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VOL. VII.

{BERRY, COLBY & COMPANY, }
Publishers,

NEW YORK AND BOSTON, SATURDAY, SEPTEMBER 1, 1860.

TWO DOLLARS PER YEAR }

NO. 23.

Written for the Banner of Light. THE STOLEN KISS. TO LIZZIE.

BY LIVA H. BARNEY.

Lay it on, good Master John. Ho deserves it, lay it on ! By what right, in all the land, May he kise thy daughter's hand? Kneeling on the entrance-rock, (He had better tend thy flock.) Hear bim yow eternal troth In the care of eilly Ruth ! She had best be washing dishes, Than receiving stolen kisses! She coquettishly is playing. And another love betraying ; Downward comes the blow, kwheek ! On your simple absoluted a back. Lizzie, when true love you'd keep. Let the rest go tending sheep; Keep the moral of this scene Ever in your memory green : When we cast a Truth away For an Error young and gay, We may sadly rue the day, And may find the worst of bileses, Comes of those same stolen kisses i dence, July, 1800.

WOMEN AND WISDOM.

BY LIZZIE DOTEN.

"The great law of culture is—lot each one become all that o was created capable of being; expand, if possible, to his bil growth; resisting all foreign, capacially all noxicus adsence, and show himself at length in his own shape and atore, be these what they may."—Carles.

Professor Wilherforce, the phrenological lecturer was peculiarly and somewhat unpleasantly situated. soul." As unwittingly as a bird hope into a snaro had he come to Banbury and advertised a course of lectures. He had never before visited the place, and had beard you call it?—is dependent upon a compound material is n't the point. You were saying that woman could nothing concerning the reputation of its inhabitants, organ, or is in itself a single indestructible atom, not complete a logical circle. When, then, you per-Supposing it to stand, however, in fair comparison with other suburban towns, he felt no dread of criticism or rivairy, but entered upon his work with a the Professor disliked to hear asked, because it pro that our mothers were women, and that very fact the place contained a Lyceum, a "Young Mon's to risk his reputation. If he said that the soul | "Very true," replied the Professor, as the meck

lectures which had been highly extelled in other He took a drink from the glass of water on his stand, therefore, to recognize in the person of the lady who places, had been prenounced all "highfalutin and but that proved equally useless. Finally he pushed stood so calmly before him, his former "ladyelovo" found little encouragement among this refined and profound secret to the reader.

formed this, his first attachment. For a time be each for his or her own peculiar sphere, and the part out of door employments, and 'confined to the wearlwas deeply devoted to the object of his choice, but of wisdom is to acknowledge this and to live wholly some toll of the needle, or the endless monotony of the incidental discovery that she was not only a in it."

unless she confined herself more strictly to the drive a man from his sphere; and if the Lord meets pain, deprivation, long continued exertion, usual order of female pursuits, he should be obliged intended a particular position for each, I devoutly watching, and anxiety, with a courage and constanto seek association elsowhere. She replied, with a wish he'd help as maintain it." quiet smile, that he was perfectly at liberty to do so. Greatly incensed by her apparent indifference, he so through the hall, seemed to remind the little man of three, four, or five children, nurtured and reared far forgot himself as to call her "a blue," and proph- that he was "talking in meeting," for he glanced them, attended upon them through all (he various esied for her future lot that of an "ambitious old round with a look of surprise, and "subsided" im- ills and accidents incidental to childhood and youth. maid." This, however, seemed to amuse rather than mediately. The Professor himself could hardly sup- and at the same time has faithfully sustained her re-

of a literary; educated women again.

In pursuance of his resolution, and to heal his tion far distant from his native place. From that time forth he lest all account of his first love, save hearing incidentally that, after the prescribed course of study, she had graduated from the Female Medical College, and settled in the exercise of her profeering-in some country town, he never heard proolsely where. More than ten years had now elapsed since he had seen her face. During that time his own willful but sorely tried wife had found a refuge the Professor, fearing that another matrimonial attempt would produce a like result, had for several continued for some time to lecture, quite acceptably, human events and the railroad track, he at length

At the commencement of his lecture, as was his custom, he proferred the liberty to his hearers to sedate old gratieman, who had thrown his red cit him—her voice in his cars, and his whole soul yearn-

idea that they would avail themselves of the privi- neighboring window. lege. He had chosen for the subject of his first lecture, "The Brain and its Punctions," and had proceeded without interruption till he had about completed two thirds of his discourse, when he began to enlarge, with some ability and much eloquence, upon the organ of Consciousness, eituated in that, luner sanctuary of the brain, the Sensorium or Medulla Oblongata. He felt that he was making a great impression upon his hearers, when an individual rose from his sent, and asked, " if this organ of Consciousness, which held such undisputed sway over the whole body could be properly termed the human

The Professor drew down his gold-bowed spectacles nearly to the tip of his nose, and looked over them at individual, for no one would over have supposed it situation." possible from his appearance. A pair of sleepy eyes, a large mouth, a low, receding forehead, above

nco he did so. than that which he had advanced, and until he had asunder at any moment." more light upon the subject, he should believe that the Sensorium was the sent of government for the

"Well, then," continued his questioner, " will you sing are-then the circle shall be completed."

which has the eternal power of consciousness?" of his own ability. He did not know, however, that bave two horns, upon either of which he did not like gratitude, if not with admiration." the inhabitants had generously sustained a course and thus subvert at once the destrine of immortal. he returned at once to his lecture. of Bolentific and Literary Lectures, for which men of ity. But if, on the other hand, he declared it to be "There is one point, at least." he recommenced the highest order of talent and intellectual attain. an indestructible atom, endowed with eternal con- "upon which you will certainly agree with me. As ment in the land were engaged—that Banbury had sciousness, then he assumed a position which he far as physical strength is concerned, man is great furnished to the world an unequalled number of could neither prove nor maintain, as it was a questly superior to woman-he has more decision and teachers, preachers, doctors and lawyers, and that tion which science found it impossible to decide. He energy of character, and is possessed of a greater in proportion to its sire and number of inhabitants, did not like, either, that such a stuplil-looking indi- power of endurance." to other place subscribed so freely for scientific and vidual should make him confess his ignorance before "Sir," said a pleasant female voice, and at the literary works as this.

1 iterary works as this. Of all this he was profoundly ignorant. He did apply his hand to his head, after the manner of a rose from her sent not far from the speaker's stand. not know, moreover, that Dr. Sweetzer, the most puzzled school boy, but a sense of decorum restrained "There!" thought the Professor, "is a strongnoted physiologist in the country, had here given a him. He glanced up at the portraits of Gall, Spurz | minded woman;" and he turned a sharp, half concourse of lectures which was numerously attended, beim, Franklin, Swedenborg, and others, which temptuous glance upon her, for he had always had a and by unanimous request repeated -also, that many ornamented the walls, but they could not assist him. Peculiar horror of such. What was his surprise,

that jugglers, mountebanks, circuses, traveling his manuscript, and saying very abraptly that he those ten long years of separation, rushed upon him theatres, Ethiopian minstrels and organ grinders, "did n't know," he resumed his discourse at once. | with a bewildering force, and he almost lost his self. "Fifthly, and lastly, gentlemen and ladies," he possession. cultivated people. But there was one fact of still continued, "I will briefly present to you one other | "You will please allow me," she continued, "to greater importance to the Professor, of which he important point in my subject. I have shown you say somewhat upon the point last presented. As far was wholly unaware, and we now entrust it as a the difference existing in the brain, both in respect as muscular strength is concerned, man entirely has to quantity and degree of development, as it is found; the advantage—in decision and energy of character Banbury had been, for the last four or five years, in all classes of animals, until we come to the human he is often superior, but not always; but in point of the residence of Miss Sarah Fairfield, who was form- race, the crowning glory of creation. Here, also, we endurance, both physical and mental, woman stands erly the "lady elect" of the Professor. As a young and a great difference existing in the cerebral devel- pre eminent. She has long been called the weaker

postess, but a Greek and Latin student, greatly "That can't always be done!" exclaimed a little, thinly olad than man, and burdened with fashlone disturbed the current of his love. He remonstrated, pervous individual, belonging to the "genus home," but the lady persisted. Pinally, after giving the who looked decidedly "ben-pecked;" there's the I cannot but wonder at the strength of a constitu emblect sufficient consideration, he informed her, that force of circumstances, and other forces, which often tion which is, apparently, so delicate. She also

The murmur of suppressed laughter which ran

dependent being and however humiliating the fact scarce equal. I say not this to exalt my own sex, wounded pride, he plunged at once into the midst of may be to some, yet, nevertheless, it is true that in but that these husbands, fathers, sons, and brothers, female society, and ere long selected as his future every particular, except that of affection, she is who hear, may reflect and arrive at wise and equitcompanion Miss Mary Lester, a girl of sixteen, with inferior to man, who alone can be properly termed able conclusions. Man, by his great muscular enerecarcely the elements of a common school education, the lord of oreation. Therefore, the advice which gy, and freedom from the peculiar duties which nayet possessed of a most bewildering style of beauty. Paul gave to wives, concerning obedience, was wholly ture has appointed to wemon, may build great mon-He subsequently married her, and removed to a local in accordance with the laws of Nature. Should a uments of labor and strength, but weman, in the time usurp a brief authority, she at once leses that tion of a mighty superstructure, whose top reaches ing in the eyes of her male companion."

"That 'e a fact !" said the little man, with an emphasis of which he seemed wholly unconscious.

become a philosopher. Generally speaking, science, recommended to the attention of purchasers his last from their mutual disagreements in the grave, and art, philosophy, open their broad fields of wisdom to literary work, entitled "Sciomachy, or a Battle with man alone, and when a woman attempts to invade a Shadow,"-being a complete exposition and overtheir domain, sho is reminded of her weakness and throw of "Modern Spiritualism" -- and then, thankyears walked the thorny path of life alone. He had inclined at every step. She cannot arrange her ing his audience for their polite attention, dismissed ideas in a clear, logical sequence. Although, by a them at once. from place to place, until, by the great current of certain quickness, not strength of perception, she may seize upon an effect, and by analysis trace it back to reached Banbary, wholly unconscious of what there its cause, yet she cannot continue the circle, and by awaited him. He had posted his bills, hired his synthesis come back again to the point of beginning, sleep was disturbed with dreams of unsuccessful hall arranged his busts, skulls, charts, etc., in scien Somewhere or other in all of woman's reasoning lectures and consortens audiences, and his waking tific order, and upon the appointed evening made his there is an are wanting—she cannot complete the hours were filled with visions of the past, which, in appearance before a "highly respectable audience." circle."

tions, as they deemed proper-not having the least crown from the current of air, proceeding from a The Professor was vexed at these frequent inter-

ruptions, and therefore he answered very curtly. Yes, I do."

"Who, sir?"

"I can," replied the Professor, with a look and tone which were intended to settle the matter at

" Well, then," continued the determined old gentleman, " I will take you on your own ground. Supposing, for instance, that a man takes a leap in the dark, directly into a brier bush; according to your philosophy, the nerves of sensation carry the Intelligence directly to his brain." " Yes, sir."

"Then, to complete the work, the organ of Conhis interrogator. He was surprised that such an sciousness acts upon the nerves of motion, and proinquiry should have originated with such an coeds at once to liberate the man from his unhappy

" Yes, olr."

"Well, now, the whole train of events, from the which the hair was coinded straight down and out first invasion of the bush, to the man's liberation, directly across, while the hinder portion was left to forms a complete circle. Tet science, according to grow as long as it might, formed the sum total of your own confession, loses an important are in that this individual's attractions, unless his drawling circle. It is not complete. In that little inner tone and extremely ungraceful attitude should also chamber of the brain, between the nerves of sensabe taken into account. The Professor felt it hardly tion and metion, there is a space, where, by your worth while to reply, but out of respect to his audi- own hypothesis, the soul resides, but you cannot say whether that soul may be an inspired atom of mat-"That," he said, "could not be easily determined. ter, a gas, a fluid, or an etherial essence. There is Scientific men, philosophers, and theologians, all where your circle is incomplete, and you can only disagreed as to the nature and location of the human subtend that missing are, by the poor chord of a soul. As for himself, he could find no better theory supposition, which future investigations may rend

"Sir," said the Professor, with much solemnity, when you and I meet in that world where all such mysterics are revealed, then I will give you the mis-

inform mo whether this human soul, or-what do "Very well," replied the old gentleman, "but that ceive your own fallibility, you should not parade Now this was, of all questions, the very one which your superiorty. We are all of us obliged to confess comes of purfect security and a happy consciousness sented one of those singular dilummas reputed to should lead us to speak of the whole female sex with

Literary Institute," a Debating Society, a Shak | depended upon a compound, material organ, then it countenance of his own departed mother passed bespeare Club, and a Public Library—that every winter | naturally followed that death would decompose it, | fore his mental vision, and without further remark,

ummery" by the critics of Banbury; and, finally, his spectacles nervously up to his eyes again, seized —Miss Sarah Fairfield. The past, which lay beyond

man of eighteen, and a college student, he had opment of male and female. God evidently intended sex, but when I see her restricted from the air and household arrangements-when I see her go more which cramp and destroy her, in body and soul, then cy worthy of all admiration. The woman who, ucder ordinary circumstances, has become the mother offend her. He therefore left her to her fate, firmly press a smile, although he felt annoyed at the lation as a wife and member of the great human determined in himself never to seek the association interruption. He proceeded, however, without reply, family, has passed through a course of discipline -a "Woman," he resumed, " was evidently created a flery ordeal, which a hero of the Crusades could woman become forgetful of this, however, and for a faithful discharge of her relations, lays the foundapeculiar delicacy and refinement, that inexpressible to the Infinite, and whose grandour and beauty, none softness and sensibility, which render her so charm- but those who see with the clear, impartial eye of the spirit, can behold."

Miss Fairfield took her seat, and Professor Wwith a very polite bow, turned directly to his manu-" Neither." continued the Professor, "can woman script. He finished his discourse with nervous baste,

CHAPTER II.

The Professor did not rest well that night. His the clear "moonlight of memory," seemed almost "Do you know of any one that can?" asked a like reality. Sarah Fairfield's face was again before

rejected in the past. Experience had taught him, taking off his right hand glove, he thrust it into his that it was not enough to marry a mender of his pocket, as there were sundry rips in it which begarmonts and a sharer of his food and shelter. His trayed the need of female handiwork. He had noble and better nature required a counterpart | scarcely done this, when Miss Fairfield entered. not only an intimate, but a pure communion, and The Professor rose very stiffy, but she greeted bim setting aside his horror of strong minded women and so cordially, and entered into conversation with such literary blues, he felt that only with a refined and apparent case and interest, that he found it imposcultivated female nature, could be find the sympathy sible to commence his animadversions. which be desired. Sarah Fairfield alone seemed the impersonation of his ideal, but his pride, like a breatening monster, stood between them.

"What has possessed me!" he exclaimed at length. I feel as if under the influence of enchantment!" He slezed a pitcher of water and plentifully deloged his head, hoping thereby to cool the fevor of his Observing at length that the crimeon flush of morning was fast overspreading the sky, he hastily arrayed himself and went forth for an early walk. egutí théir chearful sangs.

Not heeding whither he went, the Professor strolld leisurely onward, until he came to a picturesque cottage, standing apart from the main road, and emhis taste exactly. He leaned over the front gate in not admit, and therefore I have deferred it." illent admiration, viewed the garden beds, with their

"Miss Pairfield, sir-our Doctor woman. Tell ye what, she 's got a power o' money. She goes from Dan to Beersheba a taking care o' the slok, and there aint's physicianer any where round that can best ber. Lord bless her! when my Abby Jane was mon doctors that could n't do the lessest thing in the world for her, so we sent for Miss Fairfield, and she had her up in less than no time. And what do cent! 'Cause she knew I was poor, and found it hard work to live, anyhow. Tell ye what-there's a his pocket, asked her at once if she was the author soman for ye!"

With another ferrently ejaculated "Lord bless her!" he commenced whistling his tune again, and Imagine how you could have supposed it." walked briskly awny.

The Professor eighed deeply, and lost in profound then sat down to read the morning papers, which eye?" had just been handed in. The first one he took up Miss Fairfield laughed. "I had not the slightest was the "Banbury Signal," a weekly paper of no lidea," she said, "that it would ever meet your obwhich immediately arrested his attention. The emo- truly did happen in our early association; but furtion which he manifested in reading it, arose from ther than that, the comparison should not be carried no alight cause. The poem ran thus;

LOVE AND LATIN.

BY AUNT MERCY.

Dear girls! never marry for knowledge, (Though that, should of course, form a part) for often the head, in a college. Get wise at the cost of the heart. Lot me tell you a fact that is real-

I once had a beau in my youthliy highest and best beau ideal, Of manifects, wiedom and truth, Oh I be talked of the Greeks and the Romans

Of Normans, and Saxons, and Celta, And he quoted from Virgil and Homer, And Plate, and ——— somebody else. And he told me his deathless affection, By means of a thousand strange herbs Dorlved from the roots of Greek verbs

One night, as a siy incondo. When Nature was mantled in snow, ·He wrote in the freat on the window A arrect word in Latin-"amo." Oh! It needed no words for expression, For that I had long understood;

Present tenso, and Indicative mood. Alasi how man's passion will vary! For scarcely a year had passed by, When he changed the "amo" to "amare." But instead of an e, was a y. You: a Mary had certainly taken The heart once so fondly my own, And I, the rejected, foresken,

Was left to reflection along.

Since then I've a horror of Latin; And students uncommonly emart; True love—one should always put that in, To balance the head by the heart, And students unco To be a fine scholar and linguist, Is much to one's credit, I know, But "I leve," should be said in plain Eaglish, And not with a Latin "amo,"

beart, and tell her plainly how lightly I esteem hands in his, he kissed them with unrestrained

but it had stopped. "Here waiter! here!" he ex- with a look of surprise, not unmingled with alarm, claimed, as he rung the bell with a nervous twitch. What time is it?"

"Just nine o'clock, sic."

"All right." He folded up the paper containing tenderest sympathy I have read your secret, and the offensive poem, and thrusting it into his pocket, though I am all unworthy of your love, yet I take it started off immediately. Professor Wilberforce entered that little front gate, and walked up the covered treasure." garden path, with the air of a man who wasn't afraid of anybody. His ring at the door—also very intend to mislead you. It is another whom I love, decided in character—was answered by a servant another," and a crimson flush overspread her conneirl. who ushered him into a small, but elegant tenance. parlor. White the girl went to speak to her mistress, the Professor improved the apportunity to with some embarrassment, "I have conducted foolmake various arrangements of his bair and neck- ishly, yet nevertheless I will not take back my word. tie. He also drew down his shirt sleeves, so that I do love and esteem you, as a clear-minded, trueinterrupt him at any point, with questions or object handkerobief over his head, to shiell his denuded ed for that companionship, which he had so blindly the gold electro-bottons were plainly discernible, and hearted weman; and if I cannot be happy with you,

"We have not met for many years," she said, and although time has dealt kindly by me, yet I believe that you have met with at least one sad beresvement."

"Yes!" replied the Professor, looking very nncomfortable.

"I felt deeply for you when I heard of it, for alhrain, but it availed little, for he could find no rest (though Mary was much younger than myself, I always found her a lively, interesting companion, as easily moulded and influenced as a child. Some three or four years after her death, I visited the The clear, cool air, was truly refreshing. The trees town of R---, and went into the graveyard to find were laden with blossoms, and the birds had already her last resting place. I sought a long time, but all in vain, and was obliged to come away disappointed. Does a stone mark the spot?"

"Well-no-" replied the Professor, with much hesitation. "I-I-thought of sending to Italy to bowered in trees and flowering shrubs. It sulted have one carred expressly, but-circumstances did

"That is a matter of small import," said Miss neat evergreen borders, and tasteful arrangement of Fairfield, endeavoring to relieve his embarrassment. "Where the memory of the loved is deeply en-"Can you tell me who owns this place?" he asked shrined in the heart, no monument is needed to of a rude countryman, who just then went whistling mark the place of rest. Mary was always so confiding and affectionate, that you must have felt her loss deeply."

"Yes," said the Professor, in a very absent manner, " if I recollect aright, I think I did."

His fair hearer opened her eyes with astonishment. The truth was, the Professor was so carnestsick with the croup, there was three of your com- ly engaged in considering the way whereby he might bring out the obnoxious poem, that he was altogether unmindful of his words. He looked up quickly, and their eyes met. Vexed with hipseelf, and embar you think! She never took a cent for it | not a rassed beyond all measure, he made a desperate effort at self-possession, and drawing the paper from of the poem.

"I am," she replied gratly, " although I cannot

"What!" exclaimed the Professor, in astonishment "did not the little incident here mentioned. neditation, be wandered slowly back to his lodgings, that of writing upon the window, occur in our early On the whole, however, be felt much better for his association, and can I doubt therefore that you wrote walk. He eat his brenkfust with a good relish, and this intentionally, knowing it would come to my

small pretensions. He glanced carelessly over the servation; and even if it did, I had no misgivings columns, until his eye chanced to fall upon a poem, upon the subject. The incident to which you refer,

out. The peem was written for the benefit of a young cousin, who was about to sacrifico herself to a man of a dazzling, highly oultivated intellect, but of a cold, selfish heart. Whether I employed my pen usefully, or to a commendable purpose, I leave you to decide."

"Let me assure you, also, in this connection," she added, as a light flush overspread her countenance, "that my feelings toward you are of the kindest, most friendly nature. I respect your charanter, admire your genius, and believe in your moral aincerity."

The Professor felt his heart almost ready to melt before her truthful glance, but he resolved not to

"No," he replied, as be shook his head doubtfully, and rising from his sent, looked down upon her in all his dignity. "You must not wonder if I hesitate to receive the words of a woman, who, for the sake of ambitious aims, or paltry gain, has subverted that pure affection with which God has endowed her for the hollest of purposes, in order to give place to the bewildering manifestations of the intellect. In this last ten years you may have accomplished all that for which you almed, but to Love-the sotisfaction, the exaltation and completion of a woman's unture-you are yet a stranger. Let me tell you." he added, with a sharpness of which he was scarcely aware, " God has given you the desire of your heart, but sent leanness into your soul."

"Ob, Marous | Marous Wilberforce!" she exclaimed, as she looked up with a pale face and tearful eyes, "you tread roughly upon a bleeding heart. I have, and do now know what it is to love with all the power of my nature. You do most ernelly misjudge and misunderstand me."

She ceased speaking, and covered her face with her hands to conceal her emotion. The Professor was surprised; but suddenly a thought flashed upon "Is it possible!" exclaimed the Professor, as he him, which quickened his pulses to a feverish speed. inished reading, and threw down the paper with a Could it be that he was the object of that affection? fushed countenance. "She well understood that That through all these long, weary years, she had she simed a poisoned arrow at me, when she wrote concealed this attachment in her heart, and turned that. Oh! how I have allowed my imagination to to intellectual pursuits as a refuge from the sorrow deceive me concerning her! But, for my own sake, within? He felt an instantaneous conviction of I will now face this unwomanly woman. I will look this, and scarce knowing what he did, he threw at her with the eyes of my judgment and not of my blimself upon his knees beside her, and seizing her

ferver. He draw out his watch hastily and looked at it, "Why, Professor Wilberforce !" she exclaimed, what do you mean?"

"Sarah I dear Sarah !" be replied, "east aside your pride, now and forever! By a feeling of the to myself as eagerly as a miser would a newly dis-

"Ob, no! no!" she answered quickly; "I did not

"Then." said the Professor, as he rose to his feet

I will at least rejoice in seeing you happy with an

"God only knows when that will be," she replied with a gust of tears, " for my hopes have been darkened of late."

"Will you not, at the least, grant me your confidence?" said the Professor.

"I will. Five years since, I pledged my heart's best affections to Howard Elliston. He was a man whom I could respect as well as love. His integrity of character, and soundness of principle, won my entire confidence. But he was a poor man. Too proud to claim me as his bride while thus situated. or to receive any advantage from my attainments, he crossed the occan to seek his fortune. For some time, sickness and evil accidents attended him; then he wrote more hopefully, and told of his prospects of speedy success. It is now nearly a year, however, that I have beard nothing, and can gain no intelligence concerning him. If he is yet upon the face of he earth, he will return to me; but if not, my heart

shall rest in the grave with him." For some moments the two sat in silence together. " How is it," at length asked the Professor, "that ou can yet attend falthfully to your duties, with

this burden apon your heart?" "Because I remember, that aside from my own elfish interests and desires, I am also a child of God-n member of the great human family; that I have a work to do in the world, and that my true bappiness does not depend so much upon any earthly union or enjoyment, as upon doing the work which the Lord hath appointed to me. Thus do I go on, leaning when faint and weary upon the besom of my beavenly Pather, and ever cherishing the hope that when I have borne this inward cross sufficiently ong, I shall receive the crown of rejoicing."

"Oh, my God 1 my God !" said the Professor; arnestly and roverently, "what is the wisdom of he world compared to that which thou dost bestow ipon simple and child-like hearts!"

There came a sharp, quick ring at the door, next' basty step, and then a tall sun-burned stranger, tood before them.

"Howard!" exclaimed Miss Pairfield, as she prang forward, and he received her fainting in his rms. The strong woman who

" Had looked on death and loared it not. Had amiled when other checks grow pole,"

wholly overcome by the force of her affections. The Professor, moved by a sense of propriety, after expressing bis friendly congratulations, witherew. eaving the joyful traveler alone with "her whom his soul loved," to tell the tale of his shipwreck while homoward bound, of his weary wanderings, and hie final success and safety.

CHAPTER III.

The inhabitants of Banbury were much better leased with the succeeding lectures on Phrenology. than with the first. In fact, the Professor was most eminently successful, although he labored with a bedry heart.

Mr. Silas Wilkinson-the sedate old gentleman who had worn the red handkerchief, and described the logical circle upon the first evening-became his warm, personal friend. He invited blm to his house and introduced him to his piece, Miss Katic Pay, a young woman some twenty-three or four years of age, who was studying under the direction of Misa Fairfield. She, in her turn, invited him to take ten with them, which accordingly be did, and was treated to such nice mushus and custards of Miss Katle's own making, that he scarce knew which to admire most, the young lady or her culinary skill. Sho was, moreover, so agreeable in conversation, and gave such evidences of a cultivated mind, that, to use his own terms, he felt himself not only physically strengthened, but psychologically atracted, and spiritually exalted by the association." He made a phrenological examination of her head, which he found to be very harmoniously developed, and also fornished her with a chart, and a copy of his "Sciomachy, or a Battle with a Shadow," Ho moreover promised her various other scientific works and all the information be could possibly furnish onthe subject of Phrenology, as she was greatly interested, and thought that possibly she might want to iccture upon that and kindred sciences in the course. of time.

The Professor bore this piece of information with the greatest equanimity, although, in past time, he would much sooner thought of administering areanic than advice to a woman who contemplated such. an undertaking. Miss Katle, however, was weaving web of enchantment before his eyes, and he gradually became so much interested in her, that one norning, when he took up the "Banbury Signal." and caw the marriage of Mr. Howard Elliston and Miss Sarah Fairfield, it did not affect him balf so deeply as he had expected.

He had not visited "Bloomdale Cottage," as the place was called, since that first eventful morning, But as he was now about leaving Banbury, and as, mercover, shortly after reading the announcement of the marriage, the wedding cards were handed him, he felt called upon to do so. He deferred it, however, till within a short time of his departure. He first strengthened his heart by an interview with Miss Katle, and then, with a cheerfulness of spirit to which he had long been a stranger, but for which he had ample reason, be started for the cortage.

He found the bride dressed in simple calico, at. work among her flowers in the garden. There was light to her eye, and a radiant expression upon honcountenance, which could only come from the overflowing loy of the heart. 8he welcomed him cordialy, and immediately leaving her employment, invited: him into the little parlor which had been the sceneof their former interview. So interesting and animated was she in conversation, that the Professor tarried much longer than he had intended. At ength, however, he rose to depart.

"Sarah," he said; as he extended his hand to her. I cannot leave you without asking you to forgive me for the unkindly words which have passed my lips. As far as you are concerned, my philosophy is

Buch as have missed the way, got into had company, entirely at fault. I have found that both theoretieally and practically, a woman can be a philosopher, without detracting to any particular from her own proper and peculiar nature."

and are wrangling over the reckening;

chances with vice and fairchood;

with their mouths oven:

and aid to themselves;

miring the arcitecture;

the present and future;

faulte and fallinge;

had many owners":

if they have one;

nnit an beautiful.

much to be made of.

Gods of the Montezumus;

count of their voyages;

dan roamed the forest:

have knelt and sung to thee!

sowers or reapers.

pressible pleasure!

their cowardical

ded by you and the stars!

calm the worst of madness.

beautiful Queen of the Nightl

women raving mad.

ing about.)

it washed the primeval forest:

and rat livies:

conditions and consequences;

ed in and cleared the house;

unch as eling to evarice and blindly fall into the ditch

such as keep boiled doors, and confine their council

ch as can neither bear with their own, or others

Buch as have no house, and such as are never at bom

everywhere they are welcome as a best friend, and a

Once they walted and shone upon the Temples and

Upon the red man by the " Father of Waters," when

Upon the first navigators of the lakes, who left no ac

oon the hunters by the Columbia and Hudson

Upon the Great Velley when the mammoth and mast

And Spring and Autumn came to waste places withou

How many exceptics have been almost, or quite persus

can tell no harm of theel I believe in your purpose,

The dectors may not always know what they are talk

The sick man torns and monus on his bed of pain, till

Thou addest lustre and beauty to the angels' wings

Calm and peaceful is thy influence in the sick room

and at thy coming, hope revives.

When the wind eleeps upon his soft bed of grass and

flowers, with leafy curtains drawn over the hills.

hen welcome is thy coming, with smiles and friendly

Hopefully thou comest to the femaken-the weary and

In him who sees no way clear—the present dark, and

To the lonely mariner salling over strange seas, home

To the lone mother, watching over her fatherless child

To the night-sentinel, who walks his lenely rounds watchful of his country's cafety;

To the sulcide, tired of the world and its wrongs.

is going out with his rope; To the wretched mariner, desking upon the rocks, at

To the navigator of the polar seas, frozen up for the

To all sea or land voyagers and wanderers, whether

Nearest and fairest seems thy rising now, and thy wo

ind softly they expand like leaves and flowers und

The pale student folds his books and goes out to bathe

The wrapt lover to catch inspiration, and out of the

The seduced and abandoned, for sympathy to ease the

The successful and the unsuccessful for strength

The foxes are abroad, running over the fields and mead

he faithful house dog answers them, keening an ev-

The raccon grawle out of the hollow tree, climbs to the

The muck-rate are out surveying and building up the

the pickerel darts from his covert, looks, and mov-

Lights and shades lie spread over the river, fields, pas

There may be seen the sufficiently healthy and efficient

The bridegroom comes and raps, and the cohoes cound

The Reason of it.

Bayard Taylor attempts to explain why our own

readily see that here are discordant elements in the

readily wer that here has also remember in the landscape. It is not always the absolute superiority of nature which we recognize; we are influenced by these

A young man in conversation one evening chanced

to remark, "I am no prophet." "True," replied a

lady present, "no profit to yourself or to any one

nature which we recognize; we are influenced by indirect impressions, and they are not to be reas

in the magnetism and beauty of night harmonics;

the welcome preencles of light and beat,

soul of song draw jewels for his mistress;

hard burden of their disappointments:

mpatient and wakeful birds look on thee, and

meet their responsibilities and trials.

ows; barking out their satisfaction.

to the henery and duck yard.

top and whistles of his joy.

back again to his lily-bed.

tures, and mounigins.

picture paintings.

Billerica, Sept. 1860.

mud mounds for winter quarters.

of God's great picture gallery,

purposes of universal Nature.

through the bed-rooms of the world.

his legs he will gain his freedom:

struggling for breath and foothold;

long and dreary winter-night;

come surest and heartfest;

their sootbing sedatives.

half musical again.

happy or unhanny.

bly or otherwise.

water rimples.

In thy soft light the mother quiets her babe at l

atreaming breast, and kisses it to sloen.

thy goutle rays soothe him to rest.

tive bails and blesses theel

looks and greetings)

the future darker;

sick and sorrowful:

to often as thy coming the slowly-wasting

who watch and wait over the dvine!

the sermon, but you and they said morel

they who built the mounds by the Ohlo: .

terms and understandings as they can.

Let me tell you the secret of that," said Mrs. Ed llaton, as she laid her hand upon his arm, and looked him carnestly in the face. "A merely intellectual woman is one of the greatest perversions which can be found in the universe; but there is a wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;' when that third element is mingled in with her intellectual and affectional nature, she is prepared to do her duty in each and every relation. Then her intellect is subservient to love, and a childlike bumility clothes her like a garment. Professor Wilberforce, if you ever seek companionship again in this world, choose such an one, and such only."

"I think," stammered the Professor: then. hesitating, he collected himself and spoke more catmly.

"Barah," he resumed, "you gave me your consdence, and now I will give you mine. I think I have already made such a choice. This very morn ing bas Miss Katio Pay pledged herself to be mine, through weat and won."

"Indeed! Indeed!" exclaimed Mrs. Elliston, "a better thing could scarce have happened. You have my heart's best wishes, and God bless you both !"

The Professor clasped her hand warmly, and turned away. A few hours after, Banbury lay miles distant behind him, but the colorged views and nobler Impulses which he had received there, were still fresh and notive in his heart; and when, years after, Katle Fay had made his home, for him, the meet blissful spot upon the face of the earth, there was no man more strenuous in his advocacy, both by word and deed, for the intellectual culture and advance ment of woman, than Professor Wilberforce.

> Writton for the Banner of Light. THE HARVEST MOON.

DE DANIEL PAREEL

Come out doors with me, and absorb the beauties of this Indian-aummer evening i

Out upon the hills and into God's orchards let us go frolking and fruit-gathering) There you may look and listen while I take a turn with

this coaxing barvest-moon. Bhe is a wide awake night bird, out on a pleasant voy-

age of discovery. Unveiled, full-faced and rosy-checked grandly sho rises. sours and floats in the deep tranquility,

Shining gloriously like a young queen abroad, full jew cled, gemmed, and spangled. condenst she scatters her light, showing us the out

lines and beauty-spots of the landscape. Out from the stars banners float, and horses and

ots rush .-- I ece what it all means! Clarions sound, and drums beat! I see what victories

and jubilees are coming i God swears by Himself, and every ray of light is a posi-

tive surity.
In the eye of Bertha I see testimony enough to account for means and ende; I see how I have come up in God's life boats through

countiess nativities. In each soul is the germ bearing God's own stamp, and

up and out it will come and tell. No one over clears from this custom house without gen

uine and sure passports. Bihind the full orbed moon the big stars pale and the

little ones hide. Such as are near enough, becken to me, and I promise

to be there in season They need not harry me, for I am contented, and there is time enough,

Besides I have work to do-poems to write-the sleopy and income to look after.

I have my garden to weed, and lessons to give to the

school-men and atheists. Have patience with me, and in due season I will rend-

er a true account! I must now see what I can say of this moon of the har-

rest and storage season Whilst the children sleep I will be out at the hunkings

and fruit-sortings, Taking notes of the stories and love-makings of the

frolfesome laborers.

They heed not the penalve cricket sluging his requi.

ms to the departing year.

For the Spring and Summer have been this way and gone, and great are the products and remainders,

The moon now comes earliest and walts latest for the

E'er the day's door is closed, she is up with her light | Into the heart and soul thy influences sliently work to help in the borresting. All abroad she is out, reaming and connecting with the

fair and beautiful young night. Over the fields, mountains, prairies, rivers, and lakes,

they unroll their witching pictures, They revel in the city, and in the country-play in th

woods-peering over and under the trees Dance over the house tops, down the bay, and over the mountains, lakes and rivers:

Back they come, tripping over the common, through the highways, byways, groves and gardens. Now they go peering in at the windows, to see if the

children sleep well in their cradies : If the girls have done the kitchen work, and the par-

for is ready for company; If any are sick or wounded, and how they are cared

and provided for; If the old and grey grand-parents have been attended

to, and made comfortable: If the watchful mother draws the curtains that they may go in and kiss her sleeping babe;

If the blooming daughter is ready-looking for them

and walting for ber lover; And see if the father has furnished any hospitality for

atrangers and angels. Now they are off looking for such as have fallen short

leaping ditches and pickets; For the belated hunters and trappers out on the lon-

prairies and mountaine: The belated market men, who outstood the glot and

low prices; The pleasure-scokers who sparn the wisdom and diet upon the follies of life;

The way worn travelers, seeking and begging over the earth for food and lodging;

The poor emigrant hunting for his first supper and bed in a strange land; The heart-broken wife, turned out of doors, by a bru

tal hasband; The daughter who has disoboyed—been disinherited and

nbandoned: The fast son who has run in the road to rule, and

brought up in the prison-cell; The gambler who staked and lost, murdered, and to-

morrow brings up on the gallons; The miser who watches over his coffers, whilst hell-

birds pick away his soul: The drankard who sleeps in the mire with his soul

crocked, scared and draggled; The thief who thought to gain, but stole from himself

all be possessed; The murderer who sought forenge, and goes to seek revenge for his wrongs and injuries;

For such as are misused, and misuse, degrade and de file themselves;

Such as lotter hangry and weak by the way, fed with an imaginary spoon; Such as have quarreled with the cook and lie greaning

under the pichtmare: Such as have studied and worked at dodging, and so

become dedged and evaded;

Euch as sail on smooth seas, and see no use for any chart or light-house;

Original Essays.

VIEWS FROM THE INTERIOR.

DY L. JUDD PAROES.

ich as cut virtue and truth, and take shares and They do say that in immense and magnificent Paris uch as are building tooks upon sand, and stupfelly ad many people live after a fashion thus wise: Hugo plies or structures are ranged, rising story upon story sch as connot forgive themselves, and are fearful of to a dizzy helght. Not often, in this our land, are such buildings for private inhabitation seen, save as some grand hotel-structure, in the European style, presents the parallel. In buildings of this sort, such as have gone to law, and fored like the ... ass that there, in the French capitol, almost every grade of society has a representation—caste or quality douch as are quarreling and cannot agree about causes, erensing and lessening down, in conventional esti Such as made ready for a fair day, and a fool one rushmate, as you rise in them, skyward. Og the first floor the porter or junitor keeps watch and guard; then, commencing, you may measure the grades. The pobleman, or man of wealthy case, has his suite Such as pass by open doors and go peering into corners of rooms primus. One round up-and the next in icy approach and salute them all, and come to such rank or station, as to title, position and fullness of purse, no matter how empty in heart or head of the Their manners and movements are lowices as the birds. riches of affection or thought, has his "local habitation," till, as you stop on the top-step, you may perbaps, find some poor wretch—so the world calls him-feneting on the eight of faucies kindled with the scant fire flame as it is kindled, if stern winter be ln : or, if it is sweet summer time, feeding upon the view of sky made gloriously rich either in the travel or departure of a blessed-faced day-these. maybap, the chiefest food through many a diarnal revolution. So in the world of spirit, but reverse. The aristogracy of the skies, whose title and claim to nobility and precedence comes not from, nor rests upon, the imputed worth of the red blood of body. but is from the pure, white-shining and electric stuff-criterion of what they essentially are, this, O beautiful moon I how many warm hearted lovers and wrapped around them as a frame work and a palpitating garb-eit, and walk, and work, for above How many loves and hopes have you raised to inexthe dark, and gross, and low levels of misdirected intelligential life. The holls are first-the moral How many faint-hearted doubters have you drawn from hells; then the rising circle kingdoms of progressive and progressed spirit; the angelic deminions next, and, last, the archangelic groups and lives, in the fullness, and majesty, and mystery of their divine They had been to the kneeling, heard the prayer and estate, like a conopying empire rising over all-this 'Tis eaid you have played queer pranks—made men and is the order there. Let us see if we may not got vait may be so-1'd sooner think your smiling face would

rious view, thence, from all that dissimilitude. Can we not now accept it, not assimply an accredited, but as a known and felt fact, that the world of spirit is? Then let us make some interrogation as to what it is, since It must be semething substantial. if anything, no matter how nice and fine the test of it and its measurement. To him gone there, we feel and know it must be as real, at least, as all this oft magnificent buter-a condition and a locality: for the kingdoms of existence anywhere are both within and without. Around all the golden orbs, and in them, and through them, it extends and winds, rising circle upon elcole and plane upon plane, intitudenized and longitudinized, correspondential with the material world, whose electric breath and emanating spirit is it, as to composite quality, whose orbed status, each connected by silvershining the with each, is it as to locality. Now we see stratu obtain in everything; not only geologic and atmospheric, but characteristic and dynamic also. Else the outer is not the come forth and representation of the luner idea. We cannot, I think, claim that the realm of spirit comes from that of grosser matter. It existed within the latter, antecedent thereto: or did, at loast, that sphere of the same, called ren, anxious for the future; the colestial—the originative, the combinato-cre-To the peer slave who prays and runs, and swears by native plane—just as the mind of the Infinite, the colestial-the originative, the combinato-cre

engerming all possible formulas of oreation, pushed out along the line of gone eternities, the numberless burning and resplondently shining worlds. Design ever antecedes ultimate. The use of man's body is to individualize his selectful soul self, as a spirit: so the body of creation gives individualized form and appearance to the internal and (to the outer,) invisible life thereof, We state that plane upon plans, circle upon circle

and sphere upon sphere, the world of spirit is, while " deeps ope beyond deeps " in the infinitude of space substance. Is not space substance? If not, what is To all questioning, tones of answering leve come andi. it? What, if not electric or magnetic substance? We indeed here, are on the outer edge and rim of Light sparkles from the jeweled creats of the playful formed, existent, and ciroling suns, with all their star broods. Through the abyeses of that called void, From the eyes of dew-drops, bright rays stream over are the red runs and swift chases of cometle forms So we rise upward toward the land of pure spirit, not striking down, as a buoket descends la some

Pennsylvania coal mine, nor yet pushing out and off from the light and blessedness of the sun-faces of the Divise. Not only, too, is the land of apirit stratified, but men are, also. There are strata of character; and we, down deep, as to the possibilities and powers of the Divine in self, work up and through and out of the planes of darkness, the misdirection from vices.

and the meral bells of ignorance and meral wee. Man, microcosmic, has all flaming moral hells within him, as all possible and beatified and golden hued heavens. The plane he inwardly lives upon co-reintes him to that he will in spirit tond and go to. This we know. Are there not hells? Not, of course, the fabled, physical kind, whose flery blasts whip around, like a such of the morn! kind there are, where despairs and darkness terrible, of the mind, wrap the millioned-

top, the blasing souls of the so called damned; but companions. Never, I think, could the conception of a hell hereafter oblain and hold out so long, were All over the landscape are crowded the beauties of thy there not some basis in reality for it. And this brings me more specially to speak of the various The bills and trees look like the statuary and paintings world of spirit, its different circles and societies, its nationalities and methods—briefly, it is true—and, above all, its operative, subductive, refining, transforming, and constructive and directive influences over us mundanes.

A-priori we may conclude that a sphere of sad mis-Threction exists in some lands of the spirit, where, the ships on are, and driven by the blasts of passion, untold immortals bemoan and curse the dread ca-White Mountain scenery is not so satisfying to the lamities of their states. Such, indeed, at last—since oul as that of the Scotch Highlands, the Lower God is forever love-shall rise from the moral pits Alps, or the Jura. His philosophy of it is like this: and prison-houses, and shine like stars in the firma-"Virgin nature has a complete charm of its own; so has nature under subjection, cultivated, curiched, finished as a dwelling place for man; but that transition state, which is neither one thing nor the other, gives an unsatisfactory impression in the midst of our high-sit enjoyment. Imagine the intervales of the Saco under therough culture, the grass fields thick and smooth, the grain heavy, not a stump to be seen, the trees developed in their preper forms, fall pastures on the hill-sides, shepheres' cottages high up on the mountains, thrifty villages, form-houses and sammer villas sent-tered ever the landscape, and what is left for the eye to crave? But take it now, with its frequent unsighty elecalizes, its fields dotted with ugly stumps, and the many single trees which, growing up spindly in the midst of others, are now left standing abone, robbed of their characteristic forms, and you will readly see that here are discordant elements in the "Virgin nature has a complete charm of its own; so ments of foul. But has now is it with them? Lat concluded, I think. They gravitate to correspondent conditions and localities; for their heaven, transformed into, or revealed a hell, as they begin to realize their own miserable state, is both a locality and a condition. We may affirm as true the dual side of every view.

Now I estimate that, in the boundless and thickpeopled spirit lands, there are seen circles, rising like planes, or wast stories, one upon and above the

beavens above the hells. Numbers, like language, are not conventional and human inventions so much but exlitent in the nature of things and discoveries. The threes, the sevens, and the twelves, may be called encred numbers; eluce, in dynamical mathematics these so subserve marked, special and striking uses Consider, from analogic reason, whether this be not thus and so.

The inhabitants of the peak two circles, and ca for inisdirection, vice, passion, ignorance, the Inverrule them. Like lead, they gravitate, in their grass udividualized. The affections and Impulses and thoughts, theirs, make and mar them; and from these there can be no sudden or quick release. Who can jump into now states? True, the foregoing may be the more affirmed of the first than of the second pircle, since la the latter are societies and comiltions ot so terrific, but tending and approximating to the freedom which releasement from the tyranny of passion, and prejudice, and gross ignorance confess. Now every alrole, so various in its multi-varied

life, must be, and is, divided into a vast number of societies and groups. One general tovel of mental state obtains on any given plane, but the diversities of special and idiosyncratio affection, impulse, and nim, make the marked societary difference. How huge a number is disembogued, like a dark stream covered with dark ships and beats, into each of these two circles, from this, our earth, annually! Are there not really, dark ones there? The good negro the blended loves and wisdoms, conjoined, form, picy shine white and pure; but the animalized and becotted white looks, and is, dark and spotted. It is wonderful, but 'tis true; internal states, which make er. So many a beautiful body on earth is hideous of the world's character assimilate mure to these than to the higher planes-to these low, and dark, and gross groups? For Ignorance, misdirection, and When, then, this planet is gradually lit up, and refined, and progressed by the wisdom-lights which make wide spread and copious descents, and roll, in big, intelligential waves over the lands, the first epool in the grand depopulatory work of the cor spondent hells is reached. So one may prouch to spirits in prison, and teach many a lesson, by a ro formed life and righteous example, to the host at tracted bither from the hells. The incense of purified earth rises, or like returning tides to seas, push es into the kingdoms of the spirit. In captivity, the misdirected see no higher from where they are. igher, and porer state. Not only unquestionably to they come back, using that expression as referential to their appearance as notive agents in our midst, but multitudes of them leave not the sphere the planet. And they do more than this, They not sions. So there are general and special ones; ones spirit, whether lost in the tangled windings of Bra- cate itself on earth. allian forcats, onat upon unknown seas, if any such bere be, or mixing and mingling with the masse.

so tremendously affected and influenced thereby. within the first, like a sweet medicine within the poisonous plant, a seed within the roughest, hardest sification, and so push on that vast work of a greater divine reconstruction bereafter to come. And, lastly the plane of the angel-world. they themselves, the people who dwell in the dark darkness, or bear a pregnant voice or two in the deeper consciousness of them of that divino gospel. will sustain this view.

But let us rise to a better land, and enter the first of Natural Windom. These, so numerous, societies opinions, its rank ignorance of things as they are in thwarted. God and Nature; and they are wise from the illuminations of Science. Into this beaven the diversified literary classes, scientists, nuthers, and benefi cent statesmen, chiefly go; but millions, too, unknown to same, whose simple lives were alike unknown as votaries of manufactured and theofree in that intention. There, these all, hosts upon bosts of them, of every diversity possible to a given plane, are, and dwell, and work. Labor is perpetual. and tend to the Angelle degree. The first and Natarene. Appropriately scated in the Congress are the sub-stratum into which plants send their roots,

other. Eprending immensely, any given level plane second electes are ruled by Self-Lover but these, of the illustrious benefactors of the race: Moses is extends circularly, till, rising spirally and pointing the third and fourth, find a growing and brightening there, many a Hebrow prophet and seer, Mahomet, upward, it gathers itself to fiself, so to speak, and so life in the exercise of the Finternal kind. They the Greelan Hages and Laugiters, the wise men once Joins with the widening and stratching level above. I woll in the first heaven, and come to earth to famous on earth of many Eastern climes, and a host First circles, then spirals, then circles again, and so rectify error. Not theirs so much, is it, to unfold unknown to fame. Now a Congress has existed in on, till, looking into the skining sun face of God, the and teach new and constructive truths, but to Indi- the spirit through the ages-might, ludeed, be enid to counties constellations, and all that to them is, are care amongst other teachings the gest of and theology over have been but not the identical one to all the shot off, by the centrifugal force of the positive cen- of Nature, the supremacy of right Reason, (compre- times. The one now regularly, at stated periods, in tre, into the deeps, so rast, of reflued and still re- handling intuition.) and the use and divinity of the session, has been but of late, within a few years last Saing immonsity. In that accord sphere of apirit, law of Progress. They love the good for its own past, organized; and when it shall have performed seven circles there are, theu; and, likewise, three sake-the good, as they apprehend it and seek to its allotted work, theil will another arise. The presenact it on earth. Many illustrious persons, once on ent Congress elected the Nazarene as its President, earth and powerful here where they are are occur and clothes him upon with theseratic power-for pants of the first beaven, which perpetually sends its langels, it must ever be borne in mind, are a law graduates Into the second.

wisdom, greets us next. The fifth and sixth circles while ruling by the will of angels, is a God represenmake it. The inhabitants hereof are students of tative to man-an impersonation now, through the and transitional kinds. They are in the sphere of of the Celestic-Spiritual and practical triulty, Truth, ecially those in the first, are in the moral hells; universal love. Especially is this the case with the Love, Wisdom. dwellers on the illumined, spiritually enriched, and sion and extremism of inherently divine faculties, gloriously visaged sixth circle. They are these last. angels, and come to a knowledge of ends. The gift ness and heaviness of spirit, there. We certainly see of prophecy is perfected to a great extent amongst such, so characterized, go from this, the first sphere them, and they grasp and teach to lower circles, and thousands, millions of them, yearly; and they go to earth, grand principles. We got thence revelations of the planned wills of God, formed in divine consiliums, whose messengers, revelators and executors to man they are.

What is an engel? I answer, a highly unfolded, wise and relatively perfected spirit; and an arch of such. When the first Consul of France, the versa tile-minded and iron handed Napoleon, set out at the hend of his armies, he had with him many a batoned the unfoldment of love and wisdom, shall take the precedence of and direct the lower and inferior. The the edestio-spiritual. It is the Truth aphere, for here through centuries of unfoldment, that grand composite and harmonious character, fitting, through the roll and round of many other centuries, for a birth the man, give form, and shape, and color, to his out | into the absolute colestial. How divine and powerful the office of the archangel! Unto them it is given in the spirit land. Does not, now, the general stuff to guardlauize and direct the nationalities -to say. as with the voice of God, "Let this nation rise and stand out monumentally; let that derolletive one gone through its use, go back whence it came, and a relative ovil, many band, rule the millioned masses. give up its treasured life to the world." The guandlan angel host is withdrawn, and, stop by step, decay comes on, till memories-these and nothing moremake the requiem. Potentates of the skies, they are yet profoundly conscious of the God-powers beyond them. They feel God in the deeps of being, through all the mental nisies, and are students of all the wisdoms, but chiefly of the celestial, which aver-domes and sweeps around the rest. That to them, is a wondrous revolation of the infinite life and way: a subtle, winding, deep, and wide-reaching, and illu minative light of the Hely One. Like the angels, whose perfected kind they are, they see use in every-Their own thoughts and ruling affections are their thing, and teach it as one of the grandes; gospels of prison-houses, and limit, and confine, and shut in the the ages. They proclamate now, in this turbulent How beautiful to me the forget me not on the sunny miserable victime. They come back here we know, but brightening day of the races, the law of sub because more related and attached to the sphere mission; for they feel it as the chlosest lesson in all from whose mixed and foul magnetism, they cannot the colleges. Truth and Love, wedded in them, is fer, to perish in the generous breath of April. They get altogether away; till some flashed light, some directed by Wiedom's light, and she speaks ever of dawn in the meral consciousness, some up-gush and the law. What is done by them is consted as if it sphere. They are wanderers from that northern clime come forth from the covered deeps of the God within, were, as it is, the God in them, the God descending, where spring, summer and autumn are crowded cherates and vivines a yearning for the better, and too, from the absolute celestial to them. This interexpanses of their glorifled being. They take the general name of truths.

Are there not nominations in the divine demains? of their former abodes, or the enciroling sphere of Names bere signify real states, and things, and mis upon their likes in the form, ar seek to tempt the of a circle, ones of a society, and likewise of a pure. Can you ignore or cut up the law of affinity? group. Even now do the angels seek to externalize the many hard of this kind may be seen in the of selected or marked ones, the missioned appellahells on earth, or where any of us love, for an in tion. Searchings have been in our midat, select

men to us. In not the life of er and multitudes of many lands. An invisible host, Have the departed and glerified lost the faculty for telerable cold. white shining and glorious, or dark and spiritually associative work? Enriched by the acquisition of deformed, waits upon the world. If, then, men here numberless truth thoughts and cognizant by retroare captives of lust, and vice, and crime, what un spection; and a direct sight and insight of the een companionship is theirs? Let analogie real world's varied experiences, natural, social, and ladison answer. How many an one has been driven, by vidual, they assuredly are not only fit teachers, but the misdirected in spirit, down the black strong of fit leaders, governors, guides. Besides, theirs it is, orimo, faster and faster, into the very jaws of a pe. as stated, to ripen up and rule the world, just as there however, any more than it visits the poles benal death! The bright ones serrow, and linger, till Great Britian, when In her juster moods, sends belys cause wanted, but because such is the constitution no longer able to touch to a better way, they must and aids to her dependent colonies, and head chiefs of things. The cold air of the poles festers electric needs let the hells rule the day. It is not too much to them to represent her lenient father and mother pulsations, while the hot tropical air dissipates to say these last are let loose. The same law open | will,

ing the doors of blessed commune with the wise and The angel-world which is beginning to open to good, inlets the vari colored armies of the temporally man the full Christ promised truth-dispensation, the solution of the other questions by another prodamned and lost; for man must attract his like, and has organized, by national elections in the spirit a grand universal congress there; and when that con-Now if the hells are open and swarm upon us, for gross shall, throughout the lands externalize its du what good end? Sluce every evil is over-doomed and plicated self, and set in motion the new forming macircum-wrapped by its adverse, or this last is held chinery of a great, composite, harmonial, executive novement, then, I think, will it be seen that the higher lives, through and by auto-natally selected shell. First, then—they subserve the use of inten. and unfolded ones on earth, is a tremendous and overmastering power. Dy degrees, making evolu and greater susceptivity to the touch of the spirit tion of itself naturally, that power will come forth and its influence. Next—they help the labor of dis and give divine and elgaiscant exhibit; and so shall great abundance. Here is a rose bush bending with integration, necessarily antecedent to the new and be unfolded the beight, and length, and breadth, of

Do not nationalities exist in the spirit? I think lands of spirit, or ones but dimly lit by wisdom's so. 'Neath the composite realm of the celestiallight, must eatch some fresh born hope, have flashed spiritual, and far below, the ones of the same nation to them a gleam of better brightness than their love to dwell together, as they may. True, whet they become universalized, they are no longer so much nationalized. But oven then as nations, distinct and so regenerative, we call progress perpetual. I de of the bestile to each other, exist on earth, do they seek think the facts and philosophy, so copious upon us, by unloss in the spirit to succor and to aid the lands of their birth-if a forward-looking wisdom and justice permits-if the planned will of God admit. beaven. The third and fourth circles compose it; The misdirected of the hells, knowing not the wills and we begin to get here the radiance of Wisdom - of God, do it not, save as involuntarily they may by their acts and deeds belp on the great work, even and groups are cognizant of, and familiar with, while they seem to retard it. Their designed retar-Causes. They have escaped the bonds of the flesh dation, by the law of uses, eventuates in acceleraand of sense, the world's prejudices and its petty tion. So the God-powers cannot be absolutely which with nature is as much of a darling as the gor-

Pantheon of England; Charlemagne is crowned emperer in Lave and Truth, of Spiritual France; Peter tho Great is the Russian Chief and head; Frederick logically interpreted Gods. The good-intentioned the Great is still Father to his beloved Prussia; Here the great animal kingdom holds on to life; for readily gravitate thither—such as are relatively while Washington now, as once on earth, is the President of the Spiritual America.

Still further: Every nation in the spirit elects by

uato themselves, and the divine rule within them The second beaven, robed in the light of a higher bends them to the law of Centralities. So Christ, spiritual wisdom, and still cultivators of the natural gradual unfoldments of eighteen centuries come up,

COMPENSATION.

DY HUDSON TUTTLE.

I was early impressed with the beautiful system of compensation presented in Nature. The child carns it before his alphabet, and it dawns on the mature mind of manhood in elernal light. It is a rnst subject for contemplation. The shild eagerly reads in his philosophy how the blow of a hammer moves the whole earth; and when a stone falls to angel is a perfected angel, and a ruler in the midst the ground the whole mass of the planet rushes forward to meet it. Still more exalted are ble conceptions when told that every thought, however concented and locked in the depths of his brain be may marshal, commanders of corps and brigades. So an keep it, pulsates on the remotest star which twinkles archangel, wise and leving as well as mighty, is a in the mantle of night. So delicate do we early learn general and marshal over an angel band. They of the grand spheres are strong and attuned. Night, this grade have authority by divine right by that the friend of darkness and of rest, is compousated law which enacts that the higher and superior, in for by a moon to shed a new splender, to beget a second day; and in the sembre mantle darkness ensts over the heavens, as myriad suns spring out, arch angels rise to and dwoll in the seventh circle, the existence of which we never otherwise would have dreamed of. Beauties spring from rankest deformity. Ever are we assured that death, with all its borrid ghastliness, will give birth to trancendent forms. Bo is the world adjusted. The daddook, an unseemly pile, mouldering back to earth, once a mighty forest tree, with arms an hundred feet high, and a green coronal of boughs, among which for centuries the zephyrs sang pleasant songs, and the birds once built their mossy nests, and callow broads murmored love or warbled from swelling throats delightful harmony. It moulders to dust-It dies to be resurrected. Again shall that foul dust course through the veins of life; and high above the trees which now look down on its rules, it shall again hear the song of the murmuring winds, the chirping wron and full songed thrush.

Such is the perpetual round. The flower blooms beautiful today. Nature labors a whole year on a rose or lily, or velvety talip, to see her frail work perish in the hour. The green leaf is for the whole summer, those of the evergreens for the year; but the more exquisite flower absorbs so much of beauty, it perishes in the day which gives its birth, its short life compensating for its beauty. I love Nature, because it teaches me these divine compensations. bank, and the joinquit, orchis and crocus, blooming on the edge of snow-drifts east from the lap of winearly great the sun when he steps ever to our hemiinto the space of two menths by the remerseless conscioueness gives a light and glow to all the frost king, who ever there breathes a biting breath. They awake at the first touch of Summer's jeweled fingers, bloom, mature, and die in a day, and the linchen-clad earth is again ready for its snow-shroud. Few animals live in that arctic clime. The reindeer crops the moss by the light of the northern fire which replaces the glories of the sun. The polar bear, clad in thickest robes, wanders ever the floor; Let there be but an open vision unto every one, and to man their ways; and they write upon the brow the whales, the seal, and other marine mammalia, are protected against concussions from moving ice, and the intensely cold water, by a thick coat of stant, the moral balance. So many a mortal is hell-ments and settings apart for hely uses, of men and blubber, the best non-conductor of heat, the best baunted. No man can escape the companionship of women; and the high angel congress seeks to dupli possible for their defence; and man remains there, dwarfed intellectually to the lovel of the animals. What a Congress of the skies? So it is and the skine of which he uses for protection and burrows in the ground to escape the rigors of

Here many queries arise. Are the Northern fires designed to replace the sua so long absent? Are the thick robes of the boar, and its white color, the thick blubber vesture of the whale, footmarks of an intelligent design? It is true the Aurora never visits tropical regions, not because it is not wanted hem. The phenomena has no direct relation to man, but man is related to it. We shall arrive at cess of thought. The plant is rooted to the soil. It cannot pursue

and capture its food. It must take what is brought in direct contact with its rootlets, or perish. In accordance with this organization, its food is the mineral matter in which its roots are embedded. Water is the universal selvent which not only dissolves its food, presents it to the rootlets for absorbtion, but serves as the basis of its sap, or circulating fluid. The air, next to the water, brings it feed in its delicate burden of beauty, making the air redoleut with perfume. It cannot more from its position, See how all Nature, sympathizing with it, runs engerly on its errands. The winds drink great draughts of water from the ocean, and bear it across the continents, showering the thirsty soil, washing the dust from its delicate petals, drowning or washing away the destroying insects. The red lightnings rushing through the air, convert the unassimilable nitrogen into precious food, and the descending drops take it up, and bring it to the plant. When the foundling is mashed, slaked and re-

vived, the winds clothe themselves with the remnant vapor, and spread out the folds of their cloud-manties to screen it from the scorching sun, which otherwise would devour too greedily the food they have . supplied. It is the same with the roughest weed, grous cactus or imperial. The clouds do not bend There are, then, guardian nationalities in the under their weight of rain especially for the rose or spirit, watching over the nations of the earth. Each violet. They love the ray weed, the dook and nightbas its own, and a bead. Affred site regnant in the shade as well, and all are equally thankful to the shower which nourishes and protects them. The grass, however humble its office may seem, carpeting the lea with emerald tapestry, is equally cared forwithout the grass, the herrivorous mammalias could scarcely flaurish; and they support the carnivera. Here is a splendid compensation. Perfect barmony its own General Assembly, its representatives to the exists in perpetual warfare, carried on between And they linger here till, schooled and graduating Universal Congress; and the elected head and presi- plants and herbivora on one hand, and herbivora and thence, they rise to the circles of Spiritual Wisdom, dent of that, is the unfolded and Wisdom-enriched carnivora on the other. The mineral kingdom forms

and delnk, direct, their allment. They subject the ofoments to a refined, sympathetical chemistry; new combinations grow out of their labors. The animal, fast (what is troth ?) has been happily converted in with its strong teelh, can now grind down the vege- an anagram to the comprehensive reply: Est rie qui up its organization. The earnivora, the flesh enters, quiry of the Roman Governor occupies the attention understand the deciring they teach, the distinctive cannot digest such food, however, more than the day. In forces the mind at the present feature of their helief is the reality of a future state day. In forces the mind at the present herbivors, the plant enters, can the mineral. The day. In former times mankind accepted what their mineral must pass through the plant, and the plant. leaders gave, as law. They did not seek for truth, caler, before they can enter the atructure of the for they had little light by which to seek; they Besh eater.

carnivers the herbivers would over-stock the earth, to lavish adoration. Hence their idelatry and superest up all the plants, and perish amid a desert, sition. Slowly a new ern dawned. Men ceased to like a finite and a shadowy clinic; it is not of earth, nor the land of our God, But a fixint and a shadowy clinic; it is not of earth, nor the land of our God, But a fixint and a shadowy clinic; it may not be seen in the glare of the day worship golden calves and images of stone; they plants are exactly balanced, and never, except locality, is the balance between them disturted. When spended to their appiration. Still they inclined to their appiration is ponded to their appiration. Still they inclined to their spended to their appiration is proved the bady and that, too, by here worship, and semi-defined their leading minds. carpivers the herbivora would over-stock the earth, to lavish adoration. Hence their idelatry and super-

season of parching drought.. The grass withers, is the search for truth. blown to dust; the soil eracks in yawning seams; and again, and when the winds again consent to clety discards him, and, if he succeed at all, as bear them burdens of rain, and the fresh grass clothes the pampas with a splendid emerald carpet, few return of the cleck herds that swarmed like bees the flowers lea. The equilibribrium is restored on path in spite of opposition.

The equilibribrium is restored on the spite of opposition.

What entitly or upgaribly splent can any human of the mystical land of drams. one side to be destroyed on the other. The spring recoils-the pendulum swings as far on the other side. Vegetation, its enemies destroyed, grows rankthe fire, devouring the excess, and drives away the plant food into the sir, which bears it to less favored realms, where the kind rains wash it down into the scanty soil. The animals increase on the tender shoots which spring from the black and smoking desort; and after a time the pendulum swings again on the other side, and the process is repeated.

As in the realm of life, so in that of worlds. Perturbations occur, planets swerve from their orbits, but the same force which draws them out of place, vocates, but they cannot harm it. It is as elernal compels their return. What if the moon takes a as the throne of heaven itself! Can it be tarnished spiral line around the earth, full of loops and turn. by the puny hand of man? As well attempt to ings; she always gets to the appointed place at the plack the brightness from the noenday sun; and appointed time, and never comes nearer, or goes of yet the world has ever been afraid to have it brought further than her prescribed limits.

The planets were so named, because such truants and wenderers. Now, however, it is ascertained to his fervent lips, the Pereian holds aloft the Zend that if they were mounted on care running on iron rallways, with the truest conductors, guided by porfeet chronometers, they would not make their journeys more surely, nor arrive in better time. Attrac tion, which wafes them onward, keeps tally of every revolution, and compole punctuality.

Once we were frightened by the idea of astron mers who taught that as a traveler, when traversing a forest, sees the trees closing together behind him while they recode before him-the stars in one quarter of the beavens are closing together, while in the opposite they are receding-showing that our solar and Aaron were only men. system, like a look of down upbeld by an invisible breath, is rushing, a thousand times faster than a cannon ball, info the unknown regions of space. How awfully sublime the idea; how little, how insignificant, how lost we seem ! Relief came; the sublimity, however, remained. Our system is not shoot ing off on a tangent, straight toward the thickest cluster of stars, to be wrecked on the rock-bound const of some unknown world continent, but it swings round a great central body, which chains it with ponderous dable, and sets it in motion in harmony with all the star dust of the Semament, like toys to danco in the beams of its adamanting ever, but eventually will swing round again. A million Eons of ages may intervene, but we shall

Comets frighten, but they are nover wrecked Revolution after revolution their light substance obeys, as truly as the most ponderous planets Whether coursing on the wings of lightning cround the fiery cope of the system, melted down and evaporated to unimaginable tennity, or going out until their frozen orbs advance but a single foot in a eccond, it is ever the same.

Now I ask what is the meaning of these phenom

ena? Is a divine, omnipotent planner at the head and does his essence pervade them all? Perhapswe know not. This we do know, that the compensation and design we observe do not prove the existence of intelligence. We have endeavored to settle this point. The essence may exist too deeply seated for finite comprehension, but in the absence of all knowledge we cannot receive this theory. The expectantly, and when it does come be ready to reexpectantly, and when it does some be ready to reactive, hospitably entertain, and promulgate it to the
world. Something underlies all these specialities,
world. Something underlies all these specialities,
billiesophy of acces?

S. S. Walling.

S. S. Walling.

S. S. Walling. world. Something underlies all these specialities, world, "This is truth, though at enmity with the and that something we have asserted and attempted to prove to be the attributes of matter, these properties on which its existence depends, which make it matter. A finality it is impossible to reach, yet, at least, a rational avalem of investigation may be marked out-a better system of philosophy present ed and maintained is clearly defined as being constitutional and inherent in the universe, and on this that minds of the casual observer remarks of scorn hasis all investigation should be conducted. If we philosophize, here our theories rest; if we study specialities here we find a foundation capable of supportant and some power on the mind, that bundreds of the within. So it is in the angle sphere, with semuch power on the mind, that bundreds of Just as we have a president, a governor, a major, specialities here we find a foundation capable of supportant powers in the spirit sphere. The support of the proving the laws of unture other hand women, from the common walks of life, of they have central powers in the spirit sphere.

the sky. Here is his iden:

"Our own theory is, that these frogs may be taken up into the air is an extremely minute size—in a kind of solmalcule state—by evaporation, and are held midair until, by some wonderful process of electricity. perhaps, they are developed into perfect tonds, and come tumbling down, neck and beels, to the wonder of the unfeathered biped race; or until they develop in a natural process, and are finally brought down by their own gravity, or by the rush of the rain."

WHAT IS TRUTH? Piloto's startling operation to Jesus a Orid est verb

could not comprehend epiritualized conceptions; See how the equilibrium is maintained. If not for they must have visible, tangible objects, on which ever it is, how soon it is regained, and that, too, by the ownship, and semi defined their leading minds, the very disturbing causes!

Successive Seasons of fertility people the vast pampas of South America with herds of cattle. The earth, and men censed to deify each other. Then stragglers cut off by beasts of prey are of no account.

The mistage are stacked to their utmost capacity in growth of mind. Here and there one threw off his the master land of greams.

The state mystical sad of greams and so greams.

When waried the body, and saddened the sool, when trials. Ilke ocean waves, over me roll.

And I almost long for the terms—

Then capacity in growth of mind. Here and there one threw off his The plains are stocked to their utmost capacity in growth of mind. Here and there one threw off his seasons of greatest luxuriance. There comes the old shackles and, hesitatingly, prayerfully began

Notwithstanding its vital importance to the human the air is like the brenth of a furnace; the streams race, every advance of truth bas met with opposition, and springs fail. The reptiles, when such danger often with violent persecution; and nearly every presses, have a singular way of avoiding it, bestowed leading and original mind the world has ever known, by the terpidity of their general circulation, and consequent sluggishness of their vital powers. They consequent sluggishness of their vital powers. They consequent sluggishness of their vital powers. They world whoever departs from the old, worn go to sleep, and do not awake until the danger is of the world, whoever departs from the old, worn passed. The herbivora cannot wrap themselves up ruts in the track of thought, and uses those faculin a cont of mud and become oblivious. They flee, ties with which he has been endowed by his Creator, therefore, to less paroled districts. But, save them | and which he is commanded in thunder-tones to selves as test they can, they are decimated again exercise is branded as a heretic and an infidel. Soand again, and when the winds again consent to clety discards him, and, if he succeed at all, as

What earthly or uncarfuly object can any human being have, that he should endeavor to destroy ever the most ineignificant atom of truth, or render misly, and the prairie, cropped like a shaven lawn, surges erable his own future existence? Yet every man like a billowy sen. The grass decays, still further who holds himself ready to receive truth, come from stimulating the excess and the excrements of the whatever source it may, becomes a mark for the berds increase the enormous growth. Now comes ridicule, the sarcasm, and even the persecution of Boolety.

Was it magnanimous to Imprison Gallileo? Wa it rational that Copernicus should have been excom municated by a Vatican decree? Was it well that the founders of the Christian religion should have been persecuted, imprisoned and burned at the stake by that infatuated mob of Jewish bigots?

All truth belongs to God. Men may deny it, may SUNDAY LECTURES IN NEW YORK, refuse to mold their lives by it, may crucify its adto light.

What is truth? The Hindoo presses the Shaste avesta, the Mahommedan devautly points to the Koran, and the Christian clasps his Bible to his Koran, and the Christian clasps his Bible to his state when divino methods of government shall de-heart. Each has the gratifying consciousness that seemd from the angel-life upon this planetary sphere. he only has the word of life direct from heaven; Throughout the whole range of the universe order each feels a yearning compassion for all who are deprived of his inspired guide. The first worships Brahma, and besmears himself with the mud of the government. Law becomes the parent of govern-Ganges; the second venerates the revelations of Zorosater, and bows before his blazing God; the third deems Mahomet the latest prophet sent down from beaven: and the last is loth to believe that Moses

The innuiror after truth. If he consult the theories of men is constantly bowildered, and, perchance, led to exclaim: " le there no guide?" and we, who have been reared under its influence, demand with surprise and impatience, " Is not the Christian's Bible a record of inspiration?" Most certainly it is; but a record of inspiration?" Most certainly it is; but the churacter of inspiration ever has been, and ever the churacter of inspiration ever has been, and ever till, may be scientificized. Iteligion is the soul of inspired in the days of Moses, Solomen, and St. John, science. Where natural scientific laws and celestial will be, determined by that of aspiration. Men were inspired in the days of Meses, Solomon, and St. John, and they are inspired to day I. Whenever their arpirations have been pure and holy, true inspiration has a followed; and wherever and whenever a spark of truth has found its way to the light of day, in the name of God and humanity let it be received! but in the name of common sense let us not throw navas our time and taleats in writing ponderous volumes of theology, which vainly and foolishly endeavor to show that the metanhors of Hebrow poetry, indited show that the metaphors of Hebrow poetry, indited sciences have a dynamic application to mind. They four thousand years ago, must be considered in a literal sonse at the present day.

All truth is from God, and therefore sacred; vet that recorded in the Bible, or the Shaster, or any shall govern; but when men resist, then it becomes other collection of human experiences and inspiraother collection of human experiences and inspirations, is not more sacred than that imprinted on the leaves of the forest. The truth received by Jawish lawgiver or Buddhiet pricet, of old, on rocky tablets or by word of mouth, is no more authentic than that carved on the rocks of every quarry to-day. It speaks to the buman heart with one concordant cico, "Be pure! Go bigher! Live for eternity!" All truth is from God, and there are two methods by which it is imparted to mankind—the open volume of nature, and the breathings of inspiration on the uncontaminated human soul; and every develtrue philosopher must await the proof, patiently, oped mind, when it receives a message through one

Religions Beliefe.

S. S. WALLIUAN.

We copy the following from the Amesbury Vil-

philosophy of ages!"

"The rise and progress of the sect termed Spirited. The law by which this equilibrium is astablish unliets, is a remarkable evidence of the religious cruments among them. Now man, being of a social element of man's nature. Commencing with a few nature, is to some extent related to institutions, pretended 'raps' upon a table, merely exciting in Everywhere you find the law of centrality. Our porting all Nature, and showing a unity amid her but little cultivation in the cahools of learning, be infinite diversity.

There is no ignoring the laws of unture cither here infinite diversity.

There is no ignoring the laws of unture cither here come "developed as speaking mediums," and aston or there. But while the best man is not the head ish the world by the eloquence and power of their of the government here, it is not so there. About Friends.—The editor of the Nashua (H. H.)
Tolegraph entertains a very odd notion about the sudding appearance of frogs in certain places, believing, of course, with many others, that they rain down from the course, with many others, that they rain down from the superior of the wind the suddenders of the suddenders of the suddenders of the communion of spirits as a vital truth, helieve in the communion of spirits as a vital truth, has a guide to piety and devotion to God, their lives folding, the man Christ Jesus is the centre of that and characters as fully demonstrate as do those of aphere. Therefore in some sense there will be a ver-any other sober, religious sect. There has never incation of the saying that he shall "come again any other sober, rengious rect. Incre has never included of the saying that he shall "come again been a new seet, with a new oreed of worship, and all the holy angels with him." They come not organized, without meeting with opposition and defends in merely by physical manifestations, (though that is nunciations from those who occupied the field before them. The most powerful religious organizations of New England attest to this truth. The Baptists divine sphere see nothing of what is to come heroand Quakers could only establish themselves in Rhode Island. The telepration of free religious onto. Rhode laland. The teleration of free religious opin- Spiritualism is communion with spirits of all grades ions is scarcely a century old, and not yet have the disorderly as well as orderly.

upon the term with so inuch abstrance. When it clinically need orderly will the divine government be catablished, body, are false to truth, to reason and judgment; when they autrage reason by losane ravings against the Divine commands of God, then will they north the state to recognize and receive it; and this no converse will those in the present atute of exist-

THE MYSTIC LAND.

There's a strange weird land whose shore I have tred

In the mystical land of dreams. On the dim. misty shores of that phantom-like world, The baliniest bicezes blow: The batmiest bicezes blow:
The fairest of scenes to the eye are unfurled,
And the clearest of rivers flow,
The brightest of suns on those magical fields
Throws its warm and its cloudless beams—
The choicest of fruit the rich sell ever yields,
Of the mystical land of dreams.

And silent are wouldned not rill—
Then the tender eyed stars in the blue-vaulted heaven
Display in their silver-tinged gleans
Such glories respirated as only are given
in the mystical land of dreams. And sometimes I meet on that reaccful shore

Oh | a wonderful clime and a fairy-like land, Where the blossoms and sweetest perfumes:

Where soft airs of music so gently are fanned, Where are endless successions of Junes, Where the wildest lights of our fancy are met, Where we find on the emothest of streams, Whote Arcalian splendors like gems are set— In that mystical land of dreams;—

Where the ills and the troubles of life are forgot.
Where is found an eternal calm.
Where the wished-for Fountain of Youth, long sought,
Ripples forth its healing balm.
Fit emblam indeed of that realm serone, Whence refulgence of light ever gleams; Yhere Parity dwells, and Heaven is seen, Is the mystical land of dreams !

L. JUDD PARDEE AT DODWORTH HALL, Sunday, Aug. 19, 1860.

Reported for the Banner of Light.

L Junn Pannes spoke at Dodworth Hall on Sunday, norning and evening, August 19, taking for his home, "Methods of Divine Government." It is a ubject, he said replete with interest. Like all great questions, it addressed itself to the future-to that prevalls, and though there appears to be disorder at intervals, yet order is beaven's first law. Order unplies system system implies law, and law implies ment. Not only in the microcasm of man but in the mnorocoum of the universe there is government. It ish. It is, not necessary here to argue that thore is no such thing as positive, but only relative evil, in the universe. When we get into the deepest, thmost state we see divinity sparkle forth, and we are ready to exclaim, "All is right," though with relative per-

eptions we see relative cyll.

The divine government is external and internal, hence the divine methods are scientific and religious scientific as relates to the external universe, religious as respects the internal, spiritual part.

places himself la antagonism to them, do they change that in the future not only persuasion but force humanity, though it be by force. So in the fute both sunsion and force will be the methods of the divine, celestial wladem.

The angel world contains the legitimate rulers and directors of this world. We in this body are all children as respects the higher and diviner states of existence. What must be the degree of unfoldment of those who have passed from this sphere thousands of years ! What would this world be, dissevered from the divine government? Going along by more force of progress is not enough. Unless there come force of progress is not enough. Unless there come to man divine thought seeds, his possibilities cannot to man divide. You may wrap seed up and keep it a thousand years, but unless you plant it in the soil, no feult will spring up. If you predicate anything of the future of the race, you must hold in large ac

Back of all myths and errors there is a founda tion of truth, for you cannot get something out of nothing. So the long provident notion of a personal God seems to be founded on a fact. There is an angel world ruling nationalities. That angel world must have organization, order, method, system. Angels live intensely natural lives; they have government the property of the state of the system. Therefore in some sense there will be a ver-

Complies Innocence.—In a town not a hundred miles from Boston, a bright little girl of fivoyears, was recently slanding by a window busily examining a hair which she had just pulled from her head.

"What are you doing my daughter?" asked her mother, whose curiosity was excited by her eager gaze.

"I'm looking for the number, mamma," said the child. "The Bible says that the hairs of our head are mother, whose carrosity was excised by the reaget gate.

"I'm looking for the number, mamma," said the child. "The Bible says that the heirs of our head are all numbered, and I want to see what the number is on this."

Who spits against heaven, it falls on his head.

Jeet them to denometation or abuse. The word 'nine to society at targe as to no mark or gammation. If you abuse the stumech, sooner or later disease will force you to obey nature's laws. If you interpret the sentiment has received no word of approval, and who deny the reality of a future state of existence; and it is for this reason that all religious sects look down away as by the tramp of an army. God must reign. (From the London Ruidtual Magazine.)

ian can do unless Boleltunlism has taken hold of lin. I know many who have taken hold of Spirituallem, but who require to have Spiritualism take hold of them. Hence the doubters and grumblers. As you would prepare yourself not only for a better state here, but hereafter, seek to unfold the religiospiritual. Just as a man gets religiospiritually developed he says, "God's will be done." Ills intellect becomes powerful and subtile, and he comes into the new birth. Unto all of you then, I say, cultivate holy applications, seek communion with the divine sphere, come into the new birth, and you shall know God's will.

in opposition to all the universe, the germs in him will not come up, any more than seeds excluded from sunlight.

Man, therefore, is a microcosm—a negative God.

And like God man is a trinity, consisting of body, and and soul, corresponding to the natural, spirit

In spiritual, as in natural science, we must over
all and celestial of the Deity. Outward, as to his
body, man is a natural being; inwardly, as to his
hasty generalizations. The best views we can be remind, a spiritual being; and in the innermost, as to
in attain, should still be held only as provisional, his soul, he is a colestial being. It is body and mind partial truth, perhaps, but not the rounded and abore the mediums for the soul, just as the natural solute truth, to which a higher light, and a country appropriate the mediums for the celestial. The summate and perfect knowledge of the subject would external line a cause sphere. The celestial is the cause sphere of the natural; it holds the same relation to the outward, the external, as man's soul does

to his body.

Man is still further a trinity, being made in the

Swedenborg, speaking of the divine, says that God is a trialty of love, wiedom and truth—love as to this life, wisdom as to the form which it is to take, this life, wisdom as to the form, whom the to thee, and greatly interested; we may at least with conaddrable confidence affirm what those tenchings are
there is truth, there is use; wherever there is form,
not. It is of some use to tell people which is certainly
there is wisdom; wherever there is life, there is
love. So man is still further a trinity as to his
direct them very far on their journey in the right brain, which contains a truth department, a wisdom department, and a love department. The front brain takes hold of truth, the top brain of wisdom, and the back brain of love. Truth gives thoughts, wisdom

back brain or love.

Ideas, love sentiments.

When a man gives forth a thought, does he lose it?

Thought comes through the avenue of the front brain; it goes to consciousness, the course of the brain, but leaves its body behind in the front brain, but leaves its body behind in the front brain, and its soul in the consciousness. Man sometimes tenchings of Spiritualism, which latter is only another name for a creed. This distinction should be as obvious as its confusion is common, and not Thought imparted to another becomes to him thought. Thoughts are the result of impregnation of the intellect-the front brain; ideas, of the wisdom faculties—the top brain; and sentiments of the love na-

ture-the back brain. Man is an independent, a subdependent, and an y virtue of the top brain, and interdependent by virtue of the back brain. An idiot has no independ ange olephant trampling amid the jungles of adverse it has always found its admission into the human

opinions. But they are not complete men.

Man is subdependent through his top brain, be-

hold of the present, the top brain of the future, and it, they were Christians; since they received it that memory was located in the back brain. The se and have become Anti Christians. Now we think affections are located there.

impulse, governed by his back brain, dependent upon of to-day has fallen objetly among those who were and a slave to institutionalism, lacking individual- outside of all churches and religious organizations. ity. With the exception of the Greeks and Romans, the ancient people were characterized by the develtry. With the exception of the Greeks and homens, the ancient people were characterized by the development of the book brain, and, to some extent, of the top brain. Hence they were impulsive, lacked ladi viduality, and tended to enslavement. But now man these who call themselves the religious classes should viduanty, and tended to easily enter. But now man those who can't themselves the religious shares should stands forth in robellion against institutionalism, by be its bitterest opponents. They seemed to think it the development of his front brain. Now be has even a six to inquire further, they had light enough strong, rational Individuality, but he lacks the division. Now the back and front brain rule, but in the and cobwebs in their spiritual habitations, and from future the front, top and back brains will become very shame, they might be put to some trouble to beautifully unitized, and man will become an angel sweep and garnish them afresh; so, they concluded of wisdom. Have we not prophesied of that coming to put up their shutters, and, if Spiritualism time, and not far off? for man's interiors are better in the streets, to frown upon it as not t coming unfolded. Now man is struggling against either respectable or needed, and to pass by on the coming untoteen. Now man is struggling against either respectation or needed, and to pass by on the institutionalism, so much so that he has been compared to a bed-bug flattened and mashed between realize a belief in anything beyond nature and the institutions. I do not believe he has been mashed present life, it was not so. Viewing all things from contyring representations in the future institutions will be the and theological argument seemed to them at best but of dubious nature and of little accent. In place of, to them he will be benefited by them. The progress doubt full departure on they asked for future and a reference. outgrowths of nature, and while man will be subject to them he will be benefited by them. The process of individualism goes on. True thoughts are crystallized in the front brain, until, gradually, man stands up an exemplifier of divine individuality, and

How to Bake Benne. Few people know the luxury of baked behus, simply because few cooks properly prepare them. Beans, generally, are not cooked half long enough. This is our method: Two quarts of middling sized white molasses. Pick the beans over carefully, wash, and add a gallon of boiling hot soft water; let them soak and about to break, adding a teaspoonful of saleratus. Take them up dry, and put them in your dish ;

WHAT ARE WE TO UNDERSTAND BY THE TEACHINGS OF SPIRITUALISMS

A very pertinent question. One which every man, every Habritantist in particular, about well consider. We are all deeply concerned in it, and the monter we are ally to that fact, the better. If the scener we are alive to that they, and any of his who know that Spiritualism is true, suppose that it is sent merely to make us gaps and historial canal and furnish amusement for stare, to dissipate ennul, and furnish amusement for our idle hours, we must be even more feelish than we are charged with being. The clever people, who trent Spiritualism as a fanny subject, a fit theme for iokes and caricature cartoons, may be excused, for they know not what they do, and are ignorant of their ignorance; but all who recognize Spiritualism as a serious verity, must be auxious to learn whither it tends, and what are the lessons that it teaches. What subject is grander than that of Man? Man and breadth, would require a larger knowledge and a deeper lasight than has been litherto attained even by the wisest; and, for surself, though it has marcrossm. Edgar A. Poo's clairvoyant when asked "What is the soul of man?" replied "God!?" what is the soul of man? replied "God!?" answer to it that we can furnish. Even the study "Van" the addressment contains a replainable of a lifetime it is east furnish. Even the study of a lifetime it is east furnish. Even the study of a lifetime it is east furnish. "Yes?" the ciairvoyant replied—" yes, relatively; of a lifetime, it is certain, would still leave us with no, as respects the absolute infialty." The universe little more than a few pebbles gathered upon its no, as respects the absolute infialty." The universe little more than a few poblice gathered upon its is like the human soul. Wrapped up in man is not leach, and the vast and exhaustless ocean of its only the form of the universe, but the light of overy truths, principles and laws, would still lie before us star. Unless man's microcosmical anture is brought unexplored.

In the present article, we would only offer a few preliminary observations on the need of conducting this inquiry in a spirit of careful discrimination. In a future one, we hope to indicate what we think the

best method for its prosecution.

In spiritual, as in natural science, we must over nonluct us.

Next to the attainment of truth, the most impor-

tant thing in this, or any inquiry, is the avoidance of error, and if in our investigation we can only clear away some misaperchansions and remove some image of God. The universe is fashioned like a grand man. When we fully understand man, phronogleaily, we shall be able to apprehend, mather molegically, we shall be able to apprehend, mather mathematically, the plan of the universe, beneath the co-forciness. If at present our knowledge of fitted for the growth of healthful vegetation and floral loveliness. If at present our knowledge of Spiritualism and its teachings is comparatively small, and we have, therefore, to speak with diffiduces on many points in relation to it, in which we are greatly interested; we may at least with con-siderable confidence aftern what these tenchings are direction. We assume, of course, the truth of the phenomena of Spiritualism: the question, in our understanding of it, would be meaningless on any other hypothesis. If Spiritualism be simply a

more common than buriful. Beyond the common acknowledgment that spirits have always held, and do still hold intercourse with men in world, there is among Spiritualists but little neceseary agreement; not but that, in our judgment at least, this truth involves many other most important interdependent being. He is independent by virtue truthe; but concerning these, as all bave not before of the development of the front brain; subdependent; them the same range and variety of facts, as they them the same range and variety of facts, as they differ in their powers of reason and comparison; in their idiosyncracies, and in their education; in their religion, philosophy and modes of thought, and in once. Most of our great statesmen and bankers are religion, philosophy and modes of thought, and in men of massive front brains. They have strong extilicit several antecedents; there will be correspond ternal individuality, but not divine individuality.

When a man anys, "I think a great deal," he only same facts; and, with the conviction of Spiritualism sees. Thought is but sight. Intellect becomes eyes to the soul, in respect to the things with which the intellect deals. Men like Daniel Webster become would lead us too far to trace this in detail, but the strong in thought and conscious individuality. Such filstory of the fight for every new truth, furnishes men in the midst of intellectual error, are like the us with an instance of the individual mode in which

opinions. But they are not complete men.

Man is subdependent through his top brain, because he is thereby related to future spheres and to immertality. He can only progress lansmuch as he feels that relation; and when he profoundly feels it, he becomes deeply religious. It is not necessary to he becomes deeply religious. It is not necessary to believe in the special mission of Christ to become religious, but it is necessary to feel the love and unity religious, but it is necessary to feel the love and unity religion, another into both. One will make them a that Christ felt. Man is subdependent by virtue of his being a progressive being; but until he feels for sport. But there is one point to which objection has done in the receive the inspiration in his soul? The religious man commands my admiration. mind. The religious man commands my admiration.

But man Is also an interdependent being. Though that a reference to it becomes necessary. It is he sometimes boasts of his independence, yet he finds the bimself dependent upon his family, his triends, and even his servants. If man were capable of ignoring his interdependence he would become but one-third of a man. Men magnetize each other with invisible on this head, which of late have been so widely applied to a pointer would not consider the first tendings.

fingers. Not one of you that communes with your interded, so not the would we conceal that, so far as loved ones or your fellows but feels your interded ones or your fellows but feels your interded ones of the first predicted the divine legitimateness of institutionalism. Institutions are for the for these eangerations. But the point to be the regulation of interdependent beings. the regulation of interdependent beings.

Proved is, that this autagonism, to whatever extent
Man is still further a trinity in his relation to the it exists, originated in the spiritual belief, and is a
present, past and future. The front brain takes consequence of it—that whereas before men accepted the past. The ancients thought through having received it, they have censed to be affections are located there.

It will be found upon investigation, that while there
Man, in the early ages, by virtue of his ascent
from the lower orders of creation, was the child of both in and out of Christendom, yet, the Spiritualism

Professing Christians as a rule would not hear of them in the streets, to frown upon it as not being daubtful disputation, they asked for facts. A reference to the facts of the Bible only added to their perplexities. They asked if spirits manifested their presence, and intervened in human affairs, and if there was a providence in the Bible times, why are they not to be discerned in our time? If such were tage not to be discerted in our time? If such were possible in past ages they must be possible in this age, and the need of them is as great now as then? To this, what satisfactory reply could be given by those who believed that this kind of evidence was now a mere matter of ancient history, and that God was nearer to the world in those days than in these? beans, two pounds of sait pork, and ozo spoonful of Instead of the miracles being evidence of the truths for which they were cited, they simply brought the books recording them into discredit, and caused their indiscriminate rejection. But spiritual maniin it over night; in the morning put them in fresh festations in the present time, under their own eyes, water, and boil gently till the skin is very tender which they could witness for themselves; this was just the evidence they needed - just that adapted to their state. Indeed, they were the very demonstratus. Take them up dry, and put them in your dish; tion of which they were in quest. To them they stir in the molasses, gash the pork and put it down were the revelation of the certainty of a spirit world, in the dish so as to have the beans cover all but the and of an hereafter life, which the current cold the upper surface; turn in boiling water till the top is clogy had obscured from riew. Only with this new just covered; bake with a steady fire four or five conviction could Christianity become to them a pos-

Among the articles brought up from the wreck of the Hungarian by the submarine operator, was a card of a young half, one of the passengers, who perished on the fatal night of the wreck, on the back of which was written in pencil, in a firm head the saul from this new vantage ground might have gained; but even so, those in whose hearts this vital truth had gained possession, must be nearer to rurs, needed S. Standiford, now about thirty-two years of age, wife of Jarvis T. Standiford, residing in Tolesborough, Lowis County, Ky, has a full suit of beard, about five inches in length, grown upon her face since the 1st of September, 1859.

timable service. The blunder is, in regarding us a consequence of Spiritualism notions and states of mini existing anterior to its reception, and derived from a false philosophy which spiritualism, when studied in its principles, tonds more or less quickly to erailleate.

We go yet further, and we speak advisedly when we offirm that Spiritualism is eminently adapted to remove what is usually to the sceptical mind, an insuperable obstaced to the recognition of the truth of auperance connect to the recognition of the train of the lible history. To the "free thinker," the mirnole, prodigles, apparitions, and other apiritual phenomena recorded in the Bible are utterly incredible; and the more educated and scientific be is, the great-reducibility appared. Mark Mark 1997, or does this incredibility appear to him. Now, we pay it to the common sense of our readers, whether a belief in the phenomenal facts of modern spiritual manifectation, such as are recorded in the Spiritual Mag-axine, must not, more than any abstract reasoning or attempted listorical verification, show how otterly untenable this ground of unbelief really is. Is he less likely to believe that a visible spirit hand wrote upon the walls of Belshazzar's palace, who has seen a spirit-hand tracing characters under his own cyos? Is he less likely to believe that the apostles spoke in unknown tongues, "as the spirit gave them utter-ance," who has heard mediums under spiritual in-fluence speak languages with which they were to-tally unacquainted? Is he less likely to believe that angels rolled away the stone from the door of the sepulchre, who has seen heavy objects moved by Invisible agents in lile own apartments? Is he less likely to believe that Philip was carried from Guza to Azotus, who has seen a medium taken up from the floor by an invisible power, and floated in mosphere, about the room, in the presence of numorous witnesses? Is he less likely to believe in the appealyptic visions, and in the spirit voices heard by ohn the Revelator, and in the tough of the epiritand felt, and in the spirit men seen by the prophot Daniel, who knows that spiritual visions and apparitions of spirit men are seen, that the touch of spirit hands is felt, and that the words spoken by spirit voices are heard now? Surely, no men can have the same assurance of the truth of these Soripture narratives, as these who have had experience of the analogous spiritual facts, occurring at the present day.

Again, we must not confound the teachings of spirits with the teachings of Spiritualism; though this is a mistake, perhaps, even more common than the one we have just pointed out; and it is one to which we are especially liable at the commencement of our investigations. We are apt to import into this, as we do into other inquiries, the notions we have gained elsewhere; and one of these notions, too prevalent, is, that spirits know almost everything and can do almost everything. Spiritualism effectually dispole this delu-slon. The investigator soon learns that spirits are not a kind of minor gols, but that they are men like ourselves, differing from us only in not having the same visible body-that they are fallible, and so far as at present known, no more to be implicitly relied on, as guides of opinion and conduct than men on earth. This is the order of Providence. God has given to each of us conscience and reason. not to rust in sloth, but to be kept pure and bright by constant use and ever-increasing exercise. true that in their use we may make many mistakes, and it is prolty certain that we shall do so, even though we exert our utmost efforts to avoid them; and this should teach us to be modest and charita-ble; but the sum of all mistakes arising from the limitation and imperfection of the human faculties, will be far short of the capital mistake of surren-dering them to another's guldance, and burying in the earth of the sensual nature, the talents, be they few or many, which God has entrusted to us, that we may faithfully employ them in Ills service.

We will make a short extract from the Spiritual Clarion, published at Auburn, U. S., which well as-

iets us to answer the question at the head of this article.

"Spiritualism, in its modern restricted sense, may "Spiritualism, in its modern restricted sense, may mean nothing more than the mere fact of spirit existence and spirit intercourse. But the term is often applied to a system of philosophy and religion based on this cardinal fact; a system embracing all truth relating to man's spiritual nature, equecities, relations, duties, welfare, and deatiny; all that is now known or can be known, relative to other spiritual beings, and the accult forces and laws of the universe, it is thus catholic and comprehensive; and Spiritualism, in short, may be regarded as the culmination, the essence of all traths, inspirations and revelations brought down to the present age, and demonstrated, confirmed by unmistakable manifestations of spiritual power and intelligence." power and intelligence."

These, then, are some of the "teachings of Spiristo us, and we hold that they are all in. volved in the acceptance of the belief of the physical benomens, and that they may be logically deduced

rom them. It is only within a few days that we had the pleasure of a conversation with one of the bost writers and preachers of America, who, after for some years disbelieving the existence of the phenomena, was at last fortunate enough to hear some unmistakable "raps" on a table. He had been an admirer of Theodore Parker, but, on hearing the what teachings are contained for some in those sim ple sounds, whilet, for others, an auctioneer's ham mor gives more suggestive music.

Obscerton.

Messas. Epirons-In the February number of The North American Journal of Homeopathy" will be found an article on "The Negro Constitution Medically Considered," by Wm. II. Holcombe, M. D., of Waterproof, La., which bears singular and strong testimony of the mediatorial character of the African as well as furnishing a striking feature in spiritual manifestation. The article speaks for itself, as follows:

"Lastly, I will make a few remarks on a peculiar and most remarkable disease, limited in this country to the African race, and called by some writers cacheria Africana. It is a complicated derangement of both mind and body. The negro thinks he le conjured, or bewitched. The superstitions connected with this subject are extraordinary, and almost insentially that are reconsequent in the subject are extraordinary. with this suggest and controlled the state of the controlled they are, moreover, almost invincible. No skill in argument, no persuasion, can overcome his insone belief. Medicine is entirely useless. The nogro knows by a kind of instinct that white people disbelleve in all such charms, and witchgraft; and you can never, unless by mest uncommon adrottees and cunning, obtain the confidence of your patient; and without that, your therapeutics will be null and void. The patient gradually wastes and pines away.
He loses appetite, flesh, strength and spirit. He will tell you, with a wild entrestaces of manner, of the most incredible symptoms. I have even three cases within the last year, whose symptomatology would puzzle the old fashioned homeopathists. They believe that scorpions, worms, anakes, lizards, bugs, and every conceivable disgusting oreature, are alive in their bodies. They feel them crawling in their reins, biting in their feet, turning and sorowing in their stomachs, grawing under their nippies, hissing in their ears, nibbling at their tongues, choking la their throats, &c., &c. Subjective consultans are their throats. &c. &c. Subjective consations are invested with the most hideous and painful objective ness or reality. The conditions of the patients are deplorable; and they give great trouble to their owners and the physicians. They always plead to be sent to some reputed conjuror, always a negro, be sent to some reputed conjuror, always a negro, the distance to be cured by constitutions of a little distance to be cured by constitutions. and always at a little distance, to be cured by counter charms and conjuration. Like to like-homocopathy in its humblest, instinctive form. The cause of this curious hallucination is no doubt an invinciole superstition. Mosely, one of the oldest West Indian writers, said truly, that the negro's greatest fear was not of the white man, but of his fellow negro. I have never known it to occur in families where the whites and blacks are kept in perpotual contact; but it is common en large plantations. On Mosely recommends baptism in the Christian Church as the best remedy. as the best remedy. O O The negro mind is so easily mesmerised, or hiologized, by the direction of easily mesmerised, or hologized, by the direction of the white man's thoughts upon it, that if you put leading or prompting questions, you will get the an-swer which the negro conceives you are expecting, however far that may be from the fact."

In the above, the Spiritualist can easily discorn a case of obscasion in an ignorant and low organized

He is not escaped who drags his chain.

The facer life.

Hearts have inner-lives that are lived within themsalves, that the werld knows not of. They exist unsean, unknown, to all around. At times we may feel the fluttering of the pulse, or see the flush of change upon the outer wall, but the outward gaze cannot peer within, for that is an unknown realm to all save self.

The current, the mighty river, that is flowing there, has its ebb and tide, but its food is all unheard. Though allows, it is powerful and full of life. It has its calms, its storms, its night and day, Its sunshing and shadow, its hopes and fears, its labor and rest. Its aspirations tower high, and it feels the sting of disappointments canker sore, and It also ribrates with a holy joy as the divine and heavenly influence of angels is walted over the tendrils of celestial hope, and when spirit fingers touch the chord of angelic love hid there, it responds lu harmonlo music too sweet, too heavenly sweet for the gross ear of mortals to hear, as it floats but upon the tophyre, and ascende upward to its birth-placeparadisc.

There, too, is its winter, with its abilling winds bearing on its gate the early withered flowers, dead and fallen for want of warmth and sympathycrushed and shriveled for want of affection to feed upon. But the spring time comes and gathers the lonely and souttered fragments, and lays them upon an altar; and summer, with her rich, warm breeze, transplants them in a genial soil, and the tender shower and gentle dewdrops revive them, and the sun rays of holy love make them forget the stern blast of winter, and they bloom again more levely than before; and they are robed in the garments of immortality, although encased within a mortal ehell.

The summer-the lasting summer of the heart comes not until the soul has passed through the fiery furnace of affliction, and come out refined, parified. It is then the spirit is haptised by the Divine hand with the perennial waters of Heaven's clime. Oh i it is then the soul hears the low rush of angels' wings, and with one struggle breaks its prison bars of dark sorrow and lets the opening daybreak of the cternal morning shine within to light all gloom, and warm all coldness concealed therein.

Oh, it is then the inner heart of hearts leaps onward and upward, bathing in the pure, hely sunlight of immortal glory. It is then earth may lash the soul with its scorpions of sorrow, then the flery darts of persecution may be hurled; then the rack, the torture, may be applied in all their fury and attendant misery; then the cold, damp breath of falsehood may blast friendship's fair bud; then affection may prove faithless, wither and die; then death may sweep away at one breath all kindred, all kind; and, in fact, all the misfertunes and serrows life is heir to may deeh upon it-but upon a heart thus warmed, thus fed, they fall unheeded. They cannot mar the happiness, the tranquility, of a soul thus buoyed up, for the arm that sustains is almighty; the love is endless, is divine. The trust and faith is heavon's own unerring promise of fidelity and truth; the angels-the pure, white-robed angels-are its companions. Nought can disturb or make that heart afraid; its anchor is on high, held by the scraphic band of heaven. The calm celestial smile that plays around the outer wall, speaks plainly of the peace-the holy peace-that sits enthrough within the inner heart; and the soul of souls responds amen, and whispers, within the inner shrine of my being heaven has found a home,

Histopresentation.

Enny.

Reading a very severe rebuke from the pen of one of our best authors, on the impudence of the showman Barnum, for first humbugging the American people; and then tolling them of it, a four thoughts suggested themselves to my mind, which, if you conalder of auflicient interest, you may insert in your valuable journal. It seems to me we have in the exposition of the tricks and traps by which this great Mogul of jugglery attained his unenviable reputation, the key to the lives of many of the honored and wealthy officens of this great republic. To be sure, they do not all import a mormaid and at "What is it?" from a foreign country, but they act from the same principle of misrepresentation as does the exhibitor of these so called wonders. A man steps into a store to purchase an article, and its merits are always extolled; it is always devoid ota until it reaches his b from the influence of the seller, he examines it more minutely, and finds he has been egregiously sold. There is something palliating in Barnum's course. He has cheated and robbed by deceit, but he at last came to confession, and there is some virtue in that atlenst. But the loompous merchant, who rolls in luxurious case in his sumptuous carriage, and who would discharge a sterk for speaking the truth-if speaking the truth would harm his interest-has no need of making the revolting confession, which, if viewed in the right light, should' disgust, instead of stimulating our young men to a like course of action. But are there not too many followers of misrepresentation? Are we not all Barnums on a small scale? How often do we voil our real feelings under the guise of exterior politeness? When are we acting out ourselves, scorning policy? Does not the young man don his best clothes, and assume to be more than he really is, in the sight of his beloved? Are we not all desciving one another in regard to our attaiaments, our wealth, and our thoughts? Is not our life a lin? We are ready to check the prattle of an innocent child if it encroaches on our preconcolved notions of modesty; but that child is acting out its nature to a letter, and you, by this checking process, are only fitting it for a follower of untruth and misrepresentation. Let us have less of this: for if you stiffe in youth every honest expression of thought you debar originality, and retard our progression both mentally and spiritually.

W. ALLEN SHITH. Yours in the truth,

From the London Spiritual Magazine.

THE DIAMOND RING. Three years age I left my relatives in America and sailed for Europe. A few days before sailing, an old and highly esteemed friend, Air. C.—, came to bid me good bye. In the course of the conversation we spoke of Spiritualism, and he declared himself an expectation of the conversation of the conversation we spoke of Spiritualism, and he declared himself and the conversation of the conversation unbeliever : but added, "Should it be possible the spirits of the departed to communicate with these on earth, rest assured my spirit will return to Before parting he took from his finger a large diamond ring of extraordinary value, observing, diamond ring of extraordidary rates, our dis-feel a great desire to give you this ring, and would do so were it not the gift of a deceased sister; yet I wish you to have it, and in my will lighall leave it to you; it would gratify me so much to know that you have this ring which I prize so highly." We parted, and I soon forget the matter, never having regarded it in a serious light, and in fact, entertain ing a dislite to the subject of "Spiritualism."

When I had been about three months in Europe, received a letter from a relation, informing me that hir. C- had died suddenly of a fever. Soon after Mr. C— had died suddenly of a fever. Soon after I received another letter from the same relation, and, as nearly as I now remember, I quote her words, "Mr. — has just obtained a Spiritual communication from Mr. C—, which relates to you. He easys, that when alive, he were a ring of great value, which he always desired you to have and meant to which he always desired you to have, and meant to leave it to you by will, but that he was taken away go auddenly he was unable to do so: and he wishes

t a communication upon so worldly a matter.

London, July 10, 1860.

Knnner of Light.

BOSTON, SATURDAY, SEPT. 1, 1800.

Berry, Colby & Co., Publishers. WILLIAM BERRY, LUTHER COLDY, J. ROLLIN M. EQUIRM.

PUBLICATION OFFICES: \$ 1-2 Brattle St., Boston : 143 Fulton St., New York.

EDITORS:

WILLIAM BERRY, BOSTON. | S. D. BRITTAN, NAW YORK LUTHER COLBY. | J. R. M. SQUIRE, LONDON.

#3" Rusiness Letters must be addressed. "BARRER OF LIGHT," Boston, Mass

For terms of subscription see First Page. Berry, Colby & Co.

LITTLE AND MUCH.

person; while, on the other hand, ever so much may ecome the merest trifle. It is an instructive lesson the Newburyport Herald says with point-and he is, a decided philosopher—

"Men are never rich on their millions more than thousands or hundreds; they are never satisfied, what-ever they have; they never are, but always to be blessed. We start out into the world without a cent, blessed. We start out into the word without that if and think, while we told for a mere pittance, that if we had a house over our heads we could call our own, we had a house over our heads we could call our own, we should be independent and contented; then we want five or ten thousand dollars; and by the time that has accumulated, the expenses of living have pressed upward so fast, that we must double it to keep clear of absolute want. Next, the man may have his fifty or a hundred thousand dollars; but the value of money has changed to hin; a dollar was once bigger than a doubleon now; and there is the same desire to be rich as when the half eagles in his pocket were only remise."

Just so it is. None of us are contented, in these things. There is a principle in the human heart that impels us to reach continually forward, and still forward. One acquisition only leads to and opens upon another. In fact, we acquire but to extend our desire. Never to be satisfied, with money or with anything clee, is one of the leading characteriatics of the race.

The famous Jacob Little, of Wall street, has failed igain. An Albany paper says of the circumstance...

again. An Albany paper says of the dredumstance—

"He was once worth two million dollars in ready money, and had credit for five millions; but just as much as when he had only two thousand he wanted that to become four thousand. He now desired to change his two millions to four millions. He was not satisfied with an income of three thousand dollars a week, but, like Oliver Twist, he wanted more. Reverses come, and the great bear of Wall street was practiced. verses cann, and the great hear of whith arrest was prostraine. Again he recovered; and again he fell hefore the changing tide; and we believe he has suffered five failures, each time, however, like an honorable man, paying in full all demands against him. At his present age is is doubtful if he will be able to evertake the fortune he has so long been in pursuit of, but he will apply the did that he is the fortune he has so long been in pursuit of, but he will undoubtedly yet make Wall street feel that he is

Mr. Little is a fair type of the rest of us. We all the act; no man is one half as bappy after he has changes, which are sufficient to account for all these reached his mark, pecuniarily, as he was during wonders. his chase after the prize.

But our Newburyport friend and co-laborer wisely sums up the matter in words like these, that deserve to be copied into every journal in the land :-

"Happiness is not in riches; wealth is not in abundance; independence and contentment depend not ing of his intended visit to the United States, required to the united States, relief of stocks one calls his own; it all depends upon the marks: list of stocks one calls his own; it all depends upon that state of mind; and he who learns to do without what is not absolutely necessary, is making just as much progress toward contentment—perhaps more—as but who has acquired the means of satisfying that needless want. The actual wants of mankind are few and simple and easily supplied. It is the artificial—the luxulitation and beyond these we have free and energet to people really depend upon princes; how easily supplied. It is the artificial—the luxulitation and beyond these we have free and energet to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with, and how wise free and energe to people really depend upon princes; how easily they can be dispensed with and the property of t tenginary or anticipated wants, which may here come to us, that burden and perplox the soul. We have not the least confidence that the future will supply its own needs—that to-morrow will be as abundant as today; we have no faith that God will tempor the stories to the condition of the man, or give supplies when required, and to the exact amount needed; and therefore delay our work and essuming (Ind's an. therefore doing our own work and assuming God's su-pervision, living in to-day all the future, and seeking at once to supply natural and artificial wants for all time, civilized society is a state of servitude."

Upon views like these no comments are needed. They are altogether above criticism. They have no superlative degree. We may enforce them afresh, and that is all we can do. We may repeat the pro found precepts in another way, but we can add nothing to their weight or pertinency. For who knows not that he lacks faith in God's bounty, every day he lives? Who is ignorant that all his fret and worry is about a future, that always takes the best possible care of itself?

The art of getting money is in not spending it. Of ourse we make reference to all things but the necessities. If a man squanders only a single dollar a week, he works so much the harder to make up for that dollar during the next week. Where expenditure is not necessary, it is of course wasteful; it costs the individual dearer than all else he disturses; it becomes a fearful weight upon the energies in the end, because it is seen to be semething that might just as well have been avoided. There are certain sorts of business, we know, that require large disbursements in order to carry them on effectively; but we are speaking of personal matters, and not of those relating to business; the latter are subject to their own

When one resolves to curtail his expenditure, and still not to deny himself the good that belongs to harmonious physical and spiritual enjoyment, he has grown suddenly rich to the amount of his cur-

you to apply to his brother to restore it to you. His Inwardly, sleep dry and warm, and exchange thought only relative, a brother, has indeed taken all his and sentiment with his test inches, at west; wood property, but I wish you would any whether I shall he strives for beyond these is ille, irrelevant, and a brother, has indeed taken all his and sentiment with his test friends, at best; what property, but I wish you would any whether a mail speak to him about the ring." I did not desire this, as I deemed him much more entitled to the ring through wante of his force and character. Take, than I, and I nover even answered my relative's let. for example, the prevailing passion for large and ter on the subject. the on the subject. The most striking part of this occurrence is, that I had never mentioned to any one the conversation that never mentioned to any one the conversation of passers rather than secure the land never mentioned to any one the conversation of passers rather than secure the land never mentioned to any one the conversation of the convers with Mr. C.—, which look place before I left Amer-lea, because it had made so little impression on my mind; nor do I think that Mr. C.— had spoken of it, as my relative expressed to me her astonishment out of keeping with any character as it has thus far become developed. On the contrary, a cosy dwelling, with sufficiently large apartments, beautified with the genulue tastes and sentiments of the soul rather than the metallic medium carried in the pocket, that Is clothed upon with a sentlment altogether domestic and enered, that speaks the genuine home devotion and breathes the balmy home-airs—such a structure with its proper keepings, associations and surroundings, is indeed a foretaste of the Heaven the nure heart is yet to progress to, and stands out the delightful enty of every one whose eyes pause in their travels to admire its substantial beauties. So with dress. Dressing is unquestionably an

art : but in order to be the highest art, in must have its origin, or hint, in the simple instincts of the heart. A person will at once say in reply to us-Yes, but I must dress / I can't live without paying due attention to these requisites; I might as well be out of the world as out of the fashion!" Not so, friend; fashion is fancy, superficial, changeful, fickle, unprincipled, whimsical, tyrannical, and not at all to be depended on. Hence, if you are in the fnahion to-day, you will be out of it to-morrow ! This alone shows its want of principle, or rule; it has no fixed existence, as yet, in the nature of things. If it had, then good taste only would have control; but now, good taste has little or nothing to do with it. may seem a great deal, through the eyes of the right Nor judgment, either. Nor a sense of harmony and finess. All true beauty is rooted and grounded in use. And if, taking this for a starting point, each and all of us resolved to go forward only according we grow better able to gratify them. Our friend of to this law, none of us could ever be "out of the fashion," for we should always be clothed according to the principles of good taste and a perfect barmony.

God himself is economical to the very last degree. Vast as is the spiritual force, and boundless as is the spiritual bounty residing at the divine centre, there is nevertheless, no charge to be brought of waste and dissipation. Power is always applied where it is needed, and when it is needed. It is nov. er thrown away. Though we may semetimes think it is, because we cannot see its immediate effects, it is at work in secret and in silence, novertheless. The Almighty calculates as nicely as a calculation can be made. No force is misspent. Nothing comes short. Nothing, either, overshoots the mark. We might learn a valuable lesson from this. It teaches us, at least, that much and little are only relative terms, at best, and that what we call much may be little indeed, and, on the contrary, what we esteem very little may be most liberal and profuse according to a true spiritual estimate. Not those who boast of their much have, after all, as much as those who are wisely content with their little.

Torundoes and Preshets.

At last, we are enjoying our share of these divertisements. A tornado in Balem, and a delugo in Cambridge, and thereabouts. The tornade followed but a narrow track, or its destructiveness must have been greater. Trees, houses, barns, and cattle suffered. The deluge was a little more wonderful in its character. It is reported that seven and a half inches of rain fell on a level! Tube sat out in the open air were filled without any trouble. Gallies were washed through gardens, valuable tracts of furming land was completely worn away, and the riob alluvium that made farmers' lands worth two hundred dollars per acre was carried off and distributed over the acres of men who would be glad at amile at his infatuation, and go ahead exactly as he all times, no doubt, to have their properly improved does; or, if we do not possess the energy to do that, in that way. The elements have seemed to act, this then we content ourselves to approach his career in season, as if they were "poesessed." We are, in our dreams of what might be possible to us. The fact, of the opinion of the New Fork Herald, that excitement of getting lends the leading charm to our atmosphere is now undergoing great magnetic

The Prince Lectured.

The liberal papers in Canada make nothing of giving the youthful Prince of Wales a piece of good

No Need of it.

The Chief of Police in Quebec recently took a revolver from the reporter of a New York journal, giving as an excuse for his conduct, that there was no use for such a wenpon in Canada. We have not seen a more pointed and effective satire on our peculiar "liberty," in a long time. It outs the deeper, because it is so well deserved.

Sky Pictures

Mr. Black, a well known artist of this city, recently made an attempt to obtain photographic flews of Providence and suburbs from a balloon. A balloon, held by a rope, was allowed to ascend to the height of twelve hundred feet, from which elevation several photographic views were taken of the city, bay and surrounding country.

Starr King on Mountains. This elequent writer, in his book entitled "The White Hills," has the following passage:-

Jerome Bonaparte's Widow.

A Baltimore correspondent of the New York Times says:

"Passing along our streets the next day after the has grown suddenly rich to the amount of his curtailment already. Penuriousness is not economy; we would be the last to confound them. But a truer economy is manifestly needed. We throw ourselves away on labor for the sake of filling our pockets, and then we throw ourselves away in just the same style in spending it. Thus are we consumed both in the making and the spending. We work under a pressure of high excitement in order to get, and we live in a whirl of the same sort of excitement in order to spend; so that, between this Soylla and that Charybdis, our lives are utterly wrecked and thrown away.

Enough is as good as more. One can only eat what he needs, wear what shall protect him outwardly and harmonize with simple and true tastes. announcement of the death of Prince Jerome Bona-parte. I saw his wife, Miss Patterson, now near her

That Meteor.

The earans and the newspapers are not yet done with discussing the late very respectable, if not vontion, which has just adjourned its sittlegs at is, is light:"-Numbers the topic was talked up smartly, though | The seal of the last book is opened. The vials of wa inclina to think no definite conclusion was come at respecting its origin, history, induence, or uses. We have fallen in with a good many quite ingentous, and as many feelish attempts, in the public prints, in the public prints, to explain the nature and mission of this arial vinism. Of the latest, and the one possessing as much interest as any other, is one which we find in the Lancaster (Pa.) Intelligencer, over the initials of the latest in different particular in the position for everything. We have fallen in with a good many quite ingenious, the Lancaster (Pa.) Intelligencer, over the initials of and again in July, 1869; and he predicts its reappearance next January. He sets out with saying about it 1—

"It is well known that the upper region of the atmosphere of our earth is of the positive electric state. It is a fountain of force, and it impels the air in axial rotation, with grearer velocity than that of the earth's surface, and a drying wind is from west to east in the direction of the earth's motion. The aplendid meteor, which I believe to be a "semi-annual comet," that passed from west to east, on the evening of the 37th of July, produced an agitation of the wind, that has continued to blow from morth-west to southeast, and changed the equilibrium of temperature, and forced the clottic currents in undualing waves upon the atmosphere of the earth, producing tornadoes in its skimming slight from west to east. It is not possible that it was an offspring of carth, though of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity of the transient form; it had the wonderful sublimity in the eternal fabric of the heavens, to transfer force from where it superabounds to another field of action where it is required. It is a great body of electricity, replent-hing the earth with its emissions, and surcharging the vast electric currents that bels the earth." "It is well known that the upper region of the

And he gives it as his opinion, based upon we do not know what 'any more than we know what other

theories relative to it are based upon that recorres relative to it are based upon that "This Meteor, which we give the name and title of "Semi-Aunual Conet," is whirting round on its own axis—is no longer a gaseous vapor, but red hot lava and crust; the crust and smoke are the dark intermediate spaces between the molten, flery lava; and the particles following after, dropping down apparently in red hot drops, are compressed and petrified in the air, and as it is propelled by the force of the sunlight, it is melting and heating by the frietlen or arrestation of and as it is propelled by the force of the sunlight, it is melting and heating by the friction or arrestation of its progressive motion, developing, discharging and scattering its electric light breadcast over its track across our land, and is approaching nearer and nearer to the earth. 9 9 9 9 1 has, without doubt, traveled with the electric current of the earth for twolve months past, without dissibution in size or appearance, while its descending and approximating course is worthy of the electric current.

Now, if there is anything in "signs," as they say there used to be, in old times, it behoeves not only astronomers and scientific men generally, but the mass of men all around us, to look out for some andden and startling effect from the preximity of this vast acrolles to our sphere. It is known that the macnetism of the earth has long been changing, and perhaps we had come to that pass where our material magnetic force was getting a little deficient Has this brilliant stranger suddenly plunged, like a fiery steed, out of the vast fields of space into the pasture where we have been plackly grazing so long, to infuse into us a new life and glow and magically transform our natures into something somewhat more superior and exalted?

Mrs. Burt.

The following letter is from the pen of a gentleman of high respectability and standing in society, who, we cannot doubt, gives utterance to his honest convictions. From many persons who have listened to Mrs. Burt's discourses we have heard expressions of a similar character?—

of a similar characteri—

"I am glad to learn that Mrs. Burt has yielded at last to the solicitations of her spirit friends, and commenced to lecture in public. She was an early convert to the new philosophy, and has been engaged for the last three years in lecturing to a cless of highly educated men of Boston and its vicinity. It is to the thinking and scientific class of minds that her discourses are addressed, and yet every inquirer will obtain food for thought. It would be invisious as well as useless to institute comparisons between mediums, as each seems astitute comparisons between mediums, as each seem to be endowed with different gifts, and each fitted Institute comparisons scrives a gliss, and each fitted to be endowed with different glits, and each fitted exactly for his or her particular sphere. The reply made by a Judge of our Supreme Court to my question of how he fiked Mrs. Butt's locture, will give a good lies of her character as a lecturer. Said he: I have taken notes of Mrs. B.'s discourse, and there are so many new and grand ideas that I feel crowded and oppressed. I must take hime and expand a litt's. In order to digest and absorb it all. Great numbers of peeple have become satisfied of the apiritual origin of the phenomena and are now seeking for higher mental the phenomena and are now seeking for higher mental tongue, is extracted from a discourse at one of our the phenomena and are now seeking for higher mental food. To such persons her lectures will prove highly acceptable."

A Cierleni Rull.

Somo years ago, in a clerical Convention, held in which had been given for the benefit of widows of deceased clergymen. The Convention consisted of a design to get exclusive control of said fonds, and to exclude the widows of the other. Much ferial and to exclude the widows of the other. Much ferial and to exclude the widows of the other. Much ferial and to exclude the widows of the other. Much ferial and belief and bubbled like a witch's cauldron. But an irrelation of a new cosmos.

A library, exclusively for women, is to be opened in New York next month. The women have shown a dislike to visit the realing rooms of the public librating in the condition of a new cosmos. and botted and bubbled like a witch's cauteron. But An Irishman, seeing started and botted and bubbled like a witch's cauteron. But Irishman, seeing started and started and the zeal on both sides digestion, an unsatisfied appetite. It will try its jows was rising to a fever heat, when one gentleman arose on all words, and grind them all to monosylables in a trice. The quality of using words from all languages I leve the night and with most expressive gesticulation, and emphating it to be a universal speech. to tones, declared, " that he for one never would submit to the proposed measure," and declared, sol.

emuly, that "if the measure should obtain, and in
consequence of it, his widow should be deprived of a
due interest in said funds, he would appeal to the
first person of it, his widow should be deprived of a
speak of their wires. This is a language which will not consent
to call women things, as the Germans do when they
speak of their wires.

Thirdly, it rejects compounds, and would prefer to
split a word and make two, rather than glue two into The suppressed but universal laugh, with which this ment was received, reminded the good brother that he had overlooked one important thing, viz.: where he would be when his wife should become

ces from such a quarter may make our friend hope

Since the above was put in type, we have seen Mr. Beecher's letter declining the "honor." It is as fol-

PERKSRILL, AUG. 21, 1860. To the President and Board of Trustees of Amberst Collegs:
GENTLEMEN: I have been duly notified that at the
last meeting of the libert of Trustees, the title of Dec-

will: but that Amberst College, my own mother. cation.

But all the use of such a title ends with the public

expression of a wish to confer it. For the rest, it would be but an incumbrance, and furnish an address would be but an incombrance, and furnish an address by no means agreeable to my faste. I greatly prefer the simplicity of that name which my mother uttered over me in the body hour of infant consecration and baptism. May I be permitted, without seeming to undervalue your kinduces, or disesteening the honor meant, to return it to your hands; that I may to the end of my life be, as thus far I have been, simply Ilenay Ward Brechen.

A Message Verified.

Messes. Editors.—Reading in your paper a communication signed Mary E. Yenten, I wish to say that I knew the parties referred to in the communication, and can certify to the correctness of the contents of the contents of the correctness of the contents made.

Yours truly,

C.

In the content parts of the contents and the contents was 1900, of would be asked. But has the humanity of Mr. Judson that he allowed the rat to proceed numbelested whom 1740 were born out of wellock. In Port an as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would permit to the Certain as early as the weather would be asked."

House, the capital, out of 420 children born, only 30 the certain as early as the weather would be asked. But he would be asked. The would be asked MISSES. EDITORS-Reading in your paper a com-

A. J. Darfe's Oplinion of Dr. Child's Nov

Mack. We make the following extract from Andrew Jack-

wrath are empty. The great bottle of destruction is remove to Chicago, broken. A book of extraordinary value is before us. It is proposed to g It is unlike all the creeds of Christendom. It is as merit, no demerit, in human souls—no enecial bearen unseen spirit, which cause is above the power of his be soon.

We celebrate the auspicious day when the germ of We celebrate the auspicious day when the germ of this book was deposited by the Author of all things, are by whatever you choose to name the source of western New Hampshire. The business agent has ensuringly, not because we believe in the entire philosophy and because we believe in the entire philosophy and because we think it will as benefit the following state. It is afforcable but because we think it will as benefit the following state. defally upon the thronging multitudes, but because the doctrine is presented, as it must be, in the Necessiturian's "magic circle," from which no thoroughly involved logician can over hope to escape. There flowerh a sweet "River of Life" through this garden of flowers. This monotonous stream singeth both

"All things work round like worlds. The orb of hell lists yet its place in heaven, se thine and all.

o o o point is the outstance of all matter, o o o o o in all existence.

Look at your spirit."

o o o o The author seems everywhere to

consider explanation the same as justification. Because effects can be traced to causes, the qualitative difference between the two is forever aunibilated. For example:

"What is a lie?" he asks. Answer: "A lie is true to the cause that produced it; so what we call not being outdone by any of its cotemporaries, sends a lie is a truth that exists in nature just as real as each of its subscribers, with the present number, a is what we call a truth. The cause of a lie exists full-sized pattern of a ladies sleeve, with instructions in nature; the cause of a truth exists in nature, and the effect of each cause is wrought out in nature. Nature is always true in her work; so both a truth and what we call a lie are lawful and right in the great plan of existence. A lie is a truth intrlusically; it holds a lawful place in creation; it is a necessity."

Again: "Is murder wrong?" One would at first say, yes. But presently you will answer, no. Why so? Because "Wantever Is, is right." You will reject this doctrine unless you believe it. But suppose you do reject it and combat it; will such a course be wrong? No. Why not? Because "what cover is, is right." The circle of this philosophy is breath after cating them, chew a raw garlie. It is an expansive and contractive both, and every moment infallible remedy.

It is perraded with an irresistible encountment.

Once of the New York Book Pub-It is pervaded with an inverse and all things once get in, once view the universe and all things from its delightful stand point, and your verdict stances' Association will be, "Whutever Is, is right." If you do not September. The on cuter the charmed ring of logic, it will then be not. The one wral for you to oppose it, and this again will not be Who have the ten wrang, because "Whatever Is, is right."

"Julius, why did."

"Self excellent and self rightcons men will say in their hearts, 'Why, this book brings all men upon one common level; if no one is better, if no one is worse, all have equal claims to happiness. Where is my reward for my excellence and my righteens. offence, and from such it will receive unmeasured scandal. But such treatment, (of views not contained in their own creeds,) is perfectly right, for it is

Answer, by the author: "I suppose sectarian ed-ltors will hold this book with the tongs, turn its leaves over with the poker, and speak of it as being as fatal to their religion and morals as the sirece, the upus and the serpent's venom is to human life. If sectarian newspapers notice this book at all, it will be presented in the light of only one creed, and will be con rill be condemned with severity. This will be right." froth that comes out of the bottle; but how Thus, our good Brother's gospel is comforting to did you over contrive to squeeze it all in?

the last degree of heavenly peace. We cannot say expression of our conviction that some of the lessons of this book are divinely sublime and all cm.

tongue, is extracted from a discourse at one of our College Commencements, this year. It is quite as from his wife. eloquent as it is suggestive and true:--

"Most languages point back: the English language the lodies where the l points forward to the future. Language begins with the Hartford Times, the ladefinite, and moves on to the definite. Plot

Secondly. The English language is a root speech

Somethly. It uses a new gamut of sound. Anglo-Saxon words are used for things of nature, home, etc.; Norman for artificial objects. Any one may catch words and put them together, but to speak English used is one of the fine arts.

viz.: where he would be when his wife should become

a widow?

Henry Ward Beecher a D. D.

Been Henry Ward Beecher has received the title of D. D., from Amherst College. The Independent, in speaking of it, says:

"It is well that this degree was not conferred by Cambridge University. An honor from that quarter might have awakened a suspicion of his orthology. Some of his associates in this vicinity have survived that test, because their soundness in the faith is allowed the test, because their soundness in the faith is allowed the test of English therature. A thousand years has cone of his associates in this vicinity have survived that test, because their soundness in the faith is allowed the test of English therature—the libble, at least in Massachusetts. Our only fear is that influences from such a quarter may make our friend bope.

The great heart of English literature—the libble, at least in Massachusetts. Our only fear is that influences from such a quarter may make our friend beginning to the first one at least in Massachusetts. Our only fear is that influences from such a quarter may make our friend beginning to the first one of the first one of the first one of the first and not of the literature, the libble at the cast of English the cattering that it is didoma speak for freedom, truth, law, and religion. Bevently, English speech in the literature is the literature of a nation. Hower, for the Greek; the law and ballads were the heart of English speech. No one has ever yet known how to thoroughly move the homan heart that did not derive that power from the great heart of English literature—the libble.

The great heart of English literature but to speak times."

The Catl will be tak this idioms speak for freedom, truth, law, and religion.

Beventlily. English speech in the literature the libble will be tak the power from the cast of the literature of a nation. Hower for the Greek; the law and ballads were the heart of English literature; the libble at the been engal truth, law, and religion.

The great h

Surly Pellows.

A New York paper says of Tennyson and Carlyle tor of Divinity was conferred upon me.

—"Rouse has just returned from an unsuccessful yet lives in Trenton; one is the mother of Senator it would certainly give me pleasure should any remission to England. Besides a commission from Chestaut of South Carolina; and one, Mrs. Sarah spectable institution bear such a testimony of good Emerson to take Carolina; a partrait he had bettern Hand, resides in Caro May county. Emersor to take Carlyle's portrait, he had letters Hand, resides in Cape May county. from Longfellow to Tennyson with the same pur Soldiers of the American Revolution. - It is espose; but, for some reason not yet understood, the timated that about one hundred of the soldiers of the poet-laureate was not only unwilling, but praidirely refused to permit his counterfeit presentment to be placed on paper.

Carlyle was also in an unapproachable mood, and so Mr. Rouse comes back to America without having drama, have all been "guthered to their fathers." touched crayon to paper."

ALL SORTS OF PARAGRAPHS.

(lovernor Banks has declined to receive the nomina really wonderful, meteor. Its tall of fire took their son Davis's criticism, in his Herald of Progress, on tion for Governor of Massachusetts again this fall. He oyes, decidedly. At the Scientific Association Con. the new book just issued by Dr. Child, "Whatever has received the appointment of President and managing director of the Illinois Central Railroad, at a salary of about ten thousand dollars. He will con

It is proposed to give, at an early day, a recoption to John B. Gough, Esq., the distinguished apostle of Temperance, who arrived in this city Aug. 23d, from a three years' residence and labor in Great Britain. Mr. Cough was waited upon last Thursday by Rov. H. M. Dexter, of this city, who presented him a letter of welcome, conveying the expression of their cordial esteem and love, and inviting him to a public reception "J. F. R." The writer believes this meteor of semifor pretended self righteousness, and no special hell in Boston, signed by four hundred and eighty clergyannual appearance, having been seen last January, for a bleeding, suffering humanity. It accepts every men of different denominations in Massachusetts. The creed, bolief, and doctrine, every action, good and recoption will take place at Tremont Temple. The bad, as being the lawful effect of a cause that lies in time has not been definitely settled, but it will proba-

Little Dollin Dutton commenced her antown tone and is seven feet tall. Albert Norton is manager, and J. H. Lillio business agent.

Hon, Joseph White, of Williamstown, is the success or of Hon. George S. Boutwell, as Secretary of the Massachusetts Board of Education.

The widow of the late Hon. Abbott Lawrence died in this city on Tuesday evening, August 21st, at the ago of sixty-seven.

The Home and School Journal speaks of the "Sublimity of Space." Digby desires to know where space is located? (The printer will please space this T

evenly). We yesterday heard a man with one leg, asking a ne-armed man for alma.

OBIGINAL. - The San Francisco Hesperian, bont on for use.

ABRIVAL OF LADY FRANKLIN,-Among the passengers by the Adriatio last week, was Lady Franklin. widow of Bir John Franklin, the Arotic explorer, who lost his life in his devotion to the cause of science and geographical discovery. Lady Franklin is now the

guest of Sir Henry Grinnell, of New York. If you would have a thing kept secret, never tell it to any one; and if you would not have any evil known of you, nover do it.

The regular trade sale of the New York Book Publishers' Association will begin on Tdesday, the 4th of September. The estalogue is a thick volume of over

Who have the tenderest feet? Cornish men.

"Julius, why didn't you oblong your stay at de seaelde?" "Kase, Mr. Snow, doy charge too much." "How so, Julius?" "Why, de landlord charged dis individual wid stealing de spoons."

The Prince of Walce fell, dragging his partner with ness above the man who is not so excellent and so thim, at the ball in Quebec in his honor. He had his righteons as I am? To such, this book will give hair out in Quebec, and the little barber sold the locks shorn from the head of the scion of royalty, at a high price to the ladies.

.It is reported that Austria intends to renounce the What will the Sectorian Press say about this book? Irenty of Villafranca, and is actively opposing Garibaldi.

> A countryman being at an Englishman's table, expressed his surprise by loud exclainations, on seeing a large quantity of fruth oute out of a bottle of porter as soon as the cork was drawn. Being asked what surprised him, he replied, ... do n't wonder at all at the froth that comes out of the bottle; but how the dence

> Mons. Flourens, of Paris, has been for a long time ndeavoring to color bone with madder, and the more he tried, the madder he got.

We learn from Bro. J. Judson, of Columbus, Pa., that Mrs. Frances L. Bond is one of the ablest expounders of the New Gospel in that section of country. Au editor of a paper in Indiana wants to know if

western whisky was ever seen .. comin' thre' the rye?" A most effecting evidence of the "devotion of weman" is noticed in the English papers. The ladies of a fashionable congregation in London are raising a fund by subscription to enable their minister—still young and good looking, we infer-to get a divorce

"Let me kiss him for his mother." is the song of the ladics where the Prince of Wales is traveling, says

scarcely above the water's edge, exclaimed. "Upon my word! if the sea was but a bit higher, the ship would

I love the night when the moon chines bright On flowers that bring the dow; When cascades shout as the ctors peep out from boundless floids of blue. But dearer far than moon or star, Or flowers of gaudy bue,
Or flowers of gaudy bue,
Or flowers of gaudy bue,
I love, love, leve—you.— G. P. Morris.

Jones had been out to a Champagne party, and reurned home at a late hour. He had hardly got into the house when the clock struck four. "One-one,one-one 122 biccoughed Jones. 11 say. Mrs. Jones. this clock is out of order; it has streek one four

The Catholic Cathedral, in Franklin street, Boston, will be taken down next month. The Meledeon has been engaged by the society as a temporary place of

Consigning people to helt or to heaven degmatically, is unworthy the century in which we live.—Heroid of

"This is a balmy atmosphere," said a toper to a emperance man, on Monday, "I assertained that fact the moment I met you," was the cutting reply.

An editor of a religious paper, noting the increase through every fibre, herve and sinew of the language.

This is ourn; this is our hictoright.

The language of Chaucer, and Milton, and Shakapeare, the lights, the beacon lights, of English literature, is ours. f ministers in Phitadelphia, wrote, "The towers are"

Three of the choir of young girls, who, dressed in. white, greated Washington as he entered Trenton in 1789, on his way to New York to assume the Presidency, and strewed his path way with flowers, still survive. One -"Rouse has just returned from an unsuccessful yet lives in Trenton; one is the mother of Senator

American Revolution are now living. On the 80th of June, 1859, there were two hundred and fifty-three revolutionary pensioners; eighty-nine of these died before the 80th of June. 1659. Those who took part in the Battle of Lexington, the opening act of the great

Monals in Havi.—An official Havier document, giving the number of births, deaths, marriages, and divorces, in various villages in different parts of the empire, during three months, shows that the whole would be asked." Buch was the humanity of Mr.

New Norh Begartment.

B. B. Meltinu, Rentdent Editor.

OFFICE, NO. 148 PULTON STREET.

FACTS AND PHILOSOPHY. It is very common for those who oppose the claims of Spiritualism to ascribe its diversified placnomena to some one essential principle or force in Nature, as if the same agent-without the aid of intelligence in its application-could be precisely adapted to produce all the multifarious forms and phases which the Manifestations are known to assume. The facts address the understanding through all the senses, and are almost as widely diversified as the processes of material nature and the operations of the human mind. To presume that they all proceed from the action of one and the same material force, or natural agent, is quite as preposterous as it would be to ascribe the physical powers, mental functions, and spiritual instincts of human unturethe strength of the athlete, the reason of the philosopher, the vision of the seer, and the aspiration of the saint-all to the direct influence of the north star, or the motive power of steam! It is a gentifying reflection, that all such pretended expounders of the Modern Mysteries are as far from the realm of Rea son as they can go; nor would they be further from the ordinary daylight of the rational mind, were they to appeal to moral forces and psychological laws, in an attempt to explain the movements of a meteor, a investigated manifestly involves the most subtile principles and intricate combinations, only men of quick blood, of superficial powers and attainments.

and those whose principal aim is ad captandum culque

of enlightened Reason.

ly subjective.

7

The occurrence of different physical and menta phenomena, through the same persons or media, does by no means warrant the presumption that such diversified phenomena all have their origin in a common physical cause; or, indeed, that they depend or external or mundane agents at all. This fact does not so much as suggest to the writer the possibility of tracing all to the same source. By the ordinary powers of sensation we are able to perceive forms, colors, sounds, odors and flavors, to say nothing of the changes of temperature, and a variety of other qualities which belong to the several forms and conditions of being. The powers of sensation are all united in the same individual. The Man is one in his conscious individuality; at the same time the functions of his external organs are quite dissimilar, and the outward exolting causes or agents in the production of his sensational perceptions, are extremely various in their nature, and often remote from each other. When, for example, we taste some pungent aromatic, we never think of tracing the senantion it occasions to the same external object or cause that reflects, through the lenses of the eye, the image of the ocean, or the prismatic colors of the rainbow. Sight and smell alike belong to the individual; but the invisible aromas that pervade the atmosphere we breathe, and the distant stars that mirror themselves in the soul, are distinct causes of specific sensations, and as remote from each other as the heavens and the earth. The mind has learned to interpret the various impressions made on the sensorium, and to discriminate intelligently between the numerous forms and qualities which thus exolte the subtile medium of sensation. It is worthy of observation, that the mind has no power either to create the form or to determine the size, weight or color of even one among all the objects of the exter nal world; nor does it invest the objects which occusion its own ecosations with any of their essential attributes or intrinsic qualities. All these belong to the objects themselves, while only the impressions made on the mind through its external organs, are proper-

If then we can by no means confound the various sources of our ordinary consations, we can scarcely fail to distinguish between two things so very diff ferent as the faculty of vision—physical or spiritual -and the force whereby objects outside of ourselves are put in motion. Vision, of whatever nature or men and animals; but there is never developed along suith it a power to determine or otherwise influence, either the forms, attributes, conditions, qualities or movements of external objects. I look from my window into the street where a multitude of mon, window into the street where a multitude of men, beasts, and vehicles are in rapid motion. Not one of all the throng moves faster or slower because I witness the procession. My vision is subjective, but the forces from which the forms in this great living panorama derive their momentum are all outside of myself, and beyond my control. The volition of all the spectators is equally powerless. I gaze from my sanctum at the objects in my neighbor's garden; but of the river. my vision moves not a single leaf on all the trees. I have just filled this page; and now the will power the sheet of paper whereon I write the argument for clarionet and flute, discoursed most excellent music the Spirits. How then can we rationally infer that by way of introduction, and to add to the charm the force that moves heavy bodies in our presenceboth with and without physical contact-must sponteneously emmate from the human body or be unconsciously exercised by the human mind? Is not this at war with the results of general observation and all human experience? When and where in the whole history of the race did a man involuntarily, and at a distance of ten feet, close and bolt the door of his apartment? When did he pull off his boots by the Spiritualists. She believed in taking the front car simple set of volition, unaided by the use of his of the express train of progress, and if that did not muscles? When did a mere child, with no know-

veloped and exercised in its mundane relations, is was represented by such intelligent and well coneither able to direct their movements outside of the ducted people! (if there be such an agent) cannot of themselves be there to participate. produce the phenomena in question. Now what evidence have we that the human mind, in its present

any other aublimated elements which may to supposed to exist either in or around the body) in such a manner as would be required to produce the results we are called to witness? We have looked in gestive of unpleasant reflections. Not less than rain for any such evidence. Electricity will not twenty five thousand people assembled to testify stop to save a man's life; an effort of the will is their admiration of the man who only excels life powerless to arrest the flight of a single solar ray; fellows in brute force, and in the capacity to use his magnetism will not retire from our presence at the superior power to brutalize the human character. bidding of any man; and all the natural agents We may as well say no more of the inferior civilizasteadily follow their own inherent laws. It is only tion that tolerates Spanish and Portuguese builby conforming to those laws, in the use of chemical fights, or of the more ancient barbarities of the and other combinations, and in the construction of Roman Amphithentre. We have reason to appresuitable mechanical instruments, that we can render hend that our scientific age, and Protestant Christhem at all subservient to the will, or ever make tian civilization, may yet will all such iniquities in them the ministers of intelligence. Now, as no such the shadow of their deep college. It is fit that the means and instrumentalities are resorted to or em- nation should humble itself when the great Metroployed in the circles for investigation, we cannot politan center of Commerce, Art, Science and Reconsistently ascribe the phenomena to mundane ligion, furnishes such an immense multitude of agents. Moreover, many of the facts immeasurably spectators to witness the apotheosis of a mere prizetranscend the capabilities of mortals to produce fighter! It is not without a deep sense of humilithem; at the same time they occur-if our knowl. ation that we record this significant fact; and this edge and judgment are not altogether inadequate feeling is deepened by the reflection that the unoband unreliable-in opposition to the laws of all the trueive good deeds of pure women and noble men known imponderables.

Let us try the general theory referred to by its application to particular facts. The writer once invisible musician, who fingered the keys, or otherwas brilliantly illuminated. The company, num. but these are disregarded. Like the kingdom of bering eeven or eight persons, formed a circle round heaven, they escape the world's observation while tocometive, or a windmill. When the subject to be the instrument. Soon the Spirits signified their they come and go. They meet us by the wayside; presence by sounding the notes of a chord in arpeggio they even wrestle with their terrible destiny betions, and gave us such an exhibition of harmonic the spectators are unmoved. Their presence excites will thus jump at conclusions, which neither regard the nature of the most important facts, nor the dieta

> ong as we have no evidence to support the affirma. Ilfo " goes out. the functions of minds in the flesh, have only served tself to a spiritual origin, to what agent on earth or when life presented no promise. n beaven shall we ascribe this mysterious intelliriolates the culightened reason and common senso of mankind, as truly as such ignorant and thought. less expounders profano the sanctuary of the purest

Excursion of the New York Spiritualists. A very large number of the Spiritualists of New York City, and vicinity, with others who felt disposed to enjoy a day of rural recreation, proceeded by steamboat to Fort Lee—a few miles up the Hud exclusive use of the grounds devoted to excursion narries was practically scoured by charging an admission fee of ton cents for all adults, thus furnishing a fund aufficient to procure a band of music, and multiple above was procured to the great music man on the to pay all other incidental expenses. The grove is situated on the heights at the commencement of the Pallsades, and commands a most magnificent view

affections and the deepest convictions.

After the repast, a circle of sents was arranged, and the friends gathered around to listen to the of ten thousand men would not suffice to turn over speaking. The band, consisting of a harp, violin, extemporized an accompaniment to a most exquisite song sung by Mrs. Adams.

The first speaker introduced was Mr. Ira B. Davis, who delivered a short salutatory oration. Then followed Mr. Pardee, with some brief remarks; after which Mrs. Spence spoke more at length. In the course of her remarks she adverted to the want of toloration that existed; to some extent, even among go fast enough, to get out and go on foot. Some did any one more his furniture without the least But she did not believe it could be killed in that way. styles of the authors she most admired, ludicated a pletely explode all the theories that attribute them one seek the highest and best truth, and impart it to subjective forces, residing either in the media or freely to others. Spiritualism ought to work a far the persons who witness the phenomenal exhibitions, greater revolution in the next eighteen hundred To avoid a misapprehension that might otherwise years than Christianity had done in the past. She occur, it may be well to observe, that the writer does alluded to the late clam bake in Rhode Island, where by no means reject the idea that natural forces and six thousand people assembled under the auspices of certain imponderable elements which surround, per the Spiritualists; and although, of course, all were wade, and permente material forms and substances, not Spiritualists, yet they got the title put on them eclousness of all who loved her-comes with a solemn are used in the production of the mysterious phe- by being there. The proprietor of the grounds being certainty and the force of an irresistible conviction: nomena. On this point we acknowledge a profound asked how the party compared with those on former conviction. But we have no evidence that those clo- occasions, said he never had seen so well behaved a ments are either endowed with an intelligent self- party on the grounds in his life. It was so strange, governing power, or that the human mind, as do said some, that this horrible doctrine of Spiritualism

that any physical agent, or state of the unorganized A portion of the party then joined in a dance, while sibility, possess the attributes of perception and more orderly, well arranged, well conducted, harmoreason. If not, then Electricity, Magnetism and Od nious and pleasant affair of the kind occurs, may we

The Chicago Zouaves realized by their late tour the state and relations, is able to govern these (or indeed sum of sixteen hundred dollars above all expenses.

Rarbarian of our Civilization.

The great Festival Reception given to Jour C. Hernan, at Jones' Wood, on the 13th Inst., is sugare often permitted to go unneticed while they live and when they die.

There are silent sufferers who have learned to enwitnessed a performance on the piano-forte, by an dure in patience the pange of perpetual death; whose simple and reverent trust in Providence has wise caused the strings to vibrate, white the instru- not been weakened by long years of conseless pain: ment was locked! On another occasion a guitar and there are multitudes who toll early and late to was placed on the floor in the centre of a room that meliorate the condition of down trodden Humanity; style. In this manner they answered many quest menth the shadows of our Christian temples; but sounds, as amazed the whole company, not except. no volsy demonstration. No newspaper reporter is ing an amateur, who had been accustomed to the use commissioned to share the lonely vigil of the widowof the instrument for several years. During the ed mother, as she labors through the midnight entire performance, which occupied an hour or more watch to support her babes. Who pays homage to no visible hand touched the guitar. The power that the thousands of poor sewing girls, who tax their swept the strings at the same time caused the in muscles and waste their energies in an almost fruitstrument to move in all directions about the floor, as less struggle against capital and machinery. How if it were really alive; and at our request it also re- many sympathize with those who thus toil for life, peatedly rose up, and stood erect without any visible and whose delicate nerves are brought into competition with springs of burnished steel? Who cares Now the idea that any person, without the as- when they extinguish by a slow yet certain proistance of confederates; without resorting to jug. coss2-the vital flame, by the very intensity of the glery or the use of invisible mechanical appliances, effort to preserve it? There are few who pause for can move such an object in the manner described, a moment to consider their hapless let, and none to must be regarded as simply preposterous; and even celebrate their moral triumph. And yet these are the attempt to show that mortals have no such pow. the vestals in the great temple of Teil, who preserve er, would be clearly a work of supercrogation, so the sacred fires on the altar until the "lamp of

tive of the question. It must be admitted—on the | The Sisters of Charity, who never shun-the peatisupposition that the phenomena are wholly munt lential atmosphere in their mission of mercy: the lane-that they ought to conform to the laws of virtuous poor who bravely contend against poverty. physical nature; but they do not. How, then shall and with a sublime moral heroism struggle against we dispose of these and an indefinite number of temptation from day to day, and nobly conquer in facts, of a similar character, or otherwise equally every contest-these, verily, are real heroes, whom extraordinary? To assume that they can be prop the Angela shall crown at last with immortal bays. erly referred to physical causes, or agents already But, ains I our poor civilization and impoverished discovered or known to exist, seems very much like religion—great and eloquent, in verbal claims and jesting about a grave subject. Our own investige, professions, elaborate in prayers, learned in constition of the laws that govern the most subtile mate. tutional and theological expesitions, but small and rial elements, and all our observations respecting mean in works of grace and love-permit these, and fall who are like them, to live without encourageto fix and deepen the conviction, that such phenom. ment, and to die without a record of their martyr. ena transcend the unalded operation of physical dom; or so much as the simplest memorial to tesforces and the present capabilities of the human tify, that while for the truth's sake some have been nind. If then we discredit the claims of the power willing to die, these bave ever dared to live, truly,

The poor man, maddened by the destitution of his gence, and this amazing force which thus subverts helpless family, until he is about to yield to some the old philosophy that made inertia one of the prop. | compromise that will be fatal to his integrity, is left erties of matter? The frequent and flippant at. alone in the contest; and even innecent women, who compts to account for such facts—and indeed for all are driven to the fearful necessity of weighing their spiritual experiences, of all ages and countries, by respect for virtue against their love of life, must be referring them to the domain of terrestrial things- left to the terrible alternative. These living martyrs must bear alone the ceaseless strife to the bitter end. There are no grand festivals and well fillest purses for them; no gold-mounted supports derived from honored battle-fields and the pockets of an admiring and grateful people." Yet thousands gather to honor the champion who has won his renown with his knuckles, and to give edat to the occasion of his return to the country be is presumed to have honor ten thousand dollars ! and thus presented a powerful ross of the prize ring.

9A number of Ladice and Contlemon of Lafayotte, Ind.

Departure of Mrs. Studdiford.

On the morning of July 28, 1660, AMBLEA L. STUD-DIFORD, at the age of thirty-seven years and eleven months, was translated to the Sunny Land and the society of those white-robed Spirits who have "come up through great tribulation" on Earth to their imnortal inheritance in Heaven.

In our public capacity as an Editor, we had a limited

correspondence with Mrs. Studdiford, and from time

"Oh, beautiful her passing was, Through pain and solf-dould; Transfigured by her faith, she rose To triumph through her trial i So pass the beautiful, the fair— Whose lives to Truth are given-Exhaled like flowers on summer a To shine sad bloom in Heaven!

to time have given publicity to her articles, in prose and verse. Her contributions always exhibited her own native refinement of feeling, remarkable purity of sentiment, and, withal, a modesty that little disposed the critical reader to try them by the strict rules of ledge of music, entertain himself and others with a said, "Don't lot such a person come in with us; be literary art. Her onlightened appreciation of whatmasterly performance, rocal or instrumental? When will kill Spiritualism." If so, let Spiritualism die, over was most excellent in thought, and in the various effort, or lift himself even, with the greatest possible of Spiritualists climbed up some way that seemed to degree of literary culture and discrimination which exertion? These interrogatories plainly indicate threaten destruction to them, let them climb; they were but imperfectly developed in her own producthe nature of some of the facts we are called to ob | would only got to their journey's end the sconer, and | tions. Thus the ability to conceive and to judge often serve; and they, moreover, boldly repel and com- perhaps it would be the better for them. Let cach far transcends the executive powers of the mind. Moreover, in the case of Mrs. Studdiford, the voluntary functions of the faculties were probably less vigorous than they would have been had the vital fires of her feeble frame been equal to the demands of the intellect, and sufficient to sustain a continued and intense cerebral notion. As it was, the vital combus-

tion may have been accelerated by the activity of the

mind. One fact, at least, comes home to the conthe mortal fame is now extinguished, and of life's fuel In all the relations of 11fe Mrs. Studdiford gave evi-

dence of possessing an educated understanding; a clear moral sense that recognized every shade of character among men; and a practical estimate of the true uses and proper sims of life. Always gentle in spirit; simbody, or to wholly resist their influence within its Dr. Hallock then made a few remarks, and an adple and unobtrustvo in her manners; and (from a feet-vital precincts. Of course it will not be pretended, dress by a trance medium concluded the speaking. footlights" on the world's stage, behind the shifting material elements, however subtile, can, by a post others strolled through the woods. Whenever a scenes of the outward life; it is quito likely that the naseenes of the outward life; it is quite likely that the native powers of her free but unassuming mind, and the unselfishness of her free but unassuming mind, and the unselfishness of her true and loving heart, may have escaped the notice of many thoughtless observers. But those who were near her person, and familiar with the details of her daily life; friends who have tested the slucerity of her friendship by the most trying ordeals; all who witnessed her life-long devotion to every

great truth and vital principle; who know how long and how nationaly she suffered for the sake of others: and the few anxious watchers in the darkened roommade light and glorious by the libumination of the departing soul-only those who were thus henored with her confidence, and favored with such special opportunities for observation, could be expected to justly estimate her character; or realize the ellent moral pirength and delicate spiritual beauty, of the virtues and graces that adorned her life on earth, and now

compose the diagem that enclosies the Importal brow. The closing scene in the natural life of the gentle ARRITA was full of instruction and consolation Peace, like a white-robed angel, found a tenement in ber heart, and the light of her presence was diffused ver the transligured countenance. No terrors people the soft shadows of life's evening twilight, or lingered by the portals of the everlasting Day. But bright visitors—arrayed in purple glories and golden spien lors—were there. We are assured that, in the spirit ual life, each pure affection, every living thought, and all noble deeds, are perceived to exist as vital and ob lective realities. Nor is their existence less real while our powers of perception are subject to mortal and material limitations. No scene of mortal conflict is without a sitent witness; and there is not a single bearth-stone that is wholly descried.

"All houses wherein men have lived and died Are hunted houses..." In that little room-by that bed-side-around the dear One thus purified by suffering and the ministry of Angels, other forms of light and beauty appear, and

emory of the departed. "And what are ye, O Beautiful?" "We are,"
Answered the choral cherubim. "Han Danne!"
Then her soul—sparkting sudden as a star—
Flashed from its mortal weeds!

land their influence to conscerate the scene and the

Picuic at Sackett's Marbor. We copy from the Cawego Palladium an account of the Spiritualists' pionic at this place on the 14th

The exemption of the Spiritualists, yesterday, to Sackett's Harbor, was a very pleasant one, notwithstanding the threatening sepect of the weather in the morning. About half-past ten o'clock, the steamers lay State, Capt. Brown, and Ackron. Capt. Burnet, left the dock, foot of West Seneca street, with a party numbering from soven to eight hundred, including the Mechanics Sax-Horn Band on the former steamer, and the vestilest Coactive Bond on the latter. The telean excollent Quadrille Band on the latter. The tri down was delightful, and but very few experience

an excellent Quadrille Band on the latter. The tripidown was delightful, and but very few experienced sea slokness.

Arriving at Sackett's Harbor at three o'clock, the excursionists were cordially received by a large concerns of people. A procession was immediately formed, preceded by the band, and marched to the grove, about a mile south of the village, where they proceeded to dispatch sundry edibles in the original picnic style, which their morning ride in the cool, invigorating air had given a keen relish. This over, addresses were made by Dr. D. S. Kimball, of Sackett's liarbor, and Miss Sprague from Nilagara Falls, when the procession again marched to the village, where, after disporsing and rambiling about for an hour or so, the excursionists reembarked at half-past six for home, highly gratified with their visit, and reception. The homovard passage was equally as pleasent as the one down, and was callyoned by the excellent music of the band, dancing, rocal exercises by several vigled clubs." and the display of fireworks from the deck of the Ackron, on the approach to this city, which was about half-past ten P. M.

RELIGIOUS LIBERTY IN ITALY .- Perfect religious lberty for all Protestants has been proclaimed by the egistative assemblies of Parma, Modena, Tuscany, and the Legations-Napics, Venetia, and the Papal State being now the only remaining States of Italy in which the free organization of Protestant congregations is with men on earth, as claimed by Modern Spiritualists ! still forbidden. There is a Presbyiery of the North of Italy, embracing Nice, Genoa, Leghorn, Florence, Maira, Gibraliar. Pau, and Cantones.

2. Can the various phenomena known as Spirit Manifestation, the various phenomena known as Spirit Manifestation, of the various phenomena known as Spirit Manifestation, and the various phenomena

Letitrers.

MISS ERMA HARDINGE Will lecture in Cleveland, Toledo and adjacent places, in September: Milwaukle, Chicago, St. Louis, Cincinnati, and other cities West and South, during the Pall and Winter; in Boston in March, 1861. Address, No. Fourth Avenue, New York; and during September, care of dra. II. P. M. Brown, Cleveland, Ohlo.

DEC. E. L. Wadsworth good West in December. Priend u Central or Bouthern Obio, Bouthern Indiana and Bouther. illinois, or the Bouth, wishing his services during the Winte or early Spring, will flod him rendy to make all destrable arrangements. For address refer to notices of speakers.

Mas. J. W. Counten will lecture in Leominister, Sopt. 9th Groveland, 11th and 12th; Princeton 16th; Millord, N. II., 23d; Moodus, Ct., 20th.

Toll'a street, Somerville, Sunday afternoon and evening,

To Correspondente.

To Correspondents.

[We cannot undertake to return rejected MBS. Our coninductors will cave themselves and us much trouble by always.

The Little Peacemaker.

Child's Prayer.

The Golden Rule,

The Little Peacemaker. earing this in mind.—Ede.]

M. J. W., Stratsond, Cons.—The article shall appear in a Unfading Flowers,

few weeks.

The Colossus of Medical Boirnos.—All men who press coward with recisites energy to the accompletement of a noble and benedough object, must expect deprediation of their efforts. It is see to epock), the dirt thrown up by their triumphasic chariot-backs, in their progress toward the post. Few., if any, great and good men have been exempted from this penalty, imposed by Enry and Prejudice upon ancess. Aristides, Gailleo, Columbus, and even that glorious exempter of patriotism and rittle. George Washington, were all assisted by the foul-mouthed pack that are ever ready to yelp at the heols of greatness. We are not surprised, therefore, that the most distinguished reformer of our times, the most energetle of living i hilanthreplets, Professor Thomas Hollowars, should be mastigned by the martinets of the profession, whose file-headers he has coljected and mortified by the molitimion and magnitude of his circus. But their malice affects not him, and is equally impotent to impair the reputation of his remedies. The world is an Affect. He Pilha and Ointment are the modelines of millions, and the shrill invectives of a few envious perfectsional are unheard or universed and the superiority of the preparations over all the remedial agents reserved by the faculty in "utigat" practice. It causes where the stamins of the juiltest seems to have been utterly destroyed, the recognitive and resourced to have been that he has proving almost to transcend belief; and the rapidity with which the Unitum-the tous the most formitable and deeply-acated sores is scarcely less marvelous.—Springfield "Herald."

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THOMAS W. CLAPLIN. Rer this date.
Witness—Lewis B. Witson.
Holliston, Mass., August 1, 1800. Sac Bept 1.

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June 23

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If Everything is Right, why should we make Efforts in Goodness? What is a Miracle? What is Association? What will Sustain the All-Right Dectrine? What is Evil? What ts Good? Can the Laws of Nature be Broken? What will a Disarm the Antagonism of Opposition? What will be the Principal Objection made to this Dook? What Condition of Sout will niske our Heaven? How Droad is the Plat-form of the All-Right Delici? What Condition of Sout will ace that Whatever Is, Is Right? Is the Deciring of this Book new to this Ago? Can one Soul Produce a New Doc-trine? For What are Human Reforme? For what are Written Commandments? De Written Precepts and Rules of Action Influence the Soul? What is the Cure of what is Called Evil? Is it Wrong to Curse and Swear? Does Imprisonment Affect the Boul of the Prisoner? May we Work Bundays? What is Spiritualism? How much is a Man's Reputation Worth? Who are Mediums? Which is the Way that Leads to Beaven? Is it Murder to Hang & Man? Is it murder to Kill a Man in Worf Is Ignorance the Cause of Suffering? Is Ignorance the Cause of What we call fin? What Makes Suffering and Sin? What are Spiritual Manifestations? Who are Dangerous Men? Whatshall Destroy the Fear of Death? Will the All-Eight

Descrine Increase Immorality and Crime?
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. QUESTION: Is it possible probable and absolutely certain that departed human spirits can and do communicate with mortals in the

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Oct 1.

The Mlessenger.

Fach message in this department of the HANNER we claim was spoken by the spirit whose bains it bears, through Mrs. J. H. Cokart, while in a comittion called the Trance State. They are not published on necoust of literary merit, but as feated repirit communion to those friends who may recognize them.

The boys of show that spirits carry the characteristics of their earlishing to that beyond, and do many with the erroneous idea that they are more than ristra is luga.

We believe the public should know of the spirit world as it is—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 ask the reader to receive no decirine put forth by pirits, in these columns, that does not comport with his eason. Excl. expresses so much of truth as he perceives—so more. Each can epeak of his nown condition with truth, relief he gives opinious morely, relative to things not except the first head of the contract.

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

Visitors Admitted .- Our sittings are free to any one Visitors Admitted.—the sittings are troe to any one who may desire to attend. They are held at our ellies, No. 812 Brattle street, Beston, every Tuesday, Wednesday Thursday, Priday and Satunday afternoop, commencing a nare-rast two elects; after which time there will be no admittance. They are closed usually at half-past four, and ighter are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following entries, will be published in regular course. Will those who read one from a spirit they recognize, write us whether true or false? From No. 2172 to No. 2231.

Tandoy, July 10.—Invocation; What is Phrenology, and what is the worth to man? James Rollins, New York; James Allen Orshum; Thr.

Alleo Grahum; Tiny:

Hechsiday, July II: Invocation; May not all Reformero le justic called Saviors of the World? Robort Williams, Buston: Bridget Leary, Doston; Charles Henry Lane, Chechesti; William Maye; Joseph Grahan.

Jarriday, July 12,—Invocation; What did Christ mean, when he said, "I come not to bring mean on certh, but a swor!"? Loronzo M. Perley, (pauper); Ben, Carpenter.

Hedacaday, August 1.—Invocation; Why do Spirits address God as both Sather and Mather? Jacob Bell, Moniphier; Latey Jane Macomber, Utica; Maria Louisa Obor, New Orleans.

paint: July suite also misor, Utica; Natia Louisa Obor, Kow Orleans.

Thirriday, Aug. 2.—Is man responsible for the use of the faculties God has given bim? Harmon Kendall; Clariesa Aun Friker N, II: Invocation.

Friday, Aug. 3.—What is the human brain, and how are disembodited spirits able to manifest to morials without its use? Dr. Dwight, Portamouth, N. II.; Rosanna Jane Nahan, San Prancisco, Call. Pat Murphy, Dover, N. H.; John P. Hollington, Landon, Eng.

Saturday, Aug. 4.—Tha Ancient Druids—who wore they, and what was their religion; Ellea Kelly, Springfield; Ausmus Wetherbee; Clemant S. Johnson.

Taesday, Aug. T.—Is there as albutted time for the existence of man in mortal? Jorone Cabot, Belfast; Paul Taylor, Key York; Ella Frances Robinson, Ganada; Mary Lonisa

Temple.
Feducaday, Aug. 8.—If Spirituation be of God, why did

not don't he father manifest through his chosen respice the church? Leopold Guatzo, New York; Thomas Lord, Rozher; Joseph Hercey,
Thursday, Aug. 9.—How can Obrist's prayer to reconcile to the teachings of spirite? William Petree, Augusta; Robert Balom, Brooklyn; Capt. Nat. Rogers, Boston; Cacharina T. Haudley, Springfield.

Prilan. 10. 10.

Handley, Springfield.

Friday, Aug. 10.—Is there a spirit-world eternal? If so, where is it? Olara Nuto, Wincor, Conn.; Samued Green; Orlando Jenks, Enirmount, N. H.; Joseph B. Witherell, Ilo-

boken,
Saturday, Aug. 11.—Invocation; Is all matter immortal?
Helen Bancrott, New York; Lizzie M. Mason, and Elia
Frances Preston; Ethan K. Vinal; William A. Drown, Baitimore; Col. Hastings.

Invocation.

Almighty God, our Heavenly Father, once more we draw near unto thee; once more we enter within thy holy temple with our offerings which will be

acceptable to then.
Thou Father and Mother of humanity, once more we bless thee for the kind care then art exercising over us; once more we praise thee for thy love which is ever around thy children; once more we bless thee for the shade as well as the sunbeam; once more we praise thee for this gift thou hast bestowed upon us, that of communing with mortality; once more we acknowledge that thou hast taught us to see thee everywhere, even in hell. We will not ask thee to bestow more upon us, for we well know that thou are ever ready with such gifts ment know that thou are ever ready with such gives has we need. Oh, Holy Father, we cannot believe thou are not ready to give; and, knowing thy power, and feeling full faith in thee, we give thee the bour and glory for all. Oh, Holy One, white the nations are moving slowly toward thee in wisthat while they suffer thy hand is in the suffering and that thy hand moveth all, for that thou art God

Ged the Author of Evil and Good. Will And say. " Will done, good and faithful servant." one who has violated his law by murder? We have been requested to speak upon this ques-

In order to give a proper answer to our questioner we must first pause and consider what God is, and where he is - what his law is, and where that is. Murder is a natural effect of a natural cause : and

what is nature but God? Can you see him anywhere body, and he is personlified through all nature. Evsooy, and ne is personned through all directed be-ery atom in space is an atom of God; every atom in the universe is a portion of God's eternal body. Ev-ery thought is a part and portion of God himself, in Now if murder is a untural effect, apringing from a natural cause, most certainly that effect is as much a part of God as the cause is. Notwithstanding man cannot understand, in the external, that which we assert, its foundation is truth, and it is eternal, and is corroborated by all nature.

The theory of a divided power is worthless to us, because we see beyond the surface-the material plane; and when you shall have passed beyond ma terialism, and shall be enabled to see that which is spiritual, you will know that God moves in everything, and that his power is seen under all circum ces, and at all times, and in all conditions, not withetanding the act is evil to you. Now, if our theory be correct, God as much approves the act of murder as the act of prayer that is offered in your churches. That is as much a portion of himself, as the most holy not that ever sprang from the most boly cause.

asphemy and evil will be written upon these words by our questioner. And will God approve of this? Verily he will, for the individual sees not with our eyes, he comprehends not with our mind, but with that alone which belongs to him. He exercises the faculties God has given him, and we exercise those he has given us; and surely we are none

All bumanity is fast growing out of Materialism and entering Spiritualism. Notwithstanding all that some entering spirituation. Notwinstanding all that seems evil to you, everything bears 'the impress of God's almighty power. God never-did give up control. He has no agent to act contrary to his decrees. Ererything obeys him, whether it seem to you good

Two flowers grow side by side—one possesses powers of nutrition, and you may inhale the fragrance, and be benefited. Its companion is filled with deadly poison—eat it and you die. Now that flower is as much a murderer as the man who stabs you at the beart, and God will no sooner condemn him than be will the flower, for God knows well the cause, and every effect is of God; and if it is of him, most surely

he will not frown upon it. That which is considered evil by man is but one of God's means to bring mankind unto a state of perfection. Sin and suffering and redemption go hand in hand. They are connected, inseparably so. God redeems, God inflicts the suffering. God is the first great and only cause of that you call sin, wherever it is found, under whatever conditions it is developed; and though to day you see not as we see, the time will come when you shall do so, for all must come up on the same highway. And when we shall be so far progressed that we can see the cause of all things, then we shall east no consure upon the fellow

sees not as we see, acts not as we act. To us, there is but one principle in nature—God, the wise, the hely, the just, the beginning and the end of all things; and as that you call evil lives with you, it dwells with God Just as much as you dwell with him. Wherever life is, there God is, there his almighty power controls. He is God of day and night, of that which seems to be evil, and that which

bears the open impress of goodness.

The vast creation of God is marked with variety here are no two atoms alike—all differ, and yet the good God made all. If he is a wise God, surely he greated all in misdom; he created nothing to be lest,

for to toes one atom would be to destroy like own power. Oh, then, seek beneath the material surface, and seek the effect; go beyond that, and find the cause, and read it well, and you will see your fled is there, moving in perfect concert with all he has Inharmony In nature, for God created it, and he could not bring into existence one atom tailers he was an harmonious whole. Come and follow the star of truth that is braming for you. It will not lead you astray. It may carry you belend you natray, for truth belongs to God, and is controlled by God. Every atom in oreation is governed by God, and therefore he will surely say well done, good and faithful servant, as well to the murderer as to the man who lifts up his voice in prayer. Who causes the murderer to lift up his hand to smite? The devil? No, but the all-wise Who causes the murderer to life up his and loving Father directs the hand, that suffering may be generated, and that by it the coul may be brought in more direct communion with bimself.

Martha Jane Eldrodge.

My name was Martha Jane Eldredge. I lived in Brownville, Wisconsin, I was twelve years old father and mother have moved into Massachi was poisoned in 1819, by medicine given by misake. I was sick at the time. I took it myself.
I want to find my mother—that's what I came

here for. I want to sneak to her. She most died about it. I never had any brothers and sisters. My mother's name is Martha. My father's name is Joseph.
This is the first time I have been anywhere. I've

seen my grandmother and my aunt liannah, and I've seen the minister my father knew, and I've ecen the singing master. His name is Hyde; he fetched me here today. He says my mether wants to bear from me, and I want to find ber.

Albert Wedger.

but it can do no harm to give it. If it produces a life is yet clothed with mortality, and dense clouds change in my friend's religion, then it is well; if not, I am taught nothing is done in vain. But my friend desires me to withhold his name, for if he receives an answer, it must be through the public print, and he does not wish to have it known that print, and he does not wish to have it known that the print, and he does not wish to have it known that the print of the print, and there is no other law and there is no other law.

If I have conferred any favor on min by coming min, corresponding to the state of grass, not a leaf upon the case of state and his position, and that he there is not a blade of grass, not a leaf upon the case of state o valo, that there might not be any collusion on the bears positive proof of our statement to us. But in subject, and that I have come here, and truthfully order to comprehend the higher condition of life—and the statement of the partial standard of the condition of the print the spirit—man should be able to judge of all the down from his moral standpoint by doing that but lower order of lives, and then he may be able to if he thinks it will be so, he can only refuse me, and give a mathematical demonstration of the existence i can go away wanting.

s nothing remaining for me to give but my name. Albert Wedger of Boston. July 6.

Clara Kingston. Our heavenly Father opens wide the gates through Our heavenly Father opens wide the gates through which the mother wishes to open communion with the little ones she has left on earth. And oh, how infant never dies, but must bear its own individual kind is the Father! We cannot praise him chough! My soul is full of praise. Seven years it is since I left earth. I left four little ones to battle with the storms of earth. A father I left with them, to be everything. If God gives individualized mortally upon everything but a father is not a mother. When other of grass throughout eternity, will be not give the attractions draw a father from his children, hard is then father; but there is nothing which can separate their fate; but there is nothing which can separate the father is not mother from her child. My you do not find the name of that little one you questioned it is not a mother. When other father is not here is nothing which can separate the infant? Go, you who have questioned their fate; but there is nothing which can separate the infant? Go, you who have questioned the infant of the infant in the can be infant in the case to it had natural birth, know you that the infant never dies, but must bear its own individual existence through eternity.

Wander where you will in the temple of nature, and you will find individualized mortally upon everything. If God gives individualized mortally upon grass throughout eternity.

e give her the blessed assurance that she is not life, during its incipient condition in spirit-life alone in guiding them.

thought waked into new life by that which I give, I of earth and earth's condition; and it must learn of ask that she give it room to grow. I ask that when this ere it passes on to higher things, though a the father may return to the little ones she may spirit devoid of mortality.

thirty-seven years of age. I was born in the city of own mission. Boston. I was married in Springfield, New York May the Go South. I was married to opringingly, New York. My hus-life, bless our questioner as he seeks for truth hand is in California. My children are with my May the nogel of consolation and peace enter his sister, at Williamsburg. Now, I ask once more, if that sister feels that I do indeed visit this place that faith which is so essential to his happiness to day, she will pursue the natural course which all pureuo who investigate Spiritualism. I have no ore to give.

Dave Williams.

Oh, Lord, if I do n't die after this, I wont never die. First and foremost, what place is this? Oh, I died Lord, I thought this was New York. What's the down. use of coming here? My Lor, when I first got round here, a pear age, they told me I wa'n't dead, and that I could come here.

Darned if I know you, and I do n't know myself. hardly. Bay, I want to go home and talk. Am I in Boston way down East? Lord God, I did n't want

Gorry, I started for myself, and I find somebody cise. I guess I borrowed these oluthes.
I died most a year ago, and when I woke up, I wa'n's dead, and they teld me I could come back,

and they have been showing me ever since.

I've got a father in New York. I'd be more'n

Williams. I lived in a good place-down cellar, in Pembrake Alley, mister; and I'd sweep the crossings any time for a penny. I went now, though. I do n't live where they have crossings here. What's the use of a fellow's coming way down

I want to go to New York, to talk to dad and the that I want to speak to them. old woman—she's a feet-mother—no, a step mother. l seen my mother; she went dead a long time ago

Dad saws wood, shovels coal, gets drunk, and does oost anything. Say, mister, if you've a mind to give me a firstfare on to New York, I'll go. I'm up new,

and wont go in the second class.

Yes, I know where Singer's Sewing Machine shop is-up Broadway-there's where good deal, when it's done raining. where you pick up Answer .- I used to sit on the floor down Pembroko

Ans .- Carpets there? Yes-mud. I've learned

Ans.—Carpets there I res—mad. I we tensel to behave since I been here.

Ans.—I spewed myself to death, somehow. I catched a cold. The old man says I must say vomit. same as you see. I am on the earth—in the atmosphere of earth.

Ans.—Our trees, and land, and water, are the catched a cold. The old man says I must say vomit. same as you see. I am on the earth—in the atmosphere of earth.

Ans.—Our trees, and land, and water, are the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The old man says I know what you folks the catched a cold. The cold man says I know what you folks the catched a cold. The cold man says I know what you folks the catched a cold. The cold man says I know what you folks the catched a cold. The cold man says I know what you folks the catched a cold. The cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man says I know what you folks the catched a cold man down here live (n-Boston crackers and baked beans! That's what folks used to say you lived on mother until Hearned how. The teacher said I could Ans.—The old man has forty or fifty like me. He not, if I went, until I tearned. akes care of such boys-teaches them. When the

a a new place. I aint never been hungry, sick, or dragged me across the street.

Ans .- I can come back and be dressed up in this away. way when I want to.

When you going to print this, mister? Fire

weeks will be a long time to wait.

Tell dad I 'm here, dressed up as nice as anybody, and I don't have to sweep crossings. We don't have any step women here. Tell them to go to somebody like this, and I will come and talk. When the old man goes to bit me a lick. I wont he there-

Ant.—Our clothes grow to us same as feathers grow to a hen.

When I get to grow up smart, you wont laugh at me, will you? Everybody used to laugh at me. The old man laughs at me, sometimes, and his hair is as white as snow. Ask him his name, and be That wa'u't bis name though, tells us "Charity." taint likely. July 6.

Invocation.

Thou Soul of all things, wilt thou fold us in the arms of thy Love and Wisdom while we sejourn in humanity? Wilt thou give us that strength so necessary to our sejourn here? Thou Spirit of Truth, wift thou so fill our spirits with truth, that we shall fear no evil, and shall rest in thee? Wilt thou give us to know that we never wander from thee, that thy life ever sustains us, thy hand upholds us? Wilt theu make us to feel that theu wilt bestow all we call for, so we pray not us the sens and daughters of mortality pray, fearing that they will receive no answer to prayer, but knowing that thou art our God? We ask thee for strength, and while we ask, we feel thy strength. We ask thee for love, and we feel thy lore entering our soul. We ask thee to en-circle us with thy arms; and while we ask, we feel thy arms about us, folding us to thy breast of truth, and so we repose thereon, knowing that thou art both Father and Mother to us. July 7.

Infant Individualization.

"Does the infant enjoy an individualized existence is espirit-land, who dies before receiving a natural birth? This is the question given us to speak upon to day, and it is one that is floating broadcast upon the sea I hardly know whether I am here to answer the of agitation in the mental world. Our questioner call of curiosity, or whether my friend wishes to asks for knowledge, such as he cannot have while investigate Spiritualism. But I am very fearful he dwelling in a material body. We can simply present will be as the man who was sick, and prayed to God our knowledge, but we cannot incorporate that into to save him. to save him.

But my friend says, if I will come and tell him what I gave him, and what he gave me, he will be that I gave him, and what he gave me, he will be that I gave him, and what he gave me, he will be that I fat will be a very small amount of proof, he is yet clothed with mertality, and dense clouds that it can do no harm to give it. If it produces a He is yet clothed with mertality, and dense clouds

print, and he does not wish to have it known that he thinks at all of Spiritualism.

I will overlook his prejudices, because I know he stands where they grow—very plentifully, too.

I gave my friend a small sun glass, in return for an old fiddle bow. He told me it belonged to his great-grandfather, and was used in the revolutionary war. I do n't know whether he told me the truth or not, but I remember giving the glass for the old fiddle bow. ddle bow.

If I have conferred any favor on him by coming mity, carrying forever and forever the stamp of its

will state that be made that question to me in pri- trees, not a grain of sand, not a breath of air, but

of the spirit.

The theory of the non-immortality of infants is decidedly fabulous, and could we open your spiritual eyes, we could point you to myrinds of spirits who passed from earth before natural birth. and mother who have placed your infant in the

the affection of a true mother from her child. My Jon do not into the name of that attree one you quessister, atrongly wedded to the church, has charge of
my little ones. To her I came, and ask for a place
at her fireside—for a home in their midst, that they
may open as wide their doors as a kind and loving
Father has opened his. Surely, if they follow Jesus,
the meek and lowly, they must follow him in all.

I do not object that my children shall be brought
The infant in spirit life receives its strength, its

The infant in spirit life receives its strength, its

Transit the above.

up in the church. I do not come to consure her, but growth, ofttimes, from these who love it in earthis brought ofttimes to earth for strength and know tions in guiding them.

There are many ways by which that dear elster ledge. It is taught of your customs, your arts and may benefit me, and thus aid herself. If in her own sciences; for the same great law that governs you soul there is a response to my coming; if she feels governs the child in spirit-life; and it could not be God has indeed sent me to her; if there is one a perfect spirit, a perfect God, unless it had learned

impart to him that I have given her. My youngest him the state one day's growth. A mother's love never dies. There is no joy in heaven that one keep the mother from her children, when the Father opens the door for her to return to them.

My name, before marking was Clear Windows.

the rather opens the door for acr to return to them. Implication as soul.

My name, before marriage, was Clars Windsor; Our questioner, have faith, therefore, and believe
my name after marriage, Unra Kingston. I was the called still lives, obeying its God, working out its May the God of progress, the God of the mature or

Mehitable Barten.

I was burned to death in Independence, lows. come for you to write to my father and mother. My name was Mehitable Barton. I was nine years old. I died most five years ago. The house was all burned They do n't know I can come. I want you to write

my name and age, and when I died, and where; and say that I know where they are int Lake Georgeand I want to speak not here again, but there.

I was born in New Haven, Ct.; used to live there.

July 7.

Margaret O'Brien.

This is n't the house I want to come to. I want to go to my father's bouse. I was a long time learning how to speak, and now I do n't want to speak here. was run over by a Chelsea Ferry omnibus, and I've got a lattier la new lova. I this is the first time I came back. I aven in Doucon, if I was here. I recken I had a name, and I've got it now—Dave off of Hanover afrect. I was eight years old. My Williams. I lived in a good place—down cellar, in name was Margaret O'Brien. I was going across Pembrake Alley, mister; and I'd sweep the cross-the street by the station bouse, and was run over there. This was in the year 1863. It was Fridey. it was cloven o'clock, and I was buried on Sunday, at two. It was in September. My father's name is Paniel. He carried bricks, then.

terming me lots of things. He brought me here, and the first word I spoke he laughed right out, and be said he was glad he had taught me.

I had three brothers and two sisters. There was one older, and the rest were younger. I went to church in Moon street. We don't have Catholic teachers here—we cannot find them.

I was going to school, and I fell. We lived just

teroes the etreet. It was recess, and I had been home. The bell was ringing, and I fell. Ans .- I am learning all the time.
Ans .- We have trees, and flowers, and water, and earth. We do n't have any schools, like yours, for we don't learn what we do not wish to learn.

are taught everything we want to know about. Ans.—We are not taught from the Bible, either Protestant or Catholic. We study no book but na-

Ans.-My sister Mary picked me up and carried

old man calls me, I shall have to go. . . . me into the house. She was running with me, and
Ans.—When I was dead, I felt like as I waked up she saw me fall, and picked me up by the arm, and Ans .- My brother Jimmy ran for mother, who was

Ans .- I know Mr. Savage, a police. July 7.

Jerome Thayer.

So the world is not dead if I am. You want my name, I suppose, which was Jerome Thayer. I was a distiller by occupation. I once worked here, but t is not my birth place, or the place I halled from art. I last lived in body in New York city; died there in a hospital, of alchness enused by rum, and I don't feel as many who come back here—very happy to come. I should be more happy if I had dled in some other way. I lived in hell, died in hell, went to hell, and come up out of hell to talk to the folks. If they do n't want to bear me they can shut their cars. I can talk—God's air is free; the place there is free for any one who has a chance to talk.

I was born in Winsor, Com. I have a son in the same business I was in. He had better get out of of course all the Eastern States, being well repreit, if he do n't want to go to hell. Answer .- Hell is anywhere where you don't feel

happy.

I hear a good many talking of the beauties of spirit life. I don't see any. They tell me I am not able to see. I have a wife; she left me eight years in the left on't blame her speak; but I'm going to come, for all that. I lings passed along harmoniously, causing it to seem should think I had been here a thousand years; so short, that we were almost sorry we had not but it is n't two yet. The rum business is bad business, anywhere, and in any way.

ness, anywhere, and in any way,

ins.—All children are happy. I was happy once

may be again. I was fifty-eight years old. The

name I gave belonged to the body; haint get any

now—don't want any. I had permission to come

bere, and I come to tell my boy to get out of the

num hardens.

um business. My wife thinks I am dead, and can't talk. If she wants to talk with me, she can. My condition has n't changed a whit. Don't blame my wife for leaving me. She ought to have left me years before—she's a good woman. she's a good woman. I heard a little while age that my sen said if i

possible, he'd like to hear from me. Don't know whether he said it or not; suppose that was one; can tell I haint seen any God nor any devilnuse there aint any devil; can tell him to get out of the rum business.

he church, who drank more rum than I did, cheated nore than I did, prayed more than I did, gave more cial affairs, why not have a convention of mediums to the churches than I did, and is a sight lower than I am. That is John Kenniston. It is be cause he sailed under false colors.

Ans.—ile 's a confounded sight more miserable

than I am, cause he had an idea that he was going mittees must abide by it. It seems overstopping o see God. Ho says, " You lived up to the light you had, and

I did not. I pretended to be a man of God, and geo-ple looked to me as one of the pillars of the church, and they curse me now." He prays about as much as he used to and gets along about as well with it. liere's where you can see the tree and its fruit an judge of the spirit by its condition.

Ans.—Haint done anything to get out of hell; felt

cause the time has n't come. Ans.—Been here a dozen times to learn the ropes find my time set down a dozen days ago.

Ans.—Spirits have their turn in coming here.
Ans.—My son is in New York.
Ans.—We have newspapers in hell—different ones from what you have here; everybody is a newspaper

Ans.—Fifteen or twenty years ago I got broke down, and went to work for John Trult, in Beaton, lie is here with me to-day—better off than I am. I got up again, and went into business in New York and no idea, whether advanced by God, man, or the July 7.

Written for the Banner of Light. DEPARTED -- ATAT 9. DY THOMAS HOWARD.

She is safe from the wind and the cold, She is safe from the sun and the rain. She is ease from the terrors untold Of the realms of disease and of pain-From the sorrows Earth surely would bring be Where man is remotecless and roln. Bhe is safe where the heart is a singer

And she never can suffer again. Sho is safe from the sting and the passion Mortality keepeth in wait, She is safe from the waters that dosh on The shores of a plentiful hate: From the craving and unfulfillment That wait on the heart and the brain. She is safe. all unknowing what Ill meant,

And she never can suffer again. SHE IS SAFE, but for us-Ab I the Starkness Our spirits have borne, and must bear, e we grope and we shudder in darku We can not see, can not know where: Ah I although she is safe, and we know it, Yet ever we moan and we chafe,

And our mourning and misery show it-

That we are not, see are not enfe. Not safe from this mortal deceivement. Not safe from the madness of tears... From the sorrow and pain of bereavement. Not safe from our passionate fears; Not safe from a trembling of terror That she we so cherish and love.

To a world of such darkness and error. Will not come from the brightness above. Not safe from the frenzy of knowing Her pure home, our mensureless sin, And the walls that will bar-not our going, But bar us from entering in: She is sofe-we are stricken and lonely."

We griove, yet persistently erri. For we know of no Heaven save only The heaven of being with her. New Orleans.

. To the Memory of Gardie. "Another hand is beekening on, Another call is given: And glows once more with angel steps The path that loads to honoun."—[WANGE

Loved Gardie, the only hope of his mother, and she a widow, the joy of his enfectied grandmether, has passed on to the world prepared for all living. Gardie gone? The truth has reached home at last. He has gone? The truth has reached home as the gone of the land of gone l But where? Come on before us to the land of souls; gone in the list flush of manhood to the society souls; gone from the evils to come. Who says sours; gone from the ovils to come. Who say, there are no evils? Sin, sorrow and temptation are indeed dead in him, "but peace and perfect happiness

Eighteen suns had only fallen goldenly on his head. and eighteen snows had only whitehed his path. His song was only begun on earth to end in heaven. A horn whose strings the winds of earth have swept too song was only begun on earth to end in leaven. A hand was the winds of earth bave swept too rudely, honce it was taken to be repaired by its laker's hand. A bird whose wings became weny early; thus it has soured to bathe in founts of rest. A flower that drooped and withered in the shade, and was transplanted where the dew and light of heaven night fall upon its petals. A soul that fainted o'er its earthly task, and sought its home to falter nevermore.

We would not call thee back, oh chainless one and free, for in our inmost souls we know 't is well with thoe; and, though we miss thee in thy home, in each fauillar track feighs and tears could have such power, say would we call thee back?

We know our loss is great, that they wert strong and brot We know that then wert fair, too levely for the grave; We know that then wert good, e'en to thy heart's deep co Earth has one angel less, and heaven one angel more! Then, knowing all of this, how can we once repine?

How murmer 'gainst a deed which seems so like divino? Though our souls can but blend, such was the love we be Earth has one angol loss, and heaven one angol more! Rest, noble one and true, rest in thy joyous rest. And throw around us love the holiet, purest best, And throw around us love the holiest, purest best, Until the parted meet upon the states shore— Earth has one angel less, and heaven one angel more f

Then, while we seel our loss is but thy bicased gain, That forever thou art freed from baunting care and pain, Then, knowing all of this, aboit we with tears deplore— Earth has one angel loss, and heaven one angel more?

Correspondence.

The Late Convention at Providence, etc. Dean Bannen-At last our long-talked of Conven tion has come and gone, and a fine time we have bad, and a lively one, as will be seen by the reports in your columns, which are very full, and posters, also, (a pearl of great price.) the morit of great correctness—thanks to friend Robinson, your enterprising reporter. We had many strangers visiting the hall about forty mediums who had spoken in public. With this mediumship was associated a large amount of intellect in a high degree of cultivation, which, together, could but produce grand results. The time was well improved, and the meetso short, that we were almost sorry we had not issued a call for four days, instead of two; and this feeling was shared in many instances by our visitors. Our Excursion down the Bay was also a pleasant affair; and, take it all in ail, we feel as if we had enjoyed a feast such as will not be "served up" to us again for months, at least. Our officers deserved, and received, a vote of thanks for their satisfactory presidence over the events of the time, and their straight-forward way of conducting the business.

As in the meetings of all bodies some great ovestion arises for discussion, so on the present occasion the theme was organization or non-organization. This was debated on all sides, and at great length the reason I came. Don't get any news, so can't but only ended for the present, as many really great bring any. Can tell him earth and heaven are all and good motions have, in having the names of the recommended committee "laid upon the table "-all that is gained being the agitation. If, as its movers Ans.—There's an old fellow here who belonged to contend, the organization talked of is to be for the purpose of assisting mediums to regulate their finanfor the very purpose? It may be said that the committees are also interested; but if the speakers choose to organize, it is their own affair, and combounds for other people beside those interested pecuplarity to vote at all upon the matter.

During this month we are favored with the power-

t was all just; had shoulders broad enough to bear the least wanting in her private, home department. for me to move. I see others leaving my condition because she says, "Principles are stronger than, and every day; shall follow after, when I feel like it; pay no attention to, our affections, the last being but like coming here, and I came. Ans .- Can go anywhere where my desire is strong an effect, while the first are causes." This assertion promulgating what she conscientiously deems the truth, scientifically viewed, none can be more devotof Prof. and Mrs. Spence? Why do they shrink back selves down easy". and cry " heresy, heresy !" without even an inquiry, Rumor says? My doctrine is this: to fear nothing fixed in their minds, they have been chuckling, devil. I have my reason yet left me; I do not wish it to lie dormant; it is my prerogative to use it upon bigotry, and certainly not condemn without a hear

I do not receive this theory, but am not afraid of than I am, have found themselves deceived on differain, wherein I may slake my thirst, to some deexamine the premises beyond us, and mount thereon, have it well battled.

Let as examine in the spirit of brotherly love, in- well ordered daily life of its believers. stead of condemnation, and our brother and sister Spence will, I am sure-knowing them as well as I do out in Portland, then let it so die out in all other -be glad to accept of any argument that everthrows places. their own. For my part, I think I can say truly, that if, in the order of Nature's laws, I am not worthy of an existence immortal, let me go where Nature puts me. We must all find our proper level, and may as well be natisfied not to remain on any one level, but to make the highest we can aspire to our

With these ideas, I fear nothing; and would the all could join hands with me on this point. Investigation does no hurt, especially a scientific one, as in the present. We must, of necessity, find some good things coming even "out of Nazareth."

LITA H. BARNEY. Providence, R. L. Avg 13.

Womward. the merits and value of spirit intercourse (for be best speaker they have ever heard. She often speaks lis as neither of us could collect alone. The season lives tred unswervingly in the paths of infidelity. weary was evidently profitable, and highly gratifying to sit motionless as statues, and with tear glistening me, for it is soldom that I can meet an honorable, eyes fixed upon her girlish features, listen to the candid and intelligent opponent to our cause, who glorious, rapturous pictures of spirit life and purity. only lacks sufficient knowledge to be on our side. Imagery, elequence, logic, flow from her lips with such haps by a change of apheres.

waters of Lake City and Minnesota, and was soon electrifying effect of her matchless pathos. J. F. D. improvement of the town; and when three of the they find nothing to materially check our march.

four adjoining towns were without one settler, or d single shanty, now all are settled, and the forms are worth from twenty to fifty dollars per nore, and here is a thriving oity with mills, banks, churches, and a college.

Here, as an officer of the Phalanz, my hand directed the first spade into the sell, and my volce made the opening speech of the town, and renewed it at the laying of the corner stone of the college, some years after. Here, too, stands my old bome, (still mine,) and the garden, with its trees planted and grafted by my own hands; and here are still to be found some of the old familiar faces who were with us in the planeer excursion of the Fourierites, sented. It was estimated that there were present in but mostly changed; their real, their excitement, and their enterprise are gone, and they are slowly plodding along the path of life, some rich, and some poor, and one class about as happy as the otherconservative and progressive, vibrating and alternating, as the currents of feeling or popular sentiment sway and affect them. This was one of the first places where Spiritualism was welcomed and accepted; but most of those who early received it are gone and are preaching or practicing it in other homes; but I am not knowing of any one who has given it up. Some have grown cold or indifferent, or got tired of the contest with folly and error. dressed in garbs of popular religion, and become quiet lookers on, waiting for the day of redemption and reconciliation, which truly draweth nigh. Soon my circuit will be completed, and I shall be at my own cottage home, with the anxious and walting hearts about mc. WARREN CRASE.

Ripon, Wis., Aug. 10, 1860.

The Cause in Portland.

I take the liberty of addressing a line to you relative to the condition of our glorious cause in this city. Notwithstanding the many rebulls attempted to be put upon Spiritualism by all shades of the opposition, organized and unorganized, the good work goes right forward. With us, as in other places, the cry by our opponents has been that Spiritualism was dying out; that it had given, or was about to give up the ghost! but it still lives, to plague and perplex its mailgners. Last winter our committee-we have a simple form of business organization-decided to suspend our regular Sunday lectures during the months of July and August of this year, but to conful logic of Mrs. Spence, who only needs to gain the tinue our usual morning Conference. When the time car in order to touch the understanding, which it is arrived for this vacation to commonce, it began to her forte to reach. in her lectures, more than the be noised around by those who took counsel of their sympathies; though the affections of life are not in | wishes, that the Spiritualists lectures were discontinued, never to be resumed. And nothwithstanding it; shall get out as I got in, when I think it's right She is represented by some to be perfectly heartless, we gave distinct notice from the platform and through the daily press, of our positive arrangements to commence them again on the first Sunday of September, still they persisted in declaring that mough to carry me. Have n't been to see my wife, concorning her is not true; for, while unflinchingly it was only a ruse to let ourselves down easy, but no part of our intention to do as we had notified the public we should. You can thus see how they would ed, affectionate and true, than is she in her lie to the people should they ever find themselves friendly and domestic relations. Why do the body surrounded by circumstances from the effects of of Spiritualists fear the agitation of the great theme which they should feel desirous of "letting them-

Over this idea of the death of Spiritualism, which had its birth in their busy brains and became firmly

whilst we have been working. And as the time approaches for us to redeem our pledges to the public, we find ourselves in better conall occasions. There is no new idea but what we can dition to do so than we had dared to hope. During gather much truth from, and we cannot accept what the early part of our vacation, the idea was conceived seems to be an error, even if we would. We should to make an effort to open our meetings free to the cultivate our judgment up to the point where we will citizens. We have hitherto had a five cent admisnot be so afraid to trust ourselves. This markish son | sion fee. This effort has been made, and been emisitiveness, on the part of many Spiritualists, reminds mently successful. Our friends have responded nome of what I once heard a lady remark. She was a bly; indeed, some from whom we had no right to exmember of the Baptist Church, and was invited to pect support, were among the first to subscribe liblisten to a particular sormon by a Universalist crally; and on the first Sunday of September next, brother. "No, indeed," said she, " I would not dare we shall open our liait, free, for one year, to all who to go, for fear they would make a Universalist of me. I may desire to listen to the gospol according to mod-I would not go to a funeral, if such a destrine was to era Spiritualism, which is neither more nor less be preached there." These absurd ideas we ridicule than Christianity revived. Miss A. W. Sprague, of in other seets, and it is time, in all conscience, that Vermont, is engaged for the three first Sabbuths of those who pretend to be Liberalists should cast aside September, and other popular speakers are engaged for some months abend, among whom we are happy to be able to mention Mrs. A. M. Middlebrook, Miss. Fanny Davis, Leo Miller, H. P. Fairfield, Miss Lizzio contaminating my garments by investigation. I Doten, and others, all of whom, with the exception know that many, far more developed, spiritually, of Miss Davis, have visited us before, and proved themselves favorites with our people, both in their

· I have never known a time in the history of gree, and prepare my taste for something beyond. I Spiritualism in this city—and I have been closely do not expect that we have reached the ne plus ultra | identified with it for some years when a more genin our spiritual ascension; and why do we fear to eral interest in it was manifested than at the pres ent time; when a deeper love was felt for the beauif we find it stable ground? If this be the truth, it tiful truths which naturally grow out of it, nor a will prevail, let all the world fight against it; and more determined purpose on the part of its adherwe all know how much good it does a doctrine to ents, to render it attractive to the masses, not only by the promulgation of its inherent truths, but by a.

> In conclusion, let me say, if Spiritualism is dying Ever yours, M. A. BLANGHARD,

Portland, Avg. 18th, 1860.

Lizzia Liowe, of Leon, atc. Knowing you to be deeply interested in the diffusion of epiritual truth and enlightenment. I take the liberty to place before you a few facts relative to Spiritualism in this vicinity. There are a few progressive minds here ripe for the reception of trutha fow noble men and women who are not afraid to investigate the "demoniac raps." and listen to the " blasphemous ravings of men and women influenced by imps fresh from the sulphurous depthe of a flaming" orthodox "hell," as the peace loving, truth telling ministers of God's mercy eny.

During the last eight months we have been enter-When the Sunday evening shades had curtained tained and instructed by soulstirring discourses the beautiful basin of Lake Pepin, and the silvery through the organism of Miss Lizzie Lowe, of Leon. rays of the moon were shortening the shadows of She is an elequent and logical speaker, and gives the bluffs, Elder Sterry and myself were discussing her whole soul to the work. Mrny consider her the admits it, but denies its goodness) in his neat little with a power and effect which bring tears of joy church at Lake City, before a large audience, such from eyes unused to weep. Men who have all their With the best of feelings we parted, probably not to vividness and power, that the unbelief of the skeptio meet again till he is a convert to Spiritualism, per vanishes before them like mist before the rising oun. Many who from their early youth have regularly On Monday last I bid adieu to the dear friends, attended orthodox churches, and listened unmored pleasant homes, high bluffs, pearly shores and limpid to our best revivalists, sob like children beneath the

paddled down the river one hundred miles, to pace We also have an occasional lecture by Mr. the Sandy streets of La Crosso a few hours, and Meacham, of Freedonia, N. Y. He speaks powerreceive the welcome at the homes of Brother and fully, scathingly, sending the searching darts of sister Dennison, and the parents of Laura De Force, truth through and through the popular theological and hear their regrets that arrangements could not dogmas, tearing them in fragments and exposing be made for me to speak there this year. The " iron their weakness and corruption in a manner almost horse," with the speed of the age, soon drew me unparalleled. In vain does Old Theology beich forth away from the great river, and now I am in the holy anothemas—they are unbecded. Hundreds in Ceresco Valley, (now a ward of the little city Ripon) this and surrounding towns have deserted its ranks, where, in 1844, the Wisconsin Phalanz planted its and wheeled into the lines of the progressionists. foot and its corn, and made the first settlement and The churches feel that something must be done, but Though we are hooted at and literally louised with ourses, the tide still sweeps onward, and it will either reform the churches or overwhelm them; for the law of progress is as eternal as its Maker. Yours truly, for truth.

Charlotte, N. Y., Aug. 6.

Spiritunlism in Lowell.

Since last you heard by letter from this place, the litble. time has worked a change. One year age every Subbath notice that was inserted in the papers of impregnable as the rock of ages, and that it is destined our city for Spiritualists, was paid for, or it could to live until all things clea pass away-even the earth not appear in print. Sabbath notices of the different likelf, "with a great noise"-it is not a little remark-Fox Populi, gives, at times, quite extended notices of

manifestation, but really I think it did them good. for on that Sabbath there were those present who never before dared to eater our hall.

Agnie E. Lord, the musical test medium, has also violted us, and given many satisfactory manifestations. The writer heard the gultar, tamborine, and two bells, minus tongues, produce excellent music, without physical contact.

These signs of the times lend us to believe that "the set time to favor Zion has come." Never did politic: from which a revolution-in the minds of un-Spiritualism stand so well in Lowell as to day. CHARLES P. RICKER.

Yours truly, Lowell, Aug. 10, 1860.

A New Speaker.

County, New York. New mediums are being constantly developed. There is one in particular whom I have not seen publicly noticed, but who is one of the best mediums I ever heard speak-Mrs. J. E. Price of Watertown, a young lady but eighteen years of age. Her discourses are characterized by a peculiar carnestoess and beauty, which appeal to the heart more than more powerful inspirations. 1

lately heard her speak to an audlence composed mostly of skeptics, I should judge, and her responses to certain biblical questions bespoke a clearness and rior to that depicted by Moses and Paul, as the universe vigor which is not often characteristic of our eminent preachers of the Gospel. Her concluding remarks at this place were such as would spiritual ize any mind, and I rejoiced to see were not unheed ed even by opposers. Mrs. Price will, I understand, answer calls to lecture in this and other States, and I would advise all who wish for a true spiritual treat to secure her services. Her address is Watertown, New York. Strong in the faith,

H. F. BARNET.

Nood of Physical Mediums.

Bro. G. H. Cornell writes to us from Vpsilanti Mich., that there is great need of physical mediums in that place, and the visit of any would serve to waken luquiry, and do much just at this time, to prepare the way for trance and normal teachers of

Pricadrille, Pa.

We have received a long account of the cure of an incane girl in this place, by Mr. S. F. Washburn, bealing medium. He seems endowed with extraordinary power as a clairvoyant.

Spiritualism among Nowspaper Men.

We copy the following article from the Providence (R. I.) City Item. It is probably from the pen of the editor, Wm. Poster, Jr.:-

We have never seen but a few of the phenomena of Spiritualism, over thiving had the time to spend to investigate the subject. We always intended sometime to look into the matter, and cudeavor to find, if possible, "the bottom line." About two years since, we spent a portion of an evening with a medium, and had some remarkable exhibitions. The recent arrival in this city of Mr. Foster, of Now York City, a test medium of great power, has given us another opportualty to try the spirite," which we have improved. Tuesday forences we repaired to the Providence Hotal, and had a variety of tests. we another opportunity to "try the spirits," which we have improved. Tuesday forenees we repaired to the livevidence liotel, and had a variety of tests, all of them remarkable. We carefully scrutinized cerything, and are satisfied that no "tricks" were played, to use a common term. We were an entire stranger to the gentleman; he knew authing of use or our family. We seated corselves at a table, and in a few moments beard raps on the chair in which the medium was scated. In a moment they were present desiring to communicate with us, and were present desiring to communicate with us, and were an influent and the table into our hand, and with a pencil, ran over the letters. The name of our mother was spelled out. We then inquired the year of her death, and was correctly answered. The medium then asked if the spirit would trace its name on his arm, and on the spirit would trace its name on his arm, and on the arm of the medium we saw the christian name of our mother plainly and legibly traced, as though it had been done by a pencil. The letters were red like a barn, and slightly elevated above the surrounding skiu. Ifere, perhaps, we should observe, that when we used the alphabet, we held it so that lens of evarants of the most scarching investigation of savans in all the scientific departments of terming.

the inble, also a penoli. We did see. In a few more ments, on taking the handkerchief up, we found legt by traced on it, in penoli marks, the name of our mether. This was not seen by the medium at the time. The handkerchief we took from the breast pooket of our coat, and then threw it extrelessly down, and afterwards a penell. The medium did not take either into his hands at any time, for his hands were resting on the table, and we were talking together. This fact therefore is established: a name was written upon the handkerchief while upon the floor, by an invisible agency; and we may say it was not possible for any one in the room to have done it, for all were within our reach, and did not move during the operation.

The medium then wrote quite a lengthy communication, signed by our mother. In this, members of our family were named, which was beyond the knowledge of the medium. We pursued our investigations at considerable length; asked a variety of questions, all of which were answered with accuracy, where the subjects were such as we had a knowledge of our serves. The manifestations throughout were very striking. We deem it unnecessary to onter more into the details. If any are skeptical, we are ready to impart any information, and the communication we received can be seen. The writing on the handker chief is still visible, and can be seen by any one.

Darse or Frock.—Speaking of the rule requiring a gentleman to wear a black coat with talls behind only,

gentleman to wear a black coat with talls behind only, when appearing in society, the Montreal Witness says: when appearing in society, the Montreal Witness says:

"Why this should be considered full dress more than
the frock eart, which is both fuller and more suitable
every way, and which is worn in military uniforms,
we cannot imagine; but the decisions of custom and
fashlom make no pretensions to common sense. We
finish, however, it is somewhat ill-judged to require a
rigorous adherence to old-world effquette in this frea
and casy country. There may be many a loyal, worthy
ciffzen, who has long discarded the swallow-full for the
furce censible surfout, and who will not be able to pa
this respectate the Prisce without going to the expense
of £6 lOs., at least, for a dress coat."

"I say, John, where did you get that regue's hat?" "I say, John, where did you get that rogue's hat?" would save the cherries. It is worth a trial, particu-"Please your honer," enid John, "it's an old one of larly when cats abound as they do on some premises yours that missus gave me yesterday."

The "World," the Plesh, and the Derill The new journal published in New York, bearing the title of the Arst cognomen in the above trinity, was greatly exercised, on the morning of the 23d utt., at a surreptitions" attempt of a certain incognite author to get a book of . doubtful morality" noticed through its immaculate columns, thus making a cat's paw of the World's disseminatings to give publicity to a book which was almed at the fountain-head of Christianity

When the Orthodox World avers that the Bible is as churches were published free. Now every paper in able that a fly, beating against their rock-castle, should the city publishes ours, also free; and one paper, visit such quaking and trepidation. The book visit so the World, for ask-Fox Populi, gives, at times, quite extended notices of ing to be named to the community, is doubliers "Sifour speakers—their attainments, capabilities, etc., Contradictions of the Bible," a small pamphlet recently

record of pretended Divine authority-and the "Self-Contradictions" can long exist in the same world. The truth is potent, that there has never before been brought fato the field of moral warfare, a weapon so potent and so much to be feared as this same little book _____. Self. Contradictions." It is free from all outside issues. It is not an attempt by any beterodox or " in-Adel" Influence to subvert the Hible-It is the Bible subverting tade. It is a civil war within its own body

reasoning religious devotees—must ensue.

Bo far from deprecating its effects, as the World does, we feel bound to say we would that every friend to independent thought and religious investigation, who desires the enfranchisement of mind from the habitating effects of blind and restrictive authorities, would not Spiritualism is progressing flucly in Jefferson fail of obtaining the work. It should be the pocket companion of every true Spiritualist and Reformer. and should be urged upon the Orthodox community for

careful and serious perusal. Let not the position assumed by the friends of reform and progress, in regard to the Bible, be misunderstood. The Orthodox World claims the Bible as the intervening Sundays can be engaged at any places sol to source of true religion. We repuddate the assumption, and maintain that, so far from the Bible being, the we haven, Or :—The 31 and 4th Sondays in Sopt at Quincy, Mass.; source or auxiliary of Christianity, it is the veriest state, at Pannam, Or. stood. The Orthodox World claims the Bible as the source or auxiliary of Christianity, it is the veriest Christendom of the nineteenth century is as for superior to that depicted by Moses and Paul, as the universe within the tort of the three bindays of Docember to that depicted by Moses and Paul, as the universe within the time son at Groonwich Village, Mass. of Copernicus transcends that of the ancient Chaldean; and the Orthodox world will acknowledge it the moment they institute the necessary investigation for discussing the difference between their Delty and that of the Rulefunt Philaments. the Spiritual Philosophy. But Orthodoxy will not seek investigation; hence it must be dealt with as the United States has with the Japanese. Spiritual reformers have not to invite its embassies across the ocean of moral separation, and offer-nay, press upon it—the reception of other philosophies higher than its own.

Spiritualists seem content with the progress their cause is making, without entering the field and lending a vigorous hand to accelerate its movement. It is strange they do not realize the force of the adage, that the "game" costs no more than the "name." in acting the part of reformers, and that, if we have to bear the latter, the former will compensate for the onerousness of the burden.

There is not the slightest use in attempting to preour Divine Gospel. The Davenport Boys are par mulgate truth, so long as the error which is cherished ticularly invited, and will be well paid for their in lieu of it is held as truth. If, by any means, one hundred thousand copies of "Belf-Contradictions" could be circulated in the Orthodox world, it is no extravagance to say that within a year's time one million of believers and nominal believers of the Divine inspiration of the Bible would be released from the bondage they are now in to the away of its authority. The cost of the pamphlet, single, (post-paid.) is eighteen cents; over twenty five in number, fifteen cents, post paid. And we venture to aMrin that, could Spiritualists and References generally know the value of the work, and the mission which nothing but itself can accomplish, it would be sent at once broad-cast over the land.

New York, July 24th, 1800.

Providence Times on Spiritualism.

back-bone and fearless independence in the cultor:—
There are some new things under the sun, notwithstanding many knowing persons affirm the contrary.
We regard the Convention of Spiritualists now in sesslow in this city, as one of these "new things." Many
conventional budles, both political and religious, hav,
we may say, almost annually met in our good city, but
nover before, one embracing this particular stamp of
faith.

like a barn, and alightly clevated above the surrounding skin. Ifero, perhaps, we should observe, that when we used the alphabet, we beld it so that Mr. Roster the medium, could not see it, and therefore had no knowledge of what was spelled out.

He then asked us to throw our handkerchief under the table, also a pencil. We did so. In a fow most and things of which she professes herself totally figurant, and of which she professes herself totally also a pencil. We did so. In a fow most served on it, in nenoil marks, the name of our she camposes in matter and style totally unlike any-

comprehension of all knowledge, and that the rest of the world can make no additions thereto.

It is proper, therefore, that our cliniens should treat the Convention, of which mention has been made, with the same deference and respect, as they are ac-customed to treat those of other creeds and other be-liefs.

by, and scolded incessantly, none of them ventured upon the patch again. Perhaps the same scare robin

MOVEMENTS OF LECTURERS.

Parties noticed under this head are at liberty to receive subscriptions to the Banner, and are requested to call attention to it during their lecturing tours. Ennisis copies sent free. Lecturers named below are requested to give notice of any change of their arrangements, in order that the list may be as correct as possible.

on as correct spectane.

Ifas, Amanda M. Stanon will locture in
Quiner, 4 Sundays in Oct.—Cambridgeport, 5 Sundays in Dec,
Philodolphia, 4 Sendays Jan.—Provinence, 4 Sundays in Vob.
Address, the above places, or New York City.

Address, the above places, or New York City,
Miss A. W. Bergaug will speak at Portland, Me., the three
fret Busiass in Reperimber; at Lowell, Mess, the two last Busdays in Beyt, and first Busiasy in Oct; at Plymouth, Mass,
the second and third Busiasy in Oct; at Walthem, the fourth
Busiasy in tet; at Worces, et, the three first Busiasy in Nov.;
at Quincy, fourth Busiasy in Nov.; at Providence, through
Bec, at Hoston, Noss, through Sameary.

Buy, John Pesseony, West Medford, Mass, will receive
calls to lecture on Bpirthalism.

Changes H. Crowell, trance speaker, Boston, Mass. Address, Names of Light office.

our speakers—their attainments, capabilities, etc., our meetings are well attended, even during this warm weather.

Contractictions of the Bible," a small pamphlet recently this warm weather.

Raph Waldo Emerson spoke before our Association to a crowded hall, on Sunday, Aug. 5th. Some of our people were somewhat astenished at this manifestation, but really I think it did them good, wall;" for it is difficult to see how the Bible—as a manifestation, but really I think it did them good.

winter. Addices as above, or Lyons, Mich until 14th Oct.

N. Phank Whitz will lecture in Hartford, Conn., Sept. 2d;
Soymour, 9th and 16th; West Winfield, N. Y. 23d; Conceas,
N. Y. Oct. 7th; Chagrie Falls, Ohio, 14th; Toledo, O., 21st.
ald 23th; Lyons, Mich., through Nov.; Chicago, ill., Dec.
2d and 9th; Beloti, Wis., 16th; Janoesville, Wis., 23d and 30th;
Milwankle, Wis., through January. Applications for week
avonings made in advance will be attended to.

Mas. J. W. Conning will locture in September in the cast;
in October at Oavege, N. Y.; in November at Checkmail, O.;
in Dec. at Milwankle, Wis., in Jan. at Lyons, Mich.; in Fob.
at Elkhart, lud.; in March at St. Leuls. Sha will return to
the cast in April. Applications for ovenings should be made
early. Address Dox 81d, Lowell, Moss., or as above.

Mas. S. Wankus a page 16th on Milros during the month

in cast if April. Applications to confing showle to made carly. Address Dat Sil. Lowell, Mass., or as showe.

Mas. 3 E. Wanner's post office address during the month of tetother will bu Newlin, Clay Co., Hinnols. She will speak in Tubrdo, Oblo, the four Bundays of November; in Elkhart, Ind., 4vo Bundays in Dec. Theore who wish to encour by Ind., and Bundays in Dec. Theore who wish to encour by Ind., and Bundays in Dec. Theore who wish to encour by Ind., and Ind., and Ind., olio.

John H. I. Hard Landounces to the friends of reform and liberat sentiment. In the West, that he designs making a trip strough the Westers Buste the coming fall and winter, and would be happy to communicate with the friends whorever there is an opening on railroad routes, to get ahead. Address, until Oct. isi, at Northfield, Mass.

Miss Emma Hardings will fecture in Beptember in Cleveland, Toledo, &c; in October in Miwankio, Chleago, &c; in November in St. Loute; in December in Checimatt; in March, 1801, in Deston, and the East. Feet Ollico address, 8 Fourth Arome, New York.

If. D. Strongs will fill the following cognagements, and the intervening Sundays can be engaged by analitation to be to a constitution to the construction of t

ham, Conn., Nov. 18th und 22th. Address accordingly,
Warren Onare speaks the five Sundays of September in
Chicago; two first Sundays in Oct. in Elkhart, Ind.; two last
Sundays in Oct. in Stargis, Mich. Ho will receive subscriptions for the Banners at circle prices.

Leo Miller will speak in Patinam, Ct., Sept. 16th and 23d:
In Lowell, Oct. 14th, 28th and 28th; in Parland, Mc., Nov. 4th
and 11th; Tauston, Nov. 18th and 23th. Mr. M. will above calls to locure wock ovenings. Address, Hartford, Ot.,
or as above.

E. V. Wilson's address is Deiroit, Mich. He will receive calls to tecture on Signitualism, in Obio. Bichigan, Indiana, Illinois, and Canada West. Mr. Wilson is agent for the sul-of the Milter and Grimes discussion; ulso that of Loreland

MARY MARIA MACOMBER, will locture at New Bedford two test thindays in Beptifinber: the month of October, at Cam-pringopers. Bhe may be addressed at the Banner of Light littee, Hoston, cure of Chus. II. Crowell.

office, Hoston, care of Chus. II. Crowell.

Mise Elizabeth Low, tranco-opeaker, of Lood, Cattaraugus
Oo, New York, loctures at Ellington and Rugg's Cornors,
(Cattaraugus Co.,) every fourth Sabbath. She will answer
calls to locture in Chautacque and Cattaraugus Counties.

Mass. A. P. Thompson, will lecture in Holderheas, N. II.,
Soph. Mand 241; in Konsington, Bopt, 9th and 16th; Ruc
will answer calls to better in the surrounding towns, addressed to ber at West Campton, N. II.

Mos. II. M. Matter will donate one holf for three to become

Mns. II. M. Miller will devote one half her time to lectur-ing wherever sie may have talks; the le engaged permanent-ly one half the time for the country year. Address, Ashta-pula, Ashtabula Oc., Ohio. unia, annuaum too, Unio, Maa, M. J. Wilconson, would notify the fitness in New York and Ohio, that she will answer calls to lecture during the fell and Winter in that direction. Address soon, at Strat-ford, it.

MES. M. D. KINNEY, of Lawrence, Mass., will speak in MRS. PANKIE BURBANK FELTON WILL fecture in Bomers ville, Comm., hoptermost 2d and Oth, and in Cambridg sport Bopt. 16th, 23d, and Scite. Address accordingly.

Mas, Anna M. Middlerrook will lecture September 2d and 0th at Troy, N. Y.; 19th and 23d at Williamitic, Ct.; Solin at Charlet, Ct. During October, at Portland, Maine. C. H. Dellyikly will make a tour through the Middle and

Workern States, commencing on the let of Onloter. These desiring his services as a lecturer, will please address him at box 2014 Boston. How. Figure Rosinson, of Marbichesii, has propared a course of lectures on Salrituslism, which he is ready to repeat before societies of Spirituslism.

Mas. R. H. Buar witt lecture in Randolph, Mass., the second

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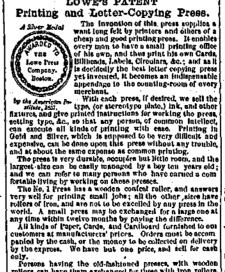
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In view of the awfol destruction of housan life, caused by such debilitating dispass, and in a Represendance Sentition. and often little auspected by the victims themserve.

In view of the awful deserve, such as Spermatorriven, Seminal weakness, the vice of self shuse, Spinal Consumption, Egilopey, nervous spaces and thesaces of the heart—said to view of the greatest and thesaces of the heart—said is view of the greatest and thesaces of the heart—said is view of the greatest and thesaces of the heart—said is view of the greatest and thesaces of the heart—said is view of the greatest and thesaces of the heart—said is view of the greatest and the community by hase pretenders—the Directors and Faculty of the fuestlustion, con sectentiously assure the Invalid and the Community the their resources and fuelilities for successfully invaling this their resources and fuelilities for successfully treating this characteristic in the said of the greates.

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of Acute and Chronic Diseases.

And quoted odes, and jowns five worts long, This on the steelbod fore-finger of all time, Bparkle forever."

Then swelled the organ : up through choir and nave The musto trembled with an itemet theil Of bliss at its own grandour; ware on ware Its flood of mellow thunder rote, until The bushed air shivered with the thinb it gave, Then, prising for a mornant, it stood atill, And sank, and rose again, to burst in spray That wandered into ellence far awny. Like to a mighty heart the music seemed. That yearns with melodies it cannot speak, Until, in grand despair, of what it dreamed,

In the agony of effort it dath break. Yet triumphs, breaking; on it rushed and streamed And wontoucd in its might, as when a lake, Long pent among the mountains, bursts its walls, And in one crowding guals leaps forth and falls. [Lowell-Legend of Brillany.

I have great confidence fu young men who believe in themselves, and are accustomed to rely on their own resources from an early period. When a resulute young fellow steps to to the great bully the World, and takes him buildly by the beard, he is often surprised to find it come off in his band and that it was only tied on to scare away timble adventurers ! (O. W. Holmes.

The last soud of day holds back for me; It flings my likeness, after the rest, and true as any, on the abadowed wilds.

It coares me to the vapor and the dusk. I depart as air-I shake my white looks at the run-away sun I effere my flesh in eddler, and drift it in lacy jags. I bequeath myself to the dirk to grow from the grass I love,

If you want me ogain, look for mu under your boot-solus. You will hardly know who I am, or what I mean, But I shall be good health to you nevertheless, And filter and fibre your blood. Palling to fetch me at first, keen succuraged.

Missing me one place, search another, I stop somewhere waiting for you.—[Walt Whitman. Great men stand like solitary towers in the city of God, and accret passages running deep beneath external nature gives their thoughts intercourse with higher intelligences, which arrengihens and consoles them, and of which the laborors on

> -A maiden, guenniy film Ewerpeth past me with the air-Kings might kneel beneath her stare. Bound her heart, a resolud free,

the surface do not ever dream !- [Longfellow,

Rested I like a drunken bee; Alasi It would not upo to me !- Alexander Smith. The heroes of the hour are relatively great: of a faster growth; or they are such, in whom, at the moment of suc

cess, a quality is ripe which is thon in request. Other days will domand other qualities.—[R. W. Emerson. (Reported for the Banner of Light.) BOSTON SPIRITUAL CONFERENCE.

The Boston Spiritual Conference is held at the Hall No. 14 Bromfield street, every Wednesday evening. Question-Lore.

WEDNESDAY EVENING, AUGUST 22.

ings and bletory, a chord which, touched by a kindred sympathetic vibration, thrills and cohoes through the innermost fibres of any one Jacon Enson.-We find in every man's life, writ the innermost fibres of our own soul. Clinging to this, each and every human being urges lies way onward in life. Find where it is attached and you bave a clue, following which you can trace each step the man has tred, and devious mazes, unnatural wanderings, and inexplicable contradictions, become the clear and necessary results of easily delin law. Cut man loose from the object on which this guide-line has been fustened, without giving him a new point to which to attach himself, and be straightway tumbles into the pit of despair. Lead him day by day to fix his affection on more and more worthy objects, and step by step he rises nearer and nearer, and reflects more and more clearly the image of the perfect God. Mysterious influence. evidencing its divine origin and tendency—yea, more, its inherent divinity in its universal adaptitude to all condition of universal humanity, and in an infinite variety that never repeats listly, combined with an essential unity that always harmo-

Love is to the soul what magnetism is to the compass—the motive power which directs all its actions—what blood is to animal, or sap to vegetable life; the channel of communication—yes, the very clement itself of growth and vitality—ny, and above all, and more than all, it is to the human soul what God is to the universe—the life thereof. Life is the manifestation of an eternal principle-love is the embodied and embodying cesence causing the manibute, and cannot be divided against liself, to destroy its power or consume its vitality. It cannot be multiplied to increase its potency or enlarge its domain. Being perfect in knowledge, it is all seeing, and cannot think. This eternal principle of life being perfect in itself, (love) cannot help acting, for perfect life is perfect action, and must of necessity exhibit its interior principle, even in its most external expressions, to all souls sufficiently enlightened to perceive and comprehend its manifestations.

This idea of the eternal cause of causation which we believe in and call God, the absolute being the father of us all, that is causatively begetting himself into conscious existence, is necessarily and beyond our finite comprehension. It is to the materialist as though it were not, because it recog-nizes neither centre nor circumference, and transcends both time and space; it is the king that is not of this world, though he reigns in its heart of bearts, and is the eternal finality that community triumphe in all receptive instrumentalities, in pre portion to their causatively acquired power, (or love) which is the power of God unto salvation. For "God is love." Believing as I do in an all pervading spiritual essence, or divine being who is the fountain of life, source and object of love, and eternal cause of all causation—who permeates as an indwelling regency all possible conditions of matter embodying and expressing his perfection in every conceivable of action in proportion to the unfolded or inephere of action in proportion to the uniques or in-dividualized capacity of the soul or organized exist-ence,—believing in such a God, I find no difficulty in accounting for the apparent evil, discord, conten-tion and strife. I find no real occasion to free myself on account of evil-doers. I accept the selfish desires that are generated within me, to do wrong and project evil, as the greatest possible good that could exist then and there, as means to a higher

They are the manifestations of external or animal proclivities. It is the reign of selfish love, which must be generated before it can be regenerated, and the soul be progressed through its enlightened love-clement, or affectional nature, beyond and above the sphere of selfish use. It seems to be folly to contend against the manifestation of selfish love. It is bet ter to construct than to destroy; to create, by entering within the sphere of causation, and permitting ang whulu are spaces or causation, and permitting the Divine Mind to beget interior conceptions of greater goods and purer uses, and thus fix the guid-lines of life to new and still never points of attrac-tion, and so, climbing step by step, reflect more and more clearly the perfection of love which easteth out

When we question the scheme of life, and listen to the voice of causation, there opens up, to the mind's eye, a perfect system of means and ends, expressive of elernal change, which necessarily culminates, through a successive series of conception, travail and birth, in the most interior power of perfected love. In proportion as this is accomplished within, there opens up in our affectional nature, or well spring of re hopeful consciousness of divine presence and absolute good.

This may seem to be speculative; but speculation is useful in so far as it tends to increase our knowledge of the indvelling God, and knits us in nearer bonds of love to him. It is only injurious when purfished in search of an excuse to shirk the conscious responsibilities of our being. Even then, under flod, it may be the means of the selvation of the coul; not a saving from the effects of evil desires or

manghty actions, but rather a salvation through the effects of sin, as the means through which fleel, in time, find corrected equi distant from him, dwelling, good inducaces, brings about the condition in which the divine mind, or spirit, can beget more interior conceptions of lore.

All of these secondary woulderful transformations

yes, the very element itself of growth and ritality."

Dn. Rankolph.—I am a physical being, myself—a denire of the earth; and so far as this question is concerned, I shall treat of it as a material thing. Lore is a subject of yest importance, and must be viewed and treated in several different aspects. On the present occasion I prefer to regard it in its physthe present occasion I prefer to regard it in its payes ical aspects. Saying nothing as to the origin of this wonderful thing, I shall, to provoke investigation, trust it as a purely physical thing, as it is. Love, physical love, has its peculiar sphere of notion in the material structure of the human race. It is a played leal substance, as real as expect, as positive as earner when it is in the interest constitution we are

ted untidens." Why are they so? Because love is like the fuller's soap, purities and cleaness every dried up." played out," or else their stomache thing it touches. There can be no higher consciousfail to extract the life essences of the ment and drink ness in the human mind, than the faculty of love.

governed and ruled thereby. Upon our physical of wrong as God himself, who is Love, conditions and state of health, depends the amount J. Lattraw....While I am much plan and quality of our love -noticing that I here speak and quality of our love—noticing that i here speak of love as differing essentially from affection—which latter is a quality of soul alone. When our blood is fully charged with love, we are surrounded by a deep magnetic glow. If then we permit this sphere to control liself, we affect others, and then we become free-lovers, and ruin and desolution follow in the transfer of this cause is to be attributed all our footsteps. To this cause is to be attributed all the rapes and seductions that occur. People are tempted beyond their strength, and full. la future conferences I shall open up the mysteries of love, and show the difference between the sick love and the well. Intending to let others take the metaphys-ical part of the discussion, and confining myself to the cast-iron facts of every day experience. These remarks are merely introductory to the subject. Presently I shall enter it more deeply.

Mn. Esson.-If I thought my friend Randolph was honest in his definition, I would ask him how he accounts for the smile of spiritual and beavenly radiance seen on the faces of the dying, while the soul is parting from the loved ones of earth.

Dr. Randonen. A distinction should be drawn between Love and Affection. Affection belongs to the universe. Love belongs to the soul. Love blads races together; but it is affection that binds the parent to the child, and the wife to the bushand. Affeation never dies. Love is constantly changing.

HIRAM HUMPRREY .- I should differ somewhat from

"All are but parts of one stupendons whole,"
Whose body, nature is, and God, the soul."

God, then, is love. I do not believe that God is love, how can words express what thou art!. God is love, the cause it is so written in a book, but low can tongue toll the worders than dost work, or because all of his works are works of harmony and universal good when rightly comprehended. Wis sea of splenders; thou sun of brilliancy; thou tion, which is loré. In imagination, then, we are bring forth beauty for themselves. For thou dost standing upon the cterant sea of secondary conclusion, quicken our conceptions, warm our imaginations, with an eternal past behind us, and a never ending and fill the fountain of our thought, eternity of progression before us. We see, then, as Where shall we find good without thee? Show us we canno on the wings of thought from the past up the happy home: there love exists, affection reigns.

not yet attained to that state of intensified power the angel descendant to bear humanity aloft to the where it can look ahead and see the mighty unfolding of truths that shall have been electing during them from the dark wanderings of life, where the countless ages; but on being roused from their elumnes of cold selfsbaces doth cover them; and as the

there can be no greater devil among mankind than deep, ferrent prayer to gather the substance and false pride; for false pride and persecution walk fullness of His love. false pride; for false pride and persecution walk hand in hand with ignorance and superstition. But this dark barrier to our happiness is soon to be thrown down by the leveling power of philosophy and science as taught by the principle of love. For I can have no faith whatever in that religious theory which does not teach the equalizing of the condition of the whole human family, as well as their eternal progression in knowledge and happiness; because all such theology is not in that condition where it can receive, direct, those pure streams from the great fountain of love. For although some are ahead of others in this onward movement, in time and eternities. Bro. Randolph has spoken of sour visaged fountain of love. For although some are shead of others in this onward movement, in time and eternity, yet I believe that we all shall arrive at some goal in the distant future, not to sink down to a state of eternal rest, but where, finding all of this false pride eradicated from our natures by the power others in this onward movement, in time and eternity, yet I believe that we all shall arrive at some

what magnetism is to the compass, the motive power the music of the ever-rolling spheres; and more which directs all its action—what blood is to animal or sap to vegetable life, the channel of communication, yes, the very element itself of the communication, yes, the very element itself of the communication with such thrilling power from the continuous states. film in the frightful earthquake's shook, and the fearful ruch of the tornade, as it sweeps with such frenzied fury over land and sea, as in the genile zephyr that flits so softly by; and still more really, in his beams of inspiration from the higher spheres. And we see thee ob God I not only in all that the natural eye can behold in the physical universe, but with that interior spiritual vision which looks beyond the shores of all physical things, far into the boundless ocean of spiritual existence.

R. P. Wilson.—Love is properly a question for the indice to discuss. According to friend Davis, Love has a seven fold manifestation. The question leal substance, as real as oxygen, as positive as carbon. When it is in us in great quantities we are powerful, strong, energetic, vigorous and vivaclous. If we are morally and physically healthy, then it folfills its proper mission; otherwise, it leads us into all the monor of evils, especially those of a sexual sound tenohings on this subject. Love's manifestation. But while it is open, we may speak upon it, as well as we can. I believe the Good Bock has many all mannor of evils, especially those of a sexual as well as we can. I believe the Good Bock has many all mannor of evils, especially those of a sexual tenohings on this subject. Love's manifestation are to our spiritual sense and not material. Affection belongs to the soul, but love is the charm, and when missifurceted, the baneful curse of physical existence. I hold, then, that love, in its physical aspects, is the result of the action of all our organs upon the various substances that enter into our manufestation. The question is a well as we can. I believe the Good Bock has a new prossion of the we can be found the not should be just as far from any determination. But while it is open, we may speak upon it, as well as we can. I believe the Good Bock has nearly its are form any determination. But while it is open, we may speak upon it, as well as we can. I believe the Good Bock has nearly its as well as we can. I believe the Good Bock has nearly its as well as we can. I believe the Good Bock has nearly its as well as we can. I believe the Good Bock has nearly its are then we should be just as far from any determination. But while it is open we may speak upon it, as well as we can. I believe the Good Bock has nearly its are form as well as we can. I believe the Good Bock has nearly its are form as well as we can. I believe the Good Bock has nearly them we can to the we can be found the not supported the we can be a true for a seven fold as well as we can. I believe the Good Bock has nearly determination. But while it is open we may speak upon it, as we is large enough for many evenings discussion, and then we should be just as far from any determinabecomes obtains and chief, which change to nervous fit is controlled by think of each and the fluid, and that in turn is condensed into love.

When our system is out of tune we cannot love it combines all goods and uses. It is manifested in wisely—we cannot even extract love from a piece of cake or minec pie. We see "old back-lors and antiquation of the piece of the fail to extract the life casences of the ment and drink in ease in the human mind, than the faculty of love, they consume; and this easence is that whereof the physical constitution claborates love. There are Love has relation to everything spiritually, but has those, on the other hand—young men and maidens—always running over with love.

I defend the much abused passions, and think that when we forget ourselves and go astray, the fault is hold of the low and drow them up. It is the ruling ours, not Love's. A man without love is an emason lant, unworthy of the form he wents; but ho is still ments and operations. Though my enemy injure more unworthy if he permits, himself to be solely severated and ruled thereby. Unon our physical of wrang as God himself, who is Love is incapable of wrang as God himself, who is Love is incapable.

J. LATHAM .-- While I am much pleased with the remarks of Dr. Randolph, and admit that there is much truth in his position—that which is very sen-sitie and appropriate in its application to this life yet I must go deeper down than the stomach for the

solution of love.
To me love is something higher, diviner, than physical attraction. It means more than anything we can extract from our food. To be sure, all life has its base in physical conditions, and love finds its most grand and beautiful expression through a bealthy organism; but its source is not in our food. healthy organism; but its source is not in our food, thrugh its expression may be more or less defendant on what it can gather through digestive processes. From food it may gather a body, but its source is far more interior than that. For our love to be healthy, I would agree with our brother that we need a perfect assimilation of the food taken into the system; but to say that Love has its origination of the corpus. Notice has its lowed outcome. hua. I cannot. Matter has its laws of attraction, and our physical bodies may answer to its impulses which are transient and fleeting. I cannot call it love, however, for, to me, love is eternal, changeless, save as it ever grows in fullness and deepens in expression. Though it may be the cause of outer attractions with all their changes, yet in itself it is that which is ever moving on to a central and death. less purpose.

When a human being is born, a new star arises. We speak of the star of destiny. That star is the love which enters into the child's nature; its desthe brother who has just spoken. I do u't see how anything can exist without spirituality. But for spirituality, the particles of our body would scatter. It is love which runs through all spirituality. Love is that power which gives life and motion to all sphero of its aristence will be grand, noble, deathless, it is love which runs through all spirituality. Love is that power which gives life and motion to all sphero of its life will be folt wherever the sun of its things in nature. love is shed abroad. It may warm many or few bearts in accordance with the strength of its increasing fires.

dom, I bolleve, is inherent in love, as intelligence, are observed in spirit; and spirit in matter. Love and wisdom, spirit and intelligence, are observed in the soul, and from it must be developed in acture; for, supposing that some counternating force could be brought to bear upon the works of nature, so as to blot out the infinite the world, and from the maje ward which, in the works of matters, so as to blot out the infinite the world; when we law of gravitation, then all the innumerable worlds; the hands of men, doth move the world; when we world; whe would be dissolved, and fall back to their original would be dissolved, and fall back to their original state—that is, all the atoms composing the starry seesed thee, and shed abroad the richness of the spiender, then the multitude has been moved to finite space, (for we have the believe the number of worlds to be infinite which governs them.)

Now we have in the imagination an infinite occan of these. If you makes this to see beauty and the property of the second them. chaos. Here, then, we will fix the commencement name doth live, for men love to gaze upon his work, of the works, not of organization, but of organization, because it appeals to the beautiful in them. On All the infinite hosts of atoms begin to manifest converse he places it, and future generations copy more signs of active life being drawn more closely and admire. They copy what thou hast done, when together by the cirrual law of symputhy or gravita, they should go to the same fountain of Love and

to the living present, the mighty unfoldings of this Wilhdraw this love-rank poison weeds usurp affections through and toy coldness reigns instead of infinite power of lave.

What the future will unfold to the mind of man, love. Thou dost come to warm all hearts, to charm is known only to the God in nature. That we can all life; thou are the inner sun. As the pearl-diver judge something of the future by the past, is true; seeks amid the reefs and caves of old coan's bottom but the human mind, in any sphere of existence, has to find and bring aloft his pearly price, so are thou countiess ages; but on being roused from their elum sea of cold selfschness doth cover them; and as the term by the progressional principle of love, will then commence their work of redemption; for every thine. Mun gives thee many forms, but still thou movement of life, from the least atom of the universe up to the rolling of the universe, as pheres, both in a substance fine, pervading all space as well as extended to individualized intelligence—man.

We see then, that the law of sympathy, or gravitation which is large them. tation, which is love, operating through spirit upon absorb thee from the things he loves; thou art ever matter, is not the creator of mind and matter, but ready to answer to his call, and if his coul dost the great architect and builder of the universe. mingle in rapt delight with the spirit of a flower, Therefore, literally speaking, tiod is love; and he is there thou dost meet and repay him, there dost not partial to a few only of his children; for although some seem to be his especial favorites here, seek thee in the form and philosophy of the universe, yet, could we but see through the great plan inherent. They strive to measure and map out thy existence, in his nature, we should be contented with our lot, to discover the form of thy being; but while they and wait patiently for the chemical change which is worship God in the circumference of life, in the to lift us all to a more refined and happy state in intellectual perception of his law and manifestations, our existence. The greatest check upon our happithey, too often forget or ignore the concentrated ness in this life is arrogance. Sometimes I think expression of our affectional nature as it goes out in

of love, we shall find it absolutely necessary to our happiness, to reach forth a helping hand to those this subject when 1 came here tonight; but the who may be below us, and draw them, with the cords meledy of my friend Latham's voice and the beauty John Wernenner, Jr.-I had many good ideas on who may be celew us, and draw toem, what has cords in motely it may trient Latinaha voice and the condry of love, up to our happy clime. As we see the parti of his thoughts have banished them. Love is truly a cles of matter, in the formation of worlds, all rushing great subject; and, though we have had many great around one common centre, through the continual subjects here for discussion, it recems as if we could equalizing power of gravitation, so we see our hear-inot go beyond the rind of any of them. I don't only Father drawing the whole human family around believe Love is like the sap in a tree, or the blood in

M. P. Srgan.-I hope the ladies will come forward this time. There are those here qualified to interest us much on this subject, for it is one they are more susceptible to. My idea of love is different from that of my friend Randolph. Love is an emergence of the subject of the sub tion of the soul, much more happily felt than de-scribed; and, unlike emotions less hely, it is more full and every way more blessed in fruition than in anticipation. It is God's boat gift to man, blessing the middle of November. The author has already alike the lover and the loved. Like the smilght, it will had a number of works on Berelology and warms, invigorates and beautifies everything it warms, invigorates and beautines over, and beautines over, and investigation of matters appertaining to the nervous meetings on the Sabbath, forence and afternoon, at Law-mussion, it is neither exclusive nor circumscribed. It is high as heaven, it is wide as the universe. It is high as heaven, it is wide as the universe. In the pages of this work. That state of interest in the pages of this work. That state high in the nurse sail of Paradise, at the pages of the pages pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" and, the most careful investigation, and of minds well as if that were not enough, he further compares it to a "tree of life, which bear twelve manner of fruits, and yielded its fruits every mouth; and the leaves of the tree are for the healing of the nations."

The author has gone at length into the Philosophical, and the Practical as the Philosophical, and the Practical as

It is the exercise of love which makes the family

"Oh! who could bear life's stormy doom, Did not the wing of love Come brightly wasting through the gloom, Our peace-branch from above? Then sorrow, touched by thee grows bright, With more than rapture's ray; As darkness shows us worlds of light, We never saw by day."

Mr. Arwoop.-Perhaps no one here is fully capable of solving the question before us, to the satisfac-tion of every other one. We believe, however, that

speak upon this question; but I believe all the gives ample instruction for l'athetising, and, what speak upon this question; but I delieve all the great angle in the universe could get no nearer than you no other work has ever contained, you will also find have to the beauties of this subject. Love is an unitable feeling of the soul; and whoever loves; definable feeling of the soul; and whoever loves; induction of the trance, and insensibility to palm. must lore independently of himself or herself. I be-lieve a person who loves, and only such a person, It needs no "royal prorogative" to say of this book lieve a person who loves, and only such a person, can forgive an injury—the greatest wrong. I feel "imprimatur," (let it be printed,) but a friend of the this, and I don't know how to explain or define it. author's and some of the author's views would say, I think I could forgive the murderer of my dear let it be lesued, and let it be read by many people. husband and children. I think I could forgive one for doing me the greatest injury that can be done me; and I cannot explain it in any other way than by love to all humanity. I suppose others feel the same.

han such a love as this? What nobler feeling can sets forth its objects :-fill our souls, than such a love? Who can love as a mother leves? None on earth. Whoever loves his feeling of life. We are all particles of God. When you have learned to speak well of your neighbor, and to cover up the faults of your enemy, life will indeed

John H. Connier.-I have listened with pleasure to the remarks that have been made on this occasion. Much of truth has come from the minds of each one. Much of truth has come from the minds of each one. You are standing upon a platform large enough for all creation, and that platform is Love. The one who regard to having his door-plate polished every morning said that platform is Love. The one who regard to having his door-plate polished every morning that to be is to the soul what blood is to the physical system, apoke the truth. There is a chemistry of soul, and love develops and fixeds it. Love is physical system, spoke the truth. There is a chemblad half "when he goes to the counting room. is try of soul, and love develops and freeds it. Love is something more than the events of every day life; it is inherent with the soul, and from it must be developed.

were companions in the search, and for this reason. It has were being being an uncommon thing, for 'lis met offere companions in the search, and for this reason. It has were being and uncommon thing, for 'lis met offere companions in the search, and for this reason. It has were being and uncommon thing, for 'lis met offere companions in the search, and for this reason. It has we see high and low mingling together in perfect harmony of desire. Upon the countemance of some a heavy cloud of server hung. The bright angel Hope sustained others, bidding them look for ward to the time when the prize, for which they were occareestly seeking, should be their. I noticed this levely negle was to be faund most frequently with the youth; but sometimes I bound by the ondeworing to cheer the aged, and 'twas here she had a had of haven'd light. This tow, was here people of she had a had of haven'd light. This tow, was here people of the occast uncommon with prize, for which they were so careestly seeking, should be their. I noticed this levely negle was to be faund most frequently with the youth; but sometimes I bound by the ondeworing to cheer the aged, and 'twas here she had a had of haven'd light. This tow, was her people righter for the continuous mental to the prize for which they were so careestly seeking, should be their. I noticed this levely negle was to be faund most frequently with the youth; but sometimes I bound by the condevering to cheer the aged, and 'twas here she had a had of haven'd jith. This tow, was her people of she had a had of haven'd jith. This tow, was her people right of the most surrowall of the number, I requested him to the most surrowall of the number, I requested him to the most surrowall and the number, I requested him to the most surrowall the found had been also also the same thing to the most surrowall of the number, I requested him to give mp a description of the missing form! I was both surprised and givened at his answer. Slid he, "Thou art at young, and heat yet leads to the same thing sun; thinking that by watching the movements of these industrious people, I might possibly gain some light upon that which was now all darkness. My attention was first directed fo a young man, who was tolling up a steep ascent. The perspiration was standing upon his lofty brow, but his step was firm, and his eager eye showed the carnestness of his desire. I cast my eye up the mountain side, and over its summit. I saw in golden letters, "Hill of Science." I knew at once that it would be impossible for this young man to arrive at its summit, and therefore that he would not gain the prize. I saw that there would always be an unsatisfied longing in bis soul. I at last became weary of beholding in his soul. I at last became weary of beholding in his soul. I at last became weary of beholding this scene, and fell asleep. In my dreams an angel talked with me. "Child of earth, allow me to give thee some information in regard to the lest treasure. 'T is true thou hast been searching diligently for it, but not, I fear, in the right direction. Happiness is its name; and I will tell thee where it is to be found, ere thou hast been led very far in the wrong direc-

Where then shall Hannings be found?

the veins. If this were so, then the Bible would be translated to read that Got to the sap of the uniprecious jewel. Think not to find it in its perfect verse. The brother who spake of lare as depending upon the condition of the epignatrim, had many good ideas; but I do n't think a sour stomach has power will often be disturbed by the suffering thou shalt do n't think a sour stomach has power. Dr. P. B. Raxbolfs.—You have told us. Bro. Edson, that Love is an essence. I have undertaken to follow you, and have got inextricably confused. Now I want you to define what Love is, for I want something to talk about.

Mr. Ebson.—I could not make it clearer than I legal things. We hear his volce in every sound least metaphysical answer: "Love is to the compass, the music of the every filling appears of the defined and the music of the every filling appears of the defined and the music of the every filling appears of the defined and the music of the every filling appears of the defined and the music of the every filling appears of the defined and the music of the every filling appears of the defined and the music of the every filling appears of the defined and the music of the every filling appears and more which this is a large of the sufference of the music of the every filling appears to the subject and before a matheful this is a large of the music of the everyfilling appears and more which the same principle. I am antisfied this is a large of the music of the everyfilling appears and more emphatically in these arises of the music of the everyfilling appears and more emphatically in these arises of the subject and before a matheful this is a large.

Ideas; but I don't think a sour stomach has power to turoflove sour. Love is fine they present heme. They shall will often be disturbed by the suffering thou shall deas; but I don't think a sour stomach has power to turoflove sour. Love is for the universe of God. There is an eternal to turoflove sour. Love is for the universe of God. There is an eternal to turoflove sour. Love the music of the Almighty; but mystering the this is a large of the principle. I am antisated the many good. I don't think a sour stomach has power to the source of the trip the suffering theme. The interest eternation of the turoflove source. Love is for it will give my lideas; but I don't think a sour source that I don't think a sour source that I don't think a sour source that I don't

Having its roots planted in the pure soil of Paradise, its branches extend to carth, and its blossoms shed onlied "The Trance," never attracted so much at fragrance upon all life. John, the medium, when on-tention as now; and, accompanied as it often is with tranced upon the island of Patmos, describes it as "a numerous other profoundly interesting phagonous." it would seem to offer Itself as a fitting subject for

it would seem to offer Itself as a fitting subject for the most careful investigation, and of minds well trained in metaphysical disquisitions.

The author has gone at length into the Historical, the Philosophical, and the Practical aspects of the whole subject. And we misjudge if this do not prove to be one of the most attractive books which Mr. Sunderland has ever written. And although our author's theory of Pathetism, (self-healing and the self-induction of the Trance,) has now been before the public for some twenty years or more, it may be doubted whether it is generally known or understood, among that large and increasing class of pectual property in the self-induction of the trance, has now been before the public for some twenty years or more, it may be doubted whether it is generally known or understood, among that large and increasing class of pectual property in the self-induction of the trance, has now been before the public for some twenty years or more, it may be doubted whether it is generally known or understood, among that large and increasing class of pectual property is a fine of the public for some twenty years or more, it may be doubted whether it is generally known or understood, among that large and increasing class of pectual property is the self-induction of the trance, has now been before the public for some twenty years or more, it may be doubted whether it is generally known or understood, among that large and increasing class of pectual property is not the corner of spit may be doubted whether it is generally known or understood, among that large and increasing class of pectual property is not increased. It is not increase to the organization of the twenty because it is not increase in the organization of the trance, has a first of the organization of the time cluse and increasing the first of the subject for increase in the corner of spit his class in the organization of the trance, has a first of the organization of the subject for increase in the organization of the time cluse in t It is the exercise of love which makes the family relation the purest type of heaven that can be realized upon earth. Under its purifying and chastening influence, deprivations and serrows lose most of their polynamics. If deprived of this balm, this sweetener of affliction, who could bear up against the cylis incident to humanity? Or, as the poet force the public for some twenty years or more, it may stood, among that large and increasing class of people who are now so much interested in what appertalas to this mysterious state.

Pathology, Physiology and Psychology are made to assist in this investigation, while the views on "Imagination," the "transfer of thought" from mind to mind, the transposition of the senses from one part of the body to another. Double conscious ness, intuition, clairveyance and presentiment invest the subject with an interest surpassing the creations laye is something different from a bag of onts, used to coax the herse along. Love is manifest in the pess, intuition, clairvoyance and presentiment invest lower world, but it has nobler manifestations in the the subject with an interest surpassing the creations spirit and soul of man. Behald how constitut is that of romance, and souring, as all states as, that the blending of love in the sexual relation: All the blending of love in the sexual relation: All the is in each human mind a rowen of self-induction, by items of life go to make an ocean of Love. Love, which the mind can and does withdraw itself from rome to more convenient, beautiful and healthy locations in the rome and unselfish, moves one to do a kind act to an all consciousness of pain, it will be seen at once how city of New York.

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JOHN BOOTT, Proprietor. pirit and soul of man. Behold how beautiful is the of remance, and showing, as his facts do, that there Mas. A Farent, It was said the ladies should really interesting and useful this work must be. It

mankind! What greater theme can we dwell upon, Bela Marsh, 14 Bromfield street. Mr. Newton thus

mother loves? None on earth. Wheever loves his enemy, has Love such as will harmoute him with the first that the most secret, has Love such as will harmoute him with the first that the f provalent inisopprobensions on the aubicor."

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There is a gentleman residing in this city, says the

Annual Convention at Ashtabula, Ohio.

Grove Meeting. God's spacious Tem; to open stands Where Nature's ancient forests grow; There Truth and Light from augel bands Free as Life's waters over flow. The friends of Spiritual Progress, will hold a Grure meeting on Saturday and Sauday, Hept 10th and 10th, 1800, in a froze near Esquire Gibb's residence, in Eaton, Loraine Co., lillo, Able speakers from abroad are expected to be present.

Grove Meetings.

Lot you the heavenly form appears.

And Virtuo's hely image bears.

Child of earth, follow in her paths, and thou shalt

Grove, Jay Co., Indians, on the Sth and 91 of September.

Oroys Mosting.

The Spiritualists of Lyons, Mich, have appointed a Convention, to be held on Saturday and Sunday, Sont, for and St., in a beautiful grown care that willing, only India unifer mile the smile of the Control of the St. A number of speakers had uniday, in the Tono Hall. A number of speakers had uniday, in the Tono Hall. A number of speakers had uniday, in the Tono Hall. A number of speakers had the Davenpart Buys' w'll be in stiendance. Arrangements have been made with the Ballinad Co. to carry all persons to and from the meeting at half face, from any point between Missaukers and Orbors, to visit the beautiful Grand letter Valley, and attend this meeting as tailing expensation committee of arrangements hope to be able to entertain all who counce, free, and pay the expenses of speakers.

Dones M. Fox.

who come, free, and pay the Dones M. Fex. Jung C. Bexter, Migs. A. R. Husbret, Louisa Tower Dexter, Di. John R. Jewett, Lendall Ingalls,

MRS, LORINDA FOX, MRS THOMAS II. WELSE, MRE THOMAS II. WEISH, MRS. ILACHER A. DEWET, THOMAS II. WEISH, MADVIN FEBRIS.
MRS. WILLIAM COLS.
Committee.

NOTICES OF MEETINGS.

THE TRANCE, AND How INDUCED; with its Correlative

Phenomena. By La Roy Sunderland. Author of
the "Book of Human Nature." 12mo. pp. 400.
Boston: Thayer & Ederidge.

This work is now in press, and will be ready by
the middle of November. The author has already
published a number of works on Psychology, and
headen depends some thirty wars of his life, to the

NOTIOES OF MEETINGS.

Unallessown.—Sunday meetings ore hed regularly as Central Hall, afterneon and evening.

Lowell.—The Spiritualists of this city hold regular mosttings on Sunday, needings one hed regularly as formed and afterneon, in Well's Hall,
and a free conference at 0 octock in the overlang, for discussion. They have engaged the following speakers.—Sept. 24,
Mrs. Urinh Clark; 18th. John G. Gluer; Bept. 23d and 20th,
and Oct. 7th, Miss A. W. Sprague; Oct. 14th. 21st and 28th,
Lee Miller; Dec. 2d, 9th and 16th, Mrs. Mary Maria Macom-

LAWRENCE.—The Spiritualists of Lawrence hold regular mentings on the Sabbath, forencen and afternoon, as Lawrence Hall.

NEWBURYPORT.—Regular meetings are held overy Bunday at 21-2 and 71-2 r. u. at Essex Hall.

ave in Nov. use in row.

Occumers, Pa.—The Spiritualists of this place hold meclings the first Bunday in each month in their churchs. Mrn.
Frances Lord Bond is engaged to proach the epititual gopel for a few Sabbains.

for a few Exposine.

CLEVELAND, OHIO.—Speckers who wish to make appointments at Cleveland, are requested to address Mrs. II. F. M. Brown, who is authorized to confer with them.

WAUEESIA, Wig - Miss Prims Hardings will lecture here betoer 16th, 17th and 18th.

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SPIRIT AND MACHETIC PHYSICIAN.

This being an age when simest anything in the shape of an advertisement is considered humbug, we desire persons who may be afficied to write to those who have been reliev-ed or curred at the Scott Reding Institute, and satisfy them-selves that we do not claim half, what in justice to ourselves we could.

induction of the trance, and insensitivity to partial induction of the trance, and insensitivity to partial induction of the trance of the author's views would say let it be lesued, and let it be read by many people.

Bristualism Defined.—This is the title of a little tract, prepared for the press by A. E. Newton, form only Editor of the Spiritual Age, and published by Bela Marsh, 14 Bromfield street. Mr. Newton thus sets forth its objects:—

"The following definition of Spiritualism and its predicted bearings has been in substance indersed by many of its produlent advocates, and adopted by lurge the dies of Spiritualists in convention. It is put forth.

Beleps and medicine sent by express to any particular sent proposed a commendating those who may commented additional conditions and continues to be trated. We have taken a large, handsome, and continues house found. We have taken a large, handsome, and continues house found. We have taken a large, handsome, and continues house found. We have taken a large, handsome, and continues house force and the purpose of accommodating those who may commented additionable by the purpose of accommodating those who may commented additionable by the purpose of accommodating those who may commented additionable but satisfact and cold Water Baths in the house; also have an element that the purpose of accommodating those who may commented. Hot added the surface additionable but satisfact to be trated. Hot added to be trated. Hot added to peculiar complaints. In the purpose of accommodating those who may commented the but added to be trated. Hot added to the purpose of accommodation added to be trated. Hot added to be

tion and measures.

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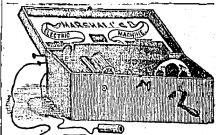
A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritualist, Cleveland, Obio, efter twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be refurred to where the same results have followed the one of this invaluable remedy. Price \$1 per lox.

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