. Shannon.

My name is Richard Shannon, otherwise Dick alone controls you according to your own law of life, Shannon. I lived part of the time in New Orleans, and you do not lose your individuality—no, not at part of the time in New York, and in Boston. I any time.

June 22. been dead a little over four weeks, and am

back here in right good time. . Well, sir, my occupation was that of a first-class gambler—nothing short of it. Now, if there is any my friends who want a little help from me-anything in my line-I am in good trim to help them. thing in my line—I am in good trin to help them. But if they do n't. I'll put my name down as ready, and wait for a chance. I don't want to put too much money down on any card, unless I think I'll win; but if I do, I'll risk most anything.

I're got a wife in New Orleans, and I suppose it's my first duty to let her know I'm well and alive on

the other side of Jordan. I'll give her all she can want if I am to be received. First of all, I want to

I was sick a little short of four days-had a good smart sick of it, but got through quick, and onmo up all right on this side, except being a little short of funds—that is, power to make ourself known as

I am pretty well known among the craft down south, and I fancy I may not be amiss in coming here. I suppose some of them would be saints will think I'm a terrible avil fellow, as they generally class gamblers among those belonging to the old fellow down stairs. By the way, I have not seen

What about that Redman I went to see in New Orleans? I thought I was most egregiously sold, but I've come to the conclusion I was n't so much sold, after all. I said to myself, he 's a pretty smart sold, after all. I said to myself, he's a pretty smart plain because God deals unjustly by them. I do not fellow, and knows his business pretty well. I complain of my condition. I was feelish enough to thought I was smart at slight of hand, but I came get into the condition I did, and the State was foolish to the condition I did, and the State was foolish to the conclusion he was smarter than I. I know

now that people on our side had more to do with him than I thought for. Is it necessary to give the lady's name? Well, it is Auna Louise; I suppose her to be in that city now, as she is a native of that place.

I want my friends-my wife in particular-to go to the man Mansfeld, when he goes to New Orleans, ed conform to his rules, and if I can control him, shall prove myself to her.

Invocation,

Almighty and All-wise God, our Father, once more we stand in the temple of Invection, once more we lift our thoughts to Thee, once more we commend Thy children unto Thee. Then Spirit of universal do n't do just right—drinks a good deal of rum, and has a good many folks around him from here, bethings, as we stand continually in Thy presence, tions capital punishment, is just as far beneath me

cause he is not very good blusself. He can go off, may we feel with all the forms of itse Thy Divine bestow more blessings upon Thy children, for full well we know Thou art filling all things with the glory of Thy loving kindness. Spirit of Eternal Progress, we pray unto Thee, because we would

you don't get a right start, it takes a darued sight on flod of israel, light from out Thine own halo'd tonger. That was a tough equall! If the darmed thing recognize as we re-enter our own spiritual sphere,

June 22,

Spirit Control.

body, but I suppose mine was n't good loeking enough.

It sint much use to go home, for I can't make them see mo. They don't get letters very often them see mo. They do n't get letters very often there, and when they do, they make a great fuss over them. If they get one from me, they will have a time.

June 21.

mate governors and controllers of the material spiritual condition, the link bitants of spirit life do indeed control those of the material sphere. As spirit is superior to matter, or, in other words, as it is a higher development of matter, a superior and sublimated outgrowth, thus it is possessed of power to govern and control, because it understandeth all beneath it, or that where the suppose mine was n't good loeking and controllers of the material world?"

When viewed from a high spiritual condition, the limbation of spirit life do indeed control those of the material sphere. As spirit is superior to matter, or, in other words, as it is a higher development of matter, a superior and sublimated outgrowth, thus it is possessed of power to govern and control, because it understandeth all beneath it, or that where the superior is matter, a superior and sublimated outgrowth, thus it is possessed of power to govern and control, because "Are not the inhabitants of the spirit-world the legiti

eprung.

Man in the material has power to comprehend all How very true in life, that every sweet has its bitter. It is very delightful to know one can come one can comprehend and can control. But that power or understanding extends not beyond the back and have the privilege of speaking to one's friends; but it is very bitter to have to feel the full force of the sayings and doings of earth.

If our earthly friends could only be made to realize how scenditive our spiriteers are, they would be a little more guarded in their conversations with and it is not sure pleasant for a spirit to be standard and nonprehend it, because you stand upon a beneath him. The animal, mineral and vegetable kingdoms man can comprehend and can control. But

be a little more guarded in their conversations with us. It is not very pleasant for a spirit to be standing with a group of persons, and while one speaks of him with favor, to be shocked by hearing some one speak of him as a rascal. I would be willing to forego the pleasure of coming back, to rid myself of the terrible annoyance of being troubled with some cill thoughts like those I have been a spirit.

There are some dear friends living in the city of Boston and vicinity, with whom, if I could community of the same of the country of the second country of the secon

If those who feel so bitterly toward me will give me an opportunity of speaking with them, I will try to come to an understanding, will try to do all I can to make the wrong right.

I thought it would not be amiss to do something in this way toward speaking my requisition among the battle of life with.

I thought it would not be amiss to do something in this way toward redeeming my reputation among those acquaintances. These who are my friends, I shall be glad to cheer by a knowledge of my condition; but if they feel they will be stepping asside from their duty by helding converse with me, in God's name let them not do it. But if they can do an I shall be pleased to hear them.

The spirit-world governs you alone by virtue of your own law, and when you lay down to guidence, cither of your own individuality at any time, or lay down one atom which belongs to you. The spirit-world governs you alone by virtue of your own law, and when you lay down to guided by an when you lay down to guided by an when you lay down to guided by an when you lay down the mystery. sides of life, and many happy and unhappy hours; but I did not have a realizing sense of spirit-life. All my ideas of God and heaven were good for nothing. prehend.
Man, as he is an individualized atom, po

positive and negative intelligence, so he is a free agent destined to be the prime minister of his own anivation, and to work out his own mission. Jehovah mny send a legion of angels to assist, but not to con-trol, according to your ideas of control—not to take possession of that life which belongs to you as indi-viduals.

God only works in obedience to his own grand outgrowth, which is law.

Many theoretical Spiritualists labor under mistakes

ings, and would plunge them into hell.
Oh, how wise is our Creator! When these spirits he is in Dover. I died there. I have nothed tracted to new conditions. And yet you would fain

then, stand up as individuals, knowing that God alone controls you according to your own law of life,

Anonymous,

Can we claim freedom of speech here? I visit you, or your place, to day, and I speak to you, and I speak to the public, in behalf of one of the prisoners in yonder institution. It is the wish of those who attend him spiritually, that those who attend him materially should look well to his condition, and give him that liberty God would give him. God calls upon them to liberate him, and I have as good a right as any other spirit in the spirit world to come here and ask his freedom. He was a friend to me—an acquaintance.

You ask who I am—no matter—the dovil, perhaps. A convict, freed by God, I am. My friend is a convict, imprisoned in yonder cell, and I want him liberated, and I let no stone be unturned, no work undone, that can be done to liberate him. He is sick, and if he remains in his present condition long, he dies-murdered by the State. This is true as

God is true.
Yes—the devil I am; not a self made devil, but a sort of a patched up. State concern.
It will be well for those who put the chain on such to consider who are with them, and instead of supposing themselves to be God Almighty, just let God Almighty take care of his own business. He can do it now, as well as ever he could; but some

people are disposed to take his power out of his hand, and mix it up with the devil's, and then comough to execute me for it, and they have got to go to hell for it as much as I have been to hell. is a hell for everybody, and all must stop long

chough in hell.
I don't petition to them to set him free, but only to God, and we will see which God bus most power, the God on this side, or the God on their side. I have power to set him free, and I will use it. This is no empty boast—I know of what I speak. Ans .- The State robbed me of my name. It was n't

call me Satan. Ans .- I am much worse than when I was here. Ans.—Yes, the State most dampably wronged me.
Ans.—I was not executed by Massachusetts. I as convicted by the law of the State of New York,

worth much, nor was the life they took. You may

Erodorich Bomors.

And yet it is the daty of all to canstantly seek for the greatest gitt of God, which is knowledge. As you take step after step in life, it gives you its reality, and fills your soul with all that is necessary to sustain the winter, lattice worker in the winter, lattice worker.

A belief is the forms to has no therefore he has no And yet it is the daty of all to canstantly seek for the greatest gitt of God, which is knowledge. As you take step after step in life, it gives you its reality, and fills your soul with all that is necessary to sustain it.

A belief is the forms.

died, I more to Cheseapenko City. I make a poor trade there, and go back to Jersey City.

My wife don't know much about spirits, and I

want to come to her, straight. I want to tell her, if you have no objection, about what I leave. I leave twenty four hundred dollars, what I have—what I save by. My man, what did work with me, I one most two hundred dollars. I wants it paid. If I should not tell her the like, I wants you to say so, and I no speak any further.

I have but one man -my wife know who was that man. 'I is not paid, and it have not been, none of it, and I want it all paid. He have no business, and not much to take care of himself. I want to do winter sawed wood, got in coal, and shoveled snow. right, and I want my wife to do right, and I know ery well sho will do right when she know what want. How would I be a Christian if I no do as I

Answer.—We have the same thought, but no sound, no word. We do not speak like as you do.

I leave home with my father, when I was fifteen years old. Presently he die, and I go wherever I find to go, where I got pay.

The most what I come for to-day was for my man am back after it. I re got a mother—whe 'd like it.

what work for me. I want him to be paid. I I've get about \$32 owed me. The man's name is think of it before I go, but I thinks I get better. I Brown—a bricklayer. He would n't pay me, 'cause think of it before I go, but I thinks I get better. I speak of it, but not so much as to let my wife know with the word it, but not so much as to let my wife know how much. If my wife bare paid it, it will do no harm for me to come and say what I want. I do n't bellove she have paid it, for I would not feel so bad about it if she had. He have nothing to prove it about me—he trust to me.

June 22.

They told me that you could come here and send your the ald wonn.

' Elizabeth Reed.

It seems to me, if I was auperintendent here, I should ask such as the one who came before me, to come by themselves, and not give them the privilege of coming at the same time with decent people. My name was Elizabeth Reed. I was fifey six years old, and died of rhoumatic fever, and inflammation of the lungs. I have been dead a little over two years, and have been trying all this time to come back and talk. I have beard of this place, but you are just as likely to be beside an Irisha person. They don't respect anybody here, to tell the truth about it. I should think it was a general post office. I don't want to flud fault, but I have suffered enough in coming here. They did not give me the privilege of choosing my own time, but chose

Yes, we can go away, but they tell us they do n't know when we can come again.

Ans.—All who come to the medium to day are in the inside circle, and more others can come within it; and all have to feel the force of the magnetisms inside the circle. It don't affect some people to meet such characters, but it does affect me. If you will tell my husband and three children—
a girl and two boys—that I have visited you to day,

Thomas Rait.

Thee will say friend Thomas Rait, of Philadelphia. visited thee this afternoon. Thee will please say he finds the table in the kingdom of heaven abundantly spread. Thee will also say he finds peace in return-ing, and will find joy in a welcome. Thee will also say the Father hath bestowed such gifts upon him as were necessary for his welfare.

Priend, he who speaks to thee at this time bath

been sent unto thee, not to minister unto the necessities, but to the necessities of those to whom he comes. Speak of the time he came, and tell the friends he hath found favor with God, and many angels attend him here. Friend, six years have passed since Thomas Rait left the mortal. Bix years of joy are his, and the blessings of the father are countless; therefore he

seeks not to number them. Friend, the friends of Thomas will recognize him a this. Thou hast but to print, and they will read. Juno 22. •

Knowledge of the Hereafter, " Is it possible for man to passess any positive knowledge of the hereafter?" This is the queetion given us for consideration to

day.

Positive and perfect knowledge is the knowledge of experience—that which has been demonstrated to the individual by coming into perfect rapport with that condition. The spirit clothed with mortality has not yet been called upon to try the realities of the higher life; therefore, according to his condition he understands, and not according to the condition of the future. Knowledge is not founded upon be lief, as many suppose. It may stand in near connection with belief, but it is not its foundation. To be lieve anything thus and so is not to know it, bu simply to have faith in such a condition. You may possess positive knowledge of your immediate sur roundings, because of your external senses, because you see, you hear, you come in close rapport with you see, you near, you come in close rapport with these surroundings. And if you are to believe your own senses, you are to come in passession of the knowledge of these surroundings. But the spiritual condition, or the hereafter of man, you can have no positive knowledge of until you cuter that condition.
The twin-sister of knowledge may be with you; but, believe us, you have to experience the second life before you can fully realize that which is in the futur

to you.

The Christian, with all his unwavering faith in the Lord Jesus Christ, has no positive knowledge that such a being ever lived. The knowledge of an other is not such to you. Your nearest and deares friend may tell you be has gazed upon such an ob ject, and beheld its beauty; yet you have not seen; therefore you have not positive knowledge of it.
That so called hely record, the Bible gives you

many pictures of spirit-life. It tells you you are to believe, and yet it gives you not even the foundation for belief. It turns you out upon the sea of thought and, when there, gives you no guide, places no lamp at your feet. You might wander forever upon the sea, and if no other guide were with you, mysters ld attend you.

You while here may hold converse with a legior of angels; they may fasten a belief upon you, but knowledge you cannot possess, because you have not passed through that they have passed through. You may believe, but you cannot know. But, says one, whose own nearest and dearest friends con whose own hearest and dearest richoes come bring-ing positive assurance from the land of the here-after, are we to doubt them? They come appealing to our senses; they give us all we ask for, and shall we disbellere? No; the spirit world is now open to

rightcome rules, and sends her priests to pray for the pain; but to possess positive knowledge, you you. Good Godf they deter pray for themselves, must know the pain. Tell the blind man of the You cannot have my name, sir. Call me Batan.

June 22.

No; for he cannot see, and therefore he has no

make me elek and die. I was born in Gottenburg, dermany. I was a gardener and fiorlst, in summer; in the winter, lattice worker. I have a wife and two children in Jersey City, and I want to speak now.

My name was Frederich Somers. I will tell you constitutely from his own fountain. But should man receive all he foollship asks for, he would not be man, would not be a portion of God, for died, I more to Chescapeako City. I make a poor

time everywhere, and every hour brings something new. The seeker gains a new gift, and that which was doubt in the past, becomes a great reality.
Our questioner, eling to your belief, rest in your hope, and knowledge shall be the ultimate thereof.
June 23.

John McQuade.

winter sawed wood, got in coal, and shoveled snow.
If any of them tells you I died of delirium tremens, tell them they lio—I never had them in my life. I died in a fit. You ask Dr. Weloh—be can tell you. He lived down in Garden Court street. would be done by?

I live in Jersey City more than nineteen years. 1 I died, mister, just 'fore Christmas. They 'it tell you can't be mistaken for nobody else. I know of no. I died right after last Christmas—do n't believe it body of my name what do the business I did, and have the experience I did.

Answer.—We have the same thought, but no sound, no word. We do not speak like as you do.

I leave home with my father, when I was fifteen bad, and died about soven years ago. He's buried

to pay the old woman.

I do n't work now—worked hard enough here, and

never will do a day's work again.

I haint seen my father. He haint been prayed out, I reckon. I didn't pray much, I tell you. Religion didn't trouble me much. My mother said she was sorry I was not born in Ireland, 'cause I'd been a Cathelic; but I shouldn't, for religion was u't

You need n't think I was one of the low Irish, for I was n't. I consider mysolf a Yankee, as much as any of you. June 23.

Albert T. Edgerley. flow soon will you publish my letter, if I give you one? Five weeks? That will disappoint me much if I tell you my story, perhaps you will favor me by

pence, and of mingling with friends who are not beneath me. When I was standing, bearing that Albert T. Edgerlay. I died at Naples, Italy, four man talk, I thought how much I suffered to get out of the world, and how much I suffered to get back. I don't want my folks to think I move in such society, and I'd rather you'd put my name away from his.

I don't think it right to mind the suffered to get back. Some months here. from his.

I don't think it right to mix all sorts of people and made some professions of belief to my friends; up in a huddle; it may suit you, but it don't suit and I said, if it is true, wherever I do go, I will try me. I think enough of my family, God knows, but I don't like to go through hell to got into heaven. ism. After I became conscious I was dead, I re-

thought I beating consists I was ucut, I common bored what I had said to my friends, and I thought I could give no better proof than by giving them positive knowledge of my death.

My father's name is Albert T. Elgerley. He was formerly a merchant, and lived on Fourth Avenue. I had been gone from the country near a year. I was accompanied by my uncle Harrison and ble

I feel excessively weak here, and scarcely able to under rather unpleasant elreumstances, and that I speak. My father is an Episcopalian, wish them to give me an opportunity to come to You speak of my friends' remaining in anxiety so

Ob, this is dying twice ever; I felt a curiosity to means. I think it will be as well for you to date know how it affected us to come back, and I have June 22.

June 22.

they receive the news of my death my nearly means. I think it will be as well for you to date my letter, then, and publish it in turn, etr, on this learned.

June 23.

N. B. GEORGE: I will meet you as soon as you find a medium who will give me the privilege of control-ling. June 28. ling.

Elizabeth Graves. My dear daughter, Louisa, you will please me well if you will meet me where I can epeak with you. Your mother, ELIZABETH GRAVES. June 28.

Wm. Hill. William Hill will do as he is requested to, when be shall find streagth. GRANDFATHER.

TO ROMIE, IN HEAVEN.

DT BARAN A. KING. I know that thou art dwolling By the living orystal streams; I know thy footstops wander
Where the golden pavement gleams: And I know that thou art happy Mid the chining angel throng, Where the flowers are blooming over, And the day is bright and long.

That a crown of love and wisdom In upon thy sinks brow; That the angels watch and guard thee, Filling thee with boly joy; That then dest not miss thy Mother In thy happiness, my boy. But I'm sad and lone without thee, And my weary heart doth pine For a message and a token From thy spirit unto mine. Could I see thee in thy heauty, It would soothe this cessoless nain-If but only for a moment. I might look on thee again f

I know thy little apirit

Will unfold in beauty now:

I have lost the dreams I cherished. And my hopes for coming years, And the light along my pathway. Is all filmmed and quenched with tears: But for all that I have suffered, And for all that theu hast wen, Could I once more gaze upon thee, I could say, "God's will be done !"

I known that I shall meet thee. When I pass the "mystic gate;" Thou wilt be the first to greet me-But it seems so long to wait. Could I catch one glimnse of brightness From that land where thou art gone, Could I hear one whispered echo, I should surely sease to mourn.

BHALL FAULTS .- A writer thus speaks of the fatal infigence of small faults on the peace of households: "Homes are more often darkened by the continual of very dissimilar mognitude, yet it is easier to graptraveller can combine his force, and hunt down the the natural world, and the inhabitants of the natu. tiger that provide upon his path; but he finds it scarcely ral world may believe—firmly believe.

But we speak of knowledge—that they cannot breathes, or the fleas that swarm in the sand he direction, without our expecting or knowing of his have. Can one who has never experienced pain in treads."

CORRESPONDENCE.

"Arcana of Nature."

S. P. Letano, Midutenung, Omo .- Beience is the world's greatest need. Man, ignorant of his origin, himself and his destiny, can be little more than a machine in the hands of every ensual impulse, to be moved here and there by every drifting wind. The lack of progressive development in society can only be explained from the fact, that its religion, its politics, and, to a great extent, its philosophy, are outgrowths of a system of theology and theoremey, which had its origin in the dreamy belief of some enthusiast, and has become incorporated into our education, in a stereotyped form, and labeled with the word " Holy." But the Philosophy of Nature Is divine far would cease to govern him.

Slowly, surely and accurately move the wheels of a severer aspect, by exchanging conjecture and asbeginning to cast aside this vague garb, and assume sumption, for induction and reasoning. To a great extent, as Humbokit remarks, "the dogmas of former ages survive now only in the superstitions of the people and the prejudices of the ignorant, or are perpetuated in a few systems, which, conscious of their weakness, shroud themselves in a vell of mystery."

I have been led to make these observations by the recent appearance of a scientific work, entitled "The Arcana of Nature, by Hudson Tuttle." This is one of the few works that are destined to live. Most of our literature is of such a flashy character, that, to employ the happy phrase of Coleridge, " it burns like a volcano of pine chips, but its blaze is soon extinguished by the smoke of its smoothering ashes." Not so with a truly scientific work. Its influence is greater as the public mind becomes more aware of its substantial worth.

This work surveys a field bitherto but little known. It embraces a scientific explanation of the origin of worlds; proves how life originated on our planet, from laws inherent in the constitution of matter : and explains the progressive unfoldment of species, orders and genera in the animal and vegetable kingdoms. The author says, page 20;

regetable kingdoms. The author says, page 20:

"Isia is bern of motion. It is first inceable in the mutual attraction between atoms in solution arranging them in definite forms; to adinity, the attraction and repulsion of particles. It, perhaps, may appear significant the forces which create the crystal are living forces; but the data are many which support such a conclusion. In the lower order of animals, where life nearest approaches the mineral, the form and skeletom of the animal conform to the laws of crystalline growth, as the plates of the seaurchin, the rays of the lasteria, and the calcarcous framework of the coral; and even in the higher mammalia, the bones always are crystalline, being formed of elongated crystals, which grow in their cartilaginous leds precisely as they would in a solution. The petrilaction of wood differs not materially from the growth of bone.

The mysterious process of absorption in the plant or animal, does not differ in the least from absorption in the mineral. The same force which takes up a fluid through walls of animal membrane, causes chalk and other porous minerals to absorb a fluid, or a capillary tube to lift it higher than a level. The process of secretion, though intricate in character, can be imitated with mineral walls instead of living itsue. These facts may be regarded as faint proofs, but it cannot be denied that they furnish the clue—the footprints to the law binding the organic to the inorquaic. Life of necessity depends on the mineral. It is breathed forth and sustained by it."

Have the author shear what Hugh Willen forces.

and sustained by it."

Here the author closes what Hugh Miller terms "the everlaiting gap" between the organic and incrganlo worlds. He goes on to establish the fact of a natural transmutation of species, and gulf after gulf is bridged over with such precision, that the studious traveler hardly knows when he passes them. The Origin of Man constitutes a valuable characteristic of the work, and supplies a demand greatly needed in this respect. The work, on the whole, is of rare and peculiar merit, and no scientific library can be complete without it.

That "Report."

"LOUISIANA," NEW ORLEANS, JULY 23,-It will be wish them to give me an opportunity to come to

You speak of my friends' remaining in anxiety so
them in private, I'll do as much for you. I'll go
long after receiving my letter, if published before if my memory serves,) a Committee of susans, contour.

The received with Harvard College, undertook an investithe received with Harvard College, undertook an investigation of the modern phenomena which had caused much, and now causes for more, stir among the thinking people of the United States; that after a very candid, patient, and thorough scrutiny into their mysteries, occupying some three or four evenings (?) said Committee announced briefly that said phenomena were a "stupendous delusion," promising to favor the public with their "report," demonstrating

the accuracy of their said conclusion. Of course these eminent men would not under any consideration, impeach their own veracity by omitting a duty they had voluntarily promised to perform; hence there can be no accession of their presenting to the public, sooner or *later*, the "report"

aforesaid. I would, however, suggest, that those who have been so long impatiently looking for the light which this Committee is pledged to impart, will willingly absolve them from that pledge, if they will, instead, offer a clear and philosophical solution of the "mys. terious bell-ringing," which has produced so much excitement in Providence, R. I., and which the Journal of that city-a paper unsurpassed in respect. ability and reliability by any other in the United States-pronounces wholly inexplicable, under any hypothesis generally recognized by scientific men.

Is it not, then, the duty of scientific men to fathom it, and prove that it is not mysterious? Let the Committee particularly explain the reason why the ringing always stops when a little girl, one of the inmates of the persecuted house, leaves the

premises. What They Think of Us.

H. S. JOHNSON, ONEIDS, ILL.-I am a constant reader of your pages. The Messenger Department of the Banner is a true illustration of spirits de veloped to a high plane, and of spirits upon the lower ones. A great many of them are accepted by their friends; others are rejected, because they do not come like saints. The Boston Conference is agitating the minds of Spiritualists in all parts of the country, wherever the pages of your BARNER are unfolded. I think it will be a great benefit to the

world. Dr. Child says that "Whatever is, is right." I cannot agree in all that he says, but though I have not seen Brother Child, yet I love him, and hope he will long continue in the field. I cannot agree with him when he says that there can be no benefit in showing the effect of tobacco upon the human system. But he has the same right to his opinion that

I have. I like the BANNER OF LIGHT, because so many write under the heading, "Correspondence." By these we learn of the prosperity of our cause in all parts of the country. May it be like the leaven which was hid in the three measures of meal-may it leaven the whole lump of theology.

Thomas Gales Forster' in Illinois.

N. B. BUTLUR, LAHARTE, HANCOCK Co., ILL., JULY recurrence of small faults, than by the actual pres. 20 .- The cause of truth is rapidly spreading in the ence of any decided vice. These evils are apparently Prairie State. There are a few good soldlers in the cause in our village, all of whom have been opposed ple with the one than with the other. The Eastern by Old Theology; but thanks be to the Great Ruler of all intelligences, for the recent visit of Bro. Thomas Gales Forstor. He was sent this way by spiritual audiences. He challenged the opposers of his views' ten families lately from the North and East, and to refute his arguments, if they could. We were more coming. They are fast introducing habits of subscriptions to the Banner, and are requested to call attenmuch delighted with him, and cheerfully recommend industry and thorough cultivation, and will soon all friends who have moved heard him to avail them. form a social community send to almost an industry and the social community send to almost an industry and the social section to it during their lecturing tours. Sample copies sent all friends who have moved heard him to avail them. selves of his services the first opportunity. His discourses are logical and elequent, and will carry Of

I have concluded to answer all the letters at once. and direct to the BANNER OF LIGHT in reply, trusting to their well known kindness to publish. The questions are respecting the climate, soil, staple products, face of the country, health, population, water, price of land, wood, slavery, etc., etc.

I came to this place from Minnesota the 1st of April last, consequently I have but short experience here, but give that little freely:

First, Cuba is situated on the Southwest Branch of the Pacific Railroad, ninety miles nearly southwest from St. Louis. To come here from the above place, you come thirty-eight miles on the Pacific Railroad west to Franklin, thence fifty-two miles on Southwest Branch southwest, to Cuba Station. The railroad was finished to this place last winter, and the care commenced running once a day each way, carrying both freight and passengers. The town consists of some fifteen houses, among which are two stores, one hotel, blacksmith shop, tannery and schoolhouse, with Freemason's Hall up stairs. Provious to the opening of the railroad here, the population consisted of the descendants of the old settlers of the country, and since that time there has been a section of good land bought at the Government Land Office, within one mile of the depot in Cuba, and there is still abundant lands within from one to six miles to be entered at the same price (\$2.50 per acre) outside of the railroad limit (six miles). Goverament land may still be bought at \$1.25; oultivated lands in the vicinity are held at from \$10.00 to \$25.00 per acre according to improvement and gituation.

The soil is a clay loam on the high lands, pretty heavy in places, but does not bake; the prairies are comewhat lighter and blacker colored, and the bettoms, along the water courses, richer still. The intelligent cultivator would soon understand the cause and the cure, when he would see one little mule, with an antiquated thing called a plow, trying to do the work where two heavy horses and a good improved plow should do it, stirring the ground not less than eight to ten inches deep, instead of two and a half, as is usual here. My crops have suffered little or none with a late drouth, while these near by are nearly ruined. The productions are wheat, fruits of temperate climates. Corn is cultivated market, where prices are higher than any other Western city. One would suppose agriculture would might be.

ridges or swells.

The springs are mostly in the ravines, or lowlands: they are found frequent, and some remarkably large-in several instances one spring turning there are many passages of hely writ which I can a mill. At the Iron Works, twelve miles west of this place, one spring turns machinery equal to a doreg run of stones or more. Cuba is situated on a prairie of some six hundred acres of the highest land In the vicinity. There are no springs within one mile of the town, but there are several good wells from twenty-five to fifty-three feet deep, of good soft watersome of them equal to any that I over saw in Minne, sota, or anywhere else. The slopes or hill sides are apt to be stony, and the ravines rocky, mostly sand stone, sometimes lime and boulders; only the high lands and bottoms are free from stone. One fourth of the entire country is too stony for convenient or profitable cultivation, except, perhaps, for vineyards or occhards. This will insure the use of them many gotton will assure you. years to the stock raiser, and this business is decidedly the most profitable of any at present followed here, the winters being short and mild, requiring nothing.

This country was sottled some fifty years ago-

along the water course, on the Bottoms-by people from the South ; and still, to an Eastern man, it looks | Spiritual Progress. like a new country, in this vicinity; not more than rot down over their heads, and the bushes in the men and women of the growing West are rejoicing fence rows assume suitable proportions for fence rails. Though stock is so easily raised, they "take care of themselves" so much that they are often of From a Corner of New England. poor quality. The country has suffered much for SARAH S. SCOTT, WOONBOCKET, R. I. - Spiritualism tion; but this is getting into other hands. Slaves occasionally had lectures from Mrs. A. M. Spence hundred now in this county. The subject of slavery permanent Sabbath meeting. is little spoken of; it enters so little into the proper ty interests of the people, that few seem to think of mined what little influence I exert in this world shadows for the lack of substance.—Wash. Irving. should be given in favor of what I think to be truth. In parsoance of this, I have speken very freely and been met in a frank and telerant spirit.

cal and scientific character, to large and intelligent | There are in this immediate vicinity some nine or all friends who have never heard him, to avail them. form a social community equal to almost any in the

Of late years emigration has gone to Kausas and Research will lecture in Nebraska, shunning stavery and its attendant evils, while they have settled the wild hands of those frontier is callifies, suffering the evils of a plencer.

J. Somenyelin, Ja., and Otheras:—I have received several letters from individuals requesting information in regard to the agricultural and other facilities of this part of Missouri. You say your attention of this part of Missouri. You say your attention privileges equal to any in the East; while farming privileges equal to any in the East; while farming towards the from Warron Chass. I have not seen the Stock raising, etc., is exceedingly profitable in this above letter; but as my thus is very much occupied.

Of late years emigration has gone to Kausas and Reposition. Here we will lecture in Provilege. 4 Bondays in Oct. Cambridgeport, 5 Bondays in Dec., "Privilege, 4 Bondays in Dec., and Privileges, the above places, or New York City.

Miss A. W. Sparagre and its attendant evils, while farming the evils of a plencer privilege, 4 Bondays in Oct. The other places, 4 Bondays in Pol.

Miss A. W. Sparagre and its attendant evils, while farming the evils of a plencer privilege, 4 Bondays in Oct. The other places, Of late years emigration has gone to Kausas and above letter; but as my time is very much occupied, country. The climate, solt and market advantages here are peculiarly adapted to fruit raising. Apples, pears, peaches, plums, grapes, blackberries and strawberries grow here equal to any part of the American continent, being within four hours of a city of one hundred and sixty thousand inhabitants, with an immense northern region to be supplied with fruit, along the upper Mississippt. For many years in the distant future, fruit growing will be a beautiful and profitable employment for thousands in this part of Missouri. At present but little of fruit of the finer kinds is raised—even the apples are mostly seedlings, and so of peaches and plums.

Though St. Louis is situated in the finest foult grow.

Though St. Louis is situated in the finest follows. ples, pears, peaches, plums, grapes, blackberries and Though St. Louis is citeated in the finest fruit growing territory in America, it is one of the poorest
supplied with fruit; and perhaps but few are aware
that while the shore city is signified in the hoper of that, while the above city is situated in the heart of the best grazing and grain growing region on earth, its inhabitants are, mostly supplied with butter and cheese from the dairles of Ohio and Western New York at good country prices. The steek referred to the dairles of the country will be the steek referred to the steek refe that, while the above city is situated in the heart of

> is one of the most healthy places I was over in, unless you try to live on the bottoms along the streams, where human beings never ought to live. Those who will violate this well-known law of health, must expect fevers and agues, and other concomitants of Nature's violated laws; but in all the up lands there is very little stokuess any time of year, and no agues. is one of the most healthy places I was ever in,

and no agues. Had this country been settled by the Yankees, the government lands would have long ago been bought and held at high prices, and the country would be dotted with well cultivated farms, good houses and crops have frequently suffered with drouth; but an barne, while now there is not one framed barn in

the circle of my acquaintance, Should the Homestead Bill pass, (and it will by another year,) there will be thousands of free and pleasant vine clad homes along the south-west branch of the Pacific Railroad. B. Smith. Cuba Station, Crawford Co., Mo., July 15.

Dr. Child,s Now Book.

H. BURNS, LOWER WINDSOR, PA .- Dr. A. B. Child. rye, corn, oats, potatoes, tobacco, hemp, and all the in his book, "Whatever is, is Right," says that the views contained in it are in perfect accordance with more than any other grain, and tobacco quite exten- the sayings and precepts of Christ. But it appears sively. Wheat yields twenty bushels per nore, corn to me that there is a direct antagonism between his Efty to eighty, cate fifty to sixty, tobacco eight to views, and the doctrine of Christ. Is not Dr. Child ten hundred weight per core; while grass yields in direct antagonism with the teachings of Christ, well. All farm products are raised with good profit, in saying there is no cuit? Does not Christ make a being within four hours by railroad of St. Louis distinction between good and evil? Is not Dr. Child wrong in classing the "drunken man in the gutter," among those whom Christ has blessed? Has not be stimulated to its utmost limit, still three fourths | Carist said, that " the drunkard shall not inherit the of the flour consumed here is brought from St. Louis, kingdom of God?" Christ has said, "Blessed are and corn and cats cannot be had to half supply the ye when men shall revile you, and persecute you, demand, at seventy-five couts for the former, and and shall say all manner of evil against you falsely, sixty conts for the latter. Cultivation is generally for my sake?" Now Dr. Child, in trying to explain slovenly done and profitless, compared to what it the above, as being in harmony with his own views, has taken only the first part of the verse, thereby The face of the country is rolling, sometimes changing its intended meaning to suit his own views. rough, or appears so to one who has spent twenty Ho says, in answer to the question, "Who are reyears on the Western prairies. There are coensional viled and persecuted by man?" "All to whom the small prairies of from five hundred to two thousand finger of score and condemnation is pointed." But acres; but the country is generally thinly covered are all such revited and persecuted for Christ's sake? with five or six kinds of oak, and two kinds of Do men say all manner of cell against them falsely ? blokery, on the highlands; while the bottoms, along Does the "drunken man in the gutter," the woman Does the "drunken man in the gutter," the woman in the ditch of immorality, and the criminal in the prison-house, suffer revilings and condemnation for Dr. P. B. Randern e services as a lecturer on Sabbathe and week days, can be bad by addressing him at the Banner of Light office. swater courses, are thickly wooded with sycamore, black in the ditch of immorality, and the criminal in the walaut, butternut, backberry, locust, and other kinds prison house, suffer revilings and condemnation for The woods are well filled with tall and sweet and the commandments of God I Those who are grass, which all kinds of stock cat with avidity.

Called "blessed," are those who are revited and perfective on under Aug. 14th. He will lecture at Charles. com, flunds, Aug. 12th. There are no swamps or marshes here; the surplus secuted in their endeavors to do his will, and live water is carried off by ravines ranning to the water lives of virtue and uprightness for his sake. Now courses, cutting up the country in all directions into if Dr. Child will please to show, conclusively, how if Dr. Child will please to show, conclusively, how
his destrice of "All Right" corresponds and harmovings with all the secures of Christ in arous 7.

The property of the secures of the secure of the secures of the secure of the secures of the secure of monizes with all the sayings of Christ in every respect, I will be glad to accept it as all right. But

To Whom it may Concern.

not reconcile with his views.

MESSES, EDITORS—I hereby remind you that the piece of poetry in the BANKER OF LIGHT of August 4, 1860, purporting to be communicated by or through Charles T. Irish, and headed "Angel Whispers," is copied almost word for word, from a piece entitled "Kladred Spirits," which you will find in the bound volume of "The Flag of Our Union" for 1854, in the month of November, published by M. M. Ballou. The writer of it is Mr. Keyes, a young author of this city. If you should doubt this statement in the least, a call on Mr. Ballou, and a moment's investi. ONE WHO KNOWS.

Boston, July 31, 1860. IWe have a better opinion of human nature than to think a gentleman or lady of respectability would but little wintering, and the summer feed costing he guilty of foisting other people's productions upon the public as their own. But this, and a similar case, which we alluded to in our last issue, causes us to ask for an explanation.]-Ens.

Mas. M. H. F., VANDALIA, MICH.-A grove meetone fourth yot bought from government, while the ing of Spiritualists was recontly held in this place remaining three-fourths-many as good lands as and Mr. Todd spoke, to the edification of many any-are equally divided between the Pacific Rail- minds in the neighborhood who have already thrown road Company and the government. There is but off the garb of superstition, and are seeking for more little enterprise manifested here among the "old light. Spiritualism is fast unlooking the fetters of sottlers," many of them letting the old log cabins false education and false social relations, and the

the want of schools, judging by the rising genera- has at length found a footing here, and we have have been held here since the first cettlement of the and others. And now, through the instrumentality country, but there are not probably more than one of Mr. S. H. Vose, arrangements are in order for a

The thirsty man dreams of fountains and running it. It is generally looked on as an evil that will streams; the hungry man of ideal banquets; and soon work its own cure, and the more intelligent of the people are ready to give their influence for its certainly is more magnificent than the imagination speedy extinction in the State. I long ago deter of a beggar. It is thus kind nature consoles with

Night brings out stars, as sorrow shows us trutbs frankly on the subject of slavery, and have generally | we never see the stars till we can see little or neught olse; and thus it is with truth.

MOVEMENTO OF LECTUREUS.

Lectutors named below are requested to give notice of any change of their arrangements. In order that the list may be

RET. JOHN PIEGRONT, West Medford, Mass., will receive calls to lecture on Spiritualism.
Charles II. Onowara, tranco speaker, Boston, Mast. Address, Banner of Light office.

P. L. Wateworrs speaks at Quincy, Mass., Aug. 19th and York, at good, round prices. The stock raisers here let their cows and calves run out together, very often, while their cows and calves run out together, very often, while their own families do without butter and 28th, and 80th; at Frovidence, R. L. Oct. 1th, 1thd, 1st. three-fourths of the year; and from improper means of making butter, a large portion of that actually imade is fit only for wagon grease.

From all that I have seen and can find out, this is one of the most healthy places I was ever in.

or as above.

Mas. M. E. B. Bawrez, will iccture in South Milford, Aug.
12th; in Mariboro, 15th. Bho will remain in that vicinity
three or four weeks; those desiring her services for week day
seeming, or upon the Babbath, will address her as early as
possible at Baidwinville, Mass. MARY MARIA MACOMERS, will locture at New Bedford, two first Sundays in September: the mouth of October, at Cam-bridgeport. She may be addressed at the Banner of Light office, Reston, careof Olise. II. Growell.

office, Boston, care,of. Cliss. H. Growell.

Miss Etizasewi Low, trancospeaker, of Leon, Cattaraugus
Co., Now York, lectures at Ellington and Rugg's Corners,
(Cattaraugus Co...) every fourth dabbath. Bho will answer
calls to lecture in Olanuanquo and Cattaraugus Counlies.

Mas. H. M. Miller will soon take trip castward in Pennsylvania, and New York. Those welsing her services as
an inspirational speaker on the refurm questions of the day
cititer in courses or singly, will please address her at Asbiabula, Ohlo.

B. V. Wilson's address is Detroit, Mich. He will receive calle to lecture on Sylvitumism, in Ohio, Michigan, Indiana, IBlinda, and Canada Wust. Mr. Wilson is agent for the sale of the Miller and Grimus discussion; also that of Loveland and Grant.

and Grant.

Dr. L. K. Coonlay has returned from New Orleans to New Ragland, to spend a low months, and so a trance speaker, will attend to calls for that purpose. Address, for the present, at Newburryport, Mass.

Mrs. A. P. Thousson will speak in Campton Village, N. H., August 12th. Blo will sunwer calls to locture in the surrounding towns, addressed to her at Luwrence, Mass., till further notice.

MRs. R. H. Burr will lecture in Randolph, Mass., the see ond and fourth Buildays of August; in Lowell, the third Sunday in Aug.; in Randolph the second and fourth Sunday in September. Address her no 2 Columbia at, Beston.
Mus. Farnes Hordank Felton will spend the month of

Mus. FARME BORDER FELTON will spond the month of August in Northampton, Mass. Site will iccture in Bornors-ville, Conn., September 2d and 0th, and in Cambridgeport Sept. 16th, 23d, and 30th. Address accordingly.

Maxis F. Holert, Rockford, Ill. Site will speak at Cincionatt in August; at St. Louis in September; in Tennessee and Georgia, in October. November and Docember.

Miss Ella E. Gisson, will speak in Mikraukee, the last three Sinchays in August; in Lyons, Mich., the first three Bundoys in August; in Lyons, Mich., the first three Bundoys in September. She may be addressed as above.

Bundays in Boltombor. Bhe may be addressed as above.

N. Frank Witter's address, through August, is Quincy, Ma. All congagements for Fall, Wister and Spring, West, must be made soon.

ue minusuou. J. S. Lovzland will receive calls for lecturing in New Eng-land, for the months of August and Schtember. Address, 14 Brontfield street, liusiun, care of Bela Marsh. Mrs. J. W. Ourrien will lecture in Banger, Mo., four Sun days in August. Early in October, she leaves for the West Address Box 815, Lowell, Mass.

Miss M. Musson, Clairvoyant Physician and Lecturer, San Francisco, Cal. Miss M. is authorized to receive subscrip-

E. S. Wazzern speaks at Randolph, Mass., the 2d Sunday August; at Taunton, the two last weeks of August. He may be addressed as above, or at Norwich, Conn.

REV. SILAS TRABELL WII SPAUOT CAILS to lecture. Address, No. 48 Worren Birect, Roxbury.

J. H. RANDALL WII Speak in Cummington, Mass., August 12th and 18th. Address uccordingly. MES. E. CLOVON, tranco speaker, No. 2 Dillaway Place, Boston, will answer calls to lecture on the Sabbath. Airs. M. B. Kinney, of Lawrence, Mass., will speak is Mas. C. F. Wonks speaks at Ellsworth, Me., the second

MRS. S. L. CHAPPLE, Phonix, N. Y. She will speak in Hastings every fourth Studay. Mrs. Sanan A. Dynnes, (late Magous.) No. 38 Winter stroet, East Ombridge, Mass. Mrs. M. H. Coler, Caro of B. March, 14 Bromfield 21, Boston.

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"IN THEIR HANDS THEY SHALL DEAR THEE TP."

BY MEE. C. A. LADO.

Take courage, brother I tread with bolder step. Fear not the perils that beset thy way; Angels are by thy side, they bear thee on-Look where they point thee! where they lead, obey ook on through perils past and to victory won-Look to the dawning of the licarenty day.

Where are these angels?—where their starry wings? I see no radiant vision sweeping near. breathe no boly breath of high perfume-No seraph-music thrills my trembling car: see no flood of light my path fliume .-Al, no! all's dim, and desolate and drear.

Where are those angels, brother, dont thou ask? 'Tis true thou canst not feel them breathe on thee, Nor gaze upon their silvery leveliness, Nor catch their soft secaphic minstrelsy: And yet, so close around thy path they press,

And guide thy tottering steps so tenderly ! Poor, doubling brother | look in thing own heart. Angels are waiting there but to bless thee; Ministering spirits are they, pure and bright-Call them in God the Father's name, and see, With eye illumine by Hie own light, Thy guardian band, Faith, Hope and Charity.

TO ELLEN L--

As I take the fair rose from her beauteous rest, And kiss her white bosom as soft as the deve. I think of thy check, but at 1 when 'tis prest It's not tinged with the blushes of rapturous love

I hear the sweet music of bird or of brook, And believe in their wild notes I list to thine own But though echoed by flowers of some rosy neck. It needs the noft, passionate thrills of thy tone.

The stars shine as pure and as chaste as thine eye. Yet their splender unvarying is ever so tame; In thine eye the soft language of passion will lie, Darkly mingled with scorn, they burn ever the same

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come so rovy provabont and fatal, especially to the young
known be nervous debility. The external manifestations of
this class of diseases are ficiaxation and Exhaustion; Maragmas or a meating and consumption of the vital dude and the known he nervous debility. The external manifestations of this class of diseases are federation and Exhaustion; illumination is that class of diseases are federation and Exhaustion; illumination and exhaustion; illumination and exhaustion is the machinar and nerve tiesues; callions continuous; pied lips, dizziness of the head; impaired memory; dimness of eyelight; loss of balance in the brain; nervous disaffices; palitation of the heart; great readlessness; despondency of spirits; dreamy and residues sieep; fattle or bad breath; vitiated or morbid appealint; lindigestion; livor complaint; diseases of the kidneys; suppressed function of the skin spinal tritation; cold extremeties; muscular debility or lessified; rhoumatic and neuraligic pains; hurried breathing cough; bronchius; secrences of the kiruat, catarrie and dypeptite tuberoular consumption.

Also, Inatrative Diseases, known by capticious appetite; conso of weight and fullness at the pit of the stomach; irregular bawels; tongno white; severe lancinating pain fairing between the shootler-blades from the atomach; pulse quick and Irritatio; duth, heavy aching pain across the loine; accessive depression of spirits, despondency so intense and control to excite the most painful ideas; hence this class of disorders invariably indicate impaired matritue, enervation in the organs of digestion and assimilation, so that had and unsampligated physic grist pain below.

orders invariably indicate impaired mutritine, energy in the organs of digestion and assimilation, so that had nind unsatimitated the piece of digestion and assimilation, so that had nind unsatimitated they got the into the blood. It should nover be forgotion, therefore, that some of the worst and most fatal diseases to which flesh is helr, commence with indigestion. Among others, it develops consumption to those predisposed to ruboreniar depositions in the tatigs.

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Word of Bolomn, Conscientions Advice to these who will reflect!
Statistics new show the solutan truth, that over 100,000 die
the United States annually, with some one of the forego-

Statistics now show it will remote that over 100,000 die in the United States annually, with same one of the foregoing diseases, developing consumption, prostration of the vital forces and promature decay.

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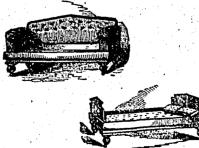
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Penrls.

And quoted often and jewels five words long. That on the steedhod fore-floger of all time, floatele torsee."

THE POUR SEASONS.

A bine-eyed shild that alto and the moon, treching with a laburount's drosping sprays, Bluglog ber little songe, while softly round Along the grass the chequered sunshine playe. All beauty that is throned in womanhood,

Pacing a summer garden's fountshed walks, That stoops to smooth a glorey spaniel down, To bide her blushing theck from one who talks. A happy mother, with her fall-freed girls. n whose sweet spring her youth again sho sees,

With shout, and dance, and laugh, and bound, and song, Stripping the nutumn's orchard-laden trees. An eged woman, sitting in a wintery room, Frost on the pane, without the whichling anow, Rending old letters of her far-off poults,

Of norrows past, and joys of long sgo.

Knowledge, trath, lore, beauty, goodness, falth, alone can give vitality to the mechanism of existence.

Oh! Thou, whose eye alone can reach The bosom's immost feeling. To us our secret errors touch, Self to itself revealing, Thy word is just-Thy Judgmout sure-Thy glance all comprehending; grarch Thou our hearts and make them pure. Thy grace upon them sending.

Oh! Thou who givest every grace; 2-Oire on that grace abiding. That Love may all our lince effect, Our neighbor's weaknose hiding. Plant the "sweet flower of charity' Doop in this hearts within us, And let its precious perfume be A clumm for Henren to win us!

It is the heart, which more than all agencies combined contributes most to the beauty, the comfort, the efficiency of man, in every department of life.

Like the vius whose clasping tendrills, Fain would climb the mountain hight; Bo my beart's pure aspirations,.
Struggle upward to the light.

Where each flower may one in beauty Like a blossom pearled with dow, Aspirations pure, and boly, Burn within my licert anew.

Dosplay nothing because it seems weak. The first and leatels have ubno more hurt than arer the bears and lions did, I. Carth.

ADGULT. awide files the tedded grain; all in a row Advancing bread, or wheeling round the field. They spread their breathing hervest to the sun, That throws, refreshful round, a rural smell; Of, as they rake the green-spreading ground, And drive the ducky wave slong the mead. The russet hay-cock rises thick behind, In order gay. While heard from date to date, Waking the brorze, resounds the blended voice Of happy labor, love, and social gloc.—[Thomson

Hesty words rankle the wound which tojury gives; but t words assuage it, forgiveness cures it, and for takes away the scar.

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, AUGUST 1.

The Boston Spiritual Conference is held at the Rail No. 14 Bromfield street, every Wednesday ovening. . QUESTION - [Continued] - Shall we contend for Good,

Ma. Nawton .-- I have been urged to give my views on this question; but in doing so, can do little else than repeat what has already been well presented by

The question is one that I have not felt attracted to discuss, on account of its ambiguity. Speakers may assume that it means one thing, or another, as may best soit their purposes. It thus affords a wide scope for play upon words and confusion of ideas—which form the staple of most amaieur debaters.

If the question has reference, as some seem to understand it, to the use of physical force and violence, as in the custom of war, to maintain what we deem good and oppose what we think evil. I should answer it for myself in the negative. To me the precents and proctice of Jesus of Nazareth on this point-namely, "resist not cell," "do good to them that hate you," "overcome evil with good." etc .- reem nobler and worthier than those of the Mesale system, although the latter almost universally prevail in Christendom to-day.

And yet I know that the ability to see the superiorion the condition of apiritual growth in the individual. If the animal man is in predominence, and the apirit ual weak, reliance is and must be chiefly on physical force. But in proportion as the spiritual becomes de reloped in man, be feels that fore is stronger than fore -that right is mightler than wrong-and that he has no need of physical defences or destructive warfare.

It is related of Jesus that when an armed band came out to take him prisoner, it needed but a glance from blaces and a word from his mouth to paralyze and protrain them before him. Having myself been acquaint ed with some simillar exhibitions of spiritual power over brute force, (similar in kind though not equal in degree.) I repard all resort to physical force for defence against evil, or for the advance of good, as simply a infession of moral and spiritual weakness.

It is, however, difficult, if not impossible, to convince those who are predominently in the animal, of the onperiority or safety of spiritual power. Until it has grown on within themselves, they will and must believe in war, and put their trust in gunpowder and Sharpe's rifles, in bolts and locks, in police and pris-

la answering for myrelf, therefore, I presume not to answer for others. Nor will I claim that I can live up to my highest conception in this matter, until I am put to the test. Each must decide what is his duty, from the plane of development which he occupies. Those in whom the physical predominates must use physical weapons, and they may honestly think they are doing God service the while; but those who have grown late the spiritual, can put up the sword and evercome evil with good-conquering their enemies by dying for them, if need be.

If the question refers specially to the advocacy of what we think good, and opposition to external cylis, in a contentloys, hareh, bitter, and denunciatory spirit-such as is exhibited by that class of reformers who seem to imagine that the world is to be soolded luto coodness and lasked into love-I would say, that this does not seem to me the highest wisdom. There may be times when strong and sharp words are demanded-when thunders and lightnings are indispensable. But that must be a perverted condition which delights to be oficage in a thunder storm and tornada... which does not see that healthful growth requires a large preponderance of the clear sunshine of love, and the gentle dems of tenderness and humility; and that bitterness and acrimony are as destructive as fire and

If, again, the question was intended to relate to internal struggles after higher conditions that we see altainable, and resistance to the crits we find within ourselves, my suswer would bis quite otherwise -though there seems hardly ground for a difference of opinion in thoughtful minds. Surely one whose spiritual perceptions have been sufficiently opened to perceive a higher good than he has already reached. needs no argument to convince him that he ought to struggle for its attainment, and to contend against all opposing influences or inclinations in himself. Such a conviction is cognate with the perception. To say that we have no impulse to attain a good, is to say

that it is not a good to assethat is, to our perceptions.

But this seems to me a mere play upon words.

gessions, they have misunderstood me.

though in the absolute there is no evil, yet in the world or womb in which we were conceived.

These there is evil." These who have advocated the These facts and pleadings amount to a confession of scles and contradicting universal human conscious-

surface of this globe, there is neither up nor down— wrong, except as a means to develop us in and wean neither east, west, north nor south—should insist on us from our infantile condition. applying this fitth to everything on the earth's sur. In these mental caverus of external nature, where face! He might declare, for example, that the top of the light shines, though the darkness comprehendeth though you walk out of the attic windows, or step give our goods to feed the poor, and our bedies to be from the roof! He might aver that there are no burned, we are in the letter-born, as it were, of water, recent discovery of politicians that "there is a North;" spirit-born of love, or God, which giveth light and and might pronounce the North Star an illusion of the life. We are compared to sounding brass and tinkling

Is one form of evil which is not a mere negation of verity so, for as a uson thinketh, so is he. is there good, but positive and destructive. I refer to that of not a condition where the roke is easy and the burden doing what one feels or knows to be wrong. By this light—where duties end in things of choice—where the moral and spiritual powers are weakened, and the susceptibility to temptation increased. This cell is ditions that are passed—in abort, is there not a condinot a thing, substance or being which God has made; then of quietude or non-resistence in which there is but a mode of action which man adopts in the exercise life, light, love, or charity that "solfereth long and is of his (not absolutely "free," but) limited voluntary kind, envieth not, vaunteth not itself, is not puffed

and hence sees only good.

coptible existence, except as perceived through rapport of matter. But it does not follow that there forms of dees from us, and we have our opportunity of doing matter are not real to us. And we must treat them as good. realities, and conform to their laws, else we suffer the onsequences. So, though celestial vision may see no evil. It does not follow that evil is not a reality of our present state, to be resisted and overcome, if we would not be evercome by it.

A question worth considering yet remains-namely whether conscious evils within ourselves can be best removed by direct efforts of the will to resist or exterminate them, or by the exercise of active goodnesses. ever holding the soul quietly receptive to the influx of that Divine Spirit which is the generative source of all good? I incline to think the latter the most effective love and serve the only one and true God, the perfect mode. If so, the precept. " Resist not evil, but overie ovii wiid good, external application.

DR. Curab.-The resistance of ovil is a pretence The resistance of evil is like the profession of religion: you can't tell whether a man professes religion or not by his dealings with, and his treatment of, other men. The man who makes lond and long pretensions about reviating cvil, note just the same, cartern paribus. as the man does who do n't reslet evil. The resistance of avil to a vilacka lantern'i-a thing nover graened by physical fingers or any other fingers. This resist co of evil, talked about with such unmeasured airs of hollness, is but the empty sound of words: it is but the twaddle of nonsense; it is only the flummery of solf-rightennaness that bloseoms in fotor and falls to the ground in rottenness. Every man and woman obeys spontaneous desires, let protence be what it may. The millions who pretend to resist evil by words may appear to the superficial sight of the flesh to be awful good; but this excellence is only on the outside, is aly scum and surf that floats on the pure waters of life—only the bubbles that break and are gone forever, All men are good; all the pretended resistom of evil are good; but their goodness has a paor exhibition in such pretence. Desper down than surf and bubbles ies a man's goodness. Hes the intfinsic worth of his life. Men of pretence are intrinsically no better than men without prefence-and every man who has eeen much of life knows it. Neither are they any worsemen, and look at the unecen workings of the beautiful prove that they resist evil with evil. nechanism that is to operate forever, moved by the God of nature in the man of pretended rightenurness. than they are in the man who openly declares that he is without pretence? I tell you that the resistance of vil is an unmesuing, unreal thing-just as unmean. above another man; as was the self-rightconeness and and avoided. holiness of the Pharisce above the real developments of

This conference floor is no place for the bubbles of self righteousness to alsecharge their gassy fetor. We are certain forces and elements in the material world, will go for common sense, not nonsense. The gasbags which, if brought in contact with man, will produce

better than almost everybody else, long enough. The is as being right, and of whatever is as not being right, people that come to this ball at least recognize the Absolutely, he tells us, everything is right; while relafact that it is only the game of buff that self-rightcome. (tively, everything is not right. This is the argument ness plays; it is the old game of what is called religion. of one who has talked to be about tyros in philosophy, That religious game of life, that we may well call the who, by saying that there is no evil in the world, men game of blaff, is well enough for its place, but honest ly play upon words. labor is botter. The former bruge, the latter works; the former does nothing; it is pretence-it speaks in empty through everything in the material world; it is life, words; the latter does something, and its deeds speak " in fine articulations."

Mn. Buson,-It is concoled that evil is a poinful This internal conject, or atruguly for the higher, is reality, not the manifestation of an eternal principle necessary to bring out the powers of the spirit-if per exceptions with good; but esther a condition of things erered in, it results in strength, growth, and thally that prevents the barmonious development of our in to all the joys of conscious freedom and manhood, ferfor or spiritual nature in the soul's unregenerated Blessed is he that evercounth," If, on the contracy, or unprogressed couplition. In other words, that igwe suplocky yield to buser inclinations or to indoline, norance or an unenlightened affectional pature is the the result is increasing weakness, imbecility, moral occasion of evil insulfestations, which fact are induced and spiritual enslavement—a condition of darkness, by the animal proclivities, external mercandings, in-bundage and condemnation, owhere the worm for fluences and chromostances, over which we have little inward regret] dieth not, and the fire [of unsatisfied] or no control. It is admitted by all that neither igdesire] is not quenched." Such seem to be the ten morance, cheamstances nor conditions, furnish any dencies of these two courses of action, as I find them reason in divine economy why judgment should not written in the Beriptures inscribed upon the human be passed and sentence executed upon the criminal in constitution.

Some may answer the question before us in a sumput in the piece of necessity, based upon the fact that many way, by affirming that there is no coil to reslat, four wrath, contention and resistance, or inflamed passloom exhibited in the naughty act, were everrated That there is in the universe any absolute evil, in the and made to serve the purposes of divine use. We ease of a being or substance (either self-existent or alid not intend it for good, and no amount of special God created) which is essentially and only malignant, pleading upon the decirine of necessity will justify cannot believe, with my present information. If us, however well it may be argued, upon the additional any have understood me otherwise. In previous ex. fact that we came legitimately by the ignorance, procilvities and desires, (that constitute the occasion and Novertheless, I have affirmed (what everybody be. cause.) and that they were transmitted to us by our flores practically) that there are relative svils, and that parents from external nature, the maternal side of these are real to those who experience them. The God. By putting in these facts and pleadings, we statement of Mr. Pardee, in a late Conference, seemed exhibit our knowledge of the paternal cause that begot to me eminently clear and correct—namely, that us—of external natine, and the tendencies of the

'no oril" theory here, have reemed to me to take this our guilt: It is a plain admission that we have lived truth of the absolute and attempt to apply it in the in the external or animal denartment of our dual elative-thereby involving themselves in enormous fat. nature, begetting impure desires, that generate the positive spirit of resistance, contention and strife, that Jesus called the Devil our father-"The father It is not if a tyro in philosophy, having caught the of liars," which keeps us in the night elde of nature. grand truth that in universal space, sway from the the mother part of God, where everything that is, is

this house is not up, and the bottom is not down; it not, even our best acts, purest desires and highest that these distinctions are mere phantoms of igno. virtues are external, animal, contentious and wrong, rance; that the bottom is absolutely just us high as In other words, we are in the sphere of strife, resistthe top, and the top just as low as the bottom; and once and contention. We have not yet reached the bence there is not the least possible danger of failing, better part, the light side of nature; and, though we Northern States in this Union, notwithstanding the in the mud of animalism, which killeth-not in the senses, though it has plioted many a fugitive from the symbols. Even at the very culminating point of our Southern prison-house! All this would not be a whit dual nature, where we strive for the best gifts, we are more absurd—not a whit more a play upon words—this side of the all-right, non-resisting Jesus. The than is the unqualified declaration that there is no Joke is bard. There are crosses to carry and duties to be performed white in this condition. We think with Evil is a reality to those who experience it; and there in us that everything that is, is not all right; and it is gency.

There may be—there doubtless is—a plane of vision her own, is not casefly provoked, and thinketh no -the celestial-which sees no ovil. The attainment | cvil ?' because in its progressed or unfolded condition of this is doubtless necessary to the enjoyment of per. everything that is, is right. It is conceded that there feet happiners—for how can we be happy in the con. Is such a state or condition. We believe it is to be templation of evil and consequent suffering? But this unfolded from the divine within the soul that can see vision. In its true exercise, is not to be attained until God or divine use in the must external blotch or blur we have overcome and are purged from all evil within that now disligures the otherwise fair face of field in ourselves. And this celestial vision is not that which nature, may hope, through passive receptivity, to takes cognizance of the details and relations of buman obtain unto it. "Can we pull up the tares without actions. It was only the absolute, not the relative; rooting up the wheat also?" Why should we resist evil? Is there evil in the city, and the Lord bath not Nevertheless human actions in all their details and re- done it? Is not the wrath of man made to serve the lations do crist, and have their opposite qualities of purposes of civino use? Is not the remainder regood and evil. Spirits affirm-at least the store reflued strained? Why should we contend for good? Can and exalted—that they do not see or feel the grosser forms of matter which are such stubborn realities to us; that to them this whole external world has no per in glory with the passive littles of the valley, as they leaned recoptively toward the rising son, and sent with our minds and external senses. Doubtless there forth their diffusive souls, blending with the morning is a place of apirit-vision, which we may all sometime air? Was Christ's life a failure, especially its closing entoy, that takes no cognizance of those external forms acene? "Resist not evil." If we resist the devil, he

> Permit me, in conclusion, to most respectfully protest against restitance and contention as not the only or best means to obtain the greatest possible good, the perfect control of our entire self, which is freedom from the conditions that permit crime, a partly progrossed state, or unperformed journey Godward. I further protest against resistance and contention with elther spiritual or moral weapons, in any and all of the moral and religious states or conditions, as being painful and not the most practically productive of the chief object of life, which is, or should be, to know, Father of us all, which was begotten and continues in the word, which will continue to manifest itself in ac. cordance with fixed law. I would further warn and entrest all good wishing, well disposed souls of this great mistake of would-be retormers. If they would but stap pulling weeds in their own and each other's gardens, and go to work in the sphere of causation, so as to permit the divincly begotten conceptions or germinating principles of truth, growing under the som shine of a perfect cause, to swell into buds, burst into

> blossoms and ripen into perfect fruit. MR. TRAVER .-- I can bardly think of a question more interesting than this. Most of us believe there is principle of cvil in the world. Now is it right to rewist this evil principle? I have listened to my brothor Newton with much interest, and I accept his statements. Christ taught the non-resistence of evil, and I believe that it is better policy for us in this world

> not to resist cyll physically. Mr. Thayer told a story about a clergyman who treated a highway robber so kindly, that the robber's intentions to wayley and rob the elergyman were thereby overcome, and he became the clergyman's falthful

MR. BURKE.—It does seem to me that there are some things that may be taught by words, and others that may not. This question of the resistance of evit to one, I believe, that connot be taught. One ounce of experience is better than five bundred weight of profersion. Those who talk the loudest and the longes for all are good. Draw up the curtain of the souls of about resisting evil, are only standing monuments to

Mr. Place. - My own reflections on this subject have unseen nower of God in nature, and wherein, think led me to banish all theories in regard to the characte you, should we behold superiority in one, over the of God and his attributes. Shall we contend for good? nechaplem and workings of other souls? The soul of shall we resist evil? The question of struggle is inthe poor publican was made by the same band, was velved in our experience in life, which struggle moved by the same unseen power, and is destined for approaches contention and resistance. In all our lives the same eternal home. Tell me wherein the desires in this organic existence, there is struggle, which is and the yearnings for happiness are more true to the always connected with progress and growth, and contention and resistance is involved in this struggle and growth. There is danger to the physical man, and that danger must be warded off. There is danger to its growth-to his moral nature-that may mar and retard ing and unreal on is the religious excellence of one man, the soul's progress. This danger should be resisted

Ma. Trungel. - The gentlemen who affirm that there the Publican, all covered over with what are called is such a thing in existence as svil, have labored long and hard to prove what we have never denied, viz. that there is a difference in things in nature; that there of fiction we will punch a hole through, and let the gas in him unpleasant sensations. No one has ever said to the contrary of this in my hearing. Mr. Newton Men have been stuck up with the pretence of being bas spoken of evil as being and not being-of whatever

Spirit is the basis of all things, and is manifested light and love, the moving power of the universe, and is therefore absolutely good. No man denics that what

is one object or thing as it is in another-spine as plants in the shifting to the which sums, occalide, as it is in the shifting as early. Beery annoliciation of spill, whether it be in the result of or another spill in the result of or and intentiable law. The some infinitely who and good intentiable law. The some infinitely who and good fined many and although the repeat now pring and through he repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat now pring and through the principle of the repeat the wicked man, so-called, as it is in the shining

difference between them is shout the same as the difforence between green and ripe fruit. Gue is naripe, is bound by the fron law of his animal nature, and is And 1, we distance to gratify file co.

Althogo while the other is ripo. Inc.

Juny of the principle fig. 1 and in design of the control of t compelled by circumstances to gratify his earthly

to think as they please. I have looked all through nature and have falled to find evil anywhere in existence. What is called evil, always has bad a lawful cause that may be found in nature, produced and governed by the over-ruling power of wiedom.

Spiritual Communication.

A correspondent of the Boston Journal, giving his

A correspondent of the action of the state of following:

"My arrival in that country was soon after General Peaquora. Governor of Sonora, at the head of the '14b erais,' by a decisive battle at Mazatian, took possession of the government of the State of Binaton. Pigeldo Vega was then appointed Governor and Commanderinchief of all the forces of Sinaton, and Governor Peaquera returned to his own State of Senora. With General Vega I became pretty worl acquainted, considered the control of the state of Senora. With General Vega I became pretty worl acquainted, considered the control of the state of Senora. With General Vega I became pretty worl acquainted, considered the control of the state of Senora. With General Vega I became pretty worl acquainted, considered the control of the State of Senora. With General Vega I became pretty worl acquainted, considered the control of the State of Senora. With General Vega I became pretty worl acquainted, considered the control of the State of Senora. With General Vega I became pretty worl acquainted, considered the control of the State of Senora. With General Vega I became pretty worl acquainted, considered the control of the State of Senora. With General Vega I became pretty worl acquainted, considered the control of the State of Senora. With General State Convention.

The Seventh Antonial State Convention.

The Seventh Antonial State Convention.

The Boventh Antonial State Convention

trust my own chosen friends.

Suon after this, one night while I was yet stopping in staratian, his head, and those of his chosen counsilors and principal officers, together with all of us foreigners, were exceed, as it would seem, by a miracle, though I don't believe in miracles as generally understood. On the night referred to, while the divernor was sleeping in the quartel—(this is a very large and extensive building; where all the arms, ammunition, niores, clo., are kept, and where the largest portion of the army are quartered; and in the upper story is where the Governor, his counsellors and principal officers sleep, with a carefully selected body-guard of six or eight persons, with another guard of sentinels, chosen for 'good mea sud true,' and stationed all around the building outside.)—as were likewise all his counsellors. eight persons, with another guard of sontinels, chosen for good mea and true, and stationed all around the building outside.)—as were likewise all his counsellors and officers, a little before one o'clock A. M. a voice and officers, a little before one o'clock A. M. a voice and the counsellors and officers, a little before one o'clock A. M. a voice and the counsellors are unto him, saying that certain rich men of the old church party had fursi-hed a sufficient sain of money to two other men, who had succeeded in bribing all of his body-guard and the sentinels below, and at precise the body-guard and the sentinels below, and at precise, the property of the body-guard and the sentinels below, and at precise to be present on the occasion. In addition to a general assortment of refroshments and called the many district to be present on the occasion. In addition to a general assortment of refroshments and called the many district to be present on the occasion. In addition to a general assortment of refroshments and continued to the day. A general assortment of refroshments and continued to the day. A general assortment of refroshments and continued to the day. A general assortment of the called the many district to be present on the occasion. In addition to a general assortment of refroshments and continued to the day. A general assortment of refroshments and continued to the day. A general assortment of refroshments and continued to the day. A general assortment of the day of ly two o'clack that morning they were to proceed to his forom and murder him, all his counsellous and officers. This done, a trumpet was in sound—a signal for those near by, outside and all prepared to rush upon the army sleeping below, kill and make pilvoners, and get full possession of the quartel. In the mean time the cargadors. (a large number of men who work at lightening, loading and unloading vessels.) were to appear at a certain heuse where they were to be furnished each with a bowie knife and Colt's revolver, with which they were at once to proceed to hunt out and kill every foreigner in the city. When this volce ommenced speaking, the Governor, as before stated, was sleeping soundly, but suddenly awoke and looked about the room, which was lighted with a large glass lantern, to see from whence or whom this volce came: but no gerson could be see except his comrades, all sleeping soundly. The voice continued speaking, but he could not divine from whence it came or how. But so deeply was he impressed with the truth of what be also had heard, that soon as the mysterious communication was ended be aprang from his bed, awoke all of his a counsellors and officers, and to them related the alarming communication, and bow he had received it.

All of the guard were at once arrested and accosed.

counsellors and officers, and to them related the starmlag communication, and how he had received it.

All of the guard were at once arrested and accosed.
They confessed, threw down the money they had received it a bribe, falling upon their kners and imploring the Governor's pardon, gave the names of the two
men that had given them the bribe, and identified
them, and they were at once arrested, and so were
many others who were implicated in this nefarlous
plot. The Governor desired that they all be confined
in the guard-house for further investigation and consideration. But his counsel and officers were inexorable, and would be pacified with nothing short of the
instant death of all the principal actors in this wicked
plot, to which the Governor very reluctantly assented,
and they were hand-cuffed, marched out into the plaza
and shot before daylight the same morning.

It was afterwards ascerlained and proven beyond a
question that every word of that mysterleus commonication was true to the letter. But from whence it
came, from whom, by what power and authority, is a
question for these who have wissiom sufficient to anawer. The Governor could not salfafy himself from
which direction in the room the voice came. It was
very low and faint, yet the words were very distinct.

to called orit exists, but we do deny that anything that exists is wrong as to its place or condition.

If split be the basis of all organic forms, the life principle of everything, then it must be just as pure in one object or thing as it is in another—just as pure in washed.

Truth verson Piction,

ohilled my young blood, And made each particular half Bland un end, like quilk-upon The fretful percuplue."

The factful percuplice."

The Dector assured me that I had nothing to fear, and then and there, as I gazed upon the manly face, each theamont speaking volumes of candor, and each pleasant suite telling the of the famule benevolence be persussed. I received to outbink myself to his care, and have the offensive members to outbink myself to his care, and provide the famule of the families o

Grove Moeting.

The Spiritualists of Lyone have appointed a Convention, to be held on Saturday and Bonday, Soptember 1st and 2d, in a beautiful grove near that village, only half a mile form railroad depet. Evening onectings Friday, Saturday and sounday, in the Tear Hall. A Dimber of spicakers have grounded to be present. All lecturers are invited to mined, the "Davenport Roye" will be to attendance. Attangements have been made with the Railroad Co. to carry all presents to and from the meeting at half fare, from any joint between Affinants and others, to visit the beautiful Grand to all Spiritualists and others, to visit the beautiful Grand Giver Valley, and attend tile meeting at half spiritualists and others, to visit the beautiful Grand Giver Valley, and attend tile meeting at artillag expense. The committee of arrangements hope to be able to entertain all who come, free, and pay the expenses of aprackers.

Donne M. Vox.

BIT WES COME, FRE, and proposed to Dorug M. Fox.

Join C. Dexter,
MRS. A. D. Honnell,
LOUISA TOWER DEXTER,
DR. Join R. JEWITT,
LENDALL INCALLS,

Mas. Louinda Pox. Mas. Thomas II. Welbii. Mas. Rachel A. Dewry.

Pionic and Grove Meeting.

The Bultimalists of Putnam and vipolity will have a Pic tic and Grove Meeting on Wednesday, August 22th, com-moneing at 10 o'clock, A. w., at Sannsfort Pand, immediately dijoining the Norwick and Warcoster Ridfrond, attended to

Annual Convention.

The Ashiabula Annual Convention of Spiritualists is to be bolden at East Ashiabula, Ohio, on the lat and 2d of September next, in a suitable Greve, if the weather is good, otherwise at a convenient liall Boyeral efficient aprakers will be procent, whose names will be given hereafter. Let overy one come provided with "the needful" to assist in defraying expenses of apeakers from a distance. H. M. Sittlem, Ashiabula, O., May 30, 1800. Corresponding Secretary.

Grove Meeting.

The Spiritualists and friends of Progress will hold a meeting at North Newbury, Grauga Co., Ohlo, on the 23th and 25th of August—Saturday and Sunday. E. Whipple, of Chagter Fals, and H. L. Clark, of Middlefield, will be present as aprakers. A cortial invitation is extended to other apent or and all friends of Riferm to be present, and help on the canae of Truth and Progress. sues of Truth and Progress.

In Warwick, Moss., on Friday, July 20th. Mas. Elizabeth Childs. Hish, aged 50 years. She has 64 the hade lefth years been a full believer in the truths of Spiritualism; and during a long and lingering illness also was sustained and comping a long and lingering illness also was sustained and comping a long and lingering illness also was sustained and compine the consoling measages abe received from time to time from her spirit friends, who had passed to the higher life, through resident moditions who violted ber, as her joy when a few weeks before her doparture her spiritual years were opened, and she saw and couversed with angel friends, and ling disclosed to her, to part, her future home, and she exclaimed, "How beautiful it more than repays me for all the enfortings through which I have passed." She longed to depart for the celestial spheres. Although we that recann feel louely, yet we can but rejuice that the spiritual faith is not only the one to live by, but is most truly the one on which to lean when we feet that our carthly hours are drawing to a close, and gives us eleventh to triumphantly exchange worlds. Her funeral discourse was significantly spaken, with comfort to all, through the organism of sister fawers, of hald winsville.

Another bad of humanlty has just been transplanted for

very low and faint, yet the words were very distinct.

Another bad of humanity has just been transplanted to the garden of immortality. On Neday, July 18th, Mr. and like articles, take two connecs of since white gum arable a beautiful child of two years' growth. The parents are powder, put it in a pitcher, and pour on it a pint of boiling water, according to the degree of strength year desire, and then having covered it, let it stand all might; in the morning, pour it carefully from the

NOTIONS OF MEETINGS.

Meinden, Spiritual Conference will be held in the Melo-dem every Bunday at 10:12 o'clock a. H. and 3.P. m., that further notice. Admittance where. All those interested are invited to attend and take part in the exercises.

CHARLETOWN.—Bunday meetings are held regularly at Coults! light, afternoon and evening.

LAWRERCH.—The Spiritualists of Lawrence held regular rence itself.

occipation of man after he leaves the body."

Naw Yosk.—Meetings are bold at Dodwarth's Hall regularly every Sathath.

Mootings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Bunday morning.

Oswago, R. Y.—Meetings are held overy Sunday afternoon anti-evening at 2 and 7 1-2 o'clock s. M., at Mont's Hall, East Pridge atreet. Seals free. Speakers engaged:—Mrs. Mary M. Macomber, four Sundays in August; Mrs. Hose atreet. Seals free. Speakers engaged:—Mrs. Mary Gut, Sva Bundays in Beptember; Mrs. J. W. Currer, foundays in October; S. J. Finney, Esq., Jour Bundays in Nov. Harvar, August; Mrs. J. M. October, Seakers who wish the modes at the Nov.

This is a medicine of extraordinary power and efficacy in the robel and cure of Brucabhil Affections and Concemptive Complaining; and as it excels all other remedies in its adap-tations to that class of discusses, is destined to supercode their use and give health and hope to the afflicted thousands. Price 25 cents.

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o sure is all ordinary cases. Price, \$1.

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