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NO. 22

Written for the Banner of Light. WEALTH AND WORTH.

BY COUSIN BREITA.

There are thousands acres bending With the weight of waving grain; There are thousands flocks extending Over valley, bill and plain-Very many wheels are turning, Many sails are on the sea. But among their heaps of treasure, Not one ounce belongs to me !

I care not who may count the wealth . In the fields of waving grain, : Or who has power to regulate The commerce of the main: They cannot issue dividends, In sunlight, air or sea, Or bottle up the balmy air, To retail out to me.

What care I for deeds or titles. Bilver coins and bags of gold? They to me are nought but trilles-They are what depraves the soul ! I've a trensure in the mountains, In the flowers and in the sea; In the songs of birds and fountains-These hold treasures dear to me !:

Then throw aside thy stuful pleasure. Tread the straight and pleasant road; Seck. oh, seck a Heavenly treasure. One that never can corrode! Learn to love thy great Creator, . Read His works in all abroad; fittive to be a true partaker. True to Nature, true to God ! Thatchwood Cottage, 1860.

Written for the Bannar of Light

THE MARBLE HEART:

THE SOUDPTOR OF PARIS.

BY OPHELIA MARQUERITE CLOUTMAN.

[Concluded from last week.] CHAPTER IV.

The summer weeks sped on, and Claude had for him. Simple home pleasures no longer later ested the once loyal hearted soulptor and devoted hand." son. Life, gav and exciting, was what his perverted once are worshiping soulptor. Evoning parties at the of anger. villas of the numerous Parisians who had established thomselves in the Bois de Boulogne for the summer gentle Estelle.

Occasionally, however, the artist inspiration would take temporary possession of the soul of the noble- despairingly into his chair again. minded soulptor, and entering his studio he would put to flight his poetlo lunginations, and paralyze tume for a more fashionable tollette, and imprinting entreaty. hurrled klases upon the cheeks of his mather and la helle Hermine.

At first Abidame Durand know not how to account for the sudden change which had come over the heart of her beloved child; but as weeks sped on, and she beheld him at times gay and excited, and the chamber above, singing an "Ave Marin." again sadly depressed in spirit, she began to tremble Charlton leaned back in his chair, and sat like one lest her durling boy had fullen a viotim to the artful entranced, while the despairing expression upon the enprices of the beautiful aristocrat, Mademoiselle Descartes, whom Claude had first met in the Forest of Pontainbleau, and of whose wondrous charms she had often heard him so enthusiastically prate. Victor Charlton, who called often, grew tired of being told constantly that his friend was at the Boin de Boulegne. Ille anzious looks and strongly excited manner when by chance the names of Claude like you and I, Claude." and Hermine Descartes were coupled together in conversation, did not escape the observation of the fair Estelle, who, with a degree of wisdom far beyond log heart," said Claude, mournfully. her years, carefully refrained from mentioning the Durand, lest by so doing she might increase her fears in regard to Claude's singular behavior.

Claude had so recently formed with Hermine Des Durand; if you don't marry her before a twelve cartes. Although the thought of Claude's marrying month passes by, I shall-that is, of course, if she him from the jaws of death; secretely hoping within another cost her gentle heart many a bliter pang, is willing to share the ups and downs of a literary Jet her unselfish nature was ready to sacrifice even man's life!" and Charlton looked so thoroughly sefoster-brother's. Her only fear in relinquishing ness of his friend's assertion. Claude to the hands of another, was that the object of his soul's adoration might not thoroughly appreci ate and value the boundless wealth of a love like his. Should this be the case, she felt that such a union would only be productive of extreme wretchedness to both parties, while the genius she had held in such high estimation would be lost to the world, union you well know Charlton, while Estelle berself through the caprice and folly of a volu and unprincipled woman, who was alike incapable of estimating degree of affection I might see fit to bestow upon properly the love or the talents of such a man.

One August afternoon, Victor Charlton called at the residence of Madame Durand and her son, and learned that the latter, was hard at work in his ed to Claude's face. studio. The door being slightly ajar, the lighthearted editor took the liberty of entering his friend's sanctum unannounced.

fixed wildly upon the marble face before him, to shown you may especial preference when in the sociglauce the cause of his friend's most unnatural over consent to marry you? Answer me, Ulaude." manner, Victor advanced quietly from behind, and touched him lightly upon the shoulder. The excited sculptor started, and, rising from his seat, confusedly

grasped the hand of his editorial friend. "You see, my dear fellow, that I have stolen i upon you like a thief in the night. The truth is. Claude, that I am so ennuled with fashlonable life in Paris, that it seems good once in a while to leave both city and ceromony behind, and descend upon my suburban friends in this most uncouth sort of way. Bless me, boy, what alls you? Why, your hand is like a burning coal, and your checks are deep sculptor once more in the chair from which he had a moment before rises, and drawing up a stool

beside him, threw himself into a listening attitude "No. no, Victor, I assure you I am quite well, with the exception of a slight headache;" and Claude Durand pressed his hand suddenly to his heart, while an expression of severe pain overswept his no one has overheard our conversation." flushed countenance.

"Come, come, Claude, there is no use in your trying to deceive me in this matter. You are suffering but son in obedience to the latters surly "come in." physical pain at this very moment, and I consider it my duty to inform your mother and Estelle of the carriage is at the door." fact, who thought you hard at work here in your studio, and so sent me to surprise you;" and Charl-Intending to call Madame Durand. "Stop, Violor, I entreat you to stop !" erled Claude,

refused her my confidence and society, which she is no delusion—that Hermine loves me !" values as her life, for the vague hope of winning a love that has already lared me boyond the precincts of reason by its fatal fascination, without burdening her mind with fresh sorrows? Oh, Victor, the truth of your words to me in the Forest of Fontainbleau is, I fear, fast being realized. For weeks I have hung upon the smiles of Hermine, anticipating her slight of Mademoiselle Descartes, in the Bois de Boulogne. that she, the most benutiful statue of my dreams, His studio no longer retained its former attractions would sooner or later repay me in a measure for my great devotion by bestowing upon me her heart and

"Zounds, man, are you a lunatic, that you still strain the fever flushed man. soul graved. Fushionable promenades with Hermino delude yourself with such a fantasy?" Interrapted and her myrinds of friends, who came out from the Charlton, petulantly. "Did I not warn you at the Durand, weeping violently. "Estelle shall city to while away a week or two amid the fairy outset against the Stron like fascinations of Hermine nurse you, while I myself will take your excuse to predicts of her rural home, hunting parties, fishing Descartes ?" and the excited editor began to pace the excursions, constituted the daily occupations of the room with rapid steps and a countenance indicative

"Much as I revere your friendship, Victor," said at his feet. Claude, a little baughtly, "I onnet bear your months, and moonlight rides with the false hearted anger. One thing is certain, Charlton; if aught be free, "Hermine is my destiny; I must and will Hornine, kept Claude almost constantly away from befull me in the future, be assured that you are in obey her commands. Adisu dear mother, adieu Eshis bond-from the society of his mother and the no way blameable. Thus far, I have been the telle, I shall soon rejoin you!" author of my own misfortunes;" and covering his face with his hands, the wrotched soulptor sank deaf to the counsels of your friend, the entreaties

work diligated for a few hours, until the remem. "Pardon my hasty spirit, dear Claude," he said, ed himself free from his embrace. "Is your heart and her friends would set his heart pulsating withly, you for your past felly, which is maddening your brain and dwarfing your genius. Say, will you not his band for further exertion. Then, suddenly listen to my counsel, and save yourself from the rising to his feet, he would hastily throw aside frightful abyes which yawns, black mouthed, at your chiegl and hammer, exchange his loose artist cos- feet?" and the editor's tones were those of carnest

"Victor, you are my friend!" rejoined Claude, at Estelle, seek the charmed and poisonous presence of the same time uncovering his face, upon which traces of tears were still visible. " Sit down : let us Boulogne, leaving his friend Charlton to console his talk calmly and rationally upon this subject."

The noble souled editor obeyed: but just then the low, musical voice of Estelle Lavoisier was heard in countenance of Claude gradually faded into one of mild screpity.

At its conclusion Charlton could restrain himself no longer, but springing to his feet, said, earnestly, "Heavens, what a voice! One would think that the owner of it had but just dropped down from the clouds for the express purpose of converting sinners

" Yes, Estello has indeed a charming voice, and what is still better, possesses a warm and sympathiz

"A truth that I am glad to see you have at last circumstance to her more than mother, Madame discovered, my friend," rejoined Charlton, rather carenetically. "For my own part I should wish for no greater happiness in this miserable world, than When alone, however, Estelle Lavoisier brooded to call such a pure minded and lovely girl as this much over the new friendship which her beloved Estelle seems to be-wife! One thing is certain, her own life's happiness to procure that of her dear rious that Claude had no doubt as to the truthful

" Henceforth, Victor," said Claude, gravely, "] shall consider you my rival for favor in the eyes of tege. Presuming that he had mortally offended Estelle. Well, she is worthy of a good man's love. Had I never seen Hermine, Charlton, I might at this moment hold in my grasp the happiness which you kept away for nearly three weeks, until a presentiso much covet. That my mother desires such an ment that his friend was ill, urged him ones more would not, I am sure, long remain Insensible to any ber. Alas for the future happiness of both, that the peerless Hermine should so cruelly step between us!" and the old desponding look once again return

"Were you my brother, Claude, I should at one pronounce you a fool | but as you are not, I shall selle Descartes might have the effect of quieting his content myself by calling you a love sick swain, patient's terribly disturbed brain. Accordingly a Before an unfinished statue, whose classical equally devoid of reason and of pride. Why do you note was despatched to that cold hearted beauty by

whom he seemed to be alternately addressing words oty of men of wealth and position, that you should of tenderness and bitter repreaches. Divining at a thoroby delade yourself with the idea that she will

" No, I cannot say that she has," replied the loveintoxicated sculptor, thoughtfully. "Her caprices are to me so strange and unaccountble, Victor, that I find myself constantly vacillating between hope and despair. Truly she changes her moods with her dresses. One moment she invisites upon me ber oboless unites; the next she freezes me by her studied coldness. Statue of my dreams! in vain I try to throw late the cold marble one single spark of the divine fire which at times irradiates her classical fontures. Last night, insulted by that brainless fop Ponsard, and roused to jealousy by the apparent decrimson. I hope you're not going to have a lever, light with which she received that monied fool's at-Claude;" and the kind hearted Victor placed the tentions, I left her house ladignantly, secretely vow

ing never to enter her presence again." "See that you stick to your resolution! Summer up all the pride and firmness you possess, and turn the cold shoulder to her fuolish caprices as she doserves, man, and I 'il guaranten you 'il be all right in a few days. But hark, some one knocks. I hope

"A note for Monsieur Durand," said Claude's mother, as she entered the presence of Victor and "It is from Mademoiselle Descartes I imagine, as her

"Yes, yes, you are right, dear mother, it is from Mademoiselle Descartes, who was thrown from her ton, his countenance betraying signs of dismay, herse while riding with Monsieur Ponsard this mornquickly rose from his seat and started for the door, lug, and has sent for me to console her in her temporary indisposition. Please ask Estelle to fetch me my new paletot, the one that was sent me from convutsively graping the arm of his alarmed com- Paris tast night. Victor, you I know will excuse panion. Pray do not increase my mother's fears. me," the excited soulptor exclaimed, as he throw off is it not enough, Charlton, that I have of late his loose velvet jacket. "You see after all, that this

> Estelle appeared with the new garment which Claude made basto to put on; rushing about his studio, everturning busts and models much after the fashion of a madman.

Charlton could withhold his indignation no longer. "Claude you surely will not break your resolution so soon," oried Charlton reproachfully. Then become a frequent visitor at the villa or country seat lest wish and humoring her every whim, fancying turning to Madame Durand he added, "Madame, you must unite your entreaties with my own to urge your son to remain at bome. Estelle, say to the sonohman that Monsieur Darand is biaself ill, and cannot go," and Charlton beld out his hand to re-

"Nay, my doar boy, do not leave us," said Mad-Mademoiselle Descartes."

"Do stay with us, dear brother," said Estello, ber blue eyes filling with tears, as she knelt imploringly

" Nay, I cannot!" exclaimed Claude struggling to

"Claude, madman that you are! will you still be of your mother, the tears of Estelle?" exclaimed The sympathetic heart of Charlton was touched. Victor, passionately, as the excited sculpter wrenchendanger your health, and break these loving bearte? Oh, accursed woman I this is thy greatest sin !"

"In vain your reproaches, Victor, Honor, pride, reason, have all deserted mo ! She is my fate, my life! while Hermine loves me. I cannot died no. no. I cannot die !" and with a loud, bysterical laugh, Claude Durand dashed out of the house, entered the carriage in waiting, and was soon on his way to the Bois do mother and Estelle as best he could.

CHAPTER V.

It was the middle of October, and nearly all the cummer residents of the Bols de Boulogne had returned to their winter quarters at Paris, and among them the perriess beauty Hermine Descartes, and per assiduous cavaliers, Monsieur Ponsard, and the Viscount de Chateaubriand.

For full five weeks Claude Durand had been confined to his chamber by illness produced by great mental excitement, and the exposure upon the occasion of his last visit to Hermine. A violent brain fever which had more than once threatened death, kept the gentle Estelle constantly at his bedside, night and day, a thing which Madamo Durand's poor health would not allow her to do, although it was by the stern commands of the old physician, that abe consented to let even Estelle supply the place of chief watcher at the couch of the invalid.

Sad and dispirited the gentle girl maintained her post at the bedside of the auffering sculptor, listening in his hours of delirium to his wild raving after Charlton, and his constant orice for Hermine to save her own heart that either one or the other of Clanda's cherished friends would find their way to the nick. room of him who in his moments of unconsciousness still cherished their memory. At last Victor came. to the great solace of Madame Durand and her pro-

Claude by his very plain talk upon the occasion of his last visit at the old homestead, he had carefully toward the sculptor's dwelling.

Surprised at finding his old schoolmate so dangerously sick, he consulted with Estelle and the young man's mother as to the expediency of informing Mademoiselle Hermine of Claude's illness, and of requesting ber to visit bim. The old physician's opinion being solicited in the matter, he at once agreed with the rest, that the presence of Mademet. features bore a strong resemblance to those of Her still oling to a hope that has proved false to so many Estelle, requesting her immediate presence at the mine Descartes, sat Claude Durand, his dark eyes of your own sex? Has Mademoicelle Hermine residence of Madame Durand. Some two hours

afterward the messenger returned -- having been kept ing at the close of each act to watch with proudly wailing full half an hour before he could see the kindling eyes the effect of such delicious music and toine probably was not aware that Moneicur Durand ady, who was practicing duetts upon the piane with wenderfully effective acting upon the glowing counher friend Mademoiselle Montfort, and would not be tenance of the beautiful girl, whose crimson cheeks listurbed—bearlag the verbal answer "that Made and moist eyes told all too plainly that a pure and noiselle Descartes was sorry to hear of Monsieur sensitive soul had been roused to carnest sympathy Durand's severe illness, but owing to her extreme by the scening reality of the scene enacted. pusiness in preparing for her return to l'arls, would tot be able to call upon her friend as requested."

low to the hearts of Madamo Durand and Estelle, principled woman.

the Viscount de Chuteaubriand, to inquire after ments, like a freshly oblacled piece of sculpture. lonsleur Darand's health, and tender him the use of her carriage whenever he felt strong enough to house at her appearance, and nearly every eye ide out. From these visits of Mademolselle Montfort's. Estella learned the fact that Munsieuz Poneard was the accepted lover of Hermino, and that figures of Grisl-was turned upon the aristoratio they would probably be united during the coming beauty, whose subtle powers of fascination had first winter, as the Parisian millionaire was impatient to won, then blighted the hearts of so many of her claim bis fair bride. Chariton's letters to Madame adorers. Victor Chariton naticed the quick, nervous Durand confirmed the report, and both Estelle and start, which Hermine gave, as she recognized the Madame Dorand concluded that it would be better handsome features of her former admirer. Claude o inform Claude of the circumstance at once, that Durand; then, as if for the estensible purpose of his return to health might not be impoded by a hidleng her emotion, turned to her friends with a renewal of hopes that might nover be realized upon light laugh, and inquired who that haby faced girl nis part.

The invalid received the angouncement of Hernine's engagement with composure, and almost in lence, deking but few questions about her or ber gay companious, who had been his chief associates uring the summer.

With returning health, Claude again commenced his labors in his so long deserted studio, renewing o his mother and the fulthful Estelle the devotion in the breast of the handsome aristocrat, for from and attention which be had so long neglected to exover the dwelling of Madame Durand; but, alas! it was of brief duration, for with returning health came also the remembrance of his past griefs, inducing a melanoholy so profound that not even Es. the lady opposite in satin and pearls was Mademol telle's sweet singing and agreeable conversation could dissipate it for any length of time. His physician proposed a change of scene in the shape of an Grisi, that he had not, in all probability, noticed the occasional trip to Paris for the day, a visit to the cutrance of the artful coquette. Louvre, or an evening at the Theatre Français, all through for meeting Hermino again-until hear ing Charlton discourse most enthusiastically upon Grisi's performance in "Le Prophete," and rememboring Estelle's fondness for music, he determined to give his dear foster sister an evening's pleasure at be opera.

The young girl was delighted with Claude's proosal, more particularly on her brother's account than her own, having read in books of the salutary effects produced by fine music upon metanchelic and isordered minds. Madame Durand was also in cluded in the invitation, but gently declined, declaring that her days for theatre-going were quite over.

Having partaken of an early tea one pleasant afternoon in the beginning of the month of November, Claude, accompanied by his fair companion, Esto whom he now showed all the to a devoted lover, took the diligence for Paris, where ionable hotels in Paris.

conferring to himself that such angelle beauty was raroly met with upon earth.

Ferging his way through the crowded corridors. with the trembling girl leaning gracefully upon his the box appropriated to his use, where they found their friend Charlton already awaitles them. An expression of deep admiration involuntarily burst from the lips of Victor, as his eyes took in at a single glance the pure and heavenly beauty of the face before him; but suddenly recovering himself, he shook hands with Claude, addressed some few complimentary words to the blushing Estelle in regard o her personal appearance, inquired politely after the health of Madame Durand, and senting himself beside Claude, began talking very seriously about some political scheme at that time cocupying public attention in Paris. The orchestra ceased playing, and the ourtain rose

upon the spacious stage of the Grand Opera House, revealing to the view of the large and brilliant assemblage present, the splendid scenery and gorgeous dresses of the crowd of well drilled supernumerarics, which the ballet master of the theatre gloried in. The scene was a novelty to Estelle Lavoisler, who, though in the hablt of accompanying her parents to the concerts of M. Julien, in her childgood, and quite outgrown the remembrance of sights which at that early ago dazzled her youthful souses. Numberless lorgnettes were raised toward the hox where were scated our happy trie, and many speculations passed from lip to lip of the fashionable udlence present, concerning' this handsome couple who had so suddenly burst like a couple of stars ovening. men the Parisian world, and with whom the eatirimate acquaintance.

Grisi and Mario appeared—the wondrous Italian denths such luminious beams of heartfelt tenderness as might well have fired with leve the soul of the day." routhful tenor. Motionless as a statue, Claude Durand sat with one hand supporting his finelyshaped head, watching with fascinated gaze the regal | you were not at home." gestures and passionate acting of Glulia Grisl, turn . "True, I have been very busy of late, so much so

At the commencement of the third act, Victor Charlton-who had all along been congratulating This refusal upon the part of Hermine was a great himself upon their good fortune in not having oncountered the edious presence of Mademolselle Deswho had hereicfore been disposed to be more charita- cartes—discovered with alarm that the fuscinating ble toward the fickle minded beauty than Monaleur but false hearted Hermine was just entering an opharlion, who declared her to be a soulless and un-posite stage box, accompanied by her fastionable friends, Mademoiselle Montfort and the Viscount de Mademolecile Montfort, who remained in the Chateaubriand. Throwing off her cruius cleak, the country some time after her friend's departure, haughty beauty advanced to a front seat in the box, salled frequently, attended by her affianced lover, looking, in her snowy satin robe and pearl adorn-

A low murmur of admiration ran through the present, save that of the young soulptor-whose dark orbs were firmly riveted upon the majestic was in Monsieur Durand's box, to shom Monsleur Charlton was striving to make himself so agreeable.

The information which she received from Madmoiselle Montfort (who, at heart, envied her friend's superior beauty,) and the Viscount (who was a discarded lover of in belle Hermine, and therefore by no means sincere in his professed friendship for her,) appeared to arouse a feeling akin to jealousy that moment she scomed to bond all her energies to roise. Once again the angel of happiness hovered the task of attracting the attention of the poor sculptor.

Victor saw the resutint momentarily desert the cheeks of Estelle, as he whispered in her ear that selle Descurtes; but made haute to observe that Claude's attention seemed so thoroughly centred in

For a long time Hermine Descartes exerted herof which Claude himself discountenanced—perhaps self to the utmost to attract the notice of Claude, who sat like one spell-bound, his eyes fastened upon the superb woman before him, whose every note and novement seemed to tighton the chain which held him in her power. Significant looks and meaning smiles passed between Mademoiselle Montfort and her lover, which told more plainly than words that her envious friends greatly enjoyed the mental disturbance of Hermine, which her ruffled countenance so clearly betrayed. At the finale of the third act, when Marlo and Grisi were singing a ductt with that soul abandon which occasionally characterizes the performance of artists whose fame has long been trumpeted to the world, the artful Hermino contrived to let drop from her hand the elegant pearl lorgnette which Monsleur Ponsard, her assiduous lover, had presented her with only a few evenings

The full of the opera glass to the uncarpeted stage. they expected to meet the true bearied editor of "Lo where it lay shivered in a hundred pieces, startled Moniteur," who was to bear them company at the the performers in the midst of their song, and opera, and who had, at Claude's request, secured turned the eyes of all present toward the box where rooms for Estelle and himself at one of the fush sat Hermine Descurtes, laughing heartily at the acoldent which bad just occurred. At that moment Arrayed in her white opera cleak, with its silken the eyes of Claude and Hermine met. A look of ining of azure silk-the dainty gift of the young joyful recognition swept over the features of the soulptor a few days before-her gollen curls falling haughty beauty, and before Estelle and Victor could in lavish profusion about her spiritual, Madonna. so far recover from their sudden fright as to heed like face, her blue eyes beaming with the light of what was passing, Claude Durand had seized his joyous expectation, Claude Durand could not help hat, and, dashing out of the box, was soon scated at the side of the false hearted Hermine, who 'received the young sculptor with smiles and congratulations, that made even Mademoiselle Montfort look aghast, remembering how anceringly her friend had apoken strong arm, the handsome soulptor at last arrived at of Claude when walking with her and the Viscount upon the Boulevards that very morning.

Before the opera was finished, Estelle begged Victor to escort her to the hotel, where apartments had been engaged for Claude and herself for the night; declaring that the extreme heat of the theatre had given her a bad beadache. Monsieur Charlton willingly complied with his fair companion's request, feeling so inwardly vexed with Claude for having yielded a second time to the futal fasoinations of the ruthless coquette Hermine, as to have lost all further interest in the performance of "Le l'rephete."

The following morning, upon Claude's coming to Estelle's room to conduct her to the breakfast table, he informed his fostereister that it would be impossible for him to return home with her that day, as he had several business matters to attend to, which would probably occupy his entire time for a day or two. That afternoon, after placing Estelle in the diligence, Claude returned to the hotel, re-engaged his room, and arranging his toilette with care, set out for the residence of Mademoiselle Descartes.

CHAPTER VI.

Hermine, dearest Hermine, I began to think that you were never going to grant me audience again!" exclaimed Claude Durand, half gaily, batf reproachfully, as a servant ushered him into the elegant boudoir of Mademoisetle Descartes late one

"Indeed!" said Hermine, slowly turning from the al editor of "Le Moniteur" seemed to enjoy an inti- mirror in which she had been surreying her stately figure, clad in a robe of costly lace, a wreath of delicare orange blossoms encircling her beautiful head, yes of the lyric queen emitting from their midnight and coldly offering her hand to the young sculptor-"I was not aware that you had called before to

"Yes, I have been here every morning for the past week, but have been told, by your servant that

as to exclude myself from nearly all society. Ans was an old friend of his mistress, else ha had admitted you. I hope your health still remains good, Claude," and the heartless beauty coldly metioned the pale and haggard looking man before her to a scat beside her on a volvet lounge.

" With the exception of a violent pain in my head; which prevents my sleeping much nights, I am as well as usual," replied the young man, a little nournfully.

"Monsieur Ponsard was telling me this morning," said Hermino, with a slight toss of her handsome head, "that you were going to return to Italy again; as statue making is rather more profitable in that country than in France."

"This is something quite new to me, I nestre you, Hermine; for I have never had a thought of leaving my native country again for a moment!" answered lande, with a look of deep surprise.

"Well, I suppose this is only another of Monsieur Ponsard's terrible blunders," replied the fair coquette with a faint smile. "By the way, how is that little wild-flower Estelle, whom I saw you with at the opera some two months since? Do you know. Claude, I sometimes think that you will marry that annay haired little exenture for Mondone Charlton says you are both by far too fond of each other to remain in the relation of brother and sister much longer," and an arch smile played about the finelychiseled lips of Hermine Descartes.

"Monsieur Charlton has no right to make such an assertion!" replied Claude, vexedly. "Have I not absented myself from her presence for full two months, Hermine, that I might prove to the world my great devotion for you? For a day or two past have had a strange presentiment that all is not well with my mother. Something impole me to turn my steps homeward. Fired with this resolution, I same hither on the eve of my departure, to repeat in words, what my looks and actions must have told you for mouths past, that I fendly, madly love you. and would make you my wife!" and the excited man threw himself at the feet of the haughty beauty and wept passionately.

"Me, your wife, Claude 1" exclaimed Hermino, roudly, at the same time motioning the weeping an to rise from his humble position at her foot. Methicks you are beside yourself, Monsieur Durand! Do you not know that I am to be married o morrow alght? that these are my bridal robes ?" and the scoruful beauty rose and confronted him full in the face.

Merciful beavens! do I hear aright? I thought," ie added, falteringly, "that you were decked for a narty."

"No, I was just trying on my bridal costume when you were announced, and so did not stop to change it," replied the base hearted girl, in tones of rare melody. "I feared you would be half vexed with me, Claude," she continued, with a descitful smile, "for keeping this matter secret from you so long; but both Monsieur Poneard and the Viscount agreed that it would afford you a pleasant surprise. Tell me, how do you like Moneicur's bridal gift?" she said, as unclasping a rich diamond bracelot from one arm, she placed the chining bauble in the sculptor's hand. "I have long desired such a set," she said, with oblidish delight, as she toucked her toper swan like throat and glowed upon her gently beaving breast. "You see I am all arrayed, with the exception of my well, which Madame Aubrey promsed to send me early in the morning."

"Hermine !" interrupted the soulptor, bitterly, at the same time returning the bracelet to his companion's arm, "can it be possible that you are to sell vourself for these diamonds? Is human bappiness so light a thing that you are ready to sacrifico it for fine clothing and costly gems? Ob, Hermine, tell me that your soul is above such traffic; that you are the same beautiful, true hearted woman I have ever believed you; that you have been led blindfolded into an engagement which your heart does not sanction i" and the excited soulptor bent forward to clasp the fair form in his arms—us he had oft done before.

"Monsieur Durand!" said Hermine, indignantly, as she cluded his embrace, "know that I am neither fool, nor the tool of other people! This union with Monsieur Ponsard has long been meditated, and I think that you, as well as the rest of my friends, will agree that common sense, if not love, has actuated me n my choice."

"Hermine, listen to me. Retract this promise, so eashly made. Send back these glittering bambles to him who is unworthy of you; accept my proffered ove, and I will toil by night and day to procure fame and wealth for your sake !" and Claude Durand once more bent the knee before the fashion speiled. eauty.

"Claude Durand," answered Hermine, in trem, oling tones, "while I admire your devotion, I must still refuse your love. I grapt that the thing has cost even one as beartless as Hermine Descartes. is supposed to be, an effort to overcome. But, Claude," and the young girl's voice grew strangely harsh, "I have given my word to Moneleur Ponsard. and my great pride of spirit, (my mother's only bequest to her child,) will not permit me to recall it, even to save us both a lifetime's misery. No, Claude, I am resolved to well this man of gold? therefore I beseech you to tempt me no more with your promises of love and future happiness. It is old-yellow, shining gold-that brings un friends. and the miserable commedity we poor mertals call happiness, in this world, Claude !" and the hazel eyes of the proud-souled coquette grew cold and heartless with pride.

"Well, Hermino," said Claude, with injured pride, since you reject the poor sculptor's fervent proposals of love, I will leave you to sacrifice yourself apon the golden alter which Monsieur Ponsard bas built for you. I sincerely hope you will never repent the choice you have made-at least, while Claude Durand lives-for he could not bear to see you suffer, though to me you have been cruelly falce !

Hermine," he murmural, la tremulous tones, as advancing be touched bis lips respectfully to one alender, jenelled hand, "do not, I pray you, entitels forget me in my prare, for this grief will ere long hill me, beautiful statue !" and with a hasty adieu, the wretched man selzed his but and sushed from the apertment, before the haughty beauty could gather strength to recall blm.

Binking down upon the crimson velvet lounge, the wretched woman gave vent to a flood of passionate tears, which seemed to momentarily wash away all pride from her heart, and leave the love she had all along tried to crush out, sole master there.

"Claude, dear Claude," she murmured with convalsive sole, "could you bear witness to my soul's agony now, you would not recognize in me the proud and haughty woman who, but a few moments ago, coldly repulsed your love. Oh, that I had never been born to endure the misery of this hour! Poor, broken beart, you will never know how duply Hermino Descartes loved you; for once the wife of Monsieur Ponsard, I shall bury in the innermost caverus of my marble heart-(and a mocking smile trembled upon her lip) -the memory of a love too deep and pure to dwell long within this sinful breast. Oh, Claude, forgive, forgive the sceming deception I have practiced upon you, and oh do not carso her who has always loved, and will continue to love, the poor soulptor, so long as life shall last;" and caying this, the remorse stricken woman buried her tear stained fuce amid the rich pillows heaped upon the lounge.

"Hermine, my soul's loved idel!" fervently exclaimed Claude, as, advancing from behind, he sought to enfold the loved form of Hermino once more in ble arms.

"Come, come once more to these entstretched arms, for it is I, not you, that should implore forgiveness."

"Oh, smile upon me as of old, Hermine, that I may believe the words of love I just now heard, more real; that I am not dreaming;" and a deep crimson apot burned in the centre of each pale check, while the dark eyes grow lustrous with love.

"Claude !" exclaimed Hermine vehomently, as, springing to her feet, she hastily wiped the tears from her cheek, and confronted her amazed lover with an imperious glance, "why are you back again? I thought you were on your way home long ago? Monsieur Durand, I must request you to leave me, for it is near midnight, and this interview has already become tedious to both of us;" and the haughty beauty waved her hand commandingly for the sculptor to depart.

"Oh, Hermine, do not bid me to leave you, unless you would have rest upon your beautiful bead the sin of a broken heart!" and the deculy agitated man pressed his bands firmly against his heart, while an expression of sharp pain passed over his haggard face, from which all color had died out. "Tell me that your heart is not marble, that Charlton's words were a jest, that you still leve me, and will yet marry me, despite my poverty;" and the agitated sculptor threw himself down upon the lounge where Hermine, pale and trembling, had once more re-

sented himself. "Claude Durand," said Hormine, with a forced composure, "I am weary of your importunings, your unspoken repronohes, which are written all over your blanched and sorrowful face. Much as you suffer, I am still the most to be pitled of the two Reared in affluence by my parents, I was taught to leathe and despise the poer by my proud and beautiful mother, whose love of extravagance and society was so at variance with my father's quiet tastes and economical habits: nevertheless, for the sake of the heartless beauty he so proudly called his wife, he devoted his mind and body to the pursuance of one object-that of amnesing money. Alas I in an evil day ruin came upon him, and hungry creditors stripped Henri Descartes of all his worldly possessions. At that terrible moment, Ged called the heart-broken merchant home. My mother and I were left dependent in our abject poverty upon the bounty of my father's relatives, who begrudged us even a living. The less of friends and fortune sent my beloved mother into her grave. Even in her dying hour she called me to her bedside, and bade me devise some means for recovering the fortune, the loss of which had brought upon us such frightful misery. Upon bended knee, I promised to abide by her counsels, to sacrifice every other feeling to recover my lost position. Fortune smiled upon me in my orphanhood at last. A small property was one day left me by the decease of a distant relative of my mother, and from that day the whole current

"Oh, Hermine, do not speak thus cruelly of your self," interrupted the weeping sculptor. "I, at least, will not believe you marble hearted," and the tones of the sculptor's voice became tender with pity.

of my life seemed changed. I determined to crush

out all fove from my heart, and set myself to the

tesk of making a wealthy marriage, with the view

of augmenting my limited fortune."

"It is nevertheless true, Claude!" replied Her mine, with emotion. " To you I have sometimes rerealed a spark of the woman's tenderness, but to the world I have been a thing of marble and a remorse. less coquette; and to you, my friend," she said, rising and lowering her voice to a hearse whisper, "I must henceforth become a statue."

Claude Durand slowly rose to his feet, and areas ing his arms upon his breast, stood regarding the beautiful fiend before him with a look of stony

"Claude! Claude Durand! are you bere?" cried the familiar voice of Charlton in the anti-room, and the next moment Victor, hat in hand, stood beside his friend. "Here is a letter from Estelle, which I found an hour since upon my desk at the office, where I stopped for a few minutes upon my arrival from London, which states that your mother is daugerously ill, and desires your immediate pres ence at home. Mademoiselle Hermine," he said, coldly bowing to the ficule beauty before him, " ! beg your pardon for this intrusion, but it was quite unavoidable. I trust you will excuse Monsieur Durand's abrupt departure?"

Hermine nedded a graceful assent to her friend's remark; but the sculptor still kept his eyes steadily fixed upon her classical features, apparently uncon-

scious of the presence of Charlton. "Come, come, my dear friend, let's to your hotel and pack your portmanteau, that we may take the first diligence in the morning for the country," said the nervous editor, elapping his sculptor friend vigoroutly upon the shoulder.

"Ah, Monsieur Pousard, delighted to see you!" exclaimed the sculptor, whose heated brain was fast beginning to turn, in the violence of his grief. " I hope you are not jealous of a poor soulptor, who can only bonst a few francs!" and Claude laughed a low hysterical laugh, which startled his friend Victor. and caused even Hermine to shudder with alarm.

"I fear our friend is ill," said the affrighted weman, hurrically addressing the editor of La Montteur. "His eyes are strangely brilliant, and his face

has the paller of death. Had you not better take him home at once Monsieur Charlton? I'll order my carriage," and the terrified woman was bastening out of the room when Claude reshed after her, and clutched her by the skirt of the dress.

"Not so feet, false one?" sald the craze-1 man. You must also me your wreath of orange blossesses first, for Estelle will want them when we go to be married to merrow night at the church of La Madolelae," and he wrested the flowery crown from the raren bair of the dismayed woman. "Do n't tell Chariton of our marriage, Monsieur l'onsard," said the brain-maddened Claude, addressing the anestruck Victor, "for he was once my friend, and into the open air, closely followed by the bewildered spoken of our untive land. Victor, heedlessly brushing by Monsicor Poneard in his passage along the corridor, who, entering the beautiful Hermine in a swoon upon the floor. 0 0 0 0 0 0

" Home, sweet home!" said Claude Durand Joyfully, as feebly descending the steps of the diligence he took the proflered arm of Charlton, and, entering the little vine-wreathed perch of his mother's dwelllug, passed noiselessly on through the narrow cor-

The door was slightly ajar, and releasing his hold upon his friend's arm, Claude pushed the door widely open, and entered in advance of Victor. With a therp cry he started and fell backwards into the fallen upon the slight form of Estelle, who, clad in a dress of deepest mourning, stood silently contemplating the unfinished statue of liermine with a look heightened her spiritual beauty.

" Claude, dearest brother I" she exclaimed, as with neck of the heart-crushed wanderer in her white tears enackled in her agues even.

" Dead! My mother dead, did you say?" asked Claude, as recovering bimself he drew the alight form of Estella close to his heart, and passionately klesed her pale brow.

"Yes, Claude, she died a week age, and I have been watching for your coming ever since. You remember, sir, I wrote you of her severe illness," she said, turning her gaze upon Charlton, who stood like a man stricken dumb, "some three weeks ago, and locked; but on making your presence known you are requested you to convey the intelligence immediately

" Which letter I did not receive until last evening,

more than three weeks," replied Charlton, sadly. "Well, 't is nearly over now," said Claude, press ing his hand hard upon his heart. " Toll me, Estelle that my mother forgave me, and I shall die in peace. plainly that death was near.

"Oh, you will not die and leave me alone, dear of death had already began to gather.

shudder; but yours is warm, warm-yes, warm with the vault-it has no inscription, but bears the arms

him up, but he begged them not to more him, as he some most luxuriant groves- a beautiful contractwas suffering intonce pain.

Kaceling upon the hard floor, the weeping Estelle pillamed the dying man's head upon her gentle breast, while Charlton stooped down and gently siped the moisture from his friend's brow,

"Ob, Estelle, dearest sister," said Claude, faintly, as he pressed his fast purpling lips to the hot cheek thing about a wrotch who had the hardihood to inof Estelle, "you have always loved me, and but for Hermino Descartes, you might have been my own for that a numbress instantly seized the guilty arm, dear wife. She stood between us, beautiful siren and spread gradually over the whole frame until he that she was that the small is balled near the died. that she was; but the spell is broken now; death has broken it." And the voice of the dying men grow fainter and fainter. " Victor, beloved friend of from his recumbent position, "You alone are worthy gets steeper and more rugged. Company begin to of Estelle's love." And motioning the two to join gather about us. There is the regular Irish guide, hands, he said, with a sweet smile, "God will make who springs up at every turn of a road which can a union between two such noble hearts a happy one. eyes grew dim, and with a farewell kies. Claude Du-

rand breathed his last upon the breast of Estelle. "Claude! Claude! my own leved one!" exclaimed Hermino Descartes, as she rushed wildly into the presence of the sainted dead, "I have broken with They did not look as if in great want, or if so, it was Ponsard, and have come to marry you!"

"Too late, too late, liermine, bath repentance come to your 'Marble Heart!'" said Charlton, coldly waving her back. "Mother and son are both in

A twolvementh later, and Victor and Estelle were married, as Claudo desired. Hermino Descartes retired to a convent, where she died of insanity.

SISTERS' QUARREL.

One day Good by met How-d'-ye-do, Too close to shun saluting: But soon the rival sisters flew From kissing to disputing. Away ''' says How-d'-ye-do; "your mien Appalis my cheerful anture... No name so sad as yours is seen In sorrow's nomenclature!
Whene'er I give one sunshine hour,
Your cloud comes o'er to shade it:
Whene'er I plant one bosom flower,
Your mildews drop to fade it;
Ere How-d'-do has tuned each tongue
To ' Hope's delighted measure,'
Good by in friendship's ear has rung
The knell of parting pleasure.
From sorrows past my chymic skill
Draws smiles of consolation;
While you from present joys distill
The tears of separation.''
Good by repuled: "Your statement's In socrow's nor

The tears of separation."

Good by replied: "Your statement's true,
And well your cause you've pleaded;
But pray, who'd think of Howd-'yo-do,
Uffless Good-by preceded?
Without my prior influence,
Could you have ever flourished?
And can your band one flower dispense
But what my tears have nourished?
How oft, if at the Court of Love
Concealment he the fashion.
When Howd-'yo-do has failed to move,
Good-by reveals the passion! Good-by reveals the passion i Go. bid the timid lover choose. And I'll resign my charter If he for ten kind Howd' ye

One kind Good by would barter !"

AMERICAN OAK .- Donald McKay, Esq., the eminent thip builder of East Boston, who has recently spent some time in Europe, in a letter to the Boston Com-

"I cannot help pronouncing my opinion on this ocwill, on an average, attain an age of over thirty years, as it has been proved by experience."

GLIMPSES IN IRELAND.

By Our Juntor.

BUNDER PIPE.

THE LAKES OF HILL INNEY.-THIRD PAPER. Mucruse Abbey, Mangerton, Curran Tual, Glengariff, etc. Ever to be remembered are the feelings which loves Estello, too. Adieu, dearest lieruine; I'll movo and actuate one amid the varied scenery of send you a chaplet of the purple nightshade in ex. Killarney. We do not say we regretted that we were change for this," he said, pointing to the delicate not an Irishman; in spite of all we are proud to rewrenth he was crushing in his fingers. Yes, Circo, main national, prouder still surrounded by the nightehade will become your dark hair admirably," temptation of such subline beauty; but had we and, with a loud laugh, Claude Durand rushed out been one, with what sentiments should we have

The locality of which we have written presents a panerana not to be surpassed. With difficulty one boudoir of his betrethed a moment later, found the decides where to fix his gaze. Bewildored, dazzled, by such a succession of magnificence, the eyo, as if of itself afraid to grapple with such near glory, seeks relief in remote distances, where the towering mountains, borrowing the hue of the sky, seem lost far up in the blue arch.

On the bank of the Lower Lake we were sequestered in the profound quiet of our hotel. No adridor until they came to the sculptor's long deserted missions here gained by the Killarney beggar-in fact, all signs of life peculiar to the spot are the patient women who sit day in and day out at the hotel door, offering for sale, wrought lute various knickknacks, the wood of the arbutus and oak. Let us see something of the population, which we may do arms of his companion, for his eyes had suddenly by walking to Muoruss, which lies in our road to Maugerton, along a pretty road of about a mile fend ing to the village of Killarney. We pass the yet unfinished cathedral, begun from a design by Pugin, of enduces depicted upon her countenance that only standing there a slicut ventor for an empty treasury The Mucruss Hotel, which we pass on our way to Mangerton, is in some respect, more advantageously wild cry of delight the young girl encircled the situated than the Victoria-although it commande no views of the Lakes, it is close to the charming arms, "you will love me, now that she is dead?" and walks of the Mucruss peninsular. The natura beauties of this peninsular, dividing the two lakes and commanding some of the flucet views of the ecenery of each, have been very much improved, and with an admirable taste which not even the most critical observer could question.

Hero stands Mucruss Abbey, a beautiful ruin. Its ivied walls from fur above the luxuriant foliage which surrounds them. Many parts are still in excellent preservation. The Abbey has latterly been kept at once adultted and shown round the ruin. It was founded by the McCarthys in 1440 for conventual Franciscans. It was repaired in 1602 by the Roman ipon my return from London, after an absence of Catholics, but soon after suffered to go to ruin. It consists of a nave, choir, transcpt, and cloisters, with every other apartment, to render it a complete and comfortable residence. The elelsters, even now, are wonderfully perfect, and very few who have ever ex-And the fearful change which rapidly passed over amined this beautiful relic of actiquity, will forget the countenance of the wretched Claude, told all too the impressions its sembre shades threw upon the mind. In the centre stands a majestic you, whose sheltering branches are flung across the sacroit bat. brother I" oried Estelle, gazing alarmedly into the tlements, forming a perfect canopy, and many are planched face of Claude, upon whose brow the dows the legends told of it. It is a magnificent tree—rising to a fabulous beight without a limb-a strange "Yes, dear Estelle, God hath so ordained it; but vegetable memorial of long past generations. In the do not weep whon I am gone. It is she that has centre of the choir, a large modern tomb covers the broken my heart," he said, in a hoarse whisper, and vault in which in ancient times were luterred the pointing his thin finger toward the statue of Hermine. | mortal remains of the M'Carthy More. Close to this. "Her heart is marble," he added, with a porceptible flat on the earth, is a slab which formerly covered of the Earl of Clancare. There are very many in-The exhausted man tottered and fell upon the scriptions on the stones of the walls which will at floor. Charlton and Estelle both hastened to lift tract attention. The Abbey stands in the midst of the vivilying power of nature keeping watch and ward over, and cherishing the perishable works of man-clothing decay with ever springing beauty.

In the tree to which we have alluded is a wound which is generally pointed out by the guide, who with the gravest face imaginable, tells you someflict it, but who paid the full price of his sacrilego-

But let us move on, and mount our ponice, for the necent to the mountain is very gradual, bare, and my heart," he continued, slightly raising himself dreary. On we go for a mile or two, until the way A shadow cropt over the still, white face, the dark song, all the legends of the locality. He is very easily quieted. Not so the mountain girls, with their goats' milk and potheen. Thick and fast they gather at every step of the ascent, and no per. auasion can induce them to let you go on in pence. hidden under bright oyes and graceful forms. A little over two miles more-along the channel of a torrent-and we look from Maugerton down on the Lower Lake. Magnificent was the view-glorious the day. It is no easy matter to gain the summit of Maugerton-though those who have climbed Mt. Blane would smile at us for alluding to our effoctsit is not the highest mountain in Ireland, though viewed from the valley it affords no indistinct idea of what a veritable mountain is. The sure feeted ponies are now tried indeed-little rough-coated animale, making their way over rooks, bogs, and loose stones, through swift streams, and along the brink of preciplees, where many a stumble has proved fatal -spots where we, unaccustomed to mountain travel. should not have dured to trust ourseif.

But here we are at the "Devil's Punch Bowl," a tiny lake in the midst of almost perpendicular rocks. Nothing but sight would convey any idea of its singular character. The water is intensely cold-a deep obasm in the mountain, two thousand two hundred and six feet above the level of the sea-it is apparently supplied from a spring at the bottom, in addition to the water which drains into it from the precipitous sides whose jutting crags the eagle alone may visit. It never was known to freeze; trout are not found in it, although plentiful enough in a stream which runs out of it-sometimes called the Birx," which supplies Toro waterfall.

As it is chiefly supplied by springs which rise in the surrounding peat beds, its water is of a very dark color, while it receives a darker tinge, even, from its depth, which is said to be unfathomable. This peculiarity is, of course, by the peasantry, very generally attributed to the influence of his Satanic Majesty. It never is calm, being in agitation even on the mildest day.

Five hundred feet more, and we arrive at the long sought for destination. The summit is a perfect level of considerable extent, and even in smiling June the cold is quite severe. How shall we demercial Bulletin, speaks of the American oak as fol. scribe it! Weak is the pen, ay, oven the tengue, to portray the pictures of memory-to reveal the gratifloation of sense. The scene was far more magnifi-"I cannot that the American white oak growing along the case of the continuity to examine the best sticks of timber in the navy-yards of England and France, cut in all parts of the globe. I condictily express my opinion that welcome, as there it sparkled over the shoulder of a bligs built with the best-reasoned American white oak growing along the welcome, as there it sparkled over the shoulder of a bligs built with the best-reasoned American white oak growing along the case of the globe, I condictily express my opinion that ables to closely as to conceal the outline of her figure, thin hills.

From this place, a ride of a couple of hours brings in the cut than anything we are saw, our gaze again rests on the broad Attention of the stress of the place, a ride of a couple of hours brings in the cut than anything we are saw—more grand than and gaunt, but exceedingly lithesome. When she is the victoria again, and to visions of the vi

OF

LIGHT.

*There is a scannel-like attraction in These waters to the imaginative power.

That links the viorbese with the visible, And pictures things heasen. To rednin beyond Yun highway of the world my funcy files. **Campbell.

In the distance, the eye elid along the beautiful

River Kenmare, instructing Itself among the open inge of the mountaine, till again it took in the green glimmer of the far-off sea. Did we not feel the grandeur of that from bound coast, far off as it was? Coming round from the view of the Bay of Bantry, the Bay of Dingle, and the storm beaten coast of Iveragh, we take in, further off still, the Shannon, Kilrush and Tarbert; and then with an easy sweep, such as the eye of an eagle may make when hanging

aloft he turns his bead, our eyes take in the mighty range of the Recks, and rest in awe upon Erin's lufilest peak-Curran. Tual. Midway lay mountains of all forms and altitudes, with their lakes and cataracts and streams of white feam. Ever and anon the clouds, tossed about with the rough play of the wind, would settle down on us, and leave everything in dim confusion; then they would sweep away, and the golden pinnacles of the Eage's Nest by a cloud shadow, they disappear, and Sol throws all his radiance on the Purple Mountain-

"——ne when the sun, concented Behind some cloud that ucer us hange, Stines on a distant field."—Longfellow

But the clouds, mingling into one, row from between our vision, and left it with no obstacle, to settled to lasting reposo in that realm of sylvan beauty. At our feet lay the three lakes, with Glena, Toro and the Toomies, the gigantic defences with which pature has girdled them round. Most of the these lakes, which, though they vary somowhat, are doubtless all derived from the same source-the in a single night, fertile fields, palaces and houses with a sheet of water. Among some of the legends, scorned the tradition which doomed to destruction the person who should displace the stone over a certain well head, and resolved to expose its falsity whom his word was law, awaited the result in fear not perish, but still exist beneath the lake, where the O'Donoghue still lords it over his people.

An hour, perhaps, was occupied in looking at the and shade. It was a magnificent paperama with sublime distance. The lakes scemed to wash the feet of the giant forms that shut us from the lower world. The monarche of the sollaude looked down at the beauty beneath their feet, solemn or sad, whether in glimmer or in gloom. We know their names-strange names; often were they repeated in our care: Curran Tual, Purple Mountain, Toomics, Glenn, Torc, Drooping Mountain, Cabirna, Joro, Sugar-Loaf. Turran Tual is a thousand feet bigher than Toomies, and far above where we stand; yet father. Another April came; Maiga mingled her we regard not their comparative heights—there they tears with its showers, and for the last time she saw stand in gigantic brotherhood, on a glorious equality her mistress receive the kiss of her father, the last, yet it seems as if the eagle might wing his flight skims the lake below from Ross to Innisfallen.

But the mist gathers in earnest, and we descend. We send our popies before, for we have a path to de the aid of a guide; as it was, we were called adventurous. We descend not far. We reach again the Devil's Panch Bowl." It is a melancholy place amidst high rocks—" the tarn which nover plummet We sit here under the shelter of a rude stone wall. We have some sandwicker and potheen, and near are cold, cold springs. One of the women that made one of the number who followed us up the mountain, increasing as we neared the top as a snowball increases with rolling, suddenly appears at our eide. She sits down, and with a mournful endence sings one of her native songs. "Her voice is sweet, is soft, and low." Another. Her store is exhaust less. She gave us many little arguments to explain her ditties. They were unquestionably the pastoral ballads of a mountain peasantry. Say what we will of the Irish, there is in them a power of expression which touches us in spite of self. Theirs is a bold forcible and comprehensive language, full of striking epithets and idlomatic beauty. Its peculiar adapta tion for either praise or entire is wonderful. Its blessings are singularly touching and expressive while its curses are wonderfully strong, bitter and biting. And under no oircumstances are both these extremes so remarkably discernible as at " the wake." We know absolutely nothing of " the wake" out of Ireland. There it is perfection-elsewhere a farce Mrs. & C. Hall-who, perhaps, has done more justice to the claims of Ireland, and has noted with more than ordinary philanthropy toward its people, as an authoress, more so than any who have written before her-gives a strikingly powerful description of a ban casinthe, or " leading lamenter," which we will give though it leaves us half way and more up the rugged Maugerton: "The Keener is almost invariably an aged woman : or if she he comparatively young, the habits of her life make her look old. I remember "the Glen of the Horse"-may be likened to a and oczing through the soil, keeps the herbage of one, and never can forget a scene in which she played the police as be was resisting a warrant for his ar rest. He was of 'decent people,' and had 'a fine one point, and that is where its superabundant is open. The Toomies hide the lakes of Killarney, all Her long, black, uncombed locks were hanging about an impossibility under any circumstances. er shoulders; her eyes were the deep set greys. poso closely as to conceal the outline of her figure, thin hills.

spirit! No inland sea, no channel between the ries of the necesses. The way and an address will imagine you are an abstract sizes of a great king-loss, hath such power as also said, son hill and valley. Ills shadow struck importation from the "Canalial Islands," or some the breat Atlantia. like an enclos the whirl of his weapon through the on hill and in valley; and they would revenge his before we ceased to listen enraptured, to death.' Then, kneeling, she clenched her hands together and cursed bliter curses against wheever had nimed the fatal bullet-ourses which illustrate but to hear, and then resumed her maledictions."

and bitterness of the curse. singer. On our way dawn, we deviate somewhat forget our predilection for "original Irish music," from the usual course, in order to pay a visit to But if you desire to call forth the piper's pathos, Coom-na goppal - Gien of the Horse !! - so called mention "Drimmindrub," then watch bis face, how ones took only fit for a nation of fairies. There are voice was so full of music, that the bards listen to boiling of trish glee. many legends which account for the existence of her with forsaken harps. The poor worshiped and blessed her; hers was a generous race, and her life added fresh glory to their names. She was the only neglecting to close the entrance to an enchanted child of her father, and when in the morning of her fire of his day, do not call him forth. It is to be fountain, which resulted in an inundation, covering, life and the bloom of her maidenhood, he said to regretted that such airs as one hears at Killarney her: "My daughter, choose thou of thyself from the have not been more noted down. They are of value; princes of Erin one to be thy protector and friend, learned by the piper in his youth, from the aged of one attributes the misfortune to the daring implety and a father to my people when I am gone!" she his people, whose declining voices just barely preof one O'Donoghue, who, full of skepticism and wine, turned away and wept, for her heart was with him who dwelt beneath the silver waters of the lake.

stole along the mountains; and their forms, grown from the rules of the past, thoughts for the everby removing it to his castle. His subjects, with gigantic in the gloom, cast a dark shadow on its youthful future. waters. Once there rose from the waves a knight! men and women who lived in the levely valley did and ber heart went out in aderation to the wonder ful being who thus welcomed her. He promised to make her his bride if, on each May morning, for seven years, she would meet him on the crag. This different views under the constantly varying light she promised. And in company with a faithful sory of stirring sentiment. ant, for six May mornings-cach coming with its its beautiful foreground, its grand midway, and its wealth of bloom and singing birds-for six May

Maiga, knowing the determination of her mistress, was sorrowful indeed, and mourned in allence at her resolve, and the sorrow it would bring her people. Many and many were the suitors she turned away, to the grief of the nation and the pain of her aged of companionship. Curran Tual is eight miles away, and she saw her eyes fill with tears. "Surely," beyond the lake.

> Would we might tell, as we have heard, Legends of lord and lover, From line unschooled to eloquonee Beyond their native ferver; For oft hath Glene's duck w mount Whose lofty brow in gloom is, Borne loud atoft the shock of arms, To fight the latter Toomles, And many a fairy's step hath pressed Those grand old Irish mountain

And many a dream the wight hath had

Blumbering beside their fountains

Would we might tell the legends all, Of rocks and crage that glisten, And we should have a world of care, With hearts in them, to listen. The spot of which we have endeavored to repro duce the legend, as best we could, from memorygigantle pit, protected on all sides by perpendicular the richest and greenest green.

forget how the sight of that great highway of the of attitude to give emphasis to her words, and en ously large, and the mutten so remarkably small sailing and strolling we await the rising moon. Over

world, over which we came a pligrin, lifted up our force her description of the virtues and good qualt that you are all the time labering under the imspirit! No inland sea, no channel between the fles of the deceased. Halfe and sure was his foot, pression that leakers on will imagine you are an

After dinner, a night is before us, and we cannot air was fast and terrible as lightning. There had forget that night. The piper of Killarney-not the heen full and plenty in his father's house, and the famous Gaussy—gives the company the pleasure of traveler never left it empty; but the tyrante had his companionship. All the old traditionary music taken all except his heart's blood-and that they of Ireland is familiar to him. He has modern baltook at last. The girls of the mountains may cry by lads, but if you desire no ordinary pleasure, let him the running streams, and weep for the flower of the pour out those old airs-strain after strain, solemn country; but lie will return no more. He was the and wild, gay or pathetie-and he ecems inspired. hast of his father's house; but his people were many Never heard we such strains. Midnight was passed

Of linked eweetness, long drawn out."

Under the hand of the present piper, though how too forcibly the ferror of Irish hatred. . May the much more so under the hand of the blind Gauser, is grass grow at your door! May you fade into noth a peculiarly favorable time to make acquaintance ing, like snow in summer! May your own blood rise with the much over-lauded, though really overup against ye, and the sweetest drink ye take be the abused instrument of music, Irish baggines. The bitterest cup of sorrow! May ye die without benefit fact is, it becomes sweetly harmonious, or unbearaof priest or clergy !' To each of her curses there ble, precisely according to the skill of the hand that was a deep 'Amen!' which the ban casinths paused rules it. The bagpipes is spoken of in the ancient tale of Deirdre, said by the best authorities to be an Though the subject of so much pectical lament is undoubted relie of Pagan times. It had the same rather less poetical than we might have regarded use among the Irish armies, that it now has among the glorious death of some brave chieftain, still it Highland regiments. But the Irish bagpipes enjoys power of the Irish blessing, and the exceeding force which admits of many more agreeable modulations. We listened to "Will you come to my bower?" so But let us be moving. We bid adieu to our sweet softly and elequently played, that for a moment we feast on the forest of Glena, and, as if wandering at from one of these animals having been, it is said, it betrays the interest he feels in the wailing melody the capricious will of some fairy's fancy, it sunk with his burden, a fair girl, precipitated over the be pours, not into your ears alone, but into your away in beauty over the lakes, and, lost in mist, crags into a dark lake below. But there is a legend heart. Listen to that whispered cadence, like a candered lovingly toward the memoried isle of of it, that it was no accident, and that neither the zephyr sighing through a garden of rosen! Catch Innisfallen, and trembling at its own exquisite horse nor the girl were ever seen again on earth, the dying harmony of that fine drawn tone molting image floating with it on the bosom of the waters, She lived in an ancient castle, which stood in the into air! The atmosphere grows oppressed with valley below. She was the fairest of all the daugh. grief-and this, ha! this is a tear upon our cheek. ters of Erin-bright as a sunbeam, gentle as a dove, We are not alone; our friends-the piper, too, is and light-footed as a white roe. Her hair was weeping, as they say he has wept at "Delamindruh" darker than the sunless depths of Coom dhur, and for years. But a little "dhrop" puts him in a mood islands have dwindled to mere specks, and the larger as spetiess as the falling snow was her heart. Her for a light hearted strain, something like the over-

·If it be true that O'Donoghue does rise from his palace under the lake, we wonder that some, of the martial strains played with something akin to the served the musical traditions of their country; valuable because of history-valuable especially to those Often did she wander to the lake when twilight who linger amid the relies of by gone ages, gathering

Killarney is the home of Irish native moledy, and and trembling all but his favorite jester, who fled on horseback, with beautiful plumes dancing above an acquaintance with it one there be agreeably and to the summit of a neighboring mountain. When his helmot, which, like a huge diamond, seemed to profitably made. We know nothing of the national the morning sun broke, he looked down into the light all the scene. Sweet strains of more than music of Ireland, beyond a few melodies married to valley, and saw nothing but a broad sheet of water. carthly harmony accompanied him to the shore, and the immertal name of Moore, or distorted, though There are other and more beautiful legends relating when he touched the bank to greet her, all the trees sweetly so, in "Julien's Quadrilles." Its wild, to the same occurrence, all containing a world of of Glana and the Toomies bent down to their native unearthly character, wonderfully striking the finest poetle wealth. But all the legends agree that the lord. She knew no fear, because she knew not evil, airs, is entirely unsuited to any language but the Irish. And the finest airs are not beard without difficulty; they freight only the air of the glens and fastnesses of the wilder parts of the country, and even thus apparently lost and useless, they are full

-Music, nationally considered, as regards Ireland, has not been the offspring of fashlon or fancy morely. mornings ere the lark winged its dizzy flight as if Since its devotion to these ends it has deteriorated. to perch on the casements of heaven-ere the thrush It was literally "the voice of the people." Whether sought sustenance for its young, did she meet her excited by sorrow or joy, love or injustice, their feelings found vent in music-grief for the dead found relief in a dirge, troops were fired by songs, prayers were offered in chorus and chant-their music was poetry, and their poetry was music.

To day is our last at Killarney, and then, Klilarney, forowell! Early, very early, before the sun had dispelled the miste from the lakes-though his light was dancing from peak to peak along Toomles and the Recks -we were on our way to Curran-Tual, (the · laverted sickle,") so called from the peculiar form thought she, "she never can quit her home and the of its top. Wold, who visited it in 1812, was told from one top to the other as quickly as a swallow grey hairs of a deting father." Arriving near the he was the first stranger who had ascended it. If spot, she gave Maiga her corenet and robe her so, it must have been a more serious matter than jewels. "Be thou a child unto my father, and new, for even ladies contrive to accomplish the feat. divide these among the poor. I wear no robe but On arriving at the base of the mountain, or, rather, scend in which our feet will best serve us, though on this, no crown but these." And the robe was white by the side of a small, rapid river which runs from as snow, and the wreath was of water lilies, whose one of its lakes, we rested awhile at a small hunting cups were more pure than silver, whose threads lodge, preparatory to making the ascent. One were more precious than gold. She placed it on her always leaves behind a blessing on the builders, head pressed the hand of her too faithful Maign, after the descent, when, seated there, he finds to the bade her farewell, and walking out from the canopy contents of his basket have been added frosh eggs, of trees into the balmy air -- the heavens still full milk, and mealy potatoes. There was little penuliar set with stars—the weedpigeon still dreaming in her in the ascent, save that it was excessively tedious, nest—she reached the appointed place. Maiga foll and some fine views were afforded. At last, we lowed at a distance, and saw the Lake King waiting reached the "Hag's Glon." It is in reality at the his bride. The lady stood upon the crag, and waved base of the mountain, and, although we have been her hand toward the home of her youth, then turned above two miles since leaving the lodge, the descent toward her lover, whose steed stood as firmly on the is very gradual. Here we stand, closed in on either water as if his silver shoes were pressing the earth; side by two singularly dead looking mountain lakes. his white plume waved and danced in the morning They are the "Baths of the Hog," the ruling demonsir; he rose in his stirrups, and white the sweetest of the glen. In one of these is her couch; for in the music floated around, his steed leaped to the edge of fromning cliff are her chair, her crutch and her cap, the precipice. The lady mounted before him; and while a crag, as bideous looking as if in reality it together they sprang from the earth forever, and belonged to some foul fiend, is her "tooth." From away, away swifter than a thousand sunbeams and here we look up. The mountain fromus almost perbrighter, the prince and his beautiful bride flashed pendicularly above us, seeming impossible to climb. To the entrance of the "Hag's Glen" we have bad the sturdy mountain ponies; here we leave them to browee on the stunted berbage and among a few others of strong limbs and sound lungs, (and of the latter we could not say much for ourself,) we commenco a task for which there is much labor, much reward. On we go-a little higher-new restaggravated by the constantly repeated "Yo'll be there soon" of the guides. Two hours of the most severe labor, and the two miles or so from the " Hag's Glen " to the summit are passed over. We stand on the peak of Curran-Tual, the loftiest mountain in Ireland, three thousand five hundred feet above the level of the sea.

Here a beautiful flower known as the London Pride, grows in luxuringce. A small stream of pure water issuing from a crevice in the rooks

conspicuous part. A young man had been shot by rocks, in which the eagle builds his nest without the Yawning and frightful are the precipices as we fear of man. It is utterly inaccessible save from look down. North, south, east, and west, the view wake.' The woman, when I entered the apartment, waters have forced an opening into a still lower save a minute portion of the Lower Lake and this was sitting on a low stool by the side of the corpse. glen. To reach it from the heights would be next to looks like a thread of light. But we cannot count the tiny mountain lakes that are visible everywhere We follow the course of the stream, and come out among the lesser Recks, the bills, and the valleys to pullar to the country, and which are capable of every into rich pasture grounds, to the borders of a beauti. the West. Within immediate view are the Bays of xpression, from the bitterest batred and the direct fally picturesque lake-Lough Kittane-picturesque, Tralce, Kenmare, Diagle and Bantry; away on one evenge to the softest and warmest affection. Her if we may use the torm, without adornment, for side rolls the mighty Shannon, on the other is seen large blue cloak was confined at her throat, but not nature has loft it girdled with bleak and barren Cape Clear, while surging beyond all, miles and miles away, our gazo again rests on the broad At.

Claus his silver vim appears. We wanter on far away from the lake; the mountains are lighted up with the most gorgeous hues of heaven. The full for whisper. There is one sight which we strongly the risk of some inconvenience-a row of twelve faint tine when

"A sable cloud.". Turns forth her silver lining on the night;" or suddenly touched with the partial light of the full orbawhich renders them even more indistinct in the unshadowy splendor. In the evening glow we sawrths heron fishing. The startled owl now flaps by as: We rest once more under Glens, and there in the silence of night we hear the mountain echo to the bugle with its uncarrilly voice.

Parowell indeed to Killarney. The car is ready to bear us to Kunmare-- the Irish jaunting car." Our way lies by the new road-a great work, unsurpassed, perhaps, in the kingdom, for its picturesque character. It climbs the mountains, and outs through the rocks, headless of obstacles. Tourists have been somewhat in the habit of choosing this way as an entrance to the beauties of Killarney; but we consider the coming by railway from Mallow, and gradually coming upon the scene, far preferable. Here the beauties are at once revealed, and the first impression from this point must be inclineable; and being struck mute with admiration, in our humble opinion; is not to be compared to a growing admiration! As we draw near Glengariff -" the . rough glen "-although we had a foretaste of the rich treat we were about to enjoy, mute admiration, speechless wonder, may well express our ideas of the first view of it, and the great arm of Bantry Bay, from the grand road now completed from Kenmare. Language falls entirely to convey even a limited idea of the exceeding beauty of this glen. It has been the theme of every traveler, and is worthy indeed of the praise lavished upon it by Weld, Windele, Inglis. North, Knight, Otway, and Mr. and Mrs. S. C. Hall. Before such an array of names our task looks hard indeed, when we contemplate anything like a descrip tion. We do not hesitate to compare our emotions with theirs.

Glangariff is a deep Alpino valley, enclosed by pro cipitons hills, about three, perhaps four miles wide, and not over a quarter of a mile broad. You have every variety of outline, form and elevation to char soleries its mountains. Hungry Mountain, with its cataract of over 800 feet; Sugar Loaf, so conical, bare and white, with its quartz ore formation : Slieve Goul, "the pathway of the fairles." Every bill has distant; valleys laughing in sunshine, or lost in by nature with the richest gifts of wood and water. here thunders the foaming cataract-all fed by rills collected in the mountains.

Beyond all is the bay with its numerous islands scene, unlike any other of its sister glens with in apparently tumultuous, yet actually relatively reguuntil a ship's mast would not be visible in the ble wonders in the deep; suppose this, and you see they were rejected by the church and the priesthood, Glengariff. We never read, or heard of, or saw, a the proud, the rich and the learned, with scorn and place so wild and yet so beautiful. We never beheld contempt. place so with the dyst so beautiful. We here of constant communion with the angel of the church against the dwil, and it was waged the distance the bread Atlantic rolling placidly in world, and went about doing good—healing the sick, working miracles, and preaching the gospel of love subject. We are aware that our poor pen has done little justice to the scenes, and well we know if our resders were but an hour in the fairy realm, they would be accorded by them a most felicitous describ-The sketcher it is true may catch the character and convey the idea of some isolated spot; the painter may throw upon his canvas some of those wonder. ful combinations of light and shade that lend such a happy, yet changeful glory to some selected scene; but the whole paperama, save but to him who sees. must be lost, for the pencil, the pailet and the pen are unequal to the task.

in closing, we can only say, that since our visit to Killarusy, it has become associated with our dreams of happiness; it was to us a vision of beauty, of peacefulness, of loveliness. We can still repicture the rains of Aghadse, with its boaps of the relics of erald on the bosom of the crystal lake. It is a hal ages-each tree, each rock, and every fairy bay.

Ye glimmering lakes that sleep among Those grand old Irish mountains Which towaring kies the arching skies, And feed thee with their fountalus; Full many a year shall pass away, In time's great round of duty, And many a sun shall rise and sec-

Bre I forget thy beauty. And many a thought shall wander back To Lough Leaus's fairy Islands, And memory many a tale recall Of its encircling highlands. Well chose the handed manks of old, Bwest Innishilen's glory— "A realm of blig, a paradise"— BL Finlan's ancient story.

Well might the good O'Door ghue. Adored by lord and vessal, Have scorned the baled Sullivans, Within Ross' frowning eastle; For many a missile rudely hurled, fact in its walls no bad rent; Ree Armstrong's cannon's advoct.

Farewell to thee, proud Corran Total ! Praise be for that emotion, When from thy brow I first beheld. The glimmer of the ocean. Adjou to thee old Maugerton, Whose tarn ne'er sounded plummet, Adiou indeed, for ne'er again,

My foot shall press thy summit.

" Caught in her own net," as the man said when he saw one of the fair sex hitched in her crinoline.

A DIRGE.

Myasas, Entrons Banusa of Linux :- The followmeen is up and we enter the Black Valley. How by to relieve an unusual feeling of sadness for which I conquerors, heroes, and beneficiators of mankind at soloms grow the shadows of the mountains. The could not account. The lines seemed strange as they death became Gods, and continued to hold interrocks put on mysterious forms -- the air is hushed dropped rapidly from my penell, for I had never given course with morials through mediums. These Gods and still, save when broken by our voices, and then the last farewell to any young friend. I took their temples, where the mediums, in a state of we are startled for the crage give us back whisper finally and laid them away without another thought. entrancement, gave utterance to the instructions, This was in April ; early the following August, away, the responses, and the oracles of the Gols. But advise every visitor of Killarney to beliefd, even at from home, I stood by the death-bed of a dearly loved home, I accidentally found these fines, which had been miles, under the light of the summer moon. As we entirely forgotten. I again tend them—now with the entered the lake hours ago we marked every form of deep serrow of one who had for the first time seen the hill and island. They are now all blended to one loved passon through the sternal portals-and it seemed like a prophecy. East Medicay, July, 1800.

> Toll the bell !-sadiy, slowly, For a gentle spirit 's fled | Bear her to the churchyard lowly, There to sleep among the dead. Toll the bell !-sadiy, slowly, For the mourners gather there, Weeping sore, with spirits lowly, For the lost, the loved, the fair Toll the bell I softly, sweetly, O'er the blor of her they love; For they know how joyfully Her pure spirit scared above

Tall the bell !-oh. solemnly ! While one last, fond look they cast On those features pale and lovely, Let them gaze-it is their last i. Toll the bell f-oh, carefully l For it speaks to every heart Of the loved and the departed, Causing tears afresh to start. Toll the belt !-- oh, solemnly ! While the dust returns to dust, And bid all the weening mourners In their Heavenly Futber trust. Toll the belt !-with muffled penling, With a sad, yet soothing tone: Like to music, sweetly stealing

O'er the spirit sad and lone.

That one pure, rejoicing spirit

Tall the bell I - once more, and softly,

Speaking to each heart in love,

Now has found her home above,

Reported for the Danner of Light WITCHCRAFT AND SPIRITUALISM

An Address delivered at the Spiritualist Convention, Providence, R. I., August 1st, 1860.

BY HOM. PREDERICK ROBINSON, OF MARBLEHEAD, MASS

I propose to make a few remarks before this audience, upon the subject of witcheraft, as identical with mesmorism and spirit-monifestations, and show its peculiar interest, and each, according to the time how it came into the world, and how it was finally of day, or state of the atmosphere, presents a won. driven out. About a century before the Christian derfully mutable picture-gloomy or bright, near or Era, a state of skepticism in relation to spiritual things began to prevail and spread throughout the melting, undefined masses of shade. It is endowed then civilized world, until an open or secret unbelief infected all classes of society, and religion was re-The trees are graceful in form, luxuriant in foliage, garded as a mere fashionable accomplishment. The and strikingly varied in character. Here ripples ablef priests, the scribes and pharisees, while per. along the stream, there rushes the strong river, and forming the sacrifices prescribed in the Bible, in conformity with ancient faith, often laughed in their siceves at the miserable farce. And the priests of Greeian and Roman mythology, while devotionally one of which so guards it that it has the aspect of a examining the entrails of beasts, and drawing serene lake. The artist cannot do it justice-the auguries from the flight of birds, while praying to pen'is laid aside in despair. Imagine the broad Jupiter, to Mars to Venus, to Mercury, and to any of their thousand gods-were often infidels at heart. terposing meadows, moraes, and bogs, but the most until the people lost all faith and hope in the immortality of the soul, and society degenerated into a lar congeries of rocks over seen. Imagine the broad state of materialism and corruption like that of the cosan, when the storm is riding in fary on its waves. present time. Then ascended the prayer of humani-Imagine the waves tessing in the wildest confusion, ty for more spiritual light, and it was answered in the advent of Jesus, when the spirit-world came down, troughs made by its gigantic swell—then suppose and through the meek and lowly children of men, the voice of Jebovah and suddenly arrested the an gave living evidences of immortality. And we read gry cooks and left it fixed forever as an instance of that the common people received them gladly; but they were rejected by the church and the priesthood,

lictous, more varied, more enchanting, than was this and good will to men. And after his crucifizion, he panoramic view beaming you in on all sides. But appeared to his disciples in his angel-form, and comif we were at loss how loget on in Glangariff for missioned them to go from place to place, and preach the gospel, healing the sick, working miracles, and stopping to look at some new variety in the scare, the gospel, healing the sick, working mirneles, and we are now as fully at less how to bid adien to the as evidences of the immortality of the soul. When they were persocuted in one city, he communical them to flee to the next, but to take no thought what they should say, for it should be given them what to er who conveyed a correct idea of this curious gion. say in the self same hour, when angel, aloquence should flow from their unlearned lips with such power and beauty of expression, as to confound the learned, and cause them to exclaim," How can these men do these things, having never learned letters ?" He said he would be with them, and enable them to work miracles greater than any he himself had been able to perform while in the body, so that they might even take up serpents or drink any deadly poison without injury, and these signs were to follow them that believed, without limitation of time. But they met with the constant apposition and persecution of the old Jewish church, and of the ancient Greeian. and Roman church of many gods, which then set upon the throne of the world and swayed the minds moriality, Ross with a memorable easile, and India of the people at her will. For ages, the true follow. fallen, sweet Innisfullen-we have but to close our ers of Josus were regarded everywhere as the off eyes, and there it is sleeping like an enchanted em scourings of the earth. They were denounced as atheists, and were destroyed wherever they could be lowed isle-hallowed by the fascinating romance of found. They were made to fight with wild beasts, in circuses and theatres for the amusement of the people. They were driven to take up their abodes. in the tombs, the catacombs, the dens and the car- chairs, dishes and cooking utensils moved about in erns of the earth. They were standered as free- their presence, and sometimes would be buried lovers, and even as guilty of incestuous and promiss around in great disorder, and all the wonders of lieving people around them.

she was persecuted, white she was humble, white craft. And when a witch came into the presence of she was pure. Then the spiritual candlesticks of a wizard, she would sometimes seream out and go the church illumined the darkness around her. But into convulsions, and charge the cause of her ailment when she became popular, and could no longer resist to the wizard. I will relate the case of Dr. Fian, of the temptations of mammon, and say, "Get thee be Scotland, because his case was parallel with one, of bind me, Satan," then the spiritual candlesticks, the which I myself was the cause. The declor was light of inspiration in the church went out; and charged with witcheraft and of bowitching others, the church, from being the persecuted, became the and was tried before the King of Scotland bimself, most cruel persecutor. After the church had ob | who was a great witch finder, and, like King Saul, tained worldly power, and had elevated her head determined to enforce the law of God in the exterupon the throne of the world, and trampled beneath mination of witchcraft. But the doctor protested her feet the ancient Greeian and Roman Church of his innocence, and denied all complicity with the many Gods, then the old church in her turn, from Devil, when the bewilched person was brought into being the persecutor, became the persecuted; and his presence, and immediately screamed out, went her disciples scattered, impoverished, and humbled, into convulsions, capered round the room, clambered became purified by oppression. Worldly adversity up the side of the wall till ber head touched the ceilquickened into life their spiritual aspirations, and ing, to the great admiration of the most pieus King true Spiritualism revived, and true spirit manifesta. James of Scotland. But still the doctor protested tions reappeared in their assemblies, converting them his innocence, when the king ordered him to the tor

while this old church of many Gods sat upon the cousin, of my own age. Same weeks after returning throne of the world, and was drunk with the blood of the saints, the light of inspiration went out, and then the eraples of the Gods were converted into pions frauds, where venal priests and priestesses imposed upon popular credulity in the sale of their fictitious responses. But now humbled and purified by oppression, the disciples of this old church invaked the aid of the spirit-world, and true Spiritualism revived, and true spirit manifestations reappeared in their assemblies, and mediums arose among them in great numbers. But the Christian Church denonneed them as witches in compact with the devil. and the Pope thundered down his annthemas upon them, calling upon the church and the priesthood everywhere to enforce the law of God, not to suffer a witch to live. Then commenced one of the most bloody persecutions in the history of the world. Mediums were sought out everywhere, and thousands and tens of thousands of them were burned. drowned, and tortured to death as witches. The Christian church inherited her abhorrence of

all intercourse with the dead from the old Jewish church. It was made the especial business of the Jawish government by the direct command of God, to destroy everybody that had familiar epirits, or in any way held intercourse with the dead. And we rend in the Bible that King Saul, while true to the church, caused a general destruction of all persons who had familiar epirits. And this act of picty was well pleasing in the sight of God; but when this bloody conqueror was not cruel enough to ex coute to the letter the command of God, to destroy the Amalekites, and to spare them not, but to slay both men and women, infants and sucklings, oxen and sheep, camels and asses, then Saul fell from grace, and God turned away from him, and Samuel, the old Pope of the Jewish church, would no longer work the religious machinery in his favor, and the Lord answered him not notther by dreams, nor by Urim, nor by Prophets. Then Saul turned for counsel to the witch of Endor, and disguising himself, he went by night to the woman, and desired her to call up him whom he should name. And the woman said, " Thou knowest what Saul hath done ... how he both out off all who have familiar epicies and wigards from out the land." Then Saul swear unto her, saying, "As the Lord liveth, no punishment shall bappen unto thee for this thing." Then said the woman, "Whom shall I call up unto thee?" and he said, "Call me up Samuel." And when the woman saw Samuel she oried with a loud voice, Why hast thou deselved me, for thou art Saul ?" And Samuel said unto Saul, "Why hast thou disquieted me to call me up?" And Saul answered. I am sore distressed, for the Philistines make war. against me, and God has departed from me; I have therefore called thee, that thou mightest make known unto me what I shall do." Then said Samuel, Why therefore, then, askest thou counsel of me, seeing that the Lord bas departed from thee and ecome thine enemy? Because thou obeyedst not the voice of the Lord, and executedet not his fierce wrath against the Amalekites, therefore hath the Lord done this evil unto this day !" To the Jewish church, then, and the Jewish Bible,

through the ages this river of blood. The Christian church, having inherited this old Jewish superstition, and having adopted the Jewish Bible as the word of God, and being elevated above all worldly power-having the kings and rulers of the earth beneath her feet—now revolved to wage war against the spiritual element of human nature, and suppress all intercourse between the living people and their immortal predecessors. And it would seem as if the spirit world had also resolved upon resistance, and were determined to force a knowledge of their existence upon the people, and their power of good and evil in this world. This might be termed the war rears of our time. And after the Protestant Reform ation, the Protestant church vied with the Catholic in this torturing, cruel and bloody warfare. Witchoraft became a science, and witch finding a lucrative profession. It was believed that the devil's mark was placed somewhere upon the body of every mem ber of the devil's church, but such was the cumning of the devil, that to avoid detection, he often placed bis mark upon the most secret places, which none but the most skilful experts could discover. So the accused was stripped and shaved, and after the most prying investigations, if any mark or mole could be discovered, this was conclusive evidence of gullt, and the trembling witch was consigned to the stake. But if the davil had been so counting as to place his mark beyond the reach of scientific discovery, then the poor witch was obliged to submit to other tests. She was made to repeat the Lord's prover, and if she missed a single word, this was conclusive evidence of her guilty complicity with the devil. But if these tests failed to discover her guilt, her thumbs and great toes were tied together, and she was thus dragged through ponds and rivers, when, if she sunk, it was evident that the baptismal element did not reject her spirit, and she was innecent; but if she floated, this was conclusive evidence of guilt, and she was made over to the torment of earthly hell fire as a short foretaste of her eternal doom, Witchcraft exhibited all the same phases which

must we turn as to the fountain whence has flowed

mesmeriam and mediumahip now display. There were witches for physical manifestations, and tables, cuous conabitations. But the communion of angels witchoraft can now be seen as identical with meswas their constant support in all their trials and merism and spirit manifestations. The witches were sufferings, and spiritual manifestations were their generally females, as mediums now are, and wizards only means of convincing and converting the unberlor male witches were more rare, as is now the case among mediums. The positive and negative ele-Such was the spiritual power of the church while ments as observed in mesmerism existed in witch-

of the soul, while still adhoring to the tenets of the logs were wedged in, and screwed up, until the them, and every sight, or sound, or knock, alarmed ancient mythology. This old religion consisted in pain became insuferable. This tarture continued them, and the eight of a ghost was more awful than ing lines were written more than nine years ago, mere. the belief of a spirit work, and that the aucient until the doctor, desiring speedy rolled by death, as death. Thus surrounded with apprehensions of evil, knowledged that he was the deril's clerk, and took it a blind faith, quaking with fear, fived the people the eaths of the witches at their initiation, which through ages of darkness, till at fast human reason confession so pleased the king that he stopped the began to awake and expose some of the most promitorture, put off the execution, and committed the neat falsehoods. Then agitation commenced, and doctor to prison to annit his further order. But the infidelity arose and exposed the haseless fabric of doctor contrived to escape, which set all Scotland in faith. Then awaking as from the dream of ages, commotion, as if the Davil himself had broke losse, the human soul exerted its full powers to demonand hue and ory resounded throughout the land. strate its own immortality. It questioned nature, And the doctor was retaken. But in the meantline and the living forms around us; but nature answered he had resolved to stick to his integrity, die under death. It questioned the grave, and from that torture, and never again to led by the temptation of bourne, whence no traveler returns, it received no pain to deny his own conviction of innocence. And responses. It looked up with longings for light to when he was again brought before the king, he told the great dome of heaven, but no rays descended the king that his former admissions were not true, upon it. The prayers and instructions of the pulpit but that they had been extorted from blm by long fell dead upon dead congregations. All living evicontinued pain, in the hope of speedy relief by death, dence was shut out by a dead faith under an outside which so entraged the king that he ordered his nalls covering of conformity. Every attempt at revivals to be pulled out with pincers, and needles to be thrust of religion seemed but a mackery, a strugglo to galunder, and the boots to be again applied till his legs vanize a dead faith into a shocking imitation of a were crushed up, the dector all the time protesting living body. Then again ascended the prayer of his innocence till death.

> merism appeared in this country, I was induced to power to suppress agitation, and stamp out every examine it, and then found that I possessed the new spark of light, the spirit world began to work mesmerio power. It was then a very unpopular with great caution, at first, by the slightest exhibifriend's, I was challenged to mesmerize some mem. induce Dr. Franklin to examine it; but his great ber of the family, and finally succeeded in measure lying a little girl ten or twelve years of age. And ing the spiritual in his nature, failed to discover the and she opened her ever, she sereamed out, rushed boods waked up, and found this dreadful heresy had ore up the carpet and tried to conceal herself beneath it, screaming and acting like a very maniac deception, the devil, they ignored it, went to sleep It took us all night to get her quiet. And finally again, and entirely forgot that there was any such we forced her into bed, and while holding her there, thing as mesmerism in the world. by gentle power and southing words she went to sleep. and after a long sleep she woke up as bright and raps, so slight that only those who had some little well as ever. I left her while she was asleep, but faith, engendered by the facts of mesmerism, could was told, that when she awoke she was entirely un hear and understand them. But they grew louder conscious of everything that had passed. But in the and leader, till none who desired it could fail to hear. course of a few days I had occasion to call at the Then more wonders followed-entrancements, vishouse again, and when I rang the door bell, this girl ions, healings, speaking with tongues, and descripopened the door, and immediately screamed out and tions of the spirit world and beavonly scenery. Then went into the same condition again. Now it seems old conservation woke upagain, and began to clamor, to me that is exactly such a case as that of Dr. "It is delusion, it is the devil, it is mesmerism, it is Flan's, and if I had lived in the age of witchcraft witchcraft," and began to call upon the arm of should have probably been tortured to death as a

> Passing over the awful tribuncle of the inquistthis blood of innocence. The Judicial records of Hef, and are therefore protected by our Constitutions England could furnish volumes of these cruel and laws. levit on condition of being made the best dancer in England. And yet the Protestant clergy had compost. He must have been a rapping and seeing medium, for an one occasion when he was writing some behind

> Diseases, accidents, the ailments of cattle, sheep and were sought out as instruments through which these evils had been wrought, until at last everybody began to fear the power of witcheraft in his neigh. bors, and became more vigilant to detect the signs and still larger numbers in Italy, France and Spain, was a devilish work, his satanic majesty in leaving wickedness must follow him through eternal ages. the world, merely brushed the tip end of his tall

over the country, as he went along. Spiritual communications, whether good or evil,

things.

humanity for more light, and it is now being Now Dr. Finn undoubtedly possessed great mess answered in another attempt to bless the world with neric power, and the persons whom his presence living avidences of immortality. But knowing the affected were mesmeric mediums. Soon after mes. power of darkness and the stronghold of priestly thing, and was regarded as the humbug of humbugs. tion of mesmeric power—so slight as only to be But as evidence of its truth I sometimes mesmerized observed by the most refined organizations. It first a subject; and once, white spending an evening at a appeared in Paris, and excited attention enough to materiality and towering fatellest always outwelchwhile she was in the mesmerio trance, she was quiet great truth; but it grow stronger and stronger, and and subject to my will, but when I discattanced her opened wider and wider, until colleges and priestround the room, clambered up the side of the wall, already taken hold of the public mind, and could not be dislodged; and after crying humbug, delusion,

Then new wonders followed, at first by very slight power to enforce the law of God, which declares. Thou shalt not suffer a witch to live." : But it was too late. These evidences of entrit life had been tion, we find the courts of justice deeply dyed in given to thousands, and had become a religious be

bloody trials. Sir Matthew Hale, and other most But if all these wonderful things had burst upon earned judges, often administered these tests of the world at once, before the people could have had witchcraft, and sentenced the innocent victims to the time to examine and believe them, their religious stake or the gallows. The fear of the devil and a prejudices would have been aroused, and even their selled in his ubiquity and emulpotent malignity, infidelity would have been appealed to, and the arm took hald of all Christendom. The services of the of the law would not have been lavoked in valu, and clorgy were in constant requisition, to exercise his we should have had another exhibition of which trisatanio majesty from some of his subjects. Some ale and witch executions; and our eloquent female witches were affected with the dancing mania, and mediums, after giving utterance to the thoughts of it is said one young man sacrificed himself to the angels, in a state of unconscious entrancement would have been walked out of our halls, under the arms of constables and sheriffs, and consigned to the enstion upon him, and fasted and prayed a whole prison and the gallows. But now, the intercourse car to exorcise the dancing devil. Even the great between the natural and spiritual worlds, which ather was often tormented with the devil, who was so suddenly broken off by the victory of the ased to come, by night and steal his nuts, and then oburch over the devil, is ngain renewed, and the add insult to injury by cracking them on his bed. world is again receiving living evidences of immortality, but of a much higher order, because the people are now better qualified to receive them, and can betbely work the devil appeared to him, when he hurled ter understand the teachings of the spirit world, his inketand at the devil's head, and the stain of the and discriminate between the good and the evil. ink upon the wall was long retained as ocular evi, than they could in the barbarous ages of witchdence of the impudence of the devil. On one occas, craft. And we shall have higher inspirations as we sion when the priesthood had been successful in ex. progress and are ready to receive them. Revelations pelling the davil, it is said he left a devilish stench above our conceptions would be useless-like casting pearls before swine. The revelations of the tele This warfare of the church against the devil was scope, the microscope, or the daguerrectype might ufged on by the bulls of the Pope, the exhortations of even injure a barbarous people, and lead them to the priestbood, and the decisions of the courte, unfil worship the instruments, instead of improving by all the evils of scorety were laid upon the devil, the sciences which they demonstrate. It is said that ven the presentation of a plough to hogs, were all laid upon the devil; and witches tribe resulted in evil; for when the donor visited them again, he found that they bad elevated the

plough upon a pedestal, and worshiped it as a god. When spiritual communications are addressed to the senses, the understanding and the conscience, of it in each other. The numbers that were do | they must reform the character. A wicked life is stroyed by the most awful terments are amazing, evidence of a disbelief in future responsibility; and In some districts, as many as one in every twenty of the present corruption and wickedness of the world, the whole population were accused, condemned, and are the result of a wide spread materialism both executed as witches. We have the records of more within and without the church. The materialist than a bundred thousand destroyed in Germany; regards himself and his neighbors as mere temporary existences, all floating down together into and tens of thousands in England, Scotland, Ire | the gulf of oblivion, and his fellow men as cattle to land, and every other country in Christendom. And be worked, oppressed, or enslated for his pleasure or this warfare continued till the spirit would appear profit, under the conviction that all his sine and to have surroudered, and yielded up the victory to crimes will be forever burned with him in the grave. the church, convinced at last of the folly of attempt. But when the conviction of immortality takes hold ng to force the knowledge of aplritual things upon of the soul, it must elevate our conceptions of human so ignorant, so cruel, so bigoted, so superstitious, so nature. We can no longer regard ourselves as only foolish a people; and then all these spiritual mani. the aper of the great pyramid of animal life, but as festations, all these works of the dovil, instantly immortal beings, who must meet again in a higher ccased, and the world know nothing of them for life, when we shall see as we are seen, and know as two hundred years, and began to regard the whole we are known, and whon all the evils which we subject of witchcraft as a wide sprend delugion, as have willfully inflicted upon each other must be unsubstantial as the baseless fabric of a droam, atoned for, repented of, and finally forgiven by The world will never know the full amount of this those whom we have lajured. David was mistaken awful warfare. The half is not recorded in books, when he exclaimed, after murdering Uriah and corand it is seldom alluded to from the pulpit, for the rupting his wife "against God, and him only have priesthood for the last two bundred years have been I sinned, and done this avil in his sight." When be trying to conceal the bloody garments of the church, went into the spirit world, he found that he had and few people are aware of the awful amount of sinned against Uriah, and it was he of whom he her cruel and murderous deeds. Almost everybody must ask pardon and forgiveness; and perhaps be has heard of Salem witchcraft, and this is about the had to endure the remorse of ages before he could amount of popular information upon this subject bring his proud soul down to the proper condition of But if it were the work of the devil, and it certainly humility to do it; and still the consciousness of his

apiritual existence, is now being given to the world in facts addressed to the senses, and reason adare conclusive evidence of spiritual things; but with dressed to the understanding and the conscience, the victory of the church over the devil, this eyi and when received they must reform the world. dence was removed, and faith in religious opinions For how can it be possible for as to continue to inbegan to decline; for a realizing faith in spirit. His jure each other, to cheat, to steal, to rob, to murder, cannot long subsist without a constant revelation to enslave, oppress, degrade, abuse, slauder and hate from the spirit-world; and any religion which is each other, when we know that retribution must not sustained by the manifestation of spirit-power follow, that a wicked life must prove, through eleris a more unreasoning superstition. Such evidence nal ages, the worst possible mistake? that we are was never withheld from true seekers for spiritual living under a great cloud of witnesses, who see all truth, until an Ignorant, ambilious, and powerful our actions, know our motives, and even our very priesthood had set up the infallible church and the thoughts, before they are uttered? that elevation and nfallible book, as the only evidences of spiritual happiness, or degradation and misery must be the consequence of a good or evil life? if evil, we must Then the people for ages went groping about in gravitate to the condition of the evil; and, if good, the dark, trying to assure themselves of their im to the condition of the good, and our progress from nortality, from the dark sayings of the prophets, evil to good must depend upon ourselves? To know and from an hereditary faith, that had come down that we are immortal, ever-progressive beings, who to them from former generations, without one spark through eternal ages must grow in goodness, wisof heavenly light to lilumine the darkness around dom, power and glory above our highest conceptions, thos reappeared in their assemblies, converting them his innecence, when the king ordered him to the tor of necessary tight to inner and carnest believes in the immeriality ture of the boots—a deviliah contrivance, by which them, until the fear of spiritual things took held of must take held of our natures, and lead us to rethen men? Because they never got shared.

The evidence of spirit-life, and of this condition of

egost and all the lowest and humblest of the race. When the great mass of the people shall have attained to this knowledge, then the long pre-lighted and ever hoped for reign of peace will commones, and we shall begin to lave our neighbor as curacives, and then every man shall set under his own wind and fig tree, having none to molest or to make him

PUNISHMENT OF CHIMINALS.

Bearcoly a single edition of the various periodicals published throughout our country appears without chronicling a long tiet of criminal offences, immoral outrages, and unprovoked attacks upon the fives of those possessing much of this world's goods, whose wealth the cruel assassin wishes to appropriate to his own personal use. Large numbers are daily arraigned before our Police and Supreme Courts, charged with homicide, highway robbery, burglary, and every species of orime that can be enumerated; and whose cases are, as we commonly recognize law. justly disposed of. But, as yet, nothing indicates the efficacy of law in curing the diseased oriminal of his malady. Any number of detective police, vigilance committees and night-watchmen can be found in every city and town in our land, and steam and electricity are used with the utmost disputch to arrest and hurry oriminals into "safe keeping." Prisons, penitentiaries, jails and houses of correction are found in every State, and many are blessed (or cursed, which?) with a large number of them; yet there seems to be no falling off in the number of convicts, who are continually crowded into them.

Why is this? Must we ever dwell in fear of midnight assassination, by the hand of some poor wretch who enters with ent-like utealthiness into our sleep. ing apartments to secure to bimself treasures, and ready to plunge the glittering dagger into our hearts should his restless movements awaken us? Is there no potent panacea, whereby crime can be overcome? Let us inquire into the cause; the effect is already

While reading an article, giving in detail an acsount of a fearful tragedy, a fiendish, cold blooded murder-benevolence all culisted in behalf of the victim-we impulsively denounce, with revengeful bitterness, the poor oulprit, hoping he may not escape the hands of justice, but be obliged to suffer the keenest punishment the law can inflict. No thought of the cause that led to the atrocious act is taken, and we thereby ignorantly denounce the one who, many times, " is more singed against than sinplag."

Many, very many, of the State prisoners are these who, in tender youth, were left orphaned and homeless, exposed to the temptations and ecdnoing influences of corrupt associates, with no gentle mother's tearful rebuke, or smiles of love and encouragement, to lufluence and mold the flexible character; no sisterly affection to keep alive in the heart the warm emotions of love and sympathy; no soul inspiring and clevating surroundings, to draw out the noble scutiments of God-like manliness, already struggling obly for the ascendancy over the inharmonious dovolopment of the lower faculties. Obliged to grow. up in the stifling atmosphere of discord, hate and immorality, they wander through the "wide, wide world," perfectly saturated with the mesmeric minsma that rises from the hot beds of vice. Irresistibly drawn late the great whirlpool of orline, a single not seals their fate for many years, and toiling, wearlly and unwillingly, with a prison's dark, gloomy walls frowning down upon them; confronted by inflexible, storn visaged mon, constantly in the presence of these whose countenances bear the impress of cruelty and wrong, with dark brows beneath which the eyes, gleaming with malicious defiance. ndicate the fierce storm of passion raging within ; houghts freighted with deep revenge, upon any and all-when their term expires, and they are again permitted to walk without prison discipline, which has changed them into cold, revengeful criminals, with such surroundings, the youthful culprit hopeessly struggles against fate.

udges of earthly courts, 't is thus you dispose of the young, as well as old, in sin! 'Tis thus you dispense justice, seeking to rid society of a nuisance, by simply confining the culprit where he is exposed to lust such influences, that, if young in years, will leave upon his spirit, through all time, its unboly effects. Even when the requirements of the law arg fulfilled, and liberty is his again, how long ere you are called to pass sentence upon him again, in consequence of crime? Ah, the infliction of such punishment, instead of lessening the breach between bim and virtue, widens it, for he goes out from his prison, stigmatized as a culprit, dishonored and disgraced. None feel willing to repose confidence in him, none will employ him, and all alike shua him, until weary and sick, aye! disgusted with such accurred liberty, he is glad to go, "scourged" though it be, "to

Ha! yo wiscacres of the law, ye stern, unyielding

his dungeon." Oh! awake to a realization of the injustice of such a mockery of real justice—let your tongues be silent and your hands stayed when about to pronounce against crime, if you only attack the offect. Tis the cause you must remove: and as long as you administer the poisonous counterfeit, instead of the true remedy, we shall continue to feel the deleterious effects of the slow poison working in the mural proture of the crime-diseased children of our Father.

LOLA DEFORCE.

Boston, June 29, 1860.

"The Song of the Shirt." No man whose brain produces a thing that is dead ined to live, is conscious of the act as it passes through that brain. It is especially true of songs and des, that ring through the beart's chambers with such eviring echoes; with "Hall Columbia," "The Old Oaken Bucket," "The Margeillaise," "Home, Sweet Rome," and "The Song of the Shirt." Hood knew not what he did, when he wrote that; though his wife was wiser. There has just been published a little book called . The Memorials of Thomas Hood, written by bis children; and in the narrative is to be found the

following story of this immortal song:. In the Christmas number of Punch for this year. "In the Christmas number of Panel for this year appeared the famons 'Song of the Shirt.' It was, of course, inserted anonymously, but it ran through the course, inserted anonymously, but it ran through the land like wild-fine. Paper alter paper quoted it, and it became the talk of the day. There was no little speecal lation as to its nuther, although several. I believe lation as to its nuther, although several. I believe daily papers and schnowledged it. He was certainly astonished, and a little anused, at its wonderful popularity, although my mother had said to him, when she was folding up the packet ready for the press: Now mind, Hood, mark my words, this will tell wonderfully it it is one of the best things you ever did!' This turned out a true prophecy. It was translated into French and Gorman; and even, I believe, into limitan. By father used often to laugh and wonder how they reafather used often to laugh and wonder how they ren-dered the peculiar burden—

Billich, attten, atteh ["-"

"Beem and gueset and band!"

it was printed on coston pocket-handkerchiefs for sale, and has met with the fate of all popular poems, having been parodied times without number. But what delighted, and yet touched, my father most deceply was, that the poor creatures to whose forrow and shiftings be had given such cloquent voice, seem to adopt its words as their own, by singing them about the streets to a rade air of their own adaptation.

Why would ladies make better traders and pedlers

Same Page

DR, OHILD'S NEW BOOK. EXTREM PROSESSION S. ADAMA.

To the Readers of the Bannen of Linux -- I have just finished the reading of Dr. Child's book, " What. ever le, is Hight," and baro derived such satisfaction from its perusal, and found in its teachings such amphatic responses to my own long-cherished views of the subject it discusses, that I cannot allow the opportunity which an hour's lelaure affords me to pass unimproved, to commend the work to the carnest, thoughtful consideration of all who, wolking up the winding paths of the mountains of this life, reach forth to group the hand of God.

It is not to be supposed that every mind will look upon this subject in the same light, for the reason that no two minds hold the same relative position to any one object; therefore I cannot expect, nor should I desire, that any other person will see with my eyes; yet, possibly, if I tell you of what I are, I may induce you to look in the enme direction; and though you may not see as I do, you may see a great deal better, and much more.

We have in Dr. Child's book a long line of footsteps aside from the old beaten road; they lead us out from the tangled brush, and the chilly shades of the trees of old theology-great dogmatic cake and elus, among the branches of which are concealed denominational nests of a thousand sects-for which outleading the public cannot but be thankful. It will certainly relieve the menotony of our general reading, to find a volume differing both in theory and style from those that have preceded it.

Curiosity will not neglect to open it in order to learn who it is that dares treepass on the grounds of popular religion, demolish the fences that divide the various sects, and throw them all open to the light of one sun. In the Preface, and, indeed, through the whole work, the author exhibits a remarkable degree of plalaness and common sense; eschewing all the backnied forms of expression, be enters upon his field with fearless step, and takes hold of his subject with ungloved bands; employing words the meaning of which cannot be misunder stood. The old formal method of darkening reason with counsel, is happily avoided, and Dr. C. writes as one would talk face to face with his brother. He does not claim that the subject is new, but, on the contrary, that it is the client in existence, since upon it all others rest. But be can justly say that never before has the subject been brought so promineutly before the public.

I heartily congratulate Dr. C., that in his carnest aspirations hedwenward, he has been enabled not only to recognize the great principle of Right as the controlling power of all things -the hand, that, from behind the cloud, is put forth to paint a rainbow on its front-but likewise to present it in so forcible a manner to other minds, if not for their adoption, at least for their thoughtful consideration.

I have long looked upon this principle as the only immovable basis upon which the human soul can rest, firmly and reliably rest. It presents the only view of existence, to my mind, that can rationally and satisfactorily solve the great problem upon which man has labored for ages, and for the solution of which thousands of volumes have been written before and since Milton sought in his "Paradise Lost" to "justify the ways of God to man."

Every one, in admitting the existence of a God, does necessarily admit that whatever is, is right. He may externally deny the fact, but, far back, behind the closed door of his awn consciousness, on the walls of his own spiritual temple, is written in indelible characters - While God exists, wrong cannot.

You may consign the apparently inconsistent actualities of life to that boundless and fathomiess receptacle of things incomprehensible-"the mystery of God "-but such a disposal of those obstacles in your path is neither satisfactory to yourself nor to the questioner who anxiously asks, IFAy do they exist? By so doing, you do not put them from your eight forever-this you cannot do. Tie a millstone about them and sink them a hundred fathoms in the Sea of Oblivion, yet, be assured, that that sea is not so mighty, nor that depth so deep but that they will arise again, and more persistently than ever demand better treatment.

God is our highest conception-a Being superior in all things, to all things. Nothing one exist with out his presence; He is the Cause of all effects. You admit this? Certainly. Here then are the legitimate results of this numberion-what we conceive to be be beyond God-what is called "ovil is subject to God-in that soil, as truly and completely as in that good, God exists, and of both he is the cause. From these conclusious there is no евсаре.

You may say that God only permits evil to exist. Does that add anything to your argument to prove that the devil, or evil, like a rearing lion is tramping up and down this garden of God, seeking whom and what he may destroy? Not in the least.

For God is a holy God, and, in the language of Scripture, " hateth sin with a perfect hatred." it possible you are so driven for an argument as to obarge him with permitting sin to exist-and not only to exist, but to hold the whole world under its control, balling him in all his own plans and deluging everything in tears?

I hope you will pause -- before you assert that God elther creates or permits evil.

It may be affirmed by some that " Whatever is, is right," is true in the absolute, but not in a relative sense. Yet nothing is plainer, nothing more reasonable than that which is absolutely right cannot be relatively wrong.

It may as well be said that the parts of a watch are relatively wrong, and the whole right, as to attempt to prove that one wheel, one part, the minutest that finite or infinite mind can conceive of, of the illimitable, yet delicately adjusted mechanism of the universe is wrong, yet the whole is right. The worm that crawle upon our pathway may think the foot that crushes it to be the destructive weapon of an .evil one, and the act a great wrong; the myriade of animalculm we labale on every breath may think it a wrong that such a whirlpool of destruction should come upon them; so man, when come great orushing event racks his whole earthly frame, and paralyzes his soul with terror, may say it is wrong that he should be crushed and tortured thus. But it is not. It cannot be. No. From the act of what is considered the lowest form of orime, to that of the most angelic degree of purity-all is right. Through all the grades of existence intervening between these points, God is-he is omnipresent. No act can occur unless Gol wills it-he is confipotent. Each individual of the countless multitude that composes these grades has a lesson to learn, a great truth to be taught, and it is only by the lesson that the individual has that he can learn that truth. Thus God thinks, else he would not give it. We should see no not that we call crit did not God, who is infinite in wisdom and power,

decree that it should be. And now shall we, with words, contend with God, and say, " You had best try some other mode. Your relative acts are wrong, but in the absolute you are right?"

For my part, I can but believe God knows what is heat; and though he may semotimes act the part of that which it has hitherto occupied. a surgeon, and out off some darling love, or a jailor,

and blad some passion of ours with manages, or with burning fara deluge some peaceful village, let us try to trust our weakness to his etrength, our ignorance and short sighteduces to his wisdom and omniscience, and know If that amputation had not been made disease would have spread until a more dire affiction had befatten ust if that manneling had not been resorted to, we should have been torn to pieces; and if that village had not been burned, cities, and nations even, would have been banished from the earth by the heat of the pent up fires of the globe. All is right, rest assured of this; all from relative 3 1.9 Brattle St., Botten: 149 Fulton St., New York. to absolute. Though we may not comprehend how the blade of grass grows, we will not doubt its growth; and though we may not see how some acts William Britay. Doston. [A. D. Billttan, Naw York. LUTHER COLLY. " J. R. M. EQUIRE, London. of life can be otherwise than wrong, let us find rest for all our distrusts and doubts in a perfect faith that he who knoweth how the grass springeth from the seed, knoweth no evil ;

That he who bends the rainbow arch, And spans the world with light.— Writes on each ray the living truth, Whatever is, is Right.

The only sure, deep-reacting, permanent consolstion in times of nulletion, is derived from a knowlit immovable.

festation of the inward spirit.

not led by creed, or rather bound by it, will obtain men who are all the time doing nothing else. of what truth is.

singled.

this doctrine must be, and will be, adopted by it. little courage. The lack is, not of talk, but of the Its adoption is one of the inevitable consequences of thing. For example: the standing teast is, and long progression. You may not have attained to that has been, the perfect freedom of our country and position in which you are willing to give a thought think for themselves on matters that enlist general approximation to it. Compare the position of them thoughts when once they have formed them. The of minds half a century ago, and mark the wide upon independence of expression than of action. The difference! Why, then, a man would have been con- brute forces that lie at the bottom of society are no sidered a fit subject for a lunatio asylum, or for a more tolerant of free speech than they are of free prison house, to think, even, of the subject. Some action. They say they are, and think that makes would have walked him up to an examining commit array of forces with a deliberateness and selftee as one deserving to wear the badge of excommu- possession that proves the absence of all fear for the tioning in thousands of minds whether God does not salf courageous who can safely pass so trying an govern all things, and whether, if he does so, all is ordeal. not right. Plain reason and common sense, of which It is a much easier matter to face a ductist's pistol the early reformers dropped a minute grain into than it is to face and defy the prejudices of the comhuman mind, has acted like leaven, and in its in- munity in which one lives. Any man, if he only crease of a million fold, brought mankind to where schools himself either to indifference or recklessness, it now is. In all this we can see that Right pre- may do the former; but it is not every man who vailed, and that as whatever is, is right, so whatever dare do the latter. It is so much more comfortable has been, has been countly right.

human passions; that it allows you to do what, talk, than it is to be criticised and opposed. One wrong. In this you are mistaken. You are at standing in any social arrangement, than to be liberty to go and throw yourself from the mast head utterly left out of the account because his ways of of a vessel at our wharves, but do yeu do it? You thinking are different from the general way. Persodo you do it? Bo with the working of this truth, ter. If one has wife and children dependent upon If you have reached that point in soul development him, and looking confidently up to him for support, where you can so recognize the beauty of it that you he hales nothing worse than he does to have his adopt it as a necessity of your being, you would no business broken up, or even interfered with, because sconer commit any act, denominated "wrong," than be is not considered "sound on the goose" in matyou would do personal injuries to yourself now ters of local concern. If the truth were better known merely because you have liberty to do them.

the ages eternal to come, as they have through those secution may have become more endurable, because nges that are past. The law by which they have more secret and subtle; but the spirit of the thing is existed, and do now exist, is a law of God, and his on rank and venomous as it over was under the most laws are fixed and immovable. The great painting malignant of the Pop s er in the darkest days of the of Larg is being excepted by the hand of the mester | Inquisition. of all masters. Its lights and shades are placed gilds the long ranges of mountain tops | Is not the willing to suffer as to dare; and still, an the other shades; let nothing but the sunlight remain on the pression; that makes all things else look small in-

te note a part, and view it as God views it. negatives of existence are eternal and inseparable. operate in the higher regions of the nature. Therefore, the question for us to meet and to answer fault with God's ways, and wrangling with our sur presence of opponents, who had no sort of sympathy would alter them.

or shall we pass to the next state of existence with would look weaker to him than it ever did before; all the disquiet and unrest which the presumption it would surprise him to see how inconclusive his that God cannot or will not have all things right logic was; he would feel that a strong prop was sudlegitimately brings?

prove a mighty lever by which this world will be a slight, or moderate degree. moved to a higher plane of thought and action than

John B. Adams. | whelming one, on politics. Not every man who

Bunner of Night.

BOSTON, CATURDAY, AUG. 25, 1800.

Herry, Colby & Co., Publishers. WILLIAM BERRY, BUTSEN COLDY, J. HOLLIN M. EQUIRE.

PUBLICATION OFFICER:

EDITORS:

"BARBER OF LIGHT." Boston, Mass.

mar Businean Lettera must be addressed,

For large of subscription see First Page. Borry, Colby & Co.

COURAGE.

Any bully line courage enough to strike a person edge of this truth; the only light in bours of dark- who insults him, but it requires a higher sort of ness comes from the same source. It is a rock of courage to refrain from the blow, and a higher sort ages, against which every storm may rago but to find still to return for the insult a spirit of kindness and love. How few there are able to do it! Sickles Certainly no one can innerly desire to prove Dr. showed more courage in fergiving his erring wife Child mistaken in his views; for, so far from warring than be did in shooting Key, and he will live to see against any faith or belief, the theory he offers so the day when he will wish he had forgiven him, as cepts them all as right, and claims for each a place well as her. It takes more courage to overlook than in the great structure of life. It recognizes all relit does to shoot. Not the most muscular men are ligions in all ages as right—just what God intended the bravest, else a gymmet would be likely to turn they should be. Their very existence proved them us all out of our inheritance. It is the lowest form to be so; and, independent of this, every unproju- of courage that rules on its big fists, but the very liced mind that acquaints itself with their various highest, on the contrary, that reposes in its pure norkings, will see that they were best suited to the spiritual force. Men are exceedingly apt to think it anditions of the people, and could not, under those a proof of timidity that a person is barliful, or even conditions, have been different. Religion does not modest; but they afterwards learn to beware of the make man, but man makes religion; and in all cases terrible claws that are hidden underneath the the religion of a people is merely the outward mant | shining volvet of this self-distrust. It is a fact that there is more power, many times over, in one who Every person who is not afraid to think, who is never speaks or thinks of his power, than in a dozen

this book, and find within it abundant food for Appearances, as the old copy books used to say, thought. Those who have sufficient faith in God to are exceedingly describel; and the more so, because enable them to know that his truth cannot be affect. so many think it worth while to live for appearances, ed by anything that can be said or done by man, and let go the realities. It is this chase after the will not besitate to examine the positions taken and favor of others that does the mischief, and men find arguments offered in this volume, even though they | themselves finally so enmoshed in their exertions my at first sight appear antagonistic to their ideas that their individual force is almost entirely lost. That is the way one's courage goes, literally cosing I do not see how, with Reason and Fact as his out of him little by little. We waste on others, and uido, the earnest searcher after the way of life can the opinions, prejudices and whims of others, what do otherwise than walk in the path this volume ought to be carefully husbanded for ourselves. We opens to his view. It is quite evident that the adop. should have more resistance, all of us, if we acted tion of an opposite view, or a portion only of this, more on this suggestion. Then we should not care involves one in gross inconsistencies, and lands him so much what others were going to do or say, but at a point as far from a entiefactory solution of the rather how the matter lay in our own sense of right great problem of life, as sthat from which he and honor. And thus should we have a courage of our own, that would be courage indeed.

At some point in the progression of every soul There is boast and brag enough, but much too point now, but the fact that you have reached a time; yet there are few persons indeed who dare to to the subject, is a sure indication of your rapid sympathy, and fewer still who dare express their ands of minds to day, in this respect, to the position tyranny of the mob is not a whit less when visited prying watchman, on the walls of Zion, would have their case out; but experiment settles or unsettles noticed a strange working of the features; and sup everything. And it requires a profound courage, posing he was plotting a wrong against the church, indeed, in these times, even, to confront such an niontion. It is not so now. There is a deep quest consequences. It is not every man who thinks him-

to be on the side of the numbers. It is so much less You may say that the doctrine gives license to all trouble to have one's self passed ever in the general however others may view it. You consider to be a feels so much carier to be considered in regular are at liberty to sever your band from your body— oution for opinion's sake is not such a pleasant matand more widely published, it would be understood I cannot doubt that these lights and shades, which at once what an amount of suffering is caused by have for so many conturies been called "good" and deliberate and malicious persecution on account of evil," will attend us all, in modified forms, through opinions not held to be orthodox. The mode of per

We do need a higher and nobler strain of courage, here and there with skill that is infallible, and and that is a serious fact. Not more brag or beast, wisdom that has no superior. How deep and dark, not any stronger assertion, not any broader emphaand terrible even, are some of the shades! how sis; but a courage that is perfectly self reliant, that inestably bright and beautiful the sunlight that is as brave to keep ellent as to speak; that is as ne as necessary as the other? Is not the whole hand, that will make bold and defiant atterances, on right? Is not each in its place right? Shall we the right occasion; that dwarfs social case and soturn to this great artist and say, "Remove the cial position by contrast with its own inspired excanvas?" I think not. I think no one would, deed, when it is sought to hold them up by the side could be stand out from the great drama of which of its own integrity and necessity. More of such a courage is needed everywhere, to day. We require It is oven so, and will be so eternally; we shall that this coarse animal courage, which at best finds forever experience joy and sorrow—there will forever | vent and expression in swagger and threat, shall be be for us sunlight and shadow. These positives and elerated and refined, till it shall be qualified to

It is comparatively an easy thing for a minister of to day is, shall we bring our minds to such a ration | the present day to assert his faith before an audiat view of things as the destrine of this book incut ence that do not dare to think otherwise than as he cated-or, shall we go on in our old course of finding thinks. But if the same man was placed in the roundings, as though our frettings and complainings with his methods, and were ready at every point to dispute his reasoning, he would find it a very diffi-Shall we settle this question here and be at peace, cult matter to keep his courage up; his position denly taken out from under him, and that his fabrio, I am heartly glad Dr. Child has issued the book, hitherto esteemed so strong, had suddenly tumbled and cannot too strongly recommend all who may to the ground. Much of this, if not the most of it, read this to obtain a copy of it. It will arouse to would be because of the perfect want of any magenergatic thought, and create discussion on the netic relation between himself and his hearers; and greatest subject that can be presented to the human bere is where he would discover the leakage in his mind; it will weaken the strongholds of theological courage. A man without a strong measure of postcraft and superstition, individualize manhood, and tive magnetism can be said to possess courage in but

> In some localities, it demands much courage to differ from the majority, especially if it is an over-

overplus of heat and haste. This is not conrage; warded there. it is only a suct of despotism. The highest courage If the writer of the above note is notunted by \$5.000,000. is the highest teason; but when one dare not trust "pure motives," we conclude that he must be a his renson, he is manifestly a coward from top to "green chap," for the rules and regulations of

It takes courage to tell a man, or a community, when necessary and proper, of his or its faults; and young man who sent the two dellars, the money will without impatience or anger. A man must be cour. our office. ageous to withstand Cattery and patronage of an agreeable kind; nor must be be less so, either, If he would control the disposition to resent such things as if they were affronts and insults. Courage may be passive as well as active. It does not always betray itself in resistance, but quite as often in silence and suffering. It is, in fact, hardly more than the perfect accord and balance of all the faculties; that happy state of things internally which tells the man

paper is large, and contains a vast amount of read-ly, and also beer considerable weight upon them. Yes-ing matter, much of which is costly. If it meets the demand of the age, we trust our friends will not only continue their patronage, but will use their best of and he has the heartful whiles of all that he may forts to increase our list. We must add many names | entirely recover his bealth. to it, ere that reward which would have accound to the same amount of cost and labor in many other enterprises, shall be ours.

Beecher's and Chapin's Sermons. Messas Editors—Will you inform me through your oper the cause of your not printing any of leecher's r Chapin's Sermons now? I have seen no reason given. and I think it lessens the value of your paper since they were stopped. Yours with respect.

Bersy H. McLaughler.

Pracham, Vs., August 11, 1800.

The year having expired during which we promsed to print the Sermons of Mesers. Chapla and giving in their slend more short essays, reports of coming year." lectures in abstract, and miscellaneous articles. To some few of our readers, this may be distanteful, but the majority will be gratified at the change. It will not do for a paper to plod along in one set track. Readers, in time, tire of long discourses, however

We have now engaged on our list of contributors that this country affords—by which means we shall

hope his spirit guides will not allow him to be led into such embarrassing circumstances again.

The Christians in Turkey. The current troubles in Syria, involving the mass acre of thousands of Christians by the Mussal mans, have awakened the public mind to a desire to know all there is to be known on the subject of the Christians dwelling within the Sultan's demicions. We know it is generally supposed that the number of the Christians is comparatively small by the side of their snemy; but due investigation exposes a different state of things. Most people think they are different state of things. Most people think they are thinly scattered over the earface of the country. The truth is, they very much outcount the Mahametans. By the last reliable census of the Turkish Empire in Europe, it is ascertained that the Musulmans number a little more than six million while the Civic. ber a little more than six million, while the Christions count nearly ten million and a half! In Asiatic Turkey, the number of nominal Christians likewise exceeds ten million of souls. Thus is un derstood, at a glance, the reason why Russia has so derstood, at a glaues, the reason why Rossia has so long felt such an interest in Turkey, and why her sympathy for the "sick man of Europe" has been so and its philosophy, it must be acknowledged its advocates are superied from nearly the whole South American coast. Ceratrons.

**The speaking was excellent; there was much talent displayed, and say what the world may of Spiritualies in troth, however, the hombonaxa hats are expurred from nearly the whole South American coast. Ceratrons.

Of Japan.

A New Yorker has found his way around the globe to Japan, and has just furnished the columns of a New York icurnal with a hurried account of his elzht-eeeing in that antipodal land. He thus heit. Consulate. It rather excites us to the desire of being a consul " somewhere or other " ourself. He

rounded with a grove of overgreen oaks and camelia trees, and such a predigal display as there is there can be seen nowhere out of Jupan. I can compare it to nothing but an apple orchard of glistening leaves, loaded with the brightest crimson apples. A flight of stone steps leads from the street up to the Consulate; it is arched over by these gay trees, and its stones are carpeted with the brightest crimson such as your flow no carpeted with the fallen petals. In the grove you may walk on a carpet of green and crimson such as your flow no carpeted over trod before. As I stand I a the door, which ever way I turn my eyes toward the bills, there leafy banners are hung out. The wild blossoms are all single."

Druses about 1200. The inhabitants of the Christian the invent and Hasteeija were brotally slaughtered in cold blood after a full surrender had been made. Thirty or forty convents have been plundered and burned, and the crops of the peasantry destroyed, listary churches have also been burned, and the crops of the peasantry destroyed. Hany churches have also been burned, and the crops of the peasantry destroyed with the fallen petals. In the grove you may walk on a carpet of green and crimson such as your flow now that the choice way I turn my eyes toward the bills, there leafy banners are hung out. The wild blossoms are all single."

Lie believed that not less than sixty thousand Christian world.

Christian world.

Letters from Constantinople, via Marseilles, an-"The American Consulate is on a bill, and is sne-

A Game.

The above was sent to us for insertion in our Drusses.

hottom. True courage is collected and cool, self, society force no one, in this large city, of even the polical, and quite sufficient to take care of Itaelf; most ordinary capacities, to resurt to such out of the the spurious sort blusters, and fusses about, trying way means as this to command the acquaintance of to make bystanders think it is indeed the genuine a lady, or many ladies, for the "mutual interchange of thought."

Should this insertion not prove eatlefactory to the it takes just as much to stand the talking of it be refunded to him when he appears in person at

Laying on of Hands.

If cures by this process are miracles, then miraoles are very common even in these latter days. We interest all;

happy state of things internally which tells the many when to strike and when to refrain, how far he may go and at what point he must desiet, when to make war, and when to keep the peace. How few have as yet come into such a state of mind! What devolopment and discipline are we not all of us yet to undergo!

Renew Your Subscriptions.

As the end of the present volume approaches, a large number of our subscribers will receive notices of the expiration of their term. The lust paper due then will also have the ominous word "out" written upon it.

We will remind our friends that the beavy expenses we have locurred in the enlargement of the Banner, renders it necessary that they should be prompt in renowing their subscriptions, if they would see the paper thrive. It requires a very large circulation to keep us moving, our weekly expenses of publication being as much, without doubt, as those of all other papers engaged in the service of Spiritualism. The papers engaged in the service of Spiritualism.

The paper stage of the intervent years ago the health of a well known had been for a well known as derived of the use of his called him, and he was obliged to reliable him

One subscriber says: " Enclosed I send you one | Jo Cose very solomnly remarked, upon observing a of the world's reliew deities, (a gold dellar) for your load of logwood in the street, that some poor creature bright and glorious Bannen, to renew my subscrip. was going to dye, tion for six months." Another says: "I would Hungany.-According to news received from Paris, rather go without my dinner every day for twelve the seeds of a great national conspiracy have been menths to come, than to be without your valuable discovered in Hungary.' This conspiracy was to have paper one week. My mind wants food as well as burst out on the 26th of August, the day on which is the body, and the Bannen feeds my mind with a rich | celebrated the festival of the patron saint, Stephen. repast." Another says: "I send a year's subscrip. For once, common sense and justice are said to have rapas." Another says: "I send a year's subscrip-tion, which is a motive power to unfurl the ample folds of the precious columns of the Bannen or folds of the precious columns of the Bannen or ment with which the discovery would have been met

A Spicitual Manifestation.

Spirits manifest themselves to mortals so often of garians. late, outside the ranks of Spiritualism, that the secular press are making it a point to record the " Chost Stories," as they call them. We copied one from the Boston Journal recently, and now we give another the freshest, the ablest, and the most intuitive inlent from a recent number of the San Francisco Alta Cal. hopelessly incane, others are on the last verge of iniforniun:

that this country affords—by which means we should be able to present to our readers in the future a paper constantly increasing in value and interest.

Several weeks ago, a married lady residing in the Sandwich felands, who had come to this city for ber paper constantly increasing in value and interest.

Spirit Impression.

We have received from Bro. Irish a note, in which he describes the circumstances by which be obtained the poetry published under his name in the Bandwich televity years of ege, saying. Henry, here's impression, and never, he says, in his life before saw the versea. He says be has repeated, while under spirit influence, whole pages of the old standard and thought, until he had been told differently, that they were original with hitmelf. This is no doubt troe. We have curselves wincessed the quotation from ancient histories, giving volume and page by mediums who never were placed in conditions to character of Mr. Irisb, of course, precludes any suggestion of deceit in this matter; and we carnestly hope his spirit guides will not allow him to be led into such embarrassing circumstances and in that the beard house of the conditions to character of Mr. Irisb, of course, precludes any suggestion of deceit in this matter; and we carnestly hope his spirit guides will not allow him to be led into such embarrassing circumstances and in that there has been had been to be call from the manufactured word to cause the bear in the same house moticed the figure and it disappeared. But plants a house on the last verge of income the manufacture and plants and despair—facts calculated to inspire the belief that is and despair—facts calculated to inspire the belief that is and despair—facts calculated to inspire the belief that is and belief to be been triving the same house of plants on the same house of the list city for bear and plants on the bear house of the list of the refrired to the same house to the bear list of the city for bear and state, and an added to Chalris, where he died a Chalris, where he di

Polucision and Napoleon.

This is a story, told by the New York Evening Post, respecting the two characters above named:

The Providence Journal.

with the fellowing:

The Syrian Massacres. son, has written an interesting letter to Rev. Dr. Wayland, which has been published in the Providence liantly excitches the appearance of the American Journal. He truly says, "the facts are enough to strike the civilized world with horror." We extract the fullowing:

"The American missionaries have estimated the loss sustained by the Christians at 10,500, and that of the Druses about 1200. The inhabitants of the Christian towns of Oelr il Kourr and Hasteeiya were brutally slaughtered in cold blood after a full surreader had been made. Thirty or forty convents have been plundered and burned, and the monks were put to death, some of whom were French. Nearly one hundred villages have been burned, and the crops of the peasantry destroyed. Many churches have also been burned—among them the American Mission Chapel at liasteiya and the school houses at Belr il Kourr.

It is believed that not less than sixty thousand

Letters from Constantinopie, via Marseilles, announce fresh violences at Aleppo, Orfa, and other

PERSONAL.—A young gentlemen, about twenty-six places in Asia. It has again been confirmed that the years of age, of respectability and means, good personal appearance and cultivated manners, being a believer in the beneatiful theory berein advocated, for good and sufficient reason takes this method to obtain the society of some young lady of like qualifications, whereby, in a mutual interchange of thought, each may be benefited. Those only who are actuated by sincerity will please address, "Treodonic." at effect of Banner of Ladur.

In the benefit theory berein advocated, for good and some of the principal inhabitants, had signed a declaration of some of the principal inhabitants, had signed a declaration of peace, in which, however, the recunctation it? Spiritualism and Miracles; What was it? Spiritual Apparitions; Spiritualism in the Churches of America; The Press—Mr. S. C. Hall's story; The Diamond Ring; Another Evening with Mr. Home; Correspondence; Punch again, and Mr.

The above was sent to us for insertion in our DAMASCES.—The whole Christian quarter has been advertising columns, for which two dollars were utterly destroyed. 4000 Christians and taken refuge E. C.

styles bloself a freeman date do that for if he enclosed for payment. A private note accompanied in the house of Abdel-Kades, who defended them does, it is apt to be in a sullen, or impulsive, or any the advertisement, in which the writer claims that gry way, betraying the fact that he is affinite trust in altogether to reason, and sense, and breath of view, wants only the number of a certain box in the Ibaston but must needs supply the want of that with an post office to be added by us, and by us to be for savering of less and basto. This is not contain the savering of less and basto. This is not contain the savering of less and basto. This is not contain the savering of less and basto. This is not contain the savering of less and basto. This is not contain the savering of less and basto. This is not contain the savering of less and basto. ed loss of property, money, valuables, &c., was

ALL SORTS OF PARAGRAPHS.

WITCHCHAPT AND BUILDTUALIBE, on Address delly. ored at the Spiritual Convention, Providence, R. I., August 1st, by Hon. FREDRICK ROSINSON, of Marblehead, will be found on our third page. It is able, and (like everything clas in the BANKER) will well repay a reading.

"Cittueses in Instant," No. 5, by our Junior, contains a very interesting account of his visit to some of the beautiful accues of the Emerald isle, and will read with pleasure. Bee second page of the

THE POPE AND SYCIA .- The Pope has addressed an energetic letter to the bishops of Syria. His Holiness are fund of recording what are called remarkable laments the massacres of the Macoultes which have cases, though, in point of fact, one case is no more been committed by the Druses, and expresses his horso than another. The New Redford Standard and for of the barbarities of the Turks. His Hollness nobody will presume to stigmatize that as a "spirit. further speaks in high praise of the French expediual" paper-tells the following story, which will tion, and exharts the princes to repress the excesses of the infidels, and to arrest the enemies of morality,

Bro. L. Judd Pardec's address for the present will

The pages of the Banner are this week filled with a great variety of choice original matter, which, we doubt not, will be duly appreclated by our numer-

While the Chicago Zogaves were manceavering on the Common recently, a countryman observed, "This is one of the linest corper (corps) I ever saw !" A bystander replied, with a knowing leer, "Instead of the members being corpses, they are drilling to make

Perhaps the best prescription for the care of felons is hemp-poultice.—Ex. Jo Cose thinks that prescription is as likely to kill

SUCCEING NEWS .- That which comes by telegraph. GARDBALDI'S VOLUNTERES -A thousand volunteers left Turin, on the 2d of the month, for Sicily. Five housand more are to leave on the 4th. The whole number of men intended to be transported by sea is twonty-five thousand. It is stated that two Neanolltan regiments have mutinied to the cry of "Viva Garibaldli'' Fifteen hundred of Garibaldi's volunteers have already landed in Calabria. It was expected he would shortly advance on Naples, whither he had been summoned. His arrival was waited for with impatlence both at Nanles and Rome.

Beccher, we have concluded to omit them hereafter. Light, that shall feed the souls of my family the some little while ago, the Emperor will praclaim on the 18th of August, on the anniversary of his birth. day, the grant of a constitution on a more liberal scale than any which has yet been enjoyed by the Hun-

> DESPAIR .- There are sixty-four inmates of the Ohio State prison, at Columbus, undersentence of life, one of whom has been confined twenty-four years, nine others more than ten years, etc. Of these, ten are aulty, and the tendency of nearly all is monomenta

set of people, are afraid of the cholera.

POPULAR QUOTATIONS .- There are many phraces and quotations which are as "familiar in our mouths as household words," whose origin is either unknown

atory.
"It is so."—Sir Waiter Scott in "Iranhos."
"A great work."—North American Review.
"Ha i ha i ha i"—Burton, the Concedian.
"Tombitans at Nantsched. "He lies." - Tombolone at Naturcket.
"It's on." - Hurnes Greeley in reference to his hat."
"Vints." - Shakspeare's Complete Works, last page."

THE PANAMA HAT .- In Lower Peru grows the forebonara, or hat straw, resembling as to form a tuft of This paper concludes a handsome notice of the marsh reeds. The color is a delicate green. The hats Spiritualist Convention recently held in that city called Panama hats, and made from the bambonaza, have received the name they bear from baving first

In truth, however, the hombonage hats are expurted to the making of those hats. The process is a very long one, and this is one reason why the price of these hate is so high. The minute, delicate labor is longer The American Consul at Beyrout, J. Augustus John. or shorter, according the quality: for whilst common orticles demand scarcely more than two or three days. those of the best description require entire months of care and attention. What a world of gossip would be prevented if it was

only remembered that a person who tells you of the "The American missionaries have estimated the loss limits of others intends to tell others of your faults. A tradesman advertises .. bame and, cigars, smoked " and unsmoked, for sale."

LITERATURE.

God, Religion, and Immortality: An Oration delivered at the Paino Celebration in Cincinnati, Jan. 29th, 1860. By Joseph Treat. Cincinnati, Ohio, published by the Committee. Sold by J. P. Mendum, 103 Court street, Boston.

This perfectly independent production must be read to be understood and appreciated. It makes a very handsome pamphlet, and wide awake reading.

Mr. Home; Correspondence; Punch again, and Mr. Dickens. London: F. Pitman, 20 Paternoster Row,

New Norh Department.

M. II. Beittun, Resident Editor.

office, no. 148 fulton street.

The Hannelt on Trial.

The Health of Progress has a Western correspondent expressed as a Western correspondent expressed standard of the Health of the H

The charge and the specifications.

The amiable Banner of Light Indulges in veins of self-leadations; but we all do it, or rather we all feel the southeatisying influences: whilst some are too modest or too prodent to show it on all occasions.

The Banner tells us that the great Unitarian preacher. Dr. Bellows, could not help declaring in public that "New England was by far the best part of the country." and also tells us of a poor follow bound West, who was day after day reading Parallise Lost, and that on speaking of the matter to his wife, Starr King remarked, that he susposed "the poor fellow ples of logic!

The Banner all the description of the matter of the service of such a spirit are required to see Buston again." And again it may, that Or. Helmes alty styles this same ilustoned "who of the universe." The latter expression was, no doubt. Intended to be somehow exceedingly complimentary, although, for my part. I would as soon flourish on the pertybery as in the hub of a wheel, and would prefer a berth in the body of the big wagon to either.

The Banner brags likewise of the English tongue.

But the, shade of John Locke I permit us to me morialize theo respecting the conditions of the hub manually in the Western country. If thou cannot have all feels and understanding in the Western country. If thou cannot have all feels appeared from the Harald office we respecting the conditions of the hub case of a poor feels by suggest the propriety and necessity of a visit to the verdant fields of Greenville, in the State of Illineis, where the services of such a spirit are required to teach the scribes the elementary priod of the the production of the propriety and necessity of a visit of the verdant fields of Greenville, in the Banner has a spirit are required to teach the scribes the services of such a spirit are required to teach the scribes the services of such a spirit are required to teach the scribes the propriety and necessity of a visit of the verdant fields of Greenville, in the best of the services of suc THE CHARGE AND THE SPECIFICATIONS.

either. The BANNER brags likewise of the English tongue, which is inevitably to become the tongue of the nations. Now all this is very aniable, and is perbaps calculated to draw a suite even from discreet people, and this is pleasant, too. But what shall we say to the admission, and, of course, ranction of what purports to be a sentiment from somewhere out West, of the following description: "It is curious that the Beston Conference should be so much ahead of that in New York, when the latter is some few years the oldest," etc.

sustains no roal or apparent relation to the other.

2. The next evidence adduced to austain the charge that the Banner is prone to "indulge in voins of self-laudation, consists of the world of Rev. Thomas Starr King, respecting a certain "poor follow" who was traveling West. There is something like demoustration in this; and what some one else said concerning "the man in the mean," sould not have been more to the purpose. The obvious nucessity of the case must be our excuse for giving the Herald reliable information on the several points following:

1. In what Mr. King said be did not so much as the said what Mr. King said what some and to the several points following:

1. In what Mr. King said be did not so much as the said would expect to find it, since no other country has been of long or country has been other country has been of the laws; they are the true architects of English counts are as much entitled to that character turns of England. It is would expect to find it, since no other country has been other country has been of the possess nine of English counts are as much entitled to that character turns of the Index of Index

in the existence of any infullible human guides, and | among the learned of Europe and America | flut whatthat they have too much intelligence to implicitly fol-low any other. It will be perceived that the Herald's correspondent expresses a most decided preference for the

are the more disposed to give it a conspicuous in er. Beetlen that our reviewer has done his utmost, and

But oh, shade of John Locke I permit us to mo-

Deil We trust Br. Davis will continue to lot the people speak freely-especially at the West-and that he will lose no suitable opportunity for saying " a good word in behalf of the New York Conference."

MODERN CIVILIZATION.

We have already introduced the National Quarter oldert, 'etc.

'Comparisons are odions'.—that is, generally so. In the present lectance, however, I should say they were simply ridiculous. I have been a reader of the proceedings of the New York Conference, and have been interested and instructed by them. Nor have I falled the state of the process of the New York Conference, and have been interested and instructed by them. Nor have I falled with a simple introduction, butdomand at least an suscretical and instructed by them. Nor have I falled to read them since their first commencement in the Spiritual Telegraph down to the present day.

I do not desire to express any opinion of the Boston Spiritual Conference, but must intlinate the surprise I felt that its friends should claim for it a merit superior to what is due to the best and most uniformly any of the new Review. Taking for his to what is due to the best and most uniformly any of the new Review. Taking for his to what is due to the best and most uniformly sustained Conference, whose proceedings have ever been and Guizot's "Memories," the reviewer discourses made public, whether in the old world or the new. with masterly ability on European and American

ent—by making a strictly personal application to the Banking and the strictly personal application to the Banking a strictly personal application to the Banking a strictly personal application to the Banking a strictly personal application to the Banking and the strictly personal application to the Banking a strictly personal application to a sum of the Banking and the strictly personal application to a sum of the strictly strictly that, strictly the strictly that, strictly, their sway would have an other processes the strictly, their sway would have an other processes and strictly that the overging strictly that the strictly strictly that the strictly that the strictly that the strictly strictly that the st

are the more disposed to give it a conspicuous invertion, since we have been the unconscious cause of subjecting the Herald's contributor to all the labor incident to his present effort, and which was graved cloudy intended to promote our reformation.

THE CHARGE AND THE SPECIFICATIONS.

best means the nature of the case affords. The referentiative ascentity, called a partialism them—being dependent to the present of the conspicuous invertience have done his utmost, and subjecting the Herald's contributor to all the labor with it a feeling of peculiar satisfaction, and—on this partialism consistency of partialism them—being the first own parter in meat, which was their way of say. If the partialism the intendent way of a partialism them—being the proposition of the say of the partialism that our reviewer has done his utmost, and large in partialism. By in and France before they were introduced into inspirate, of which we have any account, in the Cortes of Leon, A. D. 1188. Of the same character way the graph less of the State of fall of the Roman Emptre, of which we have any account, is the Cortes of Loon, A. D. 1188. Of the same character were the general assemblies of the State onder Louis VII., of France, about the middle of twelfth contury; whereas the staints of Westmigater, passed under Edward I., in 1273, is the first infimation we have of a parliament in England. That the Greeks and Romans possessed representative institutions, and had the benefit of trial by jory before Spaniards, if reach, or English, is known to every intelligent schoolboy. How foolish it is, then, to persist in giving the credit of all to a people who can hardly be said to have had any regular system of have, and whose literature, if such their crude manuscripts could be called, consisted of little more than absurd fathes and superstitions. With the exception of good King Alfred, whose origin is by no means certain, all that history gives us any account of as belonging to the Angle Saxon period, which is worth mentioning, is the pattern of the content of th

riotic efforts of Alfred, this is the most momentile event that we can trace to a purely Anglo Saxon source. Is it any wonder, then, that the people of whom, strangely enough, it is now so much the habit among a certain class to boast, wore treated by their Norman masters with the contempt and scorn—amounting to actual loathing—which Macanlay has so graphically described in his history of England?

In similar defiance of history and fact, the Great Charter (Magna Charta) is spoken of to the present moment as another heirloom of our Anglo Saxon and coston—the truth being that it was purely a Norman institution, having been wrung from King John by the Norman barons and clergy, who subsequently compelled Henry III. to confirm it. How little the people had to do with it is sufficiently indicated by the Charter itself, which commences thus: We grant of our made public, whether in the old world or the new W. W.

[The Brethren of the Banum will cortainly understand that we do not 'feel hur?' by their pleasanties and that we do not 'feel hur?' by their pleasanties and that we for the foregoing simply became its and that we print the foregoing simply became its with the of will ratio in the Nineteenth Century, as compared the region of the Now York Conference. J—Eb.—Hered of Progras, July 23.

May it please the tribunal, claiming jurisdiction in the Nineteenth continue can be and the over the same of the sam

the sea must be our excuse for giring the Herall reliable information on the several points following:

In what Mr. King said be did not so much as allude to this paper, or to any one of its conductors.

2. Bir. King speake for hisself and not for another than the second of the seadouters.

3. Dir. Files speake for hisself and not for another than the second of the agriculture of the affects and the second of the seadouters.

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3. Another courtinoing proof of the segotian is to the second of the

fossed to be Christian. But whoever assumes that their empty professions and their vile practices are sultable illustrations of the influence of the Chiletian precepts, or that they furnish a true index to the real character of Christ, must be willing to subject his reason to a painful emasculation, and ready to crudfy the Lord afreeh."

If the Demonology of Socrates did not make him a ad, or immoral man, why should it necessarily cor- cases, and prescribe for the same. Those who reside at a disrupt officer people? If the pure Spiritualism of Jr. tance and count controllently visit his some, may have any gave him a perpetual consciousness of the Divine their cases attended to just as well by transmitting a tock of are gave him a perpetual consciousness of the Divine presence, and invested his nature and his whole exstence with a supra-mortal light and beauty, why should an enlightened and rational Spiritualism by tetter, \$1.00 and two three-cent postago etsmps. now, or ever, weaken the force of moral obligation in any one, or otherwise diminish the incentives and restraints which ensure the administration of public usilee, and the preservation of private morality?

We regret that we do not find-in this particular part of the article on the Mineteenth Century—the arge information and mature judgment elsewhere most clearly displayed in the same paper. Nevertheless, from an attentive perusal of the whole, we have derived both pleasure and instruction. At the same time, we know that the Editor's heart is in the right place, while Nature has enthroped in the palace of his mind a spirit that is regal and munificent in the possession of maply attributes and the exercise of poble charities. We are reminded that the Sun has dark spots on his blazing esotucheon : but still he diffuses beat and light, and thus serves our purpose well. And when we meet with an Illumiunted soul—qualified to dissipate the darkness that shrouds the common mind—he shall have liberty to shine with his own proullar light; and we may not even pause to " take the spots out of him."

Corrections. In our article entitled Viaws or THE SPIRITUALISMS, pub lished last week, several unpleasant errors occurred, and we will thank the reader to aid us in their correction. In reser ing to each we will use numbers in correspondence will hose attached to the paragraphe in which the errors occur 3. In the statement of what Bulrisualisis are presumed eve, with respect to the Divine Nature, sixth line, inser the word all before the word "flesh." 2. In the second para graph of the statement of views, at the end of the fifth line for "one" read our. 4. In what Spiritualists believe respecting the future consumperces of an abuse of the faculties, twelfth inc, after Conter and in place of being, reed of all tife; then erase all to the next semicolon. (;) comprehending the words immediately following: that all men, in every sphere of all life, the sums in substance being immediately repeated in the orrect form. 6. In the third line, add the a toolreumstand naking it plord. 11. In the mineteenticline before Jerem all in the place of "which" insert totile. 12. Beginning with he last word in the second line expunge the following words nore natural than other man. 15. Last paragraph, begit ing of the ninth line, for "llowers," read powers

Written for the Banner of Light. WHOM THE LORD LOVETH HE CHASTENETH.

BT MISS ALICE CHILD.

'Mid dark affliction's gloomy hour, When nought of earth can charm the mind, When pleasure's gay, delusive power Can to the heart no entrance find-

When hope's fond my shines dimly round These frobto tenements of clay, When searce a lighted ray is found To cheer our dark and thorny way-

When pale disease asserts its power And death almost scoures its prey. When cloulds of anguish seem to lower To dim the brightness of our day-

'Tis then our hearts would fain confess The healing balm this sentence proves: Tis then with gratitude we bless That God, who chastens whom he loves.

To Correspondents.

B. O., Bosron.-Your remarks in regard to Prof Anderson's "tricks" we decline to print for, all the pugitistic professors who have attacked Spir Itualiem, have bad only "their labor for their nains." Another objection is, we have no idea of ad vertising grainitously for Anderson. We understand the "ropes" better than that.

A. C. S., BELOIT, WIS .- Do so if you please, bu nake them brief. M. A. BLANCHARD, PORTLAND, MR -Your letter

rear received too late for this number of the BANNER It shall appear in our next.

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M. P. SPRAR, A. M.,

GEO. A. BAWYER,

Boston, Jone 2.

MEDICAL TREATMENT-NUTRITIVE PRINCIPLE MEDICAL THEATMENT—NUTRITIVE PRINCIPLE.

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Oct 1.

The Messenger.

Each metrage in this department of the Hamman we claim was maken by the spirit whose name it fears, through Mrs. I. It. Conner, while he a condition called the Trance State. They are not judicised on account of literary merit, but an tests of plain consumion to those friends who may roug-

reason represents the state of the state of the state them. We hope to show that spirits carry the characteristics of their earl-life to that beyond, and do away with the exponence does that that they are more than rearra beings. We believe the public should know of the spirit sould at its—should learn that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to

mortals. We ark the reader to receive no doctrine put forth by spirits, in these columns, that does not comport with his reason. Each expresses to much of truth as he perceives—no more fact can peak of this own condition with truth, while he gives equations merely, relative to things not ex-

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

Visitors Admitted .- Our sterings are free to any one whether dumination of strings are first as years, who may desirate attend. They are held at our office, No. \$1.9 Erattle street, Boston, every Tucsday, Wednesday Thursday, Friday had Satunday afternoon, commencing at marreast two colock; after which time there will be no admittance. They are closed usually at half-yeast four, and vialtors are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in rogular course. With those who read one from a spirit they recognize, write us whether true or fulse? From No. 2161 to No. 2215.

Friday, July 6.—Will God asy, "Well done good and faithful servant," to the murderer? Martha Jane Eldridge, Wisconsia; about Wedger, Roston; Chara Kingston, Wildiams, Starddy, July 7.—Invocation; Doos the infant five lugiti-life, who dies before a natural hirth? Meditable Dartin, independence, Iowa; Margaret O'Drien, Boston; Jerome Thoren, Now York.

spini-life, who dies before a natural birth I Menniause and the independence, lowe; Margaret O'Drien, Boston; Jerome Thayer, New York.

Tueday, July 10.—Invocation; What is Phronology, and that is two worth to man? James Rollins, New York; James Allen Graham; They,

Mednaday, July 11: Invocation; May not all Reformera be justly called Savlors of the World? Robert Williams, Boston; Budget Lears, Boston; Chickes Monry Lane, Olocinual; William Sayo; Joseph Graham.

Zhuryday, July 12.—Invocation; What did Ohrist mean, when he sand, "I come not to bring mone on earth, but a swent"? Lorenzo M. Pertey, (pauper); Ben. Carpenter.

Mednaday, Angust 1.—Invocation: Yuy do Spirits address Gol as both Mather and Mather? Jacob Bell, Montpeller; Lucy Jaco Macomber, Utica; Marla Louisa Ober, Vew Oileans.

. Aug. 9.—To man responsible for the use of the I has given him? Norman Kendall; Clarless Ann faculties God has given that a number of the Parker N. B.; Invocation.

Friday, Aug. 3.—What is the froman brain, and how stodismbodied spirits able to manifest to morals without its
use? it: Dwight, Pertsmouth, N. H.; Rosanna Jane Nathan, San Francisco, Cal.; Pat Murphy, Dover, N. H.; John

than, San Francisco, Cal.: Pat Morphy, Dover, N. H.; John P. Hollington, London, Eng.
Salurday, Ang. 4.—The Anciont Druble—who were they,
Salurday, Ang. 4.—The Anciont Druble—who were they,
and what was their religion: Elico Kelly, Springded;
Augustas Wetherbee; Clement R. Johnson.

Texaday, Ang. 7.—1s there an allotted time for the oxistonce of four in mortal? Joranac Cabot, Beliast; Paul Taylor,
New York; Elia Frances Robinson, Canada; Mary Louisa
Temple.

Temple, Widnesday, Aug. 8.—If Spiritualism be of God, why did not God the Father manifest through his cinese people, the cherch? Leopold Guaixe, New York; Thomas Lord, Roxbury; Joseph Hersoy.

Invocation.

All-wise and Infinite Jehovah, while the incense All-wise and Intuite Jehovah, while the incense of our prayers go forth to thee, thou Author of our Deing, may we find in deed and truth that we are thy children—that thy hand over guides us. If we wander in hell, may we feel, oh God, thou art there also. If we walk among the beauties of heaven and earth, may we feel that thou art there also that thy infinite arm is ever around us, blessian us have we feel at all times and under all iog us. May we feel at all times, and under all conditions, that we are obeying thee; that our souls are ever holding communion with thee, and that thou art a God or mercy and love. We will not ask thee to bless this American no-

tion, but to so endow thy children with a better sonse of thee, that they may better sorve thee in mortal. While they war with the external, God of wisdom, God of peace, may they not forget to enter the chambers of their own souls, offering peace to

We praise thee in behalf of this little company gathered here to day; we offer to thee those gifts to be found on the altar of the hearts of each person here; and may they feel that they are near to thee, and helrs of eternal salvation. And as they feel and know this, happy indeed is their lot here and

hereafter.
Our Father, once again accept our thanks for the gifts bestowed upon us. Once more we bless the this second advent of the star of truth to humanity. And as we bless so we find our se ascending to thee, gathering fresh buds from thy garden; and as we gather thom, oh may the fraance therefrom fill our souls with everlasting joy June 29

Spiritual Progression.

Is the progress of the spirit in any way retarded holding communion with mortale?"

This is the question we are to discuss this after-

The spiritual and natural are wedded together. So long as the one exists, the other exists. Each is dependent upon the other-nud for what? for its life. Dependent as far as progression is concerned, and that is the great law of life, the law by which we exist. The spirit world has ever been open, or in rapport with the material world. But the inhab itants of the natural world have not been ready to receive that which has been ready for them from the beginning of time. No, they have not liven ready to receive, and have not, except as now and then a star would gleam across their beaven, to be extin

guished by the death conting to all humanity.

The inhabitants of the higher or superior life do bold communion with the inhabitants of the inferior life, by the law of necessity, which is a portion of the divine or natural law. You breathe in the atmosphere around you by the law of necessity; you could not exist in mortal without it.

The same law compels you to hold communion

with the inhabitants of the spirit world, either in one form or another. This old light has ever show anirit world, either in in man's nature, but the external has nover compre hended it, because of your many creeds, your walls and temples, your images, which are the results of favor. All these have conspired to shut out the light; but the internal, the spirit of man, has ever been in communion with the angels. Spirit is ever in rapport with spirit. I care not where it exists, there is not a thought coming from any individual of your placet or any other, that is not felt by the of your planet or any other, that is not converted to able to ast universe of souls. They may not be able to evil is but a defect as appearing to your planet. Comprehend it, but it is felt by all, and keenly felt, sight. Beneath it may be a gem of great brilliance, which you cannot see, because of your external You are all held in control by the great central suo, which is God.

Again, we say the law of necessity is a portion of your life, and you are compelled to hold communion with us, and we with you. As far as coming into rapport with the external of your life, it is not so. We cannot speak with you at our pleasure; you can call upon us, if you please; here you are free agents; but in a spiritual sense you are not. Now then, if this great law of God which moves and governs all things, compels us to hold communion with you, and you with as, then it is right we commune with you; and if it is right, our progression is not retarded. By doing this we obey God, and sin not, and cannot stop in our progress.

You minister to our necessities, and we to yours, in obedience to the command of God. Many disombodied spirits who have not yet ascended to a higher spiritual and moral plane, remain among you to cast off sin, and mingle with you in your lowest dens of sice, with the evil of your sphere—and twest tens of vice, with the evil of your sphere—and they influence for evil; yet their progress is not retarded by this, nor is yours, for they but return to the primary school of their existence, to cast off that they should have thrown off here. Circumstances around them have hindered them from casting

Behold him, walking among the lowest of earth, then disober, considered spiritually, and that they Did he cease to progress, or was his progression in soffer, for man attains wholom by suffering. And who shall say that the great field has not marked you, theirfore, at the inicision of Jesus; find there your problem solved—your mystery swept away; that overy shill to follow? Who can say that own you your fled as Jesus knew him, and obey him as he obeyed.

June 29.

The disober, considered spiritually, and that they shall say that the great fled has not marked out a plan for every filled to follow? Who can say that overy thought is not forceplained by field? Not one dwelling sitter on this aldo of the river of life, or on the other backs.

sylvania Avenue.

My.dear mother I she'll ory when she reads my letter. She cried when I came to her through a lady-but I want you to send it. She said she would be sure and get it. I don't know how to come, much. I had all my hair out off when I was slok, and mother has got it all now, and wears some of it in a chain round her neck.

of it in a chain round her neck.

I've seen old Bess here—she's a nigger. Shall I yet I cannut fully embrace his ideas.

go off, sir? I don't like to talk to folks I don't know. Marcelia and Georgie were my cousins; they ain't dead, like I be. Don't forgot to send my just as well lay down the armor first as last, just as well lay down the armor first as last, just as well ecase to strive to be good. June 29.

George Middleton.

My name was George Middleton. I died in War-

suppose, I could come.

They say I was subject to fits of insanity ever

They say I was subject to fits of insanity ever since I was seven years old. I have been told since I have been here what the cause was. This trouble in evil in any sense.

I have thrown away much I once believed as resulted in cancer. In consequence of the abnormal growth, the blood which passed to the brain did not come back soon enough, and I'd have a fit in consequence. They used to call it catalepsy; and then I'd not be myself for some hours. It was not catalepsy, but the stoppage, which caused the blood to runnin on the brain too long.

When the trouble got to be so bad, I could not since I was so forcibly some near and dear friends, but I was so forcibly some near and dear friends

When the trouble got to be so bad, I couldn't stend it any longer—I died.

stand it any longer—I died.

I'm talking fust, as I always did. Seeing as the folks have a kind of an idea about this thing, I suppose it will be believed about my coming back, at given me. But as we are all free, I believe the though I know they did n't believe I could come spirit did right in enforcing his ideas upon the back. I want to let them know I'm smart enough world. I believe he stands just where he professes to come back, and to let them know that God is good to, and that it is truth to him; but it is not such enough to let me come back. I always felt that God to me.

was with mo—always; but when I was sick, I said When I was here on earth, I used to believe in an

one believed is true.

I'm going, sir. now, and I'll leave no cancer here, sir. My spirit is just as free as though it never had been shut up in a sick body.

Ant.—I mesmerized the subject just as you would, only we take possession of all the organs, while you

would only affect the brain.

Good by, sir.

Benjamin Hallett.

Many are called, but fow are chosen. My brother go forth to preach the Gospel where you shall fee you are called of God BENJAMIN HALLETT, to JOSEPH.

Invocation.

Thou Alpha and Omega of all life, once more we offer our soul-gifts unto thee; once more we come we give to thee.

Holy One of Israel, who livest and movest in all

light and mental darkness; we bless then for the flowers that bud and blossom everywhere.

And, oh Jehovah, while we offer our soul-gifts chills and fever and general prestration.

I have been in the spirit world near seven years, and over since I have been here I have felt a longing that and the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and over since I have been here I have felt a longing that the spirit world near seven years, and the spirit world near seven years.

because they hast sustained us. Wakness that they hast pronounced all thy oreation good, and that im-mortality is written upon all thou hast made; therefore once again we bless and thank thee July 81. guidence.

'Are we Responsible for our Thoughts ?" This question has been given us to discuse to day.

Want to make clear to my obliders the changes I have undergone in my religious thoughts, and I shall and then we can quickly determine whether we are not trample upon the Bible by coming. I can prove responsible for them or not. Our thoughts are the it is right for me to come by the Bible. the spirits of men and women. They are again, the what we have a perfect right to believe the spirits of men and women. They are again, the what we have a mind to; and my God will not clothing of the spirit—they are natural to it. They blame me because I cannot believe what the waves? Are you responsible for the destruction the waves may cause? Are you responsible for the seeming ill or evil effects coming through your meet me as I meet you. If conscience, their God, atmosphere? Are you responsible beings at all? says it is wrong for them to do so, I do not want to When justly and spiritually considered, you are not. Every thought is a natural product of a natural talk with them. I will bid you good day.

Landso, and you can no more control your thoughts

July 3. than you can control yonder sun. Every thought of yours is as much under the control of a power beyond yours is as much under the control of a power beyond you as is youder sue. Where, then, your responsibility as to thought? There is no attraction to you. Every evil thought is an ourgrowth of evil conditions or surroundings Place the individual in good and harmonious conditions, and would an evil thought be generated in the soul? Never. But what you call

Every not is the legitimate child of thought, and the developments of nature. Wisdom may be seen I have one sister married to a Unitarian elergy-through all, governing all. Is there no wisdom underlying the thought of evil? Verily, we tell you there is, and when you shall have east off the externation of good standing in the city of New York. They there is, and when you shall have east off the externation of good standing in the city of New York. They are both rather plous, and move in good society. nal, you shall know that such is the case.

Again, we say, every thought is a legitimate effect of a grand first cause, a great first intelligence. Every thought is endowed with life, which is God, and is a servant of law. It comes forth by natural onuses, ultimates itself, and goes again to the cause it paid a pretty good percentage for some time, but of its birth. But man in the external cannot compare after a year and a half luck seemed to turn. I got prehend the little thought, because he has failed to into company with some friends who were no friends, read the book of nature, because he has been looking and we had a little fall out with them, and in con-at the external of life to explain the internal, and sequence of that fall out, I fell on this side rather has not looked within his own soul to find the river sudden. That's the disease I died of. f eternal life. Men are ofitimes placed in inharmonlous condi-

tions while dwelling in the external life. Inharmony consequence of hard drinking. That is not to, be reigns all around them, and unhely or evil thoughts, cause I did not want it. I died as I told you, and that they should have thrown off here. Circumstances around them have hindered them from casting off the elements of oril as fast as they should, and thus they return that they shall progress. There is considered by men, are born of these inharmonious perhaps some of the boys I was with, may tell you conditions. Now, as you cannot control the offspring. What power placed you where you are? What not object to having a talk with the minister. He power austains you where you are? Do you live there is no such thing as a stop to progress. The volce of God permentes all nature, and is beard by all in nature. If this is so, can the natural or splittinal go astray?

So then, know, oh our questioner, that we come by the command of God—by his divine law, and we cannot cease to progress; nor is our progression in any way retarded, any more than was that of Jesus.

n the center cames. Though the uprising of the men

My mother sent me here, and I can't talk much. Mother always called mo tody. My name was Cordella Harris. I was five years old. My mather wants my letter to go to Wheeling, Virginia. She said she'd give the world if I'd come here. She is visiting there. She lives in Washington, where the virginian lives, I died there. I don't know what I died of—1 was sick. Mother said if I'd only it does not to control to c Thought comes through the uprising of the men-tal waves of life. It is bern of God, and goes on mard in its course. It may have stopped for a time, but it will as surely return to its God as it had birth. Now, then, seek not to control thought, but to render harmonious your surroundings. Uplift the down troublen, give to the needy, and attend to the rather is dead. He was in the United States service; he was licuterant. Mother is going to be in Wheeling a whole year. I had not been here only a little while, before my mother went to Virginia, and she's been there a year. We used to live on Penn. My dear me. beautiful your surroundings, man counting, and monious and peaceful your surroundings, and your thoughts shall be hely, and you shall know that every thought is acceptable to God, because a legitimate child of natural causes.

July 3.

Isaac Holden.

I cannot agree with the stranger who has just spoken. Although I appreciate many of the beau-

well cease to strite to be good.

If we are forced to think as we think, why did God in his Holy Word tell us we should be called to account for every idle thought? Here appears to me a warfare between the Bible and our friend My name was George Middleton. I then in War me a warfare between the Bible and our friend. ren, New York State. I have been dead a little over months. I can't tell you what I died with, but think cancer of the stomach.

I've got a good many people living there—as quaintances and relatives. I had an ideal could and if I see an evil act, I say it is not of God; quaintances and relatives. I had an ideal could and if I see the person from whom it comes, I say come back, and they said if I could, they should like the man or woman is responsible for the act or to have me come. All the while, they did n't believe, they know better, and should do better. God plainly tells us in his Holy Word that he will not hold us guiltless. Certainly, if he will not, we

struck with the ideas of the spirit, that I could bu stop and express my ideas upon the subject. For

enough to let me come back. I always felt that God was with me—always; but when I was sick, I said God wants me to suffer; if he did n't, he would n't capecial Judguient Day—a day in which all souls let me. Now I think God wants me to come back, and I'm happy. I want you to be sure you get my name right—tell the disease right, and the cause of my insanity right, to identify me.

When I get a chance to come to the folks, I shall be glad. If they want me, it is well—if they do n't. I shall come, because if God lets me come, I know be wants me to come. That old man preached my sentiments exactly, who spoke first. I never know the preacher here, but it's good to know that what one believed is true.

I'm going, sir, now, and I'll leave no cancer here, I in the good thoughts will come. By trampin their place good thoughts will come. By tramp ling on evil, you minister to the good; but if you ulater to the evil, there is no room for good, and

minister to the evil, there is no room for good, and God will not give it.

I received much spiritual food by listening to the spirit who has just left. I cast aside much he said as not good for me, but I also saw other souls drink in that I had cast aside, and believe. I said, "The man is in his right place—God has sent him." We are all in our place. He has no right to come to me and eny, "You are sowing evil seed;" and I have no right to any to him, " You are sowing cell seed;" but I have the right to reject all he may say which l cannot receive.

As an individual spirit, I stand a long way from

the temple of Perfection; but I mean to crucify the devil every bour in my life, until I have killed him offer our soul gifts unto thee; once more we come and then I know that God will reign supreme in me. forth in mortal temples werehiping thee; and we If I am wrong, I suppose God will set me right when know that thou, oh Jehovah, wilt accept the offering he gets ready so to do. A word to my children. I have not forgetten for

what I came. thy creations, we bless theo for the strength thou My name was Isaac Holden; I lived to be sixty-hast given us to-day, for the day and night, for the light and mental darkness; we bless theo for the light and mental darkness; we bless theo for the light and mental darkness; we bless theo for the light from slaven to thirteen months, with

those of mortality are weak, and we stand in our to return. I never saw a beautiful thing here, but I spiritual strength, not subject to ills of the fiesh.

We know that thou dost approve of our coming, have seen.

If I could only have a few moment's conversation that im with my children, (I have three children—two sons of there and a daughter) I could take away all fear of death, for thy and I should be in heaven. I never could be happy in politude. I want some soul to enjoy with me, at to bless God for what I bless him for. My children's vlows were similar to my own.

an shade else.

I think I will leave, merely asking my children to

Edwin P. Rurrell.

on to you. So the many difference ? My religion consisted in driving the fast conditions good and hought be to the many and hought be to meeting all day Sunday.

I am no church member. Does it make any difference? My religion consisted in driving the fast conditions to the many and it is to meeting all day Sunday.

I got shoved out of the world mighty sudden; I williance.

All of the many difference is the many difference of the many and the many difference of the many and the many difference of the many and the many difference of the many diffe

lid n't bargain for anything of the kind at all.

My name was Edwin P. Burrell, otherwise Ned Burrell. I learned a tallor's trade, but didn' like it, and left it, and took up a trade for myself Every not is the legitimate child of God. Who for he was a tailer; but after no uses, every thought is the legitimate child of God. Who fact I got aboved down pretty low, but after a while can deny it? No one who has read the book of first I got aboved down pretty low, but after a while it got learned pretty well, and got along well. I'll not many that it was. and I was forced to take up a tailor's trade by my father, Who for he was a tailor; but after he died, I left it. At I have one sister married to a Unitarian clergy-

are both rather pious, and more in good society.

Pour years ago I went to California. I started

out with a little short of three hundred dollars. I borrowed some on the passage, and when I got there I put what little money I had into the bank, for I didn't want to be in a strange land without meney.

I have understood since I have been here, that my sister married to the minister, had heard I died in

I'll just give one little circumstance that hop-pened here to myself. I'll tell what my brother inlaw said to me when we parted when no were alone. Its enici, "Well, Ned, I hope tied will bless you when Jou go, and if you larget your friends, don't nover lorget your Col."

iden't know but there words have had a sort of a good effect upon me. If he'll stop and think a minute, he will know that nobody else know of that but him said me. Just get him enlisted in my favor, and all the rest will come in fast snough. But if I appeal to any of the rest first, they will appeal to him, and he will say, "Don't have any. thing to do with anything of that kind." So I go to the fountain head. I must if he will come and see a limit of the side of the fountain head. I must if he will come and see a limit of the some of the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head. I must if he will come and see the fountain head a series in the keast, and moved written, in which the will the reference, whether the limit had not been and see that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the reference, we simplified the sum. It may be that progressive minute head with the sum is the fount of the law of the low of the

Mary Ann Carroll.

nnybody where I am.
I told you I could n't write; but I meant here. could write before I died, and clpher, and real.

Dennis McCann.

Is it all allke who comes here, boss? Faith, I think so, for a angur gets as good a chance as any one. I likes to spake to my old bess; his name is Haloy; he's in Albany street, New York; he was dealer in flour, molasses and sugar, and the likes. My own name was Dennis McCann. I was took sick and die last summer with fever.
I've a family not in this country. I was think-

ing about sending for them, but I don't know at all My old bose owes me some money, and I likes to

spake with him about it. I don't know how my cousins will get it; I don't know about it. I hears cousing wing coming here, white and black, and I thinks I'll come, too. I likes to spake to my boss, and I'll tell him what to do with my money, and

maybe I'll help him, too.

Faith, it takes a smart one, be they Irish or nagur, to come here, for you have to learn how to come, and then you have to de just so, or you will not come right I'll tell how I looked, if that will do anything for

me. I was about five feet five, very straight, very broad shoulders, blue eyes, and light hair—not red, but light. I had a round, full face—red from being in the sun all the time.

I can't say anything about my religion. I does the best I knows how to, and that is all. I was a

Catholic, but I did a't pay so much attention to it as I should. Everywhere you go, here, they tell you t's all church.

it 'a all church.
Well, sir, if you will be kind enough to write out
all I want, I 'll belp you when you come here.
Faith, I expects I worked too hard. I wanted to
get my folks out here, and so I saved all I could. If July 8.

Ellen Maria Willis.

trol over it. Ob. God ! what shall I do? I want to go there—to claim that child-to find it a home. She 's a kind woman, he 's a kind man, and if I could

ignate my own olild?

I left my child on Brighton street. Next month the child will be three years old. I left it at a house on Brighton street. The family takes care of it and

My name was Ellen Maria Willis. I belonged in reach; and he learnt from what they said, that he

choose that home if I can, or I want to tell the woman to choose well for it. The child is a girl; has blue oyes, brown bair, and is rather small of her ago. That is all I onn give.

-yes, I will go! I must go! me. Good-bye.

WAITING.

DT WALTER WILFORD.

It was in a forest lonely Where the timid dear is only Seem to tread with fairy feet, That there stood a cottage, dimly Seen between the trees, which grimly Guard this ellent lone retreat.

Here there dwelt a beauteous maiden.

Where sweet songs the breezes laden, Laden all the evening airt Each lone hour with song beguiling, While around her lip so smiling Rested beauty bright and rare. And her skillful hand went trailing O'er the cottage walls and railing lvy dark, and roses sweet, Till it looked as fresh and lovely . As the trees which wave above me, Or the grass beneath my feet.

But the cottage was forsaken And its beauty from it taken, Left it as in days of yore; Save the solled and withored roses Which upon the wall reposes, And the mold upon the floor. I awoke; I had been dreaming,

Yet within my heart a seemlog Desolution seems to reign: Still I feel so weak and weary, And life seems so sad and dreary, That I scarcely would remain Ere the world, its conflict ceases, Ere its care and strife decreases.

We shall all have passed away;

Why then wait that happy season When we no'er shall hear of treason. That far-distant tardy day? Ah! I hear bright angels sloging. Through the air their voices ringing Bear these words unto my ear :

Blest is he who lives for others.

He who loves their hearts to cheer, With sweet, noble thoughts of heaven; And the soul with sorrow riven To console with words of love: Though the heart is well nigh breaking, Yet remember 'tle but making Jewels for thy crown above."

He who halls mankind as brothers,

Fork Centre, Ill., 1880.

Correspondence.

Menica.

In the Bannen or Laure, August 11th, I see an ountain head. I guess if he will come and see the United States and Mexico. The lady was then

I do not remember how the conversation drifted I want you to write a letter for me to my brother.
William Carroll. I can't write. He's colored—
lives in Boston. My name was Mary Ann Carroll.
I're been dead two years in December; I died of inflammation of the lungs. I can't rest. I want to some two or three had given their experience, and tell him something in private.

I was thirty-one years old, and washed for a living. I lived in Boston all my days. They told remarked, in substance, that Colonel —, her husmo if I came here, he would know I want to speak band, had, before his death, related to her some very atrange occurrences, of which he had been a witness My brother shakes carpets, cleans houses, and in Mexico—remarking, by the way, that from what waits and tends, on parties. I'm just as white as she had heard from many other officers, she was of she had beard from many other officers, she was of I the opinion that Mexico was a "haunted country." we, as Spiritualists, would not regard as very won-

Col. - was riding out one afternoon with a brother officer, when the conversation was suddenly interrupted by the latter exclaiming, "What a deuced strange country this is! I wish I was well out of it. See there!" When, immediately in front of them, at the distance of one or two rods, there glided along, some two feet above the ground, a welldefined figure of a female, which, after preceding them for a sufficient time to allow of a deliberate examination, passed off in an oblique direction into the woods.

The exclamation of the officer is characteristic of the soldier; who, although his daily work is that of death, seldow is patient under ghostly counsel or ghostly visitors-for la war, it is not a man's business to philosophize, but to fight. He complained of being annoyed by what, at first had startled, but by its frequency became too familiar to interest blm.

On another oconsion, Col. --- was required to

forward important despatches to a distant post, which would demand great bravery and address in the messenger to reach in safety; for the country was then infested by numerous guerrilla bands, who pounced like birds of prey upon, every straggling party of Americans that tempted the unguarded defiles and rough rouds that led them away from the main bedy of the army. But, in the present nishing him with a fleet horse and such directions Oh God, have mercy I What shall I do? I 'we a child here two years and a half old; I deserted it. A year ago I died. Will no one take the child? Can I have any power over it? Oh God, I am so wretched! It's down here just a little way, I sit safe? Yes, yes, for the city cares for it, and it will be given to anybody who may chance to want it, and I have no compass and the sun. By nightfall, he found himself, readily consented to serve. He set I traces of a body who may chance to want it, and I have no compass and the sun. By nightfall, he found himself in the midst of a dense forest, all traces of a body who may chance to want it, and I have no compass and the sun. By nightfall, he found himself in the midst of a dense forest, all traces of a compass and the sun. By nightfall, he found himself in the midst of a dense forest, all traces of a compass and the sun. By nightfall, he foll to the compass and the sun it is the midst of a dense forest, all traces of a compass and the sun it is the felt to the morning in the morning his only guide a pocket.

During the infancy of this gentleman—some forty years since—an account beful him, which retarded should take to reach the desired post. The corgeant road baving long since terminated. But he felt lt was a secure place for a bivoune, and he accordingly picketed his borse, extemporized a light supper, then talk with them, they would eare for it. Oh, let me go there. Shall I go? Not go? I thought you dented us nothing. Not go there? Why was I fool enough to come here to dumn my soul?

There are many children there. How shall I dewas suddenly awakened by the puff of the steam. was suddenly awakened by the pull of the steampipe of a beat at no great distance on his right hand-a sound peculiar to a Western water craft. and never heard in the East. Listening attentively, that have none.

Do I know my own child? Do I know my own soul? the post which it was the object of his journey to Christ's nower soul. had but to follow the left bank of that river for may not I also be healed? With a ferrent prayer I want the child to have a good home, and to about thirty miles toward its source, to find it. But for faith and help, he again committed himself to hoose that home if I can, or I want to tell the woman it.

the direction from whomee the sounds

a bard day's travel, arrived at the post. of the Banner. Eon.

A Female Lecturer's Notes on Town.

egraphs? This is my present condition. I once saw a manine consult Noah Webster in regard to his saw a maniac consult Noah Webster in regard to his for has been a resident, more or less, for forgotten name. I have been looking over my pooket years in this town, has near relatives among its friend, the lunatio. I came here this morning, by invitation of the only

is not saying much in favor of the public houses. To be frank, I must say that I have seen but very few well-kept hotels in Iowa. In this respect there is a eyed chamber girl, "nobody but good, respectable they were " respectable" conl-miners.

I find "mine host"—the only person to whom I bare spoken-well posted in progressive ideas; but he has read but two Spiritualist books, (the " Heal ing of the Nations," and the "Footfalls,") and seen but few papers of a reformatory character. "What through God, performed since that of the cross in number of churches have you here?" I asked the the air in Constantine's time. Now here is another gentleman. "One," he said, pointing to a bara-like party quite as orthodox, claiming this to be a genubuilding, surmounted by a cross of wood. " No church but a Catholic?" "No other," he said; there is not sufficient spirit among other sects to build houses. But," he added, "we have a large the present. You will doubtless bear of it from school-house-you will speak in it. There are but other sources. fer Spiritualists bere, but all the town will turn out to hear you."

From this man I have gained facts worth record-

jam gulte certalu-Western people are more fadependent in thought and speech than are New Englanders. They do not walt so long for the time to utter their thoughts-do not wait for the endersoment of Mrs. Grundy. It has been said that all I do not know but these words have had a sort of article taken from the Boston Journal, in which the reforms have communed in the East, and moved

me. I'll be pretty decent. He may pray, read the libid, or do anything else he wants to with me.

I was twenty four years old and rising. Does I was twenty four years old and rising. Does I was twenty four paper go to California, sir? If I do not sue of colonel. She was a woman of more than ordinary favor of teleration and freedom of speech. He spoke, ceed in this attempt, can I come again? July 8. tion, that met in Independence in July. He is not a . too, of the wronge done to woman, especially to the widow, as only a judge can speak. Several of the to the subject of "supernaturalism," or who began merchants and both of the physicians of independence were regular attendants at our meetings.

Do not understand me to write that there is no fogyism in lowa. Despotism, with her fron-hearted broad-hate, spite, lies and jealousy-has her dominion wherever misunmed Christianity bas builded a templo; but these professed lovers of good order and baters of reforms are not among the best minds. But Ignorance is always and everywhere a tyrant. The ignorant priest will try to frighten bis followers into heaven by dooming them to hell if they investigate new isms. There are unfortunate Which, indeed, when we call to mind its past history, editors, too, who see their readers from their standin which there is so much of remance and mystery, point, and give them carries for bread. Poor fellows! they little know how disgusting to a healthful stomach are the fragments of some ill-futed soul's

reputation. I love vastly this land of beauty and bloom. The soil is fertile, and the shade trees, in most places, abundant. The roads are as smooth as pavements. Had I a plow and spade, with a telerable knowledge. of their use, I would purchase land in or about Independence, and grow my bread. Independence is on the railroad; the location is fine, the land from five to one hundred dellars per acre. Another thing would induce me to go there—the free minded, large-

bearted inhabitants. I find the Bannen in almost every house I have visited. It is indeed a messenger of light to many a darkened heart. More than one weman has missioned me to bear blessings to Lizzie Doton for that must excellent story, "My Affinity." Lizzie did a capital thing when she wrote that story. I hope every man in the nation will be benefited by it. But

I am writing at random, and will stop. Yours, FRANCES BROWN. lowa, August, 1800.

A Genuine Orthodox Miraele. There has recently occurred in this vicinity an instance of healing, to an individual well known here, which is really as astonishing as any given, case, the duty, however dangerous, was urgent; and within the pages of " Holy Writ" styled miracles. get my folks out here, and so I saved all I could. If case, the duty, nowever dangerous, was urgent; and they have not got all I worked for here, faith I'd Col. —, having selected a sergeant from one of the like the old man to send it. Good by, sir.

Companies, entrusted him with the commission, fur here the strictest seets of Orthodoxy-would feel as his sounty knowledge supplied of the course he shooked and soundalized beyond measure, should any one for a moment suppose it was done through

years since-an accident befell him, which retarded the growth of one log, so that It was much shorter and emaller than the other. Of course he limped excessively in his walk. Within the last few months it had commenced paining him somewhat. He applied to a physician for advice; a slight examination was made, and as the pain increased, a more thorough one was about to take place. The night previous to this, he awoke soon after retiring to his bed, and, as had been his oustom on such occasions, others for the city—younger and older—sometimes he heard the plashing of the wheels in the water, there are forty or fifty there. Lost children go there; and shortly after, loud conversation as of persons on children that have lost their parents, and children the deck. Singularly spents they was tables of instantaneously, of one alike afflicted as himself. opened his Bible to read awhite. The first passage the deck. Singularly enough they were talking of instantaneously, of one alike afflicted as himself.

Christ's power surely cannot have departed. Why the sergeant knew enough of the country to be sleep. Soon he dreamed, as he thinks, that the aware that there was no river in his violaity, nor physicians met, and a surgical operation was being indeed any considerable stream. Nevertheless, so performed in the hip, and be feared that he was so I went away; and a year I have been dead, and a soon as daylight appeared, he saddled his borse, and a year I have been dead, and a soon as daylight appeared, he saddled his borse, and a year, trying to come back! I'll go there so that in the direction from whomen the savent and he would not be able to walk again at all. On came. After a gradual descent of about five miles, awaking in the morning he takes hold of the limb Oh, when I see my obild a pauper, and know that onme. After a gradual descent of about five miles, with his hands to lift it from the bed, as be had my obild is, and can stay there; but that is hell to merit the name of a respectable brook, but too shall been obliged to do heretefore, but thinks he has merit the name of a respectable brook, but too shall been obliged to do heretofore, but thinks be has low and encumbered by rocks and fullen timber to made a mistake, and taken the well one instead, for float snything in the shape of a bont. However, he it feels large and healthy-not the shriveled up, folt impressed to follow it, which he did; and, after painful one with which he retired to rest. He examines still further; stretches down his feet; Perhaps these two little incldents may suggest to behold! they both can touch the footboard. He gets some who fought in that war, and yet linger around out upon the floor; both feet stand firmly and the "Literary Emporium," other things of like char evenly upon it; he can even bear his weight apon acter, with which they may illustrate the columns and stamp with the lame foot. He draws on the pants, now all unfitting, as one leg is quite too short. and the curvature made in them by the knee of venterday, is now out of place, and the peculiar beet fite Dear Reader, did you ever find yourself tucked no longer. He marvels within himself, but by a away in some out of the way corner of creation, out series of experiments becomes satisfied of his own of sight and sound of ouglass, bolls, steeples and tel- identity, and that he can bear witness truly to a modern miracle.

map, hoping to find the name of this seven by nine early settlers, and is personally known to hundreds town, and am just about as successful as was my bere and in this vicinity. The boot he were has been sent back here to the shop in which it was obtained, as ovidence of its use no longer. He was out and out Spiritualist in the town. He engaged in Chicago at the time of the cure, but a part of his me rooms in the best hotel in the place; but this family were here on a visit, and here first heard the news.

Now, dear renders of the BANNER, you are all welcome, from the gentleman and his friends, to know great dearth of what is most needed. Wonder what of those facts; only you must not, as I before intiyoung bachelor would venture to east his life lines mated, suspect that spirits, or Spiritualiem, or any beside a woman's who puts him into dirty sheets, or such "infamous thing," had anything to do with it. gives him flies for dessert? I asked, recently, for a It was through religion, and prayer, and Christ's change of sheets. "Why, ma'am," said the dark power. Perhaps some of you may have supposed these elements were not altogether foreign to this so boarders have slept in the sheets!" I rather think much despised belief. Not so think the gentleman and his friends.

We read in the Bible of the fate of the "house divided against itself." Not long since, I heard one very orthodox minister, in a sermon, utterly deny there having been a miracle, or the semblance of one ino miraclo.

Many other particulars have been related of this affair, but these being the chief, they may suffice for STAR.

Beloit, Wie., Aug. 8, 1860.

ing. The flacest building in the town is dedicated to DEAR BARRER-I greet you from among the hills the children. Six days in the week they may learn in Alleghany. It is a rugged, but remantic spot. therein the right way to heaven, and on the seventh | Every lover of nature would admire the grandeur of A Vanterr.—In the window of a shop in an obscure part of London is this announcement:—"Goods retoleration has induced the people to listen to what
three times in this place since my arrival. Yescomposed on any subject."

A Vanterr.—In the window of a shop in an obscure
to forests. Have spoken
toleration has induced the people to listen to what
three times in this place since my arrival. Yesthoughout the people to listen to what
the forests. Have spoken
toleration has induced the people to listen to what
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toleration has induced the people to listen to what
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toleration has induced the people to listen to what
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The spoken is a value of the forests in this place since my arrival. Yesthe forests in this place since my arrival. Yesthe forests in the fill is an obscure of the forests.

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earnest workers in this great field of referal. I feel gonge, in his last review. Thus he says : "I know that they are bound to me by a thousand acts of of no principles or potencies in the universe outside, any change of their arrangements, in order that the lat may kindness and love. There are several copies of the or independent of, forms or organizations; nor can t Bannen taken in this vicinity. I trust the "light conceive of forms destitute of principles or notenwill soon shine upon the darkness, and be compre- cles." Now, if the gentleman and myself are cor-Phillips Creek, Alleghany Co., Aug. 6, 1860.

Ministers and Enchrintes.

R. Newron, Mass.-Will you allow me a small (the soul,) perishes, or, in other words, loses its indiplace in your columns? I have long been an attentification, then I have equally shown that the spirit thre reader of your paper, and caunot but regard it loses its lodividuality and its personal identity under as one of the most effective instruments engaged in the same conditions. No doubt the general, elementthe work of reform; indeed, in its own peculiar ary potency, called spirit, is immortal, in the same sphere, I deem it without a rival. Although I am senso that the general elementary substance, called

I find among the most bitter enemies of Spiritualism vidualization of matter called the soul, (spirit body.) two classes of persons, viz., ministers and inebrinter; In this view of the case, I must acknowledge that and it seems to me that the opposition of these two am unable to see why the gentleman lays so much grades of people is "confirmation strong," to every are stress upon the questions, " whether principles that bigotry and priest-power are being attacked in body," is the "major or minor potency of the unitheir stronghold; and when it is distasteful to the verse." I shall therefore rely upon the fact that victous, it must be that in its essential elements it spirit and spirit body (soul,) are mutually depend tends to the purity and elevation of mankind. But ent upon each other for an individualized existence, from others; and I write this mainly with the bope the implied admission of the gentleman, that a do of eliciting some thoughts in this direction. Will struction of the spirit body as an individualized some of your able corps of correspondents make this form, be it the "major " or the "minor " potency of the subject of remark?

IMMORTALITY AND NON-IMMOR. TALITY.

A REPLY TO J. S. LOVELAND'S SECOND REVIEW.

BY PROP. PATTON SPENCE, M. D.

I presume that, by this time, it is well understood Before doing so, however, I must confess that I find that by the word, soul, I mean spirit body; I sup great difficulty in getting at the gentleman's mean pose it will be generally conceded that I had a right ling; so that, at times, I am inclined to the opinion thus to define my meaning; and I doubt not my that I have already met the proposed issue, in my definition will be decined aufficiently clear by the remarks about the relation and dependence of the majority of readers. It is embraced in the follow. spirit upon the spirit body—the soul—the fute of the ing quotation: "We use the term, soul, as a word latter determining the fate of the former. I will not applicable to a principle, or a power, or a com- quote the passage which contains the issue referred bination of principles or powers, out to that erganic to. Probably others may understand it better than form which survives the body, and through which and I do. It is as follows: "It is on this fact that we by which cortain principles or powers manifest base the affirmation that the innate capacity for soithemselves. Such an organic form must be, or else ence is in the babe, but not in the calf—that it is in there is no life; such an organic form must be, or the human embryo, but not in that of the mammal. also there is no immortality. Principle and form Let it be borne in mind by every reader that here is are mutual exponents of each other. The action of the very pith of the question; and autil Prof. Spence a principle can only be made manifest through the shall prove that there is no generic difference between motion of a form." My definition was introduced the several types of existences, his whole argument at the very beginning of my second article, which I is nothing but a rope of sand." Now, if I understand supposed would be the most appropriate place for the gentleman, the point which he wishes to make is it; because that article treats especially of the soul; this; that the formative principle in the human bewhile the first article treats of the body, and those ing is different from the formative principles in the laws of its growth and organization upon which mammal, the bird, the reptile, the fish, the vegetable my subsequent argument was based. It must also and therefore there can be no analogies between the be sufficiently orldent that I recognize the existence growth and development of the spirit body (the soul,) of something bosides the soul, (spirit body) as will and the growth and development of the physical be seen from the manner in which I speak of prin- body and the bodies of animals and plants. If I inciples and powers in the above quotation. It will terpret the gentleman correctly, I have already met very readily be seen that I use the words, principle the proposed issue on a former occasion. The genand power, as synonymous with the word, spirit, tleman's position would be equivalent to a denial of I presume that I bad a right to do so, as in all the analogies of nature. The formative principle doing so, I did but select two words out of the of the mammal differs from that of the bird; yet many which are used to denote the most interior there are analogies between the bird and the mamelement of the immortal being. Finally, it is evi mal. The formative principle of the reptile differs deut that my defluition of the word, soul, was before from that of the fish ; and yet there are analogies be Mr. Loveland when he penned his first review, even tween the reptile and the fish. The formative prin admitting, as be intimates, that it is in the wrong ciple of the animal differs from the formative principlace. Such being the facts of the case, it now ple of the vegotable; and yet there are analogies beturns out, as I stated in my first reply to the gentle. I tween the animal and the vegetable. The formative man, and no he himself now admits, that while I principle of any one species of animals, or of plants, spoke about the soul (the spirit-body) in my original differs from the fermative principles of every other articles, Mr. Loveland based his first reply upon the species of animals and of plants; yet there are analosupposition that I either meant the spirit, or ought gies between each species, whether of animals or of to have meant the epirit, when I spoke of the soul. plants, and all other species of animals and plants. As I have already intimated, therefore, the gentle Therefore the fact that the formative principle of the man's first reply must go for nought; because it has spirit body (soul,) differs from that of every other no reference to the organic form-the soul, about living thing, does not prevent there being analogies which I wrote in my original articles. To do the between the spirit body (soul,) and all other organic aubject justice, therefore, Mr. Leveland should begin structures. again, as though he had said nothing; and taking me according to my own definition, and as he himself now understands me, review what I have write and organization of the physical body, and, I pre ten. It is moreover to be hoped, that should be again undertake it, it will be done in a fraternal muterial world; and then asks, "Where is the spirit, which will prevent his giving utterance again to personal Instantations and accusations like the here? Obviously is would be wanting, and with it following: "But it is to be hoped that Prof. Spence

and probably give him a clearer insight into the the epirit-world itself. When to all this is added the bearing and tendency of my former arguments, to free play and unrestricted activities of all the higher state my reasons for making the fate of the soul psychical powers and functions of the spirit and the (spirit body.) decide the fate of the spirit also. 1 did not suppose, however, that it would be necessary for me to be any more explicit on that point than I have already been in my second article. I naticipa ted that the objection might be brought, even if I proved that the soul (spirit body,) perishes under still retain its immertality. I also anticipated that some might contend that there is really no such thing as a soul, (spirit body,) but that the spirit is the only thing which exists after the death of the physical body. In reply to both of these anticipated objections, which I did not mention, though I had them in my mind, I wrote as follows: "Such an organic form must be, or else there is no life; such tality. Principle and form are mutual exponents of I do not find that you have lost any."

to be obliquely affirmed in his casay. But it would

the vanity of man lifts him, in his own estimation,

above his fellows, so long shall we have those who

flatter themselves that they are the especial favorites

of some lofty minds in the realms of invisible life"

-for all of which, and for everything of a similar

tone in Mr. Loveland's review, he has my unbounded

forgiveness, and an earnest assurance that if, at any

time hereafter, his own feelings demand the utter

ance of such things, or if he imagines that a viti-

ated public taste requires that his articles should

be spiced and flavored with such personalities, he

has, from me, a "plenary indulgence," beforehand,

for all such offences against the proprieties and

courtesies of a scientific discussion.

anxious to hear the new grapel. The people gener | each other. The action of a principle can only be tly here, are intelligent and liberal-minded. made manifest through the motion of a form." Mr.
There is a little band of noble souls here, who are BARARI IL M. Miller. rect in our conception of the mutual relations and dependencies of principle (or spirit,) and form (or spirit body,) upon each other, it follows that if show that, under certain conditions, the spirit body

sphere, I deem it without a rival. Although I am one of the large number of those who through their own observation and experience have become convinced of the reality of spirit intercourse—having witnessed tests sufficient to convince any candid mind—yot in alding to develop my mind to the perception and application of the principles and philosophy of the spiritual dectrine, your paper has rendered the most efficient service. While I cannot endered the most efficient service while I cannot endered the most efficient service. While I cannot endered the most efficient service while I cannot endered the most efficient service. While I cannot endered the most efficient service while I have just made, the gentleman, by implication, concedes—that, if the spirit body (soul,) loses its individualized form, then the spirit also becauty co-peration and support of all lovers of free the being loses its prospect of immortality. It is prospect of immortality the Xoula, Clay Co., Illinols. She will speak the efforts of its defenders. Now I find atmost the efforts of its defenders. Now I find atmost the efforts of its defenders. Now I find atmost the efforts of its defenders. Now I industriant of matter called the soul, (spirit body). John H. Rannalla announce to the friends of reform and bloom of matter called the soul, (spirit body). John H. Rannalla announce to the friends of reform and bloom of matter called the soul, (spirit body). John H. Rannalla announce to the friends of reform and bloom of matter called the soul, (spirit body). dent Spiritualist, that he is engaged in a good work : organize forms, or forms outwork principles," and because when ministers assail it, it is a sure sign whether "spirit," as compared with the "spirit I do not so much desire to apeak myself, as to bear and shall rest upon the necessary inference, and

> of the opirit I will now pass over all unimportant matters, and all points which need no further proof or illustration than I have already given 'them, on former occasions, and come directly to the issue to which the gentleman is pleased to call my attention, and which be thinks contains the "very pith of the question."

The gentleman makes the form and organization of the soul (spirit body) but a repetition of the form sume, the spirit world itself but a repetition of the variety to be found which we deem so needful one important necessity of our being." As I conwill not fall into that delusive funaticism of imagin. celve of the soul (spirit body,) and as I conceive of ing that he or his are preeminently favored by the spirit world, they are of such a character that having communion with 'high spirita.' This seems the spirit, upon its entrance into the spirit-world, must be, at first, truly overwhelmed with " variety," seem that we have been already most plentifully ushered, as it is, into a sphere where everything is supplied with that class of pretences. So long as different in all its attributes and qualities from the things of this world. The spirit, as I believe, neither sece with the eye, nor bears with the car, nor per ceives with any of the special senses of the physical man; but is endowed with other, more glorlous special senses, which bring the spirit into new and clearer relations with the universe than even that which is established through the faculty of vision itself. The spirit's methods of perception are all new and wonderful-so new and so different from our present methods of perception, that the material world which it has left, with its men, its animals and its plants—its animate and inanimate objects, no longer seem the same in any of their physical properties, but seem as strange and as marvelous to It will satisfy some of the gentleman's queries, the new born spirit as the things that are proper to soul, (which are as different from those of the mere earthly man as the methods of perception which are proper to the two spheres differ from each other,) we have, I think, a nobler and a more enlarged conception of nature's future unfoldings than can possibly be embraced in the ordinary conception, that certain conditions, that, nevertheless, the spirit may the spirit world and its inhabitants are but repotitions of the forms, properties, attributes, faculties and functions of the material world. I have, however, explained these points more at large in a lecture on "The Soul, its form, organization and relations," which was published in the Bannen of June

" Husband, I don't know where the boy got his bad an organic form must be, or else there is no immor- temper; I am sure not from me." "No, my dear, for

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MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive authoricities to the Danner, and are requested to call attenthen to it during their lecturing tours. Bample copies sent from. Lecturers named below are requested to give notice of be an correct as possible.

ug as correct as positific. Mrs. Amanda M. Hydres will locturd in Frovidence, 4 Sundays of August.—Quincy, 4 Sundays in Oct Cambridgeport, 6 Sundays in Feb. Frovidence, 4 Hondays in Feb. Address, the above places, or Now York City.

Address, the above places, or New York City.

Miss A. W. Syzaour's address through August, will be Niegras Kulls, N. Y., care of Judge Manchester, and she will speak at Fardisald, Me., the three first Bundays in September; at Lowell, Mass., the worst Bundays in Sept., and first Sundays in Oct; at Written Hass., the second and third Sundays in Oct; at Worseaday in Oct; at Worseadays in Oct; at Worseadays in Oct; at Worseadays in Niew; at Quincy, fourth Bunday in Niew; at Paravidence, R. E., through Dec.; at Boston, Mass., through January.

hrough January. Rav. John Przagonz, West Modford, Masa, will recoive mils to lecture on Spiritualism. CHARLES II. CROWELL, tranco speaker, Boston, Mass. Address, Barnen of Light office.

above, or at Minn, Ohio.

Join H. Randall announces to the friends of reform and liberal tentiment, in the West, that he designs making a trip through the Western Blaies the coming full and winter, and would be happy to communicate with the friends wherever libere is an opening on relifical protes, to get alread. Address, until Oct. 1st, at Northfield, Mass.

Miss Emma Hardinos will lecture in September in Cleve-land, Toledo, &c; in October in Milwankie, Objego, &c; in November in St. Louis; in December in Cinclimal; in in March, 1881, in Susion, and the East. Post Office address, 3 Fourth Avence, New York. H. B. Storen will fill the following engagements, and the

H. B. Broren will fill the following engagements, and the intervening Bandays can be engaged at any places not too ar distant from those nanounced, by application to him at Now Haven, Ct.—The 4th Sunday of Aug. at Bristol, Ct.: 3d and 4th Bundays in Sept. at Quincy, Muss.; Ist and 2d Sundays in Cerober at Taunton, Mass.; 4th, at Putnam, Ct.

H. P. Farreied, will speak in Willimantle, Conn., the last Sundays in September; in Bristol, Ct., the two Sets Sundays in September; in Bristol, Ct., the two Sets Sundays in September; in Fortland, Ma., the three Sundays of December. Briston withing to engage him for the couling hill and winter, will write him soon at Groonwich Village, Mass.

P. L. Wardworth speaks at Quincy, Mass., August 28th and September 2d and 9th; at Providence, R. I., Oct. 7th, 11th, 21st, and 28th; at Willimantle, Count., Nov. 4th and 1st; at Prisonal Shit; at Willimantle, Count., Nov. 4th and 1st; at Prisonal Shit; at Willimantle, Count., Nov. 4th and 1st; at Prisonal Shit; at Willimantle, Count., Nov. 4th and 1st; at Prisonal Shit; at Willimantle, Count., Nov. 4th and 1st; at Prisonal Shit; at Willimantle, Count., Count., Nov. 4th and 1st; at Prisonal Shit; at Willimantle, Count., Count., Nov. 4th and 1st; at Prisonal Shit, address accordingly.

Warren Under speaks at Battle Creek, Mich., Aug. 20th; the five Sundays of September 1th Chicage; two first Sundays of September in Chicage; two first Sundays of September 1st on Chicage; two first Sundays of September in Chicage; two first Sundays of September 1st on Barren at club prices.

the universe, necessarily destroys the individuality

Les Micker will speak in Putnam, Ct., Sopt. 18th and 23d; Lowell, Oct. Pdtg. 2fet and 28th; in Portland, Me., Nov. 4th nd 11th; Tannam, Nov. 18th and 28th. Mr. M. will an-wor calls to locture week ovenings. Address, Hariford, Ct.,

F. S. W. Wisson's address is Detrois. Mich. He will receive alls to lecture on Egiritualiza, in Ohio. Michigan, Indiana, lincis, and Camada West. Mr. Wilson is agent for the sale the Multer and Orlines disquasion; also that of Lordand

MART MARTA MACOMBER, will lecture at New Bestford two first Bundays to Beptombor; the month of October, at Cam-bridgepore. She may be addressed at the Danner of Light office, Boston, care of Chus. II. Crowell.

Miss Elicabeth Low, transcapeakor, of Leon, Cattaraugus io, New York, lectures at Ellington and Rogg's Corners, Cattaraugus Do.,) every fourth Babbath. She will answer calls to lecture in Chantanque and Cattaraugus Counties.

calls to lecture in Chankanque and Catharangus Counties.

Mass. A. P. Trousson, will lecture in Thornton, Aug. 26th; in Holderness, dept. 3d and 23d; in Kenelagton, Sep., 8th and 19th. Sho will suswer calls to lecture in the currounding towns, addressed to be rat West. Campion, N. H.

Mgs. R. H. Burr will lecture in Randolph, Mass., the fourth Sunday of August; in Lowell, the third Buentsy in Aug.; in Randolph the second acid fourth Sunday in Reptember. Address her at 2 Columbia at, Boston. MRS. FARRES DURBANK PELTON Will spend the month of

Mns. ARRA M. Middlengook will lecture September 2d and 9th at Troy, N. Y.; 16th and 23d at Willingshie, Ct.; 30th usefulled, Ob. During October, at Portland, Malne.

at Belindry, Us. Journal October, at Perimus, Banne.

C. H. Delleters will make a near through the Middle and
Western States, cambinateing on the lat of October. Those
destring his acretics as a lecturer, will please address him at
box 3314 Hoston.

How. Farguerics Robinson, of Markichend, has prepared a

ourse of lesseres on Bultitudism, which he is ready can before societies of Spiritualists. poat before societies of Spiritualists.

Mas, H. M., Millen will soon take trip castward in Pennsylvania, and New York. Those wishing her survices will address her at Ashtabula, Ohio.

MATTEF, Hougert, Rockford, III. She will speak at Oinchnati in August; at St. Louis in September; in Tennessee and Georgis, in October, November and December.

Mias Ella R. Gisson, will speak in Milwaukee, the last hree Sundays in August; in Lyuns, Mich., the lirst three lendays in September. She may be addressed as above. N. Frank White's address, through August, is Quincy, its

J.B. LOVELAND will receive calls for lecturing in New England, for the mouths of August and Septemb Bromfield street, Ession, care of Dela Murch. Guance M. Japaness tranca aneskur, will be

Miles M. Mussos, Oldrysyant Physician and Lecturer, San rangisca, Cal. Miss M. is authorized to receive subscrip-ions for the Bannes. PROF. J. E. CHURCHILL Will answer calls to speak, addressed to the Banner office, 143 Fulton street New York. Prof.

d to the Banner office, 143 Fulton street new Aven.

2. makes no charge for his services.

De P. B. Rancourn's services as a lecturer, an be had by addressing him at the Banner of Light office.

Persons will respond to calls to lecture, ad-Ray STEPHEN Factows will respond to calls to lecture, ad-fressed to him at Fall River, Mass.

E. S. Wassels epocks at Taunion, the two last weeks of turnet. Address as above, or at Norwich, Coon. Mns. M. B. Kinner, of Lawronce, Mass., will speak in laminidgenors, September 30.

Mine. Banan A. Bynnes, (late Magoun,) No. 83 Winter

Min. M. R. Kinnet, of Lawronce, Mass., will speak in Cambridgejort, Suptembor 50.

Min. Sahar A. Bynnes, (lato Magour,) No. 33 Winter strout, East Cambridge, Mass.

Mas. R. Chough, trance speaker, 2 Dillsway Place, Boston, Mas. M. H. Colles, Caro of B. March, 14 Brounded at., Boston, Mas. M. H. Colles, Caro of B. March, 14 Brounded at., Boston, Mas. B. A. Kinasbewy, 1232 Catharine strock, Philadelphia Mich Eugan M. Jornson, trance speaker, Brooklyn, N. Y. Dz. O. H. Wellindows, No. 3 Harrison Arene, Basion, O. A. Hayden, trance speaker, Livermore Male, Meine, M.S. Clanaris, F. Dangela, Westfield, Medion Co., Olio, L. Judd Pander my De addressed at Providence, B. I. Mad. M. L. Van Hauchton, 306 1-2 Mut. at., N. Y. Chy, Mas. R. F. Arriss, Cedra Avenue, Janaica Pisia, Mass. M. S. F. E. Washeum, West Warren, Bradford Co., Pa. Rev. Black Trancel., No. 48 Warren Birect, Roxbury, Geo. M. Jackson, Bonneitburgh, Schuyler Co., N. Y. H. L. Bowers, Natick, Mass., or 7 Davisstroot, Boskun, Mas. Susan Sleague, trance speaker, Portland, Mhido, Mich Flavia, How, Windoor, Poquenock P. O., Conn. Mas. A. W. Delarolle, No. 5 Prince et., Providence, R. I. A. B. Wairrino, Albion, Mich. Address accordingly. Arma M. Middenbook, Box 423 Bridgeport, Omn., Lawie B. Monroe No. 14 Brondeld atreet, Doston, Dz. H. F. Ganden, Address accordingly. Arma M. Middenbook, Box 423 Bridgeport, Onn., Lawie B. Monroe No. 14 Brondeld atreet, Doston, Dz. H. F. Ganden, Attaches, Boston, Mass. Mas. B. Helville Pat., Akron, Bummit Co., Ohio, Mas. E. D. Sinons trance speaker, Bristol, Cs. J. V. Mansfeller's address accordingly. Arma M. Middlebury, Bast Booghton, Mass. Mas. Brances Rond, Bux 221, Bumbl. No. 3. (No. 10), No. 10, No

MISS A. F. PEASS, Delphi, Indians, DEXTRE DRIAL, ERSE HOSDON, MASS, A. C. RODINSON, Sull River, Mass, A. C. RODINSON, Sull River, Mass, CHARLES F. RIGGES, LOWOII, Mass, JOHN HOMBER, LOWOII, Mass, JOHN HOMBER, LAWRINGS, Mass, J. H. CURBIER, LAWRINGS, Mass, CEDA WILLE, WILLEMSTON, V. BENS, DANFORTH, BOSLOD, Mass, W. A. D. HUMB, Cleveland Obio, H. A. TUCZES, FEXDOR', Mass, RLY, R. HARBIS, Trontic, O. W. L. A. COOFER, Providence, R. L. JARED D. AGOS, DOLOG, N. Y.

THE DEPARTED.

No one weeps when children long absent from their parents to home. Vacation morning is a jubiled list licatic is the Christian's vacation morning. And when friends have gone out from us joyously. I think we should go with them to the grave, not singleg mouraful psulms, but scattering flowers. Christians are too wont to walk in black and sprinkle the grave of him they loved, and we should find them, too, but that our eyes are too full of teats for seeing.—[Extract from Betcher's Life Thoughts.

When children absent long from home. Unto Ita fold return.

What Joy and gladness fill the hearts Of those who o'er them yearn.

Then tender words of low farewell Are fondly marmured o'er. And friendship from the loved one parts. Hoping to meet once more.

Thus when from scenes of earthly joy. Earth's travelers go home To meet a Futher's welcome amile. Who fondly bids them ... Come 12 We should not mourn with bitter tears,

While murmuring our farewell; ·But rather foy that they may go. In realms of bliss to dwell. We should not round their sepulchere

Place tokens of end woe. But bring bright flowers to scatter there. Whence fragrance sweet shall flow; While songs of joyful, solemn praise,

Should from our bearts aries. That those we love are now removed From earthly tears and sighs. The friends of Jesus angels found

When near bis grave they drew: And we if looking toward the akles Perchance may see them too. For from these heavenly realms oft come

The forms of those we love, To cheer our hearts while lingering here, And draw them more above.

Then, let not tear drops dim our eyes. When those we love go home: But thanks and grateful praise arise, That they no longer roam.

And may we strive with current love To keep our vision clear. That we may see if Jesus sends His blessed angels near.

Thus shall we daily nearer grow Unto the Heavenly shore. Where we shall meet our parted ones To leave them never more.

Boston Adbertisements.

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No. 7, DAVIS STREET, Boston, Mass.

THIS is an Institution having for its basis the allovation

of the sufferings of our common humanity. It claims asspectority over like establishments. Its does claim aquatic with all, like it, or unlike it.

The Dector gives particular attention to the cure of

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manufactured from directions received while under spiritlifturnee.

22 Porsons intending to visit the above institution for
treatment, are requested to give a few days' notice, to avoid
confusion on their arrival.

Those who desirn exeminations will please enclose \$1,00,
a lock of bair, a return poetage ettem, and their address
plainty written, and state sex, and age.

The decire would call particular attention to his invacable

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DIARRHEA CORDIAL.

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It guttistic, formerly of 17 Tremont street, has taken buse No. 128 Goart street, near the Rovers Rouse, where he will be happy to meet the friends. Dr. G. has for the past streen years been using Medical Electricity, for all forms of disease with the most signal success.

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T PON receipt of the Ambrutype or other truthful picture of of any person of other sex, (accompanied with one dollar and aix red samps to propay return of package.) I will

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an exposure of advertising quacks. Both by W. SPERKER,
Bookseller and Systemer, No. 94 Washington street. Price,
50 cents; three stemps extra, if each by mail.

August 18.

MRS, MARSH'S MEDICINES. DURPYING SYRUP, price \$1 per bottle; Norva Soothing
Elixir, 60 cents; Pelmouary Syrup \$1 per bottle. Healing Ontment, 25 cents per box. For sale by BELA MARSH, 14 Bromfield street Boston.
Also, for sale as above, all Mrs. MITTLEN'S MEDICINES, at

Alou, for sale as above, all Mrs. METTLER'S MEDDINES, at her regular prices.

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June 16. 18**

MEDICAL NOTICE—DR T. E. TATLOE, in addition to M EDICAL NOTICE.—Do T. K. Taylon, in addition to give especial attention to the freatment of Biscars of the Blood, and of all complaints peculiar to Females requiring medical or surgical aid, at his Rooms, No. It Hanores circel, Boston, A varied and extensive practice during the last aftern years has made him familiar with, and ought to qualify him to treat successfully nearly every form of disease to which the system is liable.

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August 11.

August II.

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PRINTICIAN AND BEALING SERDING, bes taken rooms
at No. 48 Wall street, Busine, where she will give examinations and pre-criptions for all diseases, particularly those
females. Unless a true diagnosis is given, no fee all be required Bellable references given it required. Office hours,
but 19 Ja. M., and 3 to 47 M. Torms—Clairvayah Examinations and Prescriptions \$1 cach.

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If June 9.

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August 4.

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Hew York Adbertisements.

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In this important particular, viz:—It has been the earnest
endowor of the faculty followedleste, and theroughly a
derastand the numerous encodern Italiadies, which have be
come so very prevalent und that, especially to the young
known as nervous debility. The external medifestations of
this class of discusces are fichandion and Exhaustion; Marasmus or a wating and consumption of the vini fluids and the
nuscular and nerve tissues; sallow countenance; pile lipse
discluses of the head; implared momory; dimness of oyeslight; loss of betance in the brain; nervous descines; pilpitation of the heart; great restleasness; despendency of
spirits; dreamy and restless shoep; factid or bad breath;
vitilated or mortid appoile; budgestion; liver complaint
discases of the kidneys; suppressed function of the akinspinal britation; cold extremeties; muscular debility or iassitude; rheumatic and neuralgic pains; hurried breathing
cough; bronchite; soreness of the tizeat, ontarrh and dyspeptile toberoular consumption.

Also, leastyarries Dynageria, known by capricious appo-

stude; freumste and neuralic pairs; hierard breathing cough; bronchitts; serences of the threat, cutarrh and dyspepile toberouse consumption.

ALSO, RENTATIVE DESPRESS, known by capricious appetitie; sense of weight and fullness at the pit of the stomach; including pair darting between the shoulder-hindes from the etumach; pulse quick and dritable; dull, heavy suching tain across the lolus; excessive depression of spirits, the portions we often so so ten to excite the most painful ideas; hence this class of the orders trainably indicate impaired mitrition, energation in the origins of digestion and assimilation, so that had and an assimilated chyle gots into the blood. It should mover be forgetten, therefore, that some of the worst and most fattal diseases to which flesh be helr, commence with indigestion. Among others, it develops consumption in those predisposed to toberoular depositions in the lungs.

The Directors and Faculty of this Institution purpose to cure all of the furgeoing diseases, by the judicious emblantion of natural and scientific remedies, elected with great requirements. The therait all drugs and poisonous concidence movers; factomel, and all the old school remodies are most serruptiously descarded, both from convictions of judgment and consected under the self-unitarion.

A Word of Solemn, Conscientious Advice to those

at this Institution.

A Word of Solemn, Conscientious Advice to these

A Word of Solemn, Conscientious Advice to those who will reflect!

Statistics now show the solemin truth, that ever 100,000 die in the United States annually, with some one of the foregoing diseases, developing consumption, prostration of the vital forces and promators decay.

There cannot be an effect without its adequate cause. Thousands of the young, of both seers, go down to an early grave from causes little suspected by parents or guardians, and often little suspected by the recuts or guardians. In view of the awford destruction of human life, caused by such debilitating diseases, such as Spermatorrhea, Sominal weakness, the vice of self abuse, Spinal Consumption, Epilelps, nervous spanns and diseases of the heart—and in view of the grave deception practiced upon the community by base pretenders—the litecture and Faculty of this institution, conscientionally assure the invalid and the Community that their resources and facilities for successfully treating this class of middles cannot be surpusated.

Patienta, for the unest part, can be treated at home: On application by letter they will be farnished with grinted interrograteries, which will emable us to sond them treatment by Matter Express.

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The Institution gives the most unexceptionable reference

The Institution gives the most unexceptionable reference o men of standing in all parts of the country, who have been

to men of standing in all parts of the country, who have been successfully cured.

22: A Treatise on the causes of the early doesy of American Youth, just published by the Insiliution, will be sent in a scaled cuvelop, to all parts of the Union, on receipt of six conts for feating. It is a thrilling work, and should be read by every person, both male and fomale.

23: Fall not to send and oldain this book.

23: The attending Physician will be found at the Institution for consultation, from 8 a. m. to 9 r. m., of each day, Sundays, in the forence.

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17

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June 16.

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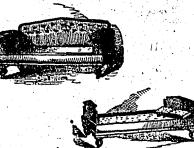
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her and any red sample to prepay return of packago, I will return a correct defineation of the character of the original return a correct defineation of the character of the original return a correct defineation of the character of the original return a correct defineation of the character of the original return a correct defineation and return a correct defineation of the correct of the Award of a Bitver Modal and Diploma. The Committee of Award consulting of a Bitver Modal and Diploma. The Committee of Award consulting of the award of a Bitver Modal and Diploma. The Committee of Award consulting the award of a Bitver Modal and Diploma. The Committee of Award consulting the award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of Award consulting the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitver Modal and Diploma. The Committee of the Award of a Bitv

day's use."
Although designed for Invalids, this Chair is adapted for common use, and will answer the purpose of a common Wuter Gloset.
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Juno 23. Jm

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Wil. S. HATWOOD.
ABBIE B. HAYWOOD.
Hopedals, Hilford, Mass., July 23, 1800.

4w Aug. 4.

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SOUG OF THE HORNING, nised enjoy the Morning Bour-Rature now reclaims ber power, And the Darkness of the Night Vielde lie gloom to roay Light! O'er the mountains' decires brown In a chastened apleador thrown; neg the rills, that all make run. Dright and wavy in the sun : titee t and view the aladeonic scone. Lovely girl, of gay minoteou.

Black my lavo-the Morning breaks, Every grove with music waker-And the sun in glory's elecen. Dances o'er you valley green. Hark t the carel of the Bard. From the blobast billion heard ! What to gloomy—what to dark— Whon the Morning water the Lark ! Ricol and view the joyous score, Lovely girl, of sweet pineteen?

[O. W. Withington

Many a true heart that would have come back like a deve to the ork, ofter its first transgression, has been frightened beyond recall by the savage conduct of an unforgiving spirit.

THE OLD BARN.

Rickety, old and cross, Shingleless, lacking some decre; Bed in the upper story, Wanting in boards to the floors : Beams strung thick with cobwebs, Ridgerale yellow and gray. Hanging in helpless impo Over the mowe of hay.

How the winds turn around it-Winds of a stormy day-Scattering the fragrant hoy-seeds. Streaming in at the emperion, Spreading the clover smell, Changing the dark old gravery Into a flowery dell.

Oh, how I loved the shadows That clung to the allent roof. Day-dreams wove with the quiet Many a gittlering woofl . I climbed to the bighest rafter, Watched the evellows at play, Admired the knote in the boarding. And rolled in billows of bay!

Life is a journey, and they only who have traveled a cone lorable way in it are fit to direct those who are entring out

A TRUE WOMAN.

She is of the best blood, yet betters it With all the graces of an excellent spirit : Miki as the infant rose, and innocent As when heaven lent us her. Her mind, as well As face, is yet a paradisc untainted With blemishes, or the spreading weeds of vice. [Robert Baron.

[Reported for the Banner of Light.] BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, AUGUST 16.

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

Dr. A. D. Child.-Efforts are of no account in the progress of the soul. There is a power that his behind and produces the soul's progress, that is greater and mightler than the feeble power of hu-man efforts, and all human efforts are but the re-sults of this power—are the effects, instead of the means of the soul's progress. To deny that there is a power that lies bobind and produces the efforts and the deeds of our lives, is to deny the power of spirit that eliminates all material existence; it is to deny that power that called us into existence, and that sustains us when in existence. A memont's seor reflection shows us that unseen power is constantly acting upon us. Sobor, unprejudiced thought shows us that our willingness to do good, and that our efforts in goodness, are produced by this unseen power, and have no existence without it. This un on power is, or is allied to absolute wisdom. It seen power is, or is smitted to, absolute wisdom. It is this power that causes overy human dead of every kind and character—and it is the wisdom in this power that places and governs all the actions of life. This power and this wisdom is of God, is in God, is God bimself; when we see this now unseen resulty, we see God. Then we shall have more confidence in the mighty workings of this unseen nower, than we now have in the visiefforts of human hands: The record book on which is written credit to human efforts for the soul's p exists not whore light is. In there any trust that is better then a trust in

the unseen power and wisdom that created and rules us? How much trust can I repose in myself, in my own efforts? Did I oreace myself? De I make my heart beat? Do I govern its disastele and systole movements that send the blood through my system? De I make my lungs expand and contract when I am sleeping, for the inspiration and expiration of the air that gives me animal life? Is it my effect that makes the products of creation that feeds mo. and converts aliments into blood and flesh and bones Is it my effort that performs the various functions of my animal existence—that separates the secretions of my body from my blood? Is it my effort that can carry me beyond the power of "accident"—of pre-mature death—that can forever stay the hand of death? le it my effort that produces my natural tendencies, that evolves my will and determination, that produces my decds? Is it my effort that makes my convictions, my beliefs, my creed. 10 12 effort that makes my loves, my spontaneous desires

sufferings and our joys?

To all these questions I must answer, that human effort is but the shadow of the real cause of progress; of human actions. Behlud, beyond, above, below, every human effort, there lies an unseen power and wiedom, in which exists a cause for every ruman action. Human effort is one of the effects power. In all the things of life-thei causes and governments and productions-exist our God, our father, of infinite power, windom and love In this recognition of God's existence we see no cvil Does this beautiful view of life, does this recognition Does this beautiful view of life, does this recognition of our Father's goodness, does this faith in God "deaden the senses of the people to wholesome, healthy action?" The soul that has this view of life is doubly fortified and doubly stimulated to wholesome, healthy action. This view goes against no effort in goodness, produces no dormant stupidity to human action, but it awakens the liestiest sty ction, but it awakens the liveliest, the highest and the holicat emotions of ferver and zenl for beavenly progress, whereby the soul is imbued with a power that is now and mightier with new seens, new and more vivided conceptions of God, life and actions.

When the curtain of darkness rises from our vision, and all life glows before us with unauterable beauty, do not think that we fall into the listicas of stupidity, for our souls are made with no such tendencies. The soul of man is life, is action -nuccasing, eternal action—increasing in fervor and zeal forever. He who sees that all that is, is right, interposes no words or action that go again the noble deeds that men and women do against the wholesome, healthy action in the affairs of life. No man can or will more truly, zealously, energetically and industriously, do well the noble deeds and useful

right." does not warm and corgize to noble effort; it has no positive power about it."

This may be true; but to feel and know that correspond to the molest efforts; and it has a positive power about it, it has a power in it, that transcends all power that has a power in it, that transcends all power that has preceded it. "Is there no standard by which progress can be measured?"

No, there is none. No astronomer's angle, no sea man's line, no surveyor's chain, no corpenier's rule, or woman's yard stok, can measure the progress it is no sulficense to indulge impulses which are on the night side of existence. That is no the soul. The soul's progress cannot be measured by material measurement. There is no standard for the soul. There are no stakes along the road of spirit the soul. There are no stakes along the road of spirit and ignorance. The kind of liberty needed, is that progress to stop and stand by for calculation; there are no "mile-stones" along the highway of the true relation of matter and spirit, are for

compared with that for real substance. This warfare against what is called wrong with conse when the eyes of the soul are opened to see that wrong is a necessary and beautiful thing; but before this conl-vision is developed, the warfare against wrong is exacutlal, is absolutely good, is positively right. No person, sufficient to save you. Seek it strive to passess it while seeing the existence of wrang, can possibly Raise some standard by which to judge of right and cease to condemn and oppose it. But the need of opposing and condemning wrong is at an end when ev.

is as good as another; because the father does not
orything is beheld in the light of truth and goodness.

Then it is that the sout is enpacitated, warmed and
energized to do mightler works in goodness. Efforts

different measures of fullness, to accord with the
nergized to do mightler works in goodness. J. LATHAR .- I have before said that truth utiered

and make us happy? Aspiration for the truth, and epinions of those from whom I am compelled to brings light to guide us in its pursuit; it is one of differ.

Those who advocate the non-existence of evil, or, admitting it deny the duty of registance, have been manity.

tion? Do we get light from pursuing durkness?

It may come incidentally, but pain and unhappiness are the legitimate fruite of error; they come in their bitterness to turn us from its pursuit; we are looking downward toward chaos; when we should be looking upward toward order. Through error is looking upward toward order. Through error is the mest severe path to the truth; we journey that way not because God has constituted it the best, but because his children fail to reflect enough of his pure spirit to light all to the sure and direct road, in the end it must be the superior attraction of resistance is a very different that saves them. How much better, then, to throw out radiant streams of light and truth to save, rather than hid them bathe in bitter waters to learn the same truth. It only comes in the end through aspiration; light enters not unbidden—such is the law. Then let us awaken aspiration rather than toll that there is no uvil; that error is good; that the strength of a human soul, so rooked in the strength of a human soul, so rooked in the sure the strength of a human soul, so rooked in the sure the strength of a human soul, so rooked in the sure the strength of a human soul, so rooked in the Is error the means employed to awaken aspiratell that there is no evil; that error is good; that pain is pleasure. Let not this insidious voice bill us to sleep, for surely a volcano slumbers beneath such philosophy. Do not insensible to the life we live, for the times are too ripe to bid men longer slumber. Be not deceived by the subtle logic of the brain. Reason never moved the world; it is when the Divine instincts of feeling leap from the centre of man's being. When were the prisons of Europe improved? Not, until the heart of the immortal Howard vibrated in sympathy with their inmates. Did he reason that it was right for them to suffer Did he think such cylls were good? No; he felt they were wrong, and an undying love of the right

moved him to labór. Had our forefathers listened to the voice of such philosophy, they would never have had strength and fervor to resist despotism. Despotism may have been a truth; but they felt that liberty was a greater one, and they only evercome the entrit of despettam by opposing it with its greater—the spirit of liberty.

The grander truths are always opposed to the leaser, or, in appropriate language, truth is opposed to error. There is no use in contending for such nico distinctions that we become lost. We don't want to wander in the labyrinths of intellect; we demand t straightforward expression of truths—one that is forcible and to the point. Order is opposed to chaos, clso chaos would ever reign. The march of humanity is not backward to anarchy and strife, but forward

We demand order; It don't come from error; hence, to us all kinds of error must be eternally when my body is far off. Last Wednesday night wrong, and we shall oppose it with the right. It is after the close of the Conference, I wont home, and our duty to oppose it; it is our happiness to check as usual found a pile of letters from my patients it our duty to oppose it; it is our happiness to check as usual found a pile of letters from my patients in lis encroactes. For as Goll's spirit beheld chaos, so various parts of the country; among these was one is our spirit to beheld society—as something to be from a lady in South Carolina, demanding immediates that he is constantly aware of the impersellation of his creations. His ever feeling is, that things are right to be acted upon, but not right as fince. In another instant the deep negmento reit calls against a grant against a part and a condition. they are. He does not reat on a feeling of all being companied us both. I prescribed for her, and then, right, perfect, without the unending action of his finited of being waked up, was asked to look at the spirit to make things perfect. Perfection does not matter before this Conference, and give an opinion consist in accepting all things as they are passively of it from that high and holy state. I did so, and considered; but add the full action of humanity, here present you the results of an investigation awake to the conviction that energy, force, fervor, thereof—the experience of a soul—the universe are required of them, and you have the perfect within.

Wething of the great machine—creation. Without Refere me stood two children—twins—girl and feeting this, humanity stands still—or, yet worse, boy. I beheld the body, spirit and soul of cach, come under the law of matter rather than of spirit. The girl was physically inferior; her frame was Though God is back of humanity, yet it is through man's consciousness of his attributes that human scrulula. This prevented the normal circulation of provinces.

human action in some more useful direction than is age privilege and duty to cut all cords that chain us to error. Because it was beyond our power to consight,' these not warm and coergize to noble effort; it has no positive power about it."

The normal positive power about it."

nre no "mile-stones" along the highway of the soul's eternal progress. There is no "standpoint" for the soul that is ever moving on.

Dr. Gardiner said, last week, "I have acconstant warfare going on in me to overcome wrong," Such feelings and such efforts to overcome wrong, are absolutely necessary to that condition where the demand is made, to a certain condition of the soul's growth; but the soul must and will sometime soul's growth; but the soul must and will sometime pass by such feelings and such efforts, and when it does, its love for earthly things is like love for trash, compared with that for real substance. This warfare The true relation of matter and spirit, are for

Be not then bound up by that which is beneath you. Sever the cords of error; struggle against ignorance, for you need not be its slaves. Be influenced by nothing but the truth. Yield not to the woolng voice of the tempier, for there is light within sufficient to save you. Seek it, strive to passess it. Raise some standard by which to judge of right and schools are not efforts and achievements in war, purity of our motives. Strive then to live the in goodness are not efforts and achievements in war, in fight, in opposition, so unch as in doing and accomplishing that which bears the immediate flowers and fruits of love. It is the benutiful spirit that lies behind the curtain, yet unseen, that does all the light. Neither tell thy brother that it is good for him, for behold, "Show I unto you a more excellent. way,"

M. P. Bresk.-I admit that I have not a single in some forms was dangerous; from the imperfect sense of responsibility it thus conveys, society may tithe of the talent of the gentleman who opened this be thrown into confusion, and a nation involved in question. I regret it, for I think he should be nect in some forms was dangerous; from the imperfect sense of responsibility it thus conveys, society may be thrown into confusion, and a nation involved in all the horrers of civil war. A logical truth may be made of it, but its practical effects are found to be the blighting touch of error. God has made the casence and forces with which we are brought in companion of the principle of evil is a finality, contend that the principle of evil is a finality, contended that the principle of evil is a Let the light of God's spirit, and, receiving, you have forsaken the old ways, for paths of greater peace, because these evils are designed by Onnipotence as The light followed the aspiration; it answered the prayer for its coming. What then do we wish to encourage? Is it not clear that it is ardent and holy true point in issue; and while I contend against, I aspiration? What then do we have the true point in issue; and while I contend against, I am willing to awar all the respect to the persons and make us happy? Aspiration for the true point in issue; and while I contend against, I am willing to awar all the respect to the persons and make us happy? and opinions of those from whom I am compelled to

admitting it, deny the duty of resistance, have been designated on this floor as philosophers; while we

were the strength of a human soul, so rocked in the oradio of God's grace as never to have struggled against temptations to sin? The soul that never out forth its every energy, that never wrestled against sin, and, like Virgil's Laccoon, strangled and crushed

the hissing serpeuts, is not a man, but a haby. Without extending these remarks further, I think It may be safely assumed, first, that evil is a finality. because without its presence and perfect accessibil-ity there could be no such thing as reform or moral advancement. Secondly, that cyllis co-existent with good, because, in the first dawn of orention, they commenced their race together, have been side by side to the present moment, and must so continue to long as the spirit of man is destined to be an active individuality. Thirdly, that evil is coordinate with good, because it is equally necessary to man's development; without its presence and accessibility there could be no freedom of choice, consequently no accountability—and man could never have arisea beyond the dignity of a fiddle upon which the op rator plays such tune as shall suit his own tastes finally, the iden that evil should not be resisted is a nere theory, which no one but a madman ever thinks of illustrating by his daily practice. And as no body resists evil more consistently than our good friends who proclaim this new doctrine, we certain ly have much encouragement to hope they will ere long get safely delivered of this notion, and eventunity be found all right.

Dr. P. B. Rannourit. - Beloved brethron and friends, by proxy I am enabled to speak to you to night when my body is far off. Last Wednesday night

Before me stood two children-twins-girl and progression comes. There must be an active per the spirit through the body. She was sickly. Years ception of life, not a passive one. We must be active fied; and the soul struggled to express its high and even for our own good. God works through our noble nature, and to execute the behasis of a prinactivity; he progresses through our progression. ciple which lies back of, and is superior to, the soul lies lies through the consciousness of his creation. man can or will more truly, zealously, energetically and industriously, do well the noble decis and useful deeds that are to be done, than the man who eces no wrong in creation.

To say that God is good, and all that he has made is right, is not to say, lay down on a pillow of eternal repose; 'tis not to drink a sleeping draught, that italls the soul into an eternal state of listless stupility. Such is not life; such a state no soul longs for or desires. The armistice on the field of battle, or on the plane of hell-contention, is not ceased as atlon in efforts of goodness, is not paralysis to

doing its best to set things right, but could not on who also at the helm of creation, and holds not only onecount of the north humors of the body, and the tilter, but all the ropes. land that her soil attempted to restore order by not teach, the dectrine of Poje, that everything is noting directly upon her body—and falled. Had the bealing power been directed solely to the apicit, the thursten unturally recognize the fact that bealing power been directed solely to the apicit, the thursten of the unturally recognize the fact that cure would have been effected, for the soil can not limitly heaven, while, had he not committed the final deed, he would have lived and died unregenerate, upon the spirit, but only through that spirit upon the body. Still I followed her. In a moment of des peration she plunged off a bridge, and went to the spirit hand by water. There for a long time she was weak, wild, sickly, discontented and lonely. This came of the wasted power. But in a time that came, she woke up to her true self; was happy and disappeared from the sight of my soul. Result—sho should have daily contended for good, and resisted evil, not directly, but by authvating her spirit.

I turned to the boy. His form was robust, his features good, his brain large and active, and in its centre the soul burned very brightly, like unto a Drummond light. This soul was naturally a emooth round ball of brilliant fire, which radiated in all diections, small cusps or horns of flame. In the boy before me I and, pervading the upper brain, a dense cloudy substance, through which these cusps of flame could not pencirate, save in very fine needles of light. This cloud not merely obstructed, but it turn d these flames downward, so that the life and fire which were, by God, intended as the life of the higher mental or brain organs, were deflected from their natural course and spent their force on, and in, and through amativeness, appetite, and all the sub or-gans of the brain, and the boy's actions corresponded to the false direction. He grew up, and these doubs the poisons, acids, etc.,) still deflected the flames to became a gambler, libertine-what we call a vil lain, and finally left the world at the end of a stool cord—a cord put round his neck by persons profes-sing the grace of God. In the land of souls this ect of a better change, cave only by his own

tion, as in the former case.

My conclusion therefore is, that cyll transmits system of law; that no evil whatever can touch the soul itself; that it remains pure, even in the midst, joy, peace, long-suffering, gcutleness, geodaess, faith, of hell; that its manifestations (the soul's), will be vil just as long as disease remains in the human body; that perfect physical purity is a necessary stated a doutine which it would not be safe to folse concenitant of spiritual purity; that cleanliness is low out in practical life. He depended upon a little Godliness in two sousce; that the clouds linger over the soul until it, of its voluntary effort, drives them it insity. He would be willing to accept a belief in life, they notified the before never the confidence of the bounds of the progress it can. concenitant of spiritual parity; that cleanliness is described to two senses; that the clouds linger over the coul until it. of its valuntary effort, drives them off; that by putting forth its higher power, it can be used upon an enter of the coul until it. of its valuntary effort, drives them off; that by putting forth its higher power, it can be used upon an enter of the putting forth its higher power, at can invoke and bring the breezes of beaven, and far these slouds away; that we have not merely our own it ransgressions to atome for, but also of a long line of ancestry beside; that the "good time centred for our sense and the organic or resist evil externally; that the work must be begun, carried on and confineed from our sould be begun, carried on and confineed from our sould proved the might's experience; that a great deal of sia results from diseased livers, atomaches, brains, and other organs of the human body; that we can get well morally, socially, physically, very casily, if we will morally, socially, physically, very casily, if we will morally, socially, physically, very casily, if we can great extent, depend on organizations; and lastly, that the chemical conditions, so prolified of the chemical conditions, so prolified of single the contributed in the "house not mark with hands." A few moments before a deep and the support of the support of the contributed in the contributed from the contributed in the contributed from the contributed in the contributed from the contributed in the contributed

nne oeen. I nave not yet neard the question asked whether the existence of cvil is wrong. I think there is somewhere in the Bible a passage which says, "Resist not evil," and goes on to say, "but whoseever shall smite these on thy right cheek, turn to him the other, also." Now perhaps if we come down to direct terms, we may not be so much troubled to understand each other. One of the questions naturally suggesting itself ie, what is necessify, and how are so many nots dependent upon the latting indications are to nay the last tribute from a stended a our resteling, and all he disposition, the manifestations through the control of the questions naturally suggesting itself ie, what is necessiful.

The spirit of my eldest daughtur, Emerime R Mennitt, the cartily form July 12th offer in the second mediant developed in this town at the cartily age of twice of incompanient through almost aff of the different in the second mediant developed in this town at the cartily age of twice of incompanient through almost aff of the different in the second mediant developed in this town at the cartily age of twice of incompanient through almost aff of the different in the second mediant developed in this town at the cartily age of twice of incompanient through almost aff of the different in the second mediant developed in this town at the cartily age of twice of mediantship known in this country. Being mediant in the cartily age of tions naturally suggesting itself its, what is necessify, and how are so many acts dependent upon the law of necessity? We know that a great many acts many acts our level one. Man F. A. Hows, trance speaker, result very differently from what we intended they read one poorty composed by the descined, and made some should. Hence we see we consider control the results wery appropriate remarks at the bouse and at the grave.

B. B. Bernattz. Henco we see we cannot control the results s. The natural results of any man's actions, how far he is responsible for them, and how far they may effect a great moral question, might be a matter of discussion—but that the end achieved, whatever lt be, is within the knowledge and will of Deity, wo must admit. The thought may come up—if our deeds and actions are beyond our own control, then we not be tools of circumstances. Whatever makes us do one thing more than another, is just and necessary, from our moral or physical point. After all, the matter of responsibility is a page limital. low far he is responsible for them, and how fur they necessary, from our inversion physical point. After all, the matter of responsibility is a very limited question. In past times mankind have been made to suffer for the nets which are called ovil and wrong, and it is a rule of law that a man is liable for the results of his acts, whether intentional or not. Because the mind is active and aspiring, but cannot see the end from the beginning, we have no right to infer that there is a defect in nature. If there was such a defect, then God bimself would be lumined was such a defect, then God bimself would be luffinite Deity no longer. When we expand ourselves limited to make the sum of power of reason and digestion, we begin to fear that there is something in creation not just as it should be, and that this whole handiwork of God is liable to destruction and ruin in consequence. iden that there is something wrong in the beart or foundation of action carries necessarily the conviction that this is so. I do not conceive there can be anything outside the will and care of God; and "doeth all thinge well."

Dr. A. Pank.... I find that this little body of tru believers have placed upon the table before them for dissection, a question that has always been at the base of every system of religion. All destrines of accountability and Divine government are based up on our views of ovil, its insture, and the demands for its removal. If there is no evil, no efforts are neccountry for its removal. It is a question I did not desire-to speak upon, for I do not wish to undertake a task I cannot accomplish. I can only throw out a few hints in the little time allowed me. We find at the bottom of all things a few fixed facts, and we find one grand elementary principle at the base of all things in creation—call is God, or whatever you will There is not an atom, in any concelvable, existing form, but is controlled by laws—the most infinitessiform, but is controlled by laws—the most infinitesisment thing as much as the heavenly bodies and the heaving ocean. Laws govern the human mind in all its evolutions; then the question naturally suggesting itself is, who is the author and who the execution of those laws? The term God is the commonest name used to signify that being or power. What are we but parts of the great machine of which we see the wheels and coga in every atom—in the tosping ocean and the throubling heart? Can we discuss our food at the throubling heart? Can we discuss our food at pleasure, or is it by the working of God's laws? Can we change may part of our system at will? I feel convinced that friend Child's occupation would be gone, if we could. We have no power avide from these fixed and established laws, to do anything. The good book says it is by God we live, more, and have should not be ourselves. Yet, considering our weakgood book says it is by God wo live, move, and have our being. God moves us always; if he did not, we should not be ourselves. Yet, considering our weakess and dependence, we assume a great deal. Every

ness and dependence, we assume a great deal. Everything beyond our puny comprehension, we declare evil, if its effects are not confided to our previous knowledge.

One speaker here to night has declared evil a finality. Yet, taking a broad view of all science and philosophy, no one can put his finger on a single evil in creation. If we look in the Biblo for ovidence, we find that at the very first, the Infinite God created everything good. How, then, shall we, who can see only for a little way, call anything evil? When the darling little child is sick, we give it to bitter and nauscating dose. He hates it, and thinks us cruel for administering so had a medicine, but the next morning he climbs into our lap and covers us with kiases, and thanks us for the unsavered draw the first fair day about he become it. covers us with kisses, and thanks us for the unsavory drug he thought evil, for he knows it has made him well again. The selling of Joseph into Egypt has been quoted often as an instance of great wrong done. But as you read the history, you will remember that soon a famine came, and the brother who was sold band became King of Egypt. The other children of Jacob went to Egypt. The other children of Jacob went to Egypt to buy corn, and Joseph had them arrested. As soon as he had carried the joke far enough, he sout them home with

was not the fault of the soul, but of the wires and depts. The reason of this was, that the disease of the simple act of the selling of Joseph the body headated some organs, and rendered others too receptive.

She became gidly, value proud, deceifful, tricky, may sell our brother into shavery, but the first wing act of the whole of his father's family. We amd shally became a public leman on the highway, ovil into good, in spite of our intentions. There is the state that the consequences of all things—one the life of the whole of his father's family. We street a fail waters over flow.

She became glidy, vain, proud, descitful, tricky, any sell our brother into sharery, but tied will turn and family became a public leman on the highway. ovil into good, in spite of our intentions. There is ing on staturary set Sanday, Street, 18th and 16th, 1869, in a During all this time the soul lister was instinctively one we directs the consequences of all things—one throw near Equite Orbb's residence, in Enton, Lorance U., Only, Abbra speakers from abroad are expected to be present.

the tilter, but all the ropes.

Even the Christian world practice while they do and thus been lost forever.

Da. Cuico.-Was that man carrying out his will, or his destiny, in committing murder?

Dn. Page -- I have always contended that fixed laws govern over thing in nature—every being, thought and action; and these fixed laws can nover be traden over. The beautiful and accomplished Methodist divine who was lately hanged for wife murder in New Jersey, was as much the victim of from stances as any murdorer, and was as true to his destiny as any other man. Even Jesus died, according to his own words, that the prophecy might

Whou I was a minister, I used to preach a " mindyour-bosiness" sermon from this text: Fret not thyself because of evil doors; neither be thou envi-ous against workers of iniquity. O Trust in the Lord and do good; so shall thou dwell in the

in the Lord and do good; so shall those which is land, and verily thou shalt be fed."

Lournzo D. Grosvenen.—The Lord's prayer says:

"Doliver us from ovil!" Christ, when he emid this, in his sermen on the Mount, must have thought of something that was not right, or he would not have been particular about specifying it. I have in mind a list of ovils Paul condomned. He says, the works of the flesh are manifest, which are these: Adultery, fornienton, uncleanness, laceiviousness, idolatry, fornienton, uncleanness, laceiviousness, idolatry, witchoraft, hatred, variance, emulations, wrath, is trife, seditions, heresies, envyings, murders, drunkeness, reveilings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inhorit the kinglom of Gud. But the fruit of the spirit is love, two meace, long-suffering, gentleness, goodness, faith, Gewzoe, N. Y.—Meetings are held every Sunday afternoon youth was the same unpolished wretch that he was before his execution; nor did I see any near pros. witcheraft, batred, variance, emulations, wrath, itself, grows, accretes and intensifies by a natural thought of law; that no evil whatever can touch the kinglom of God. But the fruit of the spirit is love,

Windsor, VI., July 30, 1860.

Clovoland, and B. P. Leland Middlobury. Several other have valunteered to come not may be expected in attendance. The following assured persons compasse the Bustinest Committee; Mr. A. W. W. Hickox; Miss Octilla Busings, of Connecat: Mrs. R. D. Wattroon, Montor; Mr. E. N. Wildle Ashabola; G. W. Shepard Conora, Ohio; Mrs. Martist Dower, Penn Linu; Mr. and Mrs. E. Cowden, Harbor Creek, Pa. 11 M. Miller, Corvan and Bervolary.

Ashlabula, O., Aug. 13, 1860.

Grove Meeting.

Grove Meeting.

The Spiritualists of Lyons, Mich, have appointed a Convocition, to be held on Saturday and Sanday. Sopt, let and 2d, in a beautiful grove near that village, only half a build from the ratiford dopot. Evening meetings Friday, Saturday and Boaday, in the Town Hall. A number of speakers have promised to be present. All lecturers are levited to attond. The "Davapurer Sayes" will be in actondance. Arrangements bays heen made with the Staircast Co. to carry all persons in and from the meeting at half fare, from any coint between Miwanskie and Detroit. An opportunity will thus he silveried to all Spiritualists and others, to vicit the beautiful Grand River Valley, and attend this meeting at artifling expense. The committee of arrangements hope to be able to untertain all who come, free, and pay the expense of speakers.

Dogus M. For.

Mag. Lorense A. Grove.

Dogus M. Nor.
John C. Dexter,
Mas. A. D. Huddell,
Louis Towns Dexter,
Dr. John R. Jewett,
Lendall Huggles,

MIDS. LOSEMBA FOY,
MIDS THOMAS H. WRISH,
MIDS HADHEL A. DEWEY,
THOMAS H. WELSO,
MANYIN FERRIS,
MIDS. WILLIAM COLE.
Committee.

Vormont Spiritualists' Convention.

Piculo and Grove Meeting.

Orove Meeting.

Cod's specious Temp to open stands Where Nature's anotest lovests graw; There Truth and Elghs from angel hands Free as Elfo's untersover flow,

Grave Meeting.

The Refriculists and friends of Progress will bold a mosting at Korth Newbury, Genaga Co., Onlo, on the 25th and Suth of August—Poturday and Sucholay. E. Whipple, of Chegrib Lalls, and R. L. Clark, of Middleffeld, will be present as proceed, and bright as proceed, and bright of the cause of Truth and Progress.

H. L. Clark.

Grove Meetings.

Dr. James Coaper of licitioniation, and A. B. French of Obdie, Oblo, will hold a drawn Meeting at Fork Recovery, Mercer Co., Oblo, on the last and 21 of 85 pictober; and at West Grove, Jay Co., Indiana, on the 8th and 9th of Reptember.

NOTICES OF MEETINGS.

Mrs. Mary Marta Macomber. LAWNENCE.—The Spiritualists of Lawrence held regular meetings on the Sabbath, forencen and afternoon, at Lawrence itali.

rence itali.

Formore,—The Spiritualists of Forbere' hold free meetings in the town half every Bonday, at half-past dise, and half-past dise o'clock, r. m.

Worgeryre,—The Spiritualists of Worcester held regular Bunday neetings in Washburn Hall.

Nawnuayrout,—Regular meetings are held every Sanday at 21.2 and 71.2 r. m. at Every Hall.

From the state of the state of the convergence of a convergence of the state of the

Owneo, N.Y.—Meclings are held every Sunday afternoon and evening at 2 and 7.1-2 o'clock r. m., at Mond's Hall, East Bridge etect. Seats free. Speakers ongaged:—Mrs. Mary M. Macomber, four Sundays in August; altas, Ross T. Amo-CLEVELAND, OHIO.—Speakers who wish to make appoint-ments at eleveland, are requested to address Mrs. H. F. M. Brown, who is nutherized to confer with them.

admitted in the Healing Institute, should write in day or two in advance, so we can be prepared for them.

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These who may be afflicted, by writing and describing symptome, will be examined, disease disgnosted, and a pack age of medicine collicient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the confine will come. Terms, \$5 for examination and medicine. The maney must in all coses accompany the letter.

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EIEE/HMATIC, BEMENY.

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July 7.

