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NO. 24.

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VOL. VII.

BERRY, COLBY & COMPANY, Publishers.

TWO DOLLARS PER YEAR } NEW YORK AND BOSTON, SATURDAY, SEPTEMBER 8, 1860.

Written for the Benner of Light. THE DEATH OF THESEUS.

AT G. L. BURKEIDE.

On a lone crag of the blue Agean sen. The whispers of the lone, rejoicing waves. Have left their induance on my memory Like the recchaing of its thousand caves. Give me thy lute, Theseus; I will sing A song of other days to soothe thy soul;

While round my head the flitting awallows wing, And from the shore the avening shadows roll. Greet me with smiles and sunshine, lonely one: I have a charm to welcome thee to rest.

Give me a lute-note from thy last pman. To case the anguish of thy tortured breast. Send forth the anthem to the listening waves; Let it ring out upon the heaving deep; The shades of heroca will invoke their end,

Who will not answer to the music's leap. Sound the long pean; let it swell to heaven; Cive all the air the ringing of its eweep, Such as young Artus brought from the Agean

To the full flowing of the placid deep. Where is thy cottage by the dark blue sen? . Where are the siniles that welcomed thee to he "Who left the world to follow only thee?

Cone like the swaltows flitting round the fir. Where are the friends of all thy early years -The young companions of the healthful chase . They are too happy to regard thy fears.

... Or wine the down of death from off thy face. Had as the evening breeze that sweeps the plain When the unending life of aummer comes: Cortain as that which in the evening's train Bringe the far-flying eterks to their high homes

Answer me all the questions that I ask: Are there no friends to call thee back once mere To the unending service of the task That greated thus in light upon the shore?

When to the ancient atrain that I have soug. Comes the quick response of thy latest broath. It shall endure the rather that I clung To the last vestige of thy soul in death

I have been born too late to leave thee now; I will not wring a tour from out thy heart. Give me the welcome of an earnest vow Ere to the shades of Cyprus I depart.

He said : and from his quiver drew a dart; And to his guide, the partner of his fray, Sent forth the throbbing murmurs of his heart, And gave the winds this last, unnoticed lay. Give me thy inte. Theseus ! It shall sound

Through the long branches of the lonely fir: And with a pleasing melody resound. Like that alone which welcomed thee to her.

Written for the Banner of Light

TEMPESTUOUS LOVE;

WORLD STRIFE.

BY HUDSON TUTTING CHAPTER I.

et I love him atil With wild ometion: His sweet toned words my pulses thrill. With tidal molion.

He's felse? Then has the werehiped sun-Bunk to rise no more; The stars have all their courses run. And time strands on shore. "Mother | mother !"

"Call not my name, dishonored girl ! Mother is far too enered to tremble on such lins. Little thought frenzy. I, that you, who neetled in my beart like an angel, should thus less your sense of honor, and not only degrade yourself, but throw such an indelible stain my error -- do you suffer for me? Tell, ob, tell me? on the character of your family. Think of the De Orsay name transmitted to such posterity—a unme boasting of dukes and lords! What mean you

"Mother I mother!" again burst from lips of sundyed coral, ashen, new, from intense anguish. What beart-pressure looked from those azure eyes with fringing lashes, dry and parched in their fountains by the fire of delirium; what suffering in that firmly obliced mouth, and how like the leaves of the sepen quivered that dimpled chini

Her mother stood in front of her. The lines of her hard face were deepened by the sharp object of pride torn and trampled, groy looks clustered on her high brow ; her lips were compressed, and her hands clenched; every line of her contour spoke determin ed energy, self-will, pride. She, in appearance, was mistress of a domnin. But appearance did for her what it does for a great many others-told a tremendous lie; for her home was the plainest cottage. far away in the seclusion of a western State, where men yet combated with the trees. Stern ploneers had built it of unhewn logs, where the red man chased the brown deer, and were nightly serenaded too humble to remain unobserved by misery. It is by the ducky welf and the puma. But it was not ubiquitions, and goes everywhere. Though it dearly loves the corrupt walks of the city, it stalks into He was the son of a stern pioneer, who, when the the country, to the quiet farm house, elcoping vales, and densest wilderness, for it has a keen scent, and oan trace a human heart around the world.

It dld not relent as it came up the walk, shaded by moss grown sons of the forest, and saw with what delicate core somebody's hands had trained the wild vines, and cherished the wild violets transplant. lonted not when it passed the door, shaded by the er, on the grounds of his degredation in the social wild egiantine, the pride of the forest; no, for its heart is seed, its nerves iron, its blood ice. It went his love. This, of all other ways, is the surest of in, and smoto the white fily; it watered its roots with wormwood, and its necture became filled with gall. It went in disguised as love, and Dora gave herself for the pledge of what she trustingly believed a noble beart.

" I love him, mother. He is true and noble." "True? Has he not left you to bear the scorn and contumely of the world? Noble he is a dog, a

"He loved me-loves me still. I know he does, and if he knew of my suffering, no chains were

strong enough to hold him from mo; no dangeon walls could restrain bim."

"Deluded Dora, how little you know of mankind You should read the Bible and your catcolism more, and dream less. They teach that man is a fallen and totally deprayed being, and corrupt till nothing good remains in him. Alblon has deserted you; you have nothing to hane from him."

"Yes, I onn hope, I will hope, I must hope. He will come back. He is not depraved or vile. Mankind are not all bad. He is not or else he would not have attended the poor so generously last winter. giving this one wood, and that one meal when he expected no reward."

"Nonsense! what did it mean-mere twattle, child. Giving to the poor is a thing of course, and has no relation to the heart."

"I must talk. I grow strong by talking. I feel relieved. Alen are good, not bad, olse the poer would all starve, and earth would freeze, robbed as it would bo of the warmth of charity and affection."

"Dora, stop ! I will not allow you to feed your already bouyant hopes on such baubles. Diegraco has involved you. There is no escape. What would you father eay were be alive, when he heard of the dickonor of his idol—this stata on his name?"

" If he lives in the bright realm of the angels my conduct must disturb his rest. Father, father ! how I have wronged the dead! My infamy effects not only the living, but the ellent dead also. They fix on me repreachful eyes -I die of shame !"

"Go to your father's grave and, kneeling by the sacred mound, ask God to forgive you. Go, away-

It was evening. Myriad stars filled the chambers of night. Swiftly fled the despairing Dora; one moment bouged by the illusions of hope, another drowned in despair. She sought the mound where sposed the ashes of her father. A year had broke on the shore of the past, since she had sat on his knee and he caressed her. Now, where he slept, the hollow wall of the winds, and the cry of the light bird. How strange, how awful is death t

She fled swiftly. The moon, full orbed, rolled above the tree tops of the enstern horizon, easting long and phostly shadows: the shrill ory of the night bird rang through the forcet arches, but she was oblivious. The tornade raged with its whirlwinds and keen lightnings to her breast, and external nature was unseen, unbeard. Oh, how like a caged bird bent that heart against the confining bars, and strovo to free itself from its earthly prison. But the chains were tightly forged, every bar was bolted, and it only Incorated itself with every fresh attempt. How t fluttered, how monned in agony !

On, on swiftly, Dora. The night winds fan the lerce finnes of hell in your bosom, they ecorch and burn. Let them scorch and burn. The spirit can bear a vast weight of grief unscathed.

On yonder swell, white slabs senulchral, balf re vested, loom among the trees, silent septinels of the dead, who, restless on earth, in its bosom profoundly sleep—for the old mother gives a cordial allke potent Her swelling sides sank honvily beneath an immense for all.

Дога яв reverence and love for her father had planted, and the Capitain was accosted by a care-worn traveler, which had been nourished by her tears. Tears! she had none now to shed, for they fell like hot lava on har blistered heart. She rested her feverish brow in her hand, and closed her ores. Wildly her brain whirled, and thoughts strange and fearful came, but staid not. The blood shot through her reins only to

"Pather! father!" she oried, "what say you to mo? Have I disturbed your rest? Oh, do you know The world melted. The place of skulls no longer appeared, but in a great light ber spirit father came She knelt: she felt his thin breath, and the touch of his airy lips, as he whispered :

"llave hope, dear Dorn, I am with you. You cered have suffered - and now will be restored. Vour Albion, from the other side of the sea, will seek you, and you will be happy."

He went as he came. The grey monuments of buried hopes, ambition and folly, again sentincled the remains of the dead. The winds kissed her tem- first ilme." ples and toyed with her trosses. Her heart was light, her eye sparkling, her stop clastic, as abo returned to her home.

and the second second CHAPTER II. THE MISSING LOVER.

Eternal absence cannot chili

The flame which all my being fills. So far with one part of the story ; now for th other, which I should have teld before were it pes aible to write of two things at once. As it is not, have patience, and I will develop the intricate web inferred half I shall tell you of Dora's lover, Albion, aristogratio Do Orsays transplanted their lily into the wilderness, lost his beart, or rather exchanged it for a fair frail one. Immediately after this exchange, which was an even bargain, he became filled with ambitious projects, and would have undertaken anything and overything for a smile from his fair one As their union was opposed by the releatiess moth

scale, his thoughts instinctively turned to amassing wealth, and being borne upwards to equality with acquiring position. When a man is mailed with dollars, no one can see through and gage himfor gold is an opaque metal, and were it crystaline, few would attempt more than determining the qual ity of the armor; according to its thickness the

possessor would be placed, whether brute, or man. It was a painful parting that the old oak witnessed, as he kissed her lips and pressed her hand:

As though the lingering hold to zover, Would blast high hopes at his command, And lose the loved forever.

And lingered long the parting word-A word sions to sorrow heard— And se though a heart string severed, Good-byo upon her senses gulvored.

He was gone, and could be seen no more for a form of years. She returned to the desolate bome, heart broken and oppressed, for he took with him her only confident, and left her like a blasted tree. He as sorrowful, but sustained by ambitious hopes, took like way to the great cities of the cast; he know not, nor cared in which he first sought his fortune. New York, as the great commercial metropolis, first attracted him. He found himself hedged in by brick walls and stone pavements. He was jostled this way and that in the surging throng. Then indeed he was lonely. There, surrounded by thousands, the solitude of the cell prevailed. They were all strangers. They know him not, and by action sald they did not wish to. They pushed by him with alenahed bands and averted faces; they crowded him from

the parement, or against the brick walls. As he passed from street to street, he ever revolv. ed the question: "What shall I do in this great bive. I am an intruder, and unless I do something, will probably be stung to death."

His funds were exhausted by his journey, and consequently he had every reason to regard all the world as sworn focs. What was to be done? He Inquired for the chenpest botel, the prices even of which appeared to him enormous. Demicited in its dingy front parlor be could abserve the throng beneath. But this did not advance him. He must exert himself, or he would become a beggar. For three days he walked until exhausted, making countless inquiries, and meeting rebuffs. At the end of this time his landlord demanded payment, and observing the consumptive aspect of his ladger's purse. briefly told him that he could stay so longer.

That night, for the first time in his life, Albien Hayden lodged in the street. A dry goods box was his bed, and his satchel his pitlow. Early morn found him traversing the streets toward the wharves. solltude reigned, deep and undisturbed, except by In his search for employment be had everlooked this great moistrom; he would become a sailor, anything. "Better become sailor," he soliloquized, "than

starve in the city. It will open up a fine prospect for adventure, and perhaps by advancement lead to the fortune I seek." Captain Stapley stood on the deck of his morehant

ship. He was a fine built, athletic man, who had been born on the occun and nursed into hardinegs. A square mouth, down-turned at the corners, deep set grey eyes, and broad shoulders composed his physiognomy. He had little affinity or respect for landsmen, or "tubbers," as he salierlike called them, and it was his usual quetom to abuse them whenever change offered. Otherwise be was courteous, kind, and affable, and he had but to state when his ship would leave port, to secure an abundance of

It was a bright morning in early June. Stanley promenaded the clean decks of the Coean Bird, which he loved with almost devotion, and fondly bonsted was the fleetest and stannohest ship on the Atlantic. freight, and her prow seemed to swing impatiently who had ascended the gangway. The intrudor was a tall, athletic youth, very pale and were, but he had n keen, restless blue eve, and that determined cast "Good morning, friend," said the intruder with a

press to her pulsating temples and drive her to slight bow, when the reader undoubtedly recognized as Albion Hayden.

"How are you," was the gruff response of Stanley, who continued his promenade back and forth across

"I called to inquire if you wished to ship more hands." "Yee, one more, and then for the ocean."

"When do you sail?"

"In an hour."

"I desire to engage my services to you?"

"You I you? Why, here in port you can't keep your balance for the slight awing of the deck. Ever "? Ifne " Never, but I desire to now, and there must be a

"Yes, but I do n't want your first. Your drooping

for a month, delivering to Neptuno the dinners I give you, staining my decks, and other lubberly exploits. But a hand I must have, and if you promise to do your best, go below,"

Simpley eyed the stranger keenly, for he had not a doubt that some guilt rested bearily on him, and he took this method to escape justice. It was all one to him, however, for he had small respect for the justice of law, and out on the sea acknowledged no superior.

Alhion waited a moment.

" What more?" demanded the Captain. " Where is our destination?" " Cuba, and from thence to Spain."

Satisfied that he had at least a field of adventure pen to him, he went below.

Why detail the departure of the ship-the casting off of the ropes, the spreading of the sails, the musical halloo of the seamen, the low and imperative commands of the captain. Buch things are of every day. Obedient to the will of her commander the Ocean Bird awang round to the sen. The wind filled her sails, the water sang around her prow a divino chant, and manly hearts beat high with excitement,

The sea spread before her, veiled with the garb of mysterious sublimity; and as she passed from the Narrows into its expanse she gracefully bawed in sal. utation. The red sun that night plunged directly into the bosom of the ocean, but before he sank he illumed the faint outlines of the shore. The Ocean Ried was no coaster; she believed in illimitability, freedom, and sea room. Day after day, as they salled southward, the air grow balmy, with the ascending eun. Wind and current boro them onward without interruption. Nothing interfered with their prosperous voyage; several times land dimly appeared n the west, as they passed some projecting promon-

relief.

Albion, by his daring, and obedience to the commands of his superiors, had won the regards of the incorrigible captain, and saw blusself on the high road to preferment.

It was an excessively flory day in July. Not a breath filled the idly finpping sails. The sailors sathered in groups on dook, directed of all but their dispensable garments.

"Captain Stanley," cried the mate, " a swim would e delicious. You are always boasting of your fleetess in the water; that you are a duck, a fish, but wifter than either. Come, there is a green tree floating yonder; I dare you to the race. He who first ducken twig from it, shall compel the other to treat the crew."

"Agreed," cried Captain Stanley, eager for the

In a twinkling he stood on the taffrail prepared for the adventure. When the second mate counted three they were both to plunge off. "One-twothree!" a simultaneous plunge, and two fleet swim mers arose on the culm water and took a direct line for the tree, some half mile distant. Stanley gained rods in advance of him, plucked a branch, and without pausing to rest, turned back toward the ship.

At this moment a loud huzza rang from his fulth ful orew, who, with intense Interest, had watch was followed by a cry of distress. Hayden's keen ero had detected the dorsal fin of a huge shork Bianley, exclaiming : cutting the water on the right of the devoted cantain.'- Not a moment was to be lost. He pointed to the terrible object and jumped into the yawl, which was soon affort and manned by men who were intent on saving the life of their officer.

The care pulled by the iron arms of the excited ien, bent as they dashed the spray. Like an arrow the frail thing sped, seemingly endowed with life, the yards were again trimmed, and with the wind and knowing the price of its errend. At this mo ment the mate any his perilous position, and instead of returning, clung to the tree. The captain also be came aware of his peril, and redoubled his efforts.

A white groove of foam marked the track of the mat, and the voices of his men came to him as they away that long tom." theered each other. They were very near, but the the ocean, was nearer. His sides flashed like tight as with spikes. he shot onward. He came—turned on his side to seize his prey. The bold enptain yielded in affright, out death came not. A henvy our, wielded by Hay den, broke in aplinters over the head of the monater his strong hand selzed the captain's arm just as he was sinking into the abyes, and dragged him into the boat, lifeless from his intense exertion. After plaking up the mate, they returned to the ship.

For several hours Captalu Stanley was delirious and at times his life was despaired of. Intense and protracted exertion, combined with Iright, completely prestrated his iron system; and though its efforts were great to regain the lost equilibrium, they were abortive. Hayden watched at his bammook with all bloody pitates. For a moment his men wavered, but the assiduity of a child. The simple remedies at their courage arose. and were administered with skill, and slowly the aptain's mind regained its repose. Until midnight he lay quiet. The heavy tread of the watch had cosed. Albion was his only attendant. The cap tain auddenly raised himself on his elbow.

"Where is Hayden, my preservor?" asked be. " Waiting your orders," was the response.

"Come here," said Stanley, in a low, thrilling volce. "Come here. I have a subject of deep con cern to reveal. Come close. I must whisper, soft. No one hears ?"

ny raco was run. To morrow I must die. You are tured thing upon the ocean. A hearty cheer from a noble fellow, and aboutd you survive the disaster his crew greeted this feat of cool bravery. of to morrow, you will need the little I give you. I land, then sail to the abore. A huge rock arises at reasure which I make yours."

"You have had very bad dreams, my dear captain. few days more, and these lifusions will be disoelled."

"Never! My cable is run out. There is no must receive the gift." Thinking to allay, by granting the whims of Stan

ey, as he deemed them, Albion replied: "With many thanks; but I hope you may your self epioy it."

"Nover. When a ghost howls in the rigging the loath song of a hundred walking the plank, and I see him-ab, him, with that great out-ghastly out -dripping blood - oozing blood - and trickling down; him with a skull all bare, the white bone plain-1 shudder. Oh God, this is the penalty! Crime! her besom friend in the adjacent cottage. We will rime! My hands are red, bloody-wips it off be- accompany her. The house inte which we are ushore they come! Do n't let him see it!"

ber. An assistant came to take Hayden's place, and been thus degraded, is the obvious inference. We he stole on deck. The enim southern sen spread are met at the door very blandly by an old Frenchifreamily around, and over it came noft and balmy fied fady. breezes. Not a sail dotted the illimitable blue, calm "My dear Madame De Orsay! Walk in-be seatnirror of the great Eternal Soul. Albion scated ed. What can I do for you?" himself on the rail, forward. The waves eang a di- "I came to pass a pleasant hour with you, I was rine melody beneath his feet, lufling him to reverie. so very lonesome." the future: how, when gold crowned his efforts, in a tures." eacred home should nestle their devoted hearts, and "All poor orentures," piped a tremulous voice years of happiness repay the grief of their separation. from a dark corner beyond the chimney. But for Yaire most oblivious of surrounding things, like a that voice, the evening would have passed and no one that rest. No jar or contention, no world hatred

sharp ary of the lookent, "Sail aboy i"

"Where away?" demanded the mate. "Off the weather bow."

The mate took the glass, and long and carefully surveyed the stranger. "A suspicious looking customer," said he, with a

companion. "Ay, ay, sir," exclaimed the latter, after a long survey. "She intends to cross our bow, and she

somes down on the wind. What a rakish orast, and ocean of canvast A pirate, or there 's none in these "Well, pirate or not," mirihfully returned the mate, the Ocean Bird is a match for anything on these

vators. Give us a fair race, and the horizon will drink that craft in three hours. Helmsman, give ber the wind; a fair race. There-so."

At this inneture, the captain, aroused by the cries.

itaggered on deck. " What 'e the fues ?" asked he, gruffly.

" A picate is giving chase," answered the mate. " And who gave orders to fly ?" asked be, in great rago. "Luff, luff, I say. Keep on your course. I on the mate at every effort, and reached the tree some wont fly an inch. Take down the sails. I'll show them I am no lubber."

Some of the men hastened to execute the orders from which they never knew an appeal. Others, stood irresolute. The mate was a keen sighted man, ed the strife. It died, however, in a moment, and of quick perception. He knew life or death depended on a montent's dulay. He sprang to the side of

> "Men, do your duty; ho is delirious." Then, turning to the captain, he said, "Come, sir, let me conduct you to the cabin. You are too unwell to be on duty. Your orders shall be obeyed."

> Half persuasively, butf forcibly, be conducted Captain Stanley to the cable A delay, however, resulted-a fatal delay. The ship's course was altered, quartering, the ship again bounded on her way. But like a swift hound the pursuer same.

> "What shall we do?" asked the second mate. "All we can. We can but die. I'll not die tame. If they take me, they 'll take a tiger. Clear

" Huzze for our mate!" shouted the excited orew. white shark, the swiftest fish of the swift fish of The old gun was brought out, dusted, and leaded "There is a box of pikes and sabres on board.

Who has the nerve to use them?" "All I" was the response. And they were dis-

tributed, each man taking such a weapon as he ploaced. By this time the cenft was close at hand, sufficiently so to hazard a shot. A blue volume arese on her deck and a cannon ball skimmed the water close

alongside. The mate again took the glass. He no sooner glanoed through it, thun, with a loook of surpriso, he sinculated, "The Shark !" He uttered the name of the craft which bore the most during and bloody orew of all darling and

' Let us dio together!" they bravely responded.

"So bo it. Keep on our course." Another thunder booned over the wave, and the ron messenger, true this time to its mark, parted the weather main brace.

"Ay, ny, my bearties!" oried a tar; "you are excollent marksinen." Another came, as the ship arose on the crest of a long swell, struck the main topmast, which quivered

for a moment and then plunged into the sea. Down with the colors!" cricd the mate, The pirate vessel, new plainly showing the picture "I have a dark history to reveal. I have been a of that ravenous moneter, the shark, on her bows, pirate. At heart, I am one new; but for five years hove to, and manned a boat, which soon sped over have sailed under lawful colors. While a pirate, I the sca. As it came near, the mate lighted a match, accumulated a vast fortune, a small part of which I and brought his only gun to bear on it. When alsecreted. I have dreamed to night. My mate, who most under the bow, he took a true aim. The ship ended life stretching a rope, came to me and told me quivered. He looked for his mark, to eco it a shat-

Vile onthe and dreadful threats came to their care buried a jar of money on Florida Reef, at the point from the pirate. The Shark squared her fore topsail, of a rugged cape. You must coast southward until gained headway, and bore for the ship. In a moment large oak on the shore ranges with a pine far in. she rushed alongside the Ocean Bird. A score of ficudish men, who lay along the main yard of the the water's edge, thirty feet south of which lies the Shark, sprang to her deck. Sabres glanced, pikes crashed. Grouns and cries, oaths and imprecations arose. The mate fell at the first blow, just as his match would have fired the fatal gun. Hayden fought like a lion. He stood backed against the foremast, and by well directed blows kept a crowd of tope. I shall die to morrow. If you do not, you fees at bay. But courage la weak against overwhelming numbers. A blow from behind felled him to the deck; an iron hand clutched his throat; a sabre gleamed before his eyes, and he felt its keen point at his heart.

CHAPTER III. THE DEED OF DARKNESS.

Ahl who can fathern the burnan heart? As soon as Dora departed to weep at her father's grave, her unfeeling mother sought an interview with ered is like the one we have left. The same decayed He raved on, and vain were Hayden's efforts to elegance of style reveals itself. That the ecoupant enim him. At noon he sank into a disturbed slum. has once been aristocratic, and has by misfortune

Again he pressed Dera to his bosom, beneath the died, and the eight of his vacant arm chair must be great oak, and repeated his rows, and listened to her distressing. But you must remember that the Lord nurmured reply. Again he told her his plane for giveth and the Lord taketh away. We are poor crea-

tory, and now the Keys of Florida came out in bold mad courser his fancy was reined in suddenly by the have dreamed of a presence. If observed, he would have been considered a fixture, an image, a clothes rack, anything but a man. The voice proceeded from Madamo De Versy's "man," who was in perfect subjection. He was attached to her by that etrong mognotism which crushes the weaker by the stronger mind; and when he came in contact with this woperplexed air, as be handed the instrument to his man, he felt bluself aunibilated, and from the boar ecamo a accentity. He now was her echo-

"Poor fullible creatures! We should read the Bible more, and pray more. I never lay me down to rest without a long prayer. I never eat or drink withet attering a bleesing."

You are very pious and goodly, dear madam. . I know of no one more sure of peace hereafter, than vourself."

"I try to merit the eternal crown by righteous ness," complemently answered Madame De Verry. "To change the subject, however, for a moment. have called to consult with you concerning Dora." " Dora! Bless me, what of Dora?"

"Enough, enough. Can you not infer?"

"Surprising ! What can I do for you?" "You know what you have done for others. I vant you to do the came for me."

"Ah, this is fearful business. I could do it well nough for another; but I love Dora, and that puts mother aspect to affairs." "You must. Friendship should rather induce

than restrain you." "I can't think of it. Let her live. The disgrace. s nothing. I will not murder her." "You must. Think of the world, shouting, soof-

fing, and jesting her, a poor, crushed violet, trampled on by March winds to rise no more " "What a mother! what a mother!"

"Will you not lend your aid?" "I love Dora too well."

" Not for friendship ?" " No."

" Nor gold -all you ask ?" "No, not for all you can bring. You thought adversity had degraded me. Sure, I've done had things for bread; but I'll not murder or jeporalise a trust-

ing friend."

"Bhe may not die." "Bhe may not; but I'll not risk it." "Then she is lost. My only hope is gone." "I have a better plan than yours. Tell your ighbors she has gone to visit relatives in the east; but send her to mo. Bhe will remain a few months

with me. When she goes back into the world all will be well." "Dear madame, receive my eternal gratifude. She shall come to morrow. I hasten home to relieve

hor grice." After her departure, Madame De Versy began to hatter to her weaker half, in a way peculiar to berself: for, as the expected up reply, her tone was half soliloguy.

"I have gradually sunk from fortune to poverty; from respectability to degradation; from virtue to erime; but I have a little feeling left, as you see. I am not such a devil as I might be, yet, and that is consoling. I will not destroy those I love. It is bundance of friends; but I have too few. I outnot lajure the sweet, trusting Dora, who, since a little girl, has been closely knitted to my heart. Come, John, it is late; I have many affairs to sottle befere quiet slamber; let us retire."

." Where was the leved father when evil designs ensuared the steps of his daughter, and such a weight of sorrow rested on her stricken heart? Do we exist after the body is thrown off? Is there another shore to the dark river? When the soul basks in the light of immortality, proud of its intensified faculties and perceptions, the spirit dwelling in the deepest sanctuary of our being responds: Know I am eternal." True, else who told it of eternity?" Is it a legend born in the infiney of the race-a gush of inspiration, or the soul's communion with itself? If it exists, it rotains every faculty, its loves and emotions, its desires, and will return, to be attached to earth by a force no power can restrain.

Lift the veil carefully. The eye blinds by the lazzling aplender. Ab, behold! the hearts of the nnumerable host swell with ineffable love to the children of earth. Like a beam of morning, the spirit father, havers over the couch of the sleeper. He lifts the mantle of eleep from the mind of Ma. dame De Versy, and to her magnetized perception reveals himself.

"You, so far, have noted nobly and true," he said. "I thank you fervently for your kinduous to my child. Spare the child. Time works wenders; and, should it be claimed by its father, when he returns to his neglected bride, its name will be retrieved of all shame. It will not burden you heavily or long. But hark! It you attempt to destroy it n any way, terrible shall be the retribution l" With this frightful threat he vanished, and the

> CHAPTER IV. INDUMANITY.

leeper again sauk into oblivion.

Oh, give the weary bird a nest, With Mulness downed, where it can rest,

The sun arese after a showery night, grand and glorious as creation's morn. Light deinged the world. The trees sparkled in pearls, and precious gems gleamed from the grass spires. The air was dense with the odor of wild flowers, a thousand mueicians chanted a matin psalm of praiso. Natura's heart beat with a great inexpressible happiness. Amid such scenes of beauty and joy can there be suffering? Ah, yes, to which the martyr's crown of dame is picasure. Dora, child, you feel this true, Your susceptible nature organized to love and live in the breath of friendship, ewept by the rough blast of an arctic world shrinks and shivers. The jey

without, by contrast, intensified the misery within. " Ah, were I a robio, and could feel so deeply the joy of living, and warbling to the trees. How happy that pair yonder are. They have little ones in

existed in the world, so oblivious is their love. Why must I endure so much ? What a strange thing is life : hung by so brittle a thread, so enally broken, yet retaining us with the grasp of a giant. I must live -disgraced, dishenered and desplaced!"

Bho eat on a mossy log, for some time before she dared approach the tenement, at which she had a dim foreboding that some disastrons event would

She gained the door and her gentle rap met the repense of Madamo De Versy.

"Ab ! le it you Dorn, so early? Why, the sun has scarcely got above the tree-tops, and you have alrowly arrived."

"Mother desired me to call on you early, and hand you this note. I have had a long walk, for she for some reason unexpressed, desired me to take the most unfrequented pathway."

"I understand, child; your mother wishes you to abide with me for a time. You must consider this your home for a few months. You must remain very close. It is seldom visited, but should it be, you must confine yourself to your room, which I shall prepare in the loft."

Dorn heard this announcement with amazement The truth flashed on her mind. She wept.

"Do not cry, darling; nothing shall harm you. Do not cry. I'll make a clean heart to you. Your mother will report to the inquisitive neighbors that you are visiting in an Eastern city. After awhile you will return, and the wise world be for once evaded."

"The world having nothing to provoke its succes, will make a fool of you," cried a voice behind the banisters.

"Oh, father! father! how would your beart burn did you know how vilo a thing your daugher had become? Subterfuge, lies, falsehoods are fabricated to clock her enormities !"

Tears fell fast as summer rain.

" Ah, lovie, this reminds me of my dream. Your father came and entreated me to use you as an own child; but if I did not, he threatened awful vengeance. I declare my blood runs cold when I think of the terrible aspect be assumed !"

"Ah, my blood is cold when I think of how l did n't see the spirit."

"Out, John ; do n't lay croaning there, you sluggard," cried De Versy, as she proceeded to rattle the dishes and platters on to the table, much in the manner a whirlwind would do, striking the pantry, and landing its contents on the table. Here we drop the veil.

.

Months have passed on in their acquatemed course Dora is a mother. Her habe is three days old. Her mother and Madam De Versy stand by the bedside of the patient girl. The attic is celled and sided by the low roof. It appears to be a lumber room for usolees articles. Rags and boxes, old baskets and worn clothing are scattered promiseuously about Six small panes in the gable reveal the dust of the dim apartment.

'I must leave you a short time," said bor mother. I will return in the morning. You must rest. You are in the hands of the best of nurses. Obey her commands. Good by."

Mrs. De Versy followed her down the ladder, by which access to this loft was gained.

"A protty grandson, dear De Orsay; one who, it legitimate, you would be proud of. It has already awoke lu my heart a strange love for it." "Awoke your love ! awoke your love !" exclaimed

the inhuman mother in astonishment. Is it then so surprising that I yet have some

feeling-that I yet can love?" "No, no; you misunderstand. I fear the result

Why have you not fulfilled your contract before?" "I could not-I dared not. Life is life. Its blue eyes looked so pleadingly into mine, I dared not destroy so perfect a being."

What can be done," almost gasped the wretched

"I have a better plan than any you have pro posed. A company of Glpsies have made their home this winter in the woods near by, as you already well know. They remove hence in a few days. I will give the child to them. I knew they will accept it, it is so beautiful and perfect. If no other consideration will answer, gold will soften their

"I do not like this as well. Dead men tell no tales; but it will do. You must do it soon, or your heart will fall oven in this task. Love will take root quickly, and strike so deeply that it tears the heart out to uproot it; and you know this child must not be loved, but put out of the way."

"I have already, in these three days, learned to love it."

"So do I love it; but our family name-the name we have lest, but hope to assume-shall not be scandalized. Remember, delay is dangerous. Take this purse, and purchase the Gipsey aid."

"Rest assured, dear Do Orsey, this very night 1 aliay your feurs."

The door closed. Madam Do Versy ascended the ladder. Noiselessly she glided into the room. Dorn sat apright in her humble cot, contemplating the placid features of her slumbering treasure.

"Dear mother," she exclaimed, "Is he not a perfeet image of his father? Every line of its face is his. I love the little darling so much,"

She bent down and kissed it. De Versy turned aside, for she shuddered at the part she was about to act, and feared her purpose would fail.

"Ab, yes, it is a beauty," she replied in a gay tone; "but it wenries you, love, and you must rest. I will wrap it in this blanket, and take the best care of it until morning."

" No, no, mother; it does not fatigue me. I desire it to remain," she said, pleadingly.

"I can't permit it. It must weary you. I'll take better care of it than you possibly can." So saying. she wrapped the blanket around it, and descended the ladder.

Leaving the exhausted Dora in a listless state, unconscious of her dawning wretchedness, we shall follow the termenter, who acted under the influence of a mistaken friendship.

She slowly descended the ladder, noiselessly opened the door, and passed out into the night-moonless, but hung with innumerable star lamps. The air, mild and balmy, was rich as wine; the earth was bedewed with fragrance. She felt not the delights of nature; for her errand, like a black mouth, shut out the surrounding beauties. The Gipsey camp lay more than a mile to the north, and to gain it she had to parsue a by-path, searcely distinguishable in the shades of night. She hurried on. She dared not think, for thoughts, when black as demons, frighten those in whose brain they nestle.

The Gipsies are a strange, nemadic race, who, since the sixth century, have dwelt as rude savages, tenting in the woods and fields in the midst of civilization. They tarry but a short time in a place. The men are tinkers; the women, fortune-tellers;

all are drones. To these roving savages, these heartless women were to consign the unwelcomed habe. They were about to tear it from tender arms, that needled it to follness of their glory .- Receber.

affects them. They live as though not another bird a bosom throbbing with love; from maternal influence that would guide its young steps to nobleness and manliness, and consign it to the care of welves, who would compel it to be a clave and drudge. Better murder it, tender, conscientious De Versybotter murder it, then consign it to a tortured life. She will not relent. She enters the encampment. A dozen dogs of every variety, from toddling poodle to growling bull, greet her with veciferous hawling and sporting. Soveral horses are tethered pround the main tents. A group of founging men are disoussing their various merits. This tent was oblong and of large size. It was covered with old cloth and ekins. It had a long passage way on one side, at the entrance of which a blanket was suspended as a door. Throwing this one side, she passed into the interior. Around a fire kindled in the meddle of the tent, a group of women were engaged in conversation. Her sudden appearance interrupted its flow. One of them arose and greeted her. She laid down her bundle, and sented horself.

"Want your fortune told?" inquired the darkeyed and Intelligent woman who first saluted her, advancing and scating herself by Madam De Versy's

"Not to-day. I am too old. It would do me no

good. We cannot evert the decrees of fate," "I can tell you many things that will be of use to you; who your friends are, and who your enemies. and how you can know them, and guard against the latter, if you'll have your fortune told."

"I do not think any great advantage would arise from such knowledge. My friends are few, my encmice many...what care I?"

"I can tell you whether you will become rich by death of friends or your own labor, and many other things which will be of use to you, if you will have your fortune told."

"I shall never be wealthy." "You may bo; I will read the stars and tell you

if you will have your fortune told." "If you can tell, how many children have I, and

where are they ?" "Give me your hand. Your line is crossed. You have seen a great deal of trouble. One, two, three children: Mercury rules, and the three lines are all

crossed-they all were beheaded at once !" At this revelation, Madam Do Vorsy turned deadly pale, and almost shricked:

"My God! my God! who le the traitor?" "No one is traitor, dear madam. I am permitted to read the secrets of fate, and this is revealed to mo. The plauets cannot be mistaken. The three lines in your hand show it. No, I cannot be mis taken. What now do you wish to know?"

"Is my husband living?" "Madam, trace this line. It ends in fog. He was hot in a duel, the cause of which you best know."

"Oh, heavens!" she articulated, livid with fear. "Do not be frightened, madam; the ocean sopa rates you from your focs. Your star rises—now ah. it plunges in gloom: an awful fate awaits you." "Enough, enough; no mere of your cilly goastp I come on business. I want to leave this hundle with you. Here is a purse of gold. Do you agree to these terms ?"

"Yes, I will adopt it as my own," replied the fortune-teller. "It will make a fine Gipsey, perhaps our king."

"Then my business is complete. I leave you." She hastily withdrew, to conceal the strong emo tions under which her frame quivered. She passed again into the bosom of the night. How she shivered with fear in lts presence.

"Curse them," she muttered, "who has revealed my secret, and told this crow of ruffians who I am : secret I have sought so faithfully to conceal?"

The wind came laden with fear. She increase her steps. She paused to listen, for she thought she heard footsteps behind her; nothing but the murmuring breeze. She walked faster. Again she naused. Certainly something approached her along the path. Nothing. Now sho ran, slowly stopping often to look back. Then a voice, cold and pieroing as an iceberg's breath, freezing its way to the heart. onme down from the starry vault:

"The child-the child-what have you done?" Then she fled in terror. The fleelest hound could not have overtaken her. She bounded through her cabin door, and bolted it ofter her.

"What is the matter, Jessie?" came in a weak roice from behind the banisters.

know; and then to kill mo, sent a villain to frighten tion," as the directest out to the entrails of a victim

" A villain to frighten you?" "What an awfully wicked world we live in. It is

ten times worse than Sodom and Gomorrah." "A wloked world." "Those Gipsies should be tarred and feathered, if

were a man; they are all thieves and childstealers." " Yes, all the world, but we, are thieves and child-

stealers." Thus for an hour she continued to converse, as

was her wont, apparently, to bear the echo of her words, very much as travelers among the Alps hout, to hear their words return.

FOONGLUSION IN OUR NEXT.]

THE LITTLE GRAVE.

Its only a little grave," they said,
Only just a child that's dead;"
And so they carelessly turned away
From the mound the spails bad made that day.
Ah I they did not know how deep a shade
That little grave in our home had made."

I know the coffin was narrow and small, One yard would have served for an ample pall; And one man in his arms could have bore away The resewood and its freight of clay. But I know that darling hopes were hid Beneath that little colle lid.

I know that mother atood that day With folded hands by that form of clay;, I know that burning tears were hid 'Neath the drooping lost and ching lid;" And I know her lip, and cheek, and brow Were almost as white as her baby's now.

I know that some things were hid away. The crimson frock, and wrappings gay: The little sock, and the half worn shoe, The cap with its plumes and tassets bire:
And an empty crib, with its covers spread,
As white as the face of the slokes dond.

'Tie a little grave; but, oh! have care!
For world wide hopes are buried there;
And ye, perhaps in coming years.
May see, like her, through blinding tears,
How much of light, how much of joy, ls buried up with an only boyl

Man was made for the active business of life. I as not an accident that we were born into this world. It is not an accident that in this world men must exercise themselves vehemently in the management of its affhirs. Mon is a creator as well as a creature. He carries an immense collection of rensibilities, receiving on overy hand innumerable effects. He is wonderful in the number of things to which he is susceptible, when men are seen with genial and ardeat feelings, with normal aims and ambitions, with zeal aroused and thought developed, linking event with event, and coupling one act with another, so as with a complex chain of causes to achieve some great and worthy end, not by the sacrifice of moral feelings, but in consonance with their whole nature, then we see them in the

Written for the Banner of Light. THE DESOLATE HEART.

DT MARY L. WILLS.

"Roses that bloom to finde,
little whose songe are hushed in storm and chilt;
Lights that are quenched in tears or midnight shude—
Alt these are round me still."—[Sattle M. Bryan,

The kiss is burning on my lips He gave the when we parted, As from his tender soulful eyes

The shining tear-drops started. The moon looked down-her silver beam Fell pate across his brow— And the words he spoke were wild and sweet, I seem to bear them now.

He told me of his carnest love. With deep and tender feeling; I looked into his burning eyes

And read the soul's revealing. He took a white rose from my hand And said that it should be An emblem of the pure, true love

Which he gave unto mo. A faint, cold chill stole o'er my beart-It came I know not whither-And I thought, perhaps his love for me,

Was it you, oh moon! that sent the chill To tell me that his love. Ero you had waxed and waned again,. . From me would far remove?

Like the rose, would fade and wither.

Was it you, oh plues! with your moaning sighs. That whispered to my heart That the love which I so trusted then, From me would seen depart?

Oh I awake my soul from this haunting dream; Let not his momory be With his bright bowildering voice and smile. Linked with my memory.

For the love which once he said was mine. He soon gave to another; But asked to be remembered still,

Remembered as a brother! To-day I mot him on the street. With his proud and stately bride; But he had no smile or word for me, For she was by his side.

Shall I sit here with folded hands. And muse upon the past-And mourn the joys forever fled, The feys too bright to last?

No f I will wear a mask of smiles. And mingle with the gay; And pover shall a sigh or tear My broken heart botmy. Chelsen, Vt.

Original Essays.

ANOIENT GLIMPSES OF THE SPIRIT

LAND. NUMBER BEVENTERS.

When the Roman Dietator, Sylla, who was mediumistic to visions of the night, and other spiritual portents, as in contemporary Hebrowdom, removed Julius Casar from the sacerdotal office, as non-conformiat to the behests of Sylla, Casar, considered as an commy to the existing government, was obliged to abscend; but by the importunity of Cosar's friends, the Dictator granted him a pardon, though with an ominous forewarning of what was to accrue to the Roman State from the Cosurean eventualities which cast their shadows upon the vision of the Diatator: "for believe me," he exclaims, "there are many Marluses in that Cosar whom we are so any

ious to save." Coent himself, says Suctonius, " was never discouraged from any suterprise, nor retarded in the prosecution of it, by any ill omens." And yet the same author almost immediately admits that the interpretations of soothsayors dominated Cosar's mind. Says Suotonius, " He rode a vory remarkable horse, with feet almost like those of a man, his hoofs being divided in such a manner as to have some reemblance to toes. This herse he had bred himself. and took particular care of, because the sootheavers interpreted those circumstances into an omen, that the possessor of him would be master of the world. He backed him, too, himself, for the horse would suffer no other rider." Like Alexander, however, when a epiritual knot could not be untied, he sut it, thus The infernal Gipsey woman told me all I ever giving a new significancy to the "Casarcan operaopened for sacrifice; and when the soothsayer or priest of the Lord brought him word that the enerlfice was emineus of evil, he replied. "The entrails will be more favorable when I please; and it ought not to be regarded as an ill omen if a beast should be destitute of a heart." This, it must be confessed, was dealing quite summarily with the Lord of the sacrifices. Mahomet, more reverent, would have exclaimed, "God is great. If the mountain will not come to Mahomet, Mahomet will go to the moun-

A prophetic record, significant of the fate of Coear, on a table of brass, was found in a tomb, in which Capye, the founder of Capua, was said to be buried, bearing an inscription in the Greek language to this effect: "Whenever the bones of Capys come to be discovered, a descendant of Julius will be dain by the hands of his relations, and his death revenged by dreadful devastations throughout Italy." o "The soothsayer Spuring, upon the eredit of some emineus appearances in a sacrifice which he was offering, advised him to beware of dauger; otherwise that some mischief would befull him before the ides of March were over." But Casar cared for none of these things, and when the blee of March had come, "entered the house laughing at Spuring as a false prophet, because the Ides of March had come without any mishap having befallon him." To which the soothsayer replied, "They are come, indeed, but not past." Now all this was lone, that it might be fulfilled which was speace of the Lord by the prophet. According to Plutarch, there were also presages of birds, of strange noises beard in various quarters by night, and spectres seen hovering about at the same time. The philosopher, Strabo, is cited as recording the appearance of mrial men of fire encountering each other, analogous to things recorded in Cotton Mather's Magnaliadom. Calpurnia, Caesar's wife, had warning in a dream of the impending crisis. " At night, as he was in bed with his wife, the doors and windows of the room suddenly flew open. Calputnia, in a deep sleep, uttered broken words and inarticulate groans, dream. ing that ele was weeping over him as she held him murdered in her arms. The next morning she conjured him not to go out that day, but to adjourn the Senate; and if he paid no regard to her visions of the night, to inquire by some other species of divination. This gave him suspicion and alarm; for he and by which ho is capable of being affected. But had never before observed in Calpurnia, though now so deeply affected, anything of the weakness or superstition of her sex." This is equivalent to the dream of Pilate's wife presaging the crucifizion of

> Jesus. Cresar then "offered a number of sacrifices, but the Diviners found no auspicious tokens in any of thom"—probably as many eacrifices as Balaam of-

fered for Balak-and though Casar would have been adhere. "Another error," says Bacon, "men have willing to give his "house full of gold and eliver," abandoned universality, or philosophia prima, which in lofty aspect of well asserted marriage. Here is a yet the Roman Diviners, no more than the lichron, cannot but coase and stop all progression. O cletter by Pliny to his absent wife, Calphurnia; could obtain from the sacrificial victim, favorable if a man will begin with certainties, he shall end in "Never was business more measy to me, than when responses from the Lord. Therefore Cosnr "sent ideables but if he will be content to begin with it prevented me not only from attending, but follow-Antony to dismiss the senate." But the conspired doubts, he shall end in certainties. O O To ing you into Campania. As at all times, so particutors laughed the Sootheavers to scorn, and had proceed to that which is next in order, from God to larly now, I wish to be with you, that I may be a Crear in derision for wishing to wait till Calpurnia spirits, we find, as far as credit is to be given to the witness what progress you make in the recovery of should happen to have better dreams, or the Diviners celestial blurarchy of that supposed Dionysius, the your strength, and how the tranquility, the amoreomergo from the clouds.

lugs of a more material character. A slave had the the second to the angels of light, which are termed ill support your absence; for, even a moment's unsecret of the plot, and desired to make it known, but cherubim," &c. falled. Then Artemidorus approached Coenr, on the way to the senate, "with a paper, explaining what vassed as any other claims, though living three hun he had to discover. Observing that he gave the dred years ago; but he was not free of the authori papers as fast as he received them, to his officers, he tative bondage of his times. With fifteen hundred approached him as close as possible, and said years of Christianity, and with all he could gather contains matter of great consequence and of the these mystical phenomena on which have been utmost concern to you." He took it and frequently reared all the religious that have ever been. He I shall be more easy, at least while I am reading attempted to read it, but was always prevented by says. "Neither am I of opinion, in this history of your letters; though all my fears will again return one application or another. He therefore kept that marvels, that superstitious narrations of sorceries, the moment I have perused them. Farewell." paper, and that only, when he entered the house." witcherafts, dreams, divinations, and the like, where There appears to have been, to a very noticeable ex. there is an assurance and clear evidence of the fact, tent, a tangled not work of favorable and adverse be altegether excluded. For it is not yet known in providences surrounding him. In these, he was what cases, and how far, effects attributed to superemeshed; yet moving onward to his prependerant stition do participate of natural causes; and there doom, he reached the statue of Pompey, "as if some fore, howevever the practice of such things is to be Deity," says Plutarch, "conducted the whole bust condemned, yet from the speculation and consideraness, and directed the execution of it to that very tion of them, light may be taken, not only for the spot. Even Cassius himself, though inclined to the discerning of the offences, but for the further dis doctrines of Epicarus, who taught that the Gods closing of nature. Neither ought a man to make took no concern in sublunary affairs, turned his eye sample of entering into these things for inquisition to Pompoy's statue, and secretly invoked his aid be o But as for the narration touching the prodi fore the great attempt."

himself, the paramount Ingredient in the Cauldronpot, tumbled along by a power that scale his doom; though, says Plutarch, the conspirators "had entered senate, being detained by his wife and the southsayers on account of the defects in the sacrifices." At length it is reported that Casar is " coming on a litter. The ill omen of his sacrifice had deterred he proposed to defer it under a pretence of indis-Portis, admitted to the secret by her loving husband. discovery of the plot. On all sides there was omin supreme behest. Cosar is hewed to pieces before the statue of Pompey. His blood sprinkles and atones it; but though divorced from flesh and blood, Crear does not cease to be. He becomes, it would appear, in turn, the evil Genius to Brutus to meet, defeat, and require his blood at Philippi.

Pompey was put to death on the counsel of He redetue, who clinched his advice with the proverb, that "dead men do not bite." We have the same adage, in modern civilization, that "dead men toll no tales." There never was a greater mistake. We do not kill the real man, or soul, when we do but kill the body. Our old Church and State have not yet opened their eyes to the sad results of offering delinquent victims to their God. The bulter and the altar are yet conscorated anorthicial appendages in the very heart of the old theologies. Instead of provision being kindly made for obliquity of state, and thus overcoming evil with good, they divorce miswrought souls from bodies, and turn them loose in unfit to leave the earthly form as they. This is the for the past, and security for the future. If the viclent disrobing of the soul

"Could trampel upon the consequence, and catch With his surcesse, euccase; that but this hiew Might be the Betall and the end-all here, But here, upon this bank and shoul of time—We 'd jump the life to come. But in these cases, We stiff have judgment here; that we but tosed Bloody instructions, which, being taught, return To plague the inventor. This even-hearded justice To our own lips."

Did Cosar return to Brutus? Alone in bls tent at midnight. Brutus says he was confronted by a horrible apparition. "Art thou God or man, and ly; to whom the Spirit replied, "I am thy ovil Ge this "Footfall on the boundary of another world."

When Brutus told Cassius of the visit of this unleshed soul, the latter replied, "It is highly improbable that there should be any such beings as demon or epirits; or that, if there were such, they should assume a human shape or voice, or have any power to affect us." A roply not unlike what we hear from our Epicureans of the present day. But even Cassius, with all his Epicurean philosophy," began to stagger at the many ominous "Footfalls" in his way; "and the soldlers were extremely disheart ened." Augustus, of the opposite camp, had been saved "In consequence of a vision of his friend Ar turius:" while Cassius, misled in his natural senses flounders about in utter confusion, and commands his own head to be smote off by his armor bearer. which is done.

The Sadducism of our own times is being permeated more powerfully than ever before. We have raught the intervening links between the two worlds, fortitude, he has no superior." idjusted them, and new along the chain there is intercommunion which gives us insight to the ancient Gods, angels, spirits, demons, who, whether symbolized in God-stones, or in the starry bosts, were yet, n personality of being, behind the veil, and in various wave did manifest to mortals. Electricity, magnetiam, odvljem, within our grasp, nevor again will it be possible to shut out spiritual beings by Epicurean formulas. There may be weak spiritual receptivity, from phrenologic conformation of brain; for the brain is the medium for the ordinary embedied spirit's vision; or there may be prependerant marrellous organism over intellectual ballast, and thus

isolation with missioned fragments which cannot Rero had read; and so the event has proved."

Senator of Athens, the first place or degree is given ments, and plenty of that charming country agree When the spiritual had failed, there came warn to the angels of love, which are termed scraphim; with you. Were you in perfect health, yet I could

Bacon would have spiritual claims as rigidly can "Casar, read this to yourself, and quickly; for it from scientific tore, he is not yet able to shut out most, what I mest dread. Let me conjure you, then,

gies and mirroles of religious, they are either not In this, as in all the events of life, we shall find true or not natural, and therefore importment for the various phases of the spirit world parallel to the the story of nature." The modern unfoldings in the correspondent plane in the natural. We see Closar further disclosure of nature have proved these things Ita he both true and natural, and therefore pertinent *for the story of nature."

Bacon may sometimes utter himself in much of into no oath of scorcey, and though the Gods them. bated breath, within the pressure of old Church and selves denounced the event by visions and a variety State. It is difficult even for a giant to walk conof other prodigies, no one would give any credit to tinuously with head and shoulders above the dead it, as if some God was bringing Casar to Pompey's sea level of a submerged humanity; but himself oft statue to avenge upon him Pompey's death." Thus ducks in necessity of surroundings, to keep himself making the whirligig of time embrace both worlds in grace. Bacon is rather inclined to duck to the in its revenges. Though Casar had counted the Bible as a paramount "Thus saith the Lord," in omens in his earlier days, yet now the presages are spirit intercourse. But we are to remember that at so heavy upon him, the Veni, Vici, Vici, and fore. Bacou's time, light was just beginning to shine into most man in all the world, becomes as work in his the fifteen hundred years of Christian civilization. knees as the inhabitants of Neah's, Ark without sea. It was a bold vision then that ventured to peep be legs, represented in the book of Vasper as toused youd the range of the Biblioni page. Even in this, about "like pottage in a cauldron." "Though the our ninoteenth century, many have to whistle to day was far spent, still Conar did not arrive at the keep their courage up when they would take a larger view than the fossilized Jewry of their nursery plane. Bacon speaks of the nature of angels and spirits as an appendix of theology, both divine and natural, and is neither inscrutable nor interdicted : him from entering upon business of importance, and for although the Scripture ears, "Let no man deceive you in divine discourse touching the worship position." In the meantime the wife of Brutue, of angels, pressing into that he knoweth not," &co., yet notwithsunding, if you observe well that prebecomes "like one of the frantic priestesses of copt, it may appear thereby that there be two things Beechus," as if the very Gods would press her to the only forbidden, adoration of them, and opinion fantactical of them, either to extel them further than ous confusion, and the coming event, though it had appertuineth to the degree of a creature, or to extel no tengue, yet spake with miraculous organ." But a man's knowledge of them further than be bath above all was the forgone conclusion of a more ground. But the contemplation or science of their nature, their power, their illusions, either by Soripture or reason, is a part of spiritual wisdom." Further along, Bacon relates a dream he had in Paris, presaging his father's death in London, and of spiritual telegraphing. He relates that " Pius Quintue, at the very time when that memorable victory was won by the Christians against the Turks at the naval battle of Lepanto, being then hearing of causes in consistory, brake off suddenly, and said to those about him, It is now more time we should give thanks to God for the great victory he hath granted us against the Turks.' It may bo," continues Ba con, " that revelation was divine; but what shall we eay, then, to a number of examples amongst the Grecians and Romans, where the people, being in theatres at plays, have had news of victories and

werthrows, some few days before any messenger ould come." Bacon thought these things not unworthy to be recorded in his "Natural History," while our modern air to work their dark revenges, or whatever their writers of natural history strive to shut out the mag estate, upon the spheres of fiesh and blood. None so netla, odylio, or spiritual modes of being of the im ponderable world. When our abysicians shall come more legitimate sphere for them to work indemnity into a more open vision than that which pertains to their exclusive material formulas, they will understand, better than they now do, the laws of conta gion, infection and transmission. Medicine has never been an exact solonce, nor aught else than confusion worse confounded, because they have ignored the physical laws of health, and also the spiritual plane of physiology, pathology, and thera-

poutics. From the Christian Bacon, let us step back fifteen hundred years to the Heathen Pliny. In a letter to Suctoniue, who had been disturbed by a dream, Pliny admits that "dreams descend from Jove," as what is thy business with me?" asked Brutus, bold per Homer; but then he thinks it very proper to closely scrutinize this way of the manifestation of will meet thee there," answered Brutus. Such was summing up is equivalent to Cromwell's, " Put your dry." In this connection, Piluy again cities Homer, to the effect that

"Without a sign, his sword the brave man draws, And eaks no omen but his country's axise." He finally concludes, by suggesting to his friend that it is "more safe to pursue this cautious maxim; Never do a thing concerning the rectitude of which

you are in doubt." " In a letter to Catilius Severus, Pliny outlines the moral status of Titus Aristo, and surely there is nothing in Christian morals, piety or goodness, that much surpasses the full flowing coul of this came happiness in estentation, but in the scoret approbation of his conscience, secking the reward of his | noted well; and in temperance, picty, justice and

Yet these were Henthens whom our pulpits love finfidel.

Again, in a letter to Maximus, Pliny observes The sons of consumity, who have no views beyond unfinished design. Fannius, long before his death, give credit to the former story. A young lad of my had a strong presentiment of what had happened family was sleeping in his apartment with the rest too receptive of "gorgons, bydras, and chimeras He dreamed one night, that, as he was sitting in his of his companions, when two persons clad in white dire." But the soul duly trimmed, and under easy study with his manuscript before him, Nero entered, came in, as he says, through the windows, and cut sail, plows gloriously the spiritual occan; and in and placing himself by his side, took up the three off his hair as he lay; and having finished the the boundless all, beholds the dark and turbid as first books of this history, which he read through operation, returned the same way they entered. The what shall be the luminous ether of the Holy Ghost, and then departed. This dream greatly alarmed next morning it was found that this boy had been However various the relations, they must have blue, and he looked upon it as an intimation that he served just as the other, and with the very same reference to a unitary whole. We cannot build in should not carry on this history any further than circumstance by the hair spread about the room.

Let us see if the Heathen had love and tenderness certainty of the welfare of those we tenderly love, is a situation of mind infinitely painful; but at present your alckness conspires with your absence to alarm me with a thousand disquictudes. I fear everything that can befull you, and, as usual with all under the same anxious apprehensions, suspect to prevent my solloitude by writing to me every day.

Pliny appears beautiful in dreams, in morals, and pears in Spiritualism or ghosts. Here is rather a long letter to Sura:

in domestic affections. Let us see, too, how he ap-"The present recess from business affords you leigure to communicate, and me to receive, information. I am very desirous to know your opinion concerning spectres; whether you believe they have a real existence, and are a sort of divinities, or are outy the visionary impressions of a terrifled imagination? What particularly inclines me to give credit to their reality, is a story which I lately beard of Curtius Rufius. When he was in low circumstances, and unknown in the world, he attended the Governor of Africa into that province. One evening, as he was walking in the public portice, he was extremely surprised with the apparition of a woman, whose figure and beauty were more than human. She told him she was the tutelar power who presided ever Africa, and was come to inform him of the future events of his life; that he should go back to Rome, where he should be raised to the bighest honors; should return to that province invested with the proconsular dignity, and there should die. Accordingly, every circumstance of this prediction was actually accomplished. It is said further, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accested him upon the shore. It is certain, at least, that being seized with a fit of illness, though there were no symptoms in his case . that led his attendants to despair, he instantly gave up all hopes of recovery; judging, it should seem, of the truth of the future part of the prophecy, by that which had already been fulfilled, and of the misfertune that threatened him by the success which he had experienced. To this story let me add another, not less remarkable than the former, but attended with more terrifying oiroumstances; and I will give it you exactly as it was related to me. There was at Athens a large and commedicus house, which lay under the disrepute of being haunted. In the dead of the night a noise resembling the clashing of iron, was frequently heard, which, if you listened more attentively sounded like the rattling of chains. At first, it seemed distant, but approached nearly by degrees, till a spectre appeared in the form of an old man, extremely meagre and ghastly, with a long beard and dishoveled hair, rattling the chains on his feet and hands. The distressed inhabitants in the meanwhile passed their nights under the most dreadful terrors imaginable. This, as it broke their rest, ruined also their health, and brought on distempers. which, together with their constant horrors of mind. proved in the end fatal to their lives. Even in the dartime, though the spirit did not then appear, yet the impression remained so strong upon their imaginations, that it still seemed before their eyes, and kept thom in perpetual alarm. By these means the house was at last descried, as being deemed absolutely unbabitable; so that it was now entirely abandoned to the ghost. However, in hopes that some tenant might be found who was ignorant of this very alarming circumstance which attended it, a bill was put up giving notice that it was either to let or to be sold. It happened that Athenedorus, the philosopher, came to Athons, at this time, and reading the bill, inquired the price. The extraordinary olicapuess raised his auspicion; novertheless when he heard, the whole story, he was so for from being discouraged, that he was the more strongly inclined to hire it, and in short, netually did so. When it grew toward evening, he ordered a couch to be prepared for him in the fore part of the house, and after calling for a light, together with his pencil and tablote, he directed all his people to retire. But that his mind might not for want of employment, be open to the vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention. The first part of the night passed in usual silence, when at length the chains began to rattle; however, he neither lifted up his eyes, nor haid down his pencil, but diverted his observation by pursuing his studies with greater earnestness. The noise increased, and advanced nearer, till it seemed at the door, and at nius, Brutus. Thou wilt see me at Philippi." "I the spirit, or you may, interpret wrong; and his last in the chamber. He looked up, and saw the ghost exactly in the manner it had been described trust in the Lord, but be sure to keep your powder to him; it stood before him beekening with the finger. Athenodorus made, a sign with his hand, that it should wait a little, and threw his eyes again upon his papers; but the ghost still rattling his chains in his cars, he looked up and saw him beckening as before. Upon this he immediately arose, and, with the light in his hand, followed it. The spectro clowly stalked along, as if encumbered with his chains, and turning into the area of the house, suddenly vanished. Athenodorus being thus descried, made a mark with some grass and leaves where the spirit left him. The next day he gave Titus Aristo. Humble, meck, and full of the noblest information to the magistrates, and advised them to coerosity, " he places," says Pliny, " no part of his order that spot to be dug up. This was accordingly done, and the skeleton of a man in chains was there found; for the body having lain a considerable time virtue, not in the clamerons applauses of the world, in the ground, was putrified, and had mouldered but in the silent satisfaction which results in having away from the fetters. The bones being collected together, were publicly buried; and thus, after the ghost was appeased by the proper ceremonies, the house was haunted no more. This story I believe to cover with their slime; and the more truly faith- upon the credit of others; what I am going to monful of our own times are cast out as unclean and tion I give you upon my own. I have a freed man named Marcus, who is by no means illiterate. One night, as he and his younger brother were lying together, he fancied he saw some person upon his bed. the present hour, terminate with each day the whole who took out a pair of soissors, and cut off the hair purpose of their existence; but these who look fer- from the top part of his head; in the morning, it ward to posterity, and endeavor to transmit their appeared that the boy's bair was actually out, and names with honor to future generations, by useful the clippings lay scattered about the floor. A short labors, as it over snatches them from amidst some time after, an event of the like nature contributed to

Nothing remarkable, indeed, followed these events,

Domitian (during whose reign this happened) had benu-there is nothing that I would do at any fived some time longer, I certainly should have been time, that I would not do on Bunday. If convenience involved. For after the death of that emperor, arti-required it." Jesus or Paul would have said the cles of Impeachment against me were found in his same in their day, even though the l'harieces should soutore, which had been exhibited by Carus. It may claim that the Sabbath day was super hely to the therefore be conjectured, since it is customary for Lord. Dr. Noyes, in the "Collection" referred to, persons under any public accusation to let their hair cites eminent British professorships against all grow, this cutting off the bair of my servants was a claims of divine authority that one day is more hely sign I should escape the imminent danger that than another. threatened me. Let me desire you, then, maturely Dr. Sprague, in relating to Dr. O. Gregory, that to consider this question. The subject merits your Robert Hall was a receiver of ghosts, found that examination; as, I trust, I am not myself altogether Gregory bimself was overshadowed in the same diunworthy to participate of the abundance of your rection of intercommunion between the two worlds. superior knowledge. And though you should, with A little child is shown to have been prophetic of your usual skepticism, balance between two opinions, coming events. Mrs. Bonycastle and daughter apyet I hope you will throw the weightler reasons on peared to have been seeing mediums, and with open one side, lest whilst I consult you in order to have vision to have seen a spirit who had been divorced my doubt settled, you should dismiss me in the same from the body. We learn also from Dr. Sprague, enspense and indecision that occasioned you the present application. Farewell."

Chosts were a basic element in all the ancient religions. See Josephus and Philo-Judicus as' well as the Bible, for interpretation and explanation on this plane of Hebrowdom. Trance, ecstacy, clairvoyance, rose in the religious mysteries as the way of life in spiritual communings between the two worlds. Tho more ancient astronomical worship declined before that of spiritual beings, in names of Lords or Gods, olaiming cognitance of being in place of sun, moon and all the starry bosts of heaven. The spiritual records have sparingly come down to us, but the more secluded, scientific, or astronomical, have been lost, except as presented by the ancient Spiritualist, unless, indeed, the latest discovery announced for 1860, of the finding very recently the most unclent of Babylonian records, with the account of sun and moon worship, and other religious mysteries precedent to Moses and the prophets, should supply the therefore, neither accept his "plenary indulgence" lost data for the more accurate measurement of the Jowish annulists and compilers.

passed into the essence of early Christianity. Even wonder at his interpretation of my language, in view Bigetry has almost run his course. May angels Dr. Noyes, a Harvard Professor, ventures in his of the many annoying, foolish, and, I presume, in-" Collection of Theological Essays," to cite Tertullian sulting things, said and written to him and his lady as saying that "There is at present a sister among in view of their opinion upon this question. But I us who has obtained the gift of revolutions, which did see, or thought I saw-and there are many she receives in the congregation or solemn sanctuary others in the same predicament that there was an by costacy in the Spirit, who has converse with an unmistakable tendency on the part of Prof. Spence, gels, sometimes even with the Lord, and sees and and his lady, toward the notion, if they were not gels, sometimes even with the Lord, and sees and and his lady, toward the notion, if they were not not probably add to the unpleasant notoriety which hears shored truths, and discerns the hearts of some already fortified therein, that they had received has already attached itself to my name, in connections to the same of superiorly collections and already attached itself to my name, in connections. and ministers remedies to these who want them. Also, according as the Scriptures are read or psalms not perhaps of earthly origin, and that this "nonsung or exhortations uttered or petitions presented, immortality" theory was the first installment of so from the several Bources materials are furnished destrine from that source. If we are mistaken, it is for her visions. We had happened to be discussing in the face of not a few very explicit statements somewhat about the soul, when this elster was in tending in that direction. But if there is a mistake the Spirit. After the conclusion of the service and here, it is very easy for Prof. Spence to set the matthe dismissal of the congregation, she, after her terat rest by an explicit disavowal, in which case I of trial by judge or jury, denied by circumstances usual manner of relating her visious, (for they are should be only too happy to retract the offensive the opportunity to plead my own cause in any other amongst other remarks, said the soul was shown to ones in the article. Our brother cannot but be corefully recorded that they may be examined,) paragraph, quoted by the Professor, and all cognate me in a bodily form, the spirit appeared, but not of aware of the pre-eminently feelish and painful pean empty or shapeless quality, but as something sitions in which not a few have placed themselves, which gave hope of being held, tender and bright, by yielding to the pleasing delusion that they were

are ready to adopt ancient Spiritualism, while re- perceived the evidences of this hallucination on the jecting the exact counterpart of to day-only that part of Prof. Spence. I esteemed his lady as a the old must present itself rather as an extluct John raiged personal friend and co laborer in the broad than as the living God-an upheaval of a past sub- feld of Spiritualism, and him I estremed for the mergenco--a venerable relie with no speculation in many excellent articles from his pen-for many its eyes -a dead remembrancer of the ancient heav- terse and neute definitions of great value in cluciens, shas I no longer opened, but forever closed, if dating our sublime philosophy, and, therefore, I our bibliolaters say true, with clouds of darkness could have none but the most fraternal feelings. for their canopy, whence no angel's balmy breathing. The sum of the matter is, I did wish to compel him instluct with present life, in breath of the Almighty fans our brows. All this could only be to our forefathers-not to us, though great our spiritual needs to drink from the fresh fountains of the opened heav ens. The outpouring of the spirit must come through the clouded pages of old Jewry, or not at all-a filter of blood, whose turbid streams ran from altars clotted in gore of escribeial victims. Over these infernal scenes of slaughter to the Lord, to whom the blood was poured out in libations-for whom the fat was reserved, all united with the distilled steams the vegetable, and therefore there can be no analoof the cauldron pot, and sent "forth a sweet smelling savor to the Lord"—in all this Biblical worship, amid the wails of the dying pealms like Asaph's of the physical body, and the bodies of animals and parid's ware same in accompanional to the said and parid's ware same in accompanional to the said and parid's ware same in accompanional to the said and parid's ware same in accompanional to the said and parid's ware same in accompanional to the said and parid to the contrary. I have found to the said and and David's were sung in accomp

of Theological Essays from Various Authors," is a me better than he does. I assure him they do, for very praiseworthy attempt to lift the niveleenth cen they understood me to admit and affirm the general tury mind above the submerged plane of the Hebrew principle of analogy as running through all nature, Bible to which we have so dementedly suffered our But they did not understand me to admit the monsolves to be spiked by the hammers of a very billous strong fallacy of allowing a universal proposition to orthodoxy. Indeed, it is rather from the regions of be inferred from a particular premise. This murblack bile that so much orthodox deviltry has arisen, der of legic is the crowning vice of Prof. Spence's and there is so much persistence to remain in the essay, and it is not very wonderful that he is indislower apheres of old Jewry as the authoritative posed to understand the complete exposure of his Spiritualists, have long remained in this place, owsource in full of a "Thus saith the Lord."

Dr. Noves, while cutting loose from Biblical authoritarianism so as to let it slide, lets in a little of modern Spiritualism, through Professor A. P. Stan- form. loy, as manifested thirty yerns ago among the Irvingites. By reading the citations in the "Collect exist only a partial analogy. tion," it will readily be seen that the Spiritualism was perfectly analogous to the Spiritualism of to rious kingdoms of creation, for the higher possess day, and to the Spiritualism of all ages, and of all more and greater powers than the lower. religions. Dr. Sprague, in his "European Celebrities," in conversation with Robert Hall, says, "He dom (which is the highest,) and the animal, is a par had much to say on the subject of preternatural ad- tial one; and, therefore, some things may be affirmed menitions, spectres, etc.; and he did not besitate to of man which cannot be asserted of that which is beayow himself a believer in such things, though he low him. Does this deny that there are analogies in was aware he did it at the expense of being thought nature? But what is Prof. Spence's argument? superstitions. Indeed, he told me two or three reg- Briefly, this: Because there are resemblances, or unular ghost stories, for the truth of which he stood alogies, between man in his outer, or physical nature, ready to vouch." Dr. Sprague also relates a conver- and the lower kingdoms of existence, therefore the sation with Dr. Pinkerton, then resident in "Frank- same analogy exists between the highest department fort-on-the Main," which has rather a spiritualistic of his belog and the lowest. New, having assaulted aspect, though of some quarter of a century ago. and carried this citadel of his position—the very Dr. Pinkerton, he says, "gave me many interesting Malakoff of his Sebastopol-I protest against his dedetails illustrative of the superstitions tendencies of mand that I shall yield all I have galand, and go the Germans, and especially of the progress that back to skirmishing with his outposts. And for his was then making in animal magnetism; and though own sake as a logician, I protest against his attempt I have since witnessed at home much greater feats to conceal his discomfiture by seeking to represent than he described. I was quite confounded by some me as doing and saying what I have never done. of his statements, and could imagine no way of ac- No, no, Doctor; you must show that a perfect analocounting for them, but on the principle of jugglery. gy exists between the soul and spirit department of He actually performed one or two experiments in man's nature and the lower departments of the same, my presence, which seemed to evince some hidden or else you have n't even the basis of an argument, power in nature that had only begun to develop it and all you write is the merest fallacy imaginable, ularly inclined to be superstitious, much less to be ish,) is concerned. This is the very thing you have in communion with any oril spirits, I was quite sure not done, though, by dint of persevering assertion, that he was capable of doing some things which he you may have persuaded yourself that you have. tical minds, in favor of the immateriality and im- pate leaving this mortal sphere in the calm assurmortality of the soul. The system of Homosopathy, ance of an elernal life in the great Hereafter. which was then scarcely known in this country, had attained considerable notoriety in Germany; and the Doctor expounded to me its leading principles. A little girl of four years, wishing to tell that she medicine." Neander gave utterance to a very com 'off with."

unless that I escaped a presecution, in which, if mon-senso expression of the Sabbath to the Amer-

that Robert Southey was receptive to the belief of vis its from the land of souls, whose return to commune with souls yet in fiesh and blood so shames

---- The doctrine of the Enddacess And sophists, madly value of dublous fore !"

C. B. P.

TALITY."

Explanation and Protest.

"IMMORTALITY AND NON-IMMOR-

I do not propose any rejoinder to Pref. Spence's second roply, innsmuch as he adduces no new argument of his own, and does not even attempt to reply to one of mine. But I wish to explain as I am in a scientific discussion, than which, I could deprecate nothing more; and, to gratify a vitiated, popufor taste in that way, I most beartily despise. I can for the future, having no occasion therefore; nor his unbounded forgivenose" for the past, not being From Gentile and Hebrew sources, Spiritualism intentionally guilty of the crime alleged. I do not ideas from a class of superiorly enlightened spirits, and of an mrial hue, and altogether of human form." the favored mediums of "very high and wise So it appears that even "Harvard Professors" spirits." I confess that in serrow, not in anger, J to "define his position" upon that point, and, therefore, wrote as I have. I am sorry he has not. So

But I protest against the continued misropresentation of my central argument. After quoting a paragraph from my last article, he says; "Now if I understand the gentleman, the point which he wishes to make, is this: that the formative principle in the human being, is different from the formative principles in the mammal, the bird, the reptile, the fish, gies between the growth and development of the nts." And he further asserts, that my " position noise of drums and timbrels foud "as "holiness to would be equivalent to a denial of all the analogies of nature." He should have said his mistatement The excellent work of Dr. Noyes-"A Collection of my position. He says others may understand offence against the laws of logic, or right reasoning. To prevent all possible misunderstanding in the

much for explanation.

future, I will present the argument in due logical Wherever there are disorcte differences, there can

But there are discrete differences between the va

Therefore the analogy between the human kingself; and though I did not think the Doctor parting so far as your grand conclusion (some souls will perwas as little able to account for as I was myself. When this is done, I yield the field, and renounce all He seemed to think that some good had some from bope of personal immortality for any one of the huthe doctrine of animal magnetism, especially as it man family. But from the feeble character of all had supplied a satisfactory argument to some skep- that is arged against man's cheering hope, I antici-

J. B. LOVELAND.

and was evidently inclined to the opinion that it had received a present of a fan, and forgetting the was destined to mark an epoch in the history of name, described it as "a thing to brush the warm oil

Written for the Danner of Light. FAITH, HOPE AND LOVE. DI EXOLL

There is an impulse sent from Hehren More than reliance, more than care; It Is the Faith to mortals given. A fruit the tree of life doth bear.

There is a stream whose power bath saved Hearts from despair and souls from slaning; Tis Hope, sweet Hope, whose waters lave The shores of life, fresh verdure bringing.

Eternal all In form and hae; Love-boundless and universal Love! For God and man and Nature too. And these, all these we give to thee : Faith, Hope and Love, that never part; Eat thou the fruit, drink from the stream.

One more: It is an opened flower,

And keep the flower within thy heart.

A MEDIUM'S DEFENCE. EDITORS OF THE BANKER-I send you the enclose nanuscript for publication, the reasons for which are apparent on the face of the article. I feel that the time has come for me to make this appeal to the good sense of a community with which I am Intlmately related as a resident of the place. I have no desire to harrow afresh my own feelings, or the feelinge of others, by a recital of grievances...mine has. doubtless, been the common lot of scores of converts to modern Spiritualism. I hope over to be guided in my future course by the example of the inspired Tencher, who returned not "evil for evil," but concharged with the great discourtesy of personalities trary wise, blessing. I know I am happier when I take this course; whereas, retaliation whete the sword of strife, to plunge it into one's own spirit. The star of Freedom shall yet dawn on every oppressed soul, and the labor of the present be rewarded by the crowning glory of the future. And that glorious light shall pierce the gloom of orthodoxy, even hero; for a something tells me that old M. J. W. speed the day.

> Friends and fellow citizens, I avail myself of the present opportunity to address you, through the columns of a public print, hoping in this way to reach some minds who might otherwise remain closed against me. In taking this course, I shall tion with modern Spiritualism,

> Having a patural aversion to becoming notorious. [might have chosen to pursue a less conspicuous course, did I not feel that the nature of the case demanded that no selfish motive should stand in the way of duty. Having been arraigned before the bar of public opinion, and condemned without the benefit soul, and the angel-world, shall buoy my spirit far above the praise or the censure of mistaken man.

> If there is one thing I might regret, it is that I have not sconer, and more freely, in accordance with my highest promptings, thus addressed you.

> Our relations, as members of the same community, seem to demand a mutual understanding, and, as citizens of a professedly free Republic, a mutual recognition of each other's rights. I am charged with no crime against the laws of the land; but "the sin of heresy lies at the door" of my heart, I have apostatized from the Christian church." In other words, I have dared to live, to act, to be, what I an -a full and firm believer in the truths of modern Spiritualism, of vital Christianity, of practical religion. Educated in the church, it was here I was first taught to believe them, and I now openly subscribe to the Christian faith as I accept it in spirit, but fully and firmly renounce all allegiance to church forms and ceremonies. In taking this step, I would not interfere with the religious enjoyment of any scul; but I would, must and will be free, as far as practicable to follow the distates of my own conscience.

A long course of life's experiences, has led me to the point I now occupy, and those who know me ally drawn into the mediumistic field, and in the capacity of occasional lecturer under spirit influence, bave had abundant means to test the faith and friendship of those who call themselves Christians And here let me say, that, with a few exceptions, the clorgy and laity both shrink from anything like a fair and candid examination of our claims, and launch out against us a volume of condemnation, and Invective incompatible, and at perfect variance with the spirit of their own teachings. It needs not that should tell you, that no family of open avowed ing to a complete lack of true Christian sympathy. But Spiritualism, which was "drowned" by the popular voice, for playing fantastic tricks here some four years since, commands too much attention at the resent time, to be treated with derision, and man s fast learning that great truths are oftenest unolded from small beginnings. Knowing, as I do, from experience in my own life, the blessed fruits of angel communion, I am net disposed to complain of my skeptical brother or slater, so long as my own individual rights are not infringed upon.

And I may further say that all the misrepresents tion and abuse which has been directed against the advocates of the cause, has only served to bring out its inunte strength, and build up every true scal in its most holy faith. Opposition is the very life of investigation, and no one who is not more than balf slave, will ever scorifice his remaining freedom to the opinion of another. That faith which rests on evidence cannot be shaken; that hope which aprings from knowledge never dies-true freedom never yet bowed to any master, but the divinity within. And she leads her followers out into the boundless realms of Nature, where, in unrestrained enjoyment, each soul may live out its highest religious element. And because one dares to worship in the grand Temple of Nature, where all may meet on the broad plain of fraternal love, and, recognizing the immortality of he soul by a living faith, professes to hold to " the munion of saints" and intercourse with the departed; why should a theology which has taught the self-same thing, in another form, hold up its hands in holy horror, and deal only in anathemas? I have not time or space, within the short limits of this article, to present to you a detailed account of those experiences which have fallen to my lot; nor could they be considered as especially remarkable, when placed side by side with the recorded phenomena of

Minds have almost ceased to wonder at the phenomena, and are involuntarily grasping the philosopky of Spiritualism. So common has it become that it embraces in its ranks many of the best oultivated minds of the land; for if names are paything, it is no mean array that now makes up tho signers of our Constitution-patriots, heroes and martyrs of the present age, who have willingly, no-

· Hanifestations at Dr. Phelps's.

opinion is concerned, taken the cross, and planted their feet on the Mount of Duty, to receive the baptism of the spirit. You honor the enlute and the martyrs of old. There is that within you which calls up admiration for every noble, well-directed effort in the line of humanitary reform. And would you suffer the scales to fall from your eyes, you, too,

maged itself upon the tablet of your realization.

It is the business of man to bring up his own bigh powers to that altitude of true Christian perfection, that he can stand firmly outside the walls of prejudice, and give his own God bestowed faculties their spontaneous, full and legitimate play; where he shall himself act his own part, and fill the measure of his capacities, by the exercise of every redeeming quality of his own divino nature. In this way only can be be true to himself: In this way only can be be true to his kind. But "worldly considerations" become a mighty opposing obstacle in the way of the Christian life; and "worldly considerations" we shall be at sea, never settling anything in relation are urged as an objection in the way of every reform, especially in the practical advocacy of any system at all innovatory upon established customs. Bill, a high spiritual faith includes every necessary Still, a high spiritual faith includes every necessary out to predicate of mind, is substance, and no accomideration, and is to be interpreted not by the distinct of any one sect or party, but by the attract book of the soul—the scriptures of truth, as relit may be said to be felt, but it has not the proparvealed to that soul by the light of the Divine Spirit. The language of this book is a certain guide-here

are hely principles instilled in the being, which, if

suffered to direct the Individual course, point unorr-

ingly in the line of gradual emancipation from all that can hold in temporary bondage the immortal epirit, the divine self hood. Every labor of love demands the sacrifice of sel-

fish interests; every exercise of Christian duty requires the sacrifice of some love in the lower nature of man; every devotional not of self, to the acquirement of spiritual attainments, brings one into contast with the requirements of the lower nature. And the public standard of moral, mental, and reigious worth, is invariably based on the requirements of this lower nature. Man is yet too selfish, too much engrossed with business cares and perplex. itles, too much in the love of earthly things, to realize the mighty truths of existence. He beaps up treasures on earth, as the child piles up the little mountains of sand-the one as truly lasting as the other-encases himself in the armor of worldly policy, thinks any speculation lawful and dignified, which will promote his present aims : shuts out the light of spiritual Illumination, or thinks be may; closes the avenues of angelic communion, and beasts himself of to-morrow. He even ventures, senicitimes, to natural nor spiritual substance. If it were, there lay claim to a perpetual life ownership in the celeswould be nothing finer, when man left the body, than tial realm, for his underlating adherence to a cold his spirit form. The universe of mind and matter is and materialistic system; but let one openly avow his bellef in any theory or philosophy repugnant to the worldly-minded, and the cry is, " Cracify him." The truly enlightened soul, however, seldom stoops to pander to popular prejudice; nor will the true Spiritualist, with such an overwhelming weight of testimony on the side of truth he much annoved by the senseless efforts of the world's rabble, to put down, by aufair means, the cause which is destined disintegrate the finer. to break in sunder the false threads which are spun to ensuare the unwary. Unregenerated human wisdom might dictate a policy in accordance with the spirit of earthly power; but Divine Wisdom, in- top brain, though the finer manifestations may take

the hely commandment of peace. Its southing, blessed influence, stills the wild waves of sorrow to rest, hushes the voice of complaining, to that Pather in beaven-" Our Rather," who " dooth all things well," Then it is, we forget that we have ever been " persecuted for righteousness sake:" we on, as with a hallowed power it steals upon our senses, and the archway which spans our narrow nto songs of perpetual praise, and kindle in the cause attraction. into songs of perpetual praise, and kindle in the listening soul a living flame of conscious joy, which invites to renewed effort in the path of duty.

Perception is the father of intellect. Intellect is

In addressing you as I do, you will perceive that but a combination of perceptions. Animals have in my object is not recrimination, nor do I feel it necessary to make any explanations in full in regard to hibit it. But that intellect, not being married with spirit, they have no attraction for those fine spiritual my course. I feel that no one has a right to demand substances which involve moral law, spiritual principles. it. If any one can do good in agitating any sub- ciples, and divine internal methods, ject, those necessarily involved should not shrink not animals Immortal? Simply because they have from the ordeal, and it must not be forgetten, that in the process of purification, much scum will rise to the surface, and we are not quite certain that of finance. You ask for the proof that animals have those "busy bodies in other men's matters," and not that force. other characters, of whom the apostle speaks, do not fill the place of moral scavengers, and thus through their misdirected zeal, contribute to the general good, by a law of contrast. Still, we would say to all such, his feeling of accountability as respects the future, "Friend, come up higher." And if Christianity has gives evidence of substance allied to that future failed to convert them, let us pray that Spiritualism may, restoring such in the spirit of meekness.

Yours in the love of Truth, MART J. WILCOXSON.

Stratford, Conn., May 31, 1860.

Singular Experience.

The King of Prussia is said now to be under the influence of fearful visions and hallucluations. Sometimes at night he will start up from his couch, ind, addressing the conjured spirits around him, will fill the air with his orles. And then again, at another time, he will sit for whole days and nights in a state of complete torpor, taking no refreshment and utterlog no sound. The gardens of Sans-Souci, where, until lately, he used to be wheeled about in a cosmic. The countral soul holds empire over spirit and binds its dominions together. phair on rollers, now see him no more, and he is to all appearances dead to the outer world. Visitors, walking on the rose crowned terraces of the new pal question to answer. It must be attracted there, acc, sometimes ace a thin shadow, pale and trembling, Attraction and repulsion prevail everywhere. It flitting in front of the windows above, and are overcome with involuntary awe on being told, "Das its hold it there. der kranke kenig!" And all this at the favorite

At what period is it attracted into the organiza
residence of the most genial of Prussian kings—the place built expressly to banish cares.

for a burglar against whom the case was clear, con-

Judge.—"I shall leave the whole matter to the Jury.

They must judge of the law and the facts as proved."

The involved in the matter to may be.

The involved in the matter to may be. The intellect is the mother of interpretation of interpretation of the body from the walst up, and "not vegetable, but comes up to a point where it can be one half of the body from the walst up, and "not cal off, or take it along with him,

use telling it to dry up."

L. JUDD PARDER AT DODWORTH HALL, Bunday, Aug. 20, 1860.

Reported for the Banner of Light.

L Junn Pannes occupied the desk at bedworth would see a deeper significance underlying the sur- Itali on Bunday, August 26, morning and evening. face revelations of the present day, than ever before The subject of the morning discourse was stated in

the form of a question, to wit: Who are you, what are you, where are you, and how do you manifest yourself?

In asking this question, said the speaker. I have reference to the roul, rather than the individuality. You could not present yourself with the individual! ty you have, if you had not an inmost—a soul.
What is the soul, where is it slimited, and how
does it manifest itself? I am not a materialist, but
a substantialist. I aftern that everything, to be anything, must be substance. There is no such thing as

no thing. Everything, both in the realm of matter and mind, is substance. This is not materialisticism. Unless we recognize substance in everything, to mind. God is a something and a substance; else we, who are something and substance, can have no connection with, or relation to him. Love, wiedom and ruth, are exemplars of substance. Anything that can be predicated of mind, is substance, and the acties of matter. It has, however, the properties of substance. Now if electricity is substance, all that which is unseen must be something, or we are deal ing with plantasies, and are like children dreaming. When two persons meet, and are attracted to each other, streams of fine electric or magnetic light may be seen, by the spiritual vision, going from one spher to the other. Substance responds to substance, and no mortal could fool or have love, save as substance within him responds, through the medium of substance, to substance in another. I hold that mind is finer than matter. If the Deity, in his natural

Some affirm the soul to be an interior body, which exists when the gross body drops away. I take the old idea, that it is the inmost, to which the mind is Intermediate, as between the soul and the body. If the soul is nothing, then we are dealing with noth-ing, and at death we shall dry up like an herb in the parching sun. All shadows—everything seen, must be something, or they could not be sensed. If you had the vision of the seer, you could see the soul

sphere, is divine also, so must that unseen thing, the

within the spirit. Of what substance is the soul? Here is a nice point. It is not natural substance, like a leg of lamb, or a bar of lean; nor is it like electricity, which exhales from, and wraps around, the mortal body. Because it is the immost, it must be the finest substance in the cause sphere to this effect sphere. It must be of that fineners, and so far removed above the natural, as to be called the celestial. It is not threefold-celestial, spiritual and patural, lestial is but the effect of some diviner aphere. If the soul is not natural or spiritual substance, it must be celestial substance—celestial, magnetic substance,

having form, color and locality fixed and certain. What are they? If you want to look at the soul, you must have som oyes—you must be cause it is finer clostful chirvoyant.

The soul is unparticled simply because it is finer than the natural or spiritual. The coarser cannot must have soul eyes—you must be a spiritual and

Where is the soul located? By the law of centrallties, it must be located in the centre of the brain. It certainly is not in the front, because man must be something deeper than his own thoughts; nor in the flowing from exalted spheres, teaches the simple place there. It cannot be located on the borders of lessons of love and farbearance—adorns the soul with heavenly graces—makes the true disciple will-ling to force the Garier and the free true disciple will-ling to force the Garier and the free true disciple will-ling to force the Garier and the free true disciple will-ling to force the Garier and the free true disciple will-ling to force the Garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the free true disciple will-ling to force the garier and the ga

ing to forego the fleeting pleasures which spring talities by which it comes in rapport with, and gets from ignoble servitude, and writes upon the heart knowledge of things natural, spiritual and celestial?

1. The body. 2. Perception. 8. Intellect. 4.

I have not got to prove that the body exists— though a class of philosophers have questlened it. and makes the glad recipient how in ancred worship Without a body, man would not be related to the natural sphere, because there would be no substance wrapsed around blus to answer analogically to natu rul substance. Man's body has its attractions corresponding to the bodily plane. There is a natural, a forget that the voice of our brother or sister has ever spiritual, and a celestial consciousness. There is been raised against us, so bright is the light of hear-instead, spiritual, and celestial intelligence. The body is the parent of perception. But animals have bodies and perception. You call it justinet; it is path glows with the dying words of the holy man, animal cannot go against its instinct. The duck is Jesus, "Father, forgive them, for they know not what and taught to take to the water; it goes by affilia they do." The triumphs of redeeming love swell tion of particles of matter in combination, which

Whatever is, gives some manifestation of its existence. Wherever there is a soul, there is some manifestation of its existence. The most deprayed mortal, by his fears of the future, his remorse, and lane. Animals never hold meetings to investigate spiritual things. They instinctively combine, but all their instinct, perception or intellect deals with their present wants and conditions—nothing higher. So at death the electrical elements, the disintegrating forces of nature pull them to pieces; they have no radiant, fine matter around their spiritual form to

bind it together and keep it in that form.

I do not predicate that man is immortal by virtue of his spiritual organization, but of his celestial. Being composed of the substances of the three king-doms—mineral, vegetable and animal—coarse, finer, forest—natural, spiritual and celestial—when the soul enters the body, he pusses on and up to the immertal inheritance. Having within him this finest substance, the spirit form is held, clinched, comsubstance, the spirit form is held, clinched, com-pacted by the celestial soul substance, and shines in blazes of light throughout all his universe micro

If the soul is thus situated in the centro of the brain, how does it get there? This is a difficult could not be nushed there—that would be repulsion; and if it were, it could not stay, with nothing to

organization to mature in the womb, so us to form spiritual matrix for the attraction of the celestial A "DANIEL,"—A 'cute Tankee lawyer, pleading there is a celestial kingdom, it must shed its starber a burglar against whom the case was clear, conbame of light to lowest atoms receptive of it. But tended that as he had been caught before he had introfor this purpose there must first be receptive states. duced more of his person than the upper part into the So there must be a spiritual matrix for the attractions in question, asked. "Can a man be said to en tion of the celestial atom. It seems to me that this ter a house when only one half of his body is in, and is formed somewhere between the sixth and the the other half out?" cerebral organization, it shines forever unclouded,

one and of the body from the state up, and beginning to the other half. The judge sentenced the impregnated by the vegetable kingdom. So a suffigulty half to two years' imprisonment, leaving it to ciently developed intellect is necessary to cerea as a the prisoner's option to have the "not guilty" half matrix for spiritual substance. If man were simply celestial and natural, what relation could be hold to the spiritual sphere? I think none. We are not "The ocean speaks eloquently and forever," says merely come outers or come uppers from the rege-Deccher, "Yes," retorts Prentice, "and there is no table kingdom, but we are impregnated, inseminated

bly excelled casts and character, so far as public SUNDAY LECTURES IN NEW YORK, of mind and motter, man is thus related, and a microcosm. And within him, by victue of that tele-tion and the boundless existence beyond kim, are possibilities which, as germs are touched by the sunlight, shall barst and bring forth sheir flower and fruit in the glorious and unending hereafter. It is something to believe in and exercise individuality to stand forth a brave men or woman, unyloiding to tyranny; but more beautiful is it to hold lofty and divine relations, subjective to divine plans. When open to Holy Ghost Influences, man looms in every faculty, glorious in a divine individuality, attracted to higher, divine states, understands where he is, and is able to give a reason for the faith that is in bim. Try to aspire. Then shall the radiance of the infinite shine on your intellect, and build up a noble, divine individuality.

EVENTIO DISCOURSE.

The subject of this evening's lecture, is the barnonious blending of Science and Religion. Let me premise by affirming the following postu-

ates:
1. That whatever is a universal manifestation in humanity in any ago, predicates a latent existence.
of that thing in the scale of all men, no matter how
false the exhibition, and how irreconcilable the formula with the deductions of reason,

2. That everything, from the lowest etrata of mineral life, up to the glorified dominions of angels and archangels, bas a uso.

9. That man is related and responds to all the plans of the Deity—that as he is of a threefold nature—outer, inner, and innermost—natural, spiritual, and celestial—he is related and responds to the nataral, spiritual, and celestial of the divine existence.
4. That there are two great things in the universe.

hy the conjugation and action of which come all cher things.

5. That the Delty is love, as to his essential life and wisdom, as to the form that life takes; from which I predicate that love is the mother of rollgon, and wisdom the father of science; that the unolding truths which come from the conjugation of ove and wisdom on the plane of the natural, eniritual, and celestial sphere, and so on ad infinitum, are all of them but expositions of the union of those two; that those truths are religious and scientific, and that there cannot be a truth that is not religous or acientific.

Religion is a word derived from re and ligo, signiying to bind anew-as if man had been discovered rom the infinite! I would prefer the term celestial ity or spirituality, or any other word which would express the meaning better; for man has always been connected with the infinite.

An irropressible condict exists, not between relig-on and science, for they never can be divorced, but ctween the form that rellation has taken and science. It is a condict between theology and science, and it will go on until science asserts her claims, and shows her beautiful unison with the soul of all theology, which is religion. The harmonial philosophy has no conflict with religion itself, but with the false theelogy of the day.
I have stated, in the second proposition, that all

things have their use. It seems to me that all abuses have uses, and that all extremes in uses meet—that there is no inversion which does not complete the eirgle and come round to its use. Thus the extremism of cold produces the effect of heat. I find that all forms of past theology have had a use to those who accepted them. Everything that has appeared on the great stage of the world has had its use to man. Formalism has had its use. The puglist in fighting for the grand medal, has had his use. To the lowest wrotch, though in what is to you abuse, there come at tast divine uses. The recognition of the gospel of use is the great reconciler of all things, giving a man charity not only of feeling but of peroption. Theologics, though absurd, have had their They bave not only kept back, but have push-

ed an humanity.

Now we have nothing to do with those past the ologies but to leave them, having outgrown them. It is said that strong language is to be used in regard to their tyranny. True; but if you ece their use, then all this antagonism will cense. Churchinnity has its uses, but because thurchmen have become united and crucified to 1; and cannot see uses beyond, we think it wise to shook them with the utterance of radical truth. I believe both in the mild and vigerous methods, but the highest of all is, I think, the calm statement of truth as it is, which will sooner

or Inter find acceptance.

Under the third head I stated that man holds reation and responds to all the divine plans. Hence, affirm, that every man is religious according to the plane upon which he dwells, in his affectional feelng of a use: and that in his perception of the form of that use he is scientific. The rankest Infidel or Atheist is, in his sphere, dwelling upon the rational and natural plane, a religionist. Why? Because he is linked to uses. There is no lack of natural eligion in him, but there is lack of the highest kind. The miller, the cobbler, the blacksmith, being affecionately related to uses on the natural plane, are religions. The infidel says, "I do not believe in re-ligion." I reply. "You are related to the divino on the natural plane though not on the celestial plane, and honce you are religious. And all I would

suggest to you is, to pass on to higher uses, do not be content, from your broad plane of scientific uses, to scout at the uses of higher planes." So where a man is related to the consciousness of s spiritual being, that man, on the plane not mere ly of intellect, but of spiritual intuition, is spirit-ually religious; that is, he is bound to the divine ises. A man may be a Spiritualist and a Ration. allat as well, constituting thus a philosopher—though a philosopher, to my mind, is one in whom the three planes are beautifully unitized—and yet that man may manifest the spirit of Christ Jesus, though the celestial religion will only remain latent within him.

What is religion; what is science; what is their connection or relation; what is their uso? Most ome that he was the profoundest religious teacher. Christ's religion was not in antagonism with nature. He was a very natural man, as well as spiritual and celestial. He became the embodiment of celesthat love, and in that he became a divinity to martal man. We have get to travel back to divine re-alities, verities, and uses, and to exemplify life as profoundly roligious as Christ's.
Why is it that at this day there is a conflict be-

ween Spiritualists, and some are leaving the ranks, nd denouncing Spiritualists because they do not un fold the highest religious teaching? Because in its present enfoldment Spiritualism does not give generally a colestial inspiration. We have yet to under stand the uses of the past and its great teachers, and embody them in ourselves, in order to become prooundly religious.

Religion la an affectional consciousness of our coclation to the divine. Natural religion is an affect lional consciousness of our corclation to natural uses, on the natural pinne; spiritual religion, to spiritual uses, on the spiritual plane; celestial re-

ligion to celestial uses, on the celestial plane.

Science is but the exhibition and exposition of form and fact. Divine love life has a spontaneous tendency to take form and life through wisdom, We call that science. There is almost as much conflict call that science. I dere is simulated in much conduct between scientists at the present day as between science and theology. Why? Recause the world science and theology. They receive and accept sol-eace, natural spiritual and celestial, all in harmony.

uce, natural, epiritual, and celestial, att in narmony.
What is the relation between science and religion? t cannot be otherwise than harmonious. Science s the body of religion just as wisdom is the body of is the body of religion just as wisuom is the body of love. Perception of uses makes man scientific, feeling of the life of uses makes man religious. He has got to see and feel both. Man's sight is affected with amourosis if the love-life is not pure. He must embody in himself a triane religious life, and therefore the highest celestial, manifested by Jesus

Christ.
We do not wish men to stuitify themselves by accepting the religion of the churches, but to come into harmony with their own nature. A mere soien-tiet is but one third of a man. He is on the cutside f the walls of the new Jerusalem, looking at the form of the city. In his iumost is stored up a revelation from the celestial plane.

Celestial inspirations seem mystical to those on the lower plane. We have some edestial procla maters with flaming words that start antew the re-ligious life, but who yet lack the perception of the ligious life, but who yet lack the perception of the gospel of nature, and of the spirit. When such a one comes and says "Your inspirations are gross, a demen is abroad in the land to break up the blessed intercommunion with the Lord," I find in that man and magnetized by celestial substance. A sompound | the celestial not harmonized with the spiritual and

that given to spostalle men, and to the man Christ Jesus, But I do not flud the corresponding inturni and spiritual inspiration which at least Christ manifested, if his spootles did not.

How does religion manifest itself? Through faith

and application, and, in its ultimate, through fore to

The use of religion is to unfold these elements. and without resignor to union these elements, and without merely. But I would say especially, that the use of religion is to subjectivize some -to that the use of rengian is to subjectivize load—to make him feel that he is a dependent belong. Man is not absolutely independent. Science independentizes him, but religion subjectivizes him—gives him a con-sciousness of his co-relation to divine belongs. How can man be feel, without boing a submissive recipi ent? How can he be a progressive being, without submissiveness? As he feels his dependence, he supplies trees; has no rectal his dependence, he bows before the divine methods, to which he has naturally an inherent affinity. The pure scientist bears down on those who are affectionate, and who have not the strong individuality which science imparts, but who may be in affinity with celestial planes. These who have progressed through higher states stand forth broadly individualized, while vithin them dwells a substance which responds to higher and diviner planes, to which they are at-tached. Plane rises on plane, sphere above sphere, and forever their souls respond with submission to the diviner and the higher.

Again, through religious culture man becomes con-

trailed. What gave the apostles and early martyrs the strength to pass through their tribulations? Not their false theology, but their profound religious life. Making due allowance for funaticism, the religious of the past have saved many. In this ago of reason and inspiration, men have come to demand a religion in harmony with reason and nature; so they are stimulated to come out of forms, as strati-fied things, and to thunder against the religions which have kept the soul from advancing. There may be no exemplam of the harmonious blending of natural, apiritual and colestial religion now, but there will be by and by. I cannot see that man can do without the use of anything in its legitimate sphere; and as he is a social, political and religious being, there must be consociation, organization, and institutionalism, from which shall come strength nutry, consolation and harmony. And so, at last, man will stand forth, through slow growth, a harmonial being, beautifully naturalised, highly spiritualized, and gloriously celestialized, age after age growing stronger and nobler. Then in him will be exemplified the harmonious blending of religion and

PURE AND UNDEFILED RELIGION.

BY A. D. CHILD, M. D.

"Thousands of sons beyond each other blaze;" Each is a world well formed in every part."

Bill on, and on, beyond the boundaries of thought Procunted worlds exists-and further, further-Deeper, deeper-wider, wider still, with wild outstrached imagination The soul has scarcely slopped. Upon the threshold of God's universe, Mario up of suns uncounted. Bach one of which is a revelving world; Peopled, we think, with couls of mon, Like our little world, called Earth.

Unnumbered species live on each just as designed, In perket order, in perfect government. In erory trace of ocean, earth and chies, Affricals of creatures ceaseless rise. Beares buds a leaf, or springs the vilest weed. But flocks upon its verdure fied; No fruit our palate courts, or flower our smell, But on its Tragrant bosom natious dwell. All are formed with faculties, and share The daily bounties of their Maker's care. The laws of God, in nature, are displayed, And overy law, in nature, is obeyed."

We sail on life's undulating ses without a compass of our own. We tell in life as children play, without a plan. We run to catch the brilliant colors of oreation, and when we think we have grasped them, they are nothing. Black and white stand side by side; day and night succeed each other; pain and pleasure run over the same nerves; joy and agony are inmates of the same bosom; commotion ruffles the waters on which we sail, or peace bolds them in sweet repose. But lights and shadows blend; white and black paint the face of creation with varied tints of beauty; acrid poison mingles with bland innocence. and both united produce the healthful stimuli for existence. Behind these lights and shadows, behind this joy and woo, behind all life that we can see. there is a cause, there is a power, there is a wisdom. too, that eliminates and holds all existence. There is an unscen compass that guides each mariner on the end of life. But faintly we begin to recognize this spirit power that produced creation and suctains it. Only infants yet, are the wisest. All hubut bables, fondly nursed by unseen wiedom, and rocked in the oradic of nature. In spirit, we are all infants, and less; we are not Jet born from the dark womb of physical existence, of earthly love, into the light of spiritual life. How feeble yet are our souls-are all the souls of human life! We play with the bubbles of life in carnest zeal, often with sober thoughts and sober countenances, thinking them to be real and momentous, while they are only the bubbles of time, that break and are gone forever. We think that the purity of matter is the purity of the spirit: that what the soul casts off is to again be food for it; that the polish of matter is the polish of the soul; that clean linen is undefiled existence. In this early condition of our life; in this helpless, dependent condition of spiritual infancy : in this darkness of nature's physical womb, our souls begin to pulsate with throbs of conscious real existence, and with these pulsations come desires and longings for light, for truth, for life continued; and we ask, What are these desirce and these longings? what are these pulsations of unseen life, that we feel? These desires and these longings of our spiritual infancy we will call, and justly, too, call religion. But are all these desires and longings pure and undefiled? Are all the desires of human beings-infants in spirit, staving for a while, lawfully, in the darkness of material loveare all these desires and these longings of humanity pure and undefiled? Here is the rub. Human desires, of whatever cast or character, make the unseen religion of the soul that produces them. Each and every desire in existence is above and beyond the control of the soul's volition. The infant child has spontaneous desires, and mature manhood has desires no less spontaneous. The nursing child oboys the instinctive desires of its nature, which desirce it had no control in producing or governing; and all men and women in mature life obey desires incident to their development the same. Every desire of every human being is above and beyond the reach and control of human interposition; and it is these desires that make religion. And is this religion pure and undefiled? Sincerely and unhesttatingly I affirm that all human desires make the religion of humanity, and all religion that humanity knows is pure and undefiled, for the reason that it comes from the unseen fountain of Infinite Wisdom, from which floweth our creation, our life and its continuance. Are not the etreams that run out from the fountain of God's eternal truth, to feed his own children, pure and undefiled? Is nature impure and defiled? Is not every law in nature as pure and perfeet in itself as the God who ordained each? And do the laws of nature ever let go of a human being? Did anybody ever fall out of the cradic of nature? If so, where did he fall? Did anybody ever travel off from the province of God? If so, on whose territorics did he land? Does the nursing infant have

of my life make the pure streams of God's love that in perfect barmony, flowed to my infant soul, run impure and defiled?

existence? Can the garments that the soul wears, and undefiled. painted with whatever color they chance to be, tinge its eternal destiny? Can the soul wander, which ever way it may chance to go, away from God, when God is everywhere? Is our God, that fills all space and matter, all time and eternity, impure and defiled in anything? Does the power that governs, and the wisdom that directs our lives, send forth stroams of love that make our religion impure and defiled?

To all there questions the latent intelligence of creation, limitless in mightiness, answers, No / And the cele reverberates in the deep recesses of every human heart, and answers, No I Common Sense entelies the coho, and neswers, No! And Reason finds a basis in God's power, whoreon she sits at

And now we begin to relax the grasp, the childish grasp of toys and baubles. What we called religion s but a toy made out of dirt and dust of matter. What we called evil is but a bauble that every child of spiritual existence held with unflinching grasp. behind him, to hide it. In the light of God's truth, when it is seen by us, all these cherlshed toys and haubles dissolve in our grasp, and go back to earthdust to dust, askes to askes -and time obliterates al the footprints that the innocent spirit in childhood has made in the dust of earth.

Now the eyes of the soul begin to be opened-the beautiful soul, that lives through all time, and then has barely begun its existence. It is the soul that sees and recognizes overy desire produced, as being a running rill of God's affection—as being pure and andefilod.

d Cannot terrestrial or material is. But claims by nature immortality."

There is not a dealer in the bosom of a single im

Immortality is not made of impure stuff. The beautiful soul of man is immortality, is over pure and undefiled.

mortal soul in all existence that is not for happiness given. There is not a desire that is not an emana tion from the pure soul, all of which desires constitute pure and undefiled religion. The desires of inlove are pure; the desires of rectitude and virtue, the courtesan have unalloyed desires for happiness; the malefactor and the criminal have the same. The bands that libertinism is attracted. A loyal, loving happinese, and so does the man who makes pence. through the peculiar organism of each that produces the various desires of human life that make up the sum of pure undeffied religion in humanity. Everybody loves God. The wretchedest and the wickedest love something, unbidden, and all love is the love of God, for God is all in all.

Good and bad-holy and wicked, are distinctions of the material world, not of the spiritual; are dis tinctions of our material existence-not of the soul. ual dictionary; are not adjectives that belong to the are left, feeling much more keenly and deeply than soul's religion. They are for the earth, and for our man can the want of a fervent and all-sufficient external religion that belongs only to the earth; a love that shall remain a perpetual inspiration, vain religion that rises not above the love of matter. The ly turning this way and that for the sustenance and soul is always pure, and so are all its effects, and support which nothing but another heart can furwhen the soul shall see, it will see all that exists in nish, it is not to be wondered at that they rashly the material world as being pure and and undefiled, commit themselves to experiments whose wretched as being beautiful and levely. Virtue and vice; the results they could not have forescen. can produce a religion that is filthy.

You may ask by what authority I make these strange affirmations, that seem so opposite to all the of that which it produces, or any influence of the we belie all our vaunted professions on her behalf. material world that passeth away.

ligion more pure and undefiled than other men and the one hand, or her tyraut, on the other. women, indulges in the verient nonsense of self-

Every one who thinks that his religion is more pure or undefiled than the religion of another—who the simple act of his steadfastness and devotion, thinks that others don't act to good as be does, has Of this be appears to think nothing. So selfish has the inspiration of self-rightcousness, which, if devits he become from the force of babit, being bound up do n't level, death will.

recognized sometime; and this will come after the within his power to make altogether happy, and so bubbles of self-righteousness are broken; after the these miserable results are reached which make so nonsense of being better, purer and holier than wretched a record in the public prints of the time. comebody clse is, has gone to a nunken grave, with Unquestionably there is occasional fault on both no monument to tell where it was burled.

longer known when the silly fiction of human dis- it goes with his selfishness and his courser ignoinctions ceases to cloud the pure vision of the soul, rance. How beautiful are all the works of Delty! How infinito in magnitude—how infinite la minuticol And God's infinite wisdom and love run through that comes of animal excitement, not one that is the whole creation. There is not an atom of matter, rooted in profound spiritual appreciation. If woman however small-there is not a world, however large, where the wisdom and the power of God exists not, certainly testifies to but a low and unworthy appre-In the freshness of every fragrant flower, and in the cintion of such a gift by his offering her the meanest feter of all decay and dissolution; in vigorous part of his nature. Man is not yet aware of the health and in ghaetly disease; in virtue and in debt he owes to woman as a refining agent upon his vice; in deeds of honest, useful labor, and in all nature; he thinks he understands it all, but he has

the natural. I find a manifestation as profound as faciled any less the guardian and governor of the mid-that given to apostalle men, and to the man Carlet die ages of life, and of old men and old women, than life, exist the wisdom and love of that ages of life. the ages of life, and of old men and old women, than life, exist the wisdom and love of that same Power he is of infants and children ? Can forty even years that holds the infinitude of starry worlds revolving

> God is good, and he is wise and mighty. He Does time make turbid the atreams of Got's eternal sends forth his streams of lave for us. God made love? Do naturo's laws corrupt the indestructible our organizations which demand the food with which soul? Do the down and the darkness of the night he feeds us. Our destres are Ood given, and the food defile regulation? Do the sufferings of life make the that satisfies them is Godgiven. Every child of soul impure? Can the damp, cold earth, dim the carth is God's child, and every one of God's children brilliancy that glistens in the diamond of immortal has religion, and all the religion of humanity is pure

Banner of Night.

BOSTON, SATURDAY, SEPT. 8, 1900.

Berry, Colby & Co., Publishers,

WILLIAM DRARY, LUTHER COLDY, J. BOLLIK M. SQUIRE

PUBLICATION OFFICES:

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

WILLIAM DERRY, BOSTON. S. B. BRITTAN, NEW YORK. LUTHER COLBY, " J. R. M. SQUIRE, LONDON.

Business Letters must be addressed, "Ванива от Lugar," Boston, Mass.

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

WOMEN AND MEN.

We apprehend that the discussion of the relative virtue of men and women will not come to a head very such, unless a closer investigation is made into the laws of human nature, and especially of those divine statutes that fix the relationship of the two sexes. A great deal has been said, and said very loosely and thoughtlessly, whenever a case of domestic infelicity is brought to the public attention, as to the fault of one party and the other party, which wronged the other, and which was wronged, and persevering attempts are made to visit each side with his or her descris, whether of sympathy or condemnation. But all the while not much more than a betrayal is made, to the offeet that all judgments are wrong, simply because they are not foundand for heaven. And there is not a desire in all ed upon the nature of things, but rather echo the creation that is not spoutaneous; that is not God impulses and projudices of an artificial arrange-

ment called Society. The trouble is, then, that the instincts of either party are not sufficiently understood. "Women," fancy are pure; the desires of childhood are pure; onys the Springfield Republican, speaking quite senthe desires of manhood are pure, and the desires of sibly of a case of domestic wretchedness not long old age are pure. The desires of wantonness and since on the public carpet... women are not beasts, waywardness are pure; the desires of naughtiness whatever men may be. They want love more than and cruelty are pure; the desires of condomnation they want anything else-genuine, demonstrative and oppression are pure; the desires of fear and affection-and the life of a wife is utterly tasteless without it. In nine hundred and ninety-nine cases of justice, helinese, and happiness, are pure. All in a thousand, the man who wins the love of a wethese desires are for happluess. The drunkard and man is to blame if he fails to keep it. o o It is not to the wives of true and affectionate husself-righteous man has no less pure desires for hap- husband is the sure safeguard of a wife's virtue. piness than the man without celf-rightcousness, who | So we declare that when a woman demonstrates, by is in consequence called infidel and infamous. The any act, that she has ceased to love a husband whom scolding matron has pure desires and so has the she has once honestly loved, her husband's blame loving mother. The world-hater has pure desires worthiness is demonstrated, and he can only spread for happiness, and so has the philanthropist, no his wrongs before society with shame. O o more, nor no loss. The man who makes war desires Man's beastliness, greed for gain, everbearing pas sion and strong will, are placed over against we All men have desires that are the immediate pro. | man's loneliness, weakness, and yearning for affect duction of their souls, and it is God's love flowing tion. We do not believe there is one case in a thousand of fall from virtue, in married life or out of it.

Nor do we, either. Men pretend to the right of roaming up and down the world, and doing pretty much as they please; while women, by the very restraints that their own instincts impose upon them, to say nothing of the restraints of the standing social arrangement, are compelled to abide with them Impure and defiled are words not needed in a Spirit. selves; and, in the dreary loneliness in which they

in which the man is not primarily and mainly to

blame."

pure and the impure; the defiled and the undefiled : This impresses us the more prefoundly, however, the holy and the wicked, are only haubles of the with the truth that the heart and nature of woman habybood of our spirits, that belong to matter. The is but little understood. Our society, when it impure and the defiled are only unmeaning terms bandles her at all, does it only to delly her, to that designate the relations which toys and baubles give her the credit of gifts which she herself knows possess—not the soul or its productions. The soul she does not possess. It places her on a pedestal to is good and pure, so are all its appurtenances and be admired, to receive empty word worship, and to productions. Virtue and vice are childish words be gazed at as much too fine for contact. Such an that reach not over the limits of material love, of idel woman is not, by nature; and such a blind and selfish love; of the manifestations of self righteous, senseless admiration is offered her only at the exness, and the trashy nonsouse of human distinctions, i pones of her truest and highest qualities. A civil-It is a libel on the soul, the beautiful, indestructible ized woman is not a doll. A Christianized woman soul, to say that impurity can exist in it, or be pro. is not a barbarle lady, to be bribed with jewels and duced by it; to say that it can be defiled or that it vain shows, and to be flattered till her head is turned, so that she neither understands herself nor anybody else. We beast that in this age weman has become the equal of man, a position to which rollgious teachings of humanity, hithorto. I will she was not admitted in the past. Yet we set her tell you. The answer lies in the simple fact of the up as an image to be adored, not a being to be made soul's immortality; of the soul's positive indestructi. a close companion of-or clee we degrade her to a bility; of the soul's non susceptibility to influence level with our coarser beastliness and lust. Thus. We would be thought her special champion: but we The man or the woman who thinks to have a real simply betray ourselves to be her false adorer, on

Woman has heart, as well as man, and a great conceit. Every desire of every human soul is pure deal more of it than man, too. Her feelings are and undefiled religion-with one no more than with warmer and quicker; her sensibilities are finer; another, for the streams of God's love make every she requires genuine and abiding love more than human desire, and human desires make true re he; the atmosphere in which she dwells is such an atmosphere as he knows little about, but whose rare deliciousness and purity he is able to heighten by in his alternating pursuits and pleasures, he knows There is a level brotherhood of humanity to be not of and cares not for the one soul whose life it is sides; but the views above expressed suggest that, Defiled religion and impure religion will be no as a general thing, the fault is with man, and that

> Then, again, even when man professes most loudly his idolatry of woman, he means but a worship was indeed Heaven's "last, best gift to man," he

much requires the inspiration of devotion and truth to develop her fullest and freest influences, and that is as yet so little understood by man, it cannot be "respectable," too, -tell a story that, not many evelive without love than a plant can without air.

offers that gift for her acceptance, the more pro the senses. Then came the rapid ringing of bells foundly is be benefited himself. "It blesses him for candles, etc. The filting about of the "dips" that gives, and him that takes." Knowing his was a curious contrast to the gorgeous scene of a power, and that it becomes greater with its constant few moments before. While candles were being propurification, he is induced to subject it to such a cured, the band struck up a popular air in the dark, bimself more worthy of the other soul that draws its that had the light been re-lit as suddenly as it was position be holds toward Modern Spiritualism. inspiration from him; this divine process of impart | extinguished, some singular developments might as it inspires him; he seems to feel the whole digal- were responsible for all the gentle pressures, hand- go for every kind and sort of printed music. ty and value of his existence in a moment. Every squeezes and-and-those sounds resembling the man loves to understand his real worth, and there is no surer way of his ascertaining it than this. He have occurred when the gas gave out, their load it, and everybody will sometime read it. errs, never in misplacing his affection so much as in must be heavy indeed. Suppose, now, for a moment, withholding it almost entirely. If he cultivated that the above described assembly had been a comthat, he would make the woman more worthy, in pany of "Spiritualiets," dancing as above, too,spite of herself; for there is many a woman who what a dreadful to-do would not have been made consents to marry a man she knows she does not about the gross, and even nasty, immorality of such truly love, rather than outrage that profound appre- matters by these same "respectable papers! Now, cintion of the divine gift of love which is the orown- however, it is all right; just because fashion and ing glory of her nature. In these matters of love, numbers have it on their side. On the opposite side, man does not trust-he has little or no faith; weman, on the contrary, throws her whole existence into that trust, and when she discovers that it is mly a delusion, she is a wreck from that time forward, for she has lost all. There is scarcely ever any carthly recovery for such a disappointment.

The Springfield paper is right. Where these troubles arise in domestic life, and the husband of those places. The New York Zouaves, an indethat he is the cole cause of the misery himself. He ried laws of compensation. He would have a human move a thought to inspire such a devotion. Here is the place where the canker eats with such destroy. ing rapidity. Let the man first recognize the woman, and, from the very necessity of her nature, he may trust without end that he will never be forgotten. No true woman can despise love; she cannot even trent it lightly; it is far too sacred a thing, and she would feel, in the act, that she was outraging and descrating only her own divine nature. Let man but think of this, and lay it to heart, and he will have little enough cause to complain of the results. The truth is, the world has never yet tried the power of Love. When it consents to making that experiment, with prefound faith in its power, many and many a sorrow will vanish, as the clouds grow bright and sail away in the morning, against whose removal we now direct the power of an ingenious social machinery in vain,

Nicaragua.

We have not done with this uneasy little Republic yet. We thought, some time ago, that we should ere this be in the enjoyment of a friendly in and in treaty with her : but Yrissarri has gone, some how, to the dogs. The British government has recently formed a treaty with Nicaragua, by which, according to a synopsis in the New York Times, the latter grants to British subjects and property the right of transit between the Atlantic and the Pacific, through the territorice of the republic, by any route which may now or hereafter exist, reserving, however, its full right of sovereignty over the same. Great Britain extends her protection to all such routes and guaranties their neutrality. Nicaragua angages to naintain peace and order on the route, and upon failure to do so, Grent Britain may, with the consent of the republic, employ her own forces for that pur pose. But in case of unforscen or imminent danger to British subjects or property, the British forces are authorized to not without waiting for such con

Oreps in the West.

The South, or certainly some portions of it, is deproducts; especially corn and fodder. Grass, too, brings forward no pot dostrines on the art of cure, has suffered severely from the prolonged drought of the summer. But their neighbors at the West are right time in reference to the assumptions of medscoing the other elde of the story. For the past three dark and gloomy years the West has been poor indeed, and now it is about having its turn. The crops in that section are enormous. Such a yield of corn never has been known before; nor of leve to interlard their speech and writings. wheat. The West has raised grain enough, this year, to feed us all, and not feel what she gives cusiness for the next eight or twelve months must be as active as could be desired. A correspondent more bountiful harvest in this section of the country than the one just gathered. The yield of wheat, where threshed, is from twenty to forty bushels to the core; cate about fifty, and corn promises better than for years past."

Grand Regatia.

We do not cease to hear about boats and heating. The next step is, a grand national Regatta is to take place on the Hudson River at Poughkeepsie, on Wednesday and Thursday, September 5th and 6th. Prizes amounting to upwards of \$600 are offered, and the entrance to all the races is free. On the first day there are to be three races; the first between single soull working boats, the second between double scull shell boats, and the third between six cared boats. The second day's programme also comprises three races, the first between double scull working boats, the accoud between single scull shell boats, and the third between four cared shell beats. The New Yorkers are auxious to have some of the Diston caramen compete with the Empire State for the beners of the championship. Probably they wilt be gratified.

The Gulf Squadron.

The following wessels of war have been ordered to the Gulf of Mexico, in vlow of the unsettled state of assairs in that quarter: Susquehanna, Powhatan, Pocahontas, Savannah, Sabine, St. Louis, Supply, and two or three others of the home squadron. Since the intelligence of a proposed combination of foreign powers for the purpose of setting poor Mexico right, the United States Government has thought it worth its while to open an eye to that quarter. It is perfeetly necessary and proper.

The Spiritualist Piculo.

Thousands of our readers in Boston and vicinity will be happy to know that another pionic of Spirit ualists will be held at Island Grove, Abington, on Wednesday, Sept. 14th, under the direction of Dr. Gardner. The arrangements of trains, faces, etc., impure desires? Is innocent childhood defiled? criminal deeds; in deeds of love and in deeds of hardly got hold of the alphabet of it yet. She so will be found in a notice on our fifth page.

A Meeue at Antatege. The newspapers-and those that style themselves

expected that she can dispense her noblest gifts. A nings ago, the gas company which supplies the plant cannot live except it have light, and air, and village of Saratoga with light, falled to manufacture without the developing and Inspiring influences of when the light went out, the guests were in the a man's deepest and truest love. His can no more inidst of a quadrille, and the total darkness created books consist of a series of very beautiful epistual a lively time. The clapping of bands and the sud-Mrs. J. S. Adams, addressed to A. B. Child, H. D., Hence, it is plain that the more generously man den buzz of astonishment was all that was visible to isoipline constantly; he is all the while making and the News of that place is inclined to the opinion ing spiritual life and health does not so much pique have been brought to light. If the gas company in the place where we can recommend all our readers to pulling of a horse's hoof out of the mud, that must food for their souls. Ministers, that are popular, buy it would suddenly be all wrong. So much for names and appearances.

More Zouaves.

The Chicago Zouaves stirred up a fever of feeling in certain places which they benered with their company this summer, and New York chanced to be one drags his infeliaities before the public eye, ten to one pendent corps, has now eighty men on its roll, and vacancy made by the resignation of Chief Justice has completed its organization. By the rules adopted, Shaw. selfishly expected to reap without planting to re no member while in uniform shall frequent drinking ceive happiness without conferring it. He forgets salcons or improper places, and when sick will re- for Governor of Massachusetts, is forty years old. He the reflex character of these things, and all the va- ceive a stipulated sum in addition to the bill for medical attendance. There will be four lectures desoul entirely devoted to his service, but does not livered a year, and four drills every week, two of only for one term. No wonder he is called "Honest which the members are obliged to attend. No officer will be elected until the roll numbers one hundred men. They have resolved to adopt the same style of uniform as worn by the French Zouave of the Guard. The color of the dress has not yet been decided upon, ont Spiritualists of that section of country. By and by, we conclude, they will go a soldiering over the country, loc. . .

Mrs. U. Clark in New England. Mrs. U. Clark, of Auburn, N. T., will lecture in and will remain a season in New England, addressed wand does the sun go down in this country with such in care of Dr. J. H. Morse, Lawrence, Mass. The a bung as that?" rank Mrs. Clark takes among the most brilliant inspirational speakers, will doubtless insure her a a rain. "Just so," was the answer, "they look had cordial welcome on the most eligible platforms.

Boston Spiritual Conference. On the eighth page of the BANNER we print a full

Bromfield street. Hereafter the meetings of the Conference will be held on Tuesday evenings, at the

LITEBATURE.

THE HOUSEHOLD PHYSICIAN: For the use of Families ites, and two hundred and thirty-six engravings. Boston, Bradley, Dayton & Co. This portly volume is exactly what it purports

to be. It is a real materia medica for family and in- at their roots. dividual use. The world has been quacked and befooled long enough; it is high time people looked into the laws of physiology a little for themselves.

The authorship of this volume would alone sufficiently commend its character to the public. Dr. Warren is well known to be eminent and highly skilled in his chosen profession, having brought to it the enthusiastic devotion of a lifetime. He gives us nothing that is strictly theoretical, but what all of us demand to know is practical and safe. He nor does he flinch from saying the bold word at the ical practitioners. His language is perfectly comprehensible to the common mind, being commendably free from the Latin linge with which pedantic physicians, who are at best but first cousins to quacks,

A reliable and perfectly safe compilation of med away. And if, as the news has it, Europe is likely desideratum. We have had such things offered in to come short, the grain trade and the shipping days past, but there was so much more than the usual days past, but there was so much more than the usual uncertainty about the methods, the prescriptions, the cures, and the presentation of physiological laws, that they are looked upon in this day with entire disfavor, if not with direct condomnation. Dr. Warren, in the volume before us, has brought down the experience of medical practitioners to the present time. He abounds with receipts, prescriptions, and at Beloit, Wie, writes us that, "there never was a laws, that they are looked upon in this day with enadvice, aiming all the while to lay down such gencrai laws and principles of practice as all persons can readily understand, because they commend themselves to their common sense. This book tolls the man with a cut, a bruise, a fracture, a puncture, just what to do and how to do it. All the nobes allments and acoldents to which suffering human for in these valuable pages. A study of this volume live. will soon give a person a clear and complete knowledge of his physical structure, and acquaint him with the surest methods of preserving his bealth, its operations have been highly encouraging. The A perfect knowledge of practical physiology is to be got from its carefully weighed pages. If all this is not ten thousand times better than running for a doctor whenever one happens to feel a little out of sorts, or drugging and dosing with the blind idea and more to Prance; that is, about \$9 a year for that health lies only in that direction, then we are ifenal debt is \$112,000,000 annually. The army and at a loss to divine where the truth lies, any way. There is an appropriate space devoted to the my story f the sexual functions, which every man and weman of sense and true religion will be glad to find so well employed. It is time that people were prop crly educated in reference to matters that from abcor ignorance alone, which is the fruit of a false and Berkshire, is still held by that title. In modern time

> such a world of mischief. We can add no more than an emphatic recom mendation of this most full and useful volume to the attention of our readers, believing it will aid them in solving problems of health and happiness for themselves, which have too long been trusted to the hands of hunglers and quacks. In particular, we perfect repertoire of medical science and knowlalready passed into its tenth edition.

The Washington Light Guard of Boston, are prac ticing the Zouave drill.

ALL SORTS OF PARAGRAPHS.

A. E. Newton will fecture in Bomerville, Sunday, Hept. Oth, at three and seven and a half r. M.

Dr. L. K. Coonley will lecture in Bridgemater, Vt., moleture to feed and develop it; without these it a sufficient quantity to last all algue, and the result Sunday, Sept. Dth. Present address, Woodstock, Vt. droops and dies. Noither is a woman what she is was that at about 11 o'clock r. u. a sudden and A new edition of the Lily Wrenth, and Hanquet of capable of being, and what she was destined to be, total college came over the place. At Congress Hall, Spiritual Flowers, is now issued by us, and is for sale it our office, at seventy-five cents each volume. These communications given through the mediumehip of

> and by him written down and put in book form. Dr. Randolph's last book, "The Unfolding," is for sale at this office. The book excites much comment. and is worthy a careful and attentive reading. Dr. R. bas reduced its price to thirty-seven cents, wishing not so much to make money from its sale, as to have it generally read, that he may be better understood in the

Oliver Ditson's music store, 217 Washington street,

Whatever Is. Is Right, is supplying thousands with Mrs. L. F. Hyde, writing and trance medium, has

returned to her home. No. 48 Wall street, where hhe will receive the calls of investigators of spiritual pheomena. Mrs. H. is said to be a good test medium. "The Voice of the Prophets." is the title of a new

 Himes. It is a handsome sheet, and conducted with Ignal ability. Andrew Jackson Davie's "Great Harmonia" is being ranslated into German by Gregor Constantin Wiggit, of Breslau.

dvent organ intely established in Beston, by Rev. J.

Mr. William Greenough, one of the oldest printers in this part of the country, died at his residence in Boston, last week, at the age of eighty-eight years and even mouths.

The Governor of Massachusetts has nominated Hon. leorge T. Bigelow, now Associate Justice, to fill the

John A. Andrew, Esq., the Republican Candidate. has never held any political office except that of Representative from Boston in the Legislature, and that

The Democrats of the Second District, (Adrian. Mich.,) have nominated Salathiel C. Coffinberry for Congress. Judge C. is an occasional contributor to the BANNER OF LIGHT, and is one of the most promin-

The Government of French Guinea has imposed a tax on a license to dance. The tax will bring a large

An Irish emigrant hearing the sunset gun at Portsmouth, asked a sailor, "What's that?" "Why, that 'a Newburyport, Mass., on Sundays the 8th and 16th, sunset." was the reply. "Sunset!" exclaimed Pat :

"The clouds begin to break," said Harrist, during enough, to be sure."

The new stock company at the Boston Museum is one of the best that ever vitrod the boards's in Boston, It ombraces many star actors, and old favorites. E. report of the remarks at the Conference, at No. 14 F. Reach is manager. The Collect Bawa's is to be brought out next week.

The Chicago Zouaves have disbanded, and their Captain has gone to studying law with Hon. Abraham Lincoln.

It is said that ex Mayor Tiomann, of New York, has Planters, Scancer, and Travellers. Being a brief description, in plain language, of all the Diseases of Mon, Women, and Children, with the newest and most approved methods of curing them. By Ina Waraen, A. M., M. D. Follow of the Massachusetts Medical Society. Illustrated by thirty, six figures on eight splendid colored lithographic plates, and two hundred and thirty-six angravings. other colors, to other plants, annual, bienulal, and of the shrub kind—the result being invariably that the flowers so watered took the bue of the liquid deposited

A German and a Frenchman, walking together, of yours he speaks French." The Frenchmantreplied, "Ah! mos cher, but he speaks it with a villanous German accent."

A miser grows rich by seeming poor; an extravagent man grows poor by seeming rich.

A young lady, who graduated recontly at an insti-Asylum at Raicigh. Her friends attributed her mental aberration to the reading of Milton's "Paradise Lost."

A cheerful heart points the world as it finds it, like sunny landscape; the morbid mind depicts it like a storile wilderness, pallid with thick vapors, and dark as the "Shadow of Death." It is the mirror, in short, on which it is caught, which lends to the face of nature the aspect of its own turbulence or tranquility."

There are few people so thoroughly truthful as not ical science for family use, has always been a great gently to put down suspicion or opinion on a false track, when by doing so they can save themselves or their friends.

The Montreal Advertiser says that A. M. Ross, Esq. the engineer who superintended the crection of the Victoria Bridge, under Stephenson, and whose name will be associated with it as long as it andures, is now the inmate of a Lunatic Asylum.

It has been remarked that ladies have generally a great fear of lightning, and this has been superficially ascribed to their natural timidity; but the truth is: nature is liable, we find a history of and a remedy that it arises from their consciousness of being attrac-

> The experiment of a nautical branch of the Reform School is likely to prove an entire success. Thus far boys have made two or three trips in the practice schooner, and enter into the duties of seamonship with an enthusiasm that is quite encouraging.

> It costs a million dollars per day to maintein the each person in the empire. The interest on the na-

navy come in for \$93,000,000. Vice stings even in our pleasures, but virtue consolce even in our pains.

In England, under the Danish kings, the delivery of deloking born was a common mode, of conveying property. It is stated that the estate of Puecy, in immodest modesty, have made, and are still making, estates are more apt to slip from their owner's bands than to come into them through a horn.

Give Rope a place beside our evening fire,
"Twill add a warmer reliah to its glow,
And bring our pletures from the amoustering pyre
Which darkness and despair can never abov;
"Twill breathe of night that ushers the glad day,
And the white Winter followed by green May.

At the Methodist Comp Meeting at Edgartown, last week, Rev. Sidney Dean. formerly a member of Conspeak of this book as invaluable in the family, being gress, but now a respectable preacher of Methodism in Pawtucket, delivered a discourse in which he advanced edge. Its value is best proved by the fact that it has a doctrine of total depraylty somewhat different from that which is usually put forth. The preacher contend. ed that after the first parents of all living things had been created. God atlowed them to propagate, each after his kind, according to Genesis. He holds that

A Connecticut printer has been elected spenker of the Hawallan Rouse of Representatives. His name is McCully.

Mr. Mayer, of Liverpool, has a papyrus, brought from Thebes, which contains the ninetrenth chapter of Hatthew, in three unclair character. The manuscript last three hundred years will satisfy us that all its body thus acted upon will preserve its position. But is believed to be older than any other Christian doca- humanitary affections are slowly but stendily develment known to exist, and proves that there are errors oping toward a full harmopial expression. Its in the other, by any appreciable degree, the body will, in the commonly used version.

Mr. Hollister, of Monterey, commenced sheep raising in 1855, with a flock of eight hundred animals, which constituted all his wealth. He is now the owner of thirty thousand neres of land and eleven thousand sheep, all of which have been the legitimate profailed to scoure an increase of 100 per cent. every year.

Two mammoth cedar trees have recently been discovthe other, fifteen feet, and about forty-five in circumference, with a beight of about two hundred and fifty

The archin Prince will arrive in Boston about the fourteenth of October, but probably remain no longer than two days. The Ancient and Honorable Artillery Company will turn out to receive him.

The steamer from Europe which arrived August 27, brings nows that the Popo has written a most melanchalv latter to the Cardinal in France. He looks upon all as lost; and although convinced that he shall die by the buildt of an assassin, he declares he will not quit Rome under any condition or at any price.

A letter from Paris savs:

A letter from taris spays;

A tourist, just arrived from the Grand Chartronse, tells me that last Thursday week the monks were horribly scandalized by the fact of a lady having, contrary to all regulations, obtained admittance to the monastery, and passed the night therein. The fair introder, an inhabitant of Valonce, dressed horself in men's clothes, and passed in with a party of gentlemen. In the morning she recorded the triumph of her curlestry by carriers have all collisions and there of the cortestry. by carving her numer and address in the door of the cell in which the slept. The Duchess de Berry was the be-roine of a similar adventure tenne years ago, but there has been no instance of the kind since.

BOCK MR TO SLEEP, MOTHER. Blackward, turn backward, oh Time, in your flight, Make me a child again. Just for to-night; Mother, come back from the ectodess shore, Take me again to your heart as of yoro; kies from my forehead the furniwe of care, Smooth the few silver threads out of my hair; Over my sluinburz your loving watch keep—Rock me to sleep, mother—rock me to sleep,

Accounts from Africa state that the King of Daho mey is about to make an immense secrifice of human life to the memory of his late father. A great pit has been dug, and in this pit two thousand persons will be sacrificed. He has sent out an expedition to capture prisoners, the younger portion of whom will be sold on the coust to slavers, while the old will be thrown into the pit to appease the manes of the deceased

nobility, that of the twenty-five barons who were appointed to enforce the observance of the Magna Charmais descendant.

let we be a control the steamer Kingston, the stew-left Quebco, on board the steamer Kingston, the stew-ard, Sanderson of this city, and the cusk were left bo-bind. After steaming an hour or two, the cook was missed, and the boat put about to return for that im-portant personage. What can a Prince do without a portant personage. What can a Prince do without a cook? Which is the most important personage of the two—Cook, or King?—N. Y. Journal of Commerce.

17 The Spiritualists of East Auburn, Me., have ap pointed a Grove Meeting to be held at that place on Tousday, September 18, 1860, if it is a fair day, if notthe next fair day.

"Spiritunliam Definca."

Misses Eurons-It has been suggested that the little tract with the above title, noticed by you last week, (which contains the Definition of Spiritualism and its aims adopted by the late Convention at Providence, being substantially the same as that mistakes and misrepresentations which are common-Permit me to say that any contributions which

friends feel disposed to offer for this purpose, will be faithfully applied, if sent to the undersigned at No. 15 Water street, Beston. A. E. Newton.

A New Lecturer.

The many friends of Mr. Delifield, who have had the pleasure of henring bim as he has become developed, are happy to learn through the Banner that he is about making the tour of the Middle and Western States as a public medium, and we feel listening to him, will be both gratified and in-

Grand Mass Grove Meeting of Spiritualists at Island Grove, Abington, on Wednesday, Bept. 19, 1860.

The Spiritualists of Boston and vicinity invite all their friends to meet them as above, for the purpose of a grand Boolal Union. Eminent speakers are expected to take part in the exercises on this occasion.

An excellent band of music from Boston will furnish the music for dancing. No refreshment stands, or exhibitions of any kind allowed upon the grounds, (for the proprietors of the Grove, and of these an abundant the reflection that they had deliberately and unself.

A special train of cars will leave the Old Colony Railread Depot, Boston, for the Grove at 8:45 o'clock rather by the consciousness that they had narrowly A. M., and returning, leave Abington Depot in season for the friends from Lowell, Waltham, Woburn, Salem, Marblebead, Lynn, Newton Lower Falls, Readville, and the South Shore Railroad, and stations between Boston and the above named places on the different railroads connecting therewith, the same evening. On the Fall River Railroad and its branches, the friends will be conveyed to and from the Grove at half the usual fare by the regular trains.

Meb york Department.

B. D. Bellinu, Healdent L'dlior. OFFICE, NO. 148 PULTON BYREET.

THE OLD AND THE NEW.

A review of the blatory of the human heart for the

duct of the original band of eight hundred that he field of human interests. As the reason of Man is of moral forces. Man is not controlled by a single started with. Mr. Hollister says that he never has sleadily extending its empire, and subduing and ex- impulse. There are opposite forces in his constituterminating the obscurity of ignorance, so the human soul is gradually evolving its better affections-safeered near Esquimalt, on Vancover's Island. One of ly prophetic of a millennial life. The head is clearer these monarchs of the forest measures thirteen feet in and its intelligence brighter; the human heart is more delicate and exquisite.

> Take, for example, the great contrast our present the past. These of a hundred years ago were fereclous, vindictive and bloody, while those of the dency over the man, it determines his moral incli-We cannot look back to the times when all felonies, even the larceny of a pin, was punished with death, tiny. without being oppressed with pity and sadness for those who suffered under the relentless cruelty of the old law. The penalties were not only enormously disproportioned to the nature and character of the offences, but were cruel and savage beyond any device of the present time. These sangulnary codes, however, faithfully represented the existing state of human nature: they were doubtless the best of which it was then capable; and they are left on the pages of history among many of the landmarks of its progress. Illtberto the tide in human affairs had arisen only so high -its affections unfolded to just such a degree and no more. The man of these times, with his heart of tenderness and soul of mercy, is appalled with the bloody scaffolds and the numbers of trembling victims who crowded them. Only a century age; in that portion of the globe, too, the most enlightened and humanized! But as the spiritual growth of the race goes on, and the Divine Life within the soul is more fully expressed, so these severe and savage codes continually soften and ame liorate, and are more and more imburd with a hu

mane spirit and the judgments of justice.

In like manner the creeds, or religious codes of to the state of the human mind and heart at that time. The prevailing theology was terrifo-a God and the whole being rounded up into the symmetriof emulpotent wrath, vengenuce and hatred, was the We understand that Miss Varner, author of the 'Wide,' Wide World.'' has recently bought Warner's Island, where her family new reside, for eleven thousand dollars. This purrbase is one of the fruits of her remarkably successive litiously correct. Warner's Island lies in the middle of the Hudson, between West Point and Cold Spring, and is one of the meat attractive features of that incomparative rivers. Hencofort is tiwil share with Hunnyside and Idlewild, the interest of tourists on the Hudson. — N. Y. Post. object of worship, a being whose requirements were It is stated in an English paper, in speaking of not so inhuman and ungodly as they were; they are the failure in descent in many of the families of the not so merciless and unjust; they do not make religion to consist so much in a cold intellectual assent to certain dogmas, as they once did; but make it ta, there is not now in the House of Peors a single partake more of the life and spirit of Christ, Many of their cardinal ideas have been modified, not only It is related that when the Prince of Wales and suite to quadrate with modern science, but also, measure bly, to correspond to a more genial and exalted standard of Manhood. The God that is generally prenched in these days, although yet considerably below a high human standard, is a far better being than the God of one hundred years age. He is more just, humane, and truly Godlike. Moreover, his mythological majesty, the devil, is not so horrid a moneter as be once was; bis behaviour is now la better taste, and more fashionable, and his diplomacy is made to conform to modern civilized standards. But nowhere is this unfolding of the Divine in the Human more strikingly apparent, than in the dogma relative to the state of infants and children after

death. It is only at those points which involve the

strongest feelings of our natures, that the groatest indiscriminate damnation of infants and children perfect manhood. It remains for us then to exercise adopted by the Plymouth and the Vermont Convenwas one of the most cruel and heart-rending dogmas
tions last year,) should be put into the hands of all
that ever infested the world. No error or iniquity
the forces of human nature, and you will have harever parelleled this saurian gospel ! It outraged throughout the country. This would be a cheap the inmost sanctuary of the affections. These monized the organic functions and the outward life method of discrimating a correct idea of what the inmost sanctuary of the affections. Those Spiritualism is, and of removing all excuse for the account of their innocence, helplessness and spotless great interests of time and eternity. Thus shall we purity, were consigned to misery forever. A sincere belief in this revolting dectrine was enough to drive the Christian mother to madness. The Hindoo who casts her babe into the Ganges, to be embraced by crossdiles, bolleving that It will fortwith rise, be cared for and happy in the beatific kingdom, is infinitely better off; and yet this miserable dogma was devoutly believed and preached for hundreds of years. What tides of agony it has occasioned in the human broast! What fearful desolation and despair in the mother's heart! And yet infant damuation is a logical deduction from the Calvinistic postulates assured that those who may have the privilege of of original sin and the atonement. For, assuming that the race by reason of Adam's transgression is intrinsically evil, and under the curse of God-and that reinstatement or salvation comes alone by a bellef in, and acceptance of the merits of Christ, and his sacrificial atonement-it follows, of course. that infants and children being, from immaturity of mind, incapable of this belief and acceptance, die irretrievably under the curse, and are eternally lost ! We have heard this preached with great Tchemence, from many orthodox pulpits, in our childhood; and we have had occasion to observe that the joy of the sale or for exhibition) except such as are furnished by converts to this wretched faith was not inspired by lably entered on a life-long labor of love, and the business of fashioning a truly noble character; but escaped some imminent and deadly peril.

But the age of theological saurious is rapidly passing away, and the saturnatia of Salan presents small attractions in our time. His festivals are no Times, in his account of the proceedings of the more celebrated by the offering of innumerable babes | American Institute of Instruction—on the occasion and sucklings. The clergy are conscious of the of its late annual session at Tremont Temple, fur growth of a diviner gospol on the subject of human nishes, in the following paragraph, the testimony of destiny. A new faith is in the world-a faith which President Folton, respecting the locometive capabili-On the Fall River Road, from all the Stations be is not only the outgrowth of the humanitary in-

dence who has a trate for the profession, and is dis- that the tipping of tables was dangerous to nervous posed to become the resident doctor in some divinity | penyle." hospital, or willing to labor at the embalming process in the theological museum.

AN IDEA OF LIFE.

Those who are acquainted with the philosophy of motion know very well that if two opposite equal forces are brought to bear on the same object, the of necessity, be moved out of its place. The planets divine sense and exhibit of its latent and indwelling pursue their courses and the aubilme order of the sweetness and accord. The humanizing tendency Universe is secured by opposite forces, acting in and progress of the Ruce, especially that portion of equilibrium. A similar law governs the human It within Christendom, is palpable in almost every world, and all objects that are subject to the action tion, and these must be nicely balanced to preserve the essential rectitude of his life. When this condition is wanting, the normal equilibrium is disturbed, and there can be no true happiness for man. diameter. or about forty-two feet in circumference; lenderer—Its sympathies, loves and feelings stronger, Paul discovered that when "the law of his members" obtained a temporary advantage, he was forced out of his moral orbit, and led into captivity. codes of criminal jurisprudence present to those of Thus, in proportion as any one of these integral elements of buman nature acquires an undue ascen present are vastly more ameliorated and humane. nation, influences all his feelings, thoughts, and note; and thus, in some sense, fixes his earthly des-

For every faculty, affection, passion, and appetite, there is an appropriate exercise, and a divinely authorized uso. Each has necessary stimulants, natural restraints, and normal limitations. In order to produce organic harmony, all the faculties must have their normal action. The corporeal instrument through which each is manifested, in the vital, eensational, mental, and moral functions of our being, must be perfected. This requires new more compreheusive and perfect modes of physical exercise. intellectual culture, and moral discipline, than have yet been comprehended in the institutions of the most advanced nations. The existing oustoms of society; our imperfect system of education, (which only alms to develop the particular faculties suppeaced to be indispensable in qualifying the individnal for his specific avocation,) and, indeed, our whele manner of life, all contribute to interrupt the erganic harmony, while they fail to indemnify humanity for so great a sacrifice. We certainly need a great Normal University, wherein all the slumbering powers of the young mind and heart may be awakened and developed by appropriate lucentives and exer-Christendom, one hundred years back, corresponded clees; the organic defects of childhood repaired or cal proportions of a perfected Manhood. If this is not possible, we must accept the unwelcome conclusion that isolah was a Utoplan enthusiast. Jesus is in no practical sense the "Saviour of the World," and the common humanity is a melanchely fallure.

It is only by a wise reference to the great law of harmony in all things, that we can rationally hope to realize the divine order among men, and the consequent reign of " PEACE ON EARTH." Heaven, it is true, may be very near; and yet we are painfully reminded that it may be afar off, and even invisible from the other side of Jordan. Death reigns over the carnally-minded everywhere, while only pure, Illuminated spirits realize the Divine presence, and set together in heavenly places. Not until we give carnest heed to our manner of life, and learn to ranslate the Angelic speech into the language of human feeling, thought and action, can we behold "the desire of all pations." Not till then will the Christ of humanity come to our walting souls. We may as well expect organic perfection and physical vigor from an occasional fit of the ague, as to depend on a periodical spasm of the emotional nature to translate the world or to bring the New Jerusalem down to us. Heaven is not found in the fever and frenzy that burn in the brain and madden the soul; nor is salvation made secure to those who are only

"Chilled by a cold abnormal plety." In order to realize the true life on earth we must have the elements of human nature harmoniously blended. These must be a free, natural exercise of all the faculties and affections in the character and life of a Not for any one object should we live, but for all the promote the interests of mankind. Such a life would realize the prayer of the Master, for the estab. lishment of a divine kingdom, wherein Man like a sweet toned lyro, swept by every wind of life, would fill earth with the music of Heaven.

If the inhabitants of the Celestial Paradise are shove all moral imperfections, and beyond the reach of temptation, they can present no grander spectacle for the contemplation of men or Angels than the revelation of a perfect manhood on earth. When a poor mortal on the shores of time can stand like a mountain on his firmness, where the wildest elements of ungovernable and delirious passion surround him as the mantle of the tempest covers the thundersmitten pinnacle—we need look no further for a crowning illustration of moral sublimity! This immortal strength and elevation are surely attainable. If the Infinite Spirit dwells in his rational offspring, you may command the powers of the world and they shall obey. Thus the Race, as one grand Man, shall yet rise up out of the tumultuous see of its infirmities and stand on the everlasting Rock; while the sun-lighted brow-towering for up into the moral heavens - shall serenely smile above the storm.

"Then shall the reign of Truth commence on earth And, starting fresh as from a second birth, Man, in the aunatine of the world's now spring Bhall walk trunsparent like some hely thing,"

Exposing the Secrets. |

The Boston correspondent of the New York Daily ties of the tables, in modern Greece:

On the Fall River Road, from all the Staffons between Fall River and Middleboro', the friends will be conveyed to and from the Grove at ONE HALF the name fare, by the regular trains. The friends in New Bofford, Fairbaven and Tanniou, can make their own arrangements upon favorable terms, thus preventing confusion.

Fare from Boston to the Grove, and return: adults 60 cents, children 30 cents, by special train. Friends from all the Way Stations between Boston and South Brainires will take the regular train that leaves Boston at 830 o'clock A. M., just in advance of the Becali Train. Fares from the way stations will be as follows: From Harrison Square, 60 cents; Neponset, 55 cents; Quincy, 50 cents; Brainires, 40 cents, for adults; children half price.

N. B.—Should the weather be stormy, the excursion will take place on Friday, the 14th inst.

Boston, Sept. 1, 1860.

That lable appears to have advanced too rapidly in the science of numbers to suit the investigator. It was, moreover, too deeply versed in the private areans of the fale Greek who had already arrived at an uncertain age, to be a prudent reporter for the public. The nervous lady was completely prestrated by the startling revelation. Bereral distinguished persons-ancient and modern-have been prestrated persons—ancient and modern—have been prostrated inne and cannot conveniently this his rooms, may have in a similar manner. Atmong them we may instance their cases attended to just as well by transmitting a lock of the surprising experience of Saul, who was knocked hair by mail, by which method the physician will come into down while on his way to Damascus, and the case of magnetic rapport with them. a learned professor of Greek who - In the presence of a public assembly convened in our modern Athens -was Instantly floored when the demon of Bocrates was introduced.

To Correspondents.

(We cannot updortake to return rejected MSS. Our conributers will save themselves and us much trouble by always bearing this in mind.g-Eus.]

P. E. M .- Your poetry, the sentiment of which is pure and toned, is defective in thymn and motor; otherwise we would publish it gladly. Practice in our language will soon give you the mastery over those difficulties; and we detect ral that its use cannot possibly be detected. in the vorses you have sent us that which warrants us id IT WILL NOT WASH OR RUB OFF, predicting that you will yet establish your fame as a writer. or from you in prose-less perpioning to those not alified in the English tongue.

Meeting of the Friends of Human Progress The Sixth Yearly meeting of the Friends of Human Progress, will be held at Hemlock Hall, in Tucker's Grove, one mile west of Kerr's County, NY, on the 7th, 8th, and 8th of September, 1860, to commence on Friday, at 10 o'clock A. M. A cordial invitation is given to all persons JAMES A. F. VARRET, ALONEO M. HAWLEY,

WALTER WOOD,

To the Friends of Progress. A There will be a Convention of Reformers at the grove of J. P. Dauleis, in the rown of Manchester, Boone County, Illitude, air niles seat of Beloit, Wisconsin, on Saturday and Sunday, tan 15th and 15th days of Suptamber, 1860. Also speakers from abroad will be in attendance. Spiritualists and the

B. C. MARBYON, G. H. Rills, Committee Pionic and Grove Meeting.

Fionio and Grove Meeting.

The Spiritualists and friends of Prograss of Franklin, and violating will have a Pionic at the Grove between the Railroad and liver, fifty rods north of the "Wester Place," Lower Braiklin, N. II., on Theriday, Sept. 20th, (if stormy, first hir day following.) at 10 clock F. E. A general invitation is extended to all who may desire to be present.

Effends are solicited to triug refreshments for furnishing the table for the occasion.

screens are solicited to bring refreshments for furnishing the table for the occasion.

The "Franklin Band" are invited to be present to blend their sweet notes with the voices of nature. Rev. Joseph Elliott, of Franklin, and J. P. Boody, Eq., of faconia, will address the friends. Other speakers are expected from alread.

Grove Meeting. God's spacious Tem; lo open stands Where Nature's ancient forests grew; There Truth and Light From angel bands free as Life's waters ever flow.

The friends of Spiritual Progress, will hold a Grove meet-ing on Saturday and Sunday. Sept. 15th and 15th, 1860, in a Brave near Esquire Gibbs residence, in Exton, Loratue Co., Onto. Able speakers from abread are expected to be present.

Grove Meeting. Dr. James Gooper of Bulliminine, and A. B. French of Ciyele, Ohio, will hold a Grove Meeting at West Grove, Jay Condition, on the 8th and 9th of September.

DIED.

In Cambridgeport, August 17, 1890, of consumption, Max.
Jane D. Lazon, widow of the late lamented Geo. W. Leacht
aged 20 years. Me is now a bright and guiding star in the
firmment of love. During her putiful and producted sicknose, as well as through her ontire earth life, patience was
the sentinel of her sout—her trust in the living ded unshakon to the last. In her were blended the rarest virtues of
truth, chastity, fibelity. She left us, as she lived, with a
name unsulfied, with a soul without a spot or blemish, or any seach thing. Radowed with a liveral education
und a magnanimous soul—oblightened by extensive travel
and practical experience, the soured above the contracted
conventionalities of creeds and names, and gras pod the whole
universe in the substace of ab enlarged and comprehensive
charity. Her hand, her heart, her purse were always open
and freely extended to the needy, the suffering, the sorrowing of all earth's children, of whother sex, seel, or color.
Her generous, unselfish and suit ounded soils of love constitions have best opitisch—her highest menument. Of her it
may truly be suid she lived not for herself. And when do
prived oysteleath of her good and devoted husband, the seeds
rown both by him and her here abundant fruit through
"yleindship, Love and Truth." which will again spring up
and hear an houdred fold. She sleeps side by side with him
she loved most on earth. Unlide in life, they were not long
separated by the great delivere. She leaves in the kind
keeping of the frelates sto private here, two promising little
ideigns—ne carnest of their future reward.

Alas for us who live only to lamone that a flower so
delicate, yet so transcendantify lovely, should be cut down in
the very morning of her existence. We daily miss her form
divine—the inspiration of her leve light eye, which, like the
early dew, refreshed our soul, we no longer exteniorly hehold. But, her spirit's power we still feel, her spirit's voice
we still hear, as deep calledte unto deep, in tones of angel DIED.

we still hear, as deep callett unto deep, in tones of angelle sweetness, asyling.

"I) ye rous and daughters of affliction—ye loved ones of earth—pilgrims in the valo of varied joy and we, weep not for mel lot your servow be scottled—your grief be attauged—your mourning be chastened by the bright lique of inmerially—thos Colested Compass, which points with usen in the media to the pole, to the port of eternal fulidity, where parted friends shall again be re-united; even in a rivers return to the parent ocean, so shall earth-life obtained will be issued shortly. Toly to the great ocean, so shall earth-life one will be issued shortly, guesting fountains of retrew that o's flue the earth-existence shall at last forminate in like broad see of divine love, and all human-kind be re-instaked in our father's presence, when there is fullness of joy, and at His right hand, where there are plussures forevernore."

The House of the content of the right hand, where there are plussures forevernore.

Gong to describe the second of the second of

In Charlestown, August 18th. Enward L., son of Ethan
and Edulation P. Davis, aged 24 years and 6 munths. An
agels tame and ministered unto him se he was passing un to
a brighter home. One controlled a Medium present, and
apoke undiging words of love and truth, turning tears or sorrow into tears of joy; causing the weeping mother to say he
(Goo) doubt all things well. This is the third time within a
few years that the angel of death has called upon those
parents for loved children; but Spirit communion has wiped
all tears away, and for every tear they have shed, thoy are orceiving dow drops of wisdom from the fountain of Ood's
oternal love.

In must be admitted that there is no Solvey so ilidio underabled as that of Prispontacy and Mannens; and the importance of this work to Males and Enkales, and especially
to Morress, is of leastlinable value.

Rostron, Jone 12th, 1860.

This is to certify that Mr. S. V. Wilson has the exclusive
fift to sell Dr. Warren's Household Physician to the State
of Michigan. All applications for seconcies in that State must
be admitted that there is no Solvey of elitious orfertinged as that of Prispontacy and Mannenss; and the imderabled as that of Prispontacy and Envales, and especially
to Morress, is of leastlinable value.

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Witness—Lawis B. Wilson.

Holliston, Mass., August 1, 1860.

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mize them.

We hope to show that spirits carry the characteristics of their earth-life to that hey one, and do away with the erroneous Mea that they are more than rearra beings.

We believe the public about a know of the spirit world as it tesshould learn that there is ovid no well as good in it, and not expect that purity stone shall flow from spirits to receive.

mostale. We ask the reader to receive no dectrine put forth by spirits, in these columns, that does not comport with the reason. Each eapreaces so much of troth as he perceives—no more. Each cas speek of his own condition with truth while he gives opinions morely, relative to things not oxistenced.

Answering of Letters.—As one medium would in no ray suffice to answer the letters we should have sent to said we undertake this branch of the spiritual phenomena, we cannot attempt to pay attention to letters addressed a spirits. They may be sent us a means to draw the spirit

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MESSAGES TO BE PUBLISHED.

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

From No. 2186 to No. 2231.

Thursday, July 12.—Invocation; What did Christ mean, when he end, "I come not to bring peace on earth, but a sword"? Loronzo M. Perloy, (paupor); lien, Cariculus. Widnesday, August 1.—Invocation; Why do Spirite address Gud as both Pather and Mather? Jacob Boll, Montpollor; Lucy Jano Mecomber, Usica; Maria Louisa Ober, New Orleans.

Folior: Ludy Jano Macomure, Utta; Maria Louisa Coci.

Thursday, Aug. 2.—Is man reaponsible for the use of the faculties God has given him? Harmon Kendell; Clorista Ann Farker, N. B.; Invocation.

Friday, Aug. 3.—What is the human brain, and how are disembedled spirits able to manifact to morials without his use? Ur. Owight, Partamenth. N. B.; Rosanna Jane Kathan, San Francisco, Gal.; Pat Murphy, Dover, N. H.; John P. Hellington, London, Eng.

Saturday, Aug. 3.—The Anciont Drubts—who were they, and what was their religion; Ellen Kelty, Springfield; Augustus Vetherbee; Celement R. Johnson.

Tuesday, Aug. 3.—Is there an albuted time for the extence of man is mortal? Jorome Caube, Heiset; Faul Taylor, New York; Ella Frances Hobinson, Caussia; Mary Louisa Temple.

New York; Ella Frances Robinson, Cambai, Mary Dodina Temple.
Wednesday, Aug. 3.—If Spiritualism be of God, why did not God the Vather manifest litrough his chosen people, the church? Leopold Gentze, New York; Thomas Lord, Roxbury; Joseph Hersy,
Thursday, Aug. 0.—How can Christ's prayer be reconciled to the teachings of spirits? William Peirce, Augusta; Robert Salom, Brooklyn; Oath. Nat. Rogers, Boston; Catharles T. Houdey, Apringfield.

Friday, Aug. 10.—Is there a spirit-world eternal? if so, where is it? Clara Note, Winser, Cohn.: Samuel Green; Orlando Jonke, Fairmount, N. II.; Joseph S. Witherell, Haboken.

Saturday, Aug. 11.—Invocation; Is all matter immerial? Reten Baucrott, New York; Lizzie M. Hasen; and Rila Frances Presion; Ethan K. Vinal; William A. Drown, Balt-more; Col. Hastings.

Invocation.

Almighty God, thou Father and Mother of all things, once again we approach thy inner hely temple, offering prayer unto thee. Once more we praise thee for the gifts thou hast bestowed upon us. And more especially will we praise thee for the gift of wisdom, and the book of Nature, and that theu hast given us intellect to understand the book. Holy Father, we will not ask thee to give us the blessings thou hast already in store for us, for well we know that in thise own time thou wilt open the door of heaven and shower upon us that blessing. Thou Mother of the universe, thou loving parent, we ask thre for nothing anvo that we may know thee better, and thereby be better fitted to see thee every-

We praise thee in behalf of those mortals who are gazing up to the future, asking for more light, and who offer not that homage that is due to thee. They have failed to know thee, to improve well the telents thou hast given them; but we bless thee that thou wilt give them strongth in time to come, to return

Oh, thou Creator of all, shall we ask thee for strength at thy hands? No; for thou wilt give it. That which had birth in our interior solves, will draw from thee strength sufficient for the boar. Therefore we ask thee not for strength, well knowing that we shall recolve it. July 10.

Phrenology.

What is Phrenology, and what is it worth to man ? This subject has been offered us for discussion at

This subject has been obsered as for alreasion at this time. Phrenelogy, when properly understood, is the true index of the soul. It is a science by which all the hidden mystories of nature in the mental and intellectual are brought to light. It is the surface of all things mental, the shadowing forth of the true character of the man. It is the book of mentality, the open page that all may read. But man must first be able to read ore he can comprehend character. He must first study to know, ere he can know. andy to know, ere he can know,

The phrenological study of the man, may be com-pared to an apartment wherein is found all that bepared to an aparament wherein is studied in that well-longs to the man. You have but to look at the Phrenological developments of the man to know what he is, and what he is capable of doing. Here is the law of the Individual perfectly dis-played. It says, "I can do thus much for the Individ-ual. Certain faculties have been given the Individ-ual by partners and those I can act through." But

uni. Certain faculties have been given the Individual by nature, and those I can act through." But where there is no seed sown, how shall we in wis dom look for the flower?

The science of Phrenology is one all should per

feetly understand. It is everything to man. It will not only give you a perfect knowledge of self, but come in contact with. It gives you power not only to read bearts, but spiritual capaci-tles. It points out either the path to hell, or the path to bearen. In plain, unmistakable terms, it gives you the true character of the individual.

If men and women understood those with whom they are brought in contact, the knowledge would bring to all true happiness. Phronology will not only point out a correct spiritual fature, but a physical, a material future. It will tell you what course you should pursue, in order to be successful with the mundane things of life. It gives you the light nothing else can give.
If Phrenology is the true index of man, it is worth

everything to the human race. It not only endows them with the power of a God, but it gives them full knowledge of that power. It tells them how to use their faculties. If parents understood the science of phrendogy, their offspring would not be what they are at this time. We find the mental and physical they are at this time. We stud to mental and pays-ical not evenly balanced. If the parent had read well this science, it would not be so. The men and women who truly understand this index will be able to guide not only themselves but their offspring. It gives you the supremacy over all things else. It tenches you what nothing else in the vast kingdem teaches you what nothing elso in the vast kingdom of nature will tell you. If you would have a perfect mental development, you should have a perfect physical development also. If you truly understand one, you have the key to the other. Men go forth into the external world blindfolded. They come in contact with this one and that, who only beget inharmony sac external world blingholded. They come in contact with this one and that, who only beget inharmony with them. And why? because they do not understand these they come in contact with. Inharmony thus reigns about them, coming in contact with their fetters.

You have much power over the child, if you un derstand phrenology. You have the power of culti-vating these organs not well developed, bringing them into action, by force of action. If you would give the child that hely feeling that is reaching constantly out to the Creator, you must seek to bring into notion that organ through which the Great Spirit can be seen, and felt, and understood, by mortals here below. Phrenology is but yet in its infancy. It is a little child with you. The great author of all things bath turned over a new page of his book of wisdom, and bid you read it well. If you do this, you shall have command over the external of life, you shall be strong in spirit, fully endowed with the

mirements of a God. So then, our questioner, read the page, make the atudy a familiar lesson to you. It hath been given you to benefit self and all you come in contact with, that the element of eirength within you may assist up the hill of life. Oh then, grasp the knowl. edge, for it is your key to the great book of na-

ture. It may be called the index of all thing mate dium forces on earth. Will thou so inspire them rial: If you would know what is in the interior, read that they may seek frue wisdom, and will then give well the page—practice upon it—study each truth them of thy Divine Love, that they may see thee found thereon and you shall not study in vain, for aright. We praise thee in behalf of the vast family

them to your ald, and we know of no better avenue to call them through than the science of phrenology And, when these angels are in your midet, con-tinue you with them forever and ever. They shall aid you while here and in the higher life, with the right gems that shine forever and aye, in the

coroner of Good Seek, our questioner, and when you seek, behold you the angel of Progress waiting to assist and to guide you, as you pursue your journey of life house and house or house. here and herenfter. July 10.

James Rollins.

have come. My name was James Rollins; I hung myself down in the Tombs, in New York. That's the it. It was in the year 1858. I don't see why I one before us. Each and every one is a Saviour, as wanted to get back so. I wanted to get back as much as I tried to get away. I was in the Tombs for mur-

company with some one else, and he murdered her.; you, You must prayer self, seek for self, judge for He left, and I stayed. He is living. Yes, I can tell, self, redeem self. God has pinced in the soul of evbut they 'll hang him if I do. They took me where ery one a judge capable of judging for each. Then they saw the woman, and 'cause I couldn't tell about where the need of a judge for all? We see no need it, they swore I murdered her. I tell you I did n't. of such an one; and the bellef in Christ as such an Before I got down in the world, I was in a greecry I did n't do any thing, for a while. Then I got to tending bar. I got to be the best customer, after a

I was nost thirty when I hung myself; I looked so though I was forty.

The nearest relation I have got, is a half-brother.

The nearest relation I have got, is a half-brother.

Ile and I were never on very good terms, and I have no right to expect much of him. His name was souls, by it they shall be able to discorn their own Sylvester Harper. He's most fifteen years older than I. He don't care any thing about me, if I was taken up for murder; but II——— I should like to speak with. He's the man that stabbed her. I saw God it for self, a Saviour fit for self, a judge fit for like the take the the test of them have the careat the saviour any more than any other? Recause they worship the highest and noblest God they can comply the saviour any more than any other? Recause they worship the highest and noblest God they can comply the saviour any more than any other? Recause they worship the highest and noblest God they can comply the saviour any more than any other? Recause they worship the highest and noblest God they can comply the saviour any more than any other? Recause they worship the highest and noblest God they can comply the saviour any more than any other? Recause they worship the highest and noblest God they can comply the saviour any more than any other? Recause they worship the highest and noblest God they can comply the highest and holds to soul, by it they shall be able to discorn their own. Saviour Breta and the Saviour shall be able to discorn their own. speak with. He tack me there; I did n't know he was self. My God is not your God, your God cannot be going to do it. He was going to introduce me, and the god of the past is not the God of to by—she died right there. He ran away fitteen or twenty minutes before I, and I was taken while I within; there erect your own after, there find your was running away. Two girls came in, and they are arreamed murder, and I run. I'd like to talk with him; I'd like to know why he took me there. He care and mighty is the mission of all true Re-

Oh, my story was n't believed at all, I was so frightened. I had n't been in the house fire minutes:

Again we say, they are the bencen lights in life, but they can in no case be Sayloure to those who can when she was stabled. Oh, I fait I was going to be, not understand them—who cannot see their theory lung,o very minute, and the feeling was so strong, I

talk. I never went to sleep a night without dream-

ing I was on a scaffold.

My mother died yours ago. So did my father.
Oh, I forgive I!——; I only want to know what Oh, I forgive II——; I only want to know what he did it for. I think he was crazy. The place was on Centre at. We both drank a glass, and he wanted mete drink another. If he's crazy its well and good. I'm here because he's crazy. Yes, I have seen the woman, she is sulky; wont say any thing to me. I

goess sno thinks I that it. I don't nive with her, would n't keep her company. I're got an i-loa that he 'il find I am not dead, and I shall run afoul of him some day. I didn't seem to see only one idea; I must hang myself.

ot material however to the communication.]

James Allen Graham.

My name was James Allen Graham. I was born ous twenty-two years old-was lost on the passage Cronstade to London. I left Canton when was between five and six years old, and moved to

Charlestown, in Massachusetts.

My mother was a Scotch woman, my father a Kankee. I was on board the Potomas, of New York. suppose my folks know. I am lost; but as every-

body is bound here, I felt like coming.

I was a green hand—I'd not been lost if I had n't been. It was in a hard blow. This was my second way go. I was cook, the first vayage. I have brothers and sisters in Massachusetts. My father was hot traile a tailor. I was lest in 1852, just be fore 1853, I think. I had a very poor memory. I feel quite sure I have a brother close here—I feel it —I know he must be, and I feel as though he wants to hear from me. His name is George. He goes to sea, and Is older by six and a half years than I am. I was here. I had a poor education—could read a very little, and a poor causeigntional procedule. As I cannot believe it myself, I had a poor education—could read a very little, and royage. I was cook, the first voyage. I have brothers and sisters in Massachusetts. My father ad a noor education—could read a very little, and had a poor education—could read a very little, and cannot conscientiously preach it.
write my own name, but I hadn't much to brag of. I shall find a deal of pleasure in having the
it's my own fault, for the rest have all get better privilege of talking in private with the children and

It is likely my brother will see this, for he reads

he is, and I know he wants me to come. July 10.

Invocation.

Our Father, who are everywhere present, we hall no other road to heaven.

and understood.

found thereon and you shall not study in rain, for each truth brings its reward, each its own recompense unto you. When you shall have necended to the world of spirits, you shall look back with joy because of understanding; you shall feel that you have read well the book.

As you read, oh let us feel that you have profited thereby. When gazing phrenologically upon the weak of earth, oh couple charity with your wisdom, and thus you shall have strength to fight all the battles of the mental world. The wisdom and charity is ministed in the lower ones of life; may our hands ever be prompt to aid, and our hearts open to wisdom and humanity. Then, oh God, we shall fulfill battles of the mental world. The wisdom and charity is ministed in the world of the mental world. The wisdom and charity is ministed in the lower ones of life; may our hands over be prompt to aid, and our hearts open to wisdom and humanity. Then, oh God, we shall fulfill our missions; then we shall praise and adore thee, thou God of Love.

July 11.

Réformers.

"May not all Reformers be fauly called the Saviours of the world !" This question we have been requested to speak

upon this afternoon.

All reformers may be justly called the beacon

lights of life; but, according to our understanding there are as many flaviours as there are individual soule; and no wan should rely upon any Saviour outside of himself. Men are to redeom themselves, to seek out and find their own heaven, each according to his spiritual nature. One cannot seek for If I had known when I was coming, I should n't another; it is not in accordance with nature's laws.

Jesus Christ was not the saviour of the world, more than any one before us. The references of anway - you cannot come here without telling all about gient and modern times are not so more than any

equal to the individual? No one. Who is better capable of finding heaven for self, than self? No der—yes, murier.

Answer.—I did n't murder any body. They said I capable of finding heaven for self, then self? No one. Who is better anythered a woman, but I did n't do it, I never did It. I don't care now, I knew I should get convicted; your destiny as an individual? No. A Jesus of I knew I should, and I preferred to be my own executioner; and so I was, and so I died. I was in to death, and bis prayers would be of no avail to the individual? No one. Who is better capable of finding heaven for self, then self? No one. Who is better capable of finding heaven for self, then self? No one. Who is better capable of finding heaven for self, then self? No one. Who is better capable of finding heaven for self, then self? No one. Who is better capable of finding heaven for self, then self? No one. With one individual? No one. Who is better capable of finding heaven for self, then self? No one. With one individual? No one. Who is better capable of finding heaven for self, then self? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. While it is the individual? No one. When it is the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect the individual? No one. Will the prayers of legions of angels affect one, has no foundation in truth. When we seek in store in New York. I was in Beston once. I was natural ways, we shall seek aright, and what we re-born in Hartford. After I left the grocery business. coive shall never leave us, for the finger of God hath touched it, and it cannot pass into decay.

Full well we know Christ of Nazareth is held in

and got turned out. After that I got to set high esteem by thousands dwelling on earth. Yen, white, and got turned out. After that I got to set in the esteem by thousands awiling on earth. Ien, thing up ten pins. Oh, there's a good many ways to bring a follow down.

I was most thirty when I hung myself; I looked as though I was forty.

Worship the highest and noblest God they can com-

screamed murder, and I run. I'd like to talk with him; I'd like to know why he took me there. He was among the fancy at the time; I onn't tell you what he did, he had mency enough. I know what he did once. He stabbed that woman. She died right away, and I felt as though I was killed too. I stood and looked till they came in acreaming, and to the thought never struck me that they would take me for the murderer, but they said I could n't get away incode of light from the ster which shines through the reference. How then, can they be your Sariours? the reformer. How then, can they be your Savioure

So, then, we cannot call them the Saviours of the hung myself.

So, then, we cannot call them the Savioure of the No. I am not happy, I am in the same stupified world, for nature has not given them the title, and state I was in, in the house of the murder. I can't certainly we cannot. Not even a Jesus of Nazareth

be happy till I know what is to become of me.

Now the sin is on myself; if I had waited, it would have been on the State. If H——— is any where round, I want to know what he did it for. I want to talk with him, and if I can't do it any other way, I want them to hang him, and then I'll be cure of a talk. I never went to alsen a night without the darkness comprehended him? Never. and the darkness comprehendeth it not." It was thus the darkness crucified Christ.

Was Christ a Saviour to those who crucified him? Never. Nature has not given even him the title. The brightest star of reform who ever shone on earth, whose light shall never grow dim, shall never ect. If nature and God fail to endow him thus, surely there is none on earth who shall claim#it.

So cease to go abroad to find your Saviour. He is not to be found in the external. He lives within guess she thinks I did it. I don't live with her, this temple always, and his light shines out of it for would n't keep her company. cross; come serve the living God within nature's temple; come comprehend yourself, and knew that you alone are the Saviours of self, the light by which and I did it. I was n't long in going knew all about you shall enter heaven. The star by which you it, meant to do it. I used my handkerchief, tied it shall find the promised land is within, and ever to the grating. They told me I should be convicted, with you. Go seek for it, where it is to be found; Every thing was against me, and I saw it was so. I worship within this holiest of holies. Enter within had no counsel, and I knew I should be convicted, so the closet of your own soul, commune with your own had no counsel, and I know I should be convicted, so the closet of your own soul, commune with your own hang myself.

Saviour, offer him your gifts, ask of him guidance have see any body die before, and it was herrid to atrength, and he, through the great sources of naver see any body die before, and it was herrid to atrength as lying in the great bosom of nature, will me. I was struck dumb, and could n't move for a bestow all necessary things upon you; will redeem long time. I want to see the man. He was a good you from the past and present; will open for you fellow. I never thought the thing of him. I think he the gates of heaven, and close for you the gates of was crazy. I only want to know the truth and I shall bell. He will open to your soul the rays of Divino know whether he tells the truth. He talked to the Love, which are ever found around the wise man; woman a few minutes, and she turned to leave. July 10.

The prayers coming from the inner temple of each, fellowing this there is part of a page lost; it is to God, are formed and born within the man's inner

Robert Williams.

My name was James Allen Graham. I was born a Canton, Pa, and died at sea—was lost overboard. I have got some folks I would like to come to. I hope now I am free from the body of flesh, I shall not the passage. not do any less. It seems to me the dectrine just offered, teaches us to worship solf. That don't suit in me at all; I want to worship God. I am very much afraid if some of us depended upon ourselves, we should never get to heaven. The Bible tells us we must ask strength of God, and not rely upon our own strength, for it is weakness.

But I didn't come to speak about my particular.

religious belief, but to open communication with some relations and friends I loft here.

than I, and they had not so good a chance as I. I friends. I esteem the blessing of coming here, as object to coming in this way, because I did n't know much as any one, but it is not just what I desire. I do n't feel in any way above any child of God, but this way first, so I came. to good deal. If it was me, I'd have to wait a good wery apt to choose this society as much as we can, if while for to read it. I know he's near—I am sure left to ourselves. But in order to come, we must be as we think, and like what we like; and we are subject to a great many inconveniences and things we do not like. I do not suppose my friends will fancy my coming in this way; but whou we see but

Tiny.

My dear mother, you told me to come and speak here; but I cannot, so they let me write. I am number of years, as a dry goods dealer, and formed well, and love you, and father. You said, tell us many attachments. I feel as though these attachments. well, and love you, and lather. You said, we when you left us. Grandfather Gray says, two years ngo last May, in Georgetown, D. C. They, to Joseph and Christians Hovey. They was three years old.

July 10.

July 10.

ments are not wholly severed. I supposed they would be, so far as earthly ties extend, but it is not so. We find curselves often thinking of the friends we have left on earth—of the joys and serrows we nassed through while living within the form, and we often find the desire within us so strong we are

low thy name. May thy kingdom come; may thy will be done here, as where thou art better known of my life here, than would serve to make me known and analysis analysis and analysis analysis and analysis analysis and analysis analysis and analysis analysis and analysis and analysis and analysis and analysis and analysis and analysis analysis a to my friends. I have a cousin Henry here. My Spirit of Divine Power and Wisdom, once more we offer our gift to thee, in the form of praise. One obest, but I are not quite sure. I will tell my more we life our thoughts in holy aspiration to thee. friends here that the spirit world is not what I supwe nak the not to shower down those bleesings upon us that we see in thy temple; but we ask there to so endow us with strength, and faith, and hope, and all bright gems, that all we say or do will be acceptable. We never build to tear down here. Nature gives us to thee. Father, do thou look with especial favor all we want, and no more. When I was on earth, to upon those who are seeking light through the me.

food, and enough for the requirement of the natural man, I found it asking for more, and I did too much for it. All do so. But when we cast off the mortal, we never eat too much, our clothing is always appropriate, our homes are adapted to our case, our thoughts are what they should be, and we live in harmony with nature's law, for we cannot do otherwlso. Naturo's law may be trampled upon in the bady; but when we leave it, we cannot trample upon it any longer. We must obey it—it governs us, controls us. In this respect, I am better off than when

hero.
I have some ideas I am anxious to give my children, in reference to the law of self gratification, be-cause I know they will be benefited by them, both

now, and in time to come.

Since I have nothing more to give till I shall be blessed with the privilege of speaking with my own, I will take my leave, wishing you prosperity, and that you may be blessed in all natural undertakings.

Bridget Leary. My name was Bridget Leary. I lived in Boston, and die hero. I live with Mrs. Wilson, and was ook sick and die of fever.

I likes to tale with my sisters and brother. I have two sisters—Margaret, the younger, and Mary, the elder. She lived in Cambridge when I died. My prother's name is Patrick. Margaret lived on Har ison Avenuo when I die.

rison Avenue when I die.

There is plenty of people that brings you here.
What will I do to speak to my sister and brother?
I know they will not go where I can talk to them.
I want to take a medium there, and then I can
speak, and they will have to hear me. They are

Catholics, and the church will not let them.

I think I 'm in a bad position. I have got things o say I do not like to any here.

I want my sister Mary to write home to Ireland.
I want my sister Mary to write home to Ireland.
I want her to tell them about my coming back, and
that I'm out of purgatory, and am happy. If I
could speak with her, I'd make her do it. She can write-I cannot. I've been dead only a few months. Mrs. Wilson knows about spirits coming. When I was bere, and know I was dead, I thought about what I beard there, and that perhaps I could go back. Then I ask the folks here, and they tell me I can go back; but the most I like is to take a mediam and talk to them as I talk to you.

My brother was in Manchester. He is not mar

I'll tell something what happened to me when was a small, little girl, and may be it will do to help make them know who I am. I was burned very bad when a small girl, on my right shoulder. May be that will not do anyhody clee any good but my-self. May be there 's more Bridget Learys than one and I don't want to be thought to be anybody clee but who I be. I hope Mary will get this letter. Maybe if I was so I could write, I could write a long

etter and send it myself.

We have a father in Dublin, Ireland. May be be has gone to England, to Liverpool. I think likely he may be. My father has a brother who is a priest.

James is my uncle's name. He was in this country once, but it is a long time ago. I don't know what this will come to, but I try likes the rest. I am as good a Catholic as ever Are you a Protestant? Well, I think there is goo in all. I lived with good Protestants, and I do not see why their religion is not as good as themselves. Everybody can't be alike, and there must be some Catholics and some Protestants. July 11.

Charles Henry Lane.

I began to think my chance to pass that team was rather small. I see I'm going to have a, little bad upon the young lady, and requested a citting, with-luck about speaking—can't you do anything for a out acquainting her with anything connected with fellow? B'pose I do n't have command of the talk. ing apparatus, how can I say what I wish to?
You have a few things you are particular about, have n't you?—that is, you want to know my name,

age, and so forth?

My name was Charles Henry Lane; I was Sifteen years old; was born in Now York City, but I sup pose, according to all accounts, I died in Ohio. I have a father in Cincinnati, and I'm bound for that

place, or, that is, I want my letter to go there. I 've een dead only about a year and a half, and have n't been dead only about a year and a hair, and have n't learned much about these things. I never was very fact at picking up things. When I was quite young, I had what they used to call the St. Vitus' dance, and ever afterward, when I got a little weak, by my own ever afterward, when I got a little weak, by my swm
exertion, I could n't talk well—could n't seem to
command the muscles of the face well. I've a mether living, also. God bless her! I'd give all the hopes
of heaven I've get if I could speak a half dezen
words to her! My father was one of those active business men, who do n't pay much attention to the children. My mother was just the opposite. She was one of the best mothers God ever gave anybody. I was prompted at times to do what was not just right, and she would shield me, and do just what s ther should do. I am afraid I shall bave hard work to approach her, for she is a rigid Christian, and will not believe it is me. I know the wish in her soul is etrong enough to meet me, if she can only know I am outside the gate waiting. I can't come back here and put on the cloak of a saint, be cause I aint no such thing. I don't see that death has changed me, only it has taken my old body, and put on a better one. I have the same tastes I had

put on a better one. I have the same instes I had hero, but I am deprived of indulging in some of those tastes, because they can only be indulged in through the use of a mertal body.

Two years before death, I ran away, and sorry enough was I for it, too; but I neyer would own it to any one here. My mother always said I should come to her, and tell her I was sorry for it. I thought I was a heald but I do come to her you and tell the I was sorry for it. I never should, but I do come to her now, and tell her I am sorry for it, and her prophesy is fulfilled. I suffered more in those few months, then any one ver could know of. I found myself in L over could know of. I found myset in London without any money, and no acquaintances except the ship's company, and I was hard off. I formed some acquaintances there and got into some trouble, and as I had no money nor friends, I had a hard time to My friends do not know of this; bu they can find out about it by writing to the captair of the ship. He kept my secret because of my parents and triends: But I am in a safe harbor now and have got as good a craft, and as good a channel

to get along in as any one.
To be sure, I have the same feeling I had when To be sure, I have the same teeing I had when here. I do n't appreciate some of the so-called higher things of life; but if my good mother will give me the credit of being decent here, I 'il try to prove myself her good son. If I do not, she need not claim me as such. I do n't care about waiting any longer than it is necessary for an invitation to come home; but I am willing to wait any necessary time. If but I am willing to wait any necessary time. I they don't think best to take me in without trial as the Methodists do, I'll try to win my way to the hurch of home.

I died at home, and have not given the cause of my death, for it is not necessary, and I do not care to give it here. I shall hope to see you again, sir, but I hope I shall find favor at home before I come

o see you again.
Answer.—My father is a clothing dealer in Cincia take the liberty of giving my own name, and all facts belonging to me, without subjecting my parents to the scruting of the world, as they are opposed to

facts are true, but that some one gave them who was well acquainted with me. I hope, however, to inspire my mother with curiosity enough to desire an

kind of people who don't care what is said of them,

out in. I abandoned the ship after getting into port not liking the trade as well as I supposed I should He is known to my father, and he is knowing to some of my troubles while in London; and my father can easily ascertain of them by writing to him.

I approach to no set the father than the set that the set the set that the set the set that the set that the set that the set that the set the set that the set the set the set the set that the set that the set the

My mother used to say that when I got a few more | Rome, Michigan, Aug. 20, 1860.

William Mayo, become stronger. WILLIAM MAYO.

Joseph Graham.

"Let us come in and consult the King of Na-tions." These were my last words on earth. They were called for. JUBERH GRAHAM, of Wheeling, Va.

Written for the Banner of Light. COMPORT IN AFFLICTION.

DY SARAH D. JENHESS. Angels come !- 'tis no vain fancy-Come to guard my footsteps here; In each hour of dark affiction, Whispering words of hope and cheer-

Yes, when round my lonely pathway Dark and drear the chadows fall. Life! how like a dial-picture:

Here a shade, there sunshine all ! Evermore kind angel gnardians. Come as though my griefs to share: Then they press me, oh, how fondly! To the bosom of their care-

Care which knows no dearth of kindness. Dearth which oft end mortals prove. Groping in the dreary mazes Of an uncongenial love.

Tell me not, thou self poleed sophiet, That the loved ones gone before To that Land of fadeless heauty. Can return to us no more 1

No more to the olden hearth-stone-To its kindred scenes return! Those who in the soul's affections Live enchrined in memory's ural

Now! they come at morn-at evening-In the calm, still shades of night; Hovering round in fond affection Whispering of their home of Light.

And this knowledge-oh, how cheering To the true, confiding heart In the bliter hour of trial, When all earthly joys depart. Miami. Ind., 1860.

Correspondence.

A startling Test.

I have just received the following statement, from a reliable source, with a request that it be printed in the Banner:

On the 13th ult, a little child belonging to a Mr. Leary, residing near Caledonia, Min., wandered from home and was lost. Search was at once commenced for the missing child, but without success till the following Wednesday, when the father decided to "try the spirits," and accordingly visited La Crosse, Wis. He was directed to Miss Augusta De Porce, as a reliable medium, and accordingly called out acquainting her with anything connected with the errand. She was at once controlled by the spirit of an Indian girl, "Pale Lily," who told him he had and if not very soon, it would go to the Spirit Land an arbitrary God. "Whenever we acknowledge last a child: that they had not found it, but would. and if not very soon, it would go to the Spirit Land an arbitrary, lealous, restraining ruler, we become the total had no water to drink and but few berdue to as the gave directions in received to the rice to eat. She gave directions in regard to the route the obild had taken, in the meantime giving, that we are pleased to watch around us. We should as Mr. Leary said, as good a description of his confide and trust in each other, and not anticipate land as be could himself. She said they would find a piece of one of the child's garments as they came evil. Religion—what is it but to love and be loved? Life—what but a series of friendships and relation a little muddy pool, very near to where it would be retained by the series of the child's garments as they came a little muddy pool, very near to where it would be retained as a little muddy pool, very near to where it would be retained as a little muddy pool, very near to where it would be found.

He returned to Caledonia, and continued to search till Thursday evening, and then went to La Crosse, stating that the child was not found, but many traces of it, such as where it had picked borries, and laid down, were found, as " Lily " had previously assured him: Priday morning he again returned keeping their water so long, and very kindly let us Crosso, to prosecute the search. On Saturday, the child not having been found, Mr. H—, the medium,

Pessently old Survived his class. was influenced to write, and stated that they had the clouds for a while, just long enough to bear our not gone far enough; that the child was dead, and ly good Sister Spence, of alarming memory, who held good Sister Spence, of alarming memory, who held spence that the child was dead, and ly good Sister Spence, of alarming memory, who held spence that the child was dead, and ly good Sister Spence, of alarming memory, who held spence that the child was dead, and ly good Sister Spence, of alarming memory, who held spence that the child was dead, and ly good Sister Spence, of alarming memory, who held spence that the child was dead, and ly good Sister Spence, of alarming memory, who held spence the child was dead, and ly good Sister Spence, of alarming memory, who held spence the child was dead, and ly good Sister Spence that the child was dead, and ly good Sister Spence, of alarming memory, who held spence the child was dead, and ly good Sister Spence, of alarming memory, who held spence the child was dead, and ly good Sister Spence the child was dead, and ly good S ing on a Mr. Wilson's land, some distance beyond, ber audience spell bound, as usual, for about half an

The next day being Sunday, the whole neighborhood was astir to search for the lost little one. One of the company was sent to Mr. Wilson, to request him to mark out his land, that they might be able to test the medium's statement by searching on his land for the body. He readily consented, and at once started out for the purpose. As he was crossing his land on his way to the company who had de sired his services, be accidentally and unexpectedly came upon the body of the child, lying in his path. The company, approaching him from another direction, found the child's apron hanging upon some bushes, a small muddy pool, bearing the marks of its fingers, as it had evidently endeavored to sorapo up water in its little hands; also the footprints of the little one, as the spirit had affirmed. The child had been dead four days, confirming the statement that she was alive on Wednesday.

Those wishing proof of the truth of this, can ob tain it by addressing M. W. Dennison, of La Crosse, or the father, Mr. Leary, of Caledonia, Min.

LAURA DEFORCE. Oneida, N. Y., Aug. 21.

Spiritual Diagnosis.

We have been favored, during the present summer with the services of several lecturers on the Spirit ual Philosophy. Dr. Mason, of Deerfield, in this county, is a tranco speaker of great power. The Rev. J. G. Fish of Three Rivers, St. Joseph Co., and Gco. Marsh, of Adrian, both inspirational speakers, have also been here. They all hold themselves in readiness nati, in the vicinity of Vine street. If I get an opportunity to go home, I shall be very glad to come
of Linden, Generee Co., in this State, has also spoken
here, and use his name as freely as he wills. I
here. She is a very ready improvisatrice, and has also, at times, spoken in unknown tongues. Mr. Fish was at my house about a week, and dur-

ing this time I took every occasion to test his pow-Ant.-I know very well that they will say that the ers as a medium to diagnose disease, and with much satisfaction. To show his power in this respect, we will relate the following case: The patient was a spire my mother with curiosity enough to desire an interview with me. Then I have no fear but I shall young married lady, who had been sick over three years, and had passed through the hands of some Ans.—I'll give you the name—for he is one of that in, and the captain's name—for he is one of that the captain's name—for he is one of that the captain's name—for he is one of that the captain's name—for he is one of that the captain's name—for he is one of the captain's name. cordingly, been treated for many complaints, such as female weakness, liver complaint, bronchitis, wind of people who don't care what is said of them, or where it is said; but father is not.

His name was Taylor, I believe he belongs in diabetes, stone in the bladder, cancer of the bladder, New York State. The name of the ship was the kidney disease, etc., most of which complaints existed water-Witch, of New York. She was the ship I went only in the imagination of the ignorant pretender. only in the imagination of the ignorant pretender. Mr. Fish visited the patient and received by sympa-

I suppose you get your fee from some other source than these empty-pecketed spirits who come this DR. EPHRIAN LAPRAN.

said, I desire to touch money to get along happily; years on my head, I should see different and do dif. Letter from Vertidence.—Plenic in Yutanum, but I found, at gained one penny, a perserted nature forent. I will here say that I have seen much more.

As I enjoyed to such an extent the visitors which gained another, and I was never satisfied. When then I ever saw on earth, although I saw much for we had during the Convention here, I thought to set the body has plenty of clothes to wear, plenty of one who lived only fifteen years.

July 11. about "returning calle" and last Monday took A about "returning calle," and last Monday took a morning ride of thirty miles to Putnam, Conn., Tell my mother I was not able to come to her in arriving there at the quite genteel dining hour of the way she desired. I will do so when I shall have dre s. m. I had been invited to make my home, through the week, with Mrs. E. R. Davis, the intelligent and high-toned Secretary of the Spiritualist Committee there, and in a pleasant little cot I found ber, too; trees and sbrnbbery, (in roso time, fifty kinds of roses,) running brooks, meadows and woods surround the cosy little nest where I was glad to find a resting place; but, above that, was the warm beart and kindly welcome from all the family, that makes you feel at home at once.

Connecticut has been called the "land of steady habits, wooden hams and nutmegs," but it is certainly a land of well cultivated farms and excellent water privileges, which are well improved by the cotton and woolen mills scattered in every direction, each surrounded with its own neat, little hamlet; and with its strong hands, it can also beast many strong, true soule, that make us know that this world is not all "a wilderness of we," the psalmist to the centrary notwithstanding. One of Connecticut's sweetest female poets bas truly queried ...

"And though "t is called the 'Nutineg State," Where shall we find a grater?"

But one of the first reasons for our going to Connectiout at this time, (there was quite a party of Providence people.) was to attend the Piculo at Saunders's Pond, which has been so long advertised in the Bannes. The day it was to have been onjoyed being stormy all the foreneon, it was postponed until Thursday, when quite a large party took the cars for Dayville, the location of the grounds, and arriving in about twenty minutes, were soon increased by carriages from all the villages round about. Even some manufacturers stopped their mills to allow their help to come to the " feast of fat things." What say ye to that, ye who think that Connecticut people are so terribly grasping after the "almighty dollar?" Does it not do good to the lover of his race, to see dollars and cents laid aside once in awhile, melting into insignificance before the dawning of the almighty Truth, that shall make rich the soul, pouring in its inexhaustible fountains until from every barren place shall spring up sweet flowers and fruite?

We had a merry, frolicing, joyous time. Children cried, laughed, and swong, and old people like myself, laughed also, and chatted both nonsense and sense, though I shall not take much of the latter as belonging to me, (the nonsense will fall to my share.) Frank L. Wadsworth entertained us with some excellent thoughts, (vocalized, of course,) upon the need of a "remodeling of society, so that man shall stand by man, nation by nation, and institution by institution, striving for the general good; that we must find the fraternal principle within us that shall bind us all together;" and a great many more good things he said, that I should but illy report if I tried. Suffice it to say, that those who have heard him know that he always speaks well, and those who have not, will be obliged to take my word for it, until they can. He was followed by our eister. Busic M. Johnson, of New York, as interesting as ever, and making each word tell to some purpose. said it was founded mostly upon the fulse theological ideas of mankind concorning "Total Depravity," what there is of it, and not the innecent children evil. Religion-what is it but to love and be leved? neither angel nor human. If you have not religion

in life, God has none for you." After this we had our dinner; where the table was bountifully spread with clams, baked a la little Rhoda, sweet corn; chowders, and " little fixings " to go with the aforesaid; ples, cakes, ices, fruits, etc. And, to crown all, they got tired, up in the clouds, of have a nice little shower to wash down our dinners.

and would certainly be found on the day following hour, urging Spiritualists to be true to themselves, and they need not fear, though the cyll one himself stood in their way.

When this was concluded, the sluices were again removed, and the flood gates opened, and we were blessed with two more as heavy showers as I ever saw. But few of that company can new say they have not been sprinkled, if not immersed, by the wholesale baptism distributed alike on the just and the number that day. Your humble servent had the good fortune to find a place of safety in the cayriage of a friend, with whom she had started on a tour of discovery, the lands about being strange to her vision. Not many were dronched by the storms, asthey sought shelter in a house and barn near by, and the trees were very dense in some places. But we all had one thing, and that was a good time.

"And when he next dolh ride that way, May I be there to see?" There were present from four to five hundred. Goodspeed's colebrated Brass Band, was also an aid in our entertainment, and although the leader was away, he left behind him as leaders, Messra. Williams and Kingsley, who gave us some beautiful melodies. Saunders's pond is an enchanting place, surrounded by forests, groves, mendows, and a gravelly beach, like the sea shore. The waters are remarkably pure, and I longed to throw myself into them as I would into the bosom of our own river, and drink in the exhilorating influence at every pore. The pend covers seven hundred and fifty acres, and is the reser. voir for the mills below. Near this spot resides our friend and sister Macomber, whose stay in Oswego, deprived us of her genial company. Frank White was also expected, but indisposition prevented.

Excuse my long letter-I will try to do better next

time, not in quantity but quality. LITA H. BARNEY. Thine. Providence, August 26, 1860.

Save us from our Friends." We are promised another effort from the "Profes. sor" to prove most of our little ones who have passed from earth, were only soulless brutes, and their caresses of no higher significance than pupples. Him wo will leave to others.

And now I see that we are threatened with a spiritual platform, or creed. Christ had a platform of Love, but since, they have only been standpoints. for denunciation, and apologies for persecution and bloodshed. In our day we cannot persecute untedeath, but we can denounce. The Orthodox denounces the Unitarian, the Unitarian denounces Spiritualism, and, with a platform, what will the Spiritnalists do? Why, it will still be denunciation; one will denounce the pulpits of the day-others would, reform our habits, by denouncing what they do not like, and others again will denounce slavery as a

FOOTPRINTS OF THE DEPARTED.

BE HENRY W. LONGFELLOW.

When the hours of day are numbered, And the roices of the night Wake the better sent that slumbered, To a hely, calm delight;

Ere the evening lamps are lighted, And, like pluntame grin and tall, Shadows from the fiful fire light Dance upon the parlor wall;

Then the forms of the departed '

Noble longings for the strife.

By the roadside fell and perished,
Weary with the march of life!

They, the boly once and weakly,

Who the cross of suffering bore, Folded their pale hands so meekly, Spake with us on carth no more

And with them the Being beauteous, Who anto my youth was given. Mere than all things cise to love me, And is now a saint in heaven.

With a slow and noiseless footstop,

Comes that messonger divine.

Takes the vacant chair beside me.

Lays her gentle band in mine.

And she sits and gazes at me.

With those deep and tender eyes. Like the stars so still and saintlike.

O, though oft depressed and lonely,
All my fears are laid aside.
If I but remember only,
Buch as these have lived and died f

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MRS. L. F. HYDE, Writing, Trance and Test Medium May be found at 45 Wall street, Boston. Public Cir-cics on Tuesday and Friday evenings. Admission fee—Gon themen, 15 conts; Ladios, 10 cons. August 23.

MRS. M. J. HARRINGTON, Medical Clairroyant and Healing Medhum, has resumed her practice at No. 23 Beach street, (third door east from Hudson street,) where she can be consulted by those who desire her services. Especial attention path to female complaints. 13w° Bept. L.

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her regular prices. 1f

A medicine much needed at this season of the year, July 21

THE ALL, like it, or unlike it.
The Doctor gives particular aftention to the ours of

Uttered not, yet comprehended, Is the spirit's volceless prayer; Bost rebukes, in blessings ended, Breathing from her lips of air.

Looking downward from the skies.

Ho, the young and strong, who cheriched

Enter at the open door: The beloved, the true hearted, Come to visit me once more.

ourse, and the owners as man-stealers. Now as do Muccess and Bureauragement. nunciation nover made a man religious, or reformed source of crime, I would not have Spiritualism be made responsible for its continued use.

The work before us is glerious, but simple; it is to the ellent workings of the heart-which is to leave prescriptions for the elek. it with God. Paul Pay.

Once more under our own roof is the family circle complete, and glad hearts are joined in feasting on the ripened and abundant fruits of our Michigan soil. In our garden may be seen growing, apples, pears, peaches, plums, figs, and grapes, and the stocks on which were borne lesser fruits in their season.

and lectured in all but Maine, and in Maryland and Missouri. Have visited hundreds of happy, and some unhappy homes; have found the Banner floatthem send a glow and thrill through the countemust be extended to fifty thousand, so that the enegreatly beloved by its friends, and worthy of the support of every reformer. The demand for lecturers 1 know to be constantly increasing, and in many this benighted world of ours; and even in the midst sphere of a less selfish land, of the political, social and religious strife, commotion and turmoil, we can see the day star, with unmistakable promise of a brighter merrow.

I have occupied the pulpits of several prominent elergymen during the present summer, and found many preaching the Harmonial Philosophy to a greater or lesser degree, usually unconsciously to better religion and better government.

Spiritualism has already ceased to be a stigma in nearly every intelligent community, and in many places it is respectable, and in some even honorable. To be a true, consistant, and rational Spiritualist, country; and, to be a sectarian, a sign of weakness in the upper story.

Last Sunday I lectured at Grand Rapids, the last station in my circuit, and had many familiar and some stranger faces to prove the cause had pro gressed there even in the hard times. The city and our cause are both looking and waking up there, and in the region "roundabout."

Yesterday I reached home, after an absence of over a year, during which I have lectured every Sunday but one, and averaged ever four lectures per week during the time. When our little family group have posted and encouraged each other a few days, we part again-I to my wandering work, a son to his studies at college, and the daughter to her new task and relations in life, yet all laboring to the same great end, and bound in the cord of affection that only tightens by our separation.

WARREN CHASE.

Bottle Creek, Mich., Aug. 22, 1860.

Miss F. E. Washbarn, of West Warren, Bradford Co., Pennsylvania, has been lecturing through the different towns in this county, to large 'nudiences I was present at two of her lectures in the Methodist Church in this place, and she met with complete success. There was no failure in anything she at her being conversant with all the topics that come to perform our part. before her. The closest observation of our professional men, did not discover the misuse of a single word, and her uticrause was as benutiful as her lan guage. Each meeting was closed with prayer-sim. ple, beautiful, earnest, and spiritual. At the opening of each meeting, the audience were called upon course, which was spoken upon with great elequence classed with Mrs. Hatch, and Miss Hardinge. Tiegaboro', Penn. August 27, 1860.

Manifestations through Children.

I wish to say a few words on the subject of Spiritualism. I am not a Spiritualist, but very nearly one. Within a short space of time I have witnessed some very strange proceedings, and those were made manifest through the mediumship of quite young children. In two cases, children who cannot write an intelligible word, have been known to write intelligible sentences while under some influence. trance-like state, saw and described a person she did not know, so accurately and minutely, that the mother of the medium recognized it as a cousin, who spoken of, nor sourcely thought of, for many years. As a matter of course, I have come to the conclusion that an unknown agent is at work among us

What and who that egent is, remains for me to de-N. H. BARDER Middlebury, Summit Co., Ohio.

The soil is broken and the flowers are spring.

Perhans it is due the cause of Truth, to say that been "greatly bleet" in this place. Hers was the grand overflow of love and goodness? Particularly first lecture delivered by the aid of our spirit friends is this applicable to those gifted with spiritual powin this town. Since the soil has been broken, our ers. Sieter, Mrs. J B. Smith of Manchester, has been with us, and delivered two public lectures to good audiences, and has given to several persons tests of spirit presence, by which they have been led to seck for further truths. Old theology has held uninterrupted sway here; and any effort to introduce the beautiful philosophy of Spiritualism in this place, heretofore, has been unsuccessful: but I believe the continuation with decrease with success in this locality. In the neighboring towns our cause is on-

Campton, N. II, August 24

We have some very tenious friends of the new him of a bad habit, or effected the liberation of a faith in this ricinity, and the cause is making some slave, but always has been, and is now, a fruitful progress here in the West. We now have a church built by the Spiritualists, that cost about one thousand dollars, in which public speaking is held twice a week. Mrs. Ammon is one of the best writing to teach the world the fact of spirit communion, and mediums in the State, and through her a great many the destiny to man that it unfolds, and leave the rest fine tests are written out. She also writes many

W. R. Holichopt. Yours truly, Allon, Crawford Co., Indiana.

WHY ARE WE POOR!

DY JOHN LATHAM.

The world in which we live has by God been made fruitful. Enough there is, and to spare. Not for a Since I left the Cottage last year, I have traveled few have the riches of earth been by the Father In all of the free States east of the Rocky Mountains, given, but that all might share and be made glad.

And yet who is happy? The poor are those who have wants unsatisfied; and yet there is, in the provision of our loving ing everywhere, gladdening many bearts, making Father, a supply for every need. From earth proceeds that which is fitted to feed and clothe the nance, as it made its weekly appearance, reminding body; while from heaven descends that which deus of the gardon's after a shower, refreshed and lighteth the spirit. Still, how few there are who strengthened. Many friends declare its circulation bave security oven in their temporal needs! Selfish ness, the bane of our social structure, has made the mies may know the cause has not died out. The interests of man to differ, while in the economy of Herald of Progress, too, is doing its work, and is God this is not so; yet, in the absence of a general spirit of philantbropy, each man, for self preservation, arrays his interests against that of all others. Each one thus laboring has to struggle against places our friends are building balls for constant great odds, and the weak, or the less worldly wise, meetings, and everywhere I have been the people are fainting, sink, in untold want, to solve the problem becoming acquainted with the facts and philosophy of their soul's use and destiny, only as the crushed of spirit intercourse. A brighter day is dawning on heart and withered spirit is revived in the atmo-

And can those who form a part of the human family, in which such flagrant injustice is so alarmingly prevalent, hope to escape the throbs of angulah which vibrate through the disordered barp of humanity? Can we hope for peace and happiness, until our full duty is done in repairing the great wrong? Is the Father so unmindful of his children their audiences, if not to themselves. Religious as to decree that a part shall suffer, and the serenity bands are loosing, creeds are fading, scotarianism is of the rest remain unclouded? No! in the unanperishing, and an ago of reason, of rationalism, of swered yearnings of your own spirit, is written the solonee and knowledge, is soon to give the world a break in the grand chain of sympathics. Not a single soul of earth is there, who has not nane counted sorrows. Even in the silence of the midnight hour, comes the pressure of unknown griofs. Neither can the bright oun of noenday banish the great borden of suffering humanity; it presses us will seen be an honor in every community of our as a sail reminder of the existence of want and we. To banish it, we may try; but ever will our life vibrate between dark and light-between bappiness and we, until, true to our duty and the ever-presen admonition of wants unsupplied, we conscorate our selves to the common duty, the universal and God consigned destiny of imitating the Father in the care of his children. To this has he called us, and because we refuse to labor in his vineyard is it, that we are all poor-needy in the things of this world, and suffering for a fullness of spirit such as comes from the other.

Each one is caring only for himself. God requires them to care for all. It is his will that all be happy; and think you our reward can be as great when we labor only for one, as when we do our duty to the whole race? Then is it strange that there is such poverty of spirit among us? Is it a wonder that there is so much want and wo?

God has provided the material, and the great problem of the "Kingdom of Heaven" is before the ages of humanity for solution. Each generation has done its part. Many valuable keys have been fur nished us by the past. Science, Philosophy, Art, Mechanics, have all contributed, and now it remains for the present age, in addition to its own contributlons, to make most rapid strides in the application and use of materials which already so greatly abound. More advance has been made in discovery than in application. Here, then, should be our entempted, nor heeltation in answering any questions deaver. Can we not less ourselves in the life of buto the persons submitting the questions. She is, ov manity? Let us have a noble ambition—one that shall not sink itself in an individual existence; but let the solution of the great problem which fled here. idently under the control of a high order of spirits. Shall not sink itself in an individual existence; but November and December: In Tunnessee and Georgia, in October, November and December and December and December. November and December and December and Section of the great problem which God has Mas. R. H. Burr will lecture to Ramtolph, Mass, the second given us, in the ultimate harmings of all his area. vious to every one that she has not above ordinary tures, become to us a profounder theme—a subject intellect, and her years preclude the possibility of of inspiration; let us carnestly and devotedly labor given us, in the ultimate bappiness of all his crea

This is the great purpose which God has assigne us. Upon it not only hangs the happiness of others but our own is inseparable therefrom. God reigns supremely in no breast, until it has a care for more than self. Let us, then, conscorate ourselves to the ing of each meeting, the audience were called upon great work of humanity. It is not alone God's work, to select a committee, to choose a subject for the dis-but it is our work. Who are ready to begin? Who and wisdom, though the question might be such that will devote a part of their time to a labor of love, innot one in a hundred of the audience was capable oreasing it daily, until the way is open for them to of investigating. She goes on as though she had studied the matter for a life-time. I never knew a only the common cause—the universal good? Then man who could, on one minute's notice, lecture upon shall we no more be poor. Our riches will be the any subject that could be named, with the facility gold of heaven, and we shall be great as the angels dieplayed by Miss Washburn. I think she can be are great. The gold of heaven hath power over the gold of earth. It will command that of earth, which man needs, and beyond that the epirit does not require. In making this appeal, I am not incensible of the external pressure which chains most all mankind. The fetters are strong, and the effort to rise above them is, in many cases, a Heroulean undertaking; but the interest of the race requires it. Within it is embraced our own destiny—our destiny as an individual and as a humonity.

Nover shall we be free, until the truth makes us free: and never shall we be in the enjoyment of hanniness upalloved, until like one of old, we spend our lives in doing good. This lesson must be learned. Another instance: A girl ten years old, while in a Scientifically, as well as religiously, is it now known that, to labor for self alone, is to ignore the highest truths of our being, and the greatest source of order and happiness. We cannot too soon regulate our died nearly thirty years before, and who had not been Individual efforts, by the standard of universal interest, by dovoting each spare moment to works of improvement and elevation. Not all at once did our Illustrious brother begin to exercise his divine powers, but they seem, from the accounts given of him, to have increased with his years, until so great was the development that be abandoned bls material labors, for the bread exercise of his universal love. May not each of us begin, doing what to-day is within our power, until the spirit of love shall so the labors of our Sister, Mrs. A P. Thompson, have grow upon us as to expand our sympathies in one

> For them it is to lead the way. Talents have been intrusted to their care, and for their proper use will the voice of God through his humanity hold them responsible; in their own sight must they stand condemned, if from selfishness they have forgetten or neglected the interests of the race.

Lot us do all that lies in our power to elevate the standard of humanity's attainments, and the approtime, has now arrived when the labors of Christian all of conscience will appear, and the increased bap-Spiritalists will be crowned with success in this

A legal wag calls his marriage certificate a writ of attain'd her.

MOVEMENTS OF LECTUREUS.

Partion noticed under this head are at Marty to receive subscriptions to the Barnen, and are requested to call attention to it during their lecturing tours. Bample copies sont from Lecturers manual below are requested to give notice of any change of their arrangements, in order that the list may as correct as possible. Mas. Ananda M. Hernen will lecture to

Mag. AMANDA M. SERNCH will lecture in Quincy, 4 Bundays in Dec. Cambridgepers, 5 Bundays in Dec. Cambridgepers, 5 Bundays in Dec. Philadelphia, 4 Bundays Jan.—Provish nec. 4 Bundays in Fob. Address, the shore places, or Now York Uity.

Miss A. W. Benaous will speak at Portland, Mc., the three first Sundays in Replember; at Lowell, Mass., the two last dundays in Sept., and Gest Bunday in Coa; at Tijmouth, Mass., the second and third Sundays in Oct; at Whitson, the fourth Sundays in Ser.; at Providence, through Dec.; at Boston, Mass., through January.

After Emma Handman will lecture in Cleveland, Toledo, and adjacent places, to Beptember; Milwaukle, Chicago, Bt. Louis, Clincional, and other cities West and Bouth, during the Will and Winter; in Boston in March, 186t. Address, N. 8 Yaurils Avenue, New York; and during September, care of Mrs. II. F. M. Brown, Cleveland, Ohio.

Bry. Jone Prangon, West Modford, Mass., will receive

Rev. John Present, West Madford, Mass., will receive calls to locture on Spiritualism. CHARLES H. CHOWELL, trance speaker, Boston, Mass. Ad-tress, Bannez or Liont office.

dress, Bahner of Liont office.

Miss L. P. Defined lectures at Toledo, Ohio, Sept 9th A leth; at Lyons, Mich., 23d and 50d, and Oct. 7th and 14th; Port Haron, tola, 20th and 21st; at Grand Rapids, 21th, 25th and 20th; at Phishing, Oct. 24, 35d. 4th and 5th; at Ionis, 15th, 10th and 27th; at Milwaukie, Wis., Oct. 21st and 23th; at Recine, 23d, 3th 25th; at LaCrosce, and Decotal, Ions, Nov.; in Iowa in Dec. Will receive calls to fecture in the South during the winter. Address as above, or Lyons, Mich. until 14th Cel.

N. Paans Wurtz will bedieve for Succession 25st 10th.

N. Paask White will lecture in Sermour, Sept. 9th 4 lith; West Winfield, N. Y., 23d; Obnesus, N. Y., Oct. 7th; Chogrin Salts, Objo, 54th; Tobulo, O., 21st and 38th; Lyans, Mich; through Nov.; Oblesso, Ill., Dec. 2d and 9th; Beloit, Wis, 16th; Janceville, Wis, 23d and 30th; Milwaukie, Wis, through January. Applications for week ovenings made in advance will be utlended jo.

will be attended to.

MRE. J. W. CURRIER will tecture in Leominster, September 10th; Groveland, 11th and 12th; Princeton, 16th; Hiltord, N. H., 23.1; Moodus, Ct., 30th; in October at Osergo, N. Y.; in November at Cinchnatt, O.; in Reo. at Mirawakis, Wie; in Jan, at Lyone, Mich. in Feb. at Eithart, Ind.; in Morch of St. Lude. Blo will return to the cast in April. Applications for evenings should be made early. Address Box 315, Lewell, Mass., or as above.

Mass, or us above.

John H. Raypall nunounces to the friends of reform and liberst seattment, in the West, that he designs making a trip through the Western States the country fall and winter, and would be happy to communicate with the friends wherever there is an epochag on ratiroal routes, to got shoul. Address, until Oct. 1st, at Korthfield, Mass.

H. B. Stone will fill the following engagements, and the intervebbig Bundays can be engaged at any places not too ar distant from those annuoused, by application to him at New Haven, Ct.—The 3d and 4th Bundays in Boyt, at Quincy, Mass.; let and 2d Bundays in October at Taunton, Mass.; ith, at Putnam, Ct.

il. P. Paraster belooks in Bristol, Ot., the second Bunday in eptember; in Pulpem, Ot, first Sunday in October; in War-ick, Mass, econd Sunday in Oct; in Leoninster, the third unday in Oct; in Yakoro, first Sunday in Nov; in Part-ind, Mo., the three Sundays of December. Address, Oreen-ick Villago, Mass.

iand, Mo., the three Sundays of December. Address, Greenwich Village, Mass.

Frank L. Warsworth speaks at Quincy, Mass., Bentembor 6h; at Flymouth, Mass., Boykenber 18th, 33d and 20th; at
Williamente, Conn., Nov. 4th and 11th; at Putuam, Ct.,
Nov. 18th and 20th. Address accordingly.

Warren Ohans speaks the five Sundays of September in
Oblegge; two first Sundays in Oct. in Elkingt, Ind.; two just
Sundays in Oct. In Elkington,
Sundays in Oct.

Leo Miller will speak in Potnam, Ot., Sopt. 16th and 23d; in Lowelt, Oct. Tauthon, Nov. 18th and 23th. in M. M. will and 1the; Tauthon, Nov. 18th and 23th. in M. M. will and 1the in M. will and in M. will a

or as 200ve.

Miss. G. F. Wonks, trance speaker, will lecture in Auburn.
Mc., Sopt. 10th; in Bockfield, Sept. 22d; Lowiston, Sept. 20th;
Rockland, Oct. 7th; Dover, 14th; Guilford, 21st; Abbott, 22th;
Unity, Nov. 4th; Bolfast, 11th; Ellsworth, Dec. 16th; Uniun,
23d; Beifast, 20th. MARY MARIA MAGGERRE, WILL lecture at New Bodford two

first Sundays in September; the month of October, at Cam-bridgeport. She may be addressed at the Banner of Light office, Boston, care of Chas. H. Growell. office, Boston, care of Chas. H. Orowell.

Miss ELIZABETH LOW, Irribocosponkor, of Look, Cattaraugus
Oo, New York, loculores at Ellington and Rogg's Corners,
[Cattaraugus Co...] every fourth Babbath. Sho will answer
calls to lecture in Obsulacique and Cattaraugus Counties.

Mas. A. P. Thomrson, will locture in Holderness, N. H.,
Soph. 23d; in Konsington, Sept. Sch and 15th. Sho will answer calls to locture in the surrounding towns, addressed
to her at West Campton, N. H.

Mas. B. H. Miller and Wilderson build for the time to be and the second services.

so her at West Campton, N. II.

Mrs. H. M. Miller will devote one built her time to tectoring wherever she may have calls; she is engaged permanentiy one half the time for the couring year. Address, Ashabula, Ashabula Co., Ohlo,
Mrs. M. J. Wilcoxbox, would notify the friends in New
York and Ohlo, that she will answer calls to lectore during
the fall and Winter in that direction. Address soon, at Stratford, Cis.

MRs. M. D. KINNEY, of Lawrence, Mass., will speak in

Cambridgeport, September 30; in Charlestown the two first Sundays in Sept.: In Cambridgeport the first Sunday in Nov. MR. Fannis Burnang Fratrow will fecture in Somers-ville, Cons., September 6th, and in Cambridgeport Sept. 10th, 23d, and 3uch. Address accordingly. 23d, and 30th. Address accordingly.

George M. Jacksox, trance speaker, will locture at Pulsnoyrille, Wayne Go. N. Y., Grat Sunday in Sept.; at Wost Walworth, N. Y., Srat Sunday in Oct. Address accordingly.

Mar. Arma M. Middaguacor will lecture September 9th
at Troy, N. Y.; 15th and 32th at Williamante, Cl.; 30th at Sisfford, Oc. During October, at Portland, Maine.

tors, U. Learing October, at Portland, Maine.

How. Frederick Rodenson, of Martichead, has prepared a course of loctures on Spiritualism, which has been to topest before societies of Spiritualists.

Mas. J. B. Skittin, Manchester, N. H. Witt speak in Campton, N. H., Bopp, Oth; Holderness, 18th. Address at Campton, carp C. W. Cook.

J. S. LOVELAND will receive calls for lecturing in Now England, for the months of Suptember. Address, 14 Bromfield street, Buston, care of Bela Murab.

Miss M. Musson, Clairvoyant Physician and Lecturer, Sac Francisco, Cal. Miss M. is authorized to receive subscriptions for the Ranger. CHARLES A. HAYDEN, tranco mediam, will answer calls to octure west or south. Address, Livermore Falls, Me.

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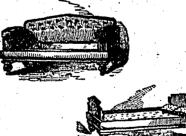
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Let him fear-for his way Not the arrow by day, Nor the terror by night. Though the carth reel around him. Ille apirit shall be

Like a rock that back dasheth

wed.—[Karanagh.

The foam of the seal-[Thro. S. Fay-"Ulric" The same object, seen from the three different points of -the l'ast the Present and the Puture-often exhibits the three different faces to us like there sign-boards ever abon doors, which represent the face of a lion as we approach of a man when we ero in front, and of an ass when we hav

Thy toll us angels, good and til, Attend our stops, to guide or to unisited; If such he true-with what implering words. And clasped hands, and pitcous gaze of eyes, The one oft speaks that would perpuse sright And in the hour by us securest deemed Whispore its fours and warns; the while the other. With smiles assuring safety, strows the path With flowers which lead but to a field of thoras f If this indeed he true the instinctive tear. The shudder, or each inward faint recoil, Springing we know not whence, should be a voice To stay the swiftest step—should be a built Transfixing where we stand—a giant rock Rising, like sudden gates of adamant, To bar our further course! Also, the off We lay our band on the good anyel's lip-And niprinur "Ponco," whence peace stone the flow; And list the aligning tengue, whose sweeter words Pour in the soul the airs which yet shall wake The howling storm of discord.—[T. Buchanan Read

Turn where we will, we see the crit of what is called "re speciability." We hate the very word, as Falstaff listed lime has carried its whitewash into every corner of the landit has made weak and insight the wine of life.-{Dougla

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In a perfectly harmonious community, a great hearted we man would be the good genius of maternal power, interpo ing in every case that the law does not reach-a supplemen to Liberty, a higher order of Liberty-a direct interposition of God.—[Michelet.

> * Tie our hope doth fashion us For base use, or glorious.- [Lowell.

There are some characters that seem favored by nature t take delight in struggling with opposition, and whose mor greeable hours are passed in atorms of their own creating. Oliver Goldsmith.

[Reported for the Benner of Light.]

BOSTON SPIRITUAL CONFERENCE. WEDNESDAY EVENING, AUGUST 29.

The Boston Smiritual Conference is held at the Hall No. 14 Bromfield street, every Tuesday ovening. QUESTION-Love.

Dr. Conto. Love I what le it? It is a recognition of goodness. It is a sonsation of usefulness and beauty. This recognition is agreeable to our feelings, and this agreeable feeling we call love. To love anybody or anything is simply to perceive that existing in the thing loved that is useful and agree-able to the lover. To hate anybody or anything, is to recognize no existing quality that is good, useful, or agreeable to the lover. The infant baby loves its mother's breast, and beyond this its early existence has no greater, broader love developed. Time develops love for other things. It is by natural development that the infant grows to see use and goodness in toys and playthings—in things that lie besom. Hatred is a pathway for love to go in, where her tracks are not yet made. Hatred may be latent love, the same as cold is latent heat; as antagonism is latent harmony; as war is latent peace. God, we say, is infinite goodness. Then to love a thing is to see God in it, for God is all goodness that exists. Everybody sees goodness in something and loves something, so everybody sees God in something and loves God in something. But few, if any, love and lores God in something. But few, if any, love all things—see usefulness and beauty, yet, in all things—see few, if any, see God in all things. To love God is the only love we know. To love God in fullness, is to love all creation; so our love of God is measured by our love of the things in existence. It we love one thing only—if one thing only appears useful and good, we love God a little; if we love many things—if many things appear good and useful, we love God more; but if we love all things, we have God bounteness and beautifully. When we see love God bountoously and beautifully. When we see use and goodness in everything, we love everything, and see God in everything. To love a thing, is to see goodness and usefulares in it. Do I love the blow that gives me pain? Not without I can see goodness in it-neefulness resulting from it. We shall love chastisement when we know that it is good and useful. We shall love evil when we can see goodness and usefulness germinating, budding and blussoming behind its dark, repulsive manule.

Love is the motive power of all action veiled in shadows yet—yet usecen, but not unfelt. Love runs through all oreation. All forms, both animate and inanimente, are held by love. It is the power of love that makes attraction; all attraction. Love to that make attracton; all attraction. Love runs all through existence, and holds existence as it is held. Love is life—life scarcely yet begun—life that lives and grows in power, mightier forever; life that grows lighter, brighter, clearer, purer and more a throughout eternity. Love is the coment of all matter; is makes things work round, and to work round is to grow harmonious. Love is the harmony of society—it links souls together. Love makes the endless chain of cause and effect, for it is the mother of all action. Love, in substance, is goodness and usefulness—it pervades creation. Take goodness and usefulness out of anything, and it becomes nothing; so there is not anything that exists without the element of love. Take goodness and useful. ness out of orestion, and you take creation all away, and nothing romains. Love, in every day life, in a life is the open gate of paradise through which the soul finds entrance for the recognition of unaloyed delights—unfading realities. Love is the inner door that leads to heaven's joys—it is the glorious sum-mer morning of the eternal day of the immortal alof man. Love is the harmony of the soul whose strain of melody ceases not when begun throughout eternal ages. The largest love of God is not made of a few selected things that his silent holy power produces; is not limited alone to the cleanest, purest things of the material world, that the airs of self-righteousness cling to. To love God nobly with the whole soal, is to love all the products nobly with the whole soul, is to lave all the produces of his wisdom and his power. Love exists no less of his wisdom and his power. Love exists no less in what we call evil, than in holinous. Pain is a thing of creation, given in wisdom by God's power; it is good for us; and all the causes that produce pain are necessary means to the end of human suf-fering. What we call sin and evil are the direct causes of pain and suffering—are God given, God-directed. And if we love God largely, broadly, we do not turn upour lips with soon at his noble works which are useful for our good and means to our

is to see usefulness in the night as well as in the that in the light of the All recing eye, as means to day; in pain as well as in loy; in repulsion the ends, everything that is, is right. And if these are same as in attraction; in degradation, which is only God's elect means, who shall lay anything to the material, as well as "virtue," "excellence," "holi-oharge of God's elect?

It is well to take a parting look at the first or lowwhich are only assumption to the soul, and none of est phase of love, before we commit it to its mother which rise above the glorics of the material world.

God is manifested in all these things that we call We have all seen, been in, and gone through that bad and good, and they are all good and needly far sphere, or are in it now, and know where the shee us; and a well developed love of God covers the whole. We took to it blind, for better or worse. around—not a part. It is a feeble, fractional dovel. We did it naturally as the duck takes to water. The epiment of the love of Gol that only covers the ground sails and rigging attracted our attention. The craft of what is called virtue, purity, excellence, superiori, appeared clipper built, staunch but crank. She aptroprise and morality. The soul is a mighty peared to have an board the most improved patent. sating, and its notic, innate tore will sometime reach local. Its found by experience that she was good out beyond the hourdaries of such trashy appellations for passage, considering her list; would bent against sathese. I must repeat, that virtue, morality and time, but could not bent swords into ploughshares or superiority belong to the trash of the material spears into pruning hooks, because in that sphere world—not to the heantiful, immerial soul, for it of love or perceptions of goods and uses, there ap-

The soul do n't make its loves. God makes the soul changed for decility. Here also our external of say, produces its desires according to the nature of Mc collect in and serve a writing and retenting its according. In this we admit an unseen existing God. It is good and right in its day and generation cause of lore. Then go back one step, and still un. But as lore unfolds, we must repeat, believe, and go seen there must exist a cause of causes; and still up higher. "He that knoweth his master's will, go back, and back, and causes still will forever and docth it not, must be beaten with many stripes." man action developed. What is love? Why, it is ence that we might carry too much bush for a small the back-bone of all life; it is the stimuli of all cance. action; it is the generator, producer, and supporter of all forms that have existence; it is the ment and of all forms that have existence; it is the meat and quence that we should define correctly—especially a the drink of the soul; it is the elixir of heaven, and thing so important in its results upon human disting is a liquid that runs limpid everywhere and per and happiness. I cannot be as crudite, pollshed or vades infinitude; it runs into babybood and into classical in my definition as some here; I do not childhood; it expands the beauty of youth, thrills feel that it will be needed. It is understood we may manhood, and carries old men and women across the love or not love. Each man and women should unwaters of self devotion, to the boundless ocean of derstand for himself and herself what love is. I

ovil, but overcome evil with good." It is "faith that works by love," that "purifies the soul." In examining man, we find him to be an embodiment of mind in matter, consisting of body, soul and spirit, with an external or animal and internal or spiritual which constitutes the progressed soul the temple of the living God. This temple cansists of distinct courts, apartments, or aphores of love. The substance of which it is formed must be broken, hummered and shaped, before it can be brought together, slonded, and polished as lively stones in the living

reflector or edifice of love.

Each apartment is constructed with a view to the work to be performed therein. The soul dwelling in the lowest or most externally natural sphere may comprehend it-its good and use-but cannot pone into the more interior and exalted sphere Euch serves the other though the lower may not

omprehend the service it is rendering.

In the light of the All-Seeing Byc, neither could say to the other, "I have no need of thee," "I am most hely," or render more and better service than you. There could not be an external to embody is there had not been an internal to evente and sustain. Neither could there be internal unfoldment, if there were not an external to provide for its wants. We find mind and matter blended together by love.

Every thread of love running through the fibers of the soul, connects the faculties of the mind with the limbs and functions of the body, and unites the whole to the found in of life. Each contributes to the other, and all tend to the bigbest good in every well-balanced soul. The progressed human soul, con trolled in all its departments with and in a perfect

me common Home. What a beautiful heaven this earth must be, when its denizens shall perceive and comprehend the sub-ject under consideration, as we now perceive and comprehend the colors of the rainbow-its cause and effects. Surely, the bow of promise is prophetle. It, bespeaks the reflected light of love, that awakens bespeaks the reficeled light of love, that I wakens unto hife the divine germ within. It practically exemplifies the power of love as opposed to passion and forcehadows the potential indwolfing regency or divide power to assuage wrath, dispel fear, and reveal the glory of the eternal day. We have no words in the English language to describe, or even name, these departments of our triune affectional nature or love aleast. Scholars fell us that the ancients had love element. Scholars tell us that the ancients had words ("eros," "philin," and "agape,") that were

These departments or phases of love we would liken to the sails, shrouds and masts of the ship of Church and State, or of individual man. The ship is the entity or soul, which has the principle of life within; Love, or God, is at the belm, though the individual know it not. He is guided in the best way that an Infinite Wisdom perceives to save from destruction amid the storms of temptation which is contained to the contained of the soul, is permeated and sulfused with its own way that an Infinite Wisdom perceives to save from destruction amid the storms of temptation which is contained to the lash into form the billows of passion that beat along the shores of life. In our simplicity, we think we are going when and where we will. Is it verily so? are going when and where we will. Is it verily so? Yes, it is. We know we have a freedom of choice, a power to will, to work, to stand, run, or fight. The band and wife is no more entitled to the descriptive power to choose, as to the when, where and how to spread our sails, and as to the endless varieties of means to be used. This dectrine of free agency is not a fiction. It is the conscious practical convertion of different manifestations of the same convention. not a fiction. It is the conscious, practical operation of our soul powers that embodies strength and un. Man is organized with a consciousness of certain folds fore in life. Every man knows this to be his folds fore in life. Every man know this to be his every-day experience. I repeat, we know we are loves. I do not mean to say that man before he free egents; that we act in accordance with our will. We also know, or may, if we will but enter within the sphere of causation, that our will is subtituded in a matter of intellectual perception, and taking, first, a careful and exact inventory to the correct of the ject to our love element or affectional nature—the divine begets and the human conceives. "Under thought, decides to bestow upon them his love. Unstanding is to him that hath it," a well spring of doubtedly, if makind would think more, (without love springing up into eternal life. If we live in the external, and do not enter within, conceive and of their loves, by changing the objects. In many, occupy the power of love, and employ it in the growth of wheat, it will give its energy and life to that their life resembles a steambest with one wheat of individual action. Here it is that the

causation in which the "great first cause" is over acting.

The external act, performed through the direct and immediate act of God or love through mind and me tive in matter, exhibits the sphere of the soul, its affectional qualities, the condition progressed, and to what extent, and the position it sustains in the fountain of infinite love. The external eyes of the mind obtains to look through them. It must see and feel before it can appreciate. The lowest, most external onlying them also also here the ship affect upon the sea of life, or the occan of time, we see only the sails and rigging, the national enellgo, its stars and stripes aurmounted with its spread eagle, (the bird of prey). In this sphere of love we are delighted with yellow corred literature. The first phase of love first dearpreciate is a sudden surprise, or the deep inspirations of the open dearpreciation in the block, and then derive in a sudden surprise, or the deep inspirations of the opening lungs, as they drink the free and thunder democracy, that distributes its Bibles, in the single transition of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of your love. Greening treason of man, to an equal share of the ment, the head (the reason) gives us spiritual least, the head, the heat, the head (the reason) gives us spiritual least, the head, the heat, the head (the reason) gives than the mariner who, reject this light. And he who would disparage, or r

future glory. To see goodness and usefulness to suffering, is to love suffering; to see God's goodness in all things, is to love him in everything. To see the latter is and cannister; sends to the instit things, is to love. Blessed to God's (God's Goodness to God's goodness) to God for all things, without one single exception. Is virtue, kindness, charity and inoralisy the whole picture of human life made by my Father's hand? No. Vice and orime, unkindness and contention, injustice, morals that per-deptiles had, single the beautiful plature, and make the distribute that brother Child and myself should be called man life. Is it my Father that has put the whole picture of human life that has put the whole with the increase of the stripts of the distribute of the whole picture of human life. One of the stripts of the stripts of the whole picture of human life. Is it my Father that has put the whole stripts of the stripts of the whole picture of human life—of all life—and the whole of life is useful, is good, and makes a picture which is to me of ineffalse beauty. To love God with the whole soul, is to see useful. future glory. To see goodness and usefutuers to the literal word of Got upon that plane, and sea To lose God with the whole soul, is to see useful ness and goodness in the whole work of his hands; we repeat, without fear of successful contradiction,

thing, and its noble, innate love will sometime reach great. We found by experience that she was good out beyond the boundaries of such trashy appelantions for passage, considering her list; would beat against needs no each ficultions habiliment—no such "reli-gious" cloaks of self-rightcourness, to cover up its in—was to be contended for, evil to be resisted. This nate blazonry of eternal glories, its eternal fountain is the sphere of love that kills and hath not, from of love, that is to be unbosomed in its progress.

Who talk of pure love! Why, there is not a love in all creation that comes not from a pure source, lieves to be religion, or the highest good, may be expected to the complete of the pure love. The substitute of the life of the pure love is all creation that comes not from a pure source. and feeds it. No man can make a love, can stay a small is brutish, our internal or spiritual is animal, love, can change or overshrow a love. The soul, we while our more interior or divine, is scarcely human, ear, produces its desires according to the nature of We believe in and serve a wrathful and revenging rise before the soul's conceptions, which are to be Jeaus the captella of our salvation, was made perfect developed, ad infinitum. All causes, all effects, all through suffering. Did he receive more than was beginnings and all ultimates, lie in the bands of a right? Shall we ask for less? In ignorance we put pure and good God. Does God then produce a love to sea, and, regardless of consequences, east loss our clust is not now? pure and good God. Does God then produce a love to sea, and, regardless of consequences, cast losse out that is not pure? God is love, and love is real ha, sails amid the storm, and learned by bitter experi

Dr. O. H. Welthkaron.—It is of some little conse will allow me to; and I shall be instructed by what others may add. As I understand it, love is the necossary and natural condition of the soul. Mortals comprehend it in many phases, and each and every soul loves in his or her own sphere, which love is the result of the embodying action of the divine Creater. Boties and souls demand certain things necessary for their health and development; and they demand love. There is a necessity for social relations, and whatever else will feed that love. Of the hundreds bero present, every one may have that element which nourishes my immortal soul. Of ten persons I meet to day, I sympathetically receive that which feeds my nature. Other ten may feed it to morrow. But because I do not affiliate with all, I do not love them any the less. There is an intense and universal demand for the domestic relation. The soul craves qualities to roundize and harmonize itself. Love is the craving, the outgushing of feeling toward that we need, whether it be in the spiritual relations, in soience, physiology or humanity.

It is said frequently, and truly, that "God is

love." But out of Illm come all the necessities, and be is the power which which all particles into their proper places, and all souls leto appropriate relations. There is a just and proper love, and there is an over-indulgence which surfeits and wearles. It is said, the lynch-pin is as necessary as the wheel, in making a carriage. Everything has its place and use. God has constituted us individually to and use. God has constituted us individually to differ, in order that we might harmonize as a whole.

E. R. PLACE - Contrary to my usual oustom, Mr. Chairman and friends, I have committed to paper what I have to offer this ovening. The coincidence of statement between myself and Brother Wellington, so accidental, has, allow me to remark, naturally freedom, is a beautiful figure, expressing our relations of statement between myself and Brother weaungeen, and privileges as men and women, brothers and significantly interested me, and tended to confirm my convictions ters, children of the universal Parent, bound to the There are many kinds of love. The varieties of this flower of the soul are as manifold as the quali-

and propensity has its own particular love. The intellectual faculties have their peculiar loves, the moral continents theirs, the animal propensities theirs. Do I wish to know the immediate origin of these loves? Every element of the human mind, in action, establishes, or creates, a natural need, or want. Whatever answers this demand of our nature, becomes therefore an object of our love. The objects of a poet's love will differ from those of s philosopher's; those of a religious devotee will differ from either; and as man is a complex being, the sarious forces of which he is composed will neces earily modify and color the character of his control ing love. Hence, we have philosophical poets, and

poetic philosophers; bence, the poet, with strong animal propensities, will be sensual, and the seasualist, with large ideality, will be posite.

My point is, that every power, quality, or element
of the soul, is permeated and suffused with its own sexes, as such, is inacourate. Equally incorrect also, must be the distinction, which some on this floor have attempted to make, between love and Man is organized with a consciousness of certain needs; whatever supplies them, will become his loves. I do not mean to say that man, before he

of his desires, goes to work to hunt up the corresponding supplies, and then, with the same careful occupy the power of love, and employ it in the growth of wheat, it will give its energy and life to tares with which we may contend and resist, but never crush or conquer, except we enter at the door of receptivity, and listen to the inspiration of a purer love. It is our privilege to do this, and thus rise higher and higher in the scale of being, and wilderness of week, gashed and torn at every step, and chased by wild and ravenous beasts; yet, as journey nearer home. Our love is an embedied and embedying essence constituting a sphere or fount of causation in which the "great first cause" is ever acting.

are retained in their trackless paths, and harmony real and substantial—if not so material—as the and order secured. So, by the former, human beings material body. This spirit has its own stomach, are made akin, the wide warld over. It leaps across an erves and organs. There is a perfect inward and coenns and continents—bridging all the guifs of outward form of all mankind—each has bis "double" social distinctions, all the valleys of degradation, and all the rugged mountains of prejudice and encules," not with the warm blood of the back highers. Oh, that we may so yield ourselves to the torain, but with faculties interior and deeper down. divine impulse, that we shall see in every man, of The deeper you penetrate into the soul of a human whatever class, or color, or clime, only a reflected being, the more divine be seens—the more divinity Image of ourselves—our friend and our brother! and love you seem to find. Man cannot help leving and look upon whatever custom or law that opposes his enemies. There are elements in our souls and his growth and development, as something opposed bodies that have existed in and involved all other o ourselves—to be abolished and removed.

Compass the universe of form and space; Weigh all the spheres, or fix the comet's place; Count the nice rays that spack is from the sun; De all by angel or archangel duno— and then, reschance, with wisdom from above. Thou will have grasped the power and worth of Loyal

Dr. P. B. RANDOLPH .- Gentlemen, to judge you by your manner of speech, one would be apt to think you were altogether superbuman, for you all speak of "splittual love," "angello love," "divine love," ically, all your love is superfine and arch angelie, while practically I fear me it is quite as material and common place as that concerning which I attempt

You all talk of something outside of us, and above my reach, and give us a great deal concerning that of which, practically, we can know but very little about. Now I know nothing about any sort of love outside the human body. You say that love is a quality of the soul alone, and do not scruple to confound with it all the attributes of God and man. and substance, taste and odor—the love of some persons being finer and purer than that of others.
Love is a limpid, water colored fluid, which by the
action of a certain set of ganglie, is reduced to an
impalpable sura, which enters into the blood vessels
and invigorates the system. When you are in the action of a cersum section of a cersum section of a cersum section of a cersum section of a cersum persons, their magnetic emanations penetrate your body, and create, or rather evoke a peoultar excitation therein. If they are healthful in all respects, the action in you, if you are not too hadly off, will be healthful also. If not, the appearance of the action is presented in action several peoultarly are not too badly off, will be healthful also. If not, the appearance of soul, are not too hadly off, will be healthful also. If not, the appearance of soul, are not too hadly off, will be healthful also. If not, the appearance of soul, are not too hadly off, will be healthful also. If not, the appearance of soul, are not too hadly off, will be healthful also. If not, the appearance of soul, are not too hadly off, will be consequence.

And thougans, we will be peaked to the mind. And strikes in an instant the heart.

There's a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive, so timid, so menu, there is a look to expressive and the mind the mi in which it enters the circulation, and you are: straightway in a glow. All things look beautiful to you, and—if this love be not diseased—you act and feel nobly; otherwise, if these glands and their secretion be diseased, you will, very likely, "act like able. It is said you cannot reason with love—that it secretion be diseased, you will, very likely," act like is of a texture not admitting of reason or explained the very devil!" Scores of persons are ill and suffering from this stand, that minery sine hundredths of all the orime, sin, sickness, and misery within the pate of civilization, spring from the vitated conditions of the physical element love. Remember like, in the love is a physical substance, and an as such liable to disease; and that the presence of this disease in Christendom—more like and with the case of love in the blood and brain, is the grand prelifies source of all the diseases in Christendom—more like and with the case of love in the blood and brain, is the grand prelifies source of all the diseases in Christendom —more life. Conferonce, but I always wish to give credit life to many things sic, literature, a thousand things acide from woman. Illow do you make out that all this reflued and holy standing the case of the blood for things above earth, is in any wise physical of the completation of the physical substance, and wise present control of the conferonce, but I always wish to give credit life to many things sic, literature, a thousand things acide from woman. Illow do you make out that all this reflued and holy standing that it is a strong case for the transcondental—give literature, at home of the physical substance, and we contain the content and premanent can be added the art.

In an abound the over yet disable to the content and change of except with him, in what he says do not calamate the full planting, handled the art.

In an abound the over yet disable to the symplace and the love is painful and disable to the conferon and condition of the content and premanent and condition.

In an abound the proposed and the condition of th straightway in a glow. All things look beautiful to you, and if this love be not diseased—you act

where chemical experiments are constantly going on. Yet my object is to say that it is utterly impossible. The duodenum is a distillery, and the glands of for any one to love God, till be loves all (fed has which I have spoken are rectifying apartments, made. The duodenum is a distillery, and the glands of which I have spoken are rectifying apartments, where the sublets and beans, meat and bread, are finally turned into fourth proof spirit. The galvanic apparatus serves as a furance to warm—this house, producing physical heat; for when we love, we are in a glow—"but as love," you know. Well, this fluid love, as before stated, changes by the action of certain nerves into an actiform state; and as all siry things rise, of course this does. It passes into the brain-tubes, or organs. Now these organs are so lated of laying out the duty for others to follow; appearation. SPIRIT EMBRICATION.

PILE SALVE.

A sovereign remode for the disease is at last found. It affords instantaneous relief, and effects a speciety ours. Mr. Atwoon.—I think there is plenty of love here in affords instantaneous relief, and effects a speciety ours. Mr. Exercit, editor of the Britualist, Cleveland, Ohlo, affort twelve years of suffering was in less than one week conplictly oursel, and undieds of instances can be referred to practical truth is worth more than intellectual theo. The same feeling the sum of this invaluable or sum of the passes into the passes into the passes into the passes into the brain-tubes, or organs. Now these organs are so lated to twe must apply it to our every lady, individual soul and body, but we must apply it to our certy lady individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady, individual soul and body, but we must apply it to our certy lady individual soul and body, but we must apply to our certy lady, individual soul and body, but we must apply it our certy lady in things rise, of course this does. It passes into the brain-tubes, or organs. Now these organs are so many windows, legs, arms, eyes and limbs, not of the spirit, but of the immortal spark itself; nor can the soul go up the head, from its sent upon the cortact with gross matter. When the soul enters one of hese tubes, or chambers, it is in a certain mood, and can never be in that mood when outside of that par-ticular chamber. We call these moods, or chambers, Amativeness, in which case the soul has a partiality for good looking people of the opposite sex, and s great desire to demonstrate its high regards; or l'hiloprogenitiveness, in which case the soul delights in babies, as before it delighted in parentage, or conin babies, as before it delighted in parentage, or conjugative. At other times the soul enters the chamjugality. At other times the soul enters the chamber of Music, or Art, and all the rest by turns. In
the case of Dr. Child, his exceeding targe amount of
love inflates the "All Right" organ, and his soul delights to look out upon the world through that upper
window. Brother Edson's love gets up into the
chamber devoted to super ethereal investigations of
the hypostatic compound duplicate ratios, all of
which are very fine. Brother Randolph's love enters
the nassi region, in consequence of which his soul is

outside for eternal and spiritual
things, we ought to lead others to the fountain of
the same overwelling love. I believe normal love is
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the case of the same overwelling love and things, we ought to lead others to the fountain of
the same overwelling love. I believe normal love is
the same overwelling love. I believe normal love is
the case of everwelling and powerful Medicino can be used for
many diseases but when of the near of the same overwelling love is
the same overwelling love in the food when the food when the food when the foo which are very fine. Brother Randolph's love enters the name region, in consequence of which his soul is enabled to "small a rat," when one gets into this Conference, and causes him to cry "ceat.?" Brother and maintain its own innate dignity and God endour conference, and causes him to cry "ceat.?" Brother dowed divinity.

Burke's love gets into the philological chamber—and stays there—as a general thing. Lizzic Doten's ovening, Sopt. 4. brain by turns, and she looks out upon the great uman world with the deep desire to bear it in ber arms to beaven.

I expect gentlemen who attempt to refute this ourtains of night had dropped their folds over the theory, will do so by argument, rather than words last rays of sunset, and Luna was trying her powers and diffuse philosophizing. We are on energy ground in full splender of her pale wedding dress, an undanlarger by degrees, and magnificent in proportions. We may talk as we please about the far-off habita-tions of Love, but in the clear light of common sense ro feel ita presence in us as a material, substantivo When love fills the amotive organs, we are lirected its flow to other organs, the world would be the better for it.

"Oh, sad are they who know not love, But, far from passion's lears and smiles, Drift down a mondess sea, and pass The silver coasts of fairy lakes

And sadder they where lengting lips Kies empty air, and never touch The dear warm mouth of those they love Watting, wasting, suffering much!

But clear as ambor, awost as muck, Is life to those whose lives unite; They walk in Allah's smile by day, And nestle to his heart by night!" The love that binds me strongest to a woman or child, binds me equally strong to the eternal throne

ef God. R. P. Wilson.-It may be truly said that humanit,

argument tenders disinterested lose impossible, I to the Gods, and Belty punished him because of his argument trenders disinterested love impossible, it must diesent from him entirely. By disinterested love, I understand the desire we feel to make others shappy, without designing any particular good to consider the designing any particular product the designing any particular product of the said and the designing any particular product to consider the designing any particular product to consider the designing any particular product the designing any particular product to consider the designing any particular designing and the designing and the designing any particular designing and the bodies and souls. All the elements of the universe unite in and concenter in the microcosm of inan-

Therefore, man is a manifestation of the highest powers of Delty.

Question.—Is love a volition, or an impulse uncontrolled by judgment? Answer .- Man never loves in obedience to his will.

ove oversweeps all volition and mind power. Mr. HAYCOCK .- I have read that "love is-love." I may say it is like the vault of heaven—undefined and undefinable. Yet there are definitions easy and or "spiritual love," "angello tove," "divine love," I may say it is like the vault of heaven—undefined and a thousand other transcendental grades of the and undefinable. Yet there are definitions car and simple enough, as when we write to our cousins, and speak of something nearer by; namely, plain, honest matter of fact, every-day, Human Love. Theoret as it is used in that sense. We may say, "give our love." simple enough, as when we write to our conservation and "give our fore." I am leather to give up the word is used in that sense. We may say, "give our regards, cateem, etc.," but they save too highly of etiquette and stiff formality. There are other definitions, however. We may show our love to the brute creation. The poet Cowper says:

| Sprage in Petruary, Miss Lizzle Daten in March; IL and Daten in March; IL and Brute creation.

"I would not enter on my list of friends (Though graced with policion manners and fine sense Yet wantings sensibility.) the man Who medically acts foot upon a worm."

If you wish to observe the character of a ma observe the way he treats the animals beneath bis subjection. I have seen boys catching and killing frogs. I have talked and reasoned with thom, and common with it all the attributes of good and mind, justice, mercy, pity, forbenance, generosity, and a frogs. I have talked and reasoned with thom, and thousand other things. You tell us "Love lives in the have invariably succeeded in winning them from their centre of the universe," and I, in the words of my habits of unnecessary orucity, and you could not inimportal annuesake exclaim, "Mr. President, where's duce them to a the torm which I revy much idealing and the torm which I revy much idealing. that?" Differing from you all, I insist that love is application of the term which I very much dislike—a reality, not a sentiment, that it is a substance that and be felt, tasted, and treated precisely as you can be felt, tasted, and treated precisely as you can carbonic acid. You do not tell us what love is, extended that only in its more beautiful sense we shall copt by means of these glittering generalities, where of this restrum is so probled. I was that love is a language to me heavy first some beautiful sense whether is of this restrum is so probled. of this restrum is so prolific. I say that love is a another, to me, beautiful sense, which more parties substance, secreted from our food; that it has form farly belongs to men or women, and is more inter esting to the ladies than any other kind. A poe expresses it:

"There's a language that's mute, there's a silence tha spenks.
There is a something that cannot be tald; There are words, that can outy be read on the check, And thoughts, but the eyes can unfold.

Though domb, in an inetant it speaks out the mind.

And strikes in an instant the heart.

And oh! the delight, on the features that shine, The rajaure, the besome that melt, When blessed with each other, this converse, divine, Is mutually spoken and felt."

gelical, makes love the most momentous thing and immortality of Love. It is easily answered:

A man's body may be compared to a well-ordered house. The head is the library, the brain centre the special residence of the soul. The phreno organs are of the soul to be seen the second to be seen the second to be seen to be seen the second to be seen the second to be seen the second to be seen to be seen to be seen the second to be seen to be seen to be seen the second to be second to mere tubes of matter, ready to be inflated when the a human being. Yet it must be subsorbed to, as soul so wills it. His stomach is a fine laboratory, the only condition by which heaven can be entered.

pus collesum, unless the acry leve precedes it to paper marriage, as outside of it. We can make ourserve as a cushion, or shield, to protect it from con-

Instead of laying out the duty for others to follow, let us adapt it to ourselves, and to the present time. If we look right in the face and eyes of society we shall find as much prestitution inside of the legal paper-marriage, as outside of it. We can make our selves more and more beautiful in the eyes of the angel world, as we are more and more truly our selves.

J. H. Currier.—This subject comes home to the individual heart of every denixen of earth. As we look about us, we find all men and all women governed by attraction. You are gathered here in this upper chamber to discuss an important question. We find men and women following out their attraction everywhere, and wore forced to the conclusion that there is more than one kind of love. If we have a love developed for eternal and spiritual problems and converted by assenticed. \$3 to have a love developed for eternal and spiritual world have a love developed for eternal and spiritual world and the services cannot be obtained, those of any good medium, whose overs the adapted to such complants, will answer the purpose. Price, \$10.

This preparation is governed by attraction overywhere, and world for our life positive our will leave the system in a condition attraction everywhere, and we are forced to the conclusion that there is more than one kind of love. If we have a love developed for eternal and spiritual dowed divinity.

The same subject will be continued on Tuesday

Matrimonial. On the evening of August 28th, 1860, when the

in full splander of her pale wedding dress, an unusuion, if we never were before, and the subject grows al activity and gathering of neighbors was seen in the Cottage Home at Harmonia. There seemed to have been arrangements for company, and the boys talked of an "occasion." Soon another guest apentity. When love fills the amative organs, we are presented, in the person of ex Rev. J. P. Averill, from presion filled. This is the case generally; but if we Buttle Creek City, whose soul had outgrown the lirected its flow to other organs, the world would be clerical bonds of the broadest and most charitable sect some years ago, and blossomed into Spiritualism, where it has long shed its fragrance, retaining only so much of the Rev. as enables him to legalize marringes and sanctify funerals. When the company were seated, and all was arranged for a wedding Prof. J. T. Wholpley, of Rome Commercial College, of Rome, N. Y., led Miss Charlotte Chase, only daugh ter of Warren and Mary P. Chase, to the altar; and with beautiful and appropriate words, Mr. Averill did his part of uniting two hearts and hands, long plighted and attracted, in a union for life. Mrs. Whelpley was saluted by the company, but to me is the most perfect and elaborate work of the Atlering father. No tio is broken in our home; and highest expression of mechanics, morals, spirituality, or the great First Cause; that it is the highest expression of mechanics, morals, spirituality, whichom and love in the universe. The old ideas of the occup another; but we had a wedding where all work warms everywhere. None need apply but those orthodoxy teach that man, by stealth, obtained an wore Spiritualists at the home of she seemed still to be my Lettic, as dear as ever to a orthodoxy teach that man, by stealth, obtained an were Spiritualists, at the home of amount of knowledge which made him almost equal

NOTICES OF MEETINGS.

ns seemers for configuration of the Mallion, dept. 19th, 32th not folial fifter. May Mail Mustaker desired (fel., 2fte. M. K. Konney, Nov. 4th; Miss Fanny Lavis 19th; Mrs. A. M. Gonos, during Dec.

Onanzerown.—Sanday meetings are held vegstarly at Joht full fallerhood and ovening. John the authors amounting.
Lowsia.—The distribution of bis city hold regular mostings on Bendays, forences and afterneon, in Welle's Hall,
und a first conference at 0 o'clock in the evening, for discustion. They have engaged the following passed; propriets;

on. They have engaged the following named prockers: ope. 10th, Juhn C. Chory 2rd and 19th and Cet, 7th, Miss W. Hyrsging Cet. 14th, 28th and 22th, Lea Miller; Dec. f, Oth and 10th, Mrs. Mary Matta Macombur. fawannes.—The Histivalists of Lawrence held regular meetings on the Sabbath, forencess and afternoon, at Law-rence link.

rence hair.
Formose'.—The Spiritualists of Formose' hold free meet-ings in the town hall every Bundsy, at half-past one, and half-past five o'clock, r. s.

half-past fire O'clock, F. M.
Lagringers, Hase. —The Byfriteelists of Leominster held
regular meetings on Sunday, at the Town Hall, services comments at 1 1-2 and 3 1-7 r. M. The following named sprakers
are engaged: Mrs. J. W. Corrier, Selps. Dir.; Lewis B. Monree, 16th J. B. Loveland, 23d.; Leo Miller, 35th and Oct. July,
Mrs. R. B. Burt, 14th; H. F. Pairfold 21st; Lewis B. Monroe,
26th; Mrs. Fannie B. Metten, Nov. 18th and 25th.

Wongers, —The Solithuslies of Wongers held consider Woncepren.—The Spiritualists of Worcester hold regular

Nuwsunyrour. — Regular meetings are held overy Sunday at 2 1-2 and 7 1-2 s. n. at Resex Mail. — Mrs. Urlah Clark of Auburn, speaks Sept. 2th and 16th. Taunton.-Mrs. M. M. Macomber will sprek Morember

4th and 11th.

PLANOUTH.—W. L. Wedaworth, September 10th, 2nd, 80th; Miss A. W. Sprague. October 14th, 21st; Miss Fafule Davis, October 28th, November 4th, 11th; J. S. Loviend, two frak Sundays in December.

Purpsan, Conn.—Engagements are made as follows: Miss Loura E. s. Duferce, August 12th; Lee Rittler, September 16th and 28th; P. Wadsworth, Nov. 18th and 28th; Mra. Mrander, Pec. 23d and 30th.

Provilence.—A list of the appropriate of the Provilence.

s. Storer, two Sundays in April; Miss Emma Hardi day; Laurs E. Doforco in July.

Naw Yonz.—Mootings are hold at Dodworth's Hall regu-larly every Sabbath.
Meetings are held at Lamartine Hall, on the corner of 29th street and 8th Avenue, every Sunday mersing.

Oswaco, N. Y.—Meetings are hold overy Sunday afternoon and evening at 2 and 7 1.2 o'clock p. x., at Mont's Hall, East Bridge stree. Seate free. Spoakers engaged:—Miss Ross T. Auseing, five Sundays in September; Airs. J. W. Ourrer, four Sundays in October; S. J. Finney, Esq., four Sundays in October; S. J. Finney, S. J. Fi

COLUMBUS. PA.—The Spiritualists of this place hold meet-ings the first Sanday in each month in their church. Mrs. Frances Lord flond is engaged to preach the spiritual gorpel for a few Sabbaths.

OLEVELAND, Onto.—Speakers who wish to make appoint monts at cloveland, are requested to address Mrs. H. P. M. Brown, who is authorized to confer with thom. PAIREMPILLA, Ohlo.—Alies Emma Hardinge, will lecture on the ovening of the 19th, and afternoon and ovening of the 20th, and evening of 21st of Bout. WAUKERITA, Wis. -- Miss Emma Hardinge will lecture here tolder 16th, 17th and 18th.

Sr. Lovis, Mo.—Micritings are held in Morcantile Library Rail overy Bunday at 10 1-2 o'clock a. m. and 7 1-2 o'clock s. M. Speakors eligaged:—Soptember, Miss M. F. Hubets; No-vember, Emma Hardingo.

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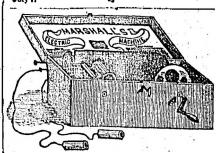
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