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VOL. VII.

BERRY, COLBY & COMPANY,

NEW YORK AND BOSTON, SATURDAY, AUGUST 18, 1860.

NO. 21,

Written for the Banner of Light, THE MARBLE HEART;

THE SOULPTOR OF PARIS.

BY OPHELIA MARQUERITE CLOUTMAN. "Welcome, Claude ! a thousand welcomes, my own

dear boy !" happlest moment of my life. The joy of this meet merely upon a pretty face. ing fully compensates me for all the lonely hours I

have experienced during my absence." burst from the lips of mother and son, as, looked in has faithfully performed the part of a daughter, the heart of the most investigate hermit, the home a fond embrace, they stood weeping tears of genuine Sad and comfortless at the loss of your society, this of Claude Durand was all that a man of genius delight, upon the threshold of their humble home, roung girl proved a godsend to me in my hour of could desire.

after a three years' separation. "Come, mother mine, no mere tears, no more partings! The dreams of my boyhood at last ence the joy of this hour, Claude." realized, my fame as a sculptor acknowledged throughout all Italy, the fair sum of twelve thousand france in the bank, I have returned to my native France, to spend the remainder of my days at for the double purpose of hiding her emotion and shared my paverty, shall as truly enjoy my prosperus again. Ah, what a happy future is before us!" Durand led his widowed mother into the spug little presence of a stranger. sitting room, whose general aspect was much the same as when his tear-bedimmed eyes cast a farewell glance at its white walls and homely furniture,

full three years before. where mother and son had so ofton sat, hand in manner rarely met with among women, except in hand, in the dim twilight, dreaming bright dreams Oriential countries; Claude Durand could hardly of the future, when fame and riches should at last crown the efforts of the art worshiping sculptor, whose hoyhood had been so full of promise, Madame Durand could hardly refeals from giving utterano to the vanity which swelled up from her heart as she gazed with admiring eyes upon the well-devel oped form, finely shaped head and expressive features of her boy, now returned to her in the full glow of manly beauty.

"Claude," said his mother, at the same time pass ing her thin fingers caressingly through the luxuriant black curls that shaded the lofty brow of the young soulptor, "do you know I think it would kill me were I to be reparated from you for so long a period again?" and the mouraful tones in which these words were pronounced caused the young man to hend a full glance upon the sad and atill

handsome face of his mother. "Can it be possible that my poor company was so much missed during my three years' exile?" said Claude, affectionately drawing his mother's head ame Durand, happy in the restoration of her long down upon his breast. "Well, after all, it is more absent child, would have willingly eat up all night pleasant to be regretted than welcomed—as some had not Claude himself reminded his mother of her author once said-for, strange to say, we never seem to feel the exact value of a person until deprived of his society. As for the possibility of our ever being separated again, beloved mother, you need suddenly imbued with the spirit of adventure, why, hear and answer her prayer ! then. I suppose I should have to make up my mind to play the part of an anchorite for awhile, although, to tell the truth, if business affairs would permit me, I should even then prefer constituting myself your courtier, rather than to feel that I was so ungaliant as to allow my darling mother to climb Vesuvius alono."

"A truce to your raillery, Claude I" exclaim Madame Durand, at the same time raising her head a time worn looking edifice of grey stone which had lated, "this will never do for me. What has a from its comfortable resting-place upon the breast of her only sen. "You know very well, my boythat there do n't exist a more conservative woman in all Franco than your old mother. Changes of the way as a studio for the young soulptor, who was only the gitted insects they represent? Bab! this is inmost triffing nature are always unpleasant to me, awaiting the arrival of his tools, models, and statdeed no place for a sculptor, whose quiet existence and as for my ever thinking for an instant of desert ues, which had been shipped for France at Civita would seem stale and pressic in the eyes of the rotaing the old homestead and you, Claude, why, the Vecchia, a day or two previous to his leaving Rome, ries of fushion!" idea is preposterous; you could not believe me canse in order to recommence the labors of his choren ble of such cruelty, my child!" And Madame Du. profession. rand, pretending to be annoyed at the jesting accusations of her idolized son, nut on such an air of mock displeasure as caused Claude to Indulge in a hearty laugh at her expense.

After contemplating his mother's handson features for a moment, the young man said, gaily, "Well, well, I do n't know as I blame my poor father for having fallen in love with you, Madam-

may do for the young, my son, but to the old, kind words and noble actions are more acceptable than the most graceful compliments and lavish praises which the brain of a courtier could originate."

"Were all women like you, dear mother," said flattery; men would speak only the truth, and the

accept it as such." "You speak truly, my son," said Madama Du, and cultivation of the creative faculty. rand: "but, throwing flattery aside, tell me, are

you really so well pleased at being home again?" to this re-union for long months," replied the young Claude and his mother, who, being the widow of an good naturedly. sculptor, his dark eyes endorsing the sincerity of his artist herself, most thoroughly sympathized with her

here will not soon prove monotonous to you, Claude? three female figures, which had long haunted his ness. "But," he quickly added, "you have not yet Will there arise in your soul no longings after Rome, fertile brain. the Eternal and La Bella Firenzi, of whose ruins and art galleries you wrote so enthusiastically 27

"I beseech you, dear mother, to entertain no fears as to my contentedness with you and-"

her son's reluctance to make mention of a name gree of cheerfulness and energy that astonished,

-"Whom I have learned to regard almost in the light of a sister, mother," continued Claude, (not a little anxious to obtain a view of his mother's protege,) "because of the glowing accounts your letters have given me of her rare beauty, and devotion to you in my absence," he said, coloring slightly, lest "Thanks, dearest mother! This is indeed the his mother should think him cager to feast his eyes

"I trust you will always esteem her as Such," need. But for her kindly presence and affectionate devotion, I fear I should never have lived to experi-

Without walting for a reply from her son, Madame your side. Remember, dear mother, henceforth our calling Estelle, who discerning the approach of the fates are united. You who have so cheerfully young sculptor from the sitting room window-had crept away with true maidenly delicady, to a little Ity. No power save that of death shall dare to sever vine wreathed arbor at the back of the house, in order that the first pleasures of a re-union between

When at length Madamo Durand re-appeared leading by the band a fair baired Madonna faced girl of seventeen, whom she introduced as her "dear Estelle," and who returned the warm salutation of Seated side by side upon the quaint old soft, the young sculpter with a simplicity and case of resist the impulse which impelled him to clasp the slight girlish form to his beart, and with a kies dub the fair Estelle his sister, in the presence of that gentle mother, to whom the sweet girl had for more than two years past proved horself a daughter.

> The entrance of a servant announcing Monsiour's luggage, left no room for conversation between Ex tello and Claude, until they met a balf hour later at the tea table, where they were speedily joined by Madame Durand, who is her great joy had elipped out of the house to inform a near neighbor of the safe return of her dear son, leaving Estelle to su. perintend the preparations for supper, while Claude busied bimself in unpacking his trunks and re touching his somewhat disordered toilette.

It was late in the ovening when Madame Duranand Claude propared to retire, Estelle having excused herself soon after suppor on the plea of a severe headache.

There were so many things to be told, that Mad own pale looks, as well as his bodily fatigue, and promised her further particulars on the morrow.

That night, when counting the beads of her ivery rosary, Estelle Lavelster offered a prayer to Heaven study, when of a sudden his cars were startled by have no fear so far as I myself am concerned, for the future peace of mind and worldly presperity the sound of male and female voices apparently enof Claude Durand. Oh, that the Holy Virgin mis

CHAPTER II.

For more than a week after Claude Durand's ar rival, he was constantly at home, to all appearance perfectly content and happy in the society of his mother and foster-eister. One of the most commodious and aley rooms which the old manufan house. once been used for monastic purposes, but which had soutptor, accustomed only to the society of his own been the old homestead of the Durand family for full statues, to do with men and women of the world, fifty years-afforded, had been fitted up in a simple who float butterfy-like through life, as aimless as

French and English tourists during his three years sleps, when he became conscious of being pursued stay in Florence and Rome, in which cities he had won by some person. The next instant a hand was laid the esteem of the several brother artists there as | tirmly upon his shoulder, and a voice loud and clear sembled, who designated him the French Canova- oried out:because of the close resemblance which his works bore to those of that world renowned Italian master fellow whom you have n't seen for at least half a -had all been executed, and the most part of them century, and who has nearly put himself out of Durand, especially if you ever frowned half so pret- sent to their places of destination, before Claude Dutily upon him, in your girlish days, as you did a rand set out for home, with the exception of a fine The astonished soulptor turned quickly, and dartminute ago upon me. As it is, I have half a mind "Ariadne" and a copy of "The Faun of Praxiteles" to fall in love with my own mother—nay, now do n't (which Hawtherne has immortalized in his recently before him, said, at the same time warmly extending stare at me so, Madame Durand, as if such a thing published book "The Marble Faun,") both of which his hand to the intruder :were an utter impossibility. Be assured, mether, had been ordered by English noblemen, who had men have been guilty of greater follies than that," first been roused into admiration of the young at seeing you! I hope you have been well since last A light smile broke over the countenance of Frenchman's genius on seeing his poetic group of we met?" Madame Durand as she said, reprovingly, " Flattery Hebe and Ganymede, on exhibition at the academy at "With the exception of occasional fits of depres-Claude, carnestly, "then flattery would cease to be being, what business men would call "completely away for the sole gratification of the public, who atworked out;" a period he had looked forward to ways imagine you are making your fortune out of fair sex, knowing their own deservedness, would with anticipation, because it afforded a chance for them too easily, and so, like the printer's devil, keep returning home, and more time for the indulgence asking for more copy?"

The arrival of Claude's working tools, together love for the ridiculous, which used to make you the with several gustes and models which had filled his admiration, and terror, too, among the more sensitive "Most assuredly, mother-I have looked forward studio at Rome, were received with delight by both portion of your school fellows," said Claude, smiling son in his artistic tastes—the former being anxious ing played the clown at all their little gatherings," "And are you quite sure the quiet life we lead to put into marble a Grecian group, consisting of replied Victor Charlton, with an air of great serious

Estelle, more happy than words can tell at this kept yourself for several centuries past." new acquisition to the home circle in the shape of a "Pardon me, my dear friend," replied the true young, handsome, and talented man, did all in her bearted sculptor, "but your estimate of time is power to add to the personal comfort and pleasure hardly a correct one. To be brief, then, I must tell

which he had learned only through the medium of while it delighted the heart of his devoted mother. Days of earnest labor and peaceful happiness dawned upon the inmates of the old mansion house, whose lyy clad walls and grassy courtyard still gave

to the dwelling of Madame Durand a convent like

look, which as far as quietude and ecclusion were

concerned, made the dilapidated old edifice a most fitting abode for the retreat of a sculptor. Situated just upon the outskirts of the Forest of Fontalubleau, in a street known as the "Rue de l'Abbaye," within a few miles ride of the gay, bustreplied bladame Darand, at the same moment wiping ling, city of Paris, yet sufficiently removed from the These passionate exclamations of heartfelt joy a tear from the corner of one eye, "for to me she noise and bustle of that great metropolis to satisfy

Occasionally Claude would go to Paris for a few bours upon business, sometimes taking Estelle and his mother along with him for company's sake and shopping purposes; but somehow or other, strange Burand -who could never speak of Estelle without to say, the young sculptor never seemed so truly conshedding tears-rose and hurriedly left the room; tented and happy as when hard at work in his studio, with Estelle to read to him from the glowing pages of some favorite author; pausing over and anon at the carnest request of him-whose smile of affection was fast becoming the sunshine of her vouthful existence-to make some trifling sugges. tion, or unite her own c: Itioisms, dictated by her And having given utterance to these words, Claude mother and son might not be interrupted by the own maidenly perceptions of the true and beautiful, with those of the art-loving student. Sometimes

Madamo Durand would fetch her sewing to Claude's studio of an afternoon, at the urgent solicitation of her dear boy, who always declared that to feel the presence of his beloved mother, gave him new inspiration while engaged at his artistic labors. But Mudame Durand had once been young herself, and had learned by heart the old adage, "that two's company and three is none;" consequently the dear old lady took frequent opportunities of leaving Estelle and Claude alone in each other's society, well knowing how agreeable such little tete a totes are to youthful hearts, and hoping secretly within her own mind that her beloved son would sconer or later discover such rare traits of character in her protege as would make him auxious to call one so worthy of her dear obild, his wife. Alas, for that fond mother's dreams of future happiness for him who was dearer to her heart than even life itself, so soon to be dis. sipated by the blighting breath of outward beauty and cruel vanity!

As the summer days crept on, Claude, whose heart was ever keenly alive to the beautles of nature around him, formed the resolution of taking an hour or two's exercise in the open air, before devoting himself to the labors of the day. In lieu of his morning walks along the banks of the golden Tiber, or on the lonely Campagna, the young sculptor turned his steps one fine June morning toward the forcet of Fontainbleau. Arraved in his simple artist costume. whose lesseness of drapery set off to peculiar advantage the healthful charms of his well-developed frame, Claude Durand slowly pursued his way, his oyes intently bent upon the ground, as if in deep nged in lively converse

At the end of a narrow, rocky path, he paused for a moment to steal a glance at the gay party below, gathered around a small rustic table, partaking ling, despite the carnest entreaties and expostulafreely of champague, or lolling listlessly upon the

"Ah." thought the young sculpter to himself, "1 have accidentally stumbled upon an equestrian party, who are doubtless refreshing themselves after their morning ride. Well, well," he mentally sjacu-

Turning his eyes away from the group whose loud laughter and conversation had first arrested his at-The several orders which Claude had received from tention, Claude was just on the point of retracing his

> "Claude! Claude! is this the way you serve a poor breath running up this rocky path after you?"

ing a lightning-like glance at the frank, open face

"Ah, Victor, my dear follow, I am truly rejoiced

Rome, (a production which won the prize for Claude sion of spirits, to which all knights of the quill are Durand in the early part of the second year of his more or less subject to, I might answer you yes. But residence in "The Eternal City;" and when not tall me, where have you kept yourself these last ten or more than twenty five summers had passed over his twenty years, while I have been scribbling my brains head,) -so that our young sculptor was, for the time (of which you well know I never had any to spare)

"Ab, my friend, I see you have lost none of your

"Yes, methinks I have a faint recollection of hav. answered my question, Claude, as to where you have

"Estelle," jexclaimed Madamo Durand, perceiving of Claude, who soon set about his labors with a de. you that I have been absent from France but three

years, dividing my time equally between these two epositories of art. Florence and Rome."

Cubana to his friend.

"I thank you, my dear Victor, but I seldom intaste and means, and have returned once again to my with refreshments. antive land vastly improved both in mind and body resides having safely deposited at the house of the and france in solld money."

"Door my word. Darand, you are a lucky fellow need not ask you if you are happy, for your glowing countenance betokens it. I suppose, Claude, you have beard of my recent success in the literary field," said Charlton, with the slightest dash of ego-

ism perceptible in his tone of voice. "I confess no," replied Claude, not a little embarassed at not being able to congratulate his friend on any bit of good fortune which chance might have allotted him. "We Italians," he added, with an arch smile, "rarely know anything that transpires outside of Rome. But what has happened to you, my him. At length, however, a presentiment of evil good fellow, during my absence? Have you, like seemed suddenly to enter the mind of the noble-Byron, awakened to find yourself a great poet? or hearted cultor, for the next instant he slapped his have you turned dramatist, for the sole purpose of companion smartly upon the shoulder, and informed clinsing Dumas?

"Neither, Claude. I am simply associate editor of the most popular journal in all France.- Le Moni- twelve o'clock precisely, and therefore must bid him eur. You remember Jules Janin, formerly of the a brief farewell, Debate? Well, he does the heavy business of the onper, such as writing leaders, and looking after the annoisi department, while your humble servant ocoupies himself by manufacturing bad jokes, satiri ing the follies of fashionable life, and ferociously ritioizing art matters. In short, I'm a man who is eted and admired in public because of my position. but on the other hand bated and scandalized in pri vate by those persons who find even the most whole ome truths unpalatable to their perverted tastes."

" I am little inclined to believe the latter fact, remembering your success in friend-making at school. But pardon me. Victor: I have already too long detained you from your friends, whose countenance seem to indicate impatience at your absence. Adieu my good friend. I shall hope to see you ere long at the old homestend. You can't have forgotten the end a kind of Arcadian life for the remainder of my hearted editordays. Ouco more, adieu."

"Not so fast, my dear fellow!" exclaimed Charl ton, at the same time laying hands strongly upon the coat sleave of his companion, as if determined not to allow the young soulptor to escape him. allow you to leave without first presenting you to my friends, or, I should say, fashionable acquaintances.
Claude, if I'm a trific giddy-headed, be sure my beart's in the right place." And saving this the mirth loving editor drew his companion quickly down the path toward the assembled group in waittions of the bashful soulptor, who felt much like a man who was about being led to the stake.

At the approach of Charlton, the eyes of the entire party were quickly turned upon the stranger, whose rich, manly beauty had, even at a distance excited the admiration of the female members of the

"Monsieur Claude Dorand, my friends," said Charlton, politely presenting the momentarily emarrassed sculptor to the pleasure party before him. "Ladies, gentlemen," said Claude, removing his mall volvet cap from his head, and bowing gracefully to all present, "this is a piece of happiness I had little expected.

All the Indies present acknowledged the young culptor's salutation most cordially, with the exception of Mademoiselle Hermine Descartes—the planet star of the assemblage present, and the queen of the Parisian world of fashion—who, turning her finelyshaped head toward Claude, returned his particular alutation to her with a degree of hauteur and pride that struck like a knife to the heart of the sensitive lunch?" soulptor. Turning toward Charlton, he asked, in a

" Who is this wondrous beauty, who essays the airs of an empress? Methinks even Eugenic berself would carry herself less proudly in the presence of her humblest subjects, than this fair, disdainful beauty. The more I study those features, Victor, the more am I convinced they are not truly here, but belong rather to one of a group of three statues, of which I have dreamed much of late, and which I hope to work out in marble in season to be sent to the great exhibition in London."

"Ah, my dear Claude," said Charlton, seriously, despite your strange language, I am convinced that your first impression of Mademoiselle Hermine is a correct one; for a more beautiful, fickle-minded, marble hearted coquette, never lived upon the face the entrapment of his friend's heart in introducing of the earth, than this self-same woman, who has, in him to Mademoiselle Hermine. the short space of two years, succeeded in turning the beads of nearly all the Parisian gentlemen, married and single. I tell you what, my dear friend, it s dencedly lucky for a handsome fellow like you, eculptor though he be."

ing lightly, "you think there is danger of my be god Cupid. Believe me, Charlton, I am at heart Claude. quite as much of a bachelor as yourself. If ever I As the afternoon wance, Medame Durand grow so

"Beware, my friend," said Charlton, solemnly lest this dream of yours should prove to be a reali-"So, then, my good fellow, you've turned tourist; ity, and you should wake some morning to find yourbeen abroad on a sight-seeing expedition, ch?" said self hopelessly in love with a human statue, wearing Charlton, drawing forth his cigar case and offering a the satin robes and costly jewels of Mademoiselle Hermine!"

Perceiving the sculptor's look of surprise, the truedulge now a days. The truth is, Charlton, I am a bearted editor added, gally, "But come, Claude, our sculptor by profession, and went abroad to perfect much talking has made me thirsty. Suppose we myself in my art. Fortune has smiled upon me, for, refresh ourselves, before parting, with a glass of besides having taken the prize at the Academy of wine. What he, there, Francois! Being us a bottle Rome for two successive years, I have found numer of champagne!" cried Charlton to a waiter who had ous purchasers for my works among travelers of been serving the other members of the company

"Here's to a renewal of our former friendship!" excluimed Charlton, touching his glass to that of his Rothschilds, in Paris, the fair sum of twelve thou friend, "and," he added, with a meaning smile. our mutual vow of celibacy."

Claude smiled pleasedly at his friend's characteristle toast, quickly swallowed his champague, and then turned his dark eyes admiringly toward Mademoiselle Hermine, who was engaged in a lively conversation with Monslaur Ponsard, a Parisian millionaire, who was conceded to be the greatest menied fool in all Paris.

For a minute or two Viotor Charlton stood still. silently comtemplating his friend, who appeared like one spell-bound; his whole nature completely paralyzed by the wondrous beauty of the fair face before him that he was sorry to part with an old friend so soon, but that he had an engagement at the office at

Claude Durand started, and clared wildly upon his friend, like a man auddenly awakened from a heavy sleep.

"Pardon me. Victor," he said, not a little emharrnesod at being caught day-dreaming, "but I often lose myself in a reverie, even in broad daylight."

"Must you go? Woll, I suppose it is high time that I, too, should be bending my steps homeward," he added, glancing hastily at his watch. "If you please we will make our adjeux to the company together, Victor; but first allow me to present you my ard."

Upon Messicurs Chariton and Durand respectfully endering their adjeux to the ladies of the party, one of them, Mademolselle Montfort, a reputed beliess of considerable personal attractions, said in a voice place-No. 26 Rue de l'Abbaye-where, with my be- slightly tinetured with disappointment, and bending oved mother, and foster-eister Estelle, I expect to her large blue eyes full upon the face of the gay-

" Why, Mousieur Charlton, you surely will not de prive us of your excellent company at lunch. May I not ask both you and your friend to henor my entertainment by your presence? The day is warm; Why, do n't think me so rude and ungenerous as to

the kind invitation extended to him: but Claude. less accustomed to receiving marks of favor from habitues of the fashionable world, was consequently less skilled in the art of apologizing. The only exouse the handsome sculpter could find to offer, was his negligent tollette, together with the fact of his mother's liability to wait dinner for him.

This latter remark brought a smile to the lips of nearly all present; and Monsieur Ponsard, turning to his friend the Viscount de Chateaubriand, said in an audible whisper, loud enough to reach the ears of Claudo:

"Poor young man! he is ovidently tied to his amma's apron strings, besides being so plebeian in his habits as to dine about the hour we lunch."

Claude Durand colored deeply; but not wishing his friend Victor to notice his audien emotion, was about replacing his cap and turning away with a cool "Au revoir." when the persistent heiress said. playfully glancing arolly toward-Mademoiselle Hermine, who stood quite aloof from the rest of the party, carelessly toying with her richly ornamented fan, with all the grace of a Spanish woman:

"My dear Hermine, cannot you prevail upon Monsieur Durand to favor us with his company at

For an instant Hermine kept her hazel eyes fixed upon the ground; then slowly moving toward the spot where Claude stood, half reluctant to depart, said, in tones of exquisite sweetness, and with a degree of simplicity quite in contrast to her former haughtiness of manner:

"May I ask you in behalf of our charming hostess to grant us the pleasure of your company at lunch?"

Claude no longer hesitated, but politoly offering his arm to Mademoiselto Hermine, led her away to her carriage, waving a farewell adieu with his cap to Charlton, as the latter hurrled off in another direction to fulfill his business engagement; wondering within his own mind whother or no be had not unconsciously, with his own hands, spread a snare for

CHAPTER III.

For full two hours Madame Durand and Estelle that you can boast neither wealth nor a title; for awnited dinner that day for Claude, who, since the did you possess either of these requisites for favor in day of his arrival had nover left home for any the eyes of Mademoiselle Hermine, with the unusual length of time without specifying some hour when addition of a warm and noble heart, I should most they might look for his return. Thinking that he certainly tremble for the future of my good friend, might have taken a sudden resolution to go to the city after he had left the house, Madame Durand "So, then, my dear Victor, replied Claude, laugh and Estolle at last sat down to dinner, although it must be confessed that they ate their food with coming, at no distant day, an active disciple of the but slight relish, because of the non-appearance of

am so foolish as to fall in love, it will be with one of nervous and uneasy about her beloved son's absence, my own statues, not a real flesh and blood woman." that Estelle threw on her hat and shawl and directed

her steps toward the Forest of Fontainbleau, thinking that her dear fester-brother might have accidentally fallon asleep under the shade of Its lefty trees, after his morning's walk. After a fruitless search of an hour or more, the disheartened girl returned home secretly hoping in her own mind to find Claude there before her, to laugh at her fears and soothe the anxious spirits of his faithful mother. Supper hour came and passed, but still no Claudo presented himself to partake of the several delicapies the hand of affection had carefully prepared to tempt the appetite of the absent one.

Neither Estelle nor Madame Durand felt like tastng a morsel in their great worriment of mind, and so they eat side by side in the gathering twilight, letening with half-suppressed breath to every passes ing sound. About ten o'clock in the evening a carriage stopped at the door. Fearing that some torrible accident had befallen her son, Madame Durand made an effort to reach the porch door; but feeling ber feet giving way under her, she sank down again upon the chair from which she had just risen, faint and powerless. Upon the threshold of the old mansion house, Estelle met Claude. To throw her dell cate arms levingly about the truant's neck, and sob out in broken accents her joy at his coming, was but the work of an instant. Just at that moment a clear, musical laugh burst from the carriage, where were seated Mademolselle Hermine and her assiduone cavaller, the brainless Monsieur Ponsard; and then a merry female voice cried out from the open window of the vehicle:

"Adien, Monsieur Durand! Your reception is quite an affecting one to behold. Remember your romise to call upon me at my villa in the Bols do Boulegne the coming week. Once more, adieu."

"Estelle! will you release your hold upon me ?" equiantly exclaimed Claude, highly mortified that strangers should have witnessed anything like a scene etween him and his foster-sister. "Bee, you have prevented my bidding my friends a polito farewell; to try and restrain your emotion in the future when strangers are about !" and the excited soulptor started in pursuit of the carriage, which dashed so rapidly along as to soon leave him far behind.

Upon re-entering the house, Claude found Estelle to longer in tenrs, but bending anxiously over his mother, endeavoring, by the application of restoratives, to bring her to a state of consciousness. Perciving the approach of Claude, the heart-wounded girl was about turning away to give place to her deter-brother, when the repentant sculptor enught her slight form quickly in his arms, and earnestly enought Estelle to forgive him the harsh words he had in a moment of excitement addressed to her. The orphan girl, who, despite all her misfortunes still possessed a sensitive heart, was only too ready o forgive one whose loved image was fast enshrining taelf in her pure soul.

As soon as Madame Durand recovered from her faintness. Claude explained to her in a few words how he had unexpectedly met an old schoolmate of his-one Victor Charlton-while walking the forest of Pontainbleau, who, having a party of friends present, insisted upon introducing him to them, and they in return had given him no peace until he d with their preent request to lunch with them. Madame Durand was entisfied, but not so the fair Estelle, who some how or other seemed to have a presentiment that all was not right with Claude, for his flushed obcoks, strangely brilliant eyes, and excited manner, had not failed to attract er notice.

Long after retiring to rest that night, Estello heard Claude pacing up and down his chamber, as if comething weighed too heavily upon his mind to admit of his indulging in eleop. When, however, he made his appearance at the breakfast table the next morning, looking pale and exhausted from his lack of slumber the previous night, the young girl pretended to take no note of his ill looks, but playfully rallied him upon his success in making new acquaintances, and of his preferring the society of real goddesses like those he had met with in the forest of Fontainbleau, to the pure but soulless ones of the studio. But Claude was evidently in no mood for being joked at, for his face became overshadowed as if by sorrow, and resisting all efforts upon the part of his mother and Estelle to draw him into converention, he ate his breakfast in silence, and at once repaired to his studio, where he shut himself up until nightfall.

Early in the afternoon of the following day, Monsieur Charlton called to renew his acquaintance with Madame Durand, as he said, and have a little private convergation with his dear friend Claude. His meeting with Estelle—whose innocent beauty at once made a strong impression upon this man of the world, accustomed to the society of selfish, narrowminded women, whose virtues, like the roses upon their cheeks, are merely put on when going intocompany—was a surprise, although upon a second thought be remembered having heard his friend make mention of his fester sister, Estelle, upon the ccasion of their meeting in the forest some two or three days before,

After some ten or fifteen minutes most agreeably spent in the society of Madame Durand and Estelle. Victor Charlton knocked lightly at the door of Claude's studio, where he found the young sculptorworking away at his clay models intended for his Grecian group, with a degree of energy and soulabsorption that elicited a hearty brave from his. blithe hearted friend.

Claude Durand received the witty editor of a Le. Moniteur" with a genuine warmth of manner, beg. ging his friend's frank opinion of the models which he was preparing, and compensating him in turn by a recital of many choice bon-mots and agrecable ancodoles, which he had learned during his stay abroad. The nuited entreaties of Madams Durand and her son, at last provailed upon Victor to remain to supper. An hour or so after tea was finished. Charlton gaily took his leave, promising to call often upon the Durands, and accompanied for a part of the way by Claude.

When left to themselves in the quick of the forest

Charlton purposely turned the conversation upon Estelle, the foster-sister of his friend-whose saint. like face and gentle ways had so favorably impressed him during his stay at the old manslon bours-and learned from Claudo that she was the daughter of a poor but talented musician, who, while playing at the concerts of M. Jullien in Paris, but accidentally follen in love with the daughter of a Lyonese banker, at that time sojourning in the French metropolismarried her against the consent of her father, her only near relative, and took her to London with him. From thence Madame Involuter accompanied her husband (still in the service of M. Jullien) to America, where she gave birth to a daughter, whom she named Estelle after her deceased mother. Returning to Paris some three years later, the wife of M. Lavosler paid a visit to ber father at Lyons, with the hope of reconciling him to her marriage with M. Lavolsier, whose only vice was poverty. But the Lyoneso banker was inexorable, and refused to admit his repentant daughter to his presence. When Estelle had reached the age of seven years, the father of Madamo Lavoleier died quite suddenly, leaving ble large property to two Catholic institutions at Lyone, his will explicitly stating that he had seen fit, several years provious, to disinherit his only child.

For a few years M. Lavoisier managed to carn a very comfortable living for his beloved wife and child, by the exercise of his profession as a cornet player. In an unlooked for hour sickness fell upon the worthy musician. A seven weeks' battle with fover, and death conquered. For two or three years after the decease of her husband, Madame Lavoisier managed to eke out a scanty livelihood for herself and the little Estelle; but consumption was fast proying upon her once healthful and well-rounded form, and ere a twelvementh had clapsed from the time of her first complaining of want of strength the poor woman was laid in her grave. Alone in the world, Estelle Lavoisier began to look about her for some means of employment.

The few friends her mother possessed in the city of Paris, were by far too poor themselves to think of offering the orphan girl a home beneath their roofs. After a three days' search for work in the areat metropolis, the brave-hearted Estelle determined to try her fortune in the suburbs : her wish being to procure a service in some small family. whire she might receive the comforts, if not the luxuries, of a home. Kind Providence must have led ver fultering steps toward the dwelling of Madame Durand. The kind-hearted old lady listened to Estello's touching story with tears in her eyes, and at its close assured her that she should no longer wander about the country in search of employment, but should share with her the pleasure of a home so long as God spared her life.

"How theroughly Estelle has repaid the gratitude and confidence of Madame Durand, Vistor," said Claude, with perceptible emotion, "my dear mother has doubtless told you ero this, for the gentleness and devotion of my sweet fester-sister is always a favorite topic of conversation with her, when any stranger happens to be present."

"Ah, well, to be honest for once in my life." said Charlton, with unusual seriousness of manner, "your kind-hearted mother did venture to touch upon her favorite topic in my presence; that is, so far as to speak of the young girl's love and untiring devotion to her in your absence, Claude, and of her hope that you would some day or other marry ber."

"Me, marry Estelle I" exclaimed Claude, surprisedly. " Does not my mother, and do not you yourself know that I am already wedded to my art?" and the young soulptor stopped short in the midst of his walk to watch the effect of his words upon the face of his companion.

" Beally," answered Charlton, with comic gravity. "I thought you had pledged yourself to remain a bachelor all your days. But never mind, Claude, we all know the absurdity of a young and talented man making such a vow; only be sure and remember one thing, my dear follow: with all your devotion to art, Claude, do n't ever be so foelish as to trust your heart's keeping to the hands of a Marble

A monning glauco accompanied this last remark of Charlton; but Claude, who was carclessly en gaged in stripping the bark off the tree beside which they stood, did not appear to notice either his friend's peculiar expression of countenance, or the

A moment's allence cusued, after which Claude sald, gravely lifting his dark, truthful eyes to his friend's face :

"Victor, I have nover yet seen but one woman whom I could wish to marry, and that is-"

"Mademoiselle Rermine !" indignantly exclaime Charlton. "I have had many misgivings in regard to your future welfare, my friend, since the hour I first introduced you to that beautiful siren, but hoped that your large share of common-sense and poverty, might shield you from the cruel attacks of that artful woman. Oh, Viotor, I would sooner see you woulded to a corpse, or one of the marble statues that adorn your humble studio-for in their oreation you have infused into their pure and spotless forms a portion of your own noble soul-than that falsehearted, gold thirsting, fascinating coquette, Hermine Descartes! Oh, my friend, I conjure you to nip this attachment, so hopolessly formed, while it is yet in the bud, before the seeds of friendship sown so lightly upon the surface of your fertile heart, take deep root therein, and burst forth into the full

blown flower-love!" . "Charlton, I assure you that you are needlessly alarmed about a poor devil of a sculptor like me, who has nothing in the world to recommend him to the favor of a beautiful and aristocratic woman like Hermine, but a telerably good-looking face and some slight degree of genius. Were I Monsieur Ponsard now, with his immense wealth and grand equipage, l dare say my chance for winning the heart and hand of Mademoisella Hermino would be a favorable onech, my friend?" and Claude Durand affected a light laugh.

"Exactly, Claude. Monsicur Pousard, though not n nobleman, has got what is still better in the eyes of Mademoiselle Descartes-gold! Though of an aristocratic family, this fickle minded beauty enjoys only a limited income, which she doubtless desires to increase by a wealthy marriage. Were she poor Claude-and report says the was once reduced almost to the necessity of begging-I would not marry her with all her wondrous beauty, simply because I know her to be utterly devold of heart. You may believe me or not, as you please, my dear fellow, but were you to take the trouble to search for that most precious article in the case of Mademoleclic Hermine, you would find in the place where the heart should be, only a multiplication table."

"You old assertions make me laugh," said Claude, buttoning his velvet jacket up to his throat, as the dampness of the night air sent a cold shiver through his frame. "Of course I shall endeavor to profit by your excellent advice," be added, with a alight degree of sarcasm discernable in his rich toned voice: "but I assure you that I have too much good sense to break my heart over any woman whose heart is incapable of reciprocating my love."

"I sincerely hope so, my friend; but here comes the diligence. Zounds, man! it is nine o'clock! I ought to have been in Parls before this time," and shaking bands wormly with his old school fellow, the true hearted cilitor sprang quickly into the passing omnibus, and was soon on his way to the great, bust ling city, while Claude, absorbed in his own medita tions, walked slowly homoward.

[CONCLUBED IN OUR NEXT.]

Written for the Banner of Light. TO AN IMMORTAL. DY THOMAS HOWARD.

Twelve years ago and we were married; Seven years ago and you were dead; We since have had, who here have tarried. Our living fashloned overhead: My labors here you have befriended-I've shared your hoppiness with you. And our two lives have since been blended Just as before when both were new.

Before you were not more than woman, But since have more than angel been-Have made my life since more than human; Defore-'twas less than human then: Your place on earth you gave enother-I love her well, i call her wife. Your child, so chorlshed, calls her mother, And thus we love-and this is life. But we are not your debtors solely;

Three darlings we have sent to you-God knows we did not mean it wholly, But God be thanked for what we do-Three precious, love-rich, gentle darlings; And one went with you when you died; In all six bright, immortal starlings-For we have two with us beside

This home of ours, dld you not share it, Were dreary dark, were weary-lone; This life of ours-we could not bear it Were it not mingled with your own-As allver-full as automer moon Something-jet nothing like the twilights

That crest with whiteness our red Junes, We can not see you-ah I what nity-Not see you knowing you dwell here. Talk-walk with us, traverse the city, While Love makes all your atmosphere How could we see you? God's evangel Leaves, heaven-ripe, no joy behind-The sight of him, our last-sent angel, Would strike our spirits mortal-blind. We could not bear so much at present-

Our eyes are mortal, like our looke; Our hearts have tones so birdly pleasant They mack the singing August breeks. And, if we know these tones are sifted From your melodious licaria shove. God knows our lives could not be lifted To any higher fleaven of Love.

Lo ! Bister | Priend ! Saint | Angel | Bride Twelve years ago and we were wed: To day we stand here, side by side, And both are happy, neither dead: Rodeemer! Revelator! Guide! God's fond Interpreter to me ! What name can I bestow beside?

Ah! Mother ! Mother of Immortals! Thrice blest, and thrice again, are you-Four have ascended through Heaven's portale. Three from our blended lives are sprung, Three from the love I bear another;

What more could you desire to be?

And all with laves divinely strong, Shall hall you Mother ! SISTER-MOTHER! New Orleans, 1800.

HEART GEMS.

falling dews, the azure exics enfolding it, that have tion, but that the bottle holders, the priest-easte, out the blilden blossoms of tichness and fragrance.

has overcome, nobly and generously on the battlefelds of life, the invading focs of selfishness, the errors of perversion.

thy soul's recesses, and the moon of clear, undisturbed pure emotion. Let the stars, hely and afar, beam on "the belly to swell and the thigh to ret." the crystal waters of uprising feeling, and allow no effection. Thus recognized, accepted, felt and bonored, love will be beautiful, lasting and holy. Cast not its lily scentre to the earth; bow not its regal brow to form or worldly wrong; free, pure, untrammeled, Hadlike, let it live the souldife of the universe; a charm of love, as well as the inner communion of the words. It is filled with inexpressible tenderness; with the charm of memory, the gleams of futurity; the hones and unspoken wishes that are ever untransatable. It is the essence of prayer; the fervency of thought; the connecting link of spirit; a boon of

blessedness and neacc. Glory | seek it not in the world's award for merit; there favoritism aways the few, and the false speeding tide of popularity the many. Seek for glory in the fields of labor and soul enterprise, in the realms of hand, the low-spoken word of encouragement from The heart sings its melodies, its own apoutaneous hymns and clegies. From its arid soil arises the wall of grief, the dead march of disappointment, the strike the life-chards with the majesty and power of

the master-hand of Deity. Wisdom, the child of experience, is the guiding angel of the present, unto the future's consequent

clory and fruition. Patience, the velled angel of humanity, brings hit. or berbs of healing, bathes often in the dark waves of sorrow, the resisting heart acknowledging not be ministry divine. Felt and recognized, she is a scraph teacher unto man. G. W.

GOOD SENSE AND GOOD NATURE.-Good sense and world has thought otherwise. Good nature, by which good nature are never separated, though the ignorant mean beneficence and candor, is the product of right these words, and in some cases account it dewarfight reason; which, of necessity, will give allowance to the failings of others, by considering that there is nothing perfect in mankind; and by distinguishing that which comes nearest to excellency, though not absolutely free from faults, will certainly produce a candor in the

Learning is the dictionary, but sense the gramm

Original Essay.

Ancient Olimpses of the spirit LAND.

NUMBER BIZTERN.

How fow are the numbers who ever give beed to the basis of their religious-whence, or how they came, or whither they tend! The million take for truth the hereditary proclivities of their ignorant forefathers. Over all, a priest caste alta brooding like an incubus, affrighting each uprising toward a higher light. Blammon renders and receives worship on the same plane, and ignorance and cowardice send forth their numberless hosts as tributaries to these ignoble masters; but the uprightly brave in large enlightenment lay all upon the altar of the great whole, and so offer their first frults and their last for the fullest redemption of mankind. Bays Niebuhr, in his " Ancient Ethnography and

Geography," " As the Hebiews regarded Jerusalem, so the Greeks considered Greece, and more especially Delphi and Mount Olympus, which lie about the same degree of longitude as the centre of the earth." Yet our clergy and their satelites would have us never to see any further than the ancient Hebrew vision. Aucloud lenerance thus becomes a mystery of Godliness. Sunday and public schools are glutted with Biblical nonsense in the name of the Lord, and the early soul thus indoctrinated finds in later days the interwoven measure of old Jewry hard to be supplanted by one which takes the full scope of all discoveries, all progressive growthe as manifest in the universal status. See the massive mind of Hugh Miller, cramped to the dimensions of Biblical emaddling clothes, strug gling to get free from early compression, as "charm by obarm unwound which robed his idel." Till be anw "nor worth nor beauty" in Jowry landmarks as a measure of the unfolding whole.

Theologically grooved and tongued upon his mind was the undeveloped measure of old Jewry concep. tions; yet so rooted and grounded do these become if not more wisely instructed, that they are as Gods to the wider vision of the later days, and difficult to be dislodged from their citadel of superstition. Of heart rending it is to prune their abnormal growth away. Miller, like Laccoon within the coiled embrace of serpents, had not strength to free himself from the body of such death. There were the old Jewry landmarks which his priests and his education had set up. There was the "Testimony of the Rocks." which rent the imbecilitles of his nursery growth; but those had strongly fastoned themselves in a network of tangled roots and attachments. How great the struggle to be free-yet unequal to the centest, and terribly his soul went out when the uphearal of truth submerged his nursery God.

More beautiful had been the successive unfoldings of his carth-life, had he not been so grappled to the flotion claims of ancient infallibility, resolving to find the measure of the living present within the boundaries of the dead past. More beautiful, if with clearer vision he had traced "The Feetprints of the Creator" without caring whether they fitted to Moenical tracks. More beautiful, had he trusted to the voice of the living God, with no more of the ancient than he found in accordance with largest free out. growth in his soul. Could be have sloughed his old theological surroundings, he had risen to a niane where angels could have approached and kindly minletered unto him; for they stand at the door and knock, and they are over ready to enter with manifestation of the spirit in beautiful ministrations.

It is folly to resolve that Judean bottles shall contain all the new wine. They can hold but a very small part. They burst in almost every direction Immortal flowers upapring from the arid soil of with the slightest pressure from the new measures. torrow; what was once a desort maste, blooms now a They were drained to the very lees, long and long fertite valley, because of the beneficent sunshine, the ago, and would have crumbled from chemical reacnucceeded the saintary tempest's fury, and brought swore as hard as the Lord of old Jewry that there was Immerial beauty decks the victorious heart, that strained out of the old less; nor have they drawn it mild, for the parched and sindary mouths of Chris. tendom. Sometimes, to be sure, there have been wry Beauty decks the brow made placid by the hand of fuces with the open mouths and shut eyes in taking resignation, the cheek paled by the shadows of down the mixed liquors of the ancient liebrow canithought, the mists of experience; the signet of resign dron pot, which as waters of jealousy caused "the nation on the soul of woman is beautiful with spirit belly to swell and the thigh to rot." So, too, in modern toperdom, the devotees who rush to the liquor Wouldst thou know of love? go forth into the wide pot for pure spirits, soon find themselves obsessed by lomain, the boundless realm of thought, and seek in streening, nitric and subburing acids, do which in strychuine, diirie flower's fragrance. Drink in the soul of natural and the language of old Jewry, would be called a unperverted beauty; let the sunshine of God Illumine "atrange fire from the Lord." We think that as a "consuming fire," the modern liquor pet is nothing reflection, play on the mirrored waves of thought and behind the ancient waters of jealousy in causing

To take the other brauch of the figure, it is not intercepting shadow to mar the glory of heaven's own good coonemy to sew new cloth on to old, if by so doing the rent is made worse. To subordinate all the selences or spiritualisms, and stitch them to the Jewish old clothes as the only fitting, everlasting fashion, presents the most misshapen and ludiorous blessing and a boon of life immortal. Silence is the garment that ever streamed like sears orow in the wind-of all colors, of all stripes-an infinity of understanding spirit; it is the vehicle of thought, shreds and patches, as texts and talismans, whose emotion, soul language, as well as are the vibrating expounding devotees blother Goose has described, or might, could, would or should" describe as

"Coming to town, Some in rags and some in logs all torn from the Jowry gown-Bome awear that alayery's white-come, that it's black, or And all liore texts from Jewry's Lord as tickets for soup pold

"Startling," says Henry Heine, " is the identity of God and Moses." Says the Westminster Review-"Originally, Dolty, Chief and Master of the Carenature, in the haunts of pure and holy love. The monies, were identical, and that the Bible plainly smile of a congenial spirit, the pressure of a loving represented Jehovah and his angels onting roast real and bot cakes with Abraham." Of the position of lips revered, is glory, lasting and unshaken power. women in Hebrewdom, the Periminster says that " from Moses to Jesus the history of Jewish women is but a record of their degrading subjection to the mourning song. From its sun-lighted portals issue capricious, selfishness and unbridled passions of the the harmonious strains of welcoming love and joy; men in whose power they were placed by the Mosaic home-songs and joy-bolls ringing sweet and merrily; laws." Says the Elinburg Review-" It is the ayswhirling mazes of hope, and measures of celestial and tem taught by popular Protestantism, which imposes unfathomable gladness. No other instrument gives Mosnio ordinances as Christian laws, and prepares forth such varied tones; such discord, and such har- the mind for the corresponding dogmas of Mormon monics divine. The hand of love alone can fully ism. But while the Mormon teachers fall in with this popular system, they carry out its carnal views to a more logical development. Thus Mormonism

becomes actual Judalem." Bays our Swedenborgian friend, Henry James, who speaks straight out as the spirit gives him utter anco—" To support such imbecile sham priests as we bave now, men who see humanity suffering unprecedented woes, and yet are able to do nothing but strain out tedious sermons upon the things that were thought, or the words that were said, or the deeds that were done, ages ago; men who caninfidelity to God to attempt any offcotual removal of them; to give such hely day creatures as these the honor due to God's ministers, it strikes me to be an odious insult to God, for which all our skins will vet have to tingle."

riew, "Romanticists who refuse to acknowledge that laws revealed by Jupiter to Milnes; and the buil, "an army of spirits went before David, and threw had a considerable influence upon the government.

They who regard the present ago as in a state of the leader of earthly institutions as of the heavenly appears to have been equivalent to a "Thus saith chronic malady, curable only by a reproduction of constellations, surrendered its prerogative only when the Lord," as in fanish, "Wherefore my bowels shall some distant age, of which the present is not the superseded by an equally famous legislator in the sound like a harp for Moab, and mine inward parts child, but the abortion. . . In alarm at the person of the Athenian Theseus." progress of the new creed, some zealous partisans of the old make a vigorous effort; they wish to resust thus set forth by the same author, flanked by the Aristophanes discovers "several dithyraunble poets citate the dying belief; but unhappily they them full records of ancient and modern sources. He running about among the winds and clouds, collectselves have not the pure faith; their particauship says, " Abore the durkling waters is said to hever, ing vapors and whirlwinds which burst with a load springs less from conviction than from will. Their faith does not rule them; they rule it. Over the contradictions of their beliefs is thrown the darkness of mysticism; and only mystical souls can become Romanticlets. o o Nebody belleves a Jewish Sabbath to be either binding upon a Christian deliberate dishonestles of the learned imposing upon the people what they do not believe themselves, for the sake of the end it is supposed to answer. Bir Charles Lyell adduces at length the text of three heavenly witnesses, which no scholar, sluce Person's investigation of it, professes to believe genuine, but which is still nevertheless retained in our Bibles. and also in those of the Episcopal Church of Amerion, notwithetanding their opportunity of expunging it when the American Episcopaliums revised the liturgy, and struck out the Athanasian creed. This disingenuous timidity has long been a reflection upon all our religious teachers." -

LIGHT.

ΟF

Of the modern engineers of the old theologies, the London Quarterly Review says, "They have abandontheir abhorrence of Papal aggression and their dread the soul; for 'the breath is the life; a compari reasoning faculty, and lead others into the same po- nature-not only of him and from him, and pro from above, but all from below, is the gloomy vision a vital element possessing an inherent force of cir of this large host of submerged ercedists and lost cular movement, in whose general vertex the hear epirits in the flesh.

"There are," says the Westminster, Review, "other revelations of God to man, besides that which is met to condensation, and to the known tondency of fluid with in the Bible, and he has had true worshipers particles to form circular eddies when moving toward Lord of the Hebrew people."

for their church.

Dr. Noyes, teacher of "Baored Literature in Har Luther is cited as saying . If I take Moses in one Jove-this, this is the God himself. commandment, I must take the whole of Moses. Moforward Moses and his precepts and would oblige you to observe them, answer blm thus: " Go to the fews with your Moses! I am no Jew!!""

Let us inquire a little into the source of the an authority resting upon a priest caste then, and continuous to our own time through the nursery growth of our clargy-easts of to day-misleading and abusing to their own exaltation the ignorance and su poretition of the people. In Dunlay, Lepsius says the Great Gods of Egypt had not an astronomical resolves all things into their original dust." origin, but were very likely distributed on an astro inlidation of the kingdom.

to them. This is seen in Persia, India, Arabia, Pal- "still small voice"-a ripple, estine, Asia Miner, Greece, Italy, Phonicia and Egpyt." Again, "The Books of Moses in their pres-Many passages of Leviltieus and Deuteronomy retion of the kingdom, and uses the language of the completely formed and as perfect as at the time of David. the Exile. Genesis contains the conception of Homer's Zens, the frequent introduction of angels, and the late destrine of the angel of the Lord'

as the hierarchy of the Levites, the distinction be tween clean and unclean animals, the circumcision.

ment:"

"Those first ministers of religion (priest and prophets) says Mackay, derived their knowledge imand fishes. The authority thus obtained united the will of Ged as manifested in beaven. The processes

the past is past, that it has grown old and elselete, at once an emblem of physical and scoint existence, the enemy into a panic." Wine, in various degrees,

or rather gently brood, a wind or moving air ; air considered not as a dead independent substance, but an emanation of a living being, and therefore the breath or spirit of God. There is comething myster otherwise beautiful visions are thus clouded, and he rious in the source and passage of the wind, which sees but little else than a continuous paneramic caused it to be referred to the immediate agency of view of "goblins damned and blasts from helli"or possible in modern life. o o b These are the the Aimighty. Fire and air, says Aristotle, have hence his Lord does not appear in very attractive their natural metion of upwards; they are generally and desirable apparel, clean and white, when so classed by the ancients among spiritual things, in clathed, but rather in that of a billous cast, as he opposition to material things, such as earth or wa emerges from the baptism of sulphurated bydrogen ter. The air, it was said, is a life giving principle, distinct from the three material elements; and consequently in Hebrew cosmogony the water is the material out of which are made the birds, as well as its own peculiar inhabitants, the fish. The same idea is represented in the birth of the Assyrian Dove-Goldess Semicamis or Venus, the daughter of a fish, or of the waters. The air, on the contrary, is pure spirit; It was persontfled in Minerva and in Neith; or as the Vayu of the Vedas, identical with Maha-Atma, (Great Spirit,) and the emphatic 'Phat,' which in the beginning breathed without afflation. ed their sober judgments, if they over had any, to The invisible all-vivifying air is a natural symbol of of Satanic agency. This is, in fact, the most mel son immemorially recorded in common speech. anchely part of the whole affair, since they place The soul, says Plutarch, being reasoning and intellithemselves beyond the pale of any appeals to their gent, is not only the work of God, but a part of his sition. Such persons are no more to be argued with ceeding out of him; it is a part or fragment of that than insone patients, We witness this on every great Maha Atma of the Hindoos which lives and side. Those minds which have been wrought into breathes through all extent, and which in the opinion the deviltry of the old theologies, must remain long of the philosopher Anaximlaes, envelops and conengulfed in their dark surroundings, and through tains the world, as the human soul comprehends and the smoke of their own souls, see all the vast array contains the body. The boundless ether, conceived of heaven as only the vasty deep of hell. Nothing by Anaximines to be the source of universal life, was enly hodies are carried onward in their paths; a ro tary impulse which Diogenes of Apolionia ascribed besides those who have been instructed out of that a centre. The most elevated part of the other was book." It surely does not appear to be the most apt of a refined and igneous nature, investing the denser instruction for nineteenth century Sunday and other regions of the lower air as a tree is encircled by its schools, wherein it is set forth that the Jowish God bark; and it was the breaking of this igneous ether commanded the hamstringing of horses, and the rial integument, the flammantia manis mundi, that nowing to pieces of men, women, and children, be- those living intelligences, the sun and stars, became fore the Lord by Joshua, chief of out threats, or in distinct existences. The spirit of the atmosphere, the language of Jesophus they were all "slain and the general respiration of Nature, is the source out their throats out since God is the Father and the of which proceeds all the multiplicity of being, the spirits out of the flesh. Our communion with the The Westminster cites Professor Baden Powell as and though the seeming materialism of this doctrine showing Protestant Bibliolotry, in its claims of in was sometimes contradicted, for God, said Xono fallibility of the Word, as having proved as peral phanes, is all eye, all ear, but without afflation cions as the same claims set up by the Romaniets or respiration, the infinite ether more or less symbolically understood, preserved its character of 'Di vine,' even in the philosophy of Anaxogoras. It is vard University," in his "Collection of Theological the universal Father, said Euripides, as earth is Essays," shows that much of the Biblical Word as the common Mother; and upon what is vulgarly authority has been disastrous to religion and more called dissolution, the elements, (for nothing is ab als. After showing the sad results of enforcing the solutely destroyed,) return to the sources from Progrustean bed of Biblical authoritarians, he says, which they respectively came, the earthly to earth, It was not thus the great champion of Protestant the heavenly to heaven. 'Seest thou,' be exclaims, Reformation proceeded, when the authority of the this infinite other, which encircles the wide earth Old Testament was invoked to justify immorality. In its liquid embrace? This is to be esteemed as It was in this natural feeling that the present

ses is dead. His disponsation is at an end. He has of the Almighty was supposed by the Hebrews to no longer any relation to us. When any one brings be accompanied and indicated by a rustling of the air, as when the evening breeze stirred the groves of Paradise, or when the Lord's going forth was betokened by a motion in the tops of the mulberry trees. as in 2d Samuel, 5-24. The nir: in short, was God's cient barbarisms and we shall find their claims to breath or spirit; its office and power was emphatical ly that of quickening, or giving life; it was this which, in the beginning of things, made proguant the dark abyes of waters; which in after times animated Ezekiel's dry bones; which lives and breathes in man's nostrilat and the withdrawal of which

Thus, they who were born of the spirit, took nomical principle, when it was advisable to form and higher flight in the mansions of other above. Thus, said to be "thunderstruck with wipe," or to be arrange the name Delties into one system on the con the Holy Ghost swept down like the "sound of "full of new wine," as was said of the apa rushing, mighty wind," and so inspired the Apo-Of the birth, growth, and phases of the early tles as to make the unacceptive suppose them to be Palestine religions, see Dunlap's " Vestiges of Spirit | "full of new wine." So, too, Elijah beheld the Lord History," and Mackay's " Progress of the Intellect." God of hosts pass by, " and a great and strong wind "In the most ancient times," says Dunlap, "there | rent the mountains, and broke in pieces the rooks was a continual change of the myths. Gods became before the Lord, and after the wind an earthquake, mon or angels, and human adventures are ascribed and after the earthquake a fire." Then a calm, or

"As variable as the shade By the light-quivering as; on made"—

inh ?" like the voice of the Lord from the " mulberry "amite the host of the Phillstines." The voice to

We have been witness, in the spiritual circle, to directed by spiritual beings with whom we were in the division of the parts of the temple, the ark of Mrs. Crowe's "Night Side of Nature" makes men-See, too, the rickety foundation of our Biblical the like are recorded from earliest times till now. alone, c. xxv; but a later cracle of the same prophet, Word in De Wette's "Introduction to the Old Testa. Still we look not to find a spirit perched on every xxix, 18, shows that an attempt to subduc it failed." wind that blows. This is rather the Swedenborgian and Harrisonlan category. Brother Harris would the Word of the Lord came, Heeren says, "This reseem to find in wind on the stomach a "Thus saith markable people spread themselves, not by fire and mediately from Heavon or from Nature; their skill the Lord;" but a similar obsession by his neighin art was magio; their poetry and music inspira- here, he would swear was clear proof of possession tion. They were the privileged expositors of the so by that other Lord, the "Prince of the power of the called Word of God, personified as the first born of air." Whether he learned the exact measurement Heaven in the Persian Horns or the Egyptian Thoth, of these different ourrents in the mountain cave of Assyrians, denoted their progress; but a long series and transmitted like Agamemnon's scoptro from age Virginia, where he respired the welrd air for awhile, to age unchanged. They alone were able to bend or from mephilic blasts arising from unbealthy influence the Protean changes of Nature; to exor functions, or from neither of these sources, yet the cise Levinthan, to control fate, and to read futurity. fact remains that he continues to be under influ-The whole universe seemed to them one living revel- ences which do much abound with hell-smoke and ation. They discovered wisdom in stones, in fowls, debris from the "denser regions of the air." This senting the Sun or Lord in his course through the rude Borens comes rattling down in Militario clouds, office of king with that of priest; it was a divine and thunder-bolted with pent up wrath, explodes in commission, its regulations being a transcript of the London sermons and otherwise to the utter amazement of the groundlings. It was "out of the whirt. of agriculture and the first institutions of civiliza- wind that the Lord answered Job, and said, "Who is ple of the Sun, is the same with Balbeck, the valley tion depend on the heavenly luminaries, and on this that darkeneth council with words without physical conditions. Thus were the first laws writ knowledge?" Elibu, also, in answer to Job, says, the city was built in a valley. The first is also exten by the finger of God in the firmament, on the "A spirit is in mun, and the inspiration of the heavenly Mern or Olympus, in unmistakable char Almighty giveth him understanding o o for ron.) See also Mackay, Dunlap, and Stowart's acters of light, and the second premulgation of the I am full of matter, the spirit within constraineth "Biblical Astronomy;" and also some account of the law was in analogy with the first, when Zoroaster me. Behold, my belly, as wine having no vent, is old Canaanites in the "Types of Mankind," by Agasreceived from heaven the gift of fire and the word of ready to burst like new bottles." In the Douny siz, Oliddon, and Nott. life, or when Sinia, like Olympus, trembled and version, "The spirit of my bowels stratteneth me."

for Kir baresb. . . This is the Word that The ancient conception of the "Spirit of Cod," is the Lord has spoken." So, too, on Gentile ground,

The Lord of brother Harris appears to partake overmuch of "the denser regions of the air." His gas. May the sweeter influences of the " aire from heaven," which he was wont to possess, soon give him happy deliverance from his untoward obses-Swedenborg was also dyspeptic, and was thus at

can see but very little clee than "all hell broke loose." Many scere or prophets, as well as more humble seekers of the Lord, have been in similar state. Many visions are thus colored from the denser regions of the air," when fuller and healthier ventilation would have eccured very much truer results. Ward Beecher is consulted by members of his church who are troubled, in the fear that they are tempted or obsessed by "the Prince of the Power of the air." Ward, having some physiological knowledge prescribes as a formula of exercism, proper physical training as the way of life for

times in that state of "ruptured odvism." which

healthy function, and freer and larger modes of thought; and thus, by restoring equilibrium, we have that due balance of every part in healthful response to the pivotal centre.

We have long been in use of this Indispensable mode of practice, and are glad to find Ward something after our own heart. A good hearty burst of laughter will scatter a whole legion of devils. True, we can exercise by the ancient formula, and have for experiment, and at the time supposing it to be the best way, many times done so. More light proves it not to be well to do so. Buch a course may, for a moment, be pallative, but not ourative. Besides the basic operations of raising the physical estate to health, if it should really annear that there is hurtful disturbance by spiritual beings, or souls unfleshed, as manifest in the experience of all ages, we are not to declare war in any other way than by overcoming evil with good, or the doing good to those who despitefully use us. This is equally as good practice to spirits in as to universal life and intelligence; in short, it is Deity; spirit world has resulted in an experience that Phariscolam is not the "open sesame" to the higher estate of the soul. We have, many a time, in the late pass, known mediums engineered by unfleshed souls, not yet risen so high upon the scale of being as to make their company agreeable, and we have at once laid them by, mentally uttering the ancient formula, "In the name of God," &c. We have spoken no word to the outward hearing, yet the change upon the medium was instant. Judge Edmonds has advised this process in his first volume of "Spiritualism;" but it is not so well. Spirits so treated are not beloed on their way to something better, and are rather prone to return vengeful with "seven other spirits more wicked than themselves;" and thus continue to annoy mediums, or spiritual circles, who have not kindly sympathized with them in the more gental offices of humanity. When we meet them from the love sphere, they are either melted to seek a better estate, and they are thenceforward your grateful friends, or if not ready for this, this sphere is intelerable to them, and they come to annoy. From this sphere your own spiritual growth is greatly accelerated, and there comes streaming into your consciousness such roward as only the kingdom of heaven oun impart.

Among the ancient poots or prophets, were those who, ignorant of the mode of procuring a healthful breeze from the Lord, sought to kindle an equal flame by the immoderate use of wine. "Struck with this liquor," anid Anobilcohus, " I triumphantwhom Peter eleared from this kind of inspiration by showing that it was too early in the morning to be drunk.

Brother Harris and his like may yet learn that the higher inspiration from the Lord will not rise from the leaven of the Pharisce any more than, from wine; and that the more excellent way to joy in the Holy Ghost is in physical and spiritual health, even though they come not by the way of the ancient Word and its Proorustean measurement; for there ent form were probably completed after the Exile. and from this a voice, "What docet thou here, Eli- is infinity of light, and as infinite a grade of unfolding to receive it. Bleared is that vision which sees veal an author who foresees the immediate dissolu trees," which commanded David to go out and nothing beyond the horizon of old Jowry. The Word to the liebrow poets, or prophets, or Scers, was as prophets of this period, especially Jeremiah. In the Elijah was also on a mission of smiting as much as variable as the modes and conditions, clouds and sunoldest parts of the Pentateuch, the language is as that which whispered to the smiting proclivities of shine, or mediatorial surroundings through which it came. It was often at fault in the emoles, as in Jeremiah, who exclaims, "Oh Lord, thou hast delight, bland currents felt upon hands and face, as crived me. O Wilt then be altogether unto me as a liar, and as waters that fail?" So, too, Ezekiel. The Hebrews had obicity Egyptian customs, such communion. We know not how great this power when he prophecied in the name of the Lord against ever has been or is now, any further than that our Tyre, but was not falfilled that which was spoken spiritual friends suppose it to be very limited, by the Word of the Lord. Says Heeren, in his anolent " Historical Researches." " The ounture of Tyre the covenant, the resemblance of the oberahim and tion of these spiritual currents. The same are em by Nebuchadnezzar is confirmed by no Phoenician or braced in Owen's transmundane "Pootfalls," and Greek writer: it rests upon the prophecy of Ezekiel

Of these Tyrians, or Phoenicians, against whom sword, and sangularry conquests, but by penceable and slower efforts, yet equally certain. No overthrown cities and desoluted countries, such as marked the military expeditions of the blodes and of flourishing colonies, agriculture and the arts of peace among the previously rude barbarians, pointed

out the victorious career of the Tyrian Hercules." This Tyrian Hercules, like the Lord in old Jewry, has sometimes an astronomical signification repretwelve signs of the Zodiac. Joshua appeals to this Lord when he says, "Sun, stand thou still," &c. Solomon also worshiped this God. "He built Baalath and Tadmor in the desert." "Bacinth the temof the sun; which name has been given it because pressed by the Greek appellation, Heliopolis."- (Hee-

In ancient Babylonia, as in Judea, " we find also smoked during the communication of the statutes In this version, too, the Lord "is the sound of one a priest caste, or priestheod, comprised under the The "Old Mortalities" who rely on the tembs of and Judgments of the Almighty. The Sun, the going forth in the tops of the pear trees," instead names of Magians and Chaldenss, and which," says old Jewry for salvation, are, says the Edinburg Res.

Brazen Watchman of Crete, rigilantly upheld the of "mulberry;" and the commentator supposes that Heeren, "principally by astrology and sooth saying,

. There is no doubt that astronomy, or rather satrology, furmed a great branch of their learning and whatever opinion may be formed of the degree of perfection to which they had carried these his assistance, to apply the some degree, to resemble accorde, it seems an indisputable fact, that at the time of Alexander's conquest, astronomical observations existed, and were imparted to him, which were affirmed to reach back for nineteen conturies."

It was these Chaldean Soothsayers, Magl. Wise men or Mediume, whom Mattheweltes as " wise men from the East," who discovered in their horoscopes that Jesus was "born king of the Jawa"-" and lo, the star which they saw in the East, went before them, till it came and stood over where the young child was." Bubylanian Astrologers and Soothenyers i were thus considered as good witnesses for Jesus, and even Compte the French Positivist, declares that "the weather tables of the Etruscan Saothsayers were far superior to the meteorological registers of the present day."

The early Magian religion was before the times of Zorosster and Moses. Our Garden of Eden, from some of these "diggins," appears to have been an onigrowth, fetching a compass from Babylonia to the great river of Egypt, with a teach upon all the regions round about. "According to Moshin Fani," enye Malcolm's History of Persla, "the primeval reilgion of Perela was a firm belief in one Supreme God, who made the world by his power, and governed en, and whose deration is eternal. It by his providence; a pious fear, love, and adoration of him; a reverence for parents and aged persons; a fraternal affection for the whole human apagles; and a compassionate tenderness oven for the brute creation."

What a "Fall " was there from this innocent picture into the bottomices pit of our Bible and Tract the man after God's own heart was infidel to his Societies, which would send oblique missionaries and slavedenling Christianity to redeem such lost heath en. Our Bibliolotry does not appear to have produced that Paradislacal cetate of the old Magians, in whose Elen, "Sporting, the lion remped and dandled the kid " but rather under the shadow of old Jewry to have produced extensive and loud-mouthed preyer meetings, and then preying upon men, women and children in the name of the Lord, crying, "Lord! Lord! have we not done these wonderful banquet, with patriarchal obliquities, to feed children things in thy name? and we thank thee, Oh Lord, in Sunday and other schools in the nineteenth centhat thou didst not make us to be as the beathen, or tury Christendom. They certainly are very "Liberal aven as this Publican."

Let up see for a moment if the teachings of the an cient Heathendom were not equal to those of the hely land, or to those of our modern churches. As early as the Hebrew prophets. Pythageras had abjured purest milk to the babes and sucklings of their the bloody sacrifices so common to Jew and Gentlle. Of the Pythagorlans, Anacharsis says, "During loose, not wearing a very honest face, though it may their whole lives they were animated by two sentl ments, or rather by one single sentiment, an intimate union with the Gods, and the most perfect union with men. Their principle obligation was to meditate on the Divinity, to consider themselves forever in his presence, and to regulate their conduct in all things by ble will. Hence that reverence for the juries." He has distated these maxims, which we Divine Being which permitted them not to pronounce his name in their onthe; that purity of manners which rendered them worthy of his regard; those exhortations they continually inculcated, not to drive to revenge myself,' said some one to Diegenes; 'tell away the Spirit of God, who resided in their souls; me by what means I may best effect my purpose. and that arder with which they applied to divine | Dy becoming more virtuous, answered the philosotion the only means remaining to us by which we can discover his will."

Pythagoras was a student in Egypt as well as Moses. Let us see which of the two was the more fully open for the diviner inflowings from the Most High. In a dialogue between Anacharsis and a Samian ange, it will be seen how like the Egyptian priest and church is the modern priest and churchor "like pricet like people," or, as is the church, so is the priest; for it is seldom that the clergy can afford to rise above the level of the paws which bold the purse-strings of Mammon. Abnobarals says, "I speak of the Egyptian priests, whose institution appears to me perfectly to resemble yours."

Samian. With this difference, that, so far from inharing to reform the nation, they regard no other interest than that of their own society.

as a vite herd of animals of an inferior species?

id contemplay mankind. which we may approach the Divine Being?-we may be l

should all be free and virtuous."

les," etc., claim the Bible and the church as the Being." sanctuary of the same? and do not hely men give Soripture for the deeds?

In comparison with this, let us see how some of the old Heathens taught. "Examino all Greece," says Anacharsis, "you will find the one Enpremo Boing has been long adored in Arendia under the the time of conception, nor do we have any fears name of God-good by pre eminence-and in several office under that of the Most High, or the Mest destruction that has fallen to its body; but that it sary for them to more, and they did not know what

Great. Afterwards, hear Timacus, Anaxagoras and Plate; they will tell you that it was the one Divine Being who reduced the chaos to order, and formed the

The following dialogue is between two Heathens Philodes. Is it sufficient to honor him by saori-

mpous ceremonies ? Lysis, No. Philodes. What more is necessary?

Lysis. Purity of heart; his favor is sooner to be obtained by virtue than by offerlags; and as there oan be no communication between him and injus-tice, some have believed that we ought to force from the alters the guilty wretches who have there taker Philocles. Is this doctrine, which is taught by the

Philosophers, acknowledged also by the priests?

Lysis. They have enused it to be engraven on the gate of the temple of Epidaurus: Entrance into these places is permitted only to pure soils. It is loudly doolnred in our holy corremonies, in which, when the priest has said. Who are these who are here arrembled?

the multitude reply. Good and virtueus peop Philocles. Mave your prayers for their object the goods of this world? goods of this world?

Lysis. No. I know not but they may be hurtful, and I should fear lest the Deity, offended at the indiscretion of my petitions, should grant my re-

quest.
Philocles. What, then, do you ask him? Lyais. To protect me against my passions; to grant me true beauty, which is that of the soul, and the knowledge and virtue of which I have need; to bestow on me the power to refrain from committing any injustice, and especially the courage to endure, necessary, the injustice of others.

. Bull, is was a beautiful consideration that "the guilty wrotches" had not fallon so low but that the emblematic morey-coat abould protect them .- a. v. P.

Philocles. What ought no to do to render our

actions, to fulfill punctually the deties of our condi tion, and to consider as the first of them all that of being useful to unmikind; for the more good we do, the more we merit to be ranked among the number of his children and his friends,

Philother. May we obtain happiness by observing these precepts ?

Lysis. Doubtless, since happiness consists in wis look and wisdom in the knowledge of God. Philodies. But this knowledge must be very im

Lysis. And therefore we can only enjoy perfect happiness in another life. O O Mithat Infirm, from the bleas which we have of order and justice. and from the consent of all nations and all ages, i that every one will be dealt with according to his merits, and that the just man, suddenly passing from the necturnal day of this life to the pure an respleadent light of a second existence, shall enloy the unchangable happiness of which this world only presents the feeble finage.

Philodes. What are our dutles toward ourselves? Lysis. To assign to the spiritual part of us the greatest honors, next to those which we pay to the Divinity; never to pollute it by vices or remorse, sell it to riches, sacrifice it to pleasure: nor ever, on any occanion, to prefer a substance so terrestrial and fra as the body, to substance whose origin is from bear

Philocles. What are our duties toward other men?
Lysis. They are all contained in this rule: Do not unto others what you would not they should do unt

Are not these teachings of the old Heathens as apt for our Sunday and other schools, as any found upon the Biblical page of old Jewry? Why, even word as often as the contingency areas which would seemingly promise advantage in that direction. So damnably loose was he in this respect, as to slide by natural afficilty into the category of those of whom Shakepoaro speaks as "lying with such volubility of tongue, as to make truth appear a fool;" yet this man's doings in treachery, in lust, and in blood, die tating murders in his dying gasp, though be had swore his soul to the contrary, are deemed a fitting Christians," who, adopting the exhaustive criticisms of Germany, utterly scout the Biblionl page as of paramount divinity, or as anything but the simple page of a barbarous time, and yet offer it in gross as churches and schools—a mode of playing first and pay at the court of Mamnion in the way of salaries and fashlonable respectability.

Let us clie a little more from the old Heathens. Annaharsis gathered the voices of many teachers who taught as we have elted, and that " Pure virtue finds more magnanimity in forgiving and forgetting infind in many suthers: "Speak not evil of your enemies; far from endenvoring to harm thom, seek to convert their batred into friendship." "I wish phor."

Secretos converted this advice into a rigorous procopt. He proclaimed to mankind: It is not permitted you to render evil for evil."

"Certain nations have allowed suicide, (and the Bible does not condemn is,) but Pythagoras and Socrates, whose authority is superior to these nations, maiotain that no person has a right to desert | to unitize humanity. The latest of many great lights the post which the Gods have assigned to him in

In every age praises have been bestowed on probi ty, purity of manners, and beneficence; and in every nge, murder, adultery, perjury, and every kind of vien have been condemned. O O O Among thos ancient forms of polite expression, and which we development, will order be evolved out of approach place at the beginning of a letter, and which we em ploy on other occasions, there is one that morite Anacharsis. The same repreach has been thrown attention. Instead of saying, I salute you; I say on you. Is it not said that, full of a blind defer. only. Do good; which is to wish you the greatest ence for your founder, and a fanatical attachment possible happiness. Do we wish to convey the idea to your society, you regard the rest of mankind only of man perfectly virtuous, we attribute to him beauty and goodness; that is to say, the two quall Sam'an, is it possible that we should be charged ties which most attract admiration and confidence." Such were the tenchings of ancient Heathendo consider beneficence as one of the principal means by and worthy to be classed with the best of old Jewry. "The question is," says Annebacels, "whether who have only labored to effect a close connection Plato, and other Philosophers antecedent to Plato, between heaven and earth, between citizens of the bave acknowledged one first Being, eternal, infinitely same city, the children of the same family, and intelligent, and infinitely good and wise, and who between all living beings of whatever nature they has formed the universe from all eternity, or in time, who preserves and governs it by himself or by In Egypt the saccritotal order aims only at respect | his ministers, and who has appointed, in this world and power; it therefore protects despotlsm, by or in another, rewards to virtue, and punishments which it is in its turn protected. Pythagoras loved for guilt. These doctrines are clearly expressed in mankind affectionately, since he wished that they the writings of almost all the ancient philosophers If they are accompanied by gross errors concerning Do not the modern priest and church protect des. the essence of the Deity, we reply that these author potism, that they may be in turn protected? De did not perceive them, or at least did not believe not the various obliquities, as " the sum of all villan that they destroyed the unity of the Suprem

> "Pythagoras gave the name of God to the eterni principle from which our souls have emanated.' We confess ourself to be no fuller in the conception of the Godhend than was the Samian Sage. From this God boad, we are created, or individualized at that even the shild in embryo leses identity by any and caged a young eagle. Finally it become necesworld or its spiritual coupterpart. 0. B. P.

THE LITTLE FELLOW.

Some have thought that in the dawning, In our being's freshest glow, Ood is nearer little children toon is nearer little continen.
Than their parents ever know;
And that, if you listen sharply.
Botter things than you can teach,
And a sort of mystic wisdom.
Trickles through their caroless speech.

How it is I cannot answer-But I know a little child.

Who, among the thyme and clover,
And the bees, was running wild;
And be came, one summer evening,
With his ringlets o'er his eyes,
And his hat was tern in pieces,
Chasing bees and butterflies.

Chasing bees and butterflies.

Now I'll go to bod, dear mother,
For I'm very thred of play !''
And be said his "Now I lay me,"
In a kind and careless way.
And be drank the cooling water
From his little silver cup.
And said, gaily, "When it's morning
Will the angels take me up?"

Down he sank, with reguelsh laughter, In his little trundle bed.
And the kindly god of slumber
Showered the popples o'er bis head.
What could mean his speaking strangely?"
Asked his musing mother then—
Oh! 'twas nothing but his prattle: What could be of angels ken !"

There he lies - how sweet and placid l And his breathing comes and goes And his breathing comes and (Like a zephyr moving softly.) And his check is like a rose. But she leaned her car to listen. If his breathings could be heard— b) I'' she mormured, "If the angels Took my darling at his word !" Reported for the Ranner of Light.

SPIRITUALIST CONVENTION

'AT PROVIDENCE, R. I. August 1st, 2nd and 3d, 1860.

PIRST DAY-AFTERNOON SESSION, CONTINUED. The first resolve, defining the term Spiritualism

eathe up for discussion. It reads as follows:-

I. Meaning of the Term.—The term Brimirualism, in modern usage, esten means nothing more than the alleged fact of apprictance course; or, to express it in 1011—that human spirits have a conscious individual exist-ance after the death of their physical ladies, and can and

ance after the douth of their physical badies, and can and do, under anitable conditions, naturifest themselves and communicate with persons in the body. Those who believe this one fact are tortucal Spiritualists, whatever else they may believe or dishelieve.

But the term is also applicable to a System of Philosophy or licilizion recognizing this as a cardinal fact. When thus applied, it may be defined as follows:—Spiritualism embraces oil truth relating to the spiritual nature of man, its constitution, capabilities, dulles, welface and deathny; also, all that is or may be known relative to the spirit world and its inhibitants, to God the Futher of Spirits, and to all the occult forces and laxes of the universe, which are spiritual in their nature.

erfectly understood as yet by even the most capacion which of earth. Hence wide difference of apinto ulada of earth. nitions of earth. Hence wide difference of opinion exist among Spiritualists on various questions of philosophy and religious duty. No system yet put furth receives general-acceptance. Men can see alike on such questions only as they arrive at like states of mental and spiritual growth.

Dr. L. K. COONLEY, of New Orleans, thought the definition was not drawn clearly enough. There acoins to be an admission that all that bus messed beyond, is spirit. Again, it is claimed by some that there is nothing outside of matter. Under a species of clairvoyance of my own, I can see the spirits of those in mortal, at a distance, as well as those who have passed on to the other side. The point is, what is the difference between a communication coming from an embodied and a disembodied spirit? It is not defined in the resolve.

John C. Cluen, of Boston.-The contleman from New Orleans places great importance on a distinction being made between communications coming from corpored and spiritual bodies. Being on a mortal plane, not very far advanced, I should feel inclined to investigate a communication, no matter where it enme from, and judge of its quality as I would of anything else. I have had reason to believe that eams apirits in the body are wicked, and some spirits out of the body are wicked; and I don't think it would do me any good to commune with either class ...believing, as Paul did, that "Evil communications corrupt good manners." I suppose the higher the tendency of our moral actions, the apter are we to draw to us pure and elevated spiritual communica. tors. But the Devil is one of the most deeful inventions for those who frighten little children-and children of older growth-by talking of him; and sometimes he is useful to those Spiritualists whose apology for their own bad setions is, "The spirits told me so." I do n't believe it. I believe when we are wicked the Devil is our own solves. I held that it is necessary to cultivate both the head and the heart. I have received good and bad communications, and it seemed to be equally my duty to reject the bad and accept the good; and never to believe lies, by whomover told.

L Jupp Panben.—I always feel that what a man thinks clearly, and feels profoundly, he should express. Having listened with deep interest to Mr. Loreland, as he explained our lack of a unitizing ononess, I feel impressed to make a few remarks at this time. Spiritualism has already brought forth some bright and beautiful abildren, of itself. I look upon it as but one part of a great triune movement in the ranks of Spiritualism is tess a constructive than a dislategrating power. But all the children of Spiritualism are not born yet. I believe Spiritnalism is but the forerunner, the John the Baptlet of the divine time coming. But never till men can come together and unite under the same standard of

Unian Clark, of Auburn, N. Y .- I think if we could define what Spiritualism is, we would understand it to embrace all facts, all solences, all philosophies and all religious ever revealed to man. There s nothing outside of and beyond that which embraces all science, philosophy and religion, any more than it is possible for one to go outside of the uni eren. If we attempt to define Spiritualism to consist in external philosophy, it amounts to but little. The listening to messages is but a limited and pattry part of it. We can regard it in no such limited sense. We trace the phenomenal up to the scientific, and make religion the cap-stone of the whole. I am surprised to hear any one stand here to define Spiritunliam as a secondary movement, when it is ringing forth the chimes from the celestial world. True, we may say, Spiritualism has not as yet unfolded all things; but if considered in its wide and unlimited sense, it is the grand inspirational force on which we are to depend for our knowledge of things divine and eternal. We find it difficult, perhaps, to reconcile the idea of Individual Solvitualization and unity of thought and notion; but when we are unfolded out of the conventionalities and superficialities of life. into newer conditions, where we shall understand each individual's real, intrinsic relationship to our selves and our God, we shall more clearly see our bondage to the old order of things, and rise above

A story is told of a family who had caught proceeds in individual existence, whether in this to do with the bird. At length it was resolved to let the engle escape. The door of the cage was opened. At first the bird ventured to look out; then put out its head, and dodged back; then stepped out, and went back again; then plucked up courage enough to go out and make the circuit of the cage, and went back each time. At length it stepped upon the top of the cage, stretched its head, and rolled its eyes beavenward to the king of day, then it spread its wings and rose upward and upward, till it became a little speek in the sky. It is just so with us. We are onged when infants, and grow up to manhood and womanhood eaged-oaged into sects, parties, castes, and institutions; and when anything like Spiritualism comes to open the door, like the engle we shrink back. But when, at last, we realize the glory of the colestial world, and the brightness of the heavens' above us, we rise upward and some onward: and once having butbed in the free light of day, we never go back into the encagements of old institutions.

H. B. Stonen, of New Haven, Conn .- The subject on which I desired to offer a few remarks, has been alluded to by Bro. Loveland and Bro. Pardeo, both. If we get from the spirit world only a redex of our own experience, we galn nothing. But those who have had communion with the spirit world, think this is not so. There are spirits with whom it would be an injory for us to come into contact, for any length of time, and so we should try to come in rapport with such spirits as are high in their moral and intellectual grade. In my belief, no organization can do any practical service, except one based on the promulgation of truths that can be understood. No creed can

all men have a right to think as they please. I do know whether it was a reality or not. Then these feel as though in many places organizations based on manifestations came, to demonstrate it beyond a this principle could be instituted. But, today, even earli or doubt. Though these manifestations brought among Spiritualists, there are certain subjects which with them a large amount of error and deception, cannot be broached, lest disorganization of the socio- they brought to the world an immense amount of ty should result-just as though organizations were "rital truth. I counct doubt that Spiritualism has anything beside the promulgation of truth. I do been a great help in demonstrating the immortality not desire to see a creed formed for Spiritualists to of mankind, and will be more so in the future. beliere; but I do beliere in a free platform, on I am a Spiritualist again, because I regard Spiritwhich Spiritualists can discuss everything, and thus unlism a great help in the promulgation of free dismake themselves strong in their own moral and in cussion. There are thousands of questions on the tellectual power. I know that if no nero to give subject of religion, acience and philosophy, which curselyes up to the control of others, we would be must be discussed, but could never be solved by any beat about hy every wave of passion, and made the method mankind possessed prior to the birth of

mere combination of phenomenalities-merely up in the cares of dark and gloomy theology, did what the ear hears, and the eye sees, and the other not dare look beyond the bands which bound them senses take cognizance of? If so, then I have not down. Man's eternal destiny was a more fancy : understood it. I have thought that under every the essential religious truths were mere baseless phonomenality, there is a principle. If Spiritualism whims. The time has come when iteligion and is more than a phenomena, then there is an indis Reason must be married. Heretviere, Religion has putable necessity for its existence. The question is damned Reason, and Reason, in turn, has damned not if the phonomena occur, but what the teachings Religion. The people were narron-minded and soare. Spiritualism is no John the Baptist: it is a | perstitionized, and lieason could not laugh nor argue result, rather than an aim, as it is an outgrowth from its component parts. It has itself duality and upon them, and tried to persuade them that the triunity all combined within itself. Spiritualism is no going before nor coming after. It takes in all faculties of thought and judgment, could not be a there is, or is to be in humanity in its future work. ings. There is no talk about orceds. In a certain years ago, dared not think for themselves upon any. method, we can work together and labor together; and this is all that is gained by forming a creed.

Rurus Ernen, of Springfield, Mass.-I suppose then the walls are plastered, they put on the scratch cont first : but we have had the finish first. this time, and I propose to give you the scratch cent. I think the distinctions made have been too complicaled; and though the use has been simple, the philosophy needs to be simplified over again. Spiritinlism is the great fact of immertality demonstrated. We are all Spiritualists; but the great public bave aid some who claim to be Spiritualists, are not. What is Spiritualism in its simplified definition? Why, not only that spirits exist in their bedies, but after their bodies drop off; and that they reven! thomselves la other bodles. There is no particular if we choose to associate with these sheep, we must well paid for so doing.

The resolution was then adopted by a unanimous oto, Adjaurned.

RVENTRO SESSION. The choir sang a welcoming song, accompanied by

in orchestra of violine, with pleasing effect. The second of the series of resolutions was taken

up for consideration. L. K. Coonley, of New Orleans,-When we inves ilgate into everything in nature, dive into its Prove them. corets, we behold worlds of miniature beauty-the mimacule performing its duties with all the care ceson taught us of the wisdom of the Great Father. in obannels which we know nothing about. Mr. C icAned the distinction between physical, spiritual control, and the laws governing the manifestation of spirits, and gave instances of his own power of

sayobical visitatian. HENRY C. WRIGHT .- I never like to have people dopt a resolve, without understanding it. The resblution passed this afternoon speaks of Spiritualism of ill. us ombracing everything. Can you cancelve of any thing broader? I cannot. And I believe the Convention has declared there is no condition beyond it, and nothing can be out of place in a convention of Spiritualists. I now more the adoption of the resolve before us this evening. I will read it. It is based on the practical aim of Spiritualism:

11. He Practical Aim.—Though Spiritualism cannot now be defined in all its default, yet its grand practical aim may be stated as follows:—the quickening and aim may be stated as follows:—the quickening and grouth of the spiritual or divine nature in man, to the end that the antitual and settleh nature may be subordinated, and all evil or disorderly affections overcome; in other words, that the "works of the flesh" may give place in each individual to the "fraits of the spirit:" n a consequence of which, mankind will become an ingelic brotherhood, and the "kingdom of hences

man be out of place, with such a proposition? 1 answer, No. Does this not clearly enough protest ngainst intemperance, despotism, superstition, war, tobacco chewing, eight smoking, and everything which weakons man's physical power and degrades lus soul? I wish all those who show tobacco were the growth of the divine nature of man, and canetion the wasting of the powers of any of our fellow in the present age to appreciate that which no other vine influence. We must put away all malice. jenlousy, and bitterness, and put on love truthfulthis seems to be the object of this resolve. Let no they see its living manifestations. The capacity of one talk of aide issues in a convention planted there. The divine mission of Spiritualism, to sum it all up, is the perfection of man. I have been called a man of one idea. I glory in the fact that I have been a man of one idea for more than thirty years -to wit, the elevation and perfection of the human nature. That one idea is the object of the resolution before grasp, too sacred for him to feel. The more sacred a

REV. ADIN BALLOU, of Hopedale, Mass.-I bave

een recognized for many years as a Spiritualist. I that the theories advanced are always clearly set this sphere of existence or any other; that when he stripped of their mystery, did the world but underpasses out of this state of existence he retains his stand the law by which they were produced. Only ensolousness, and all his obaracteristics; that departed spirits do manifest themselves to men and somen here in the flesh; that they can communicate with and inspire them to think and to acthese are the chief characteristics of modern Spiritunlism. I consider it not by any menns as a perfect cess for the enlightenment and progress of the hunan race. The miscellaneous outlow of manifestaions, communications and inspirations from the world of spirits, are identified with the new philosophy, and I regard them as great belp in the demon stration of man's immortality. It has been more or ess demonstrated to the mind of many human beings, in the past ages of the world, but it has been ancered at by great philosophers, and hundreds and Let beacon fire wrover more be lighted to the heart. thousands of Intelligent and scientific men have And burning with some thought, guide each one to the noble gone Into the future without its light to guide them. Spirituallem teaches that man's existence is a complete entity after the death of the body. The whole system of manifestations in the past, was coming o be regarded in the sense of myths and fables, un-Immortality was bound up in a mere miracle and worthy of belief. Within the church, the dectrine of be adapted to suit all, except the solitary one that system of arbitrary faith, and men were at a loss to That rices in these noble acts, o'er which the angels sing.

plaything of those who have us under their control. | modern Spiritualism. These subjects, we say, must J. S. Loversand, of Auburn, N. Y .- Is Spiritualism be discussed. The thousands who have been shut them out of their condition. Reason urged her volce religion that denounced the exercise of their own finality. I see many in this audience who, a few thing relating to their destiny in the eternal world; but as Brother Ciark has said, you have ventured out of your oage, and are searing beavenward. The old doctrine of a literal resurrection is out o

use. Reason never was satisfied with it, for it could not see why the virtuous and good man, who lived a life of practical kindness and love, though without the pale of the church, should be deemed to endless hell, while the villala whose life had been one continuous panorama of vice and crime, should be con verted at the last hour of his life, and enter into an eternal Heaven. Iteligion asserts and holds to this theory, but can never uphold it without treading on the consciousness of man. God punishes the sinnor, but for what purpose? Religion tells us we have no right to ask such a question : but Spiritualthomscives in other bodies. There is no particular used that the second is the second in the second is any question, moral test required, but Spiritualism numbers, like limit tells us we have a right to ask any question, like test and field are not places—only conditions. Potor's abeep, "all manner of beaste and creeping This is reasonable. With reason united to religion, I can pray with more confidence in the virtue of my if we choose to associate with these succes, we must prayer. I can be natural. I can be religious withsoll paid for an daing.

On the wings of reason, my mind can ascend with telescopic gaze to the furthest stars, and wander in realing of space not dreamed of by the ancients, and perhaps inhabited by myrlads of beings just such as we are. I consider this a great work Spirituallem has done-this un looking of the gates of nature, this freedom given us to explore the inveteries of our God, and the elevation of reason upon the throne of mind-though 1 am as ready to admit its faults as others are to

I am a Spiritualist because the light of Spiritualism interprets the mysteries of nature, and teaches and accuracy of mortale. There is an important me my own obligations to myself, my fellows and my God. There is nothing better calculated to weaken it than this looking afar off, and feeling that we may cat, drink and be merry, for to-morrow we die. I am a Spiritualist because it really draws me closer to my God, who is the Father of all -of angels, of Lazarus, the poor man, the beggar, of heaven and hell. These children of my Pather are all my brothers, shielded by the perfect love that worketh

In view of all these things, I am a Spiritualist. know sometimes the finger of scorn is pointed at moand the question is asked how I can remain a Spirit. unlist. You have had my onswer. My own consolousness assures me I am right, and I am willing to endure the encers of the world, the reprenches of my friends, and the taunts of my fees.

The Choir sang a beautiful song, at this stage of the meeting, and then the President introduced to the audience

Miss A. W. Senance, of Plymouth, Vi. - In this ago of revolution, when "change" seems written an all things, the foundations of the inattentions of the past are trombling. This is an hour of innevation, when the heliest thing is not too Can anything relating to the spirit or destiny of sacred to be touched; mankind will not be satisfied stone unturned. It is but childlshuess for any portion of humanity to start back for fear of the present age. The time has come when human other ago has ever thought. So let there be a power beings in any way? The "works of the flesh." age has ever appreciated. There have always been What are they? Tobacco chewing is a work of the martyrs who lived in advance of the common mind. ficals. Rum drinking is a work of the ficals. Op. There was a time men never could be appreciated | no bad music after all. pression, warfare, fretting and teasing, are works while they lived, but the future did them more than deserves to slumber in the mind of man until the time comes when the world shall be prepared to ness, forgiveness, long-suffering and patience; and grasp it. Men will believe in Christianity because the soul should be equal to grasp any new truth as soon as it is thrown into the sceam of thought to spread its wavelets far and wide. If you say man has no right to investigate the truth which lies before him, we would say there is nothing beneath God nobler than man, and there is nothing within his thing is, the more it requires careful and therough

investigation. Man fears and frembles in fear of God. It is a regard Spiritualism as something that is exclusive vain and superstitious fear. The face of nature alof all that is false and evil-not that I believe it to ways makes man happier and better. No one has be a complete system of religion or philosophy—not any right to say it is impossible for man to know bis God. All great principles are based on Immorforth. The doctrine that man is a spirit, whether in tailty. Many of the miraoles of the past would be n lack of knowledge kept them hid from man so long. The deers of the spirit-land are not opened for our sake, but for yours. Spiritualism will ring out its Charges notes in the battle of the destruction of the old and the triumph of the new, and her Bannen shall float in triumph over a world conquerthing, but as part of a vast and comprehensive pro. ed, not as Alexander, Crosar, and Napoleon conquered-but by love and kindness.

Miss Sprague concluded her remarks with a poetle Improvisation :

Think thy best thought, oh friend, and speak it boldly every day, And act it in the poblest light, and mark by that thy way; Let costly temples rise to view in every human soul, Of bravest thought and noblest deed, o'er which no tide of

part. And let each hanner float from town, or cliadel, or so

Dut mightier banners, let them float, oh human woul, from theo! De giorlously greater here, than those long past and gone, And lot still truer works by us and ours be aver done; Is chiralry all passed away, and all the applical deeds?

Then let each one go forth, and cause the holy fruits to come Each one with knightly beauty eith, and knightly leaser were t No er lose the spear, bur break the tabee, in all the fields of

Hut from its tournament come forth, the better for the stiffe, And over mid its fouls and strife, work on the glarfous way, And angels still shall guide thee up to never onding day.

Let Oceans rise invincible, and many Washingtons. And Howards, and more noble souts, till life's best work is One Howard, and but one," you say one " Washington," of

late, There should be theusands in each age, to labor and to walt! fieldlers of life, come forth and hear, this is our battle cry, Come forth for "Liberty," and love, to nobly do or die; Dome, soldiers to the holy war, that calls us in this day, do overy one a Machington, and sin shall pass away i

BECOMD DAY-HORNING BESSION. The meeting, in the absence of the President, was called to order by Roy. Adin Ballon, one of the Vice-Presidents. The first speech of the morning was

J. K. Dusrze, of Carbondale, Penn., who speke of his visit to the Convention a year before, and recounted the event work that had been done within the time. He rejeiced again to see friends meet friends with cordial greetings, and feel the hearts throbbing to the tune of other hearts. When the question is asked, What good has Spiritualism dono? it is a question theology has failed to answer of itself: though we can speak for Spiritualism in a thousand ways. He told of a missionary who wont to Africa to teach the barbarians there that they who believed should be saved, and they who believed not should be damned. When he had finished a discourse one day, an old negro who had listened to blm attentively, rose, and neked blm how long bis people had known of such a religion. The mission. ary replied, " For the last eighteen hundred years." "How long does it take to come from your country here?" "About alx months." The negre rejoined that he did n't believe a word of such a religion as that which the missionary's people had known for eighteen hundred years, and never brought to them. while so many millions had died without any provision being made for their calvation. The reason of the barbarlan triumphed over such a religion.

Hox. FREDERICK ROWSSON, of Marblebend, Mass., took this opportunity to finish his remarks on "Witchorafe and Spiritualism," commenced at the morning session of yesterday. This was perhaps the best speech undo to the Convention, and we shall publish it ontire in the next number of the Banner.

JOHN C. CLUER, of Boston .- When a high-souled continent comes leaping forth from a sympathetic icart, it awakens responses in my own soul. I like to listen to the words of a great man like he who ust addresced you, whose words carry a soul with them. I hope the people here who have listened to that speech will go home with it fastened upon their hearts, and carry out Its suggestions in daily life. I feel at this time that this Convention should take

some stand regarding those men and women who, under the garb of Spiritualism, come into our homes to bring misery and desolution-from whose line seem to fall the divine inspiration from beaven, yet whose presence shods discord and despair over happy hearts. God knows I care not where these villains come from-whether from the confessional of the Catholic Church, or from the ranks of Orthodoxy, Universalism, or Spiritualism. If they come into the bosom of my family to bring false ideas of morality and right, I will denounce them with all my strength. They are villians of a desper dye than the pimps of the city brothel. If there is any one man or woman who approaches any way near the old conception of the Devil-going round seeking whom he may de. your -- it is the one who enters the poor man's house and scatters ruin and vice in the way of innecence and virtue. If he is a man after God's own heart, I would like to know what kind of fiend would be at the ether extreme. This audience feels just right. There is a harmony

pervading it that is beavenly. We may thank good spirits who have gone along with us. Nobio thoughts have been advanced in this Convention. I don't care for spiritual rainbows-I can see rainbows enough myself. I do n't care for spiritual twiddle and transcendentalism, for I can sucer at that, as I generally do. But when I hear good specches, such as come right from the bearts of the ones making them. I feel botter and stronger. Oh! that our Great Father would send a band of good spirits to go out from this save the world from vice, and inaugurate the reign of peace and universal brotherhood on this planet l It was my joy a few moments ago to shake the hand thought and buman individuality shall stand on a of a boy who used to work in the same factory where plane more sulted to their noble growth. There is a I did in the old country, and was conversant with compolled to kiss each other! Can we truly seek power in the present age to think thoughts that no the old scenes where I spent my boyish days. He is a lively boy; and is a slave neither to rum, tebacco, nor any of the fithy habits that break men downand, more than all, he is a Spiritualist. When Scotch blood beats to the tune of Yankee Doodle, it makes

The choir sang an approprite song, and then the of the flesh. No one could ever sould under di justice. A thought that cannot be advanced nobly, Business Committee submitted the following additional resolves :-

tional resolves:

Whereas, as Spiritualists, we recognize every movement in behalf of humanity.

Resolved. That this Convention calls attention to the philanthropic efforts of Farnes Besson, with reference to the indians of North America.

Resolved. That we likewise recommend to serious consideration the movement of Miss Emma Handings, in behalf of unprotected, tempted and unfortunate women.

RIGHARD MALONEY, of Leicester, Mass., under the

influence of an ancient Irish seer, next addressed the Convention. He urged a practical recognition of the golden rule of Christ, in all our dealings with mankind. He spoke of the Pope of Rome, in language sharp and sarcastic, sacoring at his protonsions to following in the footsteps of Peter; holding the keys of Heavens, and possessing the power of changing the bleeding body of Christ into the bread and wine of the sacrament.

Joseph Jewerr, of Providence, following with a few remarks filled with sentiments of love and kindness to all humankind.

Mn. Laneter, the popular balladist, sung, with brilling effect, a song entitled "Our Beautiful Iome."

Rufus Eamen, of Springfield, Mass., related a fact. from his own experience in Spiritualism, in which a colored family were involved, and which brought to him the conviction more forcibly than legic and philosophy ever could, the answer to the great question: "If man die shall he live again ?"

Miss Suste C. Cruen recited to the audience a poem entitled "Little Jim." Its effect was magical. Every breath was hushed, and many eyes shed tears upon the altar of sympathy.

Mas. E. F. Atkins, of Jamaica Plain, Mass., briefly addressed to the Convention some pertinent and ap-

propriato remarko. Mr. J. S. Loverand submitted the following proamolo and resolve :

Whereas. There exists among Spiritualists, generally, a felt necessity for more concert of action than hily, a left accessive to more concert of action than now exists; therefore.

Resolved, That a Committee of five be appointed by this Convention, and requested to devise some plan of action by which Spiritualists may come into more fra-[CONCLUDED ON RIGHTH PAGE.]

[Beported for the Banner of Light.] HOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, ACOUST 8.

The Roston Spiritual Conference is held at the Hall No. 14 Bromfield street, every Wednesday evening. Question [Continued] - Shall us contend for Good, and resist East?

Question—[Continued]—Shall us contend for Good, and resist Est?

Dr. P. Il inamours — A great, a vital, indeed a tremendous question, lies before us for our consideration. It is not only a great general, but it is a direct personal question; and as each man and woman of this great audience shall decide it, so shall be their happiness while, here—so shall be the foundation laid by each for the great hereafter. Mainly so far in this discussion, only one man, so far as I have observed, has planted himself upon the broad ground of universal principle. That man is Dr. Child—and a more heroic speciate I cannot well imagine! Here a single person withstands the combined assaults of a host of opponents, myself amongst the number. We have met him with the weapons of—not very brave menspecial pleading; nor have I been more generous than the rest. Why? Because special pleading is the only weapon by which this man, so firally entrenched behind his rampart of intuitive logic, can be met. As a thicker I am—I must be with him, and aftirm that whatever is, is right, else am I driven to deny both the wisdom and Providence of Jehovah God. This, of course. I cannot do. The fact is, that there are invo positions from whence to view the subject under discussion. First, that from great universal principle; and second, that from the standpoint of individual observation, I bear two relations to this question, to God and to the world—a general one, as an individual. In the former I mast concede God's greatness, goodness, power and wisdom, and admit that whatever is, is right, as this philosopher asserts; but in the other case i must contend for the idea that it is right to strive for good and to resist evil, for the reason that I am surrounded by a multitude of special influences—some good, some evil—which, as an individual, I am bound to cultivate, contend for—and, in the latter case, resist.

As thinkers, we can't help sustaining Dr. Child: but as men who ded. we are bound to cannot be consecuted.

influences—some good, some ovil—which, as an individual. I am bound to cultivate, contend for—and, in the latter case, resist.

As thinkers, we can't help sustaining Dr. Child: but as men who feel, we are bound to oppose him. From the standpoint of Ahnighty God, whatever is may, or may not, be right. We dare not arrogate the power of knowing, but from our human standpoint a great many things are wrong. What the fund results may be. I have no means of knowing; but this I do know, that all of us are moved upon by a multitude of influences, some of which threaten our happiness, others tend to increase our joys; and we just as naturally resist the one and love the other, as that vapors ascend skyward. Viewed in the light of Principles, if there be, as we believe, a good God behind them, whatever is, is right; but the very instant we descend to the specialities of human life, the whole matter changes. Now I am surrounded by specialities: in them the account is laid and found. In practical life I have nothing to do with universal principles, but only deal with, and am dealt with by specialities: consequently, white there is no room for quarred with Dr. Child and his philosophy, so far as general principles are concorned, yet as a special creation of the liternal One, surrounded by special laws, acted on by special influences, chemical, secial, moral, phylical, and so on. I feel bound to nillum that so long as this is the case, we are called upon to daily contend for good, and resist all evil, come up in whatever shape or form it may. When we get over the river, and out of the leftenal One, surrounded by specialities, and our lungs inhale the pure breath of universal principles, perhaps we may find it best to pursue a different course: but wait? that time conces, I shall still still early series to a special creates and the latter of the excellent, still buttle against the bad.

against the bad.

Du. A. B. Child.—If what is called evil is seen to be good in a higher sanse, it is no less good because it is seen to be evil in a lower sense. If chastlesement is good for as in a long run, the vision that sees only half way does not make it evil by pronouncing it such. Pain is just as good for a man whose vision does not see the good results of it, as it is for the man who does. A more extended view covers the limits of a view less extended; the higher always covers the lower. If what is called evil is good in the absolute covers the relative—it takes all relations to make the whole. The clotted bloed-color holds its place and blends in harmonious beauty with other colors to make the beautiful rainbow. Each color is good in this bow of beauty. The roots of the rose-bush that suck julces from rottonness and decay, are necessary to produce the fragrant flower. These roots, whose fractions are active in the filth of matter, are not evil in a relative sense; they are good, relatively and absoluted.

to preduce the fragrant flower. These roots, whose functions are active in the flith of matter, are not ovil in a relative sense; they are good, relatively and absolutely; they are not negative or destructive to good, but they are positively good. The vision that sees only the facid, flithy manure that produces the luxuriant flower, may say that the manure is relatively evil, for the reason that it possesses no visible properties of use, but is unpleasant and repulsive to the physical senses. To the vision that sees the rich product that is to spring therefrom, the manure is seen to be absolutely good—it is beautiful.

Let us go a step further. Suppose the rich soil only produces a hedge of thorns, and no roses, shall my limited vision say these thorns are evil? No: there may be more beauty in thorns, which time will develop, than there is in roses. I will not call these thorns a relative evil with my short-sightedness, when I declare them absolutely good with a longer sight. In the thorn may sleep the germ of a richer and a fairer flower than yet has bloomed before. What we call evil is the rich soil from which the beautiful flowers of immertality draw their nourishment, to unfold in richer fragrance in the genial atmosphere of heaven. But limited perception shrinks from its repulsive feter and a its masty contact, and calls it relative evil, without the least recognition of the good result. Each part and portion that makes up perfection, holds and filis a place, and is not wrong or evil in any sense, is read to a new order to the designed. It there a rivel power and fills a place, and is not wrong or will in any sense, is creation not well planned and executed? Is there immell and confusion in the beautiful works of God that were not in his designs? Is there a rival power that tries to controver a power, outside or inside of which no power can exist, for the reason that that power is infinite? Is the mechanism of creation the work of infinite wisdom? We answer, yes, Then if God, in the vast whole, has made a wise display, and the great whole is good, wherein is ovil? If the works of God run up to magnitude that is infinite, they also run down to minutia that is infinite. If God is right in the magnitude of his mightiness, he is also right full timess; if the whole laright, all the parts that make the whole are right also. If creation is absolutely good, all the various things that make up creation are the whole are right also. If creation is absolutely good, all the various things that make up creation are

the whole are right also. If creation is absolutely gond, all the various things that make up creation are relatively good also.

It is the blending of all colors that makes white. In light exists the element of every that and hue that paints existence. It takes all the this and shades of life to make the sunlight perfectness. Subtract one shadew from existence, that we call a relative cvil, and the sanlight of eternal truth is made darkness thereby. Not a single action of human life is misdirected or misplaced, but each one is produced and is governed, individually, immediately and perfectly, by wisdom that is unseen. Wisdom governs independent of relative evil, or any evil. Wisdom, unseen, flows all over the earth, all through creation. Wisdom makes the rivers of time and the great ocean of eternity. Wisdom is the unseen producer and governor of all life and existence. What we call evil, wisdom produces, and the eyes of wisdom see that this is good. Wisdom knows no relative evil, or any other kind of evil. It is a want of wisdom, that will come sconer or later, that takes cognizance of the existence of evil, and christens it with certain adjectives.

I do not blame, but I folly accept what Dr. Randolph has said in opposition to views that I have ut tered, for this opposition conses only from his external sensitive life. At the same time, I know that his deeper convictions, his soul-longings, his intuitive logic—all are in perfect harmony with the cernal truth of find, whatever is, is right. His deeper nature can and does grasp this heautiful truth, and if his powers of almost unequalted eloquence should be turned anii run unobaructed in this direction, he would move the sentiments of the people with a power that he conceives not of

ments of the people with a power that he conceives

M. P. Speak.—Happening in to this meeting a week ago to hight, and listening to a discussion upon the question now under considertion, I confees I was somewhat surprised at the course pursued by the disputants. Knowing the text and context from which the question was derived to have reference to physical resistance, and that only. I supposed the discussion would turn entirely upon the popular doctrine of non-resistance. But this phase was ignored by both parties, and the question made to turn upon the resistance or non-resistance of moral evil. As might be expected, no one admitting the existence of evil was hold enough to deep the day of resistance; so the defenders of the

non-resistance of moral evil. As might be expected, no one admitting the existence of evil was hold enough to deny the daty of resistance; so the defenders of the negative side were obliged to deny the very existence of evil, which they not only did, but contended, with some show of argument, that every thing that is, is right. There was some complaint of dedging the question; but I see no reason for such complaint; for it moral evil is contemplated, the negative has no other ground upon which to build an argument.

Upon any other hypothesis the question is not even debatable; for, as already stated, nobody will deny the duty of resistance if evil actually exists. In approaching this question I shirm that, to me, nothing in the universe is more palpable than the real, tangible existence of evil. To a person possessing the normal use of his bodily and mental faculties, the existence of evil is palpable to every sense; it may be seen, smelled, fasted, heard, handled. Coeval with the existence of the first man, we find it labelled and placed upon a convenient shelf in the garden, by the side of its neighbor, good. They have been near neighbors ever

trian in exert limit in the regular supplies of the limit of the limit

since; and I have no doubt will continue to be so till the last human being has ceased to walk the earth. If asked whence evil originated, I answer in the words of an old-fashloned book: "I, the Lord, create good, and I create evil." If asked the object of its creation, I can guess, and so may you.

Can you conceive of anything like virtue or merit on the part of a human being born incapable of ain alog, and so guarded by Almighty power as not even to proceive the existence of evil? Virtue consists in rejecting or resisting the evil and choosing the good; and if both principles be not equally free to human choice, then there is no anch thing as merit or demerit. But a word in regard to the modern doctrine that "every rascally thing that is, is right." It is easy to see where this doctrine originated. Paint it as you may, it exhibits, in every fold, distinct marks of the sorpent. Like the golden apple thrown among the goddlesses by Discord, has this thing been thrown among spiritualists. The mild, wholesome, fraternizing, truthful doctrines put forth by them were seen to be taking a deep hold upan the public mind—even melting from the old theologies the frosts of error which had been accommuniating for ages. The spirit of Envy could not been much as greated to speak, or to elaborate the brought into disrepute: so this apple of discord is dropped in their midst.

It motto, in large letters, is thrown to the breeze, in the minds of its discoverers, it becomes, like quack in the minds of its discoverers, it becomes, like quack in the minds of its discoverers, it becomes. It worth an exist or not, but taking things as they are, how shall we have been an experimented in the words.

It worth the minds of its discoverers, it becomes, like quack in the minds of its discoverers, it becomes. Ike quack in the minds of its discoverers, it becomes. Ike quack in the minds of its discoverers, it becomes. Ike quack in the minds of its discoverers, it becomes. It is a finite in the minds of its discoverers, it becomes. In the mi

ty. I therefore humbly ask pardon, promising the amonde honorable hereafter.

J. S. LOVELAND.—The question of the evening seems to me to be a question of words only, and hence to be ansceptible of settlement by definition, not by argument: I flad myself smally most profoundly convinced by most of the discussions I peruse—not of the peculiar truthfulness of one side of the question, or the falsity of the other, but that neither party have given the question that profound attention necessary for an exhaustive analysis. Until this is done, we are using words blindly, and often falsely, though with all honesty of purpose. I fear I shall fell into this anne condemnation in my remarks this evening. I have said this question was with you a question of words, because I conclude you all stand upon the plat form of Progression—because I suppose you are all Optimists—you believe the system of the universe. In generals and particular, to be one of perfect means, wisely adapted to secure, as final end, the complete happiness of each and every human being. Hence, whatever may be your world definitions and illustrations of ovil, you are compelled to regard it as among the means and not the ends of existence. Heavy and imperfect analysis like at the bottom of all our disputes; but those very disputes are means sene thing and nother consecting close by the term ovil, then commences the war.

There are social and moral ovils, says one chass. There are social and moral ovils, says one chass. There is no such thing as ovil—"all is right," says another class. But whis it has os of dispute? If all events are to utilizate in his passes of the continue of the problem of human destiny; then, of the problem of human destiny, then,

and nonther something cles by the torm. If the question were seeks, it there naverals, heavy operating the seeks and the search of the problem of the proble

most sincerely and sternly honest.

But what is the true position? I answer, that which accepts of both these views as fully complementing chase a small bottlin of steamships, and send them out the truth. But, in order to fully comprehend this as soon as possible. Another agent of Palermowas also whole question, we must make further exploration in another direction; we must trace the origin of the not filles, and likewise a number of large cannon.

Twelve vessels have been raised at Sebastopol, including a little with the contraction of the contraction of the contraction. accepts of both there views as faily complementing the truth. But, in order to fully comprehend this whole question, we must make further exploration in another direction; we must trace the origin of the notion of right and wrong, so intimately intervoven with that of good and evil. Men have called pleasure good-pain they have denominated evil, and naturally have applied the same terms to the apparent causes of these sensations. And when these causes have been the note or passions of men, they have been denominated right or wrong. These terms are the exponentated in the utterances of the human conscience. But what is conscience? The creature of education, says one. Can you educate what does not exist? Of course not. Conscience is a power of the soul. It is the intuitive perception, on the part of the spirit, of its own real divinity, and the certainty of its future unfolding. And in these foreignams of the glory that is to be, there is alknowed and felt the unlikeness of the outer sensions life to that which is to come. The soul is awake, end to a sense of its divinity, while at the same time its life is mingled with the feesily life of the outer man. Then comes the strife. The field handle is gainst the field, it is spirit, and the critality of its gainst the field.

This contest so no stage of soul experience. It is one that its spirit, and no caractiness of the outer sensions its spirit, and no continues of the continues of which garlanding the spirit, of the objects of sense, or passion, is equally inevitable.

This contest is one stage of soul experience. It is one challenged in the following the continues of the proceeds rest. Conflict is indispensable to victory. But the victory gained in this case, is not the precedes rest. Conflict is indispensable to victory. In the victory gained in this case, is not the preceded process the continues of the process the original continues of the process the original continues of the process rest. Conflict is indispensable to victory. But the victory gained in this ca

sincer and I have no doubt will continue to be so till py, wells up forever into the outer understanding, the last human being has ceased to walk the earth, repeating in rythmical utterances.

JACOB Enson.—It is perhaps a question whether some people speak from a desire to speak, or to elaborate a now idea. The question is not whether evit exists or not, but taking things as they are, how shall we best make ourselves for the future? When I neet evil. I will neither run nor fight. I have experimented aome in mechanics—in fact, buve made a little money now and then by the sale of patent-rights. But my first inventions seem to me more blutches. Now are those intital, primary inventions to be scorned, be-

sect must be brought into disrepato: so this apple of discord is dropped in their midia. Its motto, lu large letters, is thrown to the breeze. In the minds of its discoverers, it becomes, like quack medicine, a universal panacea. It utterly annihilates the idea of sin, or wrong of any kind; for "whatever is, is right." Nothing can be wrong, except what is not. No matter how palpably it contradicts all the senses, and all human experience; the more it does this, the more they hug it as the grand clixir of life. Let us suppose a case: A murderer is arraigned. A new school philosopher appears as his counsel. How murder; we admit the murder; we admit the mind to discovered that whatever is, is right. We must be court must perceive that this man was made by Almighty Wisdom for this very deed, and endowed with all the nitributes that must necessarily lead to it consequently he has only acted out his nature, which your honor must perceive is right. Besides; it has lately been discovered that "whatever is, is right." We presume your bance will not dispute this maxim. Murder is, therefore murder is right. When it is proved that murder has no existence, then, and not till then, will we, under any circumstances, admit it to be wrong. We move the court that the prisoner be discharged."

Mr. Chairman, what think you will be the decision of the court? Nonsense i a bundle of nonsense, too absurd to admit of a moment's consideration. And yet serious attempts are being made to pass bile spurious matter on to this unidence for the true coin.

If, in the foregoing remarks, I have not extended to the option of others differing from me, that charity which common courtesy requires, the error is charge able more to the want of time than to a lack of civility. I therefore humbly nake parados, promising the amonds honorable bereafter.

J. S. Loveland.—The question of the evening seems to me to be a question of words only, and hence to be sasceptible of settlement by definition, not by argument: I flad myself sually most profoundly conv

housand copies weekly, and is, therefore, as a me dlum for advertising, unsurpassed.

Kunner of Night.

BOSTON, SATURDAY, AUG. 18, 1860. Berry, Colby & Co., Publishers.

VILLIAN DERRY, LUTURE COLUY, J. HOLLIN M. BQUIRE. _____

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

WILLIAM BERRY, BOSTON. | S. H. BRITTAN, NEW YORK LUTHER COLBY, J. R. M. BQUIRE, London. 227 Business Letters must be addressed, "BANNER OF LIGHT," Boston, Mass.

Por terms of subscription see First Page.

Berry, Colby & Co.

HANGING ACCORDING TO LAW.

We accept a great many customs for the time, an are even ready to defend and uphold them, knowled that they are in themselves wrong, and that better ones might readily be made to take their places. Among such is the modern habit of hanging by the ope. Now it is a fact that the guillotine, the garate de exe, walking a plank, jumping from a tower upon rocks, swallowing bemlock, or any other summary mode of taking life is not a whit less innocent in itself, and might be resorted to by the executors of our modern laws with just as much propriety. But, some how, there is a self-styled sentiment of refinement opposed to these methods, which assumes to charge hem with barbarity, and with being unfit instruments for the execution of civilized law. The point is a very fine one, we must confess. If murder can be countenanced by law, and made unobjectionable to the consolence of man by the abolter of authoritative enactments-which, at best, affect no principle, but merely reflect popular sentiment-then it must follow that any speedy way of taking life is a proper one, and that we are not a whit in advance of other barbarians, in espect of such a practice as this is. The great point to be made is, that banging is der

arose. It is, as has been aptly said, just "the worst. use you can put a man to." It may be called a Christian custom, sanctioned by time and made a part of our modern social system by necessity; still it stands forth, in truth, a relic of barbarism, and drags us all down to the level of barbaric sentiments and practices. Calling a thing by a civilized name does not make it long, however, before the expansion of the public civilized. We protend that our present refinement of mind will compet an open abandonment of these dreary sentiment could not brook the idea of burning, instead old dogmas, and none will more emphatically testify of burying, the dead—and yet we are ready enough to their joy than the clergy themselves. hang up by the neck the tiving. We boast that our civilization would not permit us to bury murderers at cross-roads, and thrust pointed stakes through their dead bodies afterwards—but that same civilization will allow us to choke a living body to death with a hemp rope, leaving the man daughing his legs in the air in his vain agony, and exposing him to hundreds, and sometimes to thousands of spectators while going through the terrible throcs with which nature opposes all violent attempts to drive her out of her posses

Such a mesh and not-work of inconsistency is all our theorizing over a state which we are pleased to style a eles; but then, on the other hand, we should not boast our western and southern Isles were comparatively innocent and pure when the colonisis and missionaries | times that will never, never come back t of old Europe came among them to convert them. The inhabitants of Hispaniola presented to Columbus, on landing among them, a picture of infantile innocence. such as appealed to the tenderest and noblest sentiments of his heart. They lived with a community of property, knew no stratagem, practiced no envy, and confessed that their commonest law was to live fraternally with one another, doing good and not knowing how to do evil. And yet, within a very brief period, the followers of the great discoverer had, by their own Christian practices, drawn out the bloodiest and direct passions of the generous Indian Cactages to a condition of fearful development, instructing them in the Chrishe compared with the terrible turnoil of passion and avarice to which their discoverers introduced them.

What we choose, with such self-sufficiency, to call Christianity. linking it as we do with the style of living which we have adopted in the present era of the vorld, proves itself, after all, an inferior article to what we religiously preach against and pray against as Heathenism | The heathen practically prove themselves ahead of us! We are not yot up to their mark. The precepts of a Jesus are theirs, while we still hold to the old doctrines of Mosaic times—"an eye for an eye, and a tooth for a tooth." They forgive: we practice revenge. They know generosity; we know little else then selfishness. When we patronizingly talk about going among them for the sake merely of doing them road, the second lamentably shows that all our process lyting only serves to make them the children of hell ndeed. It cannot be because of any fault in the true Christian doctrine: it is because we are not yet the cenuine Christians we pretend to be, and have hitherto ailed to reduce the true Christian principles to prac-

But to come back from the digression into which our reflections have naturally led us: A correspondent has taken a recent occasion to express himself on the gub ject of legal executions, in a manner that cannot fall to appeal to every one's profoundest sense of justice and mercy. He dwells particularly on the case of Rev. Mr. Harden, the young Methodist clergyman who was hanged in New Jersoy, a few weeks since, for the murder of his wife. "They have killed Harden," says be; .. they have strangled him. Why did they not give him poulon ?" Sure enough; revenge lying at the bot tom of the execution, it would have been perfectly proper, according to that code, to pay him off in the same coin he paid his victim in! What is the objec tion? Oh, says some one, that would being the fact auch too plainly, that the law contemplated only revenge; whereas now the uniform mode of administer ing justice with the balter furnishes the opportunity to call it a fair pursuament. Then the rope is only for appearances? Very well. Say so at once, and let us all understand it. This very subterfuge is a confession cannot always stand before the advancing spirit of true Christian and spiritual principles.

All agree, we believe, that when society has arrived at that high moral condition where Love shall be the law, there will be no need of such juffictions as we non s, when shall we reach that condition? How are we may be puzzled with many of its manifestations. to attain to it? Will it be by adhering to the bloody ode, as at present established and recognized, until, of a sudden, in a twinkling, the desired change in the public sentiment is wrought? Then we shall have to the sun theds his light over the earth in the morning.

effect.

At all events, wickedness is not going to be put down, in this world, by wickedness. Crime is no match for crime. A bad man is never noing to be made hotter by force. Innocent and good persons have an undoubted right, and it is their plain daty, to nat. At the carnest solicitation of his friends he has protect themselves and their property against the unbeen induced to sit hereafter for the restrained passions of bad men; but protection is not afflicted exclusively. We have been uneaent at many the same thing as revenge, and cannot be made to examinations for the cure of disease by spirit physiforth by the worshipers of the present order of things such as that executions must be private, and not publie, that hanging by the rope is the most speedy and decorous mode of murder, and the necessity of opposing the terrors even of violence and cruelty to the crimes of men who have never been taught to control themelves-are therefore specious from beginning to end. nd only go to substantiate the position of those who ppose legal hanging for any cause whatever. Society oes not require to be purified by hanging any more of its members; what is mostly needed is the steady and induce a rigid scrutiny into the assumptions and operation of Love and Education. "Tis certain as arguments of those who would keep the soul in bond-God liveth," says Emerson; "the gun that does not age to popular superstitions and errors." need another gun, the law of love and justice alone. can effect a clean revolution."

Coming Round.

In speaking of the recent Commencement exercises at Yalo College, the New York Independent says-"On the same evening, the Concia ad Clerum was preached in the North Church, by Rev. C. W. Clapp, of Rockillo. The subject assigned by the General Association of Connecticut was. 'The Design and Nature of Punishment under the Divine Government.' This was handled in the main with much clearness and precision of argument. We might take exception, print on our third and eighth pages, of the Providence perhaps, to the preacher's view of abstract right, and led to the idea that the duration of future punishment will be contingent upon the continued impenience of the sinner." There it is. It is anti-orthodox, of course, to believe that God is going to relax his "punish ment" upon the sinner when the latter shows signs of land. It shall appear next week. repeniance and sorrow, although its continuance can be called nothing more than matice and revengeful-ness, according to the laws of eternal justice. Some of the modern clergy show signs of wanting to reason homselves out of that dilemma, of which Mr. Clapp BANNER, is an example; but the old systems insist on holding them down, and the learned interpreters interpose with the weight of their authority. It will not be

The Colleges.

The annual Commencements have very generally been held, some weeks ago, and the liberated students -graduates and undergraduates-are out enjoying the fullness of their freedom. All the speeches bare been spoken. The sheep skin degrees have been handed over and promptly paid for. Leave takings without number have been gone through, all the old songs sung under the trees and on the mostlighted steps, and the trunks strapped behind the backs, and trundled off to depots and steamboats. How many think of what they are going at for their life-work? How many look what related to the "Emeraid Isle." We prefer Raththey are going at for their life work? How many look state of high civilization. To be sure, it is hardly to at things around them as arranged by some good spirit be expected that any merely human arrangement will merely for their amusement or indulgence? Truly, be altogether free from imperfections and inconsisten, what a variety, what a miniature cosmon is a College i what a variety, what a miniature comes is a College The germs of the future all swell and prick their heads so much of what we have attained to, nor talk so through the soil there. And when the young fellows "Why, you loudly about being better than other people, who do get out from the constraint and rigid decorum of the shall we do?" not practice any habits weree than our own. It is a place, with what a loose freedom do they rush at the metancholy reflection indeed. which every one of us round world beyond, thinking, each one of them, it is pect to go out of town." ought to take home to his own beart, that the natives only his own special oyster, which he shall open at his own lelaure and liking? Heigho! alas, for the old Riour." is running through the press, in order to

The Senson and the Crops. Where all things promise so luxuriantly, we like to keep talking about them. Unly a few weeks ago-not before they take the latal leap. With fathers of small more, certainly, than two or three-our people were everywhere exchanging congratulations that we were appellies than dinners. A bridat often tends to saddle so well to do in the products of the soil this year, and a man with debta; and unless he makes a belt of it, he that the prospect was so likely of our getting universally 'forehanded. We were counting on the biggest crop of grain and of cotton we had yet gloried over: and our hopes for trade, manufactures and commerce revived with the delightful reflection. But suddenly der, and teaching them that the sweet and childlike innocence in which they had always lived was not to be compared with the terrible turned of an another corn are literally burning way, and the least the best to be compared with the terrible turned of corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way, and the least to be corn are literally burning way. corn are literally burning up; and the less to planters is already estimated by the millions? Where plenty by who has been severely flogged by his father, alike and yet unlike each other? Because the former bears the paralyze the hearts of the people. It is as true now as it over was, and it ever will be, that "man pro. prints of wales without the title. poses, but God disposes." All of us have to admit it. sooner or later.

More Barbariems. Trouble has broken out afresh in our State affairs, in

onsequence of the recent discovery that certain refractory boys at the State Reform School, at Westhore', have been made the victims of barbarous practices at the bands of the Superintendent and his assistants. unprecedented in the later history of the Common. wealth. Here, for example, were three boys, ironed. dungconed, and nearly starved, for a period of from dungeoned, and nearly starved, for a period of from eight to thirteen weeks, for offences of a comparatively light character, and such as, in no event, could possibly deserve such inhuman punishment. The worst criminals in our State Prison would never have been ectrated; the astonishment is, that young lads, placed in an institution where only reformation, and not principle. We will be a subjected to the croolites and inhumanities which have just been brought to the light. The affair is certain to make a great stir, as it ought to do. A "little brief authority" is apt to be too much for some sorts and examples of men. The tyrant is a creature of the readlest manufacture.

The Prince of Walca.

The young Prince is moving along steadily. In New Brunswick, a parcel of foolish fellows took the horses out of his carriage and drow the whole concern, like mutes as they were, along the public streets. The eating and delaking. The less tampering there is young man responds per order to the many complimentary addresses that are presented to him in this town.

All sorts of beverages should be drank only to a city, and borough, and that town, city, and borough, limited extent. Distending your atomsch by extending and does it, too, in a very modest and telling way. The people really seem to like him. Lord Lyons is now with him, having left his post at Washington-where he represents the Government of Great Britain-for the of the barbarity of the practice, and proves that it purpose of conferring with his majesty in embryo about the course he ought to pursue in traveling about the United States. The Prince will find us all un to the elbows in the suds of a political canvass, and it ought to be a new thing to his young and bright eyes: but he can never understand the apirit that underlies vitness at the hands of the hangman. But the point, the present uphenval of popular sentiment, though he expect him along in Boston pretty soon.

Watering.

Though we have sweltered under fewer sultry saus walt forever. If such a modification and civilization than usual, this season, it is a fact, nevertheless, that of sentiment is to come, it will come gradually, just as quite as many people as commonly go to the second in a single summer, have gone to that most delectable We must not wait for miracles, for they never wrought place this summer. All the hotels have been filled. anything, and never will. In the first place, every The excitements peculiar to those localities are even at man and woman who kas an intelligent opinion and a this time in full blast, preparatory to the coming of genoine sentiment on this subject, must give it fit and the guests back to the cities. The South has sent out timely expression. The aggregate of sentiments is all an excellent delegation, this year, in point of namthat is to be striven for, and this is made up of units bers, and these are the persons who will very soon be to your work and they wont bits you.".

The Bannen or Liout circulates twenty-five upon units. The popular mind must be made familiar flocking into our Tremonts and Reveres, doing up their housand copies weekly, and is, therefore, as a me- perfectly so-with the whole history of these barbar, shopping for the next six months, and setting their one practices; then it must reflect, and see for itself faces rather longingly homewords. All the Punguses how accellers, and worse, they are in social arrange, and McFilmsoys have been off watering, toe, spending ments, when it is vasity easier to get along without their money to kill, and having as good a time as delthem; this process of reflection finally makes an inroad lars alone can accure for one anywhere. These will into the public heart, where all southments, good and directly be sitting helded their own blinds again soon, evil, find their birth and nourishment. Once put in drawing together the loose threads of their family aractive operation, and there is no withstanding their rangements. Watering has at length become one of our national lostitutions.

Reliable Medient Medlum.

It is with much pleasure we call attention to the advertisement of Mr. Charles H. Crowell, in this jourafflicted exclusively. We have been present at many appear so. All the pleas for legal murder that are put clans through him, and can therefore, from personal knowledge, recommend him to those who may need

To the Point.

The Provincetown Banner has the following: .. We bave no fear that Spiritnalism will destroy virtue, even though it may reveal all that is victous and deceifful among spirits in or out of the flesh. On the contrary, by teaching us to beware of pretended authorities over our reason and actions, it will promote self-reflection.

Grove Meeting.

The Spiritualists of Cawego will have a picuto at the grove near Sackett's Harbor, where the battle was fought during the revolution, about the 15th or 16th inst. Mrs. Macomber and other speakers will attend. The friends in the neighborhood are invited.

ALL SORTS OF PARAGRAPHS.

A great deal of interesting matter in orowded out of this number on account of the full report which we Convention. The proceedings of the Convention, however, will ropay perusal. They were prepared with much care by our reporter.

Other interesting matters have compelled us to defer the publication of Prof. Spence's reply to Mr. Love-

The papers in the July number of the London Spiritual Magazine are very interesting. That en-titled "IVhat are we to understand by the Teachings of Spiritualism," we shall copy into the next issue of the

It is a singular fact that while the Prince of Wales, heir apparent to the British throne, is making a tour of the Canadas, for the purpose of gratifying the national pride of that important English colony and confirming its loyalty to the fatherland, an obscure Indian woman, wife of an English settler in the same Canadian province, is a petitioner before his august mother in behalf of her oppressed race, who are subject to grievous wrongs under British laws.

Receive no satisfaction for premeditated impertinence: forget it, forgive it, but keep the one inexorably at a distance who offered it.

The Herald of Progress contains the following "good" 'un'':-- 'The recent grand ten-dellar excursion of the Great Eastern to Cape May has served to put on record an unparalleled case of extreme kard ship.'

The editor of the Marietta Home News has had anbone's peaches. An old clergyman gave notice at the close of a ser

mon, that in the course of a week he expected to go on a mission to the besthen. "Why, you have never told us of this before; what

"Oh, brother," replied the minister, "I don't ex-A re-lesue of Dr. Child's Book. "WHATEVER IS. IS

promptly supply the immense demand for the work. Dealers supplied at the usual discount prices. Send. in your orders early, gentlemen. Persons about to marry should look to their finances

means and large families, it is generally easier to find appetites than dinners. A bridge often tends to saddle may find himself ero long without a bit in his mouth.

We advise the New York Tribune (the Greek fly speck!) not to stick its "now" too far into matters it nows nothing about.

Dr. Pepper has been elected head of the Pennsyl-

The latest Paris papers are filled with deplorable secounts of all kinds of suicides in different parts of France. In Lyons, a young man twenty-two years of age ascended the atceple of a church, and threw himself into the street. Other different means are constantly resorted to to make an unhappy end to a less unhappy existence. Women by the dezen have lately made an untimely end of their lives; and razors, firearms, and even charcoal, are again in great demand by that class of French malcontents.

In the report of Miss Sprague's speech at the Providence Convention, the Clarion has the following :-

A Yankee defines steam as a bucket of water in a remendous pereniration. True Spiritualism inculcates barmony, yet many in

its ranks are continually "blazing away" at each ther. Perhaps they think it right to pattern after the church. We don't.

Hot weather has now commenced, and it is of the highest importance to be careful and chetemions in with the stamach, the better it will perform its office. your drink, even if it be cold water, is injurious to old and young.

A lady went to the theatre the other evening, and was much embarrassed lest her class lender should hear of her being there. The leader was very much embarrassed in finding her there.

Somebody calls architecture "frozen music." Why did he not carry the simile further, and call music vocal pyrotechnics?

N. P. Willis, the poet, has lately "experienced" religion, and joined an Episcopalian church.

A few years more, and the preaching of mediums will be backed up by such a weight of evidence from the unseen world, that a good inward character will be as much sought after by the masses, as now tlekets on heaven, endorsed by aristocratic churches, are cought by the denizens of Fifth Avenue.—Herald of Progress.

It will afford sweeter happiness in the hour of death to have wiped one tear from the cheek of sorrow, than to have ruled an empire.

"Fother," said a cobbler's lad, pegging away at an old sloe. "they say that trout blie good now."

"Well, well," replied the old gentleman, "you stick

New York Department.

8. M. Heitmu, Resident Editor.

OFFICE, NO. 140 PULTON OTHERT.

views of the spinitualists. We often meet with honest inquirers who desire to We often meet with honest inquirers who desire to secure the super-terrestrial causes; and hence all life— aure to regulate the distribution of its influence, and—know what Spiritualists believe; but hitherto we have as revealed in organic forms—depends on a perpetual in the end—to secure its wide diffusion and lasting trimet with no such brief embodiment of their general influx of vital principles from sources invisible, spirit. ideas and opinions as would either greatly enlighten ual and Dirine. the ignorant or be at all acceptable to these who are already well informed. We have therefore concluded trusting that, in the main, it will be sanctioned by the to accompany a brief history of Spiritualism, which is to be published in the forthcoming edition of the his-States and Great Britain"-a work now in press, and about to be issued by Charles Desliver, in Phila-

The views of Spiritualists on all moral and theological questions are various. Coming, as the believers naturally do, from all sects and parties, in and out of the Christian Church, with no accredited formula or trary sutherities, and insisting on no sharply defined opinions, but preserving always a paramount regard for the freedom and independence of the individual mind, great liberty must of necessity be allowed; at the same time, unusual contraricties with respect to the opinions and practices of the believers in Spiritualism, become natural and inevitable. It should be observed and remembered that any abstract of the ideas and doctrines of Spiritualists that may be made by any one, can only be accepted as the author's statement of his opinions respecting the essential elements of a true Spiritualism, or of the general views of his brothren; and in no case can such a statement be presumed to be binding on any other member of the Spiritual fraternity. Nevertheless, the orderly presen tation of such important views and cardinal doctrines, as are believed to be entertained by a large majority of American Spiritualists, may be of service to those who desire to obtain anthentic information on the subject. With a desire to aid all honest inquirers, the following statement is respectfully submitted:

1. Spiritualists, with rare exceptions, acknowledge the being of One God, self-existent, omnipresent, our niscient and all-powerful.

intelligent "Father of the spirits of flesh:" from whom. Divine Order; radiating in concentric circles through cycles without number, and to whom all things purpet ually tond, by the constant unfolding into outward life and form of what is latent, inmost and divine, in their essential constitution. Of the mode of the Di the work of creation, and the procession of his providences : of the nature of his relations to the split who are best informed are little inclined to degrantize; but they are reverently disposed to study the illustrations of his presence in Nature, and in universal History, and in the conscious Soul.

2. With some excentions the Spiritualists believe that Man is immortal by virtue of what may be denominsted the universal incornation; or the existence of the Divine Life in the spirit, soul, and body of every man, and the consequent indestructibility of one entritual constitution. Hence the continued existence and future (dentity are conceived to depend on no ex trappous cause, aconcy or circumstances, outside of himself, or distinct from the essential elements of that life as they were originally implanted in the human constitution, and are necessarily developed in the ever by the majority of Spiritualists. They hold that the lasting life of Man.

5. All the faculties, affections, and passions of human nature are believed to be of Divine origin and ca-mind. We find the evidence of this in the nature of contially good in themselves. It is maintained that so the case, and especially in the character of the Jowish long as they are legitimately exercised within the lim- revolutions. Moses, who was the chief ruler of his its prescribed by Nature, recognized by justice, or demanded by the common interests of mankind, they have though David—the royal poet and musician of are only productive of good to the individual and the the Hebrews-it took the form of Orphic Chants, Race. But it is also believed that every faculty, affec, which are still in common use in Jewish and Christian tion, and passion may be perverted, and thus rendered the source of personal unhappiness, social inharmony, and moral derangement; that such perversions of hu- cies of the reign of universal peace and harmony on man nature and the functions of our common life, in earth, which Jeremiah only left us his Lamentations; evitably impair the integrity of the faculties, corrupt Solomon contributed a poem to his beloved, that is

every earthly interest. the next life, owing to a certain moral momentum acquired during a downward coreer in this world. How- fallible word of God." From a calm and rational the tendency of all souls—if we recent their existence governed by a kind of moral and spiritual gravitation.
that rises above the most aspiring mind and descends below the humblest canacity of earth. This Divine at traction is believed to be stronger and more enduring than human ignorance, slienation and aver ion; and since the divine influence is irresistible, they hold that no wandering child of God can be irretrievably lost.

6. Progress is thus regarded as the common law of the Helverse, that determines the development of all forms, and souls, and systems. The forces and elements of being have a common movement in the same winity than his brethren, in the high degree that he visits have been repeated, he has suspended-by his potent general direction, that can never be reversed by local exemplified the beauty and glory of the Divine nature; retrogression, in certain parts of the universal economy, must result from temporary conditions and ob- tions, and the lineaments of the God-image-now tides in human affairs to set back a little way, like the feat in human nature and the common life of the waters of a river when the channel is filled up; at the world. Spiritualists very naturally regard Jesus as flowers which becreaved affection learnes with the incomes of waters of a river when the cummer is inlet up, as the same time, the direction of the atream and its relations the saviour of as many as are led by his precepts and the saviour of the atream and its relations to the comment unchanged. The notion that his example to reform their lives. to the ocean remain unchanged. The notion that his example to reform their lives. retrogression is not merely superficial and temporary. 13. Spiritualism readily accepts as veritable realities but absolute—involving the most vital principles of many extraordinary occurrences recorded in the Jewand our knowledge of the laws of human nature, are have often been mysteriously displayed in the presence necessarily fragmentary and otherwise imperfect. It of modern Spiritualists and their opposers. Such exis insisted that a clear and comprehensive view of traordinary phenomena are ascribed to the application man's whole existence must inavitably solve every and operation of existing spiritual forces and natural

social, moral and spiritual renovation of the world. chiefly confined, in its effects, to the general mode and forms of the natural world. It is believed that such specific circumstance of our existence. It is not pre- displays of intelligence and power are not confined to anmed that it essentially modifies unything that is any particular period in human history; but they recur really vital in human nature. The characteristics that as often as the requisite conditions are reproduced. mark the separate individualities among men are sup- whether incidentally or by design. posed to remain; and, morever, it is believed that they are clearly distinguishable after the transition. The the world demands a more practical religion and a more idea that the redeeming power of the Universe is con- spiritual worship. We want more spints who worship fined to the earth, and circumscribed by the mortal in deed; who pray with the right arm, and are went to life-line, is everywhere rejected; and very few, if any, pronounce benealections on the needy from the pocket as are disposed to admit that death fixes the moral state well as from the glottis. We require a church whose or establishes the general condition of any one. If it secrements shall be feasts of charity provided for the does not suspend the exercise of the intellectual and poor; whose most cloquent sermons shall be lived moral faculties, it can not interrupt the voluntary functions of being. That death may, and often does, and with all human and divine uses. Such a church, quicken those faculties by releasing them from corpo- with such a service, embracing those who love truth loved and suffered most have neither loved nor suffered in principles and incentives-is doubtless true; and while Spiritualism and the necessitities of the great Human. it can not extinguish the desire for happiness in a sin- lty. gle soul that is immortal, it neither destroys the ca-

be as intimately related as the spirits and hodges of and aspect; and thus limit the progress of their prin-

8. Spiritualists very generally believe that Inspiration-or the infusion of the elements of truth into that a plain expression of our views on several impor- the fateriers of the human mind-is as natural as the tant points might be interesting and instructive. Ac introduction of the vital air into the lungs. They springs in this country. A careful observation of cordingly, we have prepared the subjoined Statement, regard this inspiration as the gift of all ages, races their remedial effects, as well as an accurate knowand countries; and they believe that in the degree ledge of their chemical constituents, have contributed enlightened judgment, of our renders. It is designed that men live true lives, and are normally developed, to establish their reputation throughout America and they will become natural channels and receptacles of epiritual truths and divincly inspired ideas. The we write throng the gay saleons and shaded avenues tory of all . Religious Denominations in the United ancient Philosophers, Prophets, Seers and Apostles, of that beautiful village, there are multitudes of gencesses were never unnatural, but always in harmony lind the waters invaluable. For a long time, however

and the controlling influence of psychological laws. 9. This inspiration is not always derived from the the water to the necessities of scrofulous and consump same proximate source, nor is the process at all times tive patients. The water from the Congress Springthe same. The perceptive powers are sometimes for a long time the most celebrated—was found to proopened interiorly, to the realm of causes, so that the duce injurious effects in such cases. As pulmonary acknowledged theological standard, rejecting all arbi- inward principles of the natural world, and revelse affections-resulting from a serofatous condition of tions of truth from other spheres of being, flow into the system-are very numerous, it was soon ascerthe mind through spiritual channels, as naturally as tained that many invalids could anticipate no benewe obtain a knowledge of outward objects and occur. ficial results from a summer residence at the Springs. rences through the external avenues of sensation. Moreover, inspired ideas are often derived from an unconscious immersion of the individual in the general mental atmosphere that surrounds a particular eral mental atmosphere that surrounds a particular classes. About fourteen years since the Empire class of minds, on the earth or in the Heavens, Spring was discovered, and a careful analysis of its direct influx of ideas and thoughts from some indivi- were so proportioned as to precisely adapt it to the dual Intelligence in the Spirit World. In some instances the ideas thus communicated are but dimly perceived, owing to imperfect physical and psychical conditions; at other times the mental images are tive patients; the victims of scrofula, and all who sharply defined, and even clothed by the inspiring agent with his own peculiar forms of expression. As the water freely with an immediate alleviation of the subject to constant changes and modifications as our relations change, with respect to inward principles and outward objects, it follows that the same individual may never be in precisely the same state any two days in the whole course of his natural life. While, therefore, the truth may flow through him at one time-under the most favorable circumstances-with-They believe that he is a Sprair—the Brinir or out interruption or adulteration; on another occasion LOVE, the indwelling Soul of the Universe, and the it may be obstructed by some indulgence of the appetites; colored by the excited state of the passion as the primal Source, all things proceed according to filled with interpolated suggestions from the disor-

10. While Spiritualists generally admit that the original Source of all true inspiration is immeasurable and infallible, they yot regard its mortal channels and mundane receptacles, in every age and country, as vine existence, of the methods of his procedure in subject (in varying degrees) to the same finite limits. tions. Accordingly, they hold that all tuepirations, re of revelations and forms of truth, communicated to and natural causes and the realm of visible effects, those through men, are liable to be, and doubtless always are, incomplete and mixed with more or less error, Whether the elements of inspired thought be presumed to come directly from Ged, or mediately, they are nevertheless, subject to similar limitations, when expressed through our imporfect human language. Moreover, the specific form of the inspired idea, and the degree of its freedom from adulteration, must neces sarily he determined by the individual human capacity to receive and transmit the truth.

11. With these views of the nature of Revelation before the mind-and the ordinary processes whereby inspired thoughts find expression through our poor forms of speech-the reader will readily perceive in what light the revelations of the Scriptures must be regarded Jews were inspired like other men. and agreeably to the same existing and unchanging laws of the buman temples: the enceptured mind of Issiah—the spiritually illuminated Secr-gave utterance to glowing prophe the most important relations, and may finally subvert filled with the most sensoons imagery, and was evidently inspired through his Cerebellum; but Jesus 4. Most Spiritualists believe that the abuse of the facul. taught and practiced those profound and beautiful ness on his portion of what is denominated "the in-

"the letter killeth, but the spirit giveth life." 12. Jesus of Nazaroth is, perhaps, most generally regarded as a natural, spiritual and divine man; more natural than other Man; more natural than other men because his constitution and his life were more in harmony with the requirements of Nature; more spiritual than they, inasmuch as the powers of the interior nature (intent in most men.) were in his case called into beautiful and harmonic action; and with more of diobstacles or other incidental causes. The seeming and thus demonstrated what Humanity may become, when redeemed from its manifold errors and corrupstructions, which cause the currents of life and the veiled and invisible—are brought out and made mani-

our spiritual being—and that it may be without is and Christian Scriptures, and regarded as mirades limitation, with respect to duration and degree—is by the church. They are believed to have required the escribed to the fact that our inspection of human life exercise of essentially the same occult powers that doubt, by revealing the Divine purpose in the altimate laws, directed by the agency of the human mind and special, moral and spiritual renewation of the world. 6. The change denominated Death is believed to be their power over the subtile elements and material

14. The believers in Spiritual Intercourse insist that real restraints and the chains of habit-also by sub. and practice rightcousness of every name and in every vain. jecting them to the action and influence of superior communion, is demanded alike by the principles of

15. The friends of Spiritualism are almost univerpacity for improvement, nor places the most abandoned sally opposed to any general organization. apprehending—with or without an adequate reason—that it 7. The Visible and Invisible Worlds are believed to would invest the movement with a sectarian character

men. The latter is regarded as the animating soul of cipies, rather than aid their further disconfuntion. the former, from whose vital Center emonate all the Having no desire to build up an external superstrucmysterious forces displayed in the outward creation, tare, to be clothed with temporal rather than spiritual By a law of affinity their elements commingie, and by flowers, they prefer to leave Truth—like the subtle and the force of mutual attraction their respective inhabit. diffusive elements of heat and light-free from all arants associate together. All men, and, indeed, all bitrary incentives and restraints; and its advancement gradations of being in the natural world, are influ- to the tresistible operation of those laws which are

The Empire Spring.

The Hineral Waters of Baratoga are deservedly far more celebrated than those of any other medicinal Europe. Among the votaries of fashion who, while are believed to have been thus inspired. The pro. teel invalide attracted to the place chiefly because they with the cerebral susceptibilities of the individual there was no spring opened to the public, possessing such medicinal properties as were required to adapt But Nature adapts her remedial agents to the wants of all, and in her great subterranean laboratory had nade ampie provision for the acciningly neglected At other times the receptive mind is informed by a water revealed the fact that its chemical constituents necessities of the numerous visitors who could not use the waters from the other Springs. The Empire Soring soon attracted general attention. Consump vere subject to scorbutic and cutaneous diseases, used the physical, mental and moral states of all men are most aggravated symptoms, and with the happiest general results. The following is Professor Emmons's analysis of the

vater from the Empire Spring: Chlorado of Bodium
Bicarlouate of Limo
Bicarlouate of Magnella
Bicarlouate of Sodo
Hydriotlato of Bodia or Iodino
Bicarlouate of Sodo
Sicarlouate of Bodia or Iodino - 141 824 - 41,984 - 30,848 - 12,000 1.038 Solid contents in a gallon - - - - - Bouchto gravity - - - -Not only does it unite the more active and impor-

tant constituents and qualities of the Congress Spring. as our imperfect science and art could never blend them, but it also possesses other remarkable and peculiar virtues, doubtless resulting from a fortunate com-bination of its other chemical elements with an unusual quantity of loding. Its general effects on the system are cathartic, tonic and alterative. It quickens the process of digestion and the peristaltic action of the bowels; it improves the functions of the nutrient ves. sels, and contributes to free the glandular system and the channels of the circulation from all merbid secretlons.

While the water from the Empire Spring is quite as palatable as any other, it is doubtless better adapted lo general uso. Nor is this all. It is, perhaps, more widely efficacious as a remedial agent than the water from any other mineral spring on this continent, This opinion appears to be sustained by the judgment of Professors in medical colleges, by eminent practical chemists, by the explicit testimony of many distinguished medical gentlemen, and, what is still more important, by the actual experience of thousands who have found the Empire a well-spring of pleasure and an unfalling fountain of health.

The Empire Spring water may be obtained in any quantity from G. R. Burroughs, 13 John street, New

A Family of Infant Spirits.

"Of such is the kingdom of Heaven,"-{Jenus. On Bunday morning, July 29, 1860, Jour F. GRAT, Infant son of Da. Lewis T. and Elizabets G. Warker, at thouge of me year and eight days, was removed from the tender care of his father and the warm embrace of a fend mother to the manelons of the Universal Bins.

"Twine ye the harp with a cypress wreath, O'er its cherds a hosh to shed; Oh, tenderly sweep it as ye broathe, A strain for the eatly deed."

There is a joy for those who weep when in such a snason of trial our hopes find repose on the great laws of Life, which onnect all the living with the Infinite Source of being. No. 4. Most Spiritualists believe that the abuse of the freeh that necessarily involve consequences that reach forward into the immertal state of being. Many supforward into the immertal state of being. Many supforward into the immertal state of being. Many supforward into the immertal state of being. Thus each one of the contributors to the embryotic form of the development, in every seed exists

of his disciples. Thus each one of the contributors to ure preaches eloquently of life and immortality. In the obledy or altogether of a regative character, while other the Bible-not less than the authors of other books an indefinite multiplication of similar forms. It is also true ors presume that men may retrograde for a season in held sacred—has left his own mental and moral like. that whatever belongs to perfected Humanity, likewise be longs to the very sources of our human tife. If men are im-merial at any period of their existence, we infer that the escver, the almost universal opinion doubtless is, that analysis of the book, its contents are believed to be almost universal opinion doubtless is, that of a mixed character and unequal value; and while that they begin to be manifested in the incipient stages of as a shole—Is forever upward toward the Divine Source
and Centre of Being; that all men, in every sphere of being, are
all He; that all men, in every sphere of being, are even of the more illuminated portions-believing that the bodies of mon belong to this world-the elements that cutor into their composition and structure being derived from the carih—so, also, must their spirits (if they have any) as truly belong to the realm of spiritual existence. To assume that because the spirit onters permanently into its true life it must die, or cease to have a conscious existence, is to assert—virtually if not in terms—that the elements necessary to support that immortal life, and to develop the spiritual

> Bix lines already bus the same silent minister crossed the threshold of the same beautiful home; and as often as his and poseeful magnetism—the pulsation of a little heart; and thus unecaled arow the fountals of a great and refising sorrow, such as they only realize who are left childless on earth. Only one of these little children lived to the age of four years; but not one failed to give birth to some new expectation. The fresh hopes that clustered around the feeble life of each, are fitly represented by the pure but perishable what we would say; and oral speech seems formal and pow-oriess, even when warmed and fused by the deep and solumn seed on that kindles in the sympathetic mind and heart.

> We carr no one his poor and comfortless conception of human existence who finds in man nothing more, nothing beter, than a chemical laboratory or a complicated galvante achine; who discovers in the vital processes of human life only the gradual combustion of carbonaceous matter, and in imo mysteries of our God-given intelligence but the phosphorescent illumination of the brain. If this were all of life, every word designed to soothe the troubled spirit, would be a cruel mockery of sorrows that have no compensation in elernity, while they admit of no sileviation in time. These little voices were music in the father's car and inspiration to the mother's heart. But what is existence to them, if the siniess once are to have no part in the inderitance? Shall the springs of life be dried up at their sources, and the fruits of love be blasted forever? Impossible! Human nature has stronger hold on life, and Love is more enduring than the hadows that darken the faithless mind in dim twilight of our immortality. Our afflicted friends are not left to the contemplation of such chaeriess prospects. They have demonstrative proofs of continued life, and their hopes cannot perials like summer flowers. When the natural eye is tim and expressionless, the soul is illuminated by a superfor and all-revealing spiritual vision. Men are only fully born lead. If the allvery tonos of those little voices are alleuced on earth, their echoes yet come from the immerial shore, to imonish us that they still live; and that those who have

"And whispering angels softly said, In tones most musical and wild, In tones most musical and who,
The outer Living Are for DRAD,
As drouped the cyclids of the child."

A Grand Picpic of the N. Y. Spiritualists Will be held on Thursday, Aug. 10th, at Fort Lee, N. J Eminent speakers will be present and every effort made by

the Committee of Arrangements to tacure to all who may articipate in the feeligities of the occasion, a season of intel-ectual and social onlygness, as well as of physical secrestectual and social only ment, as well as of physical recession. Boats leave foot end of Spring street at 8 1.2 and 10 A. M., thorat discount made on standing adjectioements. oughing at 23nd street. Tickets, 10 cts.; children under The second residue and the second sec ficen, gratic. Fare on the boat, 10 cts, each way,

WILLIAM V. NOE, Sec. Com.

Lecturore

H. B. Brough with repowed health, after a year's vacation, proposes again to enter the lecturing field as an implea-tional speaker. He will fill the following engagements, and the interrening Sundays can be engaged at any places no no far distant from those announced, by application to bin at Now Haven, Ot :- The 3d Sunday at Williamntic, Ct.; 4th t Bristol, CL; 3d and 4th Sundays in September at Quincy, Mass.: 1st and 2d Sandays In October at Taunton, Mass. 4th, at Pulnam, Ct.

Mas. Anna M. Middle, encour will lecture September 2d and oth at Troy, N. Y.; 18th and 23d at Williamtic, Ct. : 20th magnetic rapport with them.

at Stafford, Ct. During the month of October, at Porlland, Tenus.—Examinations and Prescriptions, at office, \$1.00;

C. II. DELLPIZED will make a tour through the Middle and Western States, commencing on the lat of October. These desiring his services as a loctorer, will please address him at box 3314, Beston.

To Correspondents.

ARTICLES ACCEPTED, -- Crime in Society; "What is Truth?" "Let There he Light;" "Why stand ye here all the day idle?" REJECTED. -- "A Natrative of Facts." "CATA," New Haves,-Your lines are hardly suitable t

G. H. B-n. M. D.-We cannot publish your advertisemen for the ment the number of insertions which were due for the oney enclosed in the objectionable article. If we are t rror, call and get your money.

M. J. W., STRATFORD, CT.—What is the title of the articl rou refer to ?

R. H. MILWAUREE, WIS .- Your Mse, have been received.

Faw Diseases cause as much suffering, both of mind and rody, as dyspersia. Experience has fully demonstrated tha he Oxygenated Bitters have a remarkable power over this lisease, as well as in cases of Indigention, Water Breat Acidity, Statulency, Heart-Burn, and General Debility, Propaged by S. W. Fowls & Co., Boston, and sold by druggist and dealors everywhere.

Vermont Spiritualists' Convention.

The Seventh Annual State Convention of Vermont Spiritualists will be holden at Sooth Royalton, Ve., Frider, Saturday and Sunday, August 24th, 25th and 26th. The weather being Severable, the meetings will be held in the Orave: where previous meetings have been held. Meediums and speakers from this and adjoining States are particularly invited to attend. Among the speakers who are expected to be present, are Honry O. Wright, of Beston, Mrs. M. S. Townsond, of Taunton, Mass., Austin E. Shumons, Mrs. S. A. Horton, of Vt. The County Committees appointed at Burlington are carnestly invited to be present. Friends in and out of the State are cordially invited to Join in this our "Annual Feast of Senticont," securing them of a ploasant and harmomous intermingling of thought and feeling. Hoard in private families. Biry cents per day, and hold, seventy-five cents. Arrange-fire cents per day, and hold, seventy-five cents.

Aug. 18.

Picnie and Grove Meeting.

Picnie and Grove Meeting.

The Spritualite of Putann and vicinity will have a Picnic and Grove Meeting on Wednesday, August 22d, commoncing at 10 o'clock, A. M. at Saundors' Pond, immediately adjoining the Norwich and Worcester Indirocal. Situated in Killingty, Gr., and about equal distance from Norwich and Worcester Speakers who are confidently expected to be present and address the people, are F. L. Wadworth, of Me., and Miss Suale M. Johnson, of Now York City. And shee a good band of musle will be present to give additional pleasure and snijsyment to the day. A general to give additional pleasure and snijsyment to the day. A general invitation is extended to all who may decire to be present on the occasion. In addition to a general asseptiment of refreshments and ice cream, for all who may wish to partake, there will be a clare bate. Likuwize, immediately adjoining and grove is a targe pond, where those who may wish can onley the pleasures of a said. A general good time is expected.

If each day should be storny, the first fuir day after.

Patram. Ut., July \$1, 1860. Per order of Committee.

Annual Convention.

The Ashtabula Annual Convention of Spritualists is to be bolden at East Ashtabula, Oldo, on the lat and 2d of September next, in a solitable Grove, if the weather is good, otherwise at a convenion I fall. Several clicitus speakers will be present, whose names will be given hereafter. Let cory one come provided with "the needful" to essist in defraying expenses of speakers from a distance. II. M. Multirs. pensos of encakers from a distance. II. M. Millian,
Ashtabula, O., May 80, 1860. Corresponding Secretary.

Grove Mosting.

The Spiritualists and friends of Progress will hold a meeting at North Newbury, George Co., Olito, on the 25th and Sich of August—Saturday and Sunday. B. Whipple, of Chagrin Falla, and H. L. Ciatk, of Middlefield, will be present as speakers. A cordial invitation is extended to other speak era and all friends of Reform to be present, and help on the cause of Truth and Progress.

E. Whitpers.

Michigan Yearly Meeting of Friends of Progress At Storgie, Mich., Saturday and Sunday, Aug. 25th and 26th, commencing at 10 A. M. A meeting to encourage free thought, to call out true and free speech, to awaken and increase active interest in Reforms, Fraedom and Epirkimi Life. Come, men said women who would examine the greativing questions of today. S. J. Finney, of Ohlo; J. M. Peobles, of Buttle Creek; F. L. H. Willis, of Collumeter; G. R. Stobbins, of Ann Arbor; J. T. Rouse, of Ind., and the speakers, will take part. The people of Blurgis held open doors for strangers.

Grove Meetings.

Dr. James Caoper of Bollfontaine, and A. B. French of Clyde, Ohio, will hold a Grove Meeting at Fort Recovery, Mor-cur Co., Ohio, on the 1st and 24 of Beptember; and at West Grove, Jay Co., Indians, on the 8th and 9th of September.

NOTICES OF MEETINGS.

CHARLESTOWN.—Sunday meetings are held regularly at Central Hall, afternoon and ovening. Dr. L. K. Goonley will speak Sunday, August 19th; and Mrs. B. A. Coonley will give rectations. LAWRENCE.—The Spiritualists of Lawrence held regular nections on the Sabbath, forence and afterneon, at Lawrence list.

tones itam.

Fernono.—The Spiritualists of Foxboro' hold froe meetings in the town hall every Bunday, at helf-past one, and half-past five o'clook, r. n.

Wongester.—The Spiritualists of Worcester held regular sunday meetings in Washburn Hall.

PROVIDENCE.—A list of the ongagoments of speakers in this city:—Mrs. A. M. Spence, the four Sundays in August; Mrs. E. O. Hyser, the fue Sundays in Soptember; Brank L. Wadsworth, in October; Mrs. M. S. Townseml in November; Niss A. M. Sprague in December; Lee Miller in January; Mrs. A. M. Sponce in Pobruary; Rilss Emma Hardingo in March; Miles Lizzte Doton in April; Laurs B. Deforce in July. WILLIMANTIC, CONN.-B. B. Brittan, will speak Aug. 19th.

BURLINGTON, Vr.—Henry C. Wright will speak on Sunday, hugust 10th—Bubject, "The existence, location and occupa-tion of man after he leaves the body." NEW YOUK.—Meetings are held at Dodworth's Hall regularly every Subbath.

bicetings are held at Lamartine Hall, on the corner of 20th street and 8th Avenue, every Sunday morning.

stroot and 8th Avenue, every Sunday morning.

Oswgao, N. Y.—Meetings are held every Sunday afternoon
and evening at 2 and 7 1.2 o'clock r. w., at Moad's Hall, East
Bridge street. Sents froe. Speakers engaged:—Mrs. Mary
M. Macomber, four Sundays in August; Miss Ross T. Amedog, five Sundays in Reptember; Mrs. J. W. Currier, four
Bundays in October; S. J. Finney, Eaq., four Sundays in Nov. OLEVELAND, Onto.—Speakers who wish to make appointments at Cleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confer with them.

WAUKESHA, Wis.—Miss Emms Hardings will lecture here October 16th, 17th and 18th. BOOKSELLERS' AND NEWS-VENDERS' AGENCY

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A similar name in Boston.
M. P. BPEAR, A. M.
GEO, A. SAWYER.
Principals.
Boston, June 2.

MEDICAL TREATMENT—NUTRITIVE PRINCIPLE. MEDICAL THEATMENT—NOTATIVE PRINCIPLE.

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Oct 1. 1819

ADVERTISEMENTS. Trans,-A limited number of seivertirements will be in

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August 10.

August 18.

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troats, first, of Chronic Biseases in general; second, of Discases of he Bexus Bystem of both sexus, their symptoms and
remedies; third, the Abuse of the Reproductive Process, an exposure of advortising quacks. Bold by W. SPENIER,
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80 cents; three stamps extra, if sent by mail.

August 18.

MEDICAL NOTICE.—Dr. T. K. TAYLOR, in addition to lits general and family practice, continues to give especial attention to the treatment of Diseases of the Blood, and of all complaints precident of Fomates requiring medical or surgical aid, at his Rooms, No. 17 Hanover street, Boston. A varied and extensive practice during the last fifteen years has made him familiar with, and ought to qualify him to treat successfully nearly overly form of disease to which the system is liable.

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4w Aug. 11. DUNGEON ROCK, LYNN.

A Pine representation of this interesting locality, showing A the external appearance of the rock, and socious of the execution, with representations of implements found there, &c., drawn by C. Mnilory, just published and for sale by BELA MARSH, No. 14, Bromfield street; Boston, July 31.

STUTTERING, STAMMERING, OR IMPOTENCE OF SPEECH.—This defect is permanently cured by newly discovered Pathological means, without pain or surgical operation. The meas reliable and satisfactory reference will be given. DR. PRATT, Articulies, 14 Florence street, Boston. Home from 10 a. m. to 3 r. m. only.

1 w Aug. 11.

1 P. P. B. RANDOLPH pursues bis Practice of Medicine, (the indian system, combined with that of the higher system for which he is see well known,) at his more central office, it is formfield street, Boston, Mess. Examinations, prescriptions and treatment by mail. Terms reasonable.

August 11.

HOPEDALE HOME SCHOOL.

THE next [Fall] Term of this Institution, conducted upon principles of practical Christianity, will commence on Wississon, Sept. 511, and continue ritrary weeks. For particulars see circulars, to be obtained by addressing the Articulars see circulars, to be obtained by addressing the rincipals.

WM. S. HAYWOOD.

ARBIER B. HAYWOOD.

Hopedale, Hilford, Mass., July 23, 1860.

4w Aug. 4.

FEMALE AGENTS WANTED. A DAY. Agents Wanted for the Mammath "FAMILY D' PIOTORIAL" published by MARIE LOUISE HANK-INS & CO., 139 Nassau street, New York City. Only 75 cts. a year. Enclose 6 conts for a Specimen copy. Sw July 21.

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July 28.

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This being an age when almost anything in the shape of an advertisement is considered humbur, we desire persons who may be afflicted to write to those who have been relieved or correl at the flect Healing Institute, and activity themselves that we do not close that, what in justice to ourselves we could

we could, we have a large, handsome, and con, modfous house for the purpose of accommodating those who may come from a distance to be treated.

Hot and Gold Water Baths in the house; also Magnetic and Medicated faiths, adapted to possible complaints. In fact, we have made every arrangement that can possibly conduce to the control and purmations cure of those who are afflicted. The immense success we have met with since last January prepares us to tate unhesitatingly that all who may place thouselves or binate under our treatment, may depond upon great relief, if not a neutro cure. Persons desirous of being creat relief, if not an entire cure. Persons desirous of being

ibumselves or friends under our treatment, may depend upon great relief, if not an entire ourc. Persons desirous of being admitted in the Healing Institute, should write a day or two in savance, so we can be prepared for them.

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July 7.

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Letters may be addressed to him at that place.

June 23

DR. J. J. ESMERALDO'S Celebrated Ecloctic Vegetable Medicines.

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signation, to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the erroneous idea that they see more than rarrar beings.

We believe the public should know of the spirit world as it is—should learn that there is out as well as good in it, and not expect that purity alone shall flow from spirits to

mortals.

We sak the reader to receive no decirine put forth by spirits, in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives no more. Each can speak of his own condition with truth, while he gives optolous merely, relative to strings not ex-

Answering of Letters.—As one medium would in no way soffice to answer the letters we should have cent to us, did we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed to spirit. They may be sent as a means to draw the spirit to our circles, however.

Visitors Admitted.—Our sittings are free to any one who may desirate attend. They are held at our office, No. 81.9 Braille street, Beston, every Tuesday, Wednesday Thursday, Friday and Satunday afternoon, commencing at natr-rest rawe o'clock; after which time there will be no admittance. They are closed assailly at half-past four, and rigitors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following solcies will be published in regular course. Will those who rend one from a mirit they recognize, write us whether true or false? From No. 2150 to No. 2215.

Friday, June 20.—Invocation: Is the progress of the spirit in any way relanded by holding communion with mortale? Condella Harris, Washington; George Middleton, Warren; Benjamin Hellott.

Benjamin Hallott,
Tunddy, July 5.—Invocation; Area wo responsible for aurthoughts? Isaac Holden, Cheveland; Edwin P. Burtill;
Mary Ann Carroll; Dennis McCann, New York,
Friday, July 6.—Will God say, Welt done good and faithful serrant," to the murderer? Marthn Jane Edirluge, Wisconelis: Albort Wedger, Boston; Clara Kingston, Williams-burg; Dave Williams, New York.

Saturday, July 7.—Invocation; Does the defaut live in spiribilic, who dies before a natural birth? Mebitable Barton, Independence, Iowa; Margaret O'Belon, Boston; Jeromo Thayer, New York.

ton, Interportationed, Iowa; Margaret O'Brion, Boston; Jeromo Theyer, New York:

Tuerday, July 10—Invocation; What is Phronology, and what is its worth to many James Rolling, New York; James Allino Graham; They.

Wednesday, July 11' Invocation; May not all Reformers to justly called Saviers of the World? Robert Williams, Boston; Bridget Leary, Boston; Charles Honry Lans, Cinclishati; William Mayo; Joseph Graham.

Thurday, July 12.—Invocation; What did Christ mean, when he said, "I come not to bring peace on earth, but a swan!"I Larenzo M. Perley, (paper); Ren, Carponer.

Wednesday, August 1.—Invocation; Why de Spirits address God as both Father and Mether? Jacob Bell, Montpeller; Lucy Jano Macomber, Utlea; Karla Louisa Obor, New Orleana.

Thursday, Aug. 2.—Is man responsible for the use of the

Orleans. .errday. Aug. 2.—Is man responsible for the use of the like God has given him? Harmon Kendall; Clariesa Ann

Parker N. B.; Invocation.

Friday, Aug. 3.—What is the human brain, and how are disembodied spirits able to manifest to mortals without its use? Dr. Dwight, Portsmouth, N. H.; Rosanna Jano Nathan, Ban Francisco, Cal.; Pat Murphy, Dover, N. H.; John P. Hollington, London, Eng.

than, Ban Francisco, Cal.; Pat Murphy, Dover, N. H.; John P. Hollington, London, Eng., Saturday, Aug. 4.—The Ancient Druida—who were they, and wint was their religion; Ellen Kelly, Springheld; Augustus Wellierbee; Clement S. Johnson.

Tursday, Aug. 7.—is there an alletted time for the existence of man in mortal? Jeromo Cabot, Belfast; Paul Taylor, New York; Ella Frances Robinson, Causain; Mary Louisa Temple.

emplo. Wednesday, Aug. 8,---If Spiritualism be of God, why did not God the Father manifest through his chosen people, the clurch? Leopold Guaize, New York; Thomas Lord, Rox-bury; Joseph Rersey.

Civil Law.

Civil law : its Mission, Use and Abuse. This is the subject we are requested to notice this

By the manner in which we have received the question we perceive our questioner considers civil law of no use—that it has no mission to fulfill—that it is an good as nothing, and that men and women would be better off without it than with it. We say we perceive this to be the spiritual condition of our ancetioner. We come not to overthrow the belief of questioner. We come not to overture we the cener of any individual or class of individuals, by answering questions proposed to us. But we shall at all time, and under all conditions, give our own ideas on the subjects presented for our consideration, clashing as they may with the opinions of those who question

us.

To us, civil law has a mission to fulfill, and is a legitimate birth of a legitimate cause. It had its birth in darkness, yet it has a mission to fulfil. Civil law is the law of compulsion; it does not guide, but commands. It is the law of authority, and holds an influence over certain classes, that no higher law can govern. To such, it is an angel of good tidings, for it holds in check, ofttimes, the evil propensities that would otherwise rise and predominate. Here the civil law is good. Civil law also points to a higher law, and by preventing the individual from retrograding in the physicaland moral. We say it points to a higher law, and bow? By the same principle you see in the natural law. By the same principle you see in the natural law. The law civil says, You cannot do so and so without trampling upon me; if you do I rise and condemn you, and you suffer. Seeing as the individual does, the re-quirements of the law; seven times out of ten, he boys because he fears the suffering. But there are cases where there is no fear—or where false hope so nvershadows the fear as to lure the individual on to evil, saying "though thousands have suffered by transgression as I would have you do, yet you may go fron." Falso bopo ever leads those who walk with her astray. She points not in the right direction to find peace. When men hope, they should not hope for the unsubstantial things of life, but for the realities which are sure to come forth by hope. For hope is prayer, and when uttered under right conditions, it will bring a response. But men do not pray by wisdom; their prayers are borne from the soul on the wings of ignorance and fear.

So, then, civil law is working out the good of certain individuals, and in the way we have pointed out. In this way alone is civil law of use to the individual and the world at large. As man rises in the scale of progression—what is it that fises? is it the physical? No, but the spirit; and as civil law is an outgrowth of the spirit, so it must rise with the spirit. Year after year gives you new points of law, better adapted to the age in which it exists. Has not compulsory law done much toward ele-

vating humanity and Christianizing the world? Verily we say it has, because it has held in check the combative elements of man, and placed him in a condition to receive a higher law, which is the law apiritual.

In training the beast of the field, you would not In training the beast of the field, you would not reason with the brute; if you teach him anything, it must be by compelling him to obey—and when he has fully learned to comprehend that law, what is the result? He will obey without being compelled to. So it is with man. When once the evil pussions have been subdued by the compulsatory law, he is in a condition to reach the higher. Here civil law is of vital importance to the world.

But how may you abuse it? By bringing it into your religious temples, by stringing to prove the Gol

your religious temples; by striving to govern the God of man; by striving totrample upon the spiritual and divine law with your civil law. lustend of giving God the power and the honor and the glory, you are too often disposed to cast it upon the altar of civil lawtoo often disposed to place that yoke upon the spirit unl neck. Your religious of the past and present have been cramped by it. Here it is rendered worse that useless. All religion is free as its great and might, author. No law, save the law of God, should at tempt to alter it. Each individual is endowed with certain religious ideas, and the law civil has no right to interfere with those ideas. Its mission is outside the religious life. It is to subdue the evil

nature of man, not to cramp the good. When mon and women have attained a standpoint When mon and women have attained a standpoint from which they are able to judge of themselves, their surroundings and their God—when fully able to comprehend in every sense their own law, both physical, moral and spiritual, then they have outlived civil law and its necessity, and are beyond its control, and there is no necessity for any law of compulsion. When the individual is willing at all times to how before the superior of his nature, instead of yielding to the inferior, such an one comprehends fully his God, and has d complete knowledge of self-aver such, civil law will have no power, as their -over such, civil law will have no power, as their natures rise above it.

Our questioner must not suppose that that which and drink for him, is meat and drink for the hate in progress-for the souls who are not stand. plane of intelligence. They would die thon the food he lives upon, as upon that on which

they subsist, he could not exist. And the great My name was Jesse Haskell. Perhaps I am for Judge of the universe and all the souls within it gotten by my friends; but by looking in memory's will take care of all within it. He has shall never book, they will feel I have not come without cause, die, and all other laws shall bow to it and own its or consused without it; and that I have a right to the and full other laws shall low to it and own its or consured without it; and that I have a right to sorrerigm. But because one atom in the universe come as an averaging angel—not to crush John Codford's creations has risen to a point where he can man or his friend, but to make him see himself as understand his God, are there no souls who need that with which they can east of the evil, and ensured without it; and that I have a right to under shall friend, but to make him see himself as underlied, who knows but that it is not being souls; and it has as mighty a mission to fulfill as the law spiritual and divine. Therefore render due homogo to the law civil, falling not to serve the Lord your of God and himself?

I come here to day, that the friend in mortal may to the law civil, falling not to serve the Lord your of labor under the source is. And when he has gained their God.

June 20. June 20.

Mary E. Yeaton.

I wish to send a message to my husband and children. I died in February, 1851, at Newcastle, N. 11. My name was Mary E. Yenten. I have a family of five children on earth. I left one little one between five and six days old. In 1853 that little one came to my home. I have a strong and uncontrollable desire to speak at home as I speak here, and I canno be happy unless that privilege is granted to me. hope I have not made any mistake in coming here, and that I shall succeed in my object by coming here. Oh, if I were sure I could within twenty years speak as Nature from out her countless temples is effering nt home, I would feel satisfied. When spirits get possessed of so strong a desire to return, there is nothing in heaven to give them the happiness that will give them. Every beauty loses its beauty to such an one, and there are no charms in

the spirit-world.

I was so suddenly separated from my friends that I have never yet been reconciled to it, and I should Father. be happy if I could only give them half I have given And you to satisfy them I can come and speak to them.

My youngest child is a medium, but conditions surrounding that child are such as to prevent its being guiding all by thy wisdom. controlled. If my friends had any knowledge of Ob God of love, thay thy children here bew with Spiritualism, I and others could control that child pleasure, knowing it is thy voice which bids them or good. Tell John, my husband, that I am unhap py without that privilege. Oh, if I could make him believo it, I am sure I could come, for he would exert

destined place. If it is received and favored, oh can but adore thee, how happy I shall be. If not, I shall be unhappy Great God, in the still. No matter; God wills, and in time all shall hast provided a me

Mary Ann Howard.

I did not live here, but in Liverpool, Eng.; No. 29 Belmont square. My name was Mary Ann Howard. I was six years old. I fell out of the window, and ied in consequence.

My mother is there, and I want to send her a letter. I do n't think she has moved. It's most three
years since I was killed—it was in 1867.

I want you to write a letter to my mother, and tell
her about my coming here, and that I am happy, and
want to go home. I have got four brothers and
three sisters—I was the eighth. Father is at home
—not dead. He goes to sea; his name is Charles.
My brothers names are Charles, Thomas, Albert and
William My sister names are Charles, Highest. her. Well, her name is Lydia Sayles. She married William Sayles, a steward with my father.

I want my mother to let me come home, as I com

you. Mary Williams is here, and wants me to tell you I died at six o'clock in the morning. I fell from the window the evening before. She is no relation to me, and she served with my mother. She says my

William Staples.

If I had any of the folks here to talk to, it would be worth my while to do so. Your laws are pretty rigid here, are they not? My name is William Stamuch-the last I have any recollection of is the 7th of July. It was terrible bot. I drove all day, and along about eleven in the day I was sick—felt dixxy and sick at the stomach. As quick as the sun wen

must tell them I have not become a saint because of death; I do n't know but I would "knock down" as much as ever. Hackmen must live, you know; with plenty of change in pocket, if they want a cigar, the bess's purso has to now for it.

little about them.

I was a little short of thirty eight when I died. I suppose time goes on just the same as here, and I from the hell physical.

Inght say I am so old; but if my friends saw it. But there are as man

Ass.—It is not a common thing for me to see the control of many others tell me they see them readily; as you may, it will rise again and again, and one but that is not the way with me. I see the works of you, bring peace, and give glory to its Creator.

Again we say, to avoid hell, be who—not in the foolish, external things of life, but wise toward God.

Control of the control o

ask for it—then it will do them some good. ak for it—then it will do them some good.

Ans.—You mistake, sir, in thinking it an easy job knee to the law which governs you.

So look not into the darkness of the past to ascer

Ans.—104 mistance, sir, in tunning it an easy so to come here. Some spirits may try to control a medium fifteen hundred times before they can come tain where hell is, and how you may avoid it, but with success; others come at the first trial.

power over his friend, he will see that poor old Jesse lisakell did not live for naught—did not die for naught. But the same power which gave me birth, called me here, enying, "Go, Jesse Haskell, and let John Codman know from whence the censure comes."

If you think my message unfit to publish, you can withhold it; if not, publish it, and I shall meet you here, one day, as I am sure to meet John Codman. Good day, sir. June 26.

Invocation.

homnge to thee, accept thou the homnge coming from the altar before us to day. Thou Divine Judge of all things, thou Saviour of all, thou God of all, we bless thee for the divine privilege of communing with mortals. We bless thee for lifting the veil which basso long hung between the two worlds. For this divine revo-

And while the car of Progress is rolling among

Oh God of love, may thy children here bew with

pass on to higher joys. While we wander here for the time, oh Soul of Wisdom, we can but see thee everywhere, we can but view the unfoldings of thy boly love everywhere; himself to give me the privilege.

I'll go away and watch my letter as it goes to its and while we see and know, oh Pather Divine, w

Great God, in thy infinite love and wisdom thou hast provided a means of salvation for all; then hast given a law to govern and to save all, and for this we offer thee our homage and give thee the best offering we have to give. Our lives we dedicate to thee, knowing that theu wilt not cast aside our offering as worthless.

Oh Father, shall we ask thee to bless thy children before us, clothed in mortal? Nay; for on the brow ied in consequence.

My mother is there, and I want to send her a let divine law thou wilt care for each one before us.

I do n't think she has moved. It's most three So, oh God, we praise thee, because thou has abundantly served them and art giving them the bread of dantly sorred them and art giving them the bread of eternal life, and wilt give them this food for all time. We praise thee, oh God, for thy love, for that thou art bestowing upon each individual; and while we praise thee, oh hely Father, we look forward to the time when the seeds sown in the garden of humanity shall come forth by thy will, and shall yield thee a William. My sisters names are Charlotte, Elizabeth holy aroma, giving thee the praise. So, oh Pather—the other is married, and I don't want to send to and Mother of Creation, we ask thee for naught, but we bless thee for everything.

Hell.

" Where is hell? and how may we avoid going to it?" These questions having been presented to us, we purpose to speak upon them to day.

In order to ascertain where hell is, we must first

standing, belt is a condition of mind, an unbappy, or evil, or inharmonious condition of the spirit of man. Therefore helt may be here—helt may be everywhere. There is not an individual dwelling upon this planet, rigid here, are they not? My name is within site.

There is not an individual aweiling upon this place, ples; I lived in New York city, and was a hackman, or any other planet, not one who ever did live or over I have been dead three years come July. What did will live, but who has passed through hell. All have I die of? I'm stack on that. All I know is this tasted of its bitter waters, some in one way, some in another.

The mother passes through hell when she yields

up her tender offspring to the embrace of death. There is a sundering of natural ties, a crushing of and sick at the stomach. As quice as the sun went There is a sundering of natural ties, a gruening of down I was worse, and was taken to my stopping foul and brilliant prospects, an utter annihilation of fond hopes. That mother is suddenly called upon to not sick before that—was n't in the habit of drink ing to any extent. I have been told here I was suntruck. I have been told here I was suntruck. It is hell—nothing short of it. The murderer, after I suppose I have a mather living in Bangor. Me. I compatition the set of murder and when called upon I was born there. If there is any fair way by which and judged by the better angel who ever dwells with lean communicate with her, I shall be pleased to. I had no family. My brother Henry was in California whom I died. I had no family. My brother Henry was in California when I died.

They tell a great deal about coming back here and making yourself known to your friends; but it seems to me we are not possessed of so much power that condition of mind, by virtue of suffering, he passes out of hell and enters another condition.

as though our friends were here.

I drove from the mansion house; I drove here some six or seven years age—a Tremont House conch—but the pay was so poor, and the chances so small for "knecking down," that I left.

Ans.—One must "kneck down" to get along, unless you are disposed to cut the garment according to your cloth. Oh, it's not called thiering among us—simply get ting full pay.

If my mother or brother sees this, they may gain something by giving me a chance to talk to them. I

plenty of change in pocket, it they want a vigor; the bose's purse has to pay for it.

If there are any of the boys in New York, or any other locality, who recognize me and wish to talk with me, if they will go to some medium, I will try to come to them.

You have as fair an opportunity of escaping hell after the change of spheres, as before it; for all time are to come to them.

Ans.—I supposed there might be a future state, but is God's, and he giveth it to you to progress. didn't know. Heard of Spiritualism; but as I didn't want to use spirits or their mediums, I thought little about them.

To have as any an opportunity of excuping non-fact the change of spheres, as before it; for all time is God's, and he giveth it to you to progress.

For a time, to be sure, conditions ever which you may have no control, may chain you in hell, as the child is held in hell by the sins of the parent; but when the child is free from mortality, he escapes

suppose time goes on year and the same it, might say I am so old; but if my friends saw it, they would say, That is not Staples—he was only so old; so I have to give you my age at the time of death.

Ant.—I recognize day and night the same as ever.

If others any they do not, I have no right to doubt the same as every thing coming from man's perverted nature will God supports nothing that is unnatural. No theory couling from man's perverted nature, God will contain that the same of from the hell physical.

But there are as many different kinds of hell as there are individuals. You are not to suppose the there are individuals. You are not to suppose the As.—It is not a common thing for me to see the confirm; for it is truth; and crush it as many times corks of man; others tell me they see them readily; as you may, it will rise again and again, and bless at the way with me.

Mattre—trees, animals and men—but I seem to see the life principle, or spirit, as we call it.

I have a father here, but have not met blm. This know your God, and serve him; you need have no fear of being east into hell, if you obey the great law bere years and not meet those who pass away before him.

All roals and men—but I seem to see thing of life, but wise toward too. This know your God, and serve him; you need have no fear of being east into hell, if you obey the great law of your nature. Because you are in hell to morrow. The may not suppose you will be in hell to morrow. The same God who gives the suffering, takes it away. im.

Ans.—We have teachers, but we only get what we same God who gives the suffering, takes it away. Some God who gives the suffering, takes it away. You may pray to be delivered from hell all your down any body's throat. It's best to wait till they natural lives, and unless you conform to law, there

sith success; others come at the first trial.

I came on this side in a preity dark condition; being, and there you will find enough to give you all but believing I could come here, if others did, it gave knowledge. Within yourselves may be found the me a preity good start. Josso Haskell.

I was with you a few days ago, when a spirit, calling himself John Codman, spoke through the source I now speak through. He feels that he has been consured. He charges the friend be has left on carth with that censure. He satisfied himself with the consolation that he did the beat he could while here.

Now I was distantly connected with the consolation that he charged himself with the consolation that he did the beat he could while here.

my first point, and L'Il work as bard to gain the

second point.

I influenced all who were against him, and made I was drunk three or four days, and got bewildered, their power double, and I disabled the power of his I know my sister don's know I am dead; she thinks ficinds. You ought to have heard the piles of his I must be, but don't know. If go there and know counsel; it was the most wishy washy affuir I ever what she thinks. Father and mother are dead, heard; but he did the best he could. His ellent I am inherable here, have not done anything got a string of souls, that he has damied, reaching since I have been here. I want to lot my sister from him to no, and I'm at the head of them. from him to me, and I'm at the head of them.

Answer.—I don't think I had any influence with way that you can't go to your folks, instead of conthe Judge, but I know it. If he had n't done as he ing here. All the news I can get from it here is,

his being put where he is—and what's mere, I'll keep him there.

Ife took all I was worth, and so led me on, until I

want him to know the tables are turned. He was I want him to know the tables are turned. He was less than the same that here are that here and will give me an opportunity to Sunday, July 22d, in Dubuque, gave three lectures' and he ought to have had fourteen years for that do so, I will be there. I've an idea I'm going to in the Theatre to very large andicuces, and found a great better off by visiting my sister.

That was some time before I died.

Sunday, July 22d, in Dubuque, gave three lectures' talk with her, and will give me an opportunity to the theory in the control of the best of speakers; and one That was some time before I died.

I told you if all the forces of heaven were arrayed for him, he could n't get clear, and that all the money of earth could n't save him. Talk about a man's

loring his power after death! Where he had one ounce here, he has a hundred pounds in spirit life. I could n't sway a man on earth, perhaps, but here I - to think I have done this I don't want wholly for revenge. Revenge is sweet, but I wanted to do the world good, and him good, too; for the longer he stayed out to sin, the more bell he would

Some of his folks on this side asked me if I was n't going to show him some mercy. I told them I was wing a great deal more mercy for him than they

I haven't had a chance to benefit myself much since I have been here, because I have been working so hard for ———. Now I'm going to take care of myself. I fought to get him just where he ought to be, and there 's more than one premature birth here to back me up, and God has just as good a right to speak through them and through me, as through an angel of light. I died a poor, miserable drunkard in consequence of being led round by _____, and now I'm paid off for it.

Invocation. Almighty God our Heavenly Father, while count less millions in the world of spirits, are constantly praising thee, we will not forget to offer our gifts in praising thee, we will not forget to offer our gifts in the morning of our lives. Thou Judgo of the earth, thou God of mortal and immortal, thou Life of all things, once more we enter into the holy of holies, to pray unto thee. Not to sek thee for blessing, for we know thou art constantly blessing us—but to offer thee fresh buds and blessoms from the garden of nature, knowing that thou wilt accept them and gather them into thine own kingdom, as offerings from the oblites.

from thy oblidron.
Oh, holy Father, while darkness settles upon this mortal world, and war and discord reign, and the angel of the Lord sceme to have wandered from earth, give the oblideen to know that thou hast not wan dered from them, but that thou art still guiding thom; and that the lamp of thy love shall never go out. Oh, give them to praise the more, and as the morning sun rises to bless them may they not forget to praise thee. May they not forget to praise thee in the shadow that rests upon their path, for thy wisdom is seen in that as well as in the sun-

Oh, give thy children to know that the kingdom of heaven is within their own souls. Oh, give them to feel that they may go into the temple of nature and find thee there, ready to lead them in pleasant

Oh give them to know thee as we have plotured on give them to know thee as we have protected thee. Not for our sakes do we ask this, but for their own good. May the buds they gather in earth-life be laid upon the altar of thy love as fitting offerings for thee, oh Father.

June 28.

"What is Charity?"

This question is given for us to speak upon to-day There are many kinds of charity. One walketh in your midet, to be seen and heard of men and women t clother itself in purple and fine linen. It holdeth lamp in its right hand, that it may be seen of men. But we are called upon to speak of true charity, such as dwelleth in the kingdom of heaven—not that kind of charity that dwelleth in your churches, for that of charity that dwelleth in your churches, for there is not true charity there. Charity may be compared to a fair robed angel of mercy, walking where sin is found, over carrying the water of ctor-nal life, placing it to the lips of the similar ones, and pointing the way to better things. Charity placeth her foot upon the neck of no one, but extend-eth the hand to all.

Charity hash liberty and love written upon her

Charity bath liberty and love written upon her Charity bath morety and love written upon ner-brow. True charity is found speaking peace every-where; walking with publicans and sinners; east-ing a robe, fine and clean upon all sin; lifting the fallon one from her degraded position, and giving That one in your midst who goes forth in silence and ministers to the fallen of earth, true charity guides. When the God of the internal speaketh in silence and love to the sons and daughters of humanty who are struggling with the ills of life, here is

Mon and women who give of their abundance have no true charity. Look you at the poor widow who gave all, because called upon of God. Who was the God? True charity. And behold God saith she giveth mere than you all, because she giveth in true

They who stand up in judgment upon the fallen of earth have no charity. God hath not made men judges, save over self. Within every temple of hu-

manity God has set a judge, and that judge judgeth only the individual, and it judgeth wisely.

True charity is constantly receiving from the Great Source of Life, and constantly giving out. When those little ones come asking for a morsel of bread, if you give because you consider it a necessity, is it true charity? Na; but if you give be cause your soul goes out in true sympathy with those little ones, then know that true charity dwelleth with you.

We find the goods of earth uncountly divided, One child of God we find surrounded by wealth and affluence. On the other hand is the widow and the orphan, with scarce anything to sustain themselves in mortal. None of the comforts of material life

Now who is to blame for this wide distinction Is it God? No. You are your own masters, and that portion of you who have riches, have not the angel of charity in your midst; but we find her walking with the widow and the orphan, and when the prayer goes up from the widow's soul, she says, "Oh, Futher, forgive my enemics—forgive the sins of these who sin against me." True charity die. tates this prayer. She dwells with the lowly of earth; she is a fair flower, and Love is her name. Seek for Charity among your churches as you may, and you find her not, because superstition,

See to it, ministers of the people of Christ, that you court true charity—that you take away the oundation on which the Christian church is now standing, and place in its stead the foundation of love; and when one in your midst falleth down in sin, give him the right hand of fellowship, for Charity bids you do it. You who would walk with God, have charity in your midst, and many in the world shall see that you are of God. True charity draweth thousands into the Kingdom of Heaven.

I always shipped out of New York, but I had

change, and two letters from an old shipmate of ou the back track, I dropped one lecture at Earlville, mine by name of Daniets. I had n't been here but another station and trading point, where some good dled a miserable drunkard. I was knowing to many of his sine, and I dld n't dare to speak of them. But about a week, and wish I'd never come at all. Tell my eister that if she wants me to come and

Betsey Winthrop.

I was eighty-seven years old, and my name wa Detecy Winthrop. I used to live in old Dr. Mason's family in Boston. I have been dead most nine years. I've got two daughters here, and a son.

living in the Western country.

In early life I was a nurse; I followed that business about ten years, and then married. I had three children. I lived with my husband near five years, and then he died, and as soon as I could I went to work again for myself and children. Perhaps it's wrong, and I've disobeyed God's law by coming here; but I am so anxious to communicate with my children. I do n't like the way of coming; it is not pleasant at all. I should like to come where only those I know were present. I don't care where only those I know were present. I do it dure to come here again, but wish to come to my children. I suppose they know how to help me. My youngest daughter's name was Elizabeth—the oldest, Clara Frances. My son's, Daniel S. My daughter's proper name is Botsey, but she never liked it, and called berself Elizabeth. June 28.

Nathan Parker,

that worst of all diseases, small pox. I had been here two years. I was going into trade after I got by name of Barrew took it and got well, and I caught it of him, I suppose, and got here.

My grandmother is in Marblehead, and is a good, pious old woman, but wont believe I come back, I

suppose.

I want to go to the old lady, whose name is Mary Elizabeth Parker. She was on Bridge street when 1

died.
What religious denomination is your paper? I'm going to get into trouble in getting it to her. If it was a Baptist paper, she would be likely to get it. was a Daprist paper, she would be treely to get it. If your paper is outside of any religious creed, perhaps I'll have a hard chance to get it to her. Tell the old lady if she hears of any person that dead folks come to, I will go to them; I'll promise to be as good as I can be. I'm happy here; nothing troubles me. I'm sometimes sorry I did n't do a little better here, but I guess I did as well as I

The old lady always promised to do about right, and I guess she would if I had stayed here. June 28.

Elizabeth Hall. My Dear Hasband-You will no doubt be surprised

to receive a letter from me in this way; but as the gates of heaven are opened, I will not wait in the kingdom when I feel I may be a messenger of good to some of the friends I have left on earth.

When I first left my body I was bewildered with the beauty that everywhere met my sight, and so lost was I for a time that I did not realize that my

spirit was no longer in the body. Such is death, my lear husband.

I am well pleased with the place where my body is laid. Be sure you plant many flowers there, as I am as fond of them new as ever.

I will often come to you, but must leave now, hop-ing you may ever find peace in serving God until you shall join me in the angel world.
Your wife in spirit, Euz.
June 28. ELIZADETH HALL.

Mary Ellen Beals. My name was Mary Ellen Beats. I have a hus-band in Boston. He is in danger, and if he will come and let me speak with him, I will tell him how to avoid that dauger. Any time within seven weeks

> Written for the Banner of Light. THE MOURNER COMFORTED.

> > BY J. DOUDER, JR.

When sad the soul, when heaves the sigh, When tearful gloom weighs on the heart, 'Tis then the painful thought that I From this fulr earth must soon depart, Wrings deep my breast. No cause for grief Is mingling with celestial throng; Ab, no I the thought should bring relief.

And lull the soul like mournful song. Why sight the heart? Oh I can It he That fear has hooded o'er the soul. And made it blind to joys that we Oft dream are ours in Future's goal? Faint not, my soul! Husbed be the wall That fear imparts to guilty ear ! Though Sorrow should our bearts assail. The emiles of Hone will chase the tear ! "

Peace, troubled soul ! No idle tale Should cause thy heart one gloomy throb. Nor should mankind stern Death bewail. When Truth will waft their souls to God. Peace to the fears! The future is bright! Dispel all bodings from thy breast ! A glorious morn awalts the night-A morn made bright at God's beheat

Oh. ween no more! Bid doubt edien! When King of Terrors knocks for thee. As dove from prophet's hand cret flow In search of rest, o'er boundless sea, So Hope's unfading torch shall guide Thy spirit to that golden shore; And mortals shall with angels bide 'Till Time shall wax and wane no more. Et. Atbans, 17., 1860.

Oil out of the Ground. The famous oil veins that are found in western Penn sylvania are worked in the following way:

sylvania are worked in the following way:

"Holes are drilled in the solid rock, with three and four inch drills, or augers, to various depths. When the vein of oil is struck, it comes out, semalimes by force of the gas below, and flows a short time without the first and in a pump. It is thought there may be wells which will thus flow continually, but it is doubted. Generally, when the veins of oil are reached, the first are so small that they will not pay, and the holes are bored deeper, until the indications show a considern ble sapply of oil below. Then a pump is put in, and the well tested for a fow days. If it yields as high as three or four barrels per diem, the pump runs on. If less, the well is bored deeper, or abandoned for a more favorable site. The rugs in Venango county, along the Alleghany River, French Creek, and Oil Creek, for siles, is immense. Acres are leased for twenty years at a bonds of two hundred dollars, and a rent of one-fourth the oil, delivered in barrels; and on Oil Creek, in many cases, it is said, half the oil is given as rent and a bonds, and, in some i stances, five-eighths of the oil, and even three-fourths, under special agreements, above the expenses of working the well." bere.

Now I was distantly connected with that spirit, it was I who seemed to trouble him; it was I who seem the arrow to his soun, and for his own good I sent it three. To bring about his own salvation, to make him seeh add not repeat and live aright, nor do rightly, to make him repeat and I was I who seemed and service of the source of my lite. Black there days, but I have made hard work of the last three days, but I have made hard work of the last three days, but I have made hard work of the torouble him; it was I who sent the arrow to his seeme good I sent it there. To bring about his own salvation, to make him see he did not work pretty hard for some time, and live aright, nor do rightly, to make him repeat and I was accomplished my purpose, and I'll be—if he failuding to a criminal sent to the State Prison] ever sound to make him an instrument of good.

The friend on earth who now slumbers up he slumbered, he shall arouse. So he is mistaken as to the source from whence the censure came. I so may malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it from any malice, but it's better he should be shut up. I don't do it fro

CORRESPONDENCE.

Silnezatiug.

Taking leave of the good friends at Independence, Iown, I turned the western aphelion of my orbit, and soon landed at a beautiful village, about fifty miles west of Dubuque, on the Dubuque and Pacific road, (Manchester,) where I had engaged to give two leotures, and found a hearty welcome, full hall, and the Judge, but I know it. If he had n't done as he did, I'd have killed my enemy.

Annew,—Yes; we can do such things, if we observed.

I'm just as happy as I want to be. Revenge is a great blessing when you know you have done a great national and epictual service. I couldn't have done a better thing for him and the community, and the case of large the row if I could talk to her.

Unset to rum! I wish I had never seen it—it is a lating for peaches and grapes, but not too far the village is great blessing when you know you have done a great children. I used to help her, and I might do some. Tailroad—all were excellent; but being directly west national and spiritual service. I could not have done a better thing for him and the community, and the thing for her now if I could talk to her.

The spiritual service. I could not have done a great thing for him and the community, and the Curse the ram! I wish I had never seen it—it is of latitude for peaches and grapes, but not too far the will come when he and you will thank me for it. I want to tell him that I was the chief cause of temple when I felt, and I gives they found a scar very cheap and of the hest quality, and the greatest very cheap and of the best quality, and the greatest I had a silver watch and about four dollars in demand is for money and industrious settlers. Still, souls were inquiring the " way of salvation."

> of the best places, with about 16,000 inhabitants. mining, farming, trading, bonting, trafficing and loading, but not much of the latter. Whoever is welcomed to the benutiful homes of our friends in that city, will desire, as I do, to go again to the Key City of Iowa. There was weeping in the parlor, in the kitchen, and the hall, at the home of our beloved Brother Longworth. When I left them for the boat Monday ove, our sister was weeping for her firstborn, a sprightly son of ten or twelve, while the father, with a crowd of people, was cearching for his body in the deep water of the Mississippi, where he had left it when bathing, and taken a journey to the other life about three o'clock r. m. that day. He left one brother and an infant eister with the sorrowful parents, who, although they miss his voice, and look, and form, have still the fullest assurance that he "still lives," as his father was aften heard to exclaim white they were searching for his body, which, I learn, was found next day by using a cannon to raise it. The family had all been with us My name was Nathan Parker: I was born in at the Convention, and their home had been mine Marblehead, and was nineteen years old. I've only while in the city; and it was a picture of grief, rebeen dead about a year; I died here in your city, of lived only by our philosophy, which will long relieved only by our philosophy, which will long remain on my memory. Mr. L. is a good mediumhas satisfactory evidence-and has done much to convince others, and the tender mother's heart is greatly relieved by the knowledge she has of life

The crowded boat, (Milwaukee.) with beating drums, blowing horns, and booming cannon, bore me in the crowd up the river. A band of music, a military company, an excursion party, and the regular passengers, of course made up a great contrast to me with the house of mourning, and I could not escape the revelry and rowdyism the crowd kept up all night, for there were no places for passengers to sleep. In the afternoon of next day we reached the Winneshick Bluffs, at the foot of which stands the little new town of De Soto, and I was glad to get on shore and meet my old friends, Mr. and Mrs. Stevens. formerly of Lawrence, Mass., whose home is about two miles back of the village, up a winding pathway that leads to some of the best land and farms of Bad Ax County, Wis., one of which is that of Bro. Stevens, who had wheat, corn and other crops as good as I have reen in the West, and the best wheat l have seen this senson.

In the evening, nearly all the villagers who could think, and dared to, assembled at a ball and heard mo lecture. I went to the top of the historical bluff (Winneshick,) and stood on the graves of the red men there, where they left their bodies as they took the social boats to the new hunting grounds, where they still roam undisturbed by the white man who drove them from this. Do Soto and the cliffs, the immense bay filled with mud and trees, and the towns and farms in Iowa, beyond; the rich country back, sparsely settled; the steam-mill cutting forty thousand feet of lumber daily-all are interesting to the traveler, and make an item of history and a locality for enterprising emigrants.

Next day I renewed my journey on a boat with plenty of zoom, where I met several old friends, and had a pleasant trip to this most beautiful location for a town I have seen on the river. It (Lake City) is about one hundred miles below St. Paul, on the river where it widens into the beautiful Lake Pipin. On the west, or Minnesota side, at a point about half way up the lake from the mouth of the Chippewa, on a beautiful shore of pebbles, well mixed with cornelians and other precious stones, clear water, fine fishing, bathing and boating, are the town and home of several of my old friends. The Congregational church was produced for me to use twice on Sunday, while the preacher stayed at home, though, I learn, somewhat offended that I should have his house and several times as many hearers'

as he could ever get out to hear him. Here I spend a week, and speak again next Sunday, and then return, via La Crosso, to Wisconsin and Mobigan. I shall visit Maiden Rock, which is near here, and another point of historical interest on the river; but I shall not reach St. Pani and St. Authory this year, as those points have not much

attraction for me. The people are harvesting up here-have excellent crops and good prospects. Some of them left their work and came ten, some twenty, and even twenty five miles, to be at my meetings. Our harvest is already ripe and the laborers few, but the WARREN CHARL good time is coming.

Lake City, Minnesota, July 80, 1860. God's Judgments on the Wicked-Old Pheri-

sesium revived. Myessa Engage I noticed in the Independent of June 14. a letter from Clinton, Iowa, giving an account of the dreadful tornade which recently passed over a portion of that State. The writer says, in concluding his article, that "thirty three lives were lest at Camanche, and, as far as I can learn, not one church going person perished. Those who are doubtful whether God has a hand and design in such occurrences as these, and who believe in the Scriptures, will do well to rend Job xxxvii, Psalm lvii : Isainh xl and xli, 15th and 16th verses; Jeremiah xxiil, 19th verses, and other passages." The same writer says the funeral services were held on a platform, as all of the churches were in ruine. Why were they

destroyed? I am surprised at this late day to see people calling themselves callghtened Christians, advancing the idea that special judgments are sent upon those whom dur modern Pharisees style the ungodly. I cannot discover that those who style themselves the children of God, are anywhere exempt from suffering and death, more than those on whom they look down with contempt, manifesting in action, if not express. ing in words, "I am holier than thou."

The numerous losses of churches during the nast two years, by fires and winds, and occasionally by lightning, (Hollis street Church in Boston having been twice set on fire by lightning, years ago.) do not manifest any particular favoritism toward those who claim it.

Clergymen, no matter how humble and devoted, and missionaries, with all their zenl and self-sacritook up a paper and read the following; "Rev. N. K. enough to "ask for more." In a see of which asking George, of Franconia, N. H., while riding on horse- writers are usually in more gracious mood than was back, on the 25th fast, was instantly killed by the amazed and pampered efficial of the properlightning. Heaven's lightning is no respector of house, when he so sternly robused the starving had change of their strangoments, in order that the list may be persons. It demolishes the church tower as ruth for his impudence. Your friend truly, " fesoly as it blasts the mountain oak, and smites the servant of God as indifferently as it does the verleat sinner or the ox in the field."

I know of some-yes, many-well-meaning per- The Laurs of Nature. sons who firmly bollove that God manifests his dis | E. J. L., Portsnouth, N. II.—Heaven is a condipleasure and even anger ofttimes against these who tion; if it were not so, life would be an innecent do not conform to the Orthodox standard in the ob- amusement-childhood would be beaven, and man servance of the first day of the week. I well remem- would be nothing. Life is the exertion of all our ber a case, a few years ago, where two men blred a intellectual powers to keep all things right. All herse and carriage to ride four miles on Sunday, things are under the dominion of mind. When The horse took fright and ran, and one of the men mind ceases to act, life is stopping for weal or wee was thrown out and killed. The next week one of of friends. our religious papers published the account, headed, "Awful Effects of Sabbath Breaking."

Within a few weeks of that time, in that same town, and on Sunday, too, a clergyman riding to a neighboring town to exchange pulpits, was thrown from his carriage, soverely bruised, and narrowly escaped with his life. This also was announced; but as a "Musterious Providence."

If the people who take such parrow views of God's dealings with his children, will study the tenchings preted. of Jesus, they will obtain some light. He says (Luke, ch. 13,) that these eighteen upon whom the the conventionalities of life are the origin of this than others. And again, (John ix, 2,) when his dis in wisdom's artificial life. The world of mankind ciples asked him of the blind man, whether his is fascinated with the inventions of man's sensual affliction was caused by his own sin or that of his desires to live unto himself. No man is free from parents, Jesus very pointedly shows them the ab- selfish motives. He will live for himself. He feels sordity of such an idea; and still his professed fol- that all nature teaches life is a selfish motive. No lowers find it very difficult to direct themselves of man lives but feels for his own kindred first, friends this relic of Phariscelem.

I am rejoiced to see the doctrine gaining ground that our Heavenly Pather is a loving Parent, that of soul and body is but the afflictions of man in a his tender mercies are over all his works, and that wrong condition. he is more ready to bestow blessings upon us than our earthly parents are. May the time soon comwhen all shall fully realize that "God is love."

Collinsville, Conn., July 31, 1860.

It is "All Bight."

corroborated by the apirit-communications in your paper, that the beginning had better be commenced here. The better spirit that you may have injured or defaced in this life, may be out of your reach in the next, and the load of obloquy that you carry will bear you down or keep you from a better and brighter existence, from better and brighter communion. ing; it probably was not intended to lose anything profession in this city. by the discussion lately gone on in regard to it. We think, indeed, though the reasoning is a circuitous pars. A. P. Thompson. one, that good will come from it. The minds of the | DEAR BANNER-Perhaps it is due our sister in the the religion of life, character, truth, duty, as illus derness, Campton, Thornton, Wentworth and Warren, trated by Christ.

A Word from Bre. Stobbins.

Ectrons Banner I read with much interest in your journal, a few weeks since, a story by Miss this ricinity. Doten, "Seeking My Affinity," and am glad you published it-glad she wrote it. Surely the writing was a happy inspiration on her part.

I wish, and work, and wait, for truer views of marriage-that most blessed sagrament-and for a for light and love; and so long as people continue in the married relation, let them be sacredly true to each other. Any other course brings agony of soul, even if never known on earth, and shame and confusion in addition if revealed. But what need of more words of mine, if your readers will all turn back to Miss Doton's story -so true to life, and so timely a

Sturgis, which will doubtless be a large and interesting one. Last year it was held here, and are kept chained down by public spinion-all but awakened much thought and interest on reform subjects, and called out many excellent words in regard to the wants and aspirations of our day. Such gatherings, for free speech and a broadly catholie investigation of different topics, are growing in interest and numbers, and aid greatly in leading men and wemen to see the unity and agreement of all true reform movements. They do away nurrowness of views, and inspire to a higher and deeper

More I might say, but in newspaper writing, it is senses are the basement windows.

Seing spirit, are not in consequence thereof exempt a most excellent rule to leave the readers in the

G. D. Bredeine. Ann Arbor, Michigan, August 8, 1860.

The man who moves in earthly sensual life is fulfilling earth's bequests. All nature tells man that he must be vigilant, active, and awake to the true life of earth.

God is the laws of nature in operation. If it were not so, earth would be a bell without form or without order. Earth is a state of discipline. Mind needs it. Life is a principle—it is a lesson—it is a teacher-it is a Bible explained, but not fully later-

Man is in a state of confusion of opinions; but tower of Blloam fell, or the murdered Califecans, trouble. Nature teaches man, but man supercedes were not suffering because they were greater sinners mature's teachings. The wisdom of man is superior second, and the world at large comes last. He forgets that life is only tears, and the wear and tare

All men are in nature's embrace. Nature is God telling man to live in accordance with nature's lessons. How can man be indifferent to the great truth that God is nature, teaching silently that man is a progeny of heaven's law?

In Pennsylvania.

Y. T., Bearroweren, Illinois .- "Whatever is, is Mrs. H.M. Miller recently pioneered into Kingeville, right." Man commits sin, continues to take the Ohio, and Girard, Pa., where she was welcomed by poisoned cup until disease and ruin comes, proves liberal minds, entertained by warm hearts, and susdishonest, disreputable, and sinks into contempt; in- tained and encouraged by the strongest sympathy of sists upon going down, down still lower, against the those prepared to receive light of the new dispensaremonstrance of friends, and so on through the tion, and respectfully listened to by many from the whole catalogue of folly and crime. This is wrong; different churches. At Erie, Pa., spiritual matters and yet, without this wrong, without this last down- have been set far aback by individuals professing ward stop and its consequences, recovery could not great powers, who were unable to give any tangible have commonced. It required sin persisted in to manifestation of spirit presences, even to the oredu destroy itself. Thus is sin right, thus is sin neces lous believer. But they are now helding circles sary and beneficial; but how much better had it each week, and getting physical and mental demon been before that last stop or any further sinful step strations through Charley Reynor's mediumship, had been taken, that the triumph over it had pre which are thought to equal, if not surpass, those of valled, that the good had been accepted in its stead, the Davenport boys. Mrs. M. lectured one evening that the judgment had not come! How many go here to good acceptance but to small house. Friends down to the grave with their sine upon their heads, in Erie may well take new courage, for there are and have to wrestle in the future as best they may signs of progress even there. Surely they cannot for that recovery which is unquestionably better bed despair-nannot hunger, for the Bannen is eagorly gun and carried on in this life! So say the Spirit- read, highly prized and appreciated by many of ite unlists, if we are not misinformed—so says reason, most intelligent citizens. Yesterday, 15th inst., we and all analogy-so says the Seripture. That the beld a meeting at Harbor Creek, attended by clergysins and shortcomings of our present condition men, infidels, church members, &c., &c., who seemed should be better dealt with here, should meet their prepared to receive new truths. The DANNER is deconsummation here, where the body to which they ing a great and good work this way. Keep it unfuried are more or loss connected may participate in them, and floating on the breeze. Its "light" is warming seems the next thing to an established truth. We into action the greatest talent of the age. Mrs. Mil know that the correction of ain will come in God's lor goes on to Now York to spend a few weeks with eteralty, somer or later; but it is undeniable, and old and tried friends and new and nuknewn ones. Yours, in bonds of brotherty love.

> H. M. MILLER. Harbor Creek, Pa., July 16th, 1860.

Menling.

ISAAO BRIDGE, NEW ORLEANS, Writes :- Since about the close of last year I have become acqualuted with There is a deep meaning as well as beauty in the Dr. L. K. Coonley, and employed him to attend five Sariour's declaration of being reconciled to thy patients belonging to my family, each time findbrother here and at once. Man's accountability for lng his skill, or that exercised through him, unexhis misdeeds is written upon the constitution of his coptionable. The first case—that of a servant nature with a pen of iron, and, to a close observer, was a desperate one, the chances of recovery appear-Spiritualism discloses no other response. Peril is ing to be less than one in twenty. Much, however, fastened upon evil life in its every step, each one to my surprise and gratification, his efforts speedly worse and more irrectainable than the other. Evil relieved the patient, and he became convalescent in is involved nevertheless in obscurity, and it may be three or four days. The last case—that of one of said that the lower we are steeped in iniquity, the my sons-Dr. C. cured without seeing the patient, nearer we are to the goal of promise; but certainly sending, with the medicine, an accounte description the lower we get, the more we have to atome for, the of the symptoms, in writing. Believing results to more difficult it is to retrace the step, the more im- be the true criterion of a physician's competency, bruted we become. So that sin, after all, has lost I should, were I myself ill, seek Dr. C.'s aid rather nothing of its enormity; we trust it will lese noth than that of any one else practicing the healing

present time are too penetrating and sensitive to cause of truth, to notice in a few brief lines some of permit metaphysical subjects, treated though they be her travels over the hills and in the vales and by an enemy, to obscure their estimate of sin and through the pleturesque scenery of New Hampshire wrong. Spiritualism must set itself right and im- it is thought by many that Mrs. A. P. Thompson is prognable before the world as a great moral agency. one of the most powerful trance speakers now in the Let it not attack Christianity, for it will be beating field. Her address and legical reasoning are most the air, be sowing the wind to reap the whirlwind; beautiful. She is now spending a few Subbaths in but discriminate between church abuse, the inven. the beautiful valley of the l'emigowassett, lecturing tions of the schools, the substitutes for salvation, and successively on the Sabbaths to full houses, at Holexciting and astonishing the ourlosity of many, while old and young join in saying, "If this be Spiritualism, I am a bellover," &c. She will probably spend the next six months in

Matter and Deity.

N. JACKSON, SCOTT, PA .- I would ask Dr. Lyon if matter and Delty were co existant, or whether there was not a time when Deity stood out alone and indsjust recognition of the right of divorce in cases of pendent of all matter? Lagree with him, that all orimo or hopeless disagreement and endless strife. But ere such sad consummation be reached, let there oping life. One thing is certain: Matter could not be "patient continuance in well-doing," and seeking have formed itself, and developed intelligence, with out a power to control the whole, otherwise all would have been chance and confusion.

From a Olergyman.

EPHRAIM H. STEVENS, CONCORD, LOUISA Co., IOWA. writes:-The Banner is duly appreciated in this section. I would give five dollars a year, rather than warning against this miserable fancy of "affinities." be without it, as it gives us an abundance of spirit-In another column will be found a notice of our ual food; and as we are but few in numbers, it helps "Yearly Meeting of the Friends of Progress," at us to face the world of opposition that is affect among us. We have some mediums here, but they eister Furness, who is a speaking medium; and i lecture occasionally. I was a Methodist preacher,

but I have learned the true doctrine of Spiritualism. Long may the Banner, wave over our land and world, as it is the means whereby the spirit world can commune with mundane, so that the latidel and the Theologian can see the way to happiness through spirit manifestations.

The imagination is the roof-window of the soul, the

MOVEMENTS OF LECTUREDS.

Parties noticed under this head are at liberty to receive subscriptions to the Baneun, and are requested to call aften tion to if during their lecturing tours. Bample copies sent Legigrers named below are requested to give notice of any

at correct as norallile.

Mae. Amanda M. Sperce will leature in Providence, 4 Sundays in Oct Providence, 4 Sundays of August.—Quincy, 4 Sundays in Oct Cambridgeport, 5 Sundays in Sea.—Philodelphia, 4 do. Jun. Providence, 4 Sundays in Sea.

Rosel, Commission of Season of S

RET. JOHN PIERFORT, West Modford, Mass., will receive calls to lucture on Spiritualism. CHARLES H. Chowsel, trance speaker, Boston, Mass. Ad-less, Bannen of Lioux office.

dress, Bannen or Liour office.

Miss L. E. Defonce lectures at Onetia, N. Y., Ang 19th and 28th; at Cloveland, O., Sopt. 2; of Toted 4, 9th and 19th; at Lyons, Mich. Sept. 23d and 39th, and Oct. This and 14th; Port Huron. 19th 29th and 28th; at Grand Highds, 24th, 25th and 28th; at Misshing. Oct. 29t, 3d, 4th and 5th; of Liouis, 15th, 16th and 17th; at Mithundte, Wis. Oct. 18th and 28th; at Racher, 25d, 24th 23th; at LaCrosse, and Beestah, Juwa, Nov; in lowa in Doc. Will receive calls to lecture in the South during the whiter. Address as shore, or Lyons, Mich until 14th Oct.

whiter, Address as shore, or Lyons, Mich until 14th Oct.

Mas, J. W. Curniva will lecture in Banger. Me., two last
Sundaysin August; the Bundays in Beptonder in the east;
in October at Oswege, N. Y.; in November at Clucinnast, O.;
in Dec. at Missank, Wise. in Jan, at Lyons, Mich.; in Feb.,
at Ethart, Ind.; in March at St. Louis. She will return to;
the cast in April. Applications for evenings abould be made
early. Address Box Sib, Lowell, Bass, or as above.

Mas. 8. E. Warners post office address during the month
of Stoubar will be Nouth, City Co., Hitnois. She will appar
in Tolcide, Oble, the four Sundays of November; in Eikhurt,
Ind., five Sundays in Dec., Those who wish to secure her
labors for the winter, and spring of 1801, will address her as
above, or at Milini, Ohlo.

above, or at Milan, Ohlo,

John II. BANDALL announces to the friends of reform and
liberal scattherns, in the West, that he designs making a trip
brough the Western States the coming fall and winder, and
would be happy to communicate with the friends wharever
there is an opening on railroad routes, to get ahead. Address,
until Oct. 1st, at Northfield, Mass.

Miss Exam Harbings will locture in September in Clove-land, Toledo, &c; in October in Milwankie, Chicago, &c; in November in St. Louie; in December in Chicago, &c; in March, 1901, in December, and the East. Post Office address, 8 Fourth Avenue, New York. II. P. FAIRFIELD, will speak in Willimantic, Conn., the last flueday in August; in Bristol, Ct., the two first Sandays in Beptomber; in fortherd, Mo., the three Sandays of December. Flueda withing to engage his services for the compaging of the sandays with the sanday the services.

all and stator, will do welt to write bim soon at Greenwis F. L. WADSWORTH speaks at Quincy, Mass., Aug. 10th and 26th, and September 24 and 6th; at Flymouth, Mass., Sept. 16th, 234 and 30th; at Provideouc, R. I., Oot, 7th, 17th, 21s, and 26th; at Williamstic, Conn., Nov. 4th and 1th; at Pop-nem, Outh., Nov. 18th and 25th. Address accordingly. George M. Jackson, tranco speaker, will be as his home n Pratesburg, Stouben Co., N. Y., until site first of Soutem.

rees accordingly. Wanner Chase speaks at Grand Rapide, Mich., Aug. 19th:

WARREN CHARRE Spocks at Grand Rapide, Mich., Aug. 19th; at Buttle Growk, 20th; the five Sundays of September in Chicago; two first Stondays in Oct. in Eikhart, Ind.; two less Sundays in Oct. in Stargts, Mich. In e will receive subscriptions for the Harrers at club prices.

Mrs. Attens, a trance ancolum, who has herectofore with-led advertising or receiving pay for her labors, now informatic public generally, that site will, by having her expenses paid, answer any calls that may tend to the public good, Address Mrs. E.Y.Atkins, Ocdar Avenue, Jamaica Pisin, Mass. Leo Mellen will speak in Putuam, Ct., Sopt. 10th and 23d; i Lowell, Oct. 14th, Siet and 28th; in Portland, Mo., Nov. 4th und Ithis, Tunnon, Nov. 18th and 23th. Mr. A., will an wer calls to loctore week ovenlugs. Address, Hartford, Ot.,

NEC. M. E. B. SAWYER Will lecture in Mariboro, Aug. 10th. Mart Marta Macommun, will lecture at New Bedford two irst Sundays in September; the month of October, at Cam-olidgepart. She may be heldressed at the Banner of Light Micu, Boston, care of Chas. II. Crowelt,

onso, notion, onto in Olias. II. Orowell,

Miss Echraderii Low, trancospeakor, of Loon, Cattaraugus
Co., Now York, loctures at Ellington and Hogg's Corners,
(Cattaraugus Co.,) every fourth Subbath. She will answer
calls to lecture in Olianiacque and Cattaraugus Countries. Mrs. H. M. Mtaare will soon take trip eastword in Ponn vivanta, and New York. Those wishing her services a an Inspirational speaker on the reform questions of the da dilier in courses or singly, will please address her at Asbes

puis, Onio. Mus. A. P. Thompson will lectore in Warren, N. II., Ang 19th : in Thornson, 28th ; in Holderness, Supt. 2d and 23d in Konstagton, Sopt. 3th and 17th. Bhe will answer calls t

E. V. Wilson's address is Dolroit, Mich. He will receive alle to recture on Spiritualism, in Ohio, Michigan, Indians, Illuais, and Canada West. Mr. Witson is agont for the said of the Milier and Grimes discussion; also that of Loveland of the Miller and Orimes discussion; also that of Lavoland and Grant. Da. L. K. Coonley has returned from Now Oricans to Now

Mus. R. H. Boar will locinre in Randelnb. Mass. the fourth

Sunday of August; in Lowell, the Ubird Bunday in Aug.; in Randolph the second and fourth Bundays in September, Ad-tress for at 2 Columbia st., Buston. MRS. FARRIE BURBANK FELTON WIll spend the month o august in Northanistas, Muss. Sho will factore in Somers die, Cone., September 2d and 6th, and in Cambridgeport lept. 15th, 23tl, and 50th. Address accordingly.

How. Fireduction Roperson, of Marbichead, has prepared a course of fectures on Editionalism, which has is ready to re-peat before sociotics of Epiritualism. MATTIE F. HULETT, Rockford, Ill. She will speak at Cin-

ces and Goorgis, in October, November and December.

Miss Ella E. Claison, will speak in Milwonkee, the tast
heec Sundays in August: in Lyons, Mich., the lifet infree
sundays in September. Blee may be addressed a above.

N. Peark White's address, through Augustic Quistory, Me.
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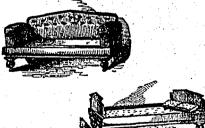
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May 12.

IEMALING BY NUTRITION NITH.

HEALING BY NUTRITION WITHOUT MEDIOINE. Are you consumptive.
Description Norrous? Have you denound the mounts. Bore Pice, or any discasse whatever? Read my "BOOK OF INFORMATION" (Sentto you for one dima) and learn the NEW METHOD OF CURE by the VITAL FORCES, without Drugs. Address. for one dima, and some the state of the stat

ternal relations, etc., publish it in all the Spiritualist papers, and, at some future time within the present year, call a Convention of delegates from all places disposed to send them to perfect and approve the place. It was voted to lay the consideration of this Resolve on the table for the present.

Mas. M. S. Townsend, of Taunion, Mass., thought the hour too precious to be passed without alluding to the mission of Emma Hardings. The time has come when all false modesty should be laid aside, and woman should speak for women. Our whole human race needs elevation, and woman deserve a better position than they now occupy; for they are the methers of the people. Weman has a mission assigned her, and she should understand what it is. Until It is understood, she will be thrown continually into false relations, and we who are strong must use our strength in dragging ber out of the pits into which she falls. I have tried to keep my seat, and not speak upon this question; but I cannot keep my feelings, unexpressed. When we have made our theories true, woman will never fall. No man will ever insult a true woman, and no man in the world but will be made better by associating with true women. Thus the whole world is within woman's keeping. Every thought we have, every word we give utterance to, has its influence on some other mind. Then if our thoughts and words be noble, so will be the corresponding effect; but if we, as women, carry that which is low to mankind, we have no right to expect anything else in return. If we are true, as wemen, we shall do a work here which ages to come will give us credit for. Thus I feel anxious that this ambiect should be considered in this Convention to-day. We do not dare to be women. My heart almost falled mo when I rose in my place to speak these things. We can rule the world easily enough if we will rule it with kindness. Then let us determine to be more independent. If we have a gospel to preach, let us attend to it. If we have dear ones depending upon us for life and sustenance, let us remember our womanhood, and do our duty faith-

B. B. Swan, of Norwich, Conn., related to the Convention the strange chain of circumstances which had brought him to this meeting; and he now felt well paid for coming.

Mas. A. M. Middlebrook, of Bridgeport, Conn. spoke to the resolve concerning Emma Hardinge's benevolent scheme. She made an appeal to the people to move in this matter, because the evils of society are traceable to its own injustice. She hoped all would do something, by labor or influence, to aid along this glorious scheme-to establish a home for fallon and destitute women. Every penny is required, because the human body is dependent upon money for support, as much as the human heart is dependent upon love.

Mas. A. M. Spanon, of New York, spoke to the Bosson and Hardinge resolves. She regarded the former as one of the most important measure which appeal to our sympathy. A race of beings whom we feel to be becouth us, and whom we have found inferior to us in arms and intellect, we have hunted like beasts from the land which they had the God given title to. We have banished them from the homes of their fathers, to the furthest points on our Western frontier: made them feel the curses of civilization, with none of its blessings; and whenever they have dared to resent the injuries offered them by the whites, they have been shot down as unfeelingly as wild animals. One of America's greatest national sine, is that against the Indian race.

As regards the scheme of Emma Hardinge, so far as the object is concerned, she has my hearty sympathy. I respond to her every word and effort. But I am not disposed to attach all the experimental plans of mediums to Spiritualism. We have only to pause and consider if here is a good system, built upon a practical dasis. Be sure you look well before you move in this matter, or in any other. Be sure you consult your own judgment, before you make it an object of your charity.

MRs. Abby Kelly Foster was present as an investigator. She had taken for her motto the advice of the Apostle, to try all things and hold fast to the good. She rejoiced to see that the tendency of Spiritualism was to elevate woman. She carneally hoped for the ultimation of this object in its broadest sense.

AFTERNOON SESSION.

According to the regular order of business the second resolve came up for action. On motion of Henry C. Wright, it was voted to lay the second resolve on the table, and take up the third-to wit:

III.—Re Relation to Specific Reforms.—Since man's spiritual growth and welfare, in this life and the future, is believed to depend in some measure on his physical beauth, his labits and surroundings, as well on his beliefs and motives of action, all departas on his beliefs and motives of action, all departments of Human linprovement and Practical Reform come legitimately within the scope of a broad Spiritualism. Hence carnest and philanthropic Spiritualism. Itence carnest and philanthropic Spiritualists cannot fail to take a deep interest in the promotion of objects like the following, though they may differ in regard to methods of action:

1. Physiological Reform in general, whether as relates to injurious habits of food drink, dress, labor, inducence attention or to account spaces of

1. Physiological Reform in general, whether as relates to injurious habits of food drink, dress, labor,
indulgence or stimulation, or to erroneous systems of
medication—to the end that every human body may
be made a fit temple for the indwelling spirit, and a
healthful instrument for its use.

2. Educational Reform—that body, mind and spirit
may be unfolded and cullivated symmetrically, and by
the use of the most enlightened methods.

3. Pareninge Reform—that every chilid may be secured its right to a healthful erganism, and an introduction to life under favorable circumstances.

4. The Emancipation of Woman from all civil and
social oppressions—that she may freely choose her own
occupations, and become best fitted to be the mother
of noble off-pring.

5. The quali enlightenment, enlargement and consequent ultimate liberty of all human beings, and the
abrogation of all oppression. civil inequality, domestic
tyrancy, or mental and spiritual despotism—because
freedom is the birth-right of all, and the instinctive
demand of every growing split.

6. Theological and Ecleshastical Reform—since deliverance from error and from external authority are
requestive to the best spiritual advancement.

6. Theological and Ecolesiastical Reform—since deliverance from error and from external authority are regulate to the best spiritual advancement.
7. Social Reform and ultimate Reorganization—because the present selfish and antagonistic relations and institutions of society are unsuited to a higher subting lengthting.

spiritual condition.

Lastly, in any and every effort, calculated, in their Individual judgments, to improve the condition of

Mr. Whight.-I, hope the Convention will pass

upon this resolve. The last clause covers the whole ground; that is, it embraces every effort calculated to Improve mankind. Nothing can be broader. It is broad as the universe and homanity. I only want to call attention to one point in this resolve—to that specification referring to parentage reform: that every child may be secured its right to a healthful organism, and an introduction to life under favorable circumstances." I plead for the rights of children. Every child has a right to demand of its parents a healthy body as a birthright inheritance. If Spiritualism cannot belp us to healthy bodies, what can it help us to? It is the populiar business of tion healthful souls. How many are been with a tendency to idictic brains, and how many more are born with a laudency to idiotic hearts?—and it is far better to be insene in the head than in the heart. The child has a prenatal right to demand health

love-beginnings and of all erinfinals on earth, they but a bake, as it were, whom I was first brought are the most criminal who give existence to children under the influence of epicits. I tried to know by the law of lust, without a particle of love. Henry nothing more than I did, for I wished to be respecten help the world, when children are form of passion able. This influence took possession of mongalust and not of love! Every child has a right to a pro- my consent; and I am satisfied now with the mismeditated existence. A long forothought should sion assigned me. I can say freely that I have preside over the conception, embediment, develop- learned more by Spiritualism of the things of this ment and birth of every child. The child has a world than of any other, right to demand redcome into life; and no child The sexual relation is responsible for all that oan muro children be born.

their religious faculties elevated, they are far from being perfect beings. The Indians on our western reserves are strong in body-rigorous and athletic; yet the landsharks and speculators can wheedle them or bear so many raps made as we used to. There is from the earth, and good will take its place.

of life in the spiritual universe has been solved, we shall never truly understand our relationship to natural development, and told to grasp the things his mind was not fitted to receive. The greatest evidence of Christianity is the carrying out of the words and precepts of Jesus-the going forth to alloriate suffering and distress, and to sustain the of love, or affinity. We find the mineral combining with and sustaining the creations of the vegetable world; we find the animal world subsisting on the two kingdoms beneath it; and man, the combination of all these-the ultimatum of all created matter. Man, with all his components and associations, is superior to all in the world. We find in his bread beart capacities and powers unfolding like the ls written upon all things. All particles of matter are continually undergoing change; but they are never destroyed. The continuous law of progress, which nothing can avoid, is lifting them from a lower to a higher sphere of development. Everything enfolds the germ of a higher condition; and as true as God lives, every atom shall be eternal.

There is no consolation to the bereaved parent in the useless theologics of the past ages. Spiritual lem alone brings the positive proof of immortality. The child who is taught the dogma of total depray ity has no inducement to struggle on in the paths of goodness and integrity. The destrine of salva. tion through the mediatorial blood of Christ is dangerous and disastrous to all good morals. Far better go into Heaven by virtue of our own goodness, than gain it through the murder of an innocent man. God manifests himself in this world in a beautiful chain of events and dispensations. Eternity is a great divine workshop. There is no part of you but is filled with immense work and mechanism. How to the suffering bearts of humanity, bringing the while progressing upward in their endless march, can lead us with them in the path of all that is good, true and noble.

Another song was sung by the choir, after which was introduced to the audience

Mrs. A. M. Srznog, of New York,-She spoke on conservation and progression. I am well aware there are many within the sound of my voice, who are already startled lest I let allp some ideas too radical for them, and set the people into new spasms. Fear not; I shall not hurt you. It is widely re ported throughout the country that I have advanced repeat those sentiments to day, but I shall not. This or philosophical questious. I only nak the privilege and am willing to let my thoughts go free, at my own expense. Spiritualists are the people who cry shooked at bearing any ideas advanced, that have truth and reason for their basis. Where Spiritual. ism should find its strongest friends—in the bosom of Universalism, Unitarianism and Swedenborgian. iam, we find now the stoutest conservatism. I hope favor of the resolve. Spiritualism will never become such an organization that it will allow any new truth to distance it in the what Spiritualists should believe or do, but whose and you have got to meet it and use it, like Godly men and women on the carib, and measure your experience by the results. There is not a feature of Spiritualism to go to work to scenre to this general this new light I would strike out. No one has any right to limit a medium's power. There is no one thing in Spiritualism I have not got some knowledge from. I have no particular regard for its ape-

cialities, but I have an unbounded faith in genuine

should be born except under such nusplees. This afflicts humanity. Men and women are married, matter you have got to discuss. It involves the while unacquainted with each other's nature, and question of marriage us well as of birth; for how find out too into that they are not minpted to each can healthy children come of an unwilling unlon other. Some say that when people are ill-mated, the called marriage? Only out of true, conjugal love, relationship must be borne. This idea I am not disposed to accept, and I'll not spare anything I FRANK L. WADSWORTH, of Portland, Mo.-My mind, can do to remove this state of seedety. 1 do not has been directed to that portion of the resolve which expect to cure any of the diseases of community, till alludes to the emancipation of mind from theologi. the sexual relations are purified. To Spiritualists eal and ecclesination bondage. You may develop the world must look for this redemption, and you men and women-give them healthful and perfect cannot run away from the responsibility. The ultibodies-but if their minds are not callivated, and mate will be the establishment of the true, pure monogamie marringe upon carth.

The phenomena of Spiritualism are gradually fadling away. We do n't see so many tables tipped out of all they own. But develop their intellectual a change of programme. We are sick of the old powers, and this imposition would cease. Heaven phenomena, and something better is offered us. We knows there is need enough of love and kindness in are stronger, and able to receive and assimilate phiour dealings with them; but fove and kindness are losophical teachings from the spirit world. The not all they require. The religion of the past seems former manifestations were only vehicles for the to have been more a forced growth, than a natural more perfect phenomena. Jesus commanded his outgushing from the soul-a bondage of force more disciples to forsake father and mether, if they would than of leve. Let the people knew they can adopt follow him. I have had to forsake father, mother, or create their own theology, and their minds will home and friends, for the sake of this new dispensaexpand to a wider growth; all evil will be eradicated tion. I have had to stand up against slander, enmity and jealousy-my dearest home-ties have been Mrs. M. S. Townesso, of Taunton.—Truly bath it sundered; but my mind is made up that I will been said that God le love. Until the great problem never be broken. I will be true to myself, let it will know that it has not come into the world to Doity. Man has been led beyond the power of his bring misery and disgrace, but to place everything that is in wrong relations right, and establish the communion of angels with men.

The Committee on the Business of the Convention

reported the following resolves which were accepted: Resolved. That this Convention has abundant cause levinte suffering and distress, and to sustain the Merchant Convention has abundant cause for congratulation in the large numbers in attendance, weak and helpless. Since religion has failed to do this work, it has been faithless to the mission as signed it. It has spent all its strength in maintain ing its creeds and dogmas, and failed to meet the defendance and reform; in the entire freedom for many progress and reform; in the entire freedom for many progress and reform; in the entire freedom for many progress and reform; in the entire freedom for many progress and reform; in the entire freedom for many progress. and of the soul. No statement can be broader or truer, than that "God is love." His love is manifest god reports of progress coming in from every part of the grades of life. In the mineral world we find particles drawn together and hold by an attraction of love or affinity. We find the mineral combining to the grades of progress coming in from every part of the grades of life. In the mineral world we find the mineral semining a deep under-current of public sentiment.

century.

Resolved, That this Convention send greetings abroad Resolved, That this Convention send greetings abroad to the friends of splittual progress throughout the land, in the encouraging assurances that epiritualism in Rhode Island, and all throughout New England, is fast "running down" into the great heart of humanity, taking deep root and spruading its branches like the tree of eternal life, whose leaves out for the bealing of the nations.

Revolved, That all the signs of the times are suggestive of greatest of the latter of the part of heliovers and

aroma of the flowers. Theology has been merely speculative. Go to the teacher of theology, and what do you find? Only conocit and selfishness. His creed affords no satisfaction to the soul. There is no seience, philosophy or reason to sustain it. As in of the world, and prove how good and please of the world, and prove how good and please of the world, and prove how good and please of the opposing world, and prove how good and please. tive of renewed offerts on the part of believers as the material world, so in the spiritual world; change and it is for brothers and sisters to dwell together in the bonds of unity and peace.

Uriah Clark, of Auburn, N. Y., submitted the fol-

Resolved. That the visiting members of this Conven-tion render unfeigned acknowledgments of gratitude for the large-hearted liberality of the Spiritualists of Providence, in making nil due preparations for this meeting and in opening their happy homes with a hospitality to be cherished in sacred remembrance, as symbolical of the celestial homes in anticipation for the great family of the Eternal Father.

On motion, it was

Voted-To take the eccond resolve from the table. Voted-That the first and second regular resulves of the Convention be adopted.

Voted-That the resolves concerning the philanthropic schemes of John Resson and Emma Hardings be also adopted.

The Discussion then came upon the resolve offered by J. S. Loveland on the subject of Organization.

JOHN H. RANDAIL, of Northfield, Mass., deemed it necessary for Spiritualists to have some form of orglerious, then, does the destrine of Spiritualism come | ganization-some means of recognizing the rights and conveniences of public mediums. Spiritualists breathings of angels from the happy homes of spirits dislike to imitate church organizations in any manner, who have passed beyond us to the point where they, for fear of running into the same extremes. He correctes from false Spiritualism—that fanaticism harmony. "What can I do for humanity?" says conclusion of it she and Dr. Randelph passed through strongly urged the adoption of the resolve, for he | which has brought diagrace-these things which as knew no better way in which to protect mediums

and audiences from imposition. J. S. Lovenand thought the resolution commended itself to the good judgment of the audience. He thought an organization should be formed and perfected as far as it can be. Thousands of dollars are expended every year, which might be saved by a little wisdom and concert of action.

Mas. A. M. Spence.-I, individually, so far as or ganizations are concerned, have sustained rather an indifferent feeling toward them, as toward anything facts destructive to Spiritualism. Some fear I shall recognizing a separate religious creed or code of tolief. But if we have become sharp-sighted enough is no time nor place for the discussion of scientific to organize for financial purposes, we shall be wise in so doing. I well know that mediums are accused of free speech, and a free course in which to run, of gotting a profitable living out of their gifts. I am not speaking in self-defence, but in behalf of mediums in general, when I say that no class of peoloudest for progress, and they should never be ple could well be poorer paid, and live. If the resolution intended to convey the idea of the formation of a creed or form of belief, I should most certainly oppose it; but so far as it has reference to organization on a business or financial basis. I am in

HENRY C. WRIGHT.-An organization, not to dofine nce. The promulgation of the truths of Spiritual | main purpose is to disseminate Spiritualism in the ism has been my most carnest prayer; and though minds of the individual people, and propagate it in every friend forsakes me, I will be true to it, because the community, I agree with, and will support-I know it concerns humanity; and it is better for not Spiritualism as it lies with brother Loveland or one woman to die, than a whole nation. Humanity slater Speace, or with me; but with a platform must become acquainted with the power of Spirit based on the utmost freedom of speech and thought. ualism, and woman nivst, I suppose, take the work The resolve does not appoint a committee to form a in hand. "When she will, she will, you may depend plan to be adopted, as binding, but only to report on't." I cannot afford to speak the whole truth of a plan to a future Convention for discussion. The Spiritualism. I may say with Paul, after his view committee are merely to prepare a schedule of an of the third beaven, that I have seen things of which organization; and if it does not suit you, you have it is unlawful for me to speak. For ten years I the privilegs of voting it down. I know there are have been acquainted with the phenomena, and persons who cannot be organized into anything. have witnessed them in every possible phase. I Mrs. Spence can't; Dr. Gardner can't; Henry C. have seen men lifted and wasted through the air Wright can't. But there are those who must have like a feather, and I have witnessed intelligent com another's opinion to rely upon. Where one's conmunication of the highest order. You are not chil- sciousness is his law of life, religion and all outward dren. You have got to meet this Spiritualism like anthority are of minor importance. I must worship men and women. Mankind must see, feel and re- the God within me, and no God of organizations. Let alize its divine character. This "disorderly Spirit | your organization be such as shall secure liberty to unlism" is no new thing in the history of the world, each individual soul, and bring all up to absolute, individual freedom.

> Abin Ballou, of Hopedale, got the floor, but realgued it, to allow the Convention to adjourn.

> > EVENING SESSION.

The discussion of Mr. Loveland's resolve on or ganization, was continued.

ADM BALLOU, of Hopedale, Mass., announced him-Spiritualism. No man or woman over went into self as an individualist and socialist. He had been and purity of body. Every child has a right to a anything wild they did not need to go into. I was connected with organizations nearly all his life, and

saw a great deal of practical utility in organizations guiding spirit of life is Cod, Jehorah, and everyfor the advancement of any worthy cause. At any thing in life is under the immediate care of a spirit coming when individuals will be organized to a a truth from the Father alone ; for there are magter of principle is involved, so that I cannot con the dow is to the shriveled, thirsty plant. Every sistently remain. I am willing to be put to any good manifestation of God is divine. Parenology and use in any good cause. Some men will bring out a mesmerlem are as divine as any other dispensation. forly eight-pounder to defend their smallest rights. No one can be a Spiritualist who is selfish; the one They might put their ammunition to better use.

 \mathbf{OF}

to be an organization. If you have not got distinct are worse than nothing worse than idle. Do not and you are ready for them. Many condemn the from the principles of life and life's trials. organizations of the past; but they all subserved their purposes-have really done great good; and Angel Rume." the world would have suffered more without them than it has with them.

Dr. H. F. GARDNER, of Boston.-This is an object necessary for some organized action; and though we may not fully determine right from wrong, truth from error, there is a great necessity for our organizing. I do not believe in an organization that shall form a creed or establish a church. I recognize every individual's duty to form his own standard of right and wrong, so long as we occupy different planes of development and growth. It seems to me an organized action would be of great advantage to | festation, to the comparatively ignorant and un thousands of people could hear the truths of Spirit at just the proper time. ualism dispensed who have never had the opportunity before.

Mr. Dixon, of Foxbore', knew something of organizations; had been connected with various ones for a great many years; but he did not believe any organization could ever accomplish what Spiritualism has without organization.

Dr. P. B. RANDOLPH, of Boston, being called for, gence, and sparkling with deep gratification, now be laid in the balance with human authority! before me, is an incontestible proof that Spiritual. ism, in its serenor and nobler aspects, is an attract | mercus, nameless discordances and absurdities that two and a joyous thing. Now, the great wide world sweep over society, and which men throw on our looks at our movement with respect, and we are no shoulders. They are your own children; nourish longer pointed at with distrust or scorn. All this them, take them back to your bosom, and cleanse comes of the vital power resident in its mighty them-make them pure and white, and we will belp heart, which power now, at the end of a dozen years, is you purify them. Though we do not accept, as bebeginning to manifest itself outwardly, and perform longing to Spiritualism, many things laid upon it, its true work, the healing of the people. We begin, neither will we condomn those who are the parents some of us, to feel the full power, and to know the of these monstresities, but with meekness will corduty of being practical Spiritualists in something rect them. You who are Spiritualists, do you live more than name. We are beginning to see the ne. up to the highest light within your souls? If you cossity of attualing our souls to the sweet melody of do not, your Spiritualism is but a clonk to wear Pope's great prayer :

When this is the prayer of our hearts, our souls, our every day conduct, then we are true Spiritual.

ists; but not till then. Shall we organize? Shall we adopt a creed? I say, if we could unite ourselves together, if we could answer, yes. Organize for the interchange of reciprocal feelings, and for the purpose of defending

of action. You must commence at home to gain this

in behalf of Emma Hardingo's enterprise, and at the sume the gard of Spiritualism, but have nothing of mission. I could die for the cause." We say, Come which has been forwarded to Miss H. its spirit. We should organize for mutual protection-from the tricks of impostors, and whited sep. want you to live forever. We do not ask you to be as nichers having nothing of Spiritualism, except the strong as death; better be as strong as life. You, alsstolen name-things beautiful without, but foul with ter, that can come out from the pule of respectable and save them, make them worthy of the place they touch, who can go forth to help the fallen-on your ccupy, and cause them to be practical observers of organize. Shall we have a creed? I answer, yes. This platform is its type. Here we can all stand, that which is better than gold, for gold can only for the reason that we recognise three great facts which constitute the points of our common faith: and, like this platform and its common centers, so shall be our general creed.—One God, One Belief in organize, to morrow you would have to re-organize. Immortality, and one common destiny in the great But we would recommend concert of action; we To Come. This is my platform, and it is broad would recommend a mingling together of men so enough for all the world to stand on. This is my |cially, religiously, and morally. As surely as you lish these, and we shall soon build up the true jostling. We would have you bear your own beliefs, spiritual, the true Christian system; thus shall we your own opinions, wherever you may go. Just as alike shall bend the knee to the one only and true spiration, it will come. Let us trace the course of

HERRY C. WEIGHT urged immediate action upon this resolve, as other, important business was necesieary to be done this the last session of the Conven-

The previous question was ordered by vote of 73 to 38; and the resolve was then adopted, by vote of 199 to 143. Voted-That the Chaleman be instructed to ap-

point a Committee of three to nominate the Committee provided for by the resolve. The Chair appointed J. S. Loveland, of Auburn, N.

Y.; H. B. Storer, of New Haven, Conn.; and H. B. Knowles, of Providence.

Mag. Ostnander, of Troy, N. Y .- Spiritualism has ever been explained according to each once appreciation of it. Names signify nothing to day. Changing as are all the elements of life, so names change. There was a time when they signified very much, and very different things from what they do now. Infidelity was a term which carried any amount of contempt with it once, and a sneer of scorn greeted its name whenever heard; now all free minds are pleased to be included in it, even Spiritualists, Many hearts do not accept Spiritualism to-day, as it does not, in many places, appeal to their comprehension.

The one broad, Jehovah idea of existence, which includes everything of manifest life, whether of mortals or of spirits-opens wide the avenues of being and impulse, whether they be high or low in their conceptions. Morality has been changing ever since this world had conscious intellect to it. The living

sided thinking man is always the impracticable one,

Mr. Languar sung a beautiful song, entitled, "My

Mas. A. M. Middledrock.—This is evidently an ago of ekepticism, as also an age of investigation. The human mind is reaching forward toward its emancipation from superstition and ignorance. Men are seeking human happiness, and have been seeking it in all ages that are past, and to day they seem no nearer reaching the object of their hopes, than they did years ago. All believers in this new doo trine will at once perceive that these manifestations have come from some intelligent, invisible force at work everywhere, and that it came, in its first manifestation, to the comparatively ignorant and unlearned. They did not seek for it, but it came with out choice of theirs, and gradually unfolded them late on the higher conditions are the controlled theirs, and gradually unfolded them late of the herest controlled the ment joyens featival of a progressive spirit, is the feast which the well-fed bestow on the hungry. Mrs. A. M. Middlebrook.—This is evidently an Spiritualists. Thousands and thousands of dollars | learned. They did not seek for it, but it came withare spent every year in transporting speakers to diff out choice of theirs, and gradually unfolded them ferent parts of the country, which might be saved into a higher condition, where they could perceive by the establishing of a central office where arrange- and apply the new dectrine that had dawned upon ments could be made for regular tours for speakers, men. But the good, loving Father who, knowingand thus result beneficially to all parties concorned. as the intelligent, positive mind of the universe I would not encourage proselyting; but by means must know-the conditions of mankind, has simply of such an organization as that of which we speak, from time to time given just that which was needed,

Jesus went about doing good-not to those who needed him not, but to those who were sick in body and mind. And to day, if this religion is good for anything, it is good for that which other religious could not and have not accomplished. It must go into life and do its work there, where you will perceive there is need of work, that mankind, now greaning in angulah, may be saved. You know came forward and said: I have no desire to intrude there have been doctrines which, instend of consolmyself or opinions upon this Convention; yet, as ing mon, have struck to their hearts like daggers there seems to be a great desire to hear me on this -such as that God accepted some, and relegied great question of organization, I cheerfully respond, others; that after struggling on through the sor and say that I am in favor of an organization most rows and trials of the earth-life, till your head was decidedly. The question is, "Shall we draw the boary with age, and your heart seared, after all, God lines of demarcation between true Spirituallam and is angry with you. We shall bear healing balm to that which lies beyond or outside?" I answer, yes. you, and unfold the mysterics of God to man. There The time has been when Spiritualism went about has been some talk among those who hold civil the world, as it were, begging teleration and ad authority, that Spiritualism must be put down, for herents. That time has happily and forever passed it carries away too many of the most intellectual away, and the thousand faces, beaming with intelli. men! As though the authority that is divine could

We declare we will not be authority for those nuabout you, or to be laid off at case. If you have habits which are degrading your bodies—these me diums through whom the spirits come-if you sub mit to be controled by these habits, we say there is no excuse for you-wee be unto you. There is work enough for every one of you. If you ask, " How shall the world be made better, and man happier?" we one. "My spirit grows large with the idea of its the crowd assembled, and collected the st brow shall glitter a crown more brilliant than queen clothe the body, but affection and sympathy feed eighty bushels of clams were baked, to supply the starving bearts.

Though to-day you may define your position and reed, liberal enough for all human beings. Estab. undertake to foin upon one platform, there will be appuild the true temple of worship, wherein all fast as the world is prepared to receive divine inorganized effort. First is organization on a very all of them combined. wide and liberal platform; then you contract a little ! we say to those who believe in organization, or ganize; work out your own nature. But, whatever your belief, speak, and act, and make your religion a religion of life, as God liveth. If you would not for the laying of such plans as insured the harmontous have our car roll over you, stand aside, for we are beginning, ending, and management of the Convencoming your way.

The Committee appointed to nominate the Committee on Organization, submitted the following not go beyond, we would take occasion to return our names :- A. E. Nowton, of Boston ; J. S. Loveland, of thanks to Mr. O. P. Osborn and his happy family, Auburn, N. Y.; Uriah Clark, of Auburn, N. Y.; with whom we were domiciled during our stay, and to Henry Simon, of Providence, R. I.; and G. W. Burn. whom we are under lasting obligations for the kind attentions shown us; to the Spiritual Committee of ham, of Willimantic, Conn.

table. The various resolves that had been offered during phreys, whose skillful phonographic penell was an the session, not heretofore disposed of were taken important auxiliary in the trapping of Mrs. Middlenp and adopted.

the following, which was unanimously adopted:

Resolved. That the thanks of this Convention are bereby tendered to Dr. Gardner for the courteous, prompt and impartial manner in which he has presided during its deliberations, and to the other officers of gravestone personage, but in whom we were agreeably the Convention for their efficient services; and that the secretaries be respectfully requested to prepare reports of its proceedings for publication in the Spirit mailsts papers.

dence Journal, and Urlah Clark, of the Spiritual Clark, of the Spiritu palista papera.

The Convention then adjourned, sine die.

Few more beautiful days ever damped on this doubt-

rate, there was a great deal more of good than ord, which is lest in him. The light of spirit makes the full world of ours, than the Friday fullowing the two connected with them. I have no doubt the time is mature turn over within. No one heart over received his of the Providence Convention. Little Rhode coming when helividuals will be againsted to a catual from the Father clone; for there are man. higher extent than they can at present concelve of | netic cords connecting humanity in a whole; and | netualize on ideality" that your modest reporter but there are ords which belong to people, and will when an idea is thus born to many, it is because of made one of the thousands of passengers down Narracontinue to belong to them, in organizations or out these cords running to all mon. From North to cus." This reset was crowded, and, us some one said, of them. I have always gone into organizations South, and East to West, there is a prayer going up the passengers were as close as "herrings in a box," with a fixed idea of what they were formed for, and for the comprehension of the divine element in man. But all the excursionists were not able to get on board am as willing to be in the lower as in the bigher These elements, burning in our hearts to day, will of her, and the "Perry" scooled down the river shead place anywhere, where the peace and presperity of come out into practical use. The true glory of life of us, with four or five hundred other passengers, the organization require my services—unless a mat- is been of serrow. The inspirations of life are what landed them, and was off out of eight before the "Canonicus" had "dragged its glow length along" to Ite destidation. Arriving at the Point-which, by the way, is pronounced the finest picnic ground in New England-the multitude disnoved of themselves according to their own instes-with boating, bathing, dancing, chatting, cating, drinking, (soda water-The great difficulty is, that there are many organic and cannot be otherwise. Words mean semething nothing stronger on the ground.) and cambling; but zations without purposes—where there is no right when rightly applied, but with no soul there, they perhaps the larger number went instinctively to the "Forest Circle"-a pleasant retreat, of the amphitheaims and purposes in your mind, it is better to defer seek to gather roses all along your path, for your atre genus, shaded by a stopendous anabrella shaped organization until they present themselves to you, struggle is a severe one, and you must not shrink covering-where pointed addresses were made by Mrs. Spence, Messrs. Wright, Clark, Gardner and others. Mr. Clark read the following letter, which had been received from Emma Hardinge:

To my friends and co-corkers in the cause of entritual truth, progression and humanity.

unhappy; and that the most jovens festival of a progressive spirit, is the feast which the well-fed bestow on the hungry.

You are net together to day to gladden each other's hearts by sympathy, communion and innocent recreation. Oh, my friends! let the thought of the houseless, the dying, and the outcast children of serrow, for whom I pleaded with you some four months ago, sound in your midst, not like a requiem note of mourning, but as a sweet Sabbath bell, calling upon every soul to join in this Cathedral of Nature's own erection, and upon the altar of swoot flowers and fragrant enimere grass, offer up the only worship which the common of father requires—the incense of pity for the wretchied, belt for the helpless, strength for the falten.

Since we parted, my friends, I have pleaded this cause to many a marble heart and dull ear; to the only thin audiences that have ever greeted me as a public speaker, and the outy unwilling auditors that have walted on my utterances, since I went forth to seek in the all-conquering strength of the spirit. But, though the purse of my Magdalens is still thin, and almost as compty as the world's heart, I work on, confident in the strength of that mighty host, who, in their own good time, and the fullness of Nature's hoor of growth, can coin help out of the very stones of the sirect; and, so I repeat, I work on. And a part of my work is this day to remind you, my spiritual friends, that tho temple of this great need is still open for willing feet and merciful hearts, to press juto. Lot the street; and, so I repeat. I neok on. And a part of my work is this day to remind you, my spiritual friends, that the temple of this great need is still open far willing feet and merciful hearts to press late. Lot the balmy breath of the flowers that fan your cheek this day, remind you, by terrible contrast, of the secrething fever blast that feeds on the fair young victims, once as gay and happy as yourselves, in many a noisome den of vice. May the plaintive murmar of brook and river, whisper of dead, hungry girls, mad from life's bitter history, resting in their allent depths. And ch, while your own lips part with the merry laugh, oprising from the stimulus of plentiful and wholesome food—forget not those who have been obliged to balance between the price of habor to ill-paid women, and the price of shame to hungry women.

And here let my pleading end. If it has east a shadow over the sunlight of your holiday, 'tis but a shadow, which you may convert into a ray of gladness, which shall light you through eternity. If it help to scatter the dreadful clouds which obscure the dayspring of your suffering sisters' lives. And if, my friends, in the midst of your own rejoicing. I have succeeded in awakening you to the offers to ald in rejoicing the hearts of others, the thorn which for a few moments I have pressed word that you speak. All the high thoughts you utter, the senge that you sing. Through the halls of termity over will ring.

To sid the distressed and prucet the appressed, And shelter the broken heart in thise own breast. Let these but yet sims—they will prove thy heet claims. To God's bicteling, on purposes, actions and names.

From your friend,

Emma Handings.

EMMA HARDINGR From your friend, During the day knots of people assembled at differprent points, and were addressed by speakers. The pretty Indian girl, Larcoqua, the protege of Father Becson, was present, with her husband, and sane several songs, both in the Indian and English dialect, amid great applause.

The clambake dinner! How shall we describe !!?

"I've in vain essayed it, And feel I cannot now."

It was amusing to see the crowded tables, where hanary mon and women eat down with an open field and in. We should protect ourselves from these, but not scolety, and enter the baunts of vice, without fearing fair fight before them, and then watch the heads slowly condemn them, for our mission, our duty, is to cleanse that your garments will be contaminated with the disappearing below the barricade of clamsbells which they piled in front and on both sides of them! Ode might have misgivings of a "run on sorts," did he their own public teachings. For these ends let us ly diadem! And you, man, who can drop the tear of not feel assured that the resources of Providence Day sympathy for a suffering brother or sister-you have are almost inexhaustible. In fact, the day before, at a political demonstration on the point, more than

craving atomachs of a hungry party! Before the sun went down, patient "Canonicus" loughed its way back to the city, everybody on board feeling deeply impressed with the consciousness of a day well spent, with little of any moment occurring to mar the universal happiness. There was speaking and singing on the heat on her passage both ways. Bhe

was filled with loveliness and good unture-"Youth at the helm, and pleasure at the prow."

The Convention was attended by many of the clergy and literall of Providence. The Spiritualist organization there commands as much respect for its wealth an intelligence, as any church in the city-or, perhaps,

The sessions of the Convention were well attended. the very names and titles will be borrowed from In the daytime the ball—one of the best ventilated and old orthodoxy; then some will say, I do not believe most appropriate in New England-was more than as you do; hence will follow excommunication, and comfortably filled; while in the evening hundreds were then gossip and slander; and then is the end. Still unable to obtain sitting room. As we have before remarked, many were in attendance from different and distant parts of the country, and everything indicated a steady and healthy progress of the cause.

Much praise is due the Committee of Arrangements

In the few lines of space left to us by limits we cau-Providence for their provisions for our comfort; to The Report of the Committee was laid on the Miss Lita H. Barney, the Secretary of the Convention, for her valuable assistance, and to Miss Lizzle Humbrook's last speech in the Convention, as well as the Frank L. Wadsworth, of Portland, Me., submitted poetry recited by Miss Sprague. To Mr. Foster, the gentlemanly and good-natured reporter of the Providence Journal, and Urlah Clark, of the Spiritual

> for professional courtesies. Kind friends, "Your pains
> Are registered where every day I turn
> The page to read them."