

VOL. VII.

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TINTERN ABBEY. Among the Ruins at Evening.

fate flics open.

blaat.¹⁶

BT J. ROLLIN M. SQUIRS.

How still the scene ! Within you ruined choir The low wind sight as with some vain regret, Hurm'ring as though some sad and solemn friar In spirit walked its hallowed precincts yet.

The waning sunlight lingers on the tower, As lovingly as in the years long flown, Shedding around a fuscinating power, Exalting it with beauty all its own.

But, ah | then fleeling phantom of a day, Then bear'st a trivial spiendor from thy elime ; These ruins reap a grandeur in decay, Made solemn by the touch of envious Time.

How sombro grow the dark and mould'ring walls O'er which luxuriantly the ivy olings, As from the tower the anu's last arrow falls Lost in the dusk the coming twilight flinge.

How silently it treads the hills, a slude Which draws the spangled vell of night, attires In gloom the bosom of the om'raid glade,

While, bathed in tears, the vanquished day oxpir Sourced far in dark Plynlimmon's rugged height,

Here gently glides the placid Wyo along, Pouring its conscience to the night, While Tintern whispers back its liquid song.

Blow, from the starry curtains of the sky, With solemn step, comes forth the pallid moon As if to catch the wilching melody

The nightingale weaves in the groves of June. Sweet bird of sorrow, chaunt thy lay once mere,

My heart forgets awhile its troubling woos; 'T was worth a pilgrimage to Britain's chore, With thee, by Night's pale lamp, to find repese

Strange, witard shapes are moving to and fro In Thitern's gloom, where only silones dwells, While at this hour, five centuries ago,

The good Cisterclans sought their lonely colls. You tangle Wood, bending above the stream

Which winds its dimpling course through all the vale, Where Philomel still courts wan Cynthia's beam, Still freights the zophyr with her mournful ials,

To good St. Robert once lent grateful shade. And birds, 't is said, hiding its leaves smong, Whene'er the frist knell him down and proyed, Lingered, spall-bound by his inspired tongue.

When Love shall all her sacred yows profane, And noisen Peace with her insidious kine: When Virtue swells Deception's gaudy train, Who would not wish for some such place as this?

When Fate in ruthless rage assails the breast, Friendship delights in scorn, and Hope deceit, Who would not fly the world, to find him rest

In such a realm-in such a calm retreat? A stranger unto joy, here he might live. And still endure, yet find blin some relief

In that dear boon the world could never give-The priceless luxury of lonely grief. Praise good St. Robert, of the Brotherhood,

For this retreat, where Grief found rest at last Its rains sland a lesson, as they should-A Future's pattern from the glorious Past.

Written for the Banner of Light TEMPESTIONS LOVE

time astrologors, and we being saventh drughters of the shores of France had such endearing words es you and your guilty accomplice. Others with me touch the deck than a thrust from a sword brought seventh daughters, can ory secame, and the book of caped her lips. Schooled to cold reserve, she dared not to venture a more familiar manner. The depth

" Ay, good Gipsles we make. It is not often we of his heart was entered by these words, probing mistake the character of those who apply to us; like magnetic flame. He plunged into the shade and and understanding that, it is easy to determine caught the fainting Ava in his arms. what the past of such an organized character has "You have read my heart, and have answered,"

been, and what its future will be." be murmured. "Ob, Gustave," she repeated as she revived, "do "But the life is hateful—so hateful. To sink

from our position of honor, respectability and not press your suit now. You know I wildly love wealth ; to lose our splendld equipage ; be cast from you. You know that I never can, nor will love our parental hall, and instead go dressed in rags, another. Be content." crooning about the streets. My hate, my anger, is "No, I cannot be content in doubt. Ob, exile me

augmented every time I think over our wrongs. My no longer, but return-" heart becomes a bed of coals fanned by a strong "And be a peusloner on your bounty. Never

Go-I can trust you if you cannot me." "I suppose it is wrong for us to indulge in anger, "It is not because I cannot trust you-you know Lona; but we are not Christlane now as onco; it is not; but this life is abhorred, and I wish to

we are not supposed to know a commandment ; we deliver you from it Ob, Ava, go-go with me." "I cannot."

"You are hard hearted."

"Gustave-Gustave," she cried, tears gushing from her eyes, " will you go ?" "Naver without you."

a Christian; I make no pretences. 1 could gloat "Then listen. A babe has been given us. It was brought to us by De Versy." "De Versy ?"

"He dodged the law as an old for a hidden "Do not interrupt me. I have reasons for think-" As well when he forged the papers which wrong ing that it belongs, or is closely connected with the De Orsaya. Oh, do not start. I have a mission for "It is a mystery how his widow came in this you, and if you perform it falthfully, I will return, within six months, with you to France."

"Qulck, quick ; what is it ?"

"I know a greater. Yesterday I passed the "Our departure must be postponed for a few days. Countess De Orany, our aunt, as I wandered along To-morrow evening you must call on these two old acquaintances, disguissi of course, and learn all "No, for I appeared suddenly orippled and wry. you can of their affairs."

She then stated all she had surmised, and what she so ardently hoped.

"It is a singular mystory. I am certain that the "After you have accomplished your task, you babe is related to the De Orsays. This supposition must meet us here under the oak, when the morn is exactly in the zenith, which will be at one." "I am similarly impressed. Do you not recellect "For this you will return, my own, to our native

that ere we left France the De Versy's and De Orland," he exclaimed passionately, "Return, but not as yours. Perhaps in a few years I will be; but now my heart only can be

" And here, by a providence, we find them." " Well, Ava, you have keen perceptions and a coo yours forever," she replied in mournful but determined accents.

" Perhaps the babe is our cousin ; if so, he is heir "Strange, Inconsistent girl ! I, like a beleagured to the immense estate which has lately fallen to our city, always am obliged to surrender at discretion. unolo De Orsay, which he has never claimed, for rea-But stay, 1 return with you."

son, I presume, that, shut up in the wilderness, the The three confidants slowly walked toward the advertisements and inquiries which have been inencampment, talking of other scenes and other stituted, have never reached him." YCARS,

" How can the babe be our cousin ?" "I cannot pesitively answer; but I have observed that our cousin Dorn, whom we often met as we strolled up the glan, has been absent for several months, and my suspicions are awakened. If the babe is here, then, as she is the only helr of our the shades of evening fell on the forest, began his mole, it will be sole heir to this cetate." " Do you dream thus wildly ?"

are mean, degraded, Glussy hags, lying to procure

"If we were never so good, and prayed three

ours a day, who would believe us? No, I am not |

bread. Why endeavor to restrain our passion ?"

over the agonies of the Do Versy race."

"Lena, Lena !"

ed us of our estate."

" And she recognized you ?"

has with me all the force of reality."

say's had departed for unknown parts?"

head. What do you propose?"

"You have great forethought, dearest Ava."

enare."

wilderness."

the dall."

faced."

"Yes, more wildly. Providence has been just. It has placed the means in our hands whereby to himself, he concluded to pay his respects first to regain the position and fortune we have lost, and Mrs. De Versy. After a rapid walk of a mile he that, too, by the same means by which we have lost gently rapped at her door. A feeble voice bade him there is for you remember it was by De Oreay's aid enter.

all countries here in the wilderness as well as in fortunately remained upward. The pirates no sconer Paris. How casy I could set the law bounds on your saw its haggard lineaments than they uttered a loud track, and then the crows would feast !" exclamation of surprise and regret, and at once "Who are you ?" she shricked, " who are you ?" censing from strife, orawded around him. " Count Gustave, the affianced of a niece of yours bose father's blood ories for revenge." She would have fallen, but he supported her What will you do ?" she gasped.

"What would you do in similar elroumstances?" She besitated a moment, then roplied : "I'd take old," " Ay, you devil-you'd cell yourself in the mar

loo aweet I" " But will not gold satisfy It ?"

" No ; we must have vengeance, dire, fearful ven-

cancel The blood of our father cries-we must make an example of your two accomplices."

bolping us."

"Will nothing satisfy you ?" the agitation of Madame De Orsay Increased, and

her whole frame quivered. "You can never return to France," he began ; one word from me when I return would ruin you. Your husband is dead. An estate has fallen to him, which he has never glaimed—he dured not. It will be useless to you. This child you gave us, in justice and lowered it down to the water. should have it. Ava and Leas should have a part,

elentless."

n early hour." With a light heart, Gustave returned to the en-

> CHAPTER VII. HOPES.

The soul is light when buoyed by hope. Boneath the dusky branches of the great ires by

the side of the bubbling brook, Gustave met Ava and Lena. "Ab, truant," oried the latter, "for two long hours we have awaited you as earth awaits the sun ; and you, as the sup .when wreaked seamen, stormcesed and dying, await him, delayed your coming." "Nay, pratiler, I delayed not, but on swiftest vinge of love hastoned to fulfill my pledge. See, the noon is not yet in zenith. I am up hour be ore the set time."

"No excuse, dear Gustavo-case my disquietude," " No more, Lona. Life or death depends on his revelations. Such levity is out of place."

" Our old captain has perished by our own hands." "Do not trouble yourselves, good fellows-it is fate; thus ran Gill's blood from his back by my hands, and thus runs mine. I dreamed it all. 1 am going; do n't enivel," he exclaimed, as those hardened men wept, "I am only a man. Before I go, however, this young man," pointing to Hayden,

baved my life. As a reward for which, and from ket for gold, informal fiend ! Vengeanco is too sweet, respect to your old commander, I desire that he should have this ship and cargo. Do you consent ?"

" Ay, my hearty, and we will add as much more." "Give me your hands, hoys-leave this life-be come honest seamen-and-"

He had passed away. The flerce pirates wept like ohildren. After the intense feelings of the moment "When we try with such hearty good will as you had subsided, they approached Hayden and saluted

" Our beloved captain needs rest : let us place him in the briny bed, rocked by the waves and guarded

A sack was soon prepared, some old irons placed in it for slukers, and then the earthly remain of

" Who shall pray?" asked a hard visaged sailor. " Hayden," answered all,

Slowly they lifed the body over the vessel's side,

"Our Father who art in heaven, we deposit this which you know by right is theirs. My proposal is body in the bosom of the illimitable deep; the spirit this: if you will go to the town to morrow, and pre- already rests in thy equally boundless love. May pare the necessary papers, deeds, etc., identify the bis vices be blotted out as the waves effaced the bild as legitimate proving that your husband is track of his vessel, and his good deeds shine glorious dead, and that he is the sole heir, and deliver them as the star by which he so often laid his course. to me at this place, to-morrow eve, I will set out for May he rest in the peaceful haven of Divine benevo-Surope next day, and never trouble you more. If lence, nor be tortured by the storm and whiriwind. you refuse this most reasonable request, I shall be If he can come back and realize the turnovil of this life, may be watch and guard us. We consign him "I have no disposition to refuse. Repair hero at to the keeping of the deep. Father protect him, Amen,¹

A plash came up from the waters, the waves closed, and he who for a few brief years fought life's battle here, passed away, scarcely leaving a vestige of his existence. So devour the waves our hopes and ambitions, our loves and our follies, and nought remains but the undisturbed sca.

Silently the pirates dropped from the side of the ressel into their beat, and rowed away to their own ship. A loud cheer greeted their generosity, to which they replied by silently lifting their cars, and paus-

ing for a moment. After making necessary repairs, Hayden sailed for Jamaica, where disposing of his cargo, he cencluded that his fortune had already far exceeded all expectations, and that he would return directly homeward. Propitious gales wafted him and his rich cargo homewards. Ho had passed the Florida Key, and felt the wind and wave of the mysterious

eried Ava, in a voice trembling like a harp string. gulf river bearing him swiftly onward. At this noment he remembered the treasure revealed to him by the captain. " Perhaps," he argued, " he cald

" Who in ____ could have discovered this deposit ?" asked a fierce specimen of tiger humanity. know you too well; and Justice resides, I believe, in blu down reaking in his gore. As he fell, his face

"Lift him up," orled another. "Ha, haf It is Hayden, to whom we gave the Ocean Bird, and there

lies his ship !"

" Well this is a pice job." Nothing shorter. Come, let him come too, if he will, we'll secure the treasure and he off."

"Good, my heartles."

When Hayden awoke the waves thundered against the rocky shore; a terrific whirlwind shook the very earth. The recent occurrences seemed as frightful dream. The reality slowly dawned, and he felt the fearful position in which he was placed. Impatient. ly he waited the dawn. When it came he anglously surveyed the ocean; no vestige of a sail appeared. He was unable to stand, be could scarcely move. By great exertion he crept beneath a ledge of rocks and found partial shelter from the merciless storm. With the appearance of the sun the force of the wind inoreased, and it remained all day numbered. For two days its violence remained unchecked; on the third it grew more calm, and on the fourth, lightened by a tropic sun, the sea rolled like a sheet of glass, gently hending to a force exerted henceth.

Almost familshed, Hayden gazed engerly for a sail-Two came in eight, but both disappeared. Somowhat recovered from the blow, he searched the shore for shell fish, and partially allayed the pange of hunger. That alget as he slept, he heard a volce as if from the skies :

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Albion, return to my daughter. She mourns your ibsonce. Her grief is great."

He awoke affrighted. His folly and want of affeotion came like a deluge and drawned him in their remorseless waves. " Oh, why did I not aboy the old adage, ' let well enough alone.' I have lost all. Lost even myself. Dorn, like an angel, pines in unconquerable gritf-long will she weep my absence-here I make my grave." Such thoughts disturbed him. As his only occupation he watched the surlface of the sea. Just as the sun was setting, a white sall came in sight. When the moon arose, it stood in close to the shore. There it remained until morning, when the long boat, well mauned, came ashere. Ills affectionate men found their beloved commander, for whom they had returned, almost completely exhausted. They carried him to the boat, and soon had the satisfaction of seeing him comfortably quartered in his cabla.

They had scarcely sailed a league, before a signal of distress on the shore attracted their attention. The long-boat was again sent to the beach, and brought four haggard looking men aboard. They were recognized by the orew as a part of the pirate band with whom they fought so desperately. As soon as Hayden was sufficiently recruited to come on dook, he met the resourd. They immediately recognized him, and fell on their knees before him, begging for pardon.

"I understand you. With what crimes do you oharge yourselves?"

" First, as plrates; second, as robbing you of your buried treasure; third, as nearly mardering, you." "Then to you I owe the perils of the last four days—four days of starvation on this shore, my ship being obliged to fly the coast for safety, and

and there really is a tree

CHAPTER VI. GUILT.

campment.

"Justice treads on wool, but its hand is iron." Faithful to his engagement, Gustave, as soon as task. Inquiries made during the day had made

him familiar with the position of the two cabins he was to visit. After a lengthy consultation with

" One word will ruin me. You will not ruin me?" have to ruin ourselves, we must not blame others for him commander. He thanked them kindly.

Gustave paused for several minutes, during which by sea monsters," sold the chief of the pirates.

their captain.

| I DATESTOODS DOTDS | then i tor you remained to was by be orbay but | Whend and the stars of R sold a doubt man half | " There is consistency in Juy now, Ava-all is as | have I what have also in the share of the state | me to my fate?" |
|--|---|--|---|---|--|
| Oh, ` | that De Versy swindled us of our estate, and by his | | you anticipated. This evening, provious to my | | |
| WORLD STRIFE. | influence he escaped the law," | shrinking behind the jam of the chimney, and who | coming here, I received a packet, containing all the | discover this headland with its tree landmarks, I | "We knew not who you were. We only saw you |
| | " What do you propose ?" | will be at once recognized. | ovidence required to substantiate the child's slaim | | through the gloom of night," plead the principal per- |
| by HUDSON TUTTLE. | "By aid of the child to become heirs to this | | to the De Oreny cenate." | tions." | sonage. |
| · · · · · · · · · · · · · · · · · · · | estate." | I belleve Mr. De Versy dwells here." | He handed her the packet he had received. She | Porsuant to this intention, he ordered the ship to | "How learned you of this treasure ?" |
| CONCLUDED FROM OUR LAST NUMBER. | "Oh, then, we may go home i" oried Lona, in ex- | | cagerly grasped the papers, and glanced over their | stand for the shore, much to the surprise of all. | "Two men overheard Captain Stanley, when he |
| CHAPTER V. | stacy. | please speak in a whisper, for there is a sick girl in | titles. "They are all right, I presume, or they would | The crew, who devoledly loved their young com. | and his mate planned the various points where they |
| | "Perhaps. Be not too hopeful my Lena." | | never have been received by the best law student of | mander, considered he had certainly lost his senses. | would bury their hoard. The mate died, and Stan- |
| THE RECEPTION. | "Now you come, a great black cloud, between mo | | Paris. What is this ?" she exclaimed, as a stained | or he would not give such unreasonable orders. Nev- | ley got wind of the eavesdropping of one of these " |
| Well fod avarice begats sympathy. | and the sonlight-go away." | "Ab, who is so unfortunate ?" | paper, bearing the label, "Confession," met her eye. | ertholess, schooled to obey, the helm was turned. In | men, and stabbed him in the back. His name was |
| We can love those who will be useful to us. | "We have much to do before we can hope for suc- | "She is daughter of Madame De Orsay; Dora is | "I know not-I must have overlooked it-let me | a few hours the shore loomed grandly from the wa- | Gill, of whom he spoke when he died. I am the oth- |
| While Madame De Vorsy seeks the solace of rest- | cesa. The shild must, be identified, you well know. | | "I know not-I must have everycoked it-let me | tor, and as the sun declined, the expected headland | er; but I nover dared think of the treasure while |
| less slumber, we will revisit the Gipsoy encampment, | Perhaps my suppositions are wholly untrue, and | | and have durant another and habert and Riggeod | | |
| and record the singular occurrence which there took | l Pernaps my suppositions are wholly untrue, and | | over the contented into could to it buseake which' | with the glant trees were seen. Calling the trasty | ance sought it. You met us there. You know what |
| place. | my casile of air." | tend her?" | after pausing, ho read aloud : | colored walter to his cabin, he presented his plans. | ance souther is not not de there. The store we |
| The fortune teller raised the bundle from the | " How can we identify, or learn anything concern- | "No, Mrs. De Versy says; but now both mother | "The notes and obligations by which I claimed | "I shall go ashore alone, Gar, this evening in my | followed. We found the iron chest, placed it in our |
| foor. With expert hand she threw aside the closely | ing it?" | and my madame are with her." | the estate of Charles Louvier were all forged. He, | skiff, unless you will accompany me." | boat, and rowed toward our ship some miles along |
| enveloping blanket, and brought forth from its | "You know Gustave." | "In the chamber ?" | when I shot him in the lll-fated duel, did not owe me | | the coast, and anchored in a deep cove. We had |
| many folds a beautifully formed shild, just ushored | " I should know one who, although a count, loves | "So says Madame De Versy." | a franc. I deeply regret the hardness of heart which | 'company you if it be to de infernal regions." | scarcely set out, when we discovered the squall in |
| into this sphere of existence, yet already feeling the | you so well, that he has sacrificed friends, honors, | " And her father." | made the demon of me, and his children miserable | "Well, then, get the skiff ready, with some tools | the south-east. Your vessel must have descried it at |
| hitter breath of its hats and importance. Sweet as a | bounty, and become a jockey and vagabond, that he | " Madame De Versy told me he died a year ago." | outcasts. When I am dead, I desire my wife to send | for digging." | the same time, for she immediately put to sea. Be- |
| sees bud just hundling. Into fragmance , its ones blue | might remain by you, protecting you from barm in | "Ab !" exclaimed Gustave, forgetting for a mo- | them the proper evidence, that they may claim their | "Yab, massa. I am sufficiented wid the honor | fore we could gain the shore, the squall struck, and |
| rose oud just ourshing into tragrance ; as oyes one | the rule life you have adopted. Ava, you have done | ment his prudence in his success; correcting him. | rightful inheritance of these with whom "I left it. | you bestow." | almost instantly swamped us. Three of us went - |
| warm spring breath. It was a model to fashion | him a great wrong." | self, however, he rejolued, "A comfortable place you | | As he was busily sugaged placing the requisite | down. Four, by desperate exertion, gained the |
| | | | They must inquire of James Legrange, 17 Rue | articles in the skiff, Gar was accested by the mate: | shore. You know the remainder. We come to you |
| an angel or cherub from ; a model of anything but | the to my of property demaded one for I should | "No: Madame De Versy says it is not." | V where, if they present the enclosed papers, | " Hallo, Gar, what are you about ?" | divested of everything. Our ill gathered treasure is |
| an outonst consigned to the cold heartlessness of | tiny to my at present degraded one, for I should | "I should be thankful for the direction to the vil- | they will without difficulty receive more than all I | "'Beyin' orders," replied Gar, with a consequen. | in the possession of the deep. We cannot purchase |
| | forever feel myself a fetter to his ambition. I must become his equal before I consent to be his, though | - i should be initiated for the direction to one offi- | took from them." | | pardon. Do what you will." |
| in wonder. "What an acquisition !" they murmured. | 1 | inge or Ma; I au a stranger nere. | "Unspeakable joy," orled Ava; "I am again to | tial air. | |
| Contraction of Contra | | "No, do not depart ; we can entertain you ; Mad- | be mistress of the Hall—" | "Who in gave such orders ?" | "If your ship was loaded with gold, you could not |
| wilderness." The fortune teller, whose name was | | ame De Versy can-I will ask her." | "And Verlons Castle," interrupted Gastave. | | purchase pardon of me," mildly but firmly replied |
| Avarilla, gave a dark, mysterious glance to her | "How can be ald us?" | "Thank you; urgent business compels me to | "Yes, then I will be joyful." | showing a long row of pelished ivory. | Hayden. "I have no hatred for you, mieguided men. |
| sister; but both preserved unbroken silence. Sho | "He must ge on a tour of investigation, and | decline your hospitality. When can I see Mrs. | "What are the papers of which he speaks ?" asked | "In the name of the furles, Hayden has gone | You seek gold as the end of life, and sacrifice your- |
| suspended a large round basket, by a long rope | make himself acquainted with everything pertaining | | Lens. | crazj." | solves and brother men to your insane designs. You, |
| hung down from the top of the tent, and after pre- | to these two families. Some one approaches. Lot | | "Let us examine. Ab, they are all sealed except | The latter individual interrupted further remarke | have kindred everywhere, on land as well as water, |
| paring a soft nest in it, placed the little stranger in it, | ns conceal ourselves until they pass," | nearly time for her going." | one, which is evidence of the forgery." She read it. | by appearing on deck. | and you are educated in your way of life. But I |
| and carefully covered it with a linsoy blanket. She | "Searcely had they disappeared before a tall and | "Many thanks for your kind directions. Good | "Ab, it implicates the most popular man in Paris." | "Run as near to that headland as you dare, pi- | have this condition to make with you, and upon |
| then called a little girl, and gave it to her charge to | | evening." | "Then we are safe. The babe shall have his | lot, and there hold until I go ashore." | which I pardon you: You are to become honest one. |
| awing it to and fro. After the surprise of its un- | | He walked along the path a short distance, and, | whole fortune, you shall have yours." | The order was unwillingly obeyed. The ship | men, as Stanley desired. I will take you into my |
| expected advent had subsided, Avarilla, exchanging | | coming to a moss-grown daddook, he seated himself. | And interest, you such as to yours. | swung to the wind. The sails fluttered against the | service, until we arrive in Boston, and then will co- |
| glances with her sister, exclaimed : | will-o the wisp you call your love around the world, | "She will come in a short time, and then her fate or | | masts. A moment afterwards Hayden and Gar rowed | ours you good berths for the next voyage." |
| Blauces with not sister, examined. | and made yourself a fellow with outcasts-a tinker, | | (mind." | toward the shore. They kept the two trees in range | The hard hearted men were subdued by this uner- |
| the stars shall up at is not a lote hour for up. The | a jockey, a beggar. Strange, silly fellow! Dear | witnesses will be most agreeable. Ah, she already | | until they touched the shore. Dim twilight darken- | peoted kindness. They fawned like grateful curs at |
| the stars await day it is not a act hour for us. Let | friends at home-journeying in the East. You are | fullows" | Lena, "we can go to morrow." | ed, and they seated themselves to await the rising of | his feet, and a thousand times expressed their grati- |
| DE CARO E STOIL CAPOUR 100 COPUSE, 10-MOTTOR, | I recently at months at the same times this will | Arlsing and advancing he saluted her: " Good . | "Yes, we go to morrow to the nearest city, from | the meen. When it arose, they could plainly follow | tude. |
| you remember, we leave its shades, which, during | in two foreign countries at the same time; this wil- | Arising had have a been alreaded wet - wood | thence to a sea port ; and then " blow gently, breezes, | instructions, | Of them we will say now-for fear of forgetting it. |
| our my months' stay, have become iriends to us," | derness which you have well learned, and the human | a woning manane, a very pleasance eve. | spread the sails, and waft us to our native shore." | | of them we will say now - for lear of forgetting it, |
| "Willingly," responded Lenorn, and the Sistors, | , heart which, poor fool, you never can learn. Mak- | "Who are you, sir, who thus accosts me?" ex- | | "This is the rock," exclaimed Hayden; "thirty | and closing our story without the moral "of the |
| | ing the tour of the continent! Ay, the continent | | CHAPTER VIII. | feet from this rock is the treasure." | power of kindness,"-that four botter or more trusty |
| For a long time ailently they pursued their way, | of Despair. Doubt is good, sometimes, interspersed | "A Gipsey, madame-one who received the child | | "Hush, Massa, who be this ?" hurriedly whisper- | seamen were not in the American navy, in which |
| Avarilla, half hesitatingly, broke the trance-like | like plums in pudding; but's life all doubt is a | | THE RESOUR. | ed Gar, pointing to a group of men busily engaged | Hayden secured them desirable situations. After |
| eilense. | pudding soured, and molded, too. I was mournful | | As Providence turned back the blow. | In digging. | arriving 10, Boston, he disposed of his cance and at |
| "Dear Lens, did you recognize the dame who de | very mournful; now I am gay, because I have | villain." | We should have told long ago how Albian Hayden | "I am defeated, Gar. Carefully let us return | and set out on the wings of love for his distant home. |
| posited that child with us?" | resolved to follow no longer. I will present my | "No parloying, madame; I know all. If you er- | escaped from the fearful position in which we left | | |
| "If memory serves me aright, it was the wife of | f sults for the thousandth time ; if she still rejects it, | peot meroy, confess." | | As they turned, the sentinel of the advance party | CHAPTER IX. |
| Do Vorsy, who shot our father in a dual, be | I will persuado her at least to return with me. If | "Confess, highwayman, what shall-" | | discovered them, and without further warning, taking | |
| cause he gave her a alight offence, which she er | she refuses even this, I go, for if so, she cannot love | " That the child is your grandchild." | | as accourate aim as possible, fired. The heavy ball | A MOTHER'S LOVE. |
| aggerated into a mortal affront; and then inflamed | me." | "I never had a grandohild," | | grazed the temple of Hayden, and crushed deep in | You may sound the ocean's depilin, And the stars which shine above, But no fails comparison and |
| him mill he robbed us by law, and cast u | | | with alacrity to allay the reader's curiosity. | the skull of faithful Gar, who, without a groan, fell | But no finite comprehension |
| num unit he routed as by law, and case the | i but for the support violded by her states at a manual | babe, and it has been consigned to my care by its | | quivering backwards, dead. In a moment a fleet | Cab company a state of the |
| bombless into the world, to turn clipsics, and sweather the temples of Thebes, and the Pyramid, that we | al have fallen. | atrocious grandmother." | | foot pursued the bewildered Hayden, and a blow from | After Madame De Versy had taken her child in inchargen Bora (e) into a particular to the second seco |
| by the temples of Thebes, and the Fyramid, that w | "Gustave, dear Gustave!" unconsciously escaped | f "You lie, villain-let ma pass l" | broke open ine caon door, which had becould | a pike fulled him to the ground. His comrades | charge, Dora fell into a profound slumber. Swoat |
| same from Egypt, and are true and direct descend | | | | | dreams of early childhood came. She accompanied |
| anis of the Pharaohe, who, being from immemoria | l her lips. He stood electrified ; for not since he lef | ti | and rushed forth. No sconer, however, did his foot | i Runnelen uldnun | her parents on an excursion from the dusty olty |
| • | | | | • | a may only |

BANNER OF LIGHT.

fairies which haunted his covered streams, and asked her how she would like to be a little goldess, fell on rospattar, fily perfume, and lis in a violet led. From this Elysium she awoke to find herself a mothert Tarilling transition, from one generation to another-from receiving life to its giving! Her child nestled at her breast, No. Where was it? After several minutes of palaful reflection, the truth slowly dawned. She knew her position. The gusty wind rattled the loosened shingles close above her head in mockery. Till morning she listened to their inughter. Gray morn dawned on the world.

Oh," murmured she, "oh, why does she not bring my darling? I wish to fold if close to me, and feel its warm breath-to be constantly assured that it is well." A cautious step ascended the ladder, Madame

Do Versy entered. "How glad I am that you have come," cried the

excited girl. "I want to see my babe so much! Oh, you have not brought it." "No, lovic. You are so feeble that the task of

caring for it will overcome you. It is in the best of hands. Here is your breakfast." "I do a't want my breakfast-I want my child."

" Be quiet to day, darling. I will bring it to mor-70W." Well knowing that entreaty was uscless with

her incorrigible nurse, the patient girl ate her breakfast in silunce, and then sank on her pillow. The next morning slowly dawned. The damo's

step was beard on the ladder. "Ob, mother, why do you not bring my babe ?"

Do Versy hesitated. "Speak, speak quick, for the sake of heaven !"

"Be calm, my darling. Your child is safe." "Why keep it from me, then ?" "You know the peculiar circumstances of its

birth ?"

"Yes, yes."

 \geq

"And you, of course, feel your disgraco?" " And would to heaven I could avort it !"

"Well, this shild stands between you and your honor. If it did not exist, you could, when recovered, return to your mother without a blight." "Good heaven | What say you?"

"Why, it is readily understood. Put the oblid

away, and your honor is restored." "Who proposed this figalish scheme, to rob me of

my only joy ?" "Your mother. Now he caim. I have more to

85.Y."

"Great God | Have you murdered it? Have you murdered my little lamb? Oh, heavens! have you murdered it-my precious idol, the image of him I love and worship ? Show me the knife; show me the vial of death. Out of my sight, vile wretch i Murderess | murderees |"

She had sprung upright. Hor eyes protruded from their sockets, her teath were set, bor hands clenched, and every nerve and muscle was strained to its utmost tension.

"Be calm, darling. Your child is safe. I obeyed your mother's orders."

"What have you done with it? Speak, wrotch !" "Some Gipsies have dwelt this winter in the vielnity. They remove East to-morrow. I gave it to

them," said she, hesitatingly. "Gave it to them ?" oried the frantio girl; " gave them my darling, my child, the miniature Albion gave mel Bring it back | Oive me disgrace shame, scorn, contumely ; set the whole world baying like hounds after mo; call me vilest names, and most abusive epithets ; out no off from society ; turn me shelterless into the wilderness, but let my child remain. Fly, mether, fly | Nay, I go myself. My child, my child, if in the world, I williand theol"

Mrs. Do Vorsy was strong. Her iron will was equal to the emergency. As Dorn sprang wildly for ward, she clasped her slender waist and forced her backward on her couch. She could control the weak physical body, but she could not control her mind, which, unable to guide the slave, body, became franthe from agony.

At this moment a weather beaten man asconded the ladder. At his appearance, the strong arm which held Dora became as the cord which bound Bamson, and she sprang costatically forward into the arms of her lover.

"Albien." she cried. "I know you would com They said you had descried me, but I knew, though the angels had told me, 't was false." "Falso to you, Dora ! I have striven to gain posttion solely for you. I have acquired wealth, and the rank it purchases, and, true as the departing star sinks in the west to rise at morn, I return to claim you as my own."

into the flot birds country. Has pratifed like a voice of consolence, she draph deeply, and now maple by her mother's side. Her father seated her | gasped between life and death from the effects of her on his ance, and caressed her, and told her tales of potations. Her delisions assumed the form of her mind, and the demons it brought to torment her Down to the effect river, with weary, patient feet, were stalped black by her accusing conscience. t'p, up to the shining city, and along its glowing

"Go away," she cried, pushing an invisible being shie. "tio off-don't trample met Grent Gol. Where foul eyes heating on us, long last, yet found there comes that child I" she cried, starting upright her countenance contorted until it produced a chill Repay us for earth's bitterness, its fulsity and pain !

In the collect heart to behold it. "Oh, Gal, that Where piercing thorns lle thickest, do heaviest burdemon drags it over me, Oh, ob, ob, I feel its cold, livid touch ! Take it off ! There it comes again, dragging over no 1 Mercy, mercy, just heaven !" Thus she continued to rave until exhausted. At Yet the breath of Hope uplifts for us the curtain far in

evening, having regained a small portion of strength the delirium again returned. Slimy monsters wound themselves around her, loathsome reptiles crawled

over her, and demons again came to drag the infant over her. "See," she cried, in extremity of terror, "it comes

all snakes, my child-keep away-do n't touch them !

It draws itself slowly now. Oh, it presses on

Her unprepared and remorseful soul was launched

on the broad river of cternity, and earth knew her

no more forever; and with her perished all know!

dge which might lead to the discovery of the child.

Madame De Versy summoned the neighbors. A few

CHAPTER XL

REINSTATEMENT.

Oh, juy to rotatie the pleasures of youth.

the swi kceps dismal vigil.

part us now."

chosen field.

transparent.

bis arm.

inflict on her trembling mind sixty lashes.

omplete ?" asked he, healtatingly.

" Now." was her brief answer.

Oh-b-"

T is sure to leave us when we've learned to trust fie again ! Ob, it dangles its naked arms and feet in honeyed guile ; Yet thickly sprent with stones and thorns do flowers my hair | Take it away | Its cold lips meet minel

and sunbeams lie, Oh, how slimy ! Get off ! They are trampling over And many a merry music tone we catch as we go by. me I Fly, Do Versy, fly-they'll have you !" The attack increased in violence. She revealed Away among Faith's meantains, or low by Doubt's

duil shore. the past in her ravings, and her watcher on this account dared not call any one to her assistance, but Never faltering, never pausing, walking onward overmore.

alone kept her herrid vigil, and often, with surdling Down to the ellent river, with patient, tireless feat, blood, heard the past rehearsed. Weaker and weak-And up to the shining city, earth's loved and lost to

Attent.

ສະຄະບາ

dens fall-

eight.

light.

hurrying call;

sen path awhile,

er grew the proud woman with every paroxysm. As meet ! day dawned, the last spark expired. "Gods, keep the child from my halr! The halr is

Original Essays.

Written for the liamer of Light.

WALKING.

ST BROLA.

Where rough stones cut our bleeding feet, we hear the

And we know, beyond our walking, lieth quietude and

What though some fond voice cheat us from our cho-

my bosom - harder, harder - I cannot breathe! THE TESTIMONY OF SPIRITS ON THE QUESTION OF IMMORTALITY AND

> I have, on a former occasion, replied to the first part he discusses the bearing of the testimony of subject, I preferred separating it from the rest so that the reader might have a clearer view of it, and might not be confounded with a mixture of too many different things. I therefore intentionally reserved its consideration for the present separate article.

In the outset I must be permited to say that I The day after the preceding melancholy events. have felt deeply grieved, and almost discouraged Hayden returned from his unsuccessful journey. from a further continuation of this discussion, to His countenance when he met Dora revealed the find that a subject of such magnitude and imperuntoward truth to her. She shrank oloser to him. tance has not been met in a more free, fearless, in-" Denrost Dora, if our child is gone, they cannot dependent and condid manner, and has not been treated in a more generous, high-toned, philosophic spirit than it has been by Spiritualists generally. She answered by clinging with tighter grasp to and by Mr. Loveland in the review which is before "When shall the law sanction a union already me. The gentleman has imputed to me conceptions of spirits which I do not entertain, and which cannot be inferred from anything that I have sold ; and Their wedding was unostentations; a justice, which, even if they were my views, are nevertheless salled in from the neighboring town, legalized the clothed by the geutleman in barsher language than marriage, and departed no one else bore witness. I am in the babit of using, and adorned with ruder Two years passed ; another shild witnessed their opithets than I am accustomed to present to the ove. The mother could pour out the full affection refined and intellectual readers of the BANNER. The of her heart for this one, nor fear the rude blast gentleman seems at a loss to find language suffiwould congent the contents and break the goblet. ciently strong to express his erroncous apprehension She was supported by the strength of a noble father; of my opinions of spirits and Spiritualism. The for the law sanctioned its birth, and was her shield | words, "vilo deceit," "monstrous delusion," "ap. But her health deolined. The lost lamb was not palling view," "frightful evil," "fulschoods," "de forgotien, though others were found. It haunted structive condemnation," "false utterance," "folly," her like a spectre, by day and night, sleaping or "lying," "demonists," "utter falseness," &c., are

Europe, with the scones of her childhood, was the reader, who has not familiarized his mind with my own views and my own language, would naturally suppose that I had been accusing spirits and Spirit.

The scene is changed to a castle, old, grim, foudal. unlism of all the abominations cubraced in the great river rolls in front, mountains tower in the background. The evening air is fragrant with the happy. Three years have passed since we saw the lines of care and anxiety have been washed out, and their dark, sun-stained complexions have become

Lena and Count De Esferil are engaged in busy Mr. Loveland makes the following quotation from conversation on a balcony overhanging the river. and of my articles : #8

It will be observed that when I say that the testi- du still vary. Yet there can be but and truthful surdity involved in the fact that the Doctor has mony of spielts is " unrulable," I qualify the an-er- answer to the question ; and spielts, if they know classed the drunken man in the guiter among these tion by saying, "as it reaches us." Why did I say, anything about it, (and I welly boliers that they when Christ has blessed, because Christ has said "as it reaches us?" licenuse I wished to rest the know all about It,) do certainly know whether in. that the drunkard shall not inherit the kingdom of projosition that the testimony of spirits is unrelia- mortality begins at conception, or at some certain. God.

de, upon lis true basis, and not upon the opinion or uncertain period after conception. Media agree Ilut I can see no inconsistency whatever. If he that spirits are deceivers, as the gentleman charges with each other just upon that polet upon which asks me in what way Christ has blessed the drunkno with asserting and believing. I wished to con- all persons who believe in instortality agree with and, I answer in pointing out to him his eternal rey the blen that the testimony of spirits is unreling cash other; and media differ from each other just destiny, in explaining to him his dual nature, and ble, includy on account of the Imperfection of the upon that point upon which all persons who believe, the manner in which he is to progress from his changed a through which that testimony is transmite in immortality differ from each other. It is evident, present condition to that of the sober man. I do ted : and that inverfection, as I presented it, and as therefore, that it is difficult, if not impossible, to not elnim that the drankard has accepted the blessunderstand it, oriminates neither the spirits nor say when we are really getting the knowledge which ing, or that he can clearly see and comprehend the their media. My language is as follows ; " But it is spirits have upon this simple question of fact, and law by which he is to unfold and grow out of the equally well established that these phenomena and when we are getting the spinlons of men and condition of drunkenness to one of souriety and useresults,"-meaning spiritual manifestations of all women reflected through the organization of media. fulness. That has nothing to do with the subject. Hence the necessity of calling in the aid of reason, It does not follow because Christ has blessed the kinds--- especially such as convey intelligence, are solence and philosophy, as I have attempted to do, drunkard, that he can see and appreciate the blessinfluenced, modified, and often completely negatived, to enable us to decide even this simple question of ing, any more than it follows that the infant can (1st) by the mind of the medium, or (2d) by the immediate surroundings of the medium, or (3d) by the fact. appreciate the many blessings bestowed upon it by a

general state of opinion and expectancy of the entire mundane sphere." Now there is but little for me to add to the above

proposition, and the above reason for entertaining it, since Mr. Loveland himself admits the validity of my reason, and grants nearly the whole of my proposition. He admits the imperfection of the channels pontaneous thoughts, and the impressions of spirits? general ignorance of the nature of the trance, and hence of the amount of genuine or demonstrated spirit-teaching derived through tranes mediums, the imputation cast [I did not cast any more than is evil speaking." It will be perceived that the gentlespirit testimony, "as it reaches us," and he has not three years ago, so violently did her own mind rebel ted by higher motives and holier purposes.

disputed mine, and cannot dispute them, though they are clear and explicit. I have just stated that the gentleman has admitted

nearly the whole of my proposition. The proposition referred to is the one already quoted-namely, controling power, which again took possession of affection, not only for the drunkard, but for the murthat "the spirit world testifies to everything and anything, to all sorts of conflicting facts, and to all sumed the responsibility of the new dootrine that of earth. Indeed, he declared positively that he come sorts of clashing philosophies, theories and systems of had been advanced. New York, Aug. 21.

morals." The gentleman admits the latter part, but disputes the first part, of the above proposition, as

VIEWS OF DR. OHILD DEFENDED. will be seen from the following quotation : "But has the spirit-world testified . to all sorts of conflict-MESSAS. EDITORS-Your correspondent II, Burns, ing facts? That various men " (and what Mr. oveland says of men is but an admission and an apology for spirits doing the same,) " may honestly entitled " Whatever Is, is Right," are in direct an. they are not persecured for Christ's cake. Let us see entertain and teach different systems of philosophy, tagonism with the dostrine of Christ ; and proceeds whether he is right or not. Christ was persecuted and in a modified sense varying systems of morals and religion, is not only supposable, but inevitable, Doctor, that if he will take the trouble to harmonize Now, do they not prove as true to the law of their

case, however, is most essentially varied when we Christ, he will accept it as being all right. come to facts." The gentleman thinks he has at last found the terra firma, the solid foundation of to reply to all that may be said or written against persecuted -- for proving true to their elroumstances Spiritualism, upon which he can plant his feet. Ad the views set forth in his new work. Neither do I and conditions in life. And just as long as they are mitting, as he seems to do, that the spirit world does think it would be wisdom in him to do so, from the bound by the law of their material natures, they tench "different systems of philosophy," and "vary fact that his time can be more usefully spent than will seek to gratify the desires of the desh; but ing systems of morals and religion," he thinks that in defending what his and all other progressed souis when their spirits become sufficiently unfolded to in all questions of fact, especially the fact of the know to be well established truths. Dr. Child stands send forth their aspirations after spiritual truths,

epirits, through mediums, is uniform, and therefore ent sphere from what the man does who merely into the enjoyment of the blessing which Christ proeliable. I dispute both the genoral proposition, states his position, and then from scening facts and hounced upon them over eighteen hundred years that in all questions of fact the testimony of spirit, external phenomena endeavors to prove it. It was ago. is it reaches us, is uniform; and also the special said of Jesus of Nazareth that he taught the people proposition, that on the question of fact, whether all as one having authority, and not as the scribes. uman beings are immortal, the testimony of spirits, | This is precisely the case with Dr. Child. His say. as it reaches us, is uniform. It is so universally ings result not from a long and todious process of admitted by Spiritualists that I need not undertake reasoning, but they are the spontaneous utterances Spiritualism of the head and the Spiritualism of the to prove it, that, in all questions of facts which are of a highly progressed and unfolded soul. He judges beart. One, he said, was worde, the other was exclusively within the sphere of the observation of not from external appearances, but looks through useds. There is a great difference between the exterspirits, their testimony is just as varying and as the froth and bubbles that float on the surface, and and of Spiritualism, and the deep, throbbing soul conflicting as it is upon points of philosophy, morals sees the interior principle, the real cause that pro- that is unseen. One is demonstrable, the other,

and religion. So true is this, that all prudent and duces all these varied manifestations. His soul has words cannot define. Spiritualism has a body and a cautious investigators feel, to this day, uncertain burst the material shell, and become receptive to the soul. Both are necessary. . I am an 'eternal oppowhat to believe in reference to the nature of the influence that emanates from the great fountain of nent to the degrading part of Spiritualism. Every external surroundings of spirits, the nature and causation. Hence, his utterances are just as free one that is influenced by the better part of Spirituallocality of the spirit-world, and the nature of its and spontaneous as is the water that gushes forth Ism, becomes better by its divine influx. But every animate and inanimate objects, (so to speak.) So from an overflowing fountain. He is not necessil, one will cast his anchor of belief where inclination urgently does this admitted truth seem to demand tated, as are our materialistic philosophers, to rea- directs. an explanation, and, as some Spiritualists think, and son out a ease in order to accortain whether if is There is a great difference between the body of an

apology, to non-believers, that mediums are often true or fulse, from the fact that the truth is un. Idea, and the soul that brings that idea into existinfluenced by this very outside pressure, in connec- folded in himself, is a part and parcel of his very ence. Spiritualism is a double thing. It has a body

Again, seeing how difficult it is for a medium to fond and loving mother. Will your correspondent be influenced to give utterance to anything that con- claim that the mother never blesses her infant beficts with his or her own belief, especially when that cause it is not sufficiently unfolded in capacity to belief is confirmed by " the general state of opinion comprehend the blessing? If he will but reflect a and expectancy of the mundane sphere," it scenes to moment, I think he will see the utter fullaer of his une that if, in the face of such difficulties, Mre. position.

Spence, as a medium, was compelled to give utter- What did Christ mean whon he said that the through which spirit testimony reaches us, in the ance to the idea that some human beings are not im- drunkard should not inherit the kingdom of God ? following language: "Is he (Spence,) not aware that mortal, without having proviously heard such a doc- He simply meant that it was impossible for him. the trance, however induced, is an imperfect state; trine advanced by any one in the form, and in oppo- while in that condition, to coloy those higher and that the entranced, subject, while in that peculiar sition to everything which she, as well as the whole sweeter blessings which flow spontaneously from a condition, cannot distinguish between his or her own | world of believers, had previously cherished upon more progressed and unfolded condition of the human the subject, there is, in these facts alone, a greater soul. This is evident from the fact that he locates And when it is borne in mind that there is a very reason for believing that that communication through the kingdom of God not outside of but within the Mrs. Spence emanated from the spirit world, than soul of man. Christ understood the progressive there would be if it had have been but one cut of a nature of man. He knew that the drunkard would multitude of communications through many media, as necessarily grow out of the condition of drunkenall confirming the media's and the world's provious ness, as that the tiny twig from the acorn would in generally admitted to be true.] upon spirits is almost opinions. When Mrs. Spence was first made to pro- due time become the towering cak. And he knew. claim the doctrine that all are not immortal, in a too, when that time should arrive that the drunkard man gives his reasons for the "unreliability" of locture delivered at Janesville, Wisconsin, about would be a drankard no longer, but would be actua-

> against it, that, at the close of the lecture she at- | For Christ declared that he came not to call the tempted, of her own will, to apologize to the audience rightcous, but sinners to repentance. Consequently for what the had said while under the influence. If we can repose the elightest confidence in his decla-She was prevented from doing so, however, by the ration, we must believe that he had a very negaliar her mind, and announced to the audience that it us- dever, the harlot and for every other unfortunate child to seek and to save them - to bless them. Now, if Christ dld what he said he came to do, then Dr. Child is

right in classing the drunkard with those whom Christ has blossed. But your correspondent declares that the drunk-

from Lower Windsor, Pa., says it appears to him ard, the woman in the ditch of immorality, and the that the views contained in Dr. Child's new book, oriminal in the prison house, are not blessed because to ask several questions, after which he assures the for proving true to the law-of his spiritual being. from the imperfection of human judgment. The the "all right" doctrine with all the sayings of animal natures, as he did to the law of his spiritual nature? If they do, then they are persecuted for

I do not suppose that the Dootor will think it best Christ's sake -for the very same reason that he was Immortality of all human belogs, the testimony of on higher ground, and dwells in altogether a differ- they will rise to that condition where they will enter SILAS TYRRELL.

SOMERVILLE.

Dr. P. B. Raudelph spake in this place, Sunday, August 25th. He drew a distinction between the

NON-IMMORTALITY. A REPLY TO J. S. LOVELAND. BY PROF. PAYTON SPENCE, M. D.

came, but came reluctantly. On a knoll by a great tree they buried the aristocrat, and over her grave part of Mr. Loveland's second review. In the second The fates, more cruel to Madame De Versy, gave spirits upon the question under consideration. As her old age, that conscience might lengthen the term that is a distinct and most important branch of the of its tortures, and for every hour of all her years

waking. A change of abode was recommended, and so freely used, and used in such a way, that the

above catalogue; and that I had been as free in the application of epithets to them as the gentleman breath of the vine. Within the castle, a grand company are gathered to celebrate the union of Avarilia sations, however; and I have used us such language and Gustave Do Fousheir. Lona is there, gay and as is indirectly imputed to me. The whole of that portion of the gentleman's review, therefore, is sisters, yet they look ten years more youthful. The based upon a misapprehension of my opinions about spirits, which is not in the remotost degree justified by the moderate, cautious and respectful language

which I used.

" But the child," she cried, deliriously, " the child ! Do you bring it back also ?"

"The child --- what child ?" he asked.

"What child ? Our child. They robbed us of our child I''

"Our child !" explaimed he, " our child | Havo we a child ?"

"Yes, Albion, and they stole it, and will not bring it to me again."

For a moment he slood in speechless amazement, The truth broke like a thunderbolt on his bewildered Benses.

"Darling Dora, have I thus basely descried you, and left you to bear, alone and unnided, the slorm of world hatred ? Smite me to the earth, just heaven ! I am a wrotch too foul to live !" He wept.

"Bring our child, Albien," said she, with the weak confidence of a broken heart,

"It shall be done," responded he.

0

He mounted a fleet horse, and sped to the Gipsey's encampment. They were gone. He inchired of these who now their departure, and learned the diretion they took, and the point they had probably. reached. With beating heart and foverish pulse he sped onward. Just as evening visited the carily, he overlook the wanderers. He waited not on ceremo ny, but at once hurriedly asked the question on which his happiness depended. To his grief, he learned that those who had the child in charge, had departed that morning with the child, and no one knew the direction they went, or their destination.

CHAPTER X.

THE CONSEQUENCE.

"Measure for measure."

Madame De Versy no sconer saw the departure of Havden, and her charge become quict, than she rapfilly wended her way to Madame De Oreny's cottage, to report the singular aspect their affairs had as aumed. When she arrived, the unusual silence which prevailed within chilled her. It was like entering a charnel house. She rapped, but no answer responded. She pushed open the door and entered. On her low bed in one corner of the room, Madama De Orsay lay, pale and senseless. As her friend ap pronched her, she started frantically, rolled her eves in a horrid manner, guashed her teetb, and elenched her hands. Her visitor was not abashed. She rather seemed expectant of such an occurrence. She knew her friend's private habits-that, to sliffe the

" Do you say truly, dear Lena, that you have been a wanderer and coteast ?"

" Yes. Charles. a fellow of vagabonds-one my. soit," and timidly replied.

" By what Providence came you such, and how bays you been elevated ?"

"Justice to you demands my listory. I should have related it to you before, but I feared." She then repeated what the reader has already learned.

"We regained, by threats, our own cetate, and in responsible hands."

"I hear a carriage ascending the drive. I sur-An American gentleman and lady."

whom Count Do Esferil repeated his presumption. presented. Ave stood in silence; then joyfully only reason or my main reason for rojecting the teslapping the hand of Dora, she oried :

beart is loo full to speak more."

Gustave, who at once understood the affair, explained to the enger group in a few words, and lift. iog a little shild in his arms, who was sporting past him, presented it to Dora, saving, " Receive thy lost treasure !"

On the crest of a rounded hill, embowered in trees, a castle neeps forth. A beautiful river mean ders around its base. Far on the horizon the Alps tower, cold and grand. Of this castle, perfect conjucal love has made a paradise, in which several young immortals breathe the fragrance of love and wisdom, to guide them safely on the pathway of perfect lives. It is the home of hearts nearly crushed out by worldly strife.

> Written for the Banner of Light. SHE SMILED, AND I AWOKE.

DI MARY L WILLS.

The moon is up, the stars are out, Their faint, cold beams stalle down on me While I sit here, in my chamber drear,

Weaving a web of destiny. To-night my soul wakes from its dream; My heart leaps up with a gladsome thrill; No longer 1 'll be what now I seem-I'll begin a new life, with a strong, stern will I I met ngs to-day, and she smiled upon me I That smile shall be my guiding star-It shall guide my bargee on a snnny sea,

Where all things pure and lovely are I The world shall learn to blend my namo With all things good, and great, and high; I will win honor, fortune, fame, And then I'll win her love-or die | Chelsea, Vt.

media with visible and taugible personifications and counterfeits of everything. . . . The spirit world testifies to everything and anything; to all soris of conflicting facts, and to all sorts of clashing philosophies, theories, and systems of morals," Upon this quotation the gentleman makes the fallowing comments: " As will be seen by the quota. tion above, and more fully from Prof. Spence's article, the testimony of clairvoyants or seeing media is rejected on the plea that spirits have deceived them." Such is not my reason for not allowing the testimony then Ava consented to be united with Gustavo. We of clairvoyants or scoing media, or any other kind. procured the estate for our protege, and it now rests of media to decide the question of immortality. No such inference can be drawn either from the quotation above referred to, or from any part of , either of mise it is a guest whom I have presumed to invite. my articles. I have not even used the word "doceived " in the article quoted from, nor have I accused At this moment Ava and Guslave advanced, to spirits of prasticing deception, except so far as the word "counterfeit" implies deception; still less and hastoned to escort his guests, whom he duly did I make the deceptions practiced by spirits my

timony of media and clairvoyants. Yet spirits do, "My cousin, a providence leads you hither. My at times, deceive; and they do, at times, present media with "visibile and tangible counterfeits" with the view of deceiving, as well as "visible and tangible personifications," or representations for an bonest purpose. But my reason for rejecting, as unreliable, these sensuous perceptions of media, is not because they are occasionally produced by deceiving

spirits, but (in addition to the reason given for, rejecting all kinds of spirit testimony to which I will presently refer) because, 1st, they are not perceptions of outstanding realities; 2d, the analogies of nature compel us to believe that the soul (ibe spirit body) does not rotain the bunna form, and therefore if a medium has a perception of a human form, it is not a perception of a spiritual reality; 3d, reason and philosophy assure us "that it is not possible for a person in the body actually to see, hear, feel, smell, or taste into the spirit world "-all of which reasons are in substance given in my second article, but are more fully explained and demonstrated in my lecture on "the Soul, its form, organization and relations," which was published in the Banner of Juno the 23d.

Again, instead of my rejecting the testimony of clairvoyants and seeing media, or of any other class of media, " on the plea that spirits have deceived them," the most hurricid and casual reader will find that I rejected that testimony, for the following reason, which the gentleman not only has not disputed, but has rather confirmed, as we shall presently see, by his own acknowledgments. I quote my own language as follows:

"I have discarded all spirit testimony upon this subject, for the very obvious reason that their testiworld testifies to everything and anything-to all sorts of conflicting facts, and to all sorts of clashing philosophics, theories, and systems of morals,"

with the fact itself, to undertake to explain the being. This being the ease, there is no more danger and a soul; the body includes the external mani cause of the conflict in the testimony of spirits, on of his making a mistake in stating it, than there is festations, that are perceptible to one's physical simple questions of fact. Thus, there will be found of the water's making a mistake in flowing forth seases. This is not the real part of Spirituallem, in the Bannen of July 23th, 1860, a communication from the fountain.

spoken through a medium, (Mrs. Conant.) in answer to the following question, which stands so many errors, has been in consequence of their cause, there is a power unseen, that is allied to, that at the head of the communication : "Why do living in the sphere of effects, and reasoning from is a part of, that infinite power which rules creation. spirits differ while, teaching, of spiritual things ?" that stand point. They have taken an effect, and The communication itself shows that that acknowl. traced it back to what they have called its cause, edged difference is about facts as well as philos and there have left it. Now, properly speaking, there is but one cause in the universe, and that ophics.

But coming to the special proposition, that the cause is what we call God. All else are but the retestimony of spirits is uniform on the question of sults or manifestations of His infinite will-but so fast whether all human beings are immortal, we find many effects produced by the laws which he has all human distinctions, and opens heaven to all huit necessary to divide this question into two, if we assigned to govern mind and matter. Honce, when manity. Spiritualism means more than simply the wish to measurd accurately the true amount of con- Dr. Child asserts that whatever is is right he makes announcement of immeriality. Spiritualism is a flict, that exists in the testimony of spifits' upon no mistake, but simply gives utterance to a truth blow struck by God's own right hand on the ceiling this point. Those two questions are the following : that is as eternal and immutable in its nature as is of the univercoulum, to not only tell us of immor-First, are all human beings immortal ? Second, at its almighty Author.

what stage of existence is the germ or the embryo endowed with immortality ? To the first question, Are all human beings immortal?" the answer of thought proper to review his position, and answer spirits through all mediums, with two or three exhis quorics.

ceptions, has been, and still is, "Yes." Those two Question 1.- Is not Dr. Child in direct antagonism with the teachings of Christ, in saying there is no or three exceptions, which have come within my mowledge, are sufficient to destroy the uniformity will?

of spirit testimony upon this question of fact. But I answer, most emphatically, no. There is, and let us grant that the testimony of spirits on this indeed can be no antagonism between them, because question is uniform. We next proceed to ask the they both agree that the Eternal God is the only and go alone. The falls and the siumblings in the first cound question : "At what period of existence is inexhaustible fountain, from whence all things dethe garm, or the embryo, endowed with immortality?" rive their existence. Consequently there can be no and we find that as many conflicting and varying such thing as positive evil, from the fact that an inanswers have been given, and will be given, through | finitely wise and good God could not create or produce mediums, to this question, as to any other question | that which, in quality and essence, was in direct an of fact, philosophy, or morality. Yet it is a question tagonism with himself.

of fact simply --- of fact which comes wholly and er. The answer to his second question, viz., Does got clusively under the observation of spirits, Why Christ make a distinction between good and evil ? dethis conflicting testimony? The answer to this pends altogether on what he understands Christ to question is most important, as it shows the extent have meaut when he made use of the term ovil. If herel, to the oriminal, to the culprit, to the hungry of the influence of "the general state of opinion and he understands him to have meant that will was an and the thirsty, to the degraded and the suffering. expectancy of the mundane sphere" upon the communications which are received through mediums, and the extreme difficulty which seems to exist in a that Christ never made any such distinction. That living waters of eternal truth are flowing out to spirit's transmitting through a medium a thought which is diametrically opposed to the universally confess; but not as opposites, in connection with ism that shall dome in the soul will supercede the received helief of the world. Until very recently, if the question was asked, of any number of per-the different states or conditions of those whom he ent evil in the body. I thank God for all the illimi-sons (who believed at all in immorphic) whether was addressing. The tother is an avil and table beauties that lie yet in the boson of Spiritsons (who believed at all in immortality,) whether was addressing. The toothache is an evil, and a all human beings are immortal, the unanimous an- painful reality to any one who has it; but it is only and defining and human defining the humania, the unantimous an-swer would have been, "Yes;" but if, at the very next moment, the question were asked of the same persons, "At what period of existence is the germ or the embryo endowed with immortality?" some would say, at conception; others, at the time of molecepting; attents, at the time of the spirit sustains to the body. The moment you alter the condition, the pain will cease. But if it molecepting; attents, at the time of presents, at the time of the spirit sustains to the body. The moment you alter the condition, the pain will cease. But if it molecepting; attents, at the time of the spirit sustains to the body. The moment you alter the condition, the pain will cease. But if it molecepting; attents, at the time of the spirit sustains, and swept the shords of the heart with a power that will as a principle, you could not destroy it. It would as a principle, you could not destroy it. It would as a principle, you could not destroy it. It would as a principle, you could not destroy it. It would as a principle, you could not destroy it. It would as a principle, you could not destroy it. It would as the spirit sustains and as the time of the spirit sustains and as the time of the spirit sustains and as the time of the spirit sustains and as the principle of the spirit sustains and as the principle of the spirit sustains and as the spirit sustains as a spirit sustains and as the principle of the spirit sustains and as the principle of the principle of the spirit sustains and as the principle of the spirit sustains and as the principle of the prin the principle of the principle of the prin the pri

quickening; others, at even months; a ther at II your correspondent will read the anyings of be remembered for many a long day as a tiling of be remembered for many a long day as a tiling of be remembered for many a long day as a tiling of answers that are received through mediums; so that light and goodness as positive principles; and of any the testimony of spirits, death, darkness and evil, as being only states, or distance should not fail to listen to this speaker at the speaker at the spin section. uickening; others, at seven months; others, at If your correspondent will read the sayings of as it reaches us, varies just as the opinious of men conditions, which may be altered or changed by cir the first opportunity, for when the high tide of his and women on this question have always varied, and comstances. He seems to think there is a great ab soul is on, few men surpass him.

for beneath and behind all the raps, and tips, and

The great reason why mankind have fallen into physical manifestations of Spiritualism, there is a The intellectual part of Spiritualism is nothing more than its shell, that in its place serves its purpose. The outward manifestations of Spiritualism, when compared with its soul, are no more than the light of the glow-worm compared with the bright sun of heaven. The soul of Sniritualism annihilates tallty and oternal progression, but to bring us to a

As there seems to be a spirit of candor pervading consciousness of our own individuality, of our own the communication of your correspondent. I have responsibility. Uptil Spiritualism Gade a lodgment in the beart as well as in the intellect, our monifestations will be childish and imperfect. To walk alone, at first, in Spiritualism, is like the beginning to walk of an infant obild. All the various repulsive manifestations of Spiritualism have been neces-

sary, have developed strength, and have been useful to the end that each one may learn individually, to lessons of Spiritualism have served a purpose of use which is not yet seen, but appears to the world evil and injurious ; when in reality these manifestations are necessary and lawful exhibitions of the soul's condition.

Oh, Spiritualism ! in thy purity and in thy greatness thou art coming to ordain pure and undefiled religion in the human heart. I thank God for Spiritualism, for it is coming to the beggar in the absolute principle, intrinsioally and diametrically I thank God that the fountains of human affections opposed to good, then I affirm that he is mistaken ; are being stirred up by it. I thank God that the he made use of the terms good and evil, I frankly bumanity through it. I thank God that the spiritualfundamental principles. He used them to express Spiritualism that necessarily comes first with appar-

ualism. Dr. R., always a fine speaker, seems to have un-

BANNER OF LIGHT.

TO BIBLE CHRISTIANS.

- NUMBER TWO.

WHAT IS CHURT, AND WHAT HIS OFFICE?

Obrist is any sent spirit of (lod ; in other words, any sent spirit of

Units is any sent spirit of God ; in other words, any sent spirit of God is a Christ, Ohriet, or sont spirits of God" "servants of God," "sons of God," "spirits of God," entitistering spirits," "salits," "an innumer-able company of angels," equilitede of the heavenly heat," "clouds of heaven," entities of heaven," "brethren," "the spirits of Just man made perfect," Othets, or the court califies of God, though to man an innumerable wices." the sent spirits of God, though to man an innumerable

unnher, all acting in one will, are also spoken of in the singular, as "spiritual rock," "still nual volce," "spirit of Christ," "spirit tath," "spirit," "still nual volce," "spirit of Christ," "spirit "All Spirit," "External Spirit." "the counforter," "the Holy Epig "In a Spire, "Actornation in the contert," which not your spire, it," (croneously rendered glost,) which to anothing which teachath all things," an unction by which yo know all things;" and they are also called God, for being sont by God, as his embasadors to du bis will ; where they are, there is God to effect. God's will is his power, and they who act in God's will have his are also as in the spire.

power. when God's sent spirit is with us, it is "God with us." When

when God's reat spirit is with us, it is "God with us." when Christ is it in us. (dod is in us. and our body is "the tempts of the liv-tog God." "When, eighteen hundred years ago, "a man, approved of God," performed nitracies, signs, and wonders, it was "God that did it by bin," through the mointing that was in him. The sent spirits of God, are also called stars; they are stars in the firmment of mind. Each is a star amid other stars, and all ato sub-fect to have as one the physics and stars in the material universe. As

ject to law, as are the planets and stars in the material universe. As in the material world, star different from star in glory, so spirits

diffor from spicils in power and glory. As inforior wisdom cannot instruct superior wisdom, the wisdom of the wise is instructed by the wisdom of the wiser. Angels do not need those who are lower than themselves, to interpret what is

above themselves. All angels and archangels are God's servants, and God's servant.

As in angels and archangels are dod a gervants, and dod a gervants have servants under them. As with every trac servant of Christ on carth, one is master; so one is their master, and they are fellow-servants. The Christ, or sent spirit of God, that in love and wisdom controls others, is muster of these whom he controlle whole these who are controlled are serv-sing to oby his will, the master is servant, and the servant is master.

ants to obey his will, the master is servant, and the servant is master. As in relation to bis disciples, Jeun was master, and at the same films was "amongat litem as one that serveth," so in the higher spheres masters, and servants are co-workers for the good of all. They are free, and yet servants. They are God's freeman, yet serv-auts of their follow workers. They are God's freeman, yet serv-auts of their follow workers. They serve God, but they serve him by unisioning to those below them, thereby benefitting themselves. Each rules with wisdom, as they receive wisdom from the source of wisdom, through the intelligences above them, and as order is heaven's law, all are held in a position, or move in a sphere for which they are fitted by an attractive principle, as with attraction the sun rules the planets. rules the planets

The short of the planets. However diversified their gifts and attainments, all being actuated by one spirit, they harmonic most perfectly. They are one. Many may be one, and one many. They have one will, and one law; one power, and one wish; one love, and one hope; and all these being common and joint, they are all equally common and joint hoirs of God, with Jesus Christ of Nazareth. The Gabriels, the angels and archangels, the principalities and powers, like thrones and dominions, and overy created being that exists in all the higher worlds, and every kind and gradation of them have each once inhabited an earth body, on this or some other earth; except only that being who "was in the beginning with God." No that Christ is to be perfected spirit of a decreased man, the soul of one reconcide to God, and united to him by honds of love and unity ov-ermore.

Being in this siste, they are fellow-servants and sons of God: they are breakness of the projects, and of the whole family in beaven and also of these on earth who accept the testimony of Jesus. As who he was, and working God in spirit and truth. Thus it may b Bome Christians will und it inner to believe this, and that they to

seen how that man is but little a lower than the angels, that ange are but little higher than man, and that but for a little while he need

Revolations from that to man always has extated, and in split of ecclositatical degrees, always will exist. It comes through Orlist to mobilums on earth, of which, for revelation, there are two kinds through one sort is transmitted revelation that is manifest to the medium's somes, and which is known by words and actions for ejectal purposes, when that has a work for the medium to perform toward others, or for the benefit of his follow men; but the medium will not proceed without command or permission; and he will not declare, if passive and she works given him, which (Jod, and as for as possible in the words given him, which (Jod, by his split), makes known to the medium, who cannot disobey without con-demunitor.

"This is revelation given to men by transmission through other

This is revelation given to men by transmission through other men, the medium for which may not be thereby benefited personally. As Daniel, and John, did not understand the revelations given through them relating to the second coming of Christ. The other sort includes all manking, not excepting mediums for the reception of revelation from God through Christ. The other sort includes all manking not excepting mediums for the reception of revelation from God through Christ. The other sort includes all manking not excepting mediums for the reception of revelation from God through Christ. The other, it is superior in this—that the medium for reception is superior to the other. It is superior in this—that the medium for reception is not received in the other is not caused in the south of revelation is superior to the other. It is superior in this—that the medium for reception, if fattentive and obedient, is necessarily benefited personally; while the medium to receive, than to deliver. By the teaching of the apostles, we learn that they who thes receives have an unciton from the Holy One, and ye know all things. The anointing which ye have acceived of Him such achieves also says, "When the Shift of Truth is come, he will guide you into all things, and is into more events of any rean to teach them, ye have all things, while the Shift of Truth is come, he will guide you into all truth."
Mediums for recentions, the influence of the medium's and the upsthesed on the speakes or writes. Some of the Jewish prophols were mediums for recention, but most of them solar strends in the source of the medium's and the second will be more common than formerly, and in these United States, where, as the result of this second coming of the second coming of the second so the they will be unstand the second and the second second in the second in the second in the second is second by the second second is the second second by the second se

nance. daily revelations from heaven through the cent splitls of God-smints, angels, Christ-all synonomous-and cach will worklip God as lie is within himself reveuted.
 The Lord gave Mosce as a Savieur to bring the Hebrews out of Egypt. Nevertheless, "with a mightly hand, and with an outstretched arm, God brought them out."
 Washington was the Savieur of this country; yet, by the aid of good men, acting runder the inspiration of God, through splitls devoted to the work, fod established this government as the foundation of Danlel's fifth kingdom. The ilberty men of the Revolution were inspired through the liberty-lowing. fifth menarchy meu of Egypt. A state is to be the great and constantly extending area for the opetation of God's splitls, and the arean where the final centest between the old and new order of things will take place.
 In there days "the God of heaven will set up a kingdom which shell never he destroyed." To prepare for such a consummation, God based to destruction, would, think you that splitl the could not perile hout of Jernselem, and in this city their death was generally instigated by the pricats of the term day when a prophet could not perile hout of Jernselem, and in this city their death was generally instigated by the pricats of the termy, when a prophet could not perile hout of Jernselem, and in this city their death was generally instigated by the pricats of the termple. The Jewish hierarchy procured the death of the prophet Jesus, and the death of millions of human beings, and split medians are only now tolerated by the citil government.

power. The Christian hierarchy having been established by earlbly power. Will be destroyed by earlbly power. After one combined deall-struggie to establish political and rell-gious absolution in these United States, the Christian hierarchy will fail to rise no more

see on that may be an is but little a lower than the angels, that angels by determined inferior to them.
are und little bigher than ama, and that but for a little while to need the standard of the angels. That they shall be real of the work of Christ. That they shall be real of the work of Christ. Christs is the power of Cod uncoding.
It is the serve of Cod uncoding.
It is the son of God. Christ, the moment of God. (that is, right hand increase), where in the wishon and power of God, it rules and increase with God.
Ob Christians in these United States, the Christian bierarchy will be destroyed by earthly power.
God is the Supreme Saviour of all men, and of all epirits, and interview that the saints shall jndge the work with at the Fahrer out, work has the saints shall jndge the spirits. God "chooth according to his will in the array of heaven, and individe a state out."
That reference is here maile to "the Soo." In this abounding full.
That reference is here maile to "the Soo." In this abounding full.
That reference is here maile to "the Soo." In this abounding full.
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That reference is here maile to "the Soo." In this abounding full.
That reference is here maile to "the Soo." In this abounding full.
That reference of this world is in degrest.
The source of this world is in every mail the world there is to mail to and the system of the source of this world is but ensystem to the source when the the state state work and the system the registem as a degrest of the source of this world is the ensystem of the source of this world is the ensystem of the source of this world is the source of this world is the source of this world is the ensystem of the source of this world is the ensystem of the source of this world is the source of this world is the sour

reposition of two were serviced and other causes, it is merety a uncompared to the service and and phrases specified in the introduction, are so many situation in the first and second sphere of man's existences who want to partial in the second sphere of man's existences who want to partial in the second sphere of man's existences who want to partial in the second sphere of man's existences who want to partial in the second sphere of man's existences who want to partial in the second sphere of man's existences who want to partial in the second sphere of man's existences who want to partial in the second sphere of man's existences and set willing to receive a contapling of the spirits of God. The spirit of God, who has spirit of the spirit of t Gou's giory, with his love, and with his power. Mash, coming into relation with this chain, receives the influence of the higher-receives insufation from God, through the gradation of beings composing this chain, each one of whom is a Christ. The word, Christ, corpreses both the singular and the pineral: The word, Christ, corpreses both the singular and the pineral: Singular and the pineral: Man new real to stand with and see them make converts; should not ask God to stand with and see their glory. The servants of God more required to "stand still and see their glory. The servants of God more required to "stand still and see their glory. The servants of God more ask God to stand with and see their glory. The servants of God more required to "stand still and see their glory. The servants of God more ask God to stand with and see their glory. The servants of God more required to "stand still and see their glory. The servants of God more ask God to stand with and see their glory. The servants of God more required to "stand with and see their glory. The servants of God more ask God to stand with and see their glory. The servants of God more required to "stand with and see their glory. The servants of God more ask God to stand with and see their glory. The servants of God more ask God to stand with and see their glory. The servants of God more more connected to "stand with and see their glory. The servants to be served. Man new connected the served in the served of the serve The word, Christ, corpresses both the singular and the plants, argnifics either one, or all, The inspiration of the Almighty, coming through Christ, fe God's its base own oreed, and try to get it to operate in his own will, still be will find at the turaing-point the connection broken, and his re-lation to the higher ceased. God's spirit will not change its course to accountiondate all the hierarchal powers of earth. The departed salots, who have reached the higher spheres, being a God's servants, they come to earth to elevate in his work off it which, the first receives Grifts. He that receives an angel of God-servents, they come to earth to elevate in the spirit of the spirit dows, to fill the void, and actiff the that receives that such an one, rejects Ortes off the that receives that the that hath not the spirit of the spirit of the spirit of the work of bol the spirit of the spirit o

To cach must be progress or not with To cach must be prices or not with Diessel are they who have eyes to see, and ears to hear, the things Diessel are they who have eyes to see, and ears to hear, the things of this day. Hiessel is let, who shall not be infinded leases of the second coming of Christ in an unalignided manner. Signs and minibles are not given to continue revelation, but to students to action. For a limited time they will be manifested inbellevers to action. For a limited time they will be manifested inbellevers to action. For a limited time they will be manifested inbellevers to action. For a limited time they will be manifested inbellevers to action. For a limited time they will be not shall be who have the kingdom of hearen within them. as faithless as Thomas? Shall Christians, shall they sheek for outward signs, when a greater sign. ("the sign of the Son of man bellever, yet more hissend are they, who having witnessed the outward signs. The state are they, who having witnessed the outward signs. The state are they, who having witnessed for ward signs, but because of internal revealution; who believe to truth of the witnessing print within, declares to their own soul the struth of the vitnessing print within, declares to their own soul the struth of the witnessing print within, declares to their own soul the children of Isen To acreass which they brought with them, and that keek wait the witnessing in me, which they were blesself? Cultivate yet in their wanderings, which they own what the children of Isen the witnessing in me, which the your ward is not weak, but is in you except. The states? The states? The states? The states? The states are signifies of God accompanied the children of Isen the witnessing in me, which they were blesself? Cultist, or sent spirites of God accompanied the children of Isen the witnessing in me, which they own that the children of Isen the states. The states are spirites of the spirites of God accompanied the children of Isen the

He informed the people that the day was coming, and had already

This the apastles might be kept in closer anion with him and his teachings ill he should come again. Jesus gave directions for them to continue the observance of the passover till be came. These direc-tions were given to the twelve apostles only, and hy them were they to be observed only till Jesus Christ, came in the Father's kingdom. After his resurrection, Jesus found the apostles still "slow of heart to believe." Opening their understanding by instruction, and reassuring them of the promise of the Father to send the Comforter not many days hence; he directed them to " hidde in Jerusalern until endued with the power from on high"—that is, until the Comforter should come.

ended with the power treat on any should come. About fifty days after Jesus ate with them the passaver, the twelve were all with one accord in one place. Then on the day of Pente-stands come, having received of the Falter the promise of the Holly Spirit. Issue Christ came with legions of the sent, spirits of God, perform, will be all in all. Therefore be steaddest in your pursuit of truth, knowing that were all with one accord in one place. Then on the day of Pente-coat, having received of the Faller the promise of the Holy Spirit. Jeaus Christ came with legions of the sent, spirit no God, perform-ing niracles, signs and wonders, and the spastles being spirit me-diums. ... were all filled with the Holy Spirit, and spake as the Ejdrit gave them utterance." They spoke by laspiration of God, through his spirits, There sent spirits, having once inhabited earth bodies in different nations, they could speak through the mediums to every one of the multitude then in Jerssalem. In his own language. The aposites having thus witnessed the spiritual caming of Jeans Christ, and received the Conforter, were baptized anew with the Holy Spirit, and the fire of God's love. (the only baptism Jeans over tanght.) they were better qualified to enter upon their mission, and propared to make more rapid progress from the bondage of the out-ward ceremonial religion of Jeans. Still, as now, the influence of educational religion was great, and with some of the disciples, extremely difficult to overcome. One, nore impassive and self-willed than the rest, even after baying been terribly affed by the enemy, and otherwise severely disciplined could not believe it to be (lad's will to save all men. Refusing to Refueing to could not believe it to be God's will to save all onen. Refuning to become a passive and obedient medium to not in God's will, he was a medium in his own will, and in his soif-righteourness would not give the gospel to the despised Gentile dogs. A mitacle confounded ofm. After this, he because a more abcolent servant of God's will. Nevertheless, himself and some others, who were educated in the eligion of the Jews, continued more or less their indeising teaching. y insisting that before the Gentiles can become Christians they mus by inisting that before the technica can become Christiana they must first become Jewa; be circumcised, keep the passover, and be hap tized with water. Each and all of these ceremonies were observed by the Jews, before Jesus came, and at the coming of the kingdom of field, on the day of Pentecost, were forever blotted out. Jesus, being a Jew, and sech on a mission to the Jews, it was nec-cessary to his reception by the Jews, that he should not only conform to these ceremonies, but that he should also wait till he was thirty wear old before their law would allow bir to become a public rears old before their law would allow him to become a public years old before their law would allow him to occome a point of teacher. The last and greatest prophet of the old dispensation, when bap-tizing the Jews with water, was directed, or permitted to inform pri-them prophetically, that when the Messiah la come, "He shall hap them prophetically, that when the Messiah la come, "He shall hap the declaration of God's hely prophet, made 1800 years ago, there are still found, monget Christians, these giving heed to Jewish or-in the bingsta choice and protection water baption. The passover, and the observance of days; all of which were mere types and shadows a of good thingsta choice the substance, the anter type having come, to type is no longer necessary, no longer of any use, except as a prop to the hierarchy a part of the system by which they induce which crass and the corrently approximation of a protection of a part of the system of the state of which crass and cremonles were supercoded eighteen hundred years ngo, but the bierarchel priestbood which was authorized to per-form those corenomies, was superceded at the same time. Together a theor of the stabiling in the state of the state there induced to the theore they that the information of the state that a state of the part of the information. The superceded at the same time. Together a form theore they the they information they fail the stabilized to the state they choice the stabilized to the same time. Together a form those coremonies, was supercoded at the same additionation of the form those coremonies, was supercoded at the same time. Together they should tage there hundred permittees the same time. Together in its power about three hundred permittees, was a usurpation and fraud, imposed upon the people by force. Now, as formerly, the hereroburget their section and the super mean and which deep there.

In the progress and expectation of all Christians; but use no Christians with which renews them in knowledge, and elevates them to the proceed. Bio comes to introduce, and (niter the people are pre-pared), fully to establish on earth. God's globolas kingdoin of right-cut-sides and peace.
This is the second coming of Christ, in an unwonted manager, not christ is all, and in all." Cal. 3, 11, "If ye be chrometed," but not no fired."
This is the second coming of Christ, in an unwonted manager, not christ is all and in all." Cal. 3, 11, "If ye be chrometed,"
This is the second coming of Christ, in an unwonted manager, not christ is all and in all." Cal. 3, 11, "If ye be chrometed,"
This is the second coming of Christ, in an unwonted manager, not christ is all and in all." Cal. 3, 11, "If ye be chrometed,"
To chains, and to establish the most glorious dispensation error which is and wonters, to give all host of cartin, but with chouse a key, is not a faw, the unchast of the anot a faw, the unchast is and wonters, to give all host of all the most glorious dispensation error to perform mineters, is and wonters, to give all host of the trans have been erronecously educated to believe. A minacle is the manager in which is anot a deep. Is used to express on a flor of fod, in a med, which is ally referring to examples which is ane and by referring to examples of the age.
To each must given all host can bear, or is expable of receiving, the second coming of Christ in an undignided manner.
To each must given all is can bear, or is expable of receiving, the second coming of Christ in a undignided manner.
To each must given all is can bear, or is expable of receiving, the second coming of Christ in a undignided manner.
To each must given all is can bear, or is expable of receiving, the designate one, or all of whom, and so far as the year and error the failer are one.
To each must give all is can bear, or is expable of receiving, the second coming of C

who had many of them progressed to become starw of the first magni-tine in the great expanse of mind; high, and holy Sons of God; faut higher then any, who, 1800 years ago, had left tills globo. When this earth became the residence of man, these " morning stars sang together, and all the Sons of God, should for joy." that another creation had appeared, and other beings had been created to partici-pate in the beavenly biles enjoyed by them. In the progress of ovents, the time baving arrived when the coat-ward ceremonial dispensation of Moses, was to give place to an infart prophet of the new Of the two dispensations lapping on each first prophet of the new Of the two dispensations apping on each introduce and set up the new dispensation of God's kingdoon of the function, for the establishment of the spiritual kingdoon of the function. He informed the recease, and final destruction of God's kingdoon of lared.

of Israel. It informed the people that the day was coming, and had already dawned, when they, who anderstaullarly beard his voice, and accepted his destrine, should be unde spiritually alive. That they would no longer be required at set times, to go to Jerusalem to work ship food, by forms and ceremonios, but that they should work the there is no after is no there exil it and in the heart of man. There was God, and there God where God is, which is in the heart of man. There was God, and there and the mays to pray." always bunger nequired of them to go to the temple, (or any other place.) to pray: but as prayer is want, "men ought always to pray." always bunger ned this teaching." it okeep that. "Which worket hill to norma," but seekthing goal of all. When Jeans had finished his work on earth, and had received alvine namenes a cancel, is known to them. Hence is no additor of your heart to the mission, and with spating with jog at the progress of his ternally Winch the new kingdom, he said with is disciples... I have bearilly desired to cat this passever with you bler of suffer for i will each new rom some of the fruit of the vine, null 1 driak it new i will drink no more of the fruit of the vine, null 1 driak it new with the aposites might be kept in closer anion with him and his ternal, i will drink no more of the fruit of the vine, null 1 driak it new with the aposites might be kept in closer anion with him and his tenchings ill he abould come again. Jeson again disciples... I will drink he aposites might be kept in closer anion with him and his tenchings ill he abould come again. Jeson again with him and his to continue the observance of the fruit of the vine, null 1 driak it new with a come and there kingdom." The the aposites might be kept in closer anion with him and his to continue the observance of the passe are directions for them to continue the observance of the passing act directions for them to continue the observance of the passing active time. The we will tere on the

what God and our own soul tells us is right. All this, without fail, Christ or the sent spirits of God will do, if we will rely on them. For this is the office of Christ. This is their mission from God. This is the work God has appointed them to, and also every spirit that shall be rafter become a son of God. In the same manner and degree that they are. Christ will not only do all this, but as the ultimate end and final termination of his great, glorious, and hely mission, he will triumph over death of the soul in every one, which death is the last enough a mann. He will destroy the devil, who has the power of death; he will put down all ennity, all anti-Christ, and reconcile every soul to God, whereby haden, (not grave.) the sphere of reconcilition, will be empticed of its inbubiants, and cease to have the victory over a shard son. Christ, having a lauged to this final consemption of

The dispensation of the autward law, wife its float-desings and curses, was given by Moccs. But the dis-premetion of grace and truth by the incore voice, canno-by scans Christ. Not the exhibitions of wrath or dis-contant sounds, both and forgiving, not merely until four handred and almost times, but as much lo-yond that number as God's infinite morey exceeds incor's faite humanity. This is the field given truth which Josus Christ came into the world for chunches, and by works of love and merey performed to suffering humanity, practically to illusirate. By sever Christ came also the knowledge that God is the loving futher and friend of all; that angels had once been mee, and that han can be one with God. These and other truths proclaimed by Jeans Christ, could no otherwise have been given than by impira-tion of God, through a higher Christ—a higher reat spirit.

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apleit.

spliti. Accordingly. when speaking of himself. Jesus ro-peakedly says. "I am not alone." "The Father bath not left me alone." The words that I speak onto you I speak not of myself, but he that dwelleth in me, he words the wards ". When we have the tar the heat toeth the works." ... When ye have lifted up the son of man, then shall yo know that I do nothing of myelt."

self." He who sell, "of myself I can do nothing." could not perform so many mighty works, and lead such a useful and blamteless like without God's help, given through useful a higher Chelst-a sent spirit of God, to implies and lead him to a knowledge of the power, lovo, and will of God, and the dutics all men

power, love, and will of God, and the dutics all men-owe to him. Notwithstanding Jesus had in him this other Chirles, ho was bimedf Christ, because after volunteering to do God's will, he became the chosen of God, to be the Messiah to the Jews to introduce a new dispensation. His spirit or soul was Messiah, a Hebrew word, signi-fying sent of God. In English: his spirit is Christ, which signifies sent spirit of God. Every Christ. Is a cent spirit of God. Every sent spirit of God is a Christ. The spirit ar soul of the man Jesus was the Messiah—was the sent of God to the Jews. Hence, in Hebrew, he was called Jesus Messiah, and in Eng-lish, he is properly called Jesus Christ.

Messiah---was the sent of God to the Jews. Henco, in Hebrew, he was called Jesus Messiah, and in Eog-lish, he is properly calted Jesus Christ. It is necessary to moswer thus definitely this much moded question, that it may be no longer bilaked at. The soul of Jesus, like all men's souls, or cuttering the lafant body, was innocent and ignorant, and like others it was requisite for him to acquire the knowl-edge of good and evil by experience, is order to learn wisdom, and practice rightensances. Being trained our by his parents in the way he should go, nul having the all of a powerful Christ operating upon his mind from his childhood, he became Jesus Christ the rightensa. The became perfect through anfirtings, perfect as a man, not perfect as a God. Ho became harmonized, so as to net in harmony with God's will, and thereby hecome an exemptar to all men who should come siter him. Man hast a previous existence. He now exists bo-tween two eternities, in comparison with which, this earth-life continueth bit for a noment. But few could been this truth eighteen hundred years ago, and but few enn receive it now. Novertheless, in this splittual dispensation, it will be generally. If not univerally, accepted. Then the bigh origin and inmortal destiny of man will no longer be a question. This truth was referred to by Jesus, when, having flaished his work on earth, he said: "Now, O Father, goort for yourd world was." The eoolt of Jesus Christ was no different from all

with the glory which I had with the lefore the world was." The soal of Jesus Christ was no different from all other men's souls. There is the germ of a Christ in every human arganism. But In too many, even of pro-fersing Christions, this germ is in a state of inertia, with scatcely a token of life, and requires the fractify-ing inflaence of the Conforter—the sent Spirit of God, to cause it to germinine, blossom, and bring iorth if rait unto eternal life. This is the germ of light from God, of which Jesus and, ... If the light that is in the bo datkness, how great is that darkness!" This is the hamp; which, if kept filled with the unction spoken of by the divine John, will be a light onto our path. Utrough the second sphere of man's existence. But, if this germ bo not lighted hence dissolution of the body, we shall be left in that place where the soul of Jesus was not lett. If our spicit-sight bo not opened here, we shall enter the second sphere spirinully blind, and our progress there will be rendered mone gloomy and slow. Would you cultivate this divine germ? be willing,

we shall enter the tecond sphere spiritually blind, and our progress there will be rendered more gloomy and slow. Would you cultivate this divine germ? he willing, then to receive into your henri the reat spirit of God. Christ is ready to manifest himself to you there, when-ever you submit your own turbid will, to the perceful will of God. Ko Jar as his will is known to you. When you do this, the Comforter will take up his abde in your heart, and address himself to you per-consity, spiritually, in God's name sping, "Earth bas no sorrow that lieaven cannot cure." At one time, his still small voles will be heard gently rebuking your errors in the quiet evening of the soul. At another time, he will be found prompting you to good works, to lody sepirations, to everything the will elevate and reflore; and be will warn you with plead-ings of love, ere he leaves you if you once admit him to your heart, and alterwards, by your own wayward-mess, repulse him thereform. Acquain thyself with God, and Lo at perce. Us altentive, and fulthful to the words or thoughts which the Comfarter puts into your heart when you are at peace with the world, and nighted, that you may be among the wile whet haw and understand, and are ver walchful, ever ready and willing to receive Christ, in the way of his coming. There are two minds in nam. An earth mind, and a spirit inda. I. Core, 2, 11. One having an affinity for matter is attracted by matter, and tendeth down-ward. The other, having an affinity to respirit, is attracted by spirit, and lender upward. The office of the earth mind is to provide food and raiment con-venient, and/on ever wildy offinita.

Christ."
Thul preached by inspiration of God, through his sent spirit.
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Thul preached by inspiration of God, through his sent spirit.
Thul preached by inspiration of God, through his sent spirit.
Thul sent spirit of God, in them, except only the reprodutes.
In the revolution " which God gave" unto the spirit of Jean.
Thus necessarit, and signified it unto bis servant John: It is said,
that when John was about to worship the sent spirit of God, which
showed him there things, the spirit said to thim. Do It to the, for I an
thy fellowservant, and signified it unto bis servant John: It is said,
that when John was about to worship the sent spirit of God, which
showed him there things, the spirit said to thim. Do It to the, for I an
thy fellowservant, and signified it unto bis servant John: It is said,
that when John was about to worship the sent spirit of God, which
showed him there the spirit of I beautiful truth already refored.
When this regention was given, there were many some of God
thigher than Jeaus of Max Spire, there were many some of God
higher than Jeaus of the spirit shift, and bloy Some of God. God, so that every man may be a God, In degree, but an
universe, to whom, many of them progressed to becomo strue of the structure of the spirit shift of bloy give.
It has presend to beavenly biles enjoyed by them.
In the progress of ovents, the the thing arrived when the out of a spirit shift bot be whon and be presend to the spirit shift bot be the

Obrist, is none of his." If a man would receive Christ, he must not "confer with flesh and blood," that is, with the worldly judgment of any one. He must leave behind all human creeds, and soor free and far above all man-made systems; procive Christ in the way of his coming, and so-hand the bin on the only matter.

As is all ages of the world, and in every disponsation of God to man, from Adam to Nonh, from Melchesedek to Moses, and so on gesus Christ appeared. It is evident that many Christ existed before fasus Christ appeared on earth: neither did the Comforter come into existence, or first manifest itself, after the ascension of Jeaus Christ; the Contorter has always existed, since man has existed. Holy workers, and preacheses of righteousness, could not have been what they were without God's aid: and God himself does nothing except through his sent aplrits, Christ or the Comforter, or by wintever mane child; certainly God's everants, who are so united to him, as to do his with, and ext in his power. Such is Christ; one in action, many in personality; one in will, because all unite with God's Will; multifarious in acting, yet one in soliou, because all net in one will, which is the Will of God. It is the Goritt of Truth, because God only is the source of Truth; and the pirch for Truth, because God only is the source of Truth; and the figure and wisdom, and give unto us knowledge of the "Truth." Having explained what Christ is and cansult referred to his offlow, we will new proceed to explain his office more in detail. There is One only living and true God, who is the Fahrer of all, which whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there cam be no composition—no rivalship for equal with whom there ca

but the difference induction into the bar and the difference in the sixth century. The hierarchy took away the daily sacrifice, and declared revelation to be at an end, Christians have generally been educated to adopt that dogma as a rule of faith, which causes them to reject revelation now, because it is contrary to their rules; then, like the Jows, they "make void the law of God by

more are we blessed. But our hervonly Father wasteth not his food by giving it to those who do not want. They who would be God's cleet must become so by their own efforts. They who would become God's chesen servons, must voluntarily cleases to serve God. Its will have no sectarian preselytes. In God's service, all are volunteets, who userve him with a perfect heart and with a settle source of the sector of the sector.

with a willing mind." blood;" that is, with the worldly judgment of any one. He must made systems: receive Christ in the way of his coming, and as knowledge him as his only master. God never sois upon mon directly, but always modiatorally by his Christ or cent spirits, called by various names as before stated. These sail act vicariously, with the authority, and by the power of God. Without their aid, or the aid of Cod through them, man strong fine supervised and the power of These sail set vicariously, with the authority, and by the power of God. Without their aid, or the aid of Cod through them, man strong of the same trans, the new dispensation is slowly, but surely, and other means under heaven given among men."—no other way pre-rided by God, "whereby man can bo saved." Man may attempt to ollmb up to hearen some other way, but it will only be a robber or man, from Adam to Nonh, from Molchesedek to Mases, and so on mea have been fasred. It is ordent that many Christa existed befor Jesus Christ appeared on earth; neither did the Comfortor come is and strong the power as the strengt. As in all ages of the world, and in every dispensation of Jesus Christs existed befor Jesus Christ appeared on earth; neither did the Comfortor come the progress already made in this dispensation, man now met have been fasred. It is ordent that many Christa existed befor Jesus Christ appeared on earth; neither did the Comfortor come the subject on first manifest theolf, faiter the ascension of Jesus Christ, in an accelerated degree. Shall Christians continue to resist antil the due theory here they fund the comfortor come the subject appeared to got with a special on or setting appeared to resist antil the due theory here they here the the power bear they here they bear they here they bear they be The nature of the service to which we are called, is now being pro-

office, we will now proceed to explain his office more in actual. "There is One only living and true God, who is the Father of alt, the Creator of all, the Preserver of all, who has no compellior, and with whom there can be no compelition—no rivalship for equal power and glory. There is no God else beside him, and there is no Savior beside him. He is a just God and a Saviour. He only can save; through Grist he chooses to do it; and man cannot be saved in any other way than that. That revelation did come from God to the Jawa and early Chris-tians "at emdry times and in divers manners." Christians believe; but the different manners in, or by which it came, is to them, a matter of conjecture. Bince, in the sixth century, the hierarchy took away the daily sacrifice, and diclared revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation now, because it is contrary to which causes them to reject revelation how and the law of God by which causes them to reject revelation how and the law of God by the sector of sector.

^o Prophot, a preacher,-Ezok, 37 ; 4, 11, 12 ; 1 Cor. 14: 37, 59.

To this end they were directed to observe the passover till that lo keep the me time. All other things being carefully arranged to keep the me-liums together, and to keep their minds in the most passive and roceptive condition, and the time being fally come, the spiritural king

ceptive condition, and the time being faily come, the spiritural king only infellable rule of action by which the unclean shall not pass over ritual deal as more fully is. The way of abilities, which the unclean shall not pass over ritual deal as more fully is. The way of abilities, which the unclean shall not pass over ritual deal as more fully is. The way of abilities, which the unclean shall not pass over ritual data for the king data of the king data of the king data of the king data. This is we come shall be with them. This has come shall be with the sent spirit of God, and is come and drank of the fail of the vine new, with his disciples, in written, not with ink, but with the spirit of the live the mere figure, was superceded by the true Lord's supper. From ing God." (2 Cot. 3, 3) To understand the law of God. Lare the mere figure, was made void, by the inward written, man must turn within binself and read. Having read, if light to be active of the have of nirligal circamcision of the beart.

epiritual circamcision of the heart. From that line, the outward baptism of water was rendered mee. will soon find that it requires him to join no organization of men to less by the outward baptism of the fiely Split, and fro. establish his faith, not to help him to maintain it in himself, or in the religion of Jeau, there is but one baptism. " for by one propagate it in others, split are all baptised into one body." Without regard to sex. The Christ within, is a better helper, a surer friend, than all men color, or condition, all being equal before God, " all are made to together. He says, " iam the Way, ito Troth, and the life; in drink of one spirit." That epirit is the sent spirit of God, that spirit Me is Life, and he who sutereth in Mo, or 1 in him, entereth into or is Christ, that spirit is ." the power of God unto salvation." They has, everlasting Life."

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his mission, and, being himself already subject unto the Father, God will be all in all. Therefore he ye steaddast in your pursuit of truth, knowing that the God of Truth will give you the victory over error, by strengthen-ing you through his Christ. Commune with God in spirit. Let your spirit have communion with the salnts. He checred through this life's wilderness by the Father of all mercies, through the Com-forter. No sudden change of all your habits of life and modes of thanking, is required. If you are disconnected with a cluurch, seek not to be connected. If you are disconnected with a cluurch, seek not to be connected, but remain as long as you may in prese. But you are only to listen to God's authority, who, hy his Christ, will rench you of his ways, who will write his law in your heart, who will put it in your inward parts, who will enter in and sup with you are only to listen to God's authority, who, hy his Christ, will rench you of his ways, who will write his law in your heart, who will put it in your inward parts, who will enter in and sup with you are only to listen to God's authority. A neart, who is the true Lord's supper, which no one can partake of without the preparation of a willing mind and a changed heart. A heart changed from evil to good, from the love of self and cartily treasure, to the love of God and man, and what relates to heaven. The office of Christ, as has been stated, is to judge the world; but not before the assembled universe, after all men have been eent to heaven or hell, involving the absurd leas of rwarding and punish-ing before judgment. God's government is invisible. Remarkis for fulfillment, and condemnation for transgression of the law, come of through Christ, a sent spirit of God. The judgment seat of Christ is within, and we must all appear at the bar of this court. In the still watches of the night is the vitness that shall condemn birn. God punishes his child only for his good. His punishment is never to ridicale, and thereby increase the passion and consequen

be crowd. The great binding attribute of the Influite Delty, is Love. All his other stiributes are but the manifestations of his love. Chipst is the epirit of love. All ovil on earth, and in the second sphere of man's existence, must be, and will be overcome with good. This is the law of justice, this is the principle upon which God acts, and this is the principle upon which he requires men accarth, and departed spirits to act, that they may be like him.

to act, that they may be like him. The mission of Christ, is not confined to carth. The means of happiness do not end with this life: God's love is not confined to licavon and earth, it file boundless space, and is sloways the same. An earnest, sincere desire, with an humbleness of spirit from any soul on earth, or in the second sphere of man's existence, will al-ways bring to bus sid a gentle Christ, filed with the love of God, ready to enter into him and sup with him, the true Lord's supper. Fire, being the grantest purifier known to man, is used as a figure to illustrate the purifying effect of baptism. by the Holy Spirit of God's Love, which John, foreteld would be practiced by the Mes-slah, or Christ, in the new dispensation. If that has faith in this baptism, purifies himself, but never un-dertakes to propagate his faith in others, by the fear of endless hell fire. He that haw this faith, has it to himself before God, in the ei-lent sameturary of the soul, where he ereets his own a liar, and effer

fraud, imposed upon the people by force. Now, as formerly, the hierarchy and their ceremonles, depend upon, and uphold each other, and together they will soon fall to rise no more. After the disciples had for more than three years received instruc-tion from the great teacher, and he was about to retire from yisbill-instruction given, and assist them to keep in remembrance their lastruction given, and assist them to kingdom of the Father, which was about to be established, not in outwards, not in word, but in power. To this end they were directed to show the r fail. For God will help; and if God be on our slife, we need fear , no man or unprogreesed spirits, for nathing can separate us t from the love of God. By the prophet Isalah, God sold to "the people in whose heart is my law; fear ye not, the re-t proach of men, neither bo yo afraid of their revisings." Of this has a finward law it is sold, "The law of the Lord is perfect, con-verting the soul." This perfect law is given by God to man as the c-only incliable rule of action by which the regulate his conduct. It y is, "the way of holiness, which the unclean shall not pass over;"

obedient to his own best understanding of the law there written, he

The office of the split mind is to light us to God, when enlightened by God, through his sent spirit, Christ. From carly youth, bosh these minds should be educated—one to habits of industry in cartily pur-saits, the other in the knowledge of a good God, and the duties all owe to bim, and to their fellow-men.

the drifter all over to bins, and to their follow-men. The speatles spoke not in the wisdom of man's earth-mind, which wisdom is foolishness with God, but githey spoke in the wisdom which the Holy Spirit teschicth." The earth-minded man "received has the things of the spirit of God, for they are foolishness unto him; neither can be know them, because they are spiritually discerned." But he that is spiritual—that is, he who by reason of use, has his senses exercised to discern spiritually, can see all things on his own spiritual plane, and all things on the earth plane. Yet the earth-mined man knowed in onling above the earth plane, therefore cannot distinguish the spirituminded man, except as the spirit is manifested to the world, who are not authorized to know them by their profes-sion.

sion. The earth-minded man, knowing nothing above his own plane of perception, is not qualified to judge him who is on the spiritual plane. As mays the Book, "Ho that is spiritual judgeth (discerneth) all things, yet be himself is judged (discerped) of no man."

Souls splitually enlighted, have their censibilities nud emotions, which the earth-mind knows not of. Sach understand their own bitter experience, and a

Son's spiritually enlighted, have their sensibilities and emotions, which the carib-mind knows not of. Such understand their own bitter experience, and a stranger intermedileth not with their joy. To draw near to God, by prefersions, while the beari is far from him, is injorions to the future progress of such professor. Christians, who are so carth-minuled as to oppose the spiritual coming of Christ, have not their spiritual capacity exercised to discern or under-stand the motives which actuate the Spiritualist, who has faith to take his direction from an unseen being, and from an unseen direction net. Yet this "faith is the substance of things hoped for, this evidence of things not seen," (with bodily eyes,) which many centurites before Jesus Christ came, enabled Mosca to esteem the reproach of Christ greater riches than the treasures of Eygst." and also enabled him to "sendure, as sceling him who is invisible." It is the same faith that dwelt in the hearts of the apostles, and which they "lived by." and walked by." It is the faith "sby which Christ dwells in our hearts." the faith "sby which Christ dwells in our hearts." the faith "sby which Christ dwells in our hearts." the faith "sby which they "lived by." and continually "port-fes the heart." that is, the affections by obeying tho truth received through the Comforter, the Spirit of Truth. It is "the faith that before a non affection of God" — the starts in tho spheres of light. This faith "works by love." and continually "port-fes the heart." that is, the affections, by obeying tho truth received through the Comforter, the Spirit of Truth. It is "the faith of God's cleat." Herein before mentioned. And it is that faith. "without which it is impossible to plense God''— in other words, without whelk we cannot have secces unto the Faither. "He that beliereth on the Son of God hath the withous in a himself." "The Bpirit itself benetic with ess in a himself." "The Bpirit itself benetic with ess in himself." The Bpirit itself benetic with ess in himself." The

and. Christians, ds not your spiritual teachers say you should have faith? And thou teacher, who "art con-fident that then theself art a guide to the blind, a light to them which are in darkness," thou who shouldst speak the truth in Christ, and He not, thou that preachest a man should have faith, dost thou de-nounce faith as a delusion of the devil? Christians, when therefore the pricits bid you have faith a dost hounce faith as a cellusion of the devil? Christians, when therefore the pricits bid you have fulth, so do; "bal do not yo after their example; for they say, and do not !!

do not." Ho that would be a true servant of God, a true dia-ciple of Christ, and take his direction from an unseen

NAME OF A DESCRIPTION OF A

being, and from an uncert direction, regulate every action of his life, must empect to be called a fool by the carthonnicil. This is no marvet. It must be no, because of the discordant mainree of the two minds. the earth-minicit. This is he harves. It must us by because of the discordant maine of the two minicis. As and Jeaus, "If yo were of the world, the world would here your but because yo are not of the world therefore the world hated you." But, "yo know that is taked not before it hately or," But, "yo know that is taked not before it hately or," As the pricats, and all the people they could influence, persecuted Jeans, they will also persecute you. But the Chirkt within will enable you to overcome the world, as it enabled Jours, our exemplar, to overcome the world. Bo yo therefore embeddened by these words of the eposite: "We are fools for Chirks's aske, but we are wise in Christ. If yo be reproached for the name of Christ, happy are yot for the split of their restett upon you. On the one part Chirks is evel in spoken of, but on your part God is plorified." Keep these words in mind, and let nothing buy your independence of man, nor your dependence upon 16a. As the intelligence of the lower minals cannot discern the teasoning powers of man's earth mind, so

said to have been fully accomplished.

Berry, Colby & Co., Publishers.

PUBLICATION OFFICES:

EDITORS:

OUR OWN DESTINY.

Men and matters look smaller, or at least we can

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4

As the transfing powers of man's earth mind, so neither can man's unaided reason find out God, nor the capacity of his own spirit.mind. Earth mind, in different degraces, apportains to an-imale of various grades, from the bighest human to the transfer interval.

intel of various graces, note the orginest same to the jowest brute. Bylithmind belongs to spiritual belongs, from Delty to the lowest human on earth, where man is a twofold being, viz., an intellectual animal, and a spiritual man. As an animal, he has propensities and passione participated with brutes. As man, he has power to become a son of God equal unto the angels, equal unto the highest soms of God, who should for joy when this world was created. world was created.

world was created. The spiritual plane being higher than the earth plane, the earth mile cannet, in the nature of things, understand the spiritual. It is, and can be nothing but fooltsiness to the earth-minded man, until it is rereated to him by God, through hissent spirit. Christ. And it is the office of Christ, to continually strive to tight men to God, whose morey is ever ready to exer-cles itself upon the einner; and so long as also exists. Christ, or God's sent spirit, will strive with man. But "God's another the einner strive with man." Bod's spirit will not always strive with man." What then will be the result? Let your reason a

swer. It is only when the carib mind is passive, that Christ the sent spirit of God, can dwell with, and act upon

It is only when the carth-mind is passive, that Christ the sent spirit of God, can dwell with, and net upon the intuition, or spirit mind of man; because only then is it aubinsed by his own positive will. When the comforth search and the search will be wonded strength. We recognize in the volce of God. It indeed speaks with God's volce, for a Christ has enter ed; and whore Christ is there is God. Oh Christians, "See that ye turn not away from and refuse to hear bin that speaketh from heaven." Heb. 12, 25. These ministering spirits ever watch the movement of man's will, and the instant he opens his heart's door, by a willingness to receive Gid's help, they enter in, and embrace him, as it were with tears of joy. But, too often are they as suddenly thrust out. Again and again do God's angles ask for admittance. Again and again do Cod's angles ask for admittance. Again and again do they errow they find the the man remains willing and passivo; they stay. But when evil desires invade the sanctuary, they cannot stay: for good and evil are entugons to warm, to lament, (aa Jeaus did over Jerusatern,) for the misfortines which they ping and passivo; they stay. But when evil desires invade the sanctuary, they cannot stay: for good and evil are entugons to warm, to lament, (aa Jeaus did over Jerusatern,) for the misfortines which they ping is so an will receive, and suffor in come-quence of he evil. Not withstanding their anxiety for the olevation and progression of the human race, neither they, nor any Christian on earth, acting in the will of God, will ever interfero with the will of man. God made eman to be free in spirit, and uncontrolled by saints on earth, or angels in heaven. Without this freedom, there would be he individuality, no responsi-bility, no accountability.

Obstitution and the the two is in the province of the province of

LIGHT. BANNER OF

teen unfavorable, but was fairer when the America point as he has and proceed to his guil by paths of left. Jesso Haritoy, engineer and constructor of his own exploration. There is no other way for him. Another cannot fire his life for him; another cannot he way the her between Austria and Russia is show him her to do it; his alfra are his own the show him how to do it; his gifts are his own t he must live true to them from beginning to end. As Emerson once said of himself, in reply to some per-Banner of Light. supal remarks of an orthodox friend, " if I am the child of the Devil, I will at least be true to my father I" Bo it must be with every one of us ; if, as the creedlats assure us, we are the children of the BOBTON, SATURDAY, BEPT. 15, 1860. Devil, shaply because we do not believe as they believed, then it was all to intended and it is all right -and we are not to be expected to belle the character of our father. WILLIAN DERRY, LUTHER COLBY, J. ROLLIN N. SQUIBB. Most of us full of working out the problem of our

own destiny as readily as we might, from being given to watching the course and conduct of others ; 3 1-2 Brattle St., Boston : 143 Fulton St., New York. as if we were appointed keepers of one another, and time was best spent when it is consumed with gossip and slander, and caten up with a meanly Inquisitive care of other people. Our sympathy has WILLIAM BERRY, BOSTON, S. D. BRITTAN, NEW YORK, LUTITER COLUY, " J. R. M. SQUIRE, LONDON. degenerated sadly; we interest ourselves in others, not because we love them but because we merely want to find out how they live, what are their "BANNER OF LIGHT." Boston, Mass. private manners, what they regularly and irregularly cat and drink. In this way we miss our own destiny and meddle with that of others. But a man. Berry, Colby & Co. or a woman, sconest works out the problem of his or her own being by staying at home alone, and there living out his or her conditions faithfully." If we could go ballooning through the air, and This is the central secret, after all. The gadding ook down from our floating eyrie upon the shifting and gossiping to which we are addicted, is the lincs of towns, states, people and nations, and see greatest loss imaginable to all of us. If we first how busily they are employed about their own af knew more about ourselves, we should cortainly fairs, it would certainly give us a larger idea of men, know the whole world beside, without being at the unprofitable trouble of hunting into the external and a clearer and more comprehensive one, than we could obtain by traveling among them all our days. characteristics of everybody elso around us.

Counterfelt Presoutiments.

get juster views of them by regarding them at a disance, than if our vision was dimmed by prejudice From time to time, Spiritualists have detected and and sympathy : a close view being, if the only view, exposed several of the public test mediums in per-forming begus miracles. "Footfalls," supposed to have been made from the "boundaries of another an unfair and unfortunate one. So with the indivi dual ; we cannot fairly behold a man la his right world," have been proven to have been made on this side of the Jordan. Fortunately, Spiritualism is not proportions and relations unless we allow some room for perspective; all mon, like statues, require the aid of a little margin, or landscape. In the mass, men physical signed and wonders. We know not a more all look allke; but viewed as distinct objects of infamous deep of villary than that a medium should are here to be a first a more and the state of t exhibit, as from spirits, his own juggling tricks. Mr. Bly may not have taken the most proper course to induce Spiritualists to take heed of this matter; study, they discover all the variety that could be

Every man has a distinct destiny. Ho was un questionably born for something. He may not live long enough in this sphere to find it out, but he will find it out, nevertheless. If this wore not so, then we shall have sufficiently probed the whole matter to we shall have sufficiently probed the whole matter to that it out, nevertheress. It this work has no, then existence would be vain; it would be an accident, of which no great and immutable law of nature took organizance. Whereas, there can be no accident law would seem to be broken. We each of us come law would seem to be broken. We each of us come law would seem to be broken. We each of us came econ those things engineered in such when as to de-ceive the very elect. Therefore, which as well as pray when the more prominent monitums are work-ing their wonderful combinations with all the dex-tority of a Robert Haudin. Otherwise,

"You will have miracles, ave, sound ence, too-Been, heard, attested, everything but true."

Same of the Yankee miracles are very close akin strong and abiding desire nearest every human heart. Some of the innuce minutes are very alose akin to the "wooden nutmegs." The handwriting by the And although the way to it, in very many cases, finger of God upon the arm, proves to be by a spirit leads through dark and dreary places, through therpy trials and fiery risks, we do all nevertheless ment and fincture of cantinerides, which makes the strike upon it, and are not at peace with ourselves supposed spirit name stand forth in visible reserved until that day has dawned for us.

until that day has dawned for us. Nobody gets inward peace by doing as some one cles does; much less, by doing what some one cles proving that "wine is a mocker," and that such Footfalls" are not to be received in their oracular

All this domain of jugglery, fuisted upon the higher rovelations of spirit inforcourse, is not only shame-ful, but arucl and wicked in the extreme. It is the itterest of trifling with the boliest of affections, what the soul needs most is experience ; and this where the mundane and transmundane worlds are comes as well by making mistakes, by grievous folding of the kingdom of beaven. Let the tares be errors, by consolous pain and suffering, by falling separated from the wheat, and the foul be consumed in unquenchable fire. C. B. P.

We give place to the above communication from a much esteemed correspondent, knowing as we do the necessity of closer scrutiny into the real merits of many of the alleged manifestations of spirit power. That genuine manifestations of the class alluded to above are given to us by disembodied spirits, acttring-or notion, rather-that there is no such thing ing upon mediumistic persons, we have no doubt ; as evil, but that all evil is good, because it works to yet the fact is too apparent to dispute that we are the best results, is by no means a crazy one, but has often imposed upon with bogus manifestations, by those mediums oven who do at times give genuine

In this connection, we feel it our duty to speak of

What Is this Objection f The Horse Manuel In at Springfield, the United States Hares Show Whatever D, to Right, by all who oppose this beauwas held, last week, making a most imposing demon- tifal heller, is objected to, on the ground that it para- and mechanical means had been exhausted. stration. It was there where the first exhibit on of 132cs all efforts in goodness, stagnates the nuble the sort was held in the country. A traiting park energies of the soul for progression, and makes man was then laid out and skillfully graded, which was a mero machine.

warde.

named Hampden Park, and enjoys a reputation Does faith in God stop the growth of the coul? second to no other over the country. At the Inte No. Does the recognition of the realities of the unseen room is the following netles " These that cannot Fair, which was a great success, horses of all sorts, spiritual world paralyzo out efforts to let go things well afford to pay are cordially invited, without pedigrees, and names were marshaled from the dif. below that farle away, and set our affections on money and without price." Truly, the Millenium ferent quarters of the country, drawing after them, tidings above that enduro? No. Does the sunlight dawns t though not in carts or carriages, a concourse of men of a truth of God singuate the noble energies of the

and women, poets, divines and philosophers, of which soul for other truths that shall be the soul's lawful not merely a horse park but even the gayest of Lon. possessions ? No. Does the development in the don's aristocratio parks might feel a little bit proud, coul, that is progressive eteraally, make it a mere It strikes us, at this distance, that Springfield prides machine that has no pulsation, no desire, no longing borself on just two points-perhaps more; her for development still ? No.

If the soul is immortal, and passess the inherent Armory and her Horse Fuirs. The latter beat even Rosa Bonheur's ; though a pedantic friend of ours power of elernal progress, no thing that is earthly declared, the other day, that of course the canvas can influence its immortality or its powers of promust be superior to the living thing! The hores gression; no opinion or assertion; no sualight or does not appear to grow less valuable, in these days abadow in philosophy, or in what is called religion,

oan stay or advance it; can kill or make alive a single desire that stimulates human action. The rivers of human desires run deeper than the superficial streams of language made by words. Human Some of the weather, during their continuance, has desires are the deep waters of the soul's immertalbeen extremely sultry, but we have managed to get ity, and they run undisturbed and uninfluenced through it, as a whole, quite comfortably. The by the bubbles of time that break on their surface; beautiful Automa days that are now upon us cannot by the trash of words that one or ten thousand

be thought too highly of. No such weather, with may produce. The currents of human desires are flowed by God's power, not by man's. Human efforts, that as yet crown of all natural gifts. Let us welcome it, as we only dabble with material things, have done, or can do, nothing to produce these currents-to direct

written against " ovils," if it even had the consist-

eney of liguid substance, to inundate the world and

deluge all human existence. Language that is made

religion, presented by it, to the soul and its desires,

when it commands the earth to cease its revolutions.

or the sun to stop its shining.

Garibaldi.

The Dog Days.

These troublesome fellows have come and gone.

such scenic glories added, can be found elsewhere on

the face of the earth. An American Fall is the

of steam and electricity.

bid adieu to Sirius.

as the liberator of Italy. He has passed over from ency of certain beliefs, or of the utterances of bold Slolly to the main land, and the Neapollians are so far sympathizers with him as to be ready to join his forces at the right moment, in which ease it is thought he may enter Naples without shedding a sires are above the floating, perishing influence of drop of blood. Garibaldi bas refused to fight, from the first, except where he found the people ready and anxious to achieve their own liberty. His name

ocriaily goes into history.

Sabbath Schools.

A very large and spirited gathering was held lu Boverly, last week, on Wednesday, on the occasion of the fiftieth anniversary of the establishment of Sunday Schools in this country. Such schools may have been started in other localities, but to Beverly belongs the credit of having permanently establised a system of instruction for the young that has told no less, what is called evil than what is called good. with such wonderful and lasting effect upon the if what we call evil doeds could have been prevented mind of the country. The assembly listened to some by the power of the language of words, I ask in the

We have lately received a number of letters that speak of Miss Jonnie Waterman's medium powers in high torms, accompanied with the request that we

call the attention of those to her who desire commu nications from their deceased friends.

The Provincetown Banner and Dr. Child's

New Rook. The editor of this able journal, J. W. Emery, keeps ime and tune with the motte of his paper, viz. : " Be ust, and fear not." "We follow truth where'er it out desires; can paralyze the efforts that these delends the way." There is no paper on our large sires produce; can stagnate the noble energies of the and fearlessness made manifest than there is in the Provincetown Banner, and consequently there is no paper that, for its size, has more freshness, life and interest. The last issue of this paper comments on Dr. Child's new book as follows:

WHATEVER IS, IS REGAT.—This book is written by Dr. A. B. Child, and is published from the BANNER of Legar office, in Boston. It is fresh and vigorous, and well world, reading. Licht onice, in Destou. It is fresh and vigorous, have well world is realing. \circ \circ \circ The whole book is a presentation of the dootrine that all existence is precisely as it was meant to be by infinite Wisdom, and therefore that all is good and right. Strange as all this may seem, there is an overwhelming logic n it.

Old Men.

it is a hard matter for persons to admit that they grow old. Those who have children of their own are

Mrs. Macroady, the Recitationist. able to see it a little better than they who have not, The numerous friends of Mrs. Mnoready, who sym

whiked only on her toes, wha emiltely restored by one operation of about ten minutes, after all surgiand

I cannot at this fime cits more cases ; but any who are skeptical can see for themselves by calling at the

Dector's rooms any day except Bunday, Prominently posted upon the door of the reception-

I will endeavor to furnish an account of cures performed here in our own city, for publication next week.

Boston. Sept. 7, 1860.

ALL SORTS OF PARAGRAPHS.

A letter from our Junior Editor, written from Yorke hire, England, will appear next week. And an interesting paper on the Superstitions of Iroland, by a talented correspondent.

Our readers will not do themselves the injustice to forget that the last Spiritualist Picalo of the ecason will be held at Abington on Wednesday, the 12th inst. See notice elsewhere.

We would advise our friends in want of musical instruments of any kind, both of Foreign and American manufacture, to give White Brothers, 80 Tremont street, a coll.

ELAIS VENNER -Dr. Holmes, the whilem Antocrat and Professor of the Atlantic Monthly, has, since the beginning of the year, been writing for the pages of this superior magazine a "Professor's Story." Its scene is laid in Rochland, and its hereins a weird, witch like girl by the name of Eisle Venner. Messre. their flow-to retard or to advance them. It is but Proctor & Clark, hooksellers and publishers, No. 200 the child like, yes, the baby like, conceptions of our Washington street, have published and for sale a pho-This here is becoming more and more conspicuous existence, that make us think we can. The advo. isgraph of this strange girl, taken from a erayon pertrait, drawn by Charles A. Barry. The picture has been examined by Dr. Holmes, and has received his and unnecopiable assertions, like the destaration, highest praise. Its face is one which could never be whatever is, is right, has no influence upon the soul forgotten, once seen. Such intensity and vigor of exor its spontaneous desires; for the soul and its depression is rarely portrared by the most newerint arlist. and the photographer has presented an exact fao simile of the original portrait, du a sheet of about sev-No human voice, no matter what its eloquence; enteen by twenty one juckes dimensions. The price of no pen, no matter what it writes ; no printed sheet, the photograph is \$1.60. Messim. P. & C. have also for no matter what is stamped thereon, can produce for sale all the standard foreign and domestic works, as keen back, one single desire of the human soul. well as school-books, and monthly, weakly and daily publications. which desire is always necessary to human action-

The "Frateralty" connected with the late Roy. Theodoro Parker's Society, in Boston, has already annonneed its lectures for the coming season. The conrec will consist of thirteen, the first one being Monday evening, Oct. 1. The services of the following locturers linvo been secured in the order named :--- Charles Sumner, Rev. James Freeman Clarke, Rev. Thomas W. Higginson, Caroline II. Dail, Rov. Wm. R. Algor. Wondell Phillips, IL. Ford Douglass, Ratph Waldo Emerson, Henry Ward Beecher, Sarah Jano Lippincott, Ano addresses, and a portrait of Miss Hannah Hill, name of reason and common sense, why has this not Carl Schurz, Rov. Edwin H. Chapin, George Wm. been done? There has surely been enough spoken and Curtis.

The public reception of Mr. Gough, by the ministers of Massachusetts, is to take place at Tremost Temple on Monday evening, Sept 17. The address of welcome will be given by Rev. Dr. Kick, paster of the Mt. Verof words, and all philosophy, and what is called non Church in this city, of which Mr. Gough is a memare as unreal in their influence as shadow is compared

The Spirit Guardian, having passed through many with substance; as impotent as the human will is conflicts and struggles herotofore, has been again rejuvenated and reanimated, and it stands creat, all right. The Prince of Wales is having trouble in Canada

To say that words, books or sermons; doctrines with the Orangemen. He refused to land at Kingston beliefs or creeds, can influence the soul's spontaneon their account. The address at the Agricultural Fair to be held at

Dundee, N. Y., is to be delivered by Miss Susan B. list of exchanges in which there is more independence sout's immortal existence; can kill a man's sternal Anthony. The Beston Transcript asks, how can a life, and make him a mero machine--to say this, is single lady know anything of husbandry ! to see with sensuous vision, only on the surface, and

Rev. I. S. Kalloch, who lately wont to Kansas as a Baptist missionary agent, is about to relinquish theolocontradict the facts of all human experience; it is to brand the inherent powers of the soul, that consti gy for the law again-the third time he has made the same change. The western air seems more favorable tute its stornal progress and its immortality, with to law than gospel. the stamp of time, and with the changeable, perish-

The Boston Daily Courier cays it yet remains to be proved that the press contributes to the dissemination The view that makes us think that the soul can or the establishment of truth. bo influenced for its benefit, or for its injury, by phi-

losophy, and what is popularly called religion, is a view seen with sur earthly oyes alone-not by the tions."-P. B. RANDOLPH.

soul's deeper perception, which perception alone can The Catholic clergy of New York have refused to make marriage returns to the City Inspector, as re-A. B. Curto, quired by law.

The wheat crop in New Hampshire is the best raised in the State since 1625, though the hay crop is slimmer than neos).

for there is no human action that is ever produced independent of spontaneous desires, in the human coul. It is futilo, the thought that the trash of words, in the form of language, onn alter the currents of human desires, which ourrents are necessary to and do produce all the manifestations of human life,

the founder of the system, was publicly exhibited.

Jennie Waterman.

Induged, even though every wish be gratified, and ev-ery desire satiated. True happiness has but one source, and that source is the source of all good, and the foundain of every biles. This happinese continually daves from the fountain, through Christ to all men, as free as the sun-shine and rain. To experience its happifying effect, Christiane have only to strike off the fetters of the age, burst open the theological prison doors, and walk forth into the light which has been shieling from the foundain.

burst open the indecomposition present users and the forth line the light through Christ, upon earth's inhabi-tants ever since man first existed on this globe, and is now shining in an unwoated manner. Therefore, the upshot of the matter is this. All that solid come, may come, and partake of the waters of life freely, without money, and without price. God will teach you himself. No man need go to his brother man to lequine where is Christ; for behold he is in you, except yo be reprobate, or in other words, except you reject him. And if you do reject him, re-pent and live. Repent, and receive Christ in the way of his coming, which is God's way. Too many Christians ask him is come in their way.

Too many christians and nim to conto in their way. Too many are exclaiming, without nuthority. Lo, here is Christ i or Lo i he is there i Whereas, he is in you, except you reject him, and if you do reject him, oh, Christiansi turn, turn to God; turn with in yourselves; for, be assured, God is not far from you. Acts, 17, 27. Philadelphia, Pa., August 18, 1860.

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From Europe.

NATLES AND SICHT. -- The Royal Intendant of Poli-nesa was at the head of an insurrection in the Province of Basililia. The Chiefs of the National Trovince of Inalitita. In Chees of the Initional Quard at Naples had tendered their retignation, in consequence of the foreign battalions not being dis-banded. The invasion of Calabria by Caribaldi is fully confirmed. The fort of Reggio capitulated on the 21at. The garrison was allowed to leave with by shame, from publicly doing what his present fauskets and personal baggage only. Gen. Cozens, with a considerable force, had crossed the straits at instincts demand for their natural gratification, but still you have not reached his nature to make it no, and two Neapolitan brigades had surren Fumioino, and two Nenpolitan brigares and surren-dered to him at discretion. The Garibaldians were masters of the Fort of Delpizzo. They had also, after a short fight, occupied the Villa San Giovanni. The defection in the army at Naples was considered better ; no law can do that but the one which he at length comes to read and interpret in his own heart. extremely probable, and it was almost certain that extremely probable, and it was almost certain that Garibaldi would enter the city in triumph without bloodshed. His coming is looked for with delight by the people. Four thousand Calabrian insurgents had joined Garibaldi. A general battle with the periouse is worth all it ever costs. Neapolitan troops was considered imminent. An English steamer, the Orfal, from Hull, with passengors for Messina, was seized by the passengers, while the captain was ashore at Messina. It is supposed that the passengers were friends of Garibaldi, The vessel was chartered under a penalty of \$0,000 against seiture. The inference is that she was destined for Garibaldi. The Bardinian government has forbid any more volunteers embarking at Genoa for Bielly.

STRIA .--- All is quict. Faud Pasha and his troops

BRIA.--All is quiet. Fast fash, and the trops had completely quieted the people. Faxez.--The Emperor and Empress have gone to Savoy and Nice. An Imperial decree is issued, open-ing all the ports of France for the admission, duty free, of all kinds of foreign grain and flour. All yessels laden with breadstaffs will be exempted from tonnago dues, irrespective of their flag. This is regarded as an admission of a great deficiency in the French barvest. It was reported that the Emperor had ordered the garrison from lielfat to Memanceo. to form a corps d'armes of 100,000 men, who are to be ready with campaign materials and artillery to march at short notic

ENGLAND .- The British Parliament will be prorogued on the 28th. The weather in England has

aubiccts.

view as it suggests.

medium, a notico of whom appeared in our paper of It is not wrong, and it cannot be, for every man August 25th, copied from the Providence City Rem. and woman to pursue his and her own destiny. In Having so often cautioned the public in these mattruth, they must do it : they can do nothing else : it ters, and insisted upon the right of the investigator sero as sensible to deprive them of existence itself to the closest corutiny, in order to avoid imposition. as to cut them off from following this necessity. we do not make personal attacks ppon mediums But what if that destiny takes them through evil whose conduct has given consion for sorrow to and error ? asks some doubling one, who is willing |Spiritualists. But we have avoided noticing such enough to trust in a special Providence if it happens medlums. In this case, however, we have been unto lie on his side. Very well, answer we, it is all the wittingly led into a notice of a man whom all insame: if the growth and salvation of the individual vestigators are in duty bound to watch closely.

lie only that way, then it is plain he out go no That he is a medium is not to be questioned, but other. If he must be a drunkard before he is able to that he has lost the confidence of far too many intelconquer a drunkard's instincts and desires, then he ligent Spiritunlists, is true. must, and that is all there is to be said about it; if

While we over exercise that charity toward others, he must steal, and elent, and lie, and live adulter and that mercy which we stand ro much in need of, ously, then he must, and there is no present help for we feel it to be our duty to put all housest men on it. By and by he will change all this, and then only their guard, and to caution them against accepting will be have gained that profound spiritual experiany manifestation as of spirit origin, until they snoe which is lasting and of worth. Compet him to have taken snoh precautions as will preclude the do better by the operating restraints of law, and he possibility of deception on the part of the medium. s not yet made better; he only holds his instingts Especially is this scrutiny needed toward all operain abeyance, as it were—has become a shrewd hypetions like spirit-writing under tables, and manifestaprite—has learned how to disguise himself, and pass tions in the dark. We have known a medium to for that which he is not. Not yet has he become allege that a name written with a black lead pencil what St. Paul (erms "a law unto himself." than was produced by a spirit from a blue pencil depo which there is no higher law in the courts of the sited on a sheet of paper under the table. universe. You may restrain a man, by threats or

So we say again, scrutinize closely, then your manifestations and your theory, built upon facts, will not be blown away by the exposure of your medium in after times.

The Prince in New York.

And not uptil ho does so read and interpret, is i It appears that they are going to entertain Vieto possible for him to say that he has gained experiria's oldest sou in New York, after a most exclusive nco, or knows bimself. No matter by what steps and particular way. They did talk, at one time, of he gets at it, if he only arrives there. Genuine exgetting up a dinner party ; but as that would naturally require the young gentleman to "make a In our hasty and utterly incompetent judgments speech,"-that bane of all public dinners-and as it of men, we not only publish our own lack of charity, was not to be supposed that he was much of an adept but our want of intelligence, too. How little do we in the business, it was finally concluded to give a koow, or think, of the law of temperament, an inher ball in his honor, which he has signified his willingitence for which no man is responsible, and in the acres to attend. The papers say that the committee gift of which no man can have the slightest choice. of citizens having the matter in hand, voted to issue What small allowance we make for condition in life. twenty eight hundred tieffets, each gentleman on the with which no person has anything to do. How committee to have the right to seven accepted invitalittle, too, da we estimate alvantages and disadvan- tions, subscribing therefor seventy dollars-the inviages-some being blessed beyond and above others, Intions to be in the proportion of at least four ladies and others, again, being ground down into the dust to three gentlemen. Each member of the committee by the weight of circumstances, which they do not must submit the names of the persons he proposes to know how to oppose, if they could. What allowance invite to the Invitation Committee for approval, and s not to be made for privileges conferred and with lickets will not be transferrable. All tickets which held-some men being born and bred in the very may be left over will be disposed of pro rata among atmosphere of a refining culture, while others never the members of the General Committee, which is had any more conception of progress than if it was made up of a large number of the "solid men" of never to fail to their lot to become, in due time, its Gotham.

Yet all these diversities of character are to work Ma. Newrox, the celebrated healing medium, has themselves out into a state of crystallization. There arrived in Boston, and taken rooms on the corner of is no one living, but he must take such starting. Edinboro' and Beach streets.

low gradually the along on life's platform. Two oldish gentlemen meeting, once on a time, one said to the other. " Mr. -, where are all the old men now?" the latter

answered, scanning the gray in his inquirer's locks,ask the boys I" So perfectly unconscious are we of the advance of years, and so unwillingly, at least, are we to admit a fact which our vanity helps us to think will be less true by its perserving denial. Alice Carey once wrote an extremely thoughtful peem on growing old, and took the true and sensible lew of it; she would not surrander—she said—her present increased experience for all the immature topefulness that youth could boast of. Present age offers us something tangible ; the past has been no thing but an illusion.

Literature.

MEMONIAL : Addressed to the Ladies' Sewing Circle" of the South Congregational Society, Boston (Rev. E. E. Halo's). By Hiram A. Reid, Boston À. Williams & Co.

Another case of the operation of the Modern In soul of more consequence than the externalities that have been piled up about Christianity by credulous, superstitious and ignorant people. The professor think more of the husk than of the kernel, and so are guilty of such a mistake as they have com mitted in the present instance. This pamphlet is a statement of the whole case, and embodies also an essay in refutation of Humes' "Essay on Miracles," which was read in due course before his class. It is intended especially to be read by the ladies who offered to aid him in procuring i

theological education, and they certainly ought in ustice to purchase and peruse it. The author is a progressive and deeply spiritual man, and cannot apparently, he quenched by any dash of cold water from the buckets of the Mendvillo professors. Let him take up his buiden at once, and go to preaching to the people of his beloved West without any further walting on human pleasures. His true friends will bo glad to help him.

THE FRENCH STODENT'S MONTHLY, No. 1. P. W. GODgenabre, Editor. Baston,

inners and young students of the French language. It is calculated to supply students with a continuous and systematic series of exercises to keep pace with

contlatina; was quite deaf, but was entirely restored a regular French course. It will be found to be of by Dr. N. in fen minutes.

great help to the teacher, and the solitary student of his art; the other simply said: "What my brother will be thankful for the aid it offers him. It is, in Bedford, fourieen years old, who had not for ten has so learnedly described, I can do." , He got the fact, a very useful Monthly French Tencher for all. years been able to bring her heels to the floor, but work.

pathise with her in her efforts to sustain hereelf, will feel pleased to hear of her success in the Prov-Inces.

ing qualities that belong to the material world.

recognize the reality of immerial existence.

On the day of the arrival of His Royal Highness th Drive of Wales, Mira, Macready, the colebrated Real tationiste, now on a visit to our island, was requested by the Daka of Newcastle, through our greatly respect ei Muyor, Mir. Havland, to read before the Prince at Government House, on the first evening of his stay there. On her arrival at the Government House, Mir, Macroad was machined most blastle and lead be there. On her arrival at the Government House, Mrs. Macrendy was received most kindly and graciously by Mrs. Dundas, our Governor's anniable Lady, who in the midst of her numerous and onercus dutics, showed all courtesy and kindness to the atranger. Mrs. Mac-ready was undered into the Hall by Mr. Haviland and the Liout. Hovernor—the Saite of His Royal Highness and the Ladies and Genilement particing of His Ex-cellency's hospitality, being arranged running Hall cellency's hospitality being arranged round the Hall. The Prince then entered, and Mrs. Macready was pro-

The Prince then entered, and pite, success sented in form. The fuir artiste, after other pieces, by permission of His Royal Highness, rendered the Crimean song, "Jeseio Brown," and "The Prince's Welcome." At the termination of this last very beautiful and striking poem, the splendid liand of the 22nd Regiment, which poem, the splendid liand of the 22nd Regiment, which was in attendance in the ante-room, responded to the call of the fair Lady, by at once bursting forth in the National Anihem. The Veloce, who was standing during the whole per-

Another case of the operation of the Modern In-quisition. The author of this little pamphlet was sent to Mendville (Pa.) Theological Sominary by the ladies of Mr. Halo's society, and, only this summer, was suddenly expolied from the seminary, after a rer secret examination into his case by one or two freference double of the from the seminary after a rer secret examination into his case by one or two freference double of miracles / He happens to think the profound spiritual experiences of the human soul of more consequence than the externalities that

Dr. J. R. Newton, the Bealing Medium. "Joaus answered and said unto them, Go and show John again those things which yo do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are rateed up, and the poor have the gaspel preached to them,"-- MATT. x1, 4, 5.

The above passages of Scripture in connection Mark, were foreibly brought to my mind by my calling upon Dr. J. R. Newton, atthis Healing Institute, on the corner of Edinboro' and Beach streets, in this city, and witnessing the wonderful and miraculous lepers, causing the lame to walk, and raising up the dead in unbelief from the musty tombs of super stition and bigotry, to the glorious light and liberty of the Gospel of Truth.

In the brief time I can devole to this communica tion, I can only give a few cases in proof that the A very neatly printed monthly for the use of bo. days of the so called miracles have returned : Miss

resources increase with its payment. -, a young girl of some eixteen years, has been George H. Barrett, the well-known comedian, died in partially deaf since she was three years old, from New York, Sept. 5.

> Two architects compoted for an engagement. One usde a long and learned dissertation on the principles

A daughter of Mr. J. B. Wood, merchant, of Now

The Treasurer of Amhorst College has lately received from Daniel Scars, of Boston, a heretaforo liberal benefactor of the college, a small and carefully sealed box, with the instruction that it is not to be opened for one hundred years, on pain of a forfeiture of the gift which it contains,

Two enterprising girls were picking berries on the land of a grouty old fellow in Needham, who ordered them off his land. They reinsed to go, but turned around and gave him a severe "flogging." So much for "woman's rights;" but it did n't end here. The girls were arrested, and justice, taking up with the weakest elde. fined them for the assault.

The New York papers have begun to speak of the "Central Park Blunder." The Tribune says, "It is lamentable to know, and disgraceful to confess, that in a great and prosperous city like New York, no public work of general utility can be undertaken without being bungled and botched in an almest irre. mediable manner. The Control Park is one of the latest evidences of this fact."

The rat is an emblem of misery.

They are boring an ariesian well at Provincetown. At a depth of one bundred and fifty feet they find the same kind of sand and the same kind of shelis as are now found on the surface.

Why is a hon immortal? Because her son never neta.

A TRAVELER POZZLED. — A distinguished foreigner, who is stopping at one of our best hotels, found some bolied Indian corn on the table one day at dinner, a dieh to which he was unaccustomed. Following ex-amples set around him, he ato off the corn, and liking the match he mested the cab to the walter, and It very much, he passed the cab to the walter, and asked to have some more corn put on. The walter was wagginsh, and be toek the cob and reinrned a fresh car, so the travelor knew he had done just right.—

The turtle, though brought in at the area gate, takes the head of the table,

CURING CARDUNCLES.- A French paper prescribes most simple remedy for those troublesome pesiscarbuncles-with which some people are afflicted. This with the 17th and 18th verses of chapter 16 of is Burgundy pitch applied on a linen cloth to the tumor

> "FOUND AT LAST."-Woman's sphero-twentyseven feet around, made of hoops and dimity,

Rufus Turner of Groton, Ct., having missed candry power there displayed through the Doctor by the chickens from various broads, set a watch for the Apostolio mode of laying on of hands, in giving thief; a frog measuring nineteen inches long was sight to the blind, hearing to the deaf, cleansing the found swallowing one chicken three weeks old, and was arrested.

The man who has never tried the companiouship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower with-

out plucking II or knowing its value. Good faith is the richest exchanger of government. for the more it is drawn upon the finer it is, and its

OF LIGHT. BANNER

Reb yorh Department. 6. B. Brittan, Benident Editor.

OFFICE, NO, 145 FULTON STREET.

THE COMMERCIAL VIEW.

forms, and adapted to promote and scenro particular, and speculative theories. and aspects, corresponding to the several stages of losing their influence over the mind and heart. Only her recovery appears to have been rapid and com-their inward growth and organic formation. Each a month ago six thousand people assembled at a sin-plete. To her memory the whole scented like the functions are correspondingly modified, so that the eral tendencies of the human mind. Nor yet is it in glories that surpass the power of mortals to subject presents new aspects, it is antural for such apparent in the best current literature, adorned as portray," minds to presume that the essential idea is obsoured it often is by the fresh and beautiful imagery of and the old identity forever last. Another class of; Spiritualism; at the same time it is vitalized by a may be especially qualified to perceive and appre- phy. We are far from believing that the progress of confirmed by the opinion of Dr. N. F. Prentice, of may be especially quantical to perceive and appro-state some other form, feature or degree in the great process whereby ideas are evolved and the institu-tions of nations are formed. Only the Seer, by his mysterious insight, and the Philosopher, with his profound and all embracing grasp of mind, are able of the institution of marked case of the institution of the secret in th to trace the relations of succeeding events and the cient spiritual kingdom, "it cometh not with obserwhole current of circumstances to their general vation ;" and it is no less true to day that the mysa thousand truths shine out and sparkle like pearls and diamonds along the line of induction which leads him upward to the Infinite. The relations of essential principles, and the succeeding phases of their outward development, to time and circumstance, and to each other, are more or less perfectly comprehended by the true philosopher.

We certainly had no reason to exceed that our Commercial neighbor would even form or express any calightened and comprehensive views of Spiritual ism, or that he would perceive its relations to the development of religious ideas and the general progress of society. He is too much accustomed to at Polo. in the State of Illinois. The subject was limited and mundano (commercial) views of things, Miss Cona H. Jay, a neice of Mrs. Emma F. Jay to look beyond the present and more superficial Bullene, who will be remembered as one of the first aspects of the subject. He is doubtless well qualifiel to watch over the commercial interests of the patient is a young lady of seventeen summers, whose peeple; to report the changes in the produce, stook and money markets; to prosecute a general advertising business, and to instruct marines whose edu. tion was always feeble and scemingly defective. All Listorian or a true philosopher, he is sure to present dinary ours transpired at "Woodlawn Farm "-the gressed so far, at one time, that he would have to residence of Mr. Bulleno-and were witnessed by undergo amputation to eave his life." A sorry spectacle. He is then out of his appropriate intelligent observers. The delicate hualth of Miss element, and his movements are ludicrously clumey Jay had rendered it impossible for her to attend ignorant of this important and noteworthy fact, and in fectual. The Commercial Advertiser could no school regularly, and any violent or protracted phys. namely, that the gradual recovering of Dr. C. is due more exist in the refued atmosphere of a pure, ical exertion served to aggravate her symptoms. spiritual philosophy, and become a taacher of its Her case naturally occasioned no little acxiety of 88 East 16th street, this city. 1 am personally divine principles, than a marine monster could be among her friends, and in April last, Dr. Flowers, informed of the particulars of this interesting and expected to alight gracefully on a hawthorn hedge of Chicago, was consulted, with a view of ascertain. oritical case, and am free to affirm that the eminent and sing like the lark in the morning. So long ns ing the unture of her maindy. A siethescopic examevery creature has its appropriate cloment, in which ination left no doubt in the Doctor's mind that the ulations and magnetic healing force of Dr. Atwood. it is most essentially at home, and may be really heart was the chief seat of disease, and he moreover useful, the commercial medium has no authentic predicted that she would have a severe illness unless speak, when all applied remedies had failed to arrest preserve its place, and perform the functions of a not administered. are at home in the sea, and cannot live in a more stherial medium. Moreover, whales must be satis-the beart. These were frequent, and increased in the beart. fied to keep on spouting in their own rude way ; at violence. The family physician, Dr. J. C. Burbank, mercial value rather than a moral significance to to be "Neuralgia of the Heart." For ten days her their existence.

command public attention, a large portion of the teen or twenty in a day. On the 8th of June " the secular press manifested a strong disposition to discretion or twenty in a day. On the state of due with the symp pressitute the whole subject to commercial, selish toms were otherwise more alarming. We quote the through and by a healing medium, and but goes

posite "trill," will be found to be the proud and her body, and requiration again regular. After an ex-arrogent Materialism of the age, with its protonical arminution, the Dr. observed that be did not think the explanations of Bpiriumi Phenomena. Each of these advise us to reacher the they and that be could only expositions ("their name is fegion") has, in the suit,"

turn, been rejected as unsatisfactory, trifling and it soon became evident to all attentive observers alsurd. The spiritual press recorded the advent of that an unseen intelligent agent possessed the pereach, and it remains to note the departure of the son and influenced the mind of Miss Jay. When last of these monstrous progony, conceived by the her case became so oritical that she was no longer "The last decale has reen the the, growth, and sub-sequent decline of that placements or system known as plaintalism, with various other two introduced as tail to this glidly kite. Most of hem are now flat on the train "- not far from its inferior the responsibility, and the subsequent course of the ground, where they will be allowed to remain."-The ground will be the subsequent course of the ground will be the subsequent course of the states of moral gravitation) were user the enth-the Editor of the stante of the subsequent course of the purpose of making an examination)-but gravitation and the subsequent course of the purpose of making an examination the subsequent course of the purpose of making an examination the subsequent course of the subsequent course of the purpose of making an examination the subsequent course of the subsequent course of the subsequent course of the purpose of making an examination the purpose of making an examination the subsequent course of the subsequent course Institutions are living ideas, invested with organic Commercial will find his own arbitrary assumptions the purpose of making an examination)-but ginerally through the lips of the fair unconscious one. objects and important public interests. In the course that because the sector of the s

succeeding phase in the entire process may be fitted gle mass meeting in Rhode island; and similar dream of a night; and even when she appeared, to to arrest the attention of some particular class of meetings it because an uncountry attended. "the spirit was holding sweet communion with her active and efficient at that particular stage of the Neither shall we find any indications of this decline. Mother, wandering in dreams of analloyed pleasure, in the area of the spirit was bolding and the spirit was bolding and the spirit was bolding and the spirit was bolding at the spirit was bolding and the spirit was bolding at the spirit was bolding and the spirit was bolding at the spi world's progress. But when forms change, and in the growing liberality of the church, and the gen. 'midst a paradise of celestial beauties, and reveling

The following letter from Dr. Burbank expresses the judgment of two physicians, respecting the naangular and half-developed mortals, looking from a recognition of the essential principles and phenome- ture of Miss Jay's disease, and their approhensions different physical, intellectual and moral standpoint, and illustrations of its rational and scientific philoso. of its futal termination; and this judgment was phy. We are far from believing that two progress of Spiritualism bitherto, and the present measure of Freeport: Rock Creek, Carrolt County, July 9, 1860.

After a few days, there seemed to exist symptoms of whole current of circumstances to their general causes and specific effects. It is the peculiar pro-vince of the philosophic observer to descend from general principles through the long succession of eo-related effects to ultimate results; at the same time, a thousand truths shine out and sparkle like pearls by many who are wont to retire from the thoughtphysician who saw har long enough to form an intelli-gent opinion, that her recovery was doubtful, or at least attended with much danger. It is needless here to detail the particulars which led to such conclusions. These who are capable of knowing the special causes certain symptoms of the heart indicate, could be easily along the read dense in the calculate. less herd, that they may enjoy the sacred possession alone and in silence. Could we but banish the fear of ecclesiastical and popular reprobation, whereby multitudes are held in bondage, and break the triplo certain symptoms of the time in the case. shown the real danger in the case. Respectfully yours, J. RONAND PRATT, M. D. J. O. BURDANE, M. D. chain of Custom, Fashion and Mammon, millions

would instantly stand erect in their Spiritual Free-It is only necessary to add that two physicians have made a professional examination of Miss Cora's case, since her recovery, and have decided that the A remarkable illustration of the agency of Spirits heart is free from the slightest functional derangement in the cure of a dangerous disease, recently occurred or other indication of disease.

A Physician Healed by Spirits.

The following appeared in the Daily Tribune of and most eloquent of our inspired speakers. The August 14th :

"Dr. Carneoban, who has recently suffered from ardinary appearance, to the superficial observer, is an absorption of virus from a dead body which he indicative of good health, though her vital constitutions was dissocting; is rapidly recovering, and though he indicative of good health, though her vital constitutions will be deprived of the use of his hand and arm for tising business, and to instruct marines whose edu-tion was always feeblo and seemingly defective. All some time, will eventually recover from the effect of oation has been greatly neglected. But when he at-the circumstances of her painful illness and extraor the poison. It was feared that the disease had pro-

surgeon indicated owes his life, I think, to the manip-Friend A, was called in at the eleventh hour, so to warrant for trospassing on the spiritual domain. sullable means were employed to prevent it. Dr. F. the disease, threatening mertification and death, and To fully answer the object of its existence, it must prescribed remedics, but for some reason they were by simple manipulation alone soon effected a change, and up to the now a rapid recovery. I would renormal life in its own appropriate element. Whales On the 28th of May, Alles Jay was suddenly at mark, that though friend Atwood was not called in tionalism, though an acceptor of the uses of animal the same time, it is our preregative to attach a com- was called, and his diagnosis determined the disease magnetism.) he himself attributes his power and success to his mediumship. I believe he is still in attendance upon the case, though he informs me the patient When the pheaomona of Spiritualism began to short intervals, and sometimes to the number of fit. is rapidly convalescing, and may not in a day or two need further manipulative attention. I think this,

Orand Mass Grove Meeting of Spiritualists at Island Grove, Abington, on Wednesday, Sept. 12, 1860.

ale or for exhibition) except such as are furnished by

the proprietors of the Grove, and of these sa abundant

A special train of cars will leave the Old Colony

Railroad Depot. Boston, for the Grave at 8:45 o'clock

. H., and returning, leave Abington Depot in seaso

On the Fall River Read, from all the Stations b

ween Fall River and Middleboro', the friends will be

conveyed to and from the Grove at ONE HALP the

anal fare, by the regular trains. The friends in New

Bedford, Falrhaven and Taunton, can make their own

trangements upon favorable terms, thus preventing

Fare from Boston to the Grove, and return; adults

60 cents, oblidgen 80 cents, by special train. Friends

rom all the Way Stations between Doston and South

Braintree will take the regular train that leaves Bes-

ton at 8:30 o'clock A. M., just in advance of the

Special Train. Fares from the way stations will be as

ullows: From Harrison Equare, 60 cents; Neponset,

55 cents; Quincy, 50 cents; Braintree, 45 cents; South

N. B .- Should the weather be stormy, the excursion

Braintree, 40 cents, for adults; children half price.

will take place on Friday, the 14th inst.

Boston, Sept. 1, 1860.

to take part in the exercises on this occasion.

upply will be found.

onfusion.

IWe cannot undertake to return rejected M88. Our can elbutors will save themselves and us much trouble by slways The Apiritualists of Boston and vicinity invite all bearing this in mind.-Ens.] helr friends to meet them as above, for the purpose of J. W., Mosics .- We cannot give you the present address of grand Social Union. Eminent speakers are expected

dov. Talinneige. We do not think he appears often in publicase a fecturer on Bufeltualism. The "inclurere" calumn in the An excellent band of music from lieston will furnish Hanner-the most complete list published-will give you the he music for dancing. No refreshment stands, or exother information you ask. hibitions of any kind allowed upon the grounds. (for

To Correspondents.

WHITSHOUSE, HOSTON .- We do not know of any public rapping mediums in Boston at present

W. S. W .-- We shall be pleased to hear from you, as forniarly. HERRIAN MURSON, GALENA, ILL .- The Eclectic has falled

No papers have been issued for above three months.

or the friends from Lowell, Waltham, Woburn, Salem THAT PARNYUL and obstinute disease. Dyspensis, is speed-Marblehead, Lynn, Newton Lower Falls, Readville, lly cuted by the well known Ozvoenated Ritters. So ato nd the South Shore Railroad, and stations between Flatulency, Water Brash, Heart-Burn, Acidity, Indigeation, Boston and the above named places on the different Debility, &c. This great remedy is prepared by 8. W. Fowen & Co., Buston, and sold by druggists and dealers overywhere. railroads connecting therewith, the same evening,

ADVERTISEMENTS.

Trans.-A limited number of advertisements will be in serted in this paper at filcen cents per line for each insortion. Liberal discount made on standing advertisements.

DR. J. BOVEE DOD'S IMPERIAL WINE BITTERS,

RE universally acknowledged superior to all others not A RE universally acknowledged superior to all others non-before the public; being composed of Barborry, Spike-nard, Wild Oberry Tree Bark, Chamemile Blowers, Gontian lomon's Seal and Comfrey. They are the best remedy known for Incipient Consumption, Weak Lungs, Dyspepals digestion, Dobility, Norvous Diseases, Paralysis, Piles, and all cases requiring a Toule.

FOR SORE THROAT,

So common among the clergy and other public speakers, it acts like a charm. As a bevorage it is pure, wholesome and delicious to the

Physicians throughout the United States uso it in their

OHABLES WIDDIFIELD & CO., Proprietors, 78 William Street, New York.

Sold by Druggiets generally. 13 स Hopt. 15.

True Meric vorkus Falso. Musens. EDitors-IC is my duty to sgain give your read-ers a few facts for their consideration; and any quantity can be fornished from the fountain head from which I draw. "Watts are stubborn thing." said the poet; and such once as *litest* carry with them more convincing evidence than many can beast of. There is no donying them-they serike deep into the mind, and exerts lasting influence. I was called upon, a faw weeks since, by a Mr. Greeloy, af Mitton Lower Mills, Dorchester, who gave me the following statement: "During the winter of 1255 I was taken III, and after con-suiting numerous Thysicians of great skill, they concluded mine was ease of drauger. Three of them took charge of me W.M. C. HUSBEY, HEALING MEDIUM, has, during a real-ulong in New York of three years, been successful in treating Dysposis. Paralysis, Bulai Currature, Tipe Worn, and most notice and obtronic dileases, without the use of med-terine. He is now propared to receive patients train abroad, as his residence, 222 Groone streat, New York. Charges rea-sonuble.

At his residence, as the first of the resultion and stand-somable. W ANTED.-A gentleman of talents, reputation and stand-ting, (botween thirty and forty years of age.) whele to correst out with a hidy, of intelligence, character, and for-ture, (in couffdence.) with a view to a matrimonial alitance. Address 2. A. MARLEDOROUGH, Greet Barrington, Mass. Bepl. 18. The Preschetto Medium.

Deps 10, 2W⁶ N OTICE.-FRGF. A. H. HUSE, the Frophetio Medium, may be found as this residence, No. 19 Octorn Pince, lead-ing from Fielsant street, Boston. Ladies and genitemen will be favored by lim with such account of their past, present and futures as may be given thin in the exercise of those pow-ers with which he feels hinself endowed. Price 50 cants. Nativillos written whon destred. Charge, \$3. N. B. Prof. II. promises no more time he can accomplish. Bopt 10. 11

Boph 15. 11 H. OUTLER, Trance Healing Medium, Williamsville, New York, 48° Sopi. 15, WANTED.-A lady mellinn, well developed as each. Y a good vocalist, competent as a planist to teach, and a skillful performer, to take a situation in a semiinary in a Southern State as teacher. Apply in person or by address, at this office. Sw Sept. 8.

TO THE AFFLICTED !

CHARLES H. CROWELL Medical Mediam,

ROOMS, NO. 3 1-2 BRATTLE STREET, BOSTON, (Banner of Light Building.)

23 Mr. C. is controlled by a circle of reliable Spirit Phy iolans, who will examine patients, give diaganees of all disesses, and prescribe for the same. These who reside at a dis tance and cannot conveniently visit his rooms, may have their cases altended to just as well by transmitting a look of hair by mail, by which method the physician will come into magnetic rapport with them. TREMS,-Braminations and Prescriptions, at office, \$1.00;

by letter, \$1.00 and two three-cont postage stamps. The best of reference given.

Office hours, from 9 to 19 o'clock A. M., and from 9 to 5 p. w. Patients visited at their residences in the city, when required. August 18. tſ

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The following subjects occupy separate chapters TRUTH. THE PURSUITS OF DAPPINESS. NATURE. NATURE RULES. WHAT APPEARS TO BE EVIL IS NOT EVIL. A SPIRITUAL COMMUNICATION. A MANNESS OF WHAT WE CALL BYIL. EVIL DOES NOT EXIST. UNHAPPINESS IS NECESSARY. HARMONY AND INHARMONY. 2HE SOULS PROGRESS. INTUITION. RELIGION: WHAT IS IT ! 2016 SPIRITUALISM. THE SOUL IS REAL. SELP RIGHTE OUSNESS. o da vie SELF EXCELLENCE. 11.14 VISION OF MRS. ADAMS. - á₁₀ HUNAN DISTINCTIONS. EXTREMES ARE BALANCED BY EXTREMES. THE HES OF SYMPATHY. ALL HEN ARE IMMORTAL. يافلانين. THERE ARE NO EVIL SPIRITS. HARMONT OF SOUL THAT THE ALL-RIGHT OCTRINE PRODUCES. OBSESSION. THE VIEWS OF THIS BOOK ARE IN PERFECT RARMONY WITH THE PRECEPTS AND SAYINGS OF CHRIST. WHAT EFFECT WILL THE DOCTRINE OF THIS BOOK HAVE UPON MENT A Long Chapter of the Opinions of the following numed Persons, with Remarks:

Justin Lillie; S. S. W.; Y. C. Biskley, M. D.; E. Annie Kingsbury : Maggin ; Correspondent of Spirit Guardian ;

A. P McCombe; Warren Olisse; Mrs. J. S. Adams: Oborlotte II, Bowen ; Miss Fannie M. ; Mies Liszie Dolen; J. C. W.; A. J. Davis; Miss Emma Bardinge; Lits H. Barney; Mr. Cush-

mau; Mr. Wotherbee; Mr. W. H. Chaney ; M. J. W.; L. O. Hows; P. B. Raudolph ; Mr. Wilson,

and many others.

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statement: "During the winter of 1855 I was taken III, and after con-istatement: "During the winter of 1855 I was taken III, and after con-gulting numerous Physicians of great skill, they concluded in the was a case of dropey. Three of them took charge of me it different there, and all finality gave me up as a heyders case. They said I must die, and at their last consultation one of them gave it as his opiniou that I should not fire through the night; another limited me to four day. I hy wife lued luend of. Da. Okarges MARN, No. 7 Davis ar. Cosecy, and called him in without mentioning the intention it had luend of. Da. Okarges MARN, No. 7 Davis ar. Soecy, and called him in without mentioning the intention in a natured weight being one hundred and forty pownder. I had no inith whistover in the Doctor whon I first saw him, and thought he had undertaken what could not be done. I continued to try, however, and did all he recommended mo to do. I began to implore, but could hardly believe the ovi-dence of my own spea and fielings. It accented to no to be a lime 1 had thirty-one fits the boars adjoct to fits, and at one i thread. I had constantly bear adjoct to fits, and at one i the do. I began to implore, but could hardly believe the ovi-dence of my own spea and fielings. It accented from the off-fit poloinns, and if a can now say that I am welling and anging the opinosition he received from the former physiolans, and I can now say that I am work in adjout an onthe to express myself." This individual does not now hole as the dropsi-cal person than a skeleton does. I fits who could not be doned my iffe. This individual does not now hole as the ords on apper can adequantily express the feelings which I would give uttorshoe of the subwishing to the must hole as the ords of a parts in scale person than a skeleton does. If its who could not it de-be inshe the abave stutement and sail at on "could in it de-te made the abave stutement and sail as on "could it de-merif and the displate? Boes not the mand becore took

of fit nor express her thouks for the miraculous onro he had made." Now, in which of the Physicians was to be found the true merit and the fair? Boge not the man deserve the craft who accompliched the curref. No matter how many "Diplo-mas" a person has displayed on his office walls; no matter which on the wears gold spectacles and has a fine Phraneiday or not, unless he performs the currer he has no right to the merit of the case. Diplomas pre not brains, and lit there were fewer sheep akins and nore common sense smong the M. D.s. there would be lets aw building and sektness, and more headil and hamphoas. We are totally down on this system of quarkery which which with the present day, and would to God,— hke Ohver Wendell Bolmes-that the greater part of the Declore (f) and Drug shops wore keeping company with the false of the soar. This electrand bedrig soft decling, bleeding and poulficing, is enough to sicknet the foreit of a misenthro-pist, and the soar these start from Dusines the better for monther shingles and reits from Dusines the better for commonity, and the lease business there will be for the un-dertaker.

deriskor. Consult arch men as you knote a trotte wird of the du-and who have at least brains enough to discliguish hetween the small pox and dysoutery. Men who perform ourse that autout to reinfacels every day of their practice is who foce to relieve the suffering, and who make mengy a secondary con-sideration, are the ones who should receive the counterance of an enlightened public. Such a man, Mr. Editor, is ba. Chas, Mats. All the proof necessary is to call on him. Five minutes conversion will substautiate all my assertions be-youd a doub. Yours truly, Pratours, Pratours, PELAGINE.

Yours truly,

DIED.

and sinister cods. It was proposed to employ the from Mrs. Bullene's description :

dom 1

OURED BY THE SPIRITS.

and slaister cuda. It was proposed to employ the invisible agents in the onpacity of foreign couriers; and it will be romombered that one of our city dailies offered the sum of *fore hundred dollars* to any spirit or medium who would communicate "the news by the next steamer in advance of the arrival." But the spirits did not conclude to engage in the service of grasping speculators, who were quite threads, after the lange of some minutes, and respin-tion was again established, though so feely as to re-quire unceasing ald in the regime the south not suppose the source in the same field of enterprive. The modern and these unscrupulous men were not permitted to profane the spirit alt maple by the prosecution and accomplishment of their solfsh and sacrilegious designs. Of course, if the angle would consone it accouncies and political to report the state of the state of the state of the state her trusting spirit second to sprease to result the state of the state of the state and political to report the state of the state and political to report the state of the state of the state her trusting spirit second to sprease to the beams of the state of the state and political to report the state of the state of the state her trusting spirit second to sprease to the beams of the state of the state of the state her trusting spirit second to sprease the the that but the out whore the seal is and political and these unscrupulous men were not permitted to the state and the state of the state of the state her angle would not consent to report the state of the state of the state her trusting spirit second to sprease to the state and the state of the state of the state and political accomplishment of the is took market on the other who will her voice when here shate is spreamed to sprease the work the work had no coassion to employ ther sections and the state of the state and political and the state of the state gamblers, the world had no occasion to employ their From that time until the 10th, her case presented doing, but tell him of the joy and gladness that will olal and financial scribes went their way, feeling no XXI.

It is quite likely that some few beiners in Spirit Registers and over a straining communication: — the spectra straining communication: — the spectra strain is a goal assessed as a spectra of the subject is rapidly debulking in a strain straining communication: — the spectra straining communication of the spectra straining communication straining communication straining communication straining straining communication straining straining communication straining straining communication straining straining communi uelism have been inclined to value it because they teresting communication :--

sufferings were intense, the paroxysms returning at

services, and the subject was at once deprived of goveral curious and extraordinary physiological and come over him by "looking up," and doing as well its chief attraction and importance. Our commer psychical phonomena. At times, the pulsation was as he can. searcely perceptible, and respiration, over and anon, more interest in Spiritualism than the old Jewish seemed to be finally suspended. The signs of speedy gust, between Miratmon and Degoliado, in which the financiers had in the Tomplo they had converted dissolution were so palpable as to leave us hope of into "a den of thieves," and from whose courts they her restoration. The patient had frequent visions ; had just been scourged by the spirit that "over- she repeatedly declared that she saw her mother; threw the tables of the monoy-changers."-MATT. and it was otherwise apparent that she conversed General Pacheco was killed, and General Mejoca with beings who were invisible to her attendants. . It is quite likely that some few believers in Spirit The following is condensed from Mrs. Bullene's in- out the country.

In Brighton, August 13, at her realdonce, Agricultural IIII, of infimmatory favor, Man Jutta A. Cocaveit. Sho was bo-loved by a Irago circle of friends: was an attendant of the Uuitarian church, and a Spiritualist in bellef, and she firmly trusted she would be permitted to ze visit her hushand and multy after her disparture. Mise Lizzlo Doton attended her funeral; the services were very impressive, and were nessed by numerous intends of all denominations.

In Monree, Ashiabula Go., Ohio, on Wednesday, August 8, 1800, Ma. J. Buzos. Our friend was in the prime of lin, buz cunsumption's releasing and summoned bim away. He was a friend belowed in spirit comminution; and as he neared his spirit heme, he called for his spirit friends, who spoke their cherring words, which dispelled every cloud as to the fature. We shall miss him in his business capacity, as a fatthing father, a kind nusband, and a true friend.

"Yet wo'll mourn him to be and a voice of woe Befies not his triumphant hour, Let corrow's tear to longer how, You life flormal is his dower."

O. P. K.

Yor life Rormal is his dower." O. P. K. In Lako Village, N. H., Aug 24, 1850, Mrs. L. A. Ronntrs, who of Dr. O. Ronnirs, of Obarlesiowa, Mass., passed to the celestial state, aged 38, the passessed a strong and cultrated mind, a rich funcy and high social powers. Sho taught achool at Cambridgeport some years, sitended upon the thin tratinos of Rev. Dr. Ware, whose teachings and mode of thought mayed her mind. Thus to her warm, glowing at-inchmonits and cheerichness, the zeroinvas of wirthe, the eter-mity of truth, stood forth in all their prismod beauty, and were her polar light. As a wife, here was all that mode be true woman, all that spresis a hale around home. Bue was unseturations in the results a bale around home. Bue was unseturations in the resulting so the charged in the their mity of truth, stood forth in all their prismod beautiful realities of the true woman, all that spresis a hale around home. Bue was unseturation of angels, her arises and prayers to heavon, and on the brow of evoluty were written in gold and trimson and purple, her acts of bouchfootice and singler tided. Wo goode from a currespondent of the New York independent, the fol-lowing :

awing : I cannot feel them dead,

PAUL PRY.

MEXICO .- A battle was fought on the 10th of Au-

ormer was defeated. The fight lasted five hours.

Miramon was badly wounded, but escaped with a

few cavalry. The rest of his army were taken pris-oners. Miramon was in full flight for the capital.

taken prisoner. There is great excitement through

It is reported that a pronunciamento, favoring ex-President Commonfort, is about to be proclaimed in

Those loved ones in the sky! To leave the jashs that mortals tread, And soar where scraph feet are lead, O're say hire parametics overhead— Sure this is not to die!

To go with pleasant dreams. To rise ioneath Death's wave-And wate where flow immortal streams-Where everything in a unshine gleams-Amid the bright Snekinsh's beams! Amid the bright Speking) Is not to find a graves

To slumber 'neath the sod-Like flowers at Frost-King's breath-Then burning from his log rod, Shake off the valley's cumbring clod. And rise all beautified to Goil Third dea not seem like death/

How can it s'er be said who live on high ! When the dark river round than spread They meekly bowed the waiting head, And laid it on a downy bed? Dut Christians do not die! s tham epread,

They only go to rest-An goes the Uird and boo; They wake, the white-robed angels' guest I Like them in wedding garinents drast-With them to share the banquet Utest

To sleep a pleasant sleep-

To shut the sching cars

But they are not dead ; For Christians cannot dia i But if like then we patient tread The hidden path where they were led-I know a roles all trub hat haid, We'll meet them by-and-by i

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To shut the sching cars To all disculs below— The suffror's groans, the mourner's tears, The wicked onit that virtue scars— To every sound that wakes our fears, In this dark world of wee;

Che Messenger.

6

Each message in this department of the Dawnes we other was moken by the subit where name it hadre, through Mrs. J. H. Corast, while in a condition culled the Transa Riske. They are not published on account of literary merit, but sa tests of spirit communion to those intends who may recog-

The librit is about that spirits carry the characteristics of We import to show that spirits carry the characteristics of Seler eartholds to that beyond, and do away with the orthou-ous then that they are more than yiarys beings. We believe the public should have of the spirit world as it is-should fear that there is evil as well as good in it, and not expect that purity alone shall flow from spirits to search.

mortals, We sak the reader to receive no doctrine put forth by epizit, in these columns, that does not comport with his reason. Each earpresses so much of truth as he perceives-be more. Each can speak of his own condition with truth, while he gives opinious merely, relative to things not ex-entered.

Answering of Letters.—As one medium would in no ay suffice to answer the latters we should have sent to a, did we undertake this branch of the spiritual phenomen, we cannot attempt to pay attention to letters addressed o spirits. They may be sent as a means to draw the spirit to our direion, however.

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MESSAGES TO BE FUBLISHED.

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

From No. 2103 to No. 2231.

From No. 2103 to No. 2231. Thursday, Aug. 2.—Is man responsible for the use of the faculties God hese given him? Risrinous Kundali (Olavista Anu Fariday, Mug. 3.—Winat is the human brain, and how are disembodied spirits shift to manifest to mortals without its use? Dr. Dwight, Portsmondth, N. I.; Resamm Jane Na-then, San Francisco, Cal.; Yat Murphy, Dover, N. H.; John Y. Hollington, London, Rag. Saturday, Mug. 4.—The Arcient Druids—who were they, and what was their roligion: Kilen Kelly, Byringfield; Augustan Kucherbee: Clement & Johnson, Theeday, Aug. 7.—Is there an allotted time for the axis-mer of maxis in in mortal Y Jorenne Calock Belfast; Faul Taylor, New York; Ella Frances Robinson, Gaunda; Mary Louise Tunnie.

Now York; Ells Frances Robinson, Canada, and Lord Tompils. Wirinseday, Aug. 8.—II. Bpiritualism be of Ood, why did not God the Fahler manifost through his chason people: the church F. Leophil Gustze, New York; Thomas Lord, Rux-bury; Joseph Heisey. Thursday, Aug. 9.—Ilow can Obrist's prayer be reconciled to the texchings of sulrite? William Feiren, Augusta; Hobert Salom, Brooklyn; Copik, Nak Roger, Bushou; Cabharico T. Hondley, Mpringfield. Norda Aug. D.—Is there a spirit.world elerusi? If So.

Mondley, Hpringfield. Friday, Aug. 10—1s there a shifti world elerual? If so, Where is 114 Onra Nute, Winsor, Conn.; Ramuel Green; Orlando Jonks, Ystrmount, N. H.; Joseph B. Witherell, Ho-

Doken. Saturday, Aug. 11,-Invesation; Is all matter faimerial? Inten Baurend, New York; Lizzie M. Mason, and Ella Frances Proston; Ethan K. Yinal; William A. Drown, Balti-more; Col. Hastings.

Invocation.

Thou Boul of all things, while myriads of volces are conding praises unto thee from the great realm of nature, we will units ours with theirs in offering praises unto thes. Again we enter into thy temple, and again we praise thee; because theu hast en-dowed us with life, and art calling us constantly to then; because thou art ever giving us some new truth, and giving us to know thou art our Father.

Holy Mother and Father, we prove the as the nuthor of all things; and as shadows pass o'er us as we wander in mortality, we will not forget to praise thee, knowing that beneath the external sur-face shineth a gom which shall not cease praising

bee. We offer praises for these who know not thee, not because they have not the gem of praise and thanks-giving in their souls, but because the time has not yet come when their souls shall be attuned to the melody of praise. While they slumber in darkness, and we are strong while they are weak, thou hast taught us to offer thee those gifts. Hely Father, we bless thee for the strength thou

bast given us to day, for day and night, for sin and for goodness, knowing that thou art the author of all, and the finisher of all ; and knowing also, that thou wilt in thine own time call all to thee to rejoice in the kingdom of thy giory, thy power and thy Ju)y 12.

Not Peace, but a Sword.

QUESTION.—" What did Christ mean by saying, "Think not I am come to bring peace among you, but rather a sword '?"

quesion this afternoon.

In the first place, we are to suppose that Christ had a perfect understanding of his mission. He was endowed with the light of knowledge pertaining to the past and the future. That light which shone in the past and the future. That light which shone in him, shone through him, and gave him knowledge of the fature. He says, "I do not the things my-self, but the Father doeth them." And did he know that the work was prepared by the Father, or the spirit by whom he was governed? Perceiving, as he did, the strength of these with here he are prompt in contact, he socks the world

of Truth coming to out away the old, that you may build the new thereos. Bo, then, bless your God because war reigns among

you t because the new light is beaming into the souls have refuted it. When you shall ree discord reigning in your

When you shall see discord reighing in your churches, when soul after soul is filled with discon-tent, know that the Angel of the Lord is with you with the sword of Truth, cotting away the deal, do anying branches of the iree of Life, that you may allou sit under more wide-spreading branches, and cat of the more perfect fruit thereof. July 12. Here the additional state of the state of the second state

Loronzo M. Porley.

I've gol no children to speak to ; I ve got no rel-

has become somewhat interested in what you call bins become somewhat interested in what you call bins become somewhat is like any other ism. I suppose-means about as much. A few weeks ago he was present at what you call a Spiritual circle. He was then very auxious to get a communication from somebody who knew him; but no one seemed to have power to communicate with him. I was present, and I feel it to be my duty to come and toll him I think he had better make peace with his God as soon as he can; and I'll tell him how to. In the first place, bo'd better think a little more about doing right.

than to think so much about what the church will hink of him. My name was Lorenzo M. Perley. I died at the

poor house while he was overseer there. I had been there quite a number of months. I was sick, and was seventy three years old. I was also, and trouble, I know, and I suppose the people sometimes got weary doing for me; but the righteous man should never get weary in well doing. One night I got weary doing for me; but the righteous man should never get weary in well doing. One night I was much sloker than usual—suffered a great deal with my stomach. This friend was called up—came in to see mo; and he administered a dose of medicine from which I never woke in this world. From things I have seen and know since I came to the spirit-world, I know I was not mistaken. He said, "The old man will be better dead than alive ; I will give him the medicine; I hope it will not kill him, but will ense his pain ; but if he does die, he will be I do n't want him to think that he did better off." me a wrong, but I want him to quiet his conscience by quietly walking out of the church; and instead of keeping an eye single to the church, I want him to look to God, and ask what will God think, not what will the church think.

There are many here who do not feel toward him as 1 do. Some have gone so fur as to curse him, and some have gone so fur as to influence people on earth some have gone so in as to inductice people on earth to injure him. Now, if he wants peace, he had bet-ter seek out these spirits, and make peace with them. They can do bim good—he can benefit them. I know I shall make this man very unhappy, but LEGEN. They can do bim good—be can benefit them. I know I shall make this man very unhappy, but it is the best thing I can do for him. I was not always a poor town pauper. I once had money. family and kind friends; but misfortune, in one way and another, swept all from mo, and at last! was obliged to take up a residence in the poor house. here always a poor town pauper. here always a boliged to take up a residence in the poor house. here always a boliged to take up a resid and I felt my situation keenly. I was therefore onstantly agitated and miscrable; yet there was some excuse for it, and I do think the nor old man ought to have lived a little longer. I know he may say he was but an agent in the hands of God to remove me. It may quiet his conscience, but I can't

remove no. It may quick his conscionce, but I can't agree with him. I want to do this man good; I do n't want him beset will six or eight devils when he comes here; but I want him to give them the light they must have through him; for he shut the door on them too soon, and he must make peace with them by com-muning with them, and giving them the light they must muning with them, and giving them the light they so much need, while he is here. It may be that God has sent some good angel to cause him to look into it may be the same God has sent this motior, and me to awaken him to a sense of his situation. If so,

him, and God knows I will aid him. But I want him to reply—I feel it to be for his good. If he does not, and I feel it to be my duty to come here and give all the facts I have binted at, I shall do so, for I was a max who always did what duty made'slear to mo. The friend has an intimation that he is to mo. The friend has an intimation that he will be receive some message through you, but he will be disappointed when he sees it from me; but I want him to receive it, and I shall be with him at the pence between him and some here who carse him daily, and would sond him to the lowest hell if they could, and who have injurced and do hijuro him. torgive him, from my soul I do, and I pity him; but still 1 feel it to be my duty to go to him, in all Christian love, to point out his errors and aid him

Invocation.

All wire, all holy, and ever present God, our Father and Mother, once more we come before thee with budy and blossoms, as culled from the material of thousands, causing them to leave the old. The garden of HIG. Once more we praise thee for the new wine of religious truth has been put into old wisdom received from theer and once more we ask bottles, and the effect is apparent, for the old bottles thee to guide us as we wander here.

Unce more, oh Father and Molber, we wander upon the material shore. Once more we feel the fetters of mortality; and for this we praise thee, and offer to thee the choicest gifts that lay upon the allars of our souls. We know, oh Father, that thou

bless those who are hore present, for we know thy hand is with them, showering blessings upon them; we know that thou art ever with them, blessing them, and that thou art here, and here to bless; ative to speak to; but I suppose you do u't object to nor will we ask theo to bless the darkened children any spirit's speaking to anybody he may wish to of the immortal shore, who are gathered here this afternoon. We know that thy band of lave is tome to, do you? Afternoon. We know that thy hand of Lye is In the Slate of Connectiout there lives a man who, stretched over them, and that they are thy especial of the poor houses. Within the last few menths he we give in our weakness, and give again according

Our Father and Mother.

"Why do the spirits through the media, address Jeho-vah as both Futher and Mother ?"

This is the question we propose to speak upon this afternoon.

Simply because he is such. That All-wise creative Intelligence that man calls God, is no less the Mother of all that he hath created than he is the Father. The world hath moved on for centuries of years, and the inhabitants have but a partial under-standing of God as yet. Because they have put him afar off-or, we should say, the embodiment of the male and female-the God of all life. Christlans of all time have ever been disposed to put their God afar from them-to understaud him as being a per-sonal Being, dwelling in some far off heaven, the sound being, dwining in sound arounder in order that the second is sure to be always decked with darkness—the God of the natural world—gold and preclous stones. We say Christians have put their God too far away from them, and therefore have failed to under-

stand him. And yet he would have every one to understand him-to dwell continually in his presepce, and with an understanding of his presen God could not be such unless possessed of both male and female principles of life. So, then, he is justly our Falber and Mother. As soon as we understand him, such we feel him to be, and as such we adore blue forever. What would God be without this tender and all-

loving principle, as found in the female portion of life? Methinks there would be too much of justice, lifa ?` and too little of mercy-too much of wrong, and too little of right. Now God to us is a combina tion of all that is good, holy and true; the grand aper of all we find in life; a creative principle that

should perish; and surely if he is not willing we shall perish; then the same power will provide sal-vation. The child of God will have perfect roliance upen that God. That child who believes that there is a superior intelligence governing all things for our good, can but feel that this principle is both father and mother. Look you in all the departments

casket of olay a knowledge of its high life. This God, this Father and Mother of all things, oh seek to know, children ne you aro, of it—an aff shoot of its life. And while you are reversioning and adoring this God, this Jehovah, this teader Father and Mother, oh look you to the gens of light tunt is being constantly born and shining over you. I shall have done my duty. I shall have done my duty. I want him to reply to my letter. He may simply say, "I understand that commonication." It will be whal require. I am not against him, but for him, and God knows I will ald him. But I want hother God, who is ever ready to succer you, to hourish you, to give you strength.

receive some message through you, but he will be disappointed when he sees it from me; but I want bim to receive it, and I shall be with bim at the time, and I want to receive some slight taken of remembrance from him. I shall not here appeal to has been ar his man, but to his spirit, to make

Jacob Bell.

August 1.

BANNER \mathbf{OF} LIGHT

here first. They tald me I must talk like myself

and that I must be natural. I can't come back telling my propie I have seen I can't come back telling my people I have seen God and Christ. I know the old story of the resur-rection is faise-that the only resurrection is of the spirit from the natural hely, which takes place at death. And I know I can't be joined to my old bedy again, for my spirit relets against it. These are all things I do know; but other things I am in the dark about. I may some day see a giant or a hely being, called God-I may perhaps be usbered into a beaventy sity, but I don't know about it. *Answer.*-Well, they say God blesses everybody, and I suppose I am in the ring.

and I suppose I am in the ring. Ans.—Yes we have day and night. You go by the rising and setting of the sun ; we go by the desire of the spirit. If I feel weary after 1 go from here, 1 am surrounded by an aimorphere inviting me to repose. When I am refreshed, my atmosphere changes, and day comes. All epirits who are dwelling on my plane feel weary about the same time. So you see we do not depend upon the rising and setting of the sun. I shall need repose after I leave here; there fore I shall pass into night. August 1.

Lucy Jane Macomber.

In the year 1858 I fell asleep in death, and soor after awoke in eternal life. I promised my friends if the spiritual philosophy was true, I would return to them, and as proof of myself, I would give, as near is I could, the exact condition of my mind previous to death. I lingered between hope and fear; I hoped I should be happy, but I feared I should come far short of heaven. These words were constantly pass-ing through my mind, and many times, no doubt, I was beard to repeat them. I will give them, then, as for south of the south of the

comber: "There is a heaven on yorder shore, A heaven where pleasures bever die A heaven I sometimes hope to see, Theo tear again 's is not for me."

These words expressed the condition of my soul I believed in heaven as a state of happiness. Then, end, W. B. Felton, M. oh how dread the fear that I should be debarred the er, and Mirs. Wiley.

privilege of enjoying it! Early education had much Secreta to do in bringing me into this state of mind. My Nichols, nearest and dearest friends wore close communion, roligionists. I am sorry and glad that 1 am able to toll them that their religion is unrighteous, unholy,

unchristlike. I left a mother, three sistors and two brothers, Shall I say they mourned for me? Yes, they did mourn, and they do mourn now; but the fear that enrobed my spirit is all gone, and I have learned to love, because I have learned more of God. I died of consumption, after about one year and

in Boston. I was twenty seven years old.

misgivings about coming here and controling before assures us that we have the over present sympathy atrangers; but the desire was so strong, it overruled and co-operation of all the wise, just and humane all else, and I feel pretty happy and at ease here, with the exception of a sense of weariness and faint ness, which was natural to me the last six months I

lived. I feel it is a blessed privilege for us to return, not withstanding we have many difficulties to avercome I wish my friends to test me as much as they please

if they do not go beyond the capacities of my epirit The love I bore my friends has not decreased, but has been growing stronger; with it, the desire to come here hus been growing strong, and I have walt-ed some weeks for the medium to be restored to

I did it more casy for me to control at this time. I that it more casy for me to control at this time. I have come to fulfill the promise I gave in the month of September, in the year 1858. My friends must bless God, and ask him to give me power to world." Mr. Charles Walker spoke of "Spiritualism as a

come again, as they must open their arms and give mu a welcome, that I may guin more strength. Aug. 1.

Maria Louisa Ober.

I'm sick, and I don't want to stay. My name God, and their Relations to the Human Soul." was Maria Louisa Ober. 1 lived in Louisville. 1 Mr. Theyer introduced the following Besolution : used to live in New Orleans. My father is a lawyer Recolved, That as believers in, and advocates of, in New Orleans. I was scalded to death in Louisville. My father used to live close by hero-in New York; aint it close by? My aunt Creuse wanted the Spiritual philosophy which comprehends all truth, physiclogical, intellectual and moral, it do uo to come here; she lives with my fathers mother and mo live here. She's with my fathers eister, and she knows I can come, and she wanted me to come here and tell everything; and I'm sick, and do hy want to come here and tell everything; and I'm sick,

Mrs. M. S. Townsend spoke upon "Fallen Women." and do n't want to stay. I was four years old, and I have been here three and the duty of Spiritualists in alding these whom years. My mother can't come, and I can. My mother put the medium to sleep, and I come and speak. My father's name is James Munree Ober. Mrs. Fannie Burbank Felton Mrs. Fannie Burbank Felton spoke of "Expori- you are prepared to receive it.

I 've got an uncle in Washington. Ills name is encos." Henry C. Wright spoke upon "Children," what we

Written for the Danner of Light. TO THE DRIGHTEST AND DEST. OF BELEN MARION WALTON.

notwithstanding it rained the first two days, which

prevented many from attending. It was held in one

of the lovellest vallies of our Green Mountain State,

and it seemed as if nature had peculiarly filled the

grove for the purpose for which it had been used--

and all is attendance could not but draw inspiration

from the grand mountain scenery, the lofty maples

Among the friends out of the State who spoke and

largely alded in the success of the Convention, were

Houry C. Wright, of Boston, Mrs. M. S. Townsond,

Mrs. Fannio Burbank Felton, Dr. L. K. Coonley, of

New Orleans, Mr. Thayer of Boston, Mr. Richmond,

of Chicago, Mr. Walker, of Lowell, and of our own

State, A. E. Simmons, Newman Weeks, Thos. Middle-

ton, Dr. Randall, D. Tarbell, Jr., Mrs. Prait, Mrs.

The speaking as a whole was of the best, practical

in its character, treating of mighty questions, which

are now agitating the great beart of humanity.

Fraternal good feeling characterized the Convention

-and its influence upon each and all of us was to

make us live our glorious faith more nobly-more

After glanoing over your Providence correspond-

and certainly ought to know, that their interest is

ours. "Union is strength;" and to know it, we

must pull together. Then why so afraid of concen-

trated effort? I am as much opposed to making

creeds for other people as any one, because man is

liable to change. 1 assume the right to alter my

creed any moment, and that same privilege I concede

to others. Some one has justly said " that is the dif-

forence between man and the beast. Man can

change his mind ; the beast cannot." It is a human

I do not propose any method of organization. I

able means will be adopted, both for finance and a

But I leave the subject, and come to the non-im-

urge Mrs. Spence, at the Convention, to define her

position, illustrating by pinin, unvarnished inngange,

what to her is the proof of the position she occupies ?

But no; the whole subject was entirely ignored.

For what? I say, through fear. But who 's afraid ?

Those who are, will accept the charge. The dis-

course of Mrs. Spence, at the Convention, fell heavily

on many cars. Why? Because in her introductory

remarks, she dimly pointed to her position, and left

the people to wonder what it was-calling us chil-

dron, (that I accept.) and saying that we were only

playing, as it were, with phantoms of imagination,

making our theory nought but Liliputian, nonde-

script nothingness. She seems to stand afar off in

and some other things, I would let you into the se-

orets of a portion of hard carned philosophy, which is to me a settle conviction, and will be to you when

Prof. Spence I have read; Mrs. Spence I have

heard. In the deak, in our village, s

botter knowledge of our co laborers.

Organization and Non-Immortality.

6. B. NICHOLS.

and the pure bracing mountain air.

Brown, &c.

truly.

I turn from the lee and the spow, From the world with its mountain of care, To the dearest and foulest I know, And rest me for evermore there.

Talk not of life's riches or gold-Its honors, Its Joya, or its test;

So long as his heart I enfold, Of all joy and all peace I 'm possessed Oh, tell me no more that 1 'm mad,

Distractedly blighted, distressed; I care not-since joy fully glad Smiles on me the brightest and best

Come Poverty, Sorrow and Pain-All the woes that on me will fall_ They are welcome; but never again

Will I part from the dearest of all. Then I tern from the world and its strife. To the Highest, whose light never pales;

And I walk the dim pathway of life. Untroubled, untouched by its gales i

Correspondence.

ence, from the pen of our accomplished L. H. B., Screnth Annual Convention of Vermont Spiritualists of Vertouching the subjects of Organisation and Non-Im-

South Royalton, Friday, Aug. 24, and organized by ence to finances, then our mediums are the persons cleating the following officers : who should assemble in Convention and fix matters President-Newman Weeks. as should best suit their interest; infinating that

Yice Presidents-D. Tarbell, Jr., Mrs. M. S. Towns- committees and others have no especial interest in

end, W. B. Felton, Mrs. Fannie B. Feiton, D. P. Wild the matter whatever; but I think we might all see,

Secretaries .- D. Tarbell, Jr., P. P. Ripley, and S. B.

There was speaking through Mrs. M. S. Towasend, of Taunton, Mass., Miss Frances Merrill, L. K. Coonley, of New Orleans, and R. Thayer, of Hoston.

Henry C. Wright, of Boston, spoke quite at length, and introduced the following resolutions : Resolved, That all we need to insure our perfection

and happiness, in the body and out of it, is (lst) to know the natural laws of life and health to body and privilege. free months of sickness, at Utica, N. Y. I was born in Boston. I was twenty such years oil. leave that for wiser heads. But from past experi-

Many times during my sickness, the spirit world perfect knowledge of these laws, and presents to us was opened to mo; but 1 thought it was a result of the highest possible motives to obey them, well de-Many times during my handle it was a result of was opened to me; but I thought it was a result of weakness, not a reality. I wish once more to tell my friends that all fear is taken away from me, and I realize a happy condition of life. But one thing is lacking, and that is, to open communion with them; and this I hope to do by couling here to day. I have seen our sister Alloe, our brother James, and father, and many relatives. And father, and many relatives. I have seen to all present, and I had some

that await our coming in the spirit state. D. Tarbell, Jr., spoke in opposition to all resolutions.

Evening.-Miss Frances Merrill spoke under mortality theory, advocated by Prof. and Mrs. spirit influence. Subject Heaven." Mr. Davis, Spence, and the sect of religionists called Adventicts. of West Randolph, Dr. Coonley, of New Orleans, D. of West Randolph, Dr. Coonley, of New Orleans, D. Your correspondent snys, "Why so afraid of this Tarboll, Jr., Dr. N. Randull, of St. Johnsbury, Thom-theory?" She is not sfraid to investigate any theoas Middleton, of Woodstook, and Henry C. Wright, ry. If L. H. B. represents the Spiritualists of Provispoke upon the resolutions. dence, why did she not, together with other friends,

Mr. Thayer, of Boston, spoke upon the following health ; and her condition is so similar to mine, that subject : "That we should live for this present

Physical Goodness."

BATURDAY.

Convention opened by singing, after which Mrs. Brown, of Sandusky, addressed the Convention, under spirit influence, on " The Unfoldments of the Laws of

whom he was brought in contact, he spoke the words before us: Think hot I come to scatter seeds of bill peace, but to bring a new philosophy; and scattering it into the old, maketh war. The denseat the o logical darkness clustered around Jesus, and the people among who he lived had long remained in that condition. They were wadded to the old -ware at peace, so for as rollgion was concorned. They would rather sit in the darkness of the time, than to come out in the sunlight of Truth. They had grown old in it, and they had become strong in darkness. Their religions had been incor-porated into their being-they lived by them; and when the spirit of Truth came, giving them more light through Josus, it was like a fire brand amidat the dry bones of the time. When we find Jesus in his nature in humanity, do we find pence? No; but war seemed to go before him, and through whatever region he passed, he loft a spirit of discord, in-harmony and war, because he introduced the new light, which would not harmonize with the old. A fow came out to meet him with his light; a few embraced his truths, or truth. But did it bring them pence? No! It served as a sword, to sever the con-nection with their friends. It cut them aloof from religious arceds ; it took off the yoke of superstition and self-rightcousness that old religious darkness had placed upon their neeks.

As Jesus fully understood himself and his mis-slon, he knew full well that war would follow him and his works. Ho said the father should rise up against the child, and children against their parents. And why? Beenuse a part should see and believe. and part should not see. And then the spirit of discord, which is the first slep to progress, was taken. The life of Christ was not one of peace. Tumult wont wherever he stepped, because he was a new wont wherever no support, occurst and was a haw hight. This was creating five everywhere, burning and purging out the old, and giving the new instead. In this way pence was giving way, that the Kingdom of Heaven night be set up in their midst. Unrist came with the sword of Trulk, which is ever sure to conquer. Though the battle may be long and severe. the victory will be glorious. And though the seeds were sown in war, they shall come forth in peace and wisdom.

The same light which shone through Jesus is with you today. The same sword of Truth is outling off the heads of darkness and error, and the temples of olden time are warring against it; but so sure as Iruth is over victorious, so sure it shall triumph, and in the end bring you peace.

Look you through the vast-congregations that fill pour earth! Bco you the war that is raging there ! Is there peace among any sect? You find it not, for the angel hath stepped into the water, and it has been agitated thereby, and you are asked to step in and be healed from the old afflictions which have clung about you. You are asked to enlist in the cause of Truth. And shall it bring you peace? No; but war, until the glorious light is established in your midst. "Do not misunderstand me," said Christ. "Do

not suppose that because I was sent by God, that I come to bring you peace. I am sent to war with the

Brors among you; and when Truth shall have tri-umphed, peace shall reign. So you of to day go not forth to find Christ where the atmosphere is heavy with peace, but go where the very element you breathe is filled with lubar-mony, whose light is strong to illume the darkost corner of humanity. For that is Christ-the sword

Christian love, to point out his errors and aid him to do right. Perhaps the set time has come for him nearer to this Father who is constantly near you, and yet afar off, by virtue of your own will. Oh, then how sweet will be your repose, as gathered upon Reduced and a Michards hear to change, and God has sent me to help him up the July 12, a Father's and a Mother's bosom.

Benjamin Carponter.

I never tried this before, but it acoms to me you

I nover tried this before, but it acoms to me you might got up a better way. Well, sir, round again after nine years absence. My name was Benjamin Carpenter. I used to keep un eating house in Ely place, New York. Seen some of the rough aides of life-seen some of the smooth sides, too. Got a son, and if he is round where I can speak to him, I should the second source is a spear to more is a got in the spear to more is a got in the second source is a spear to more is a got in the second source is a spear to him, I should the second source is a spear to him, I should the second source is a spear to him is a source is a spear to more is a spear to him is a spear to him is a spear to more is a spear to him it he is a spear to him it he is a spear to him it and it he is a spear to him it he her him is a spear to here it here to him it here to him it here to h different locality or sphere of mind, will tell a differ-

I suppose you want to know what I died with? ant story-just what, is natural for that one and no

make me any the worse, if I come back straight. It is not to be supposed that I have made myself any better since I have been here. Couldn't attend to making myself any better off until I found out where I was, so I could atte the bed where I was, so I could start ahead.

where I was, so I could start ahead. I don's want anybody to get my communication, except my son. He is married, and is living in Syncuse. His name is just the same as minac-Ban. I'm Ban. senior, and he's Ban. junior. He's the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old man can help him out. Can't give him any the old the boy had better leave where he is, and place. He thinks of figbting it out, but he'll get floored, as sure as he does. Better do as I did before the old in Far on the supposed it true. Now the ministers are not to blame because they believe it, but supposed it true. Now the ministers are not to blame because they bolieve a horth here as minac-bolieve a portion of the human race go to hell. Two-believe it, but supposed it true. Now the ministers are not to blame because they bolieve a horth here as minac-the supposed it true. Now the ministers are not to blame because they bolieve an portion of the human race go to hell. Two-bolieve as here as here as here here, and they preach to tell them just how I am religiously situated here; but I can't do it, for I don't know how. That old gentleman Who has just spoke tells you then food in Father and Mother. Well, it may he so. nizes more nearly with mine on earth. I never could

place. He thinks of fighting it out, but he'll get That old gentieman who may floored, as sure as he does. Better do as I did before that God is Father and Mother. The old man but I don't know. I want to ge

I died-step clear out BI ONE FIGURE ARE planty of scea he had better step out. There are planty of mediums about where he is, and should give him much to one, and I should come, and should come in a should give him much that would help him? There is a little fellow who that would help him? There is a little fellow who that sould help him? There is a little fellow who the there way. The spirit world is much like this. You may the sould fall here as well as on earth; but you

15 h pretty good tool for us there—other spirits use him, and I don't see why I can't. When I was young I got on a horse my father owned, and the deviliab beast threw me, and I had a stiff knee in consequence of that accident till I died. Look here I You don't have any objection to print-nor my later do set and prints. Look here I You don't have any objection to print-ing my later do set and the deviliable and set of the set o ing my letter, do you? No more than that of the old man who came before me? Pretty good old shap, church, but tried to live a holy life without cutting that; but I rather think if that man heal killed me off too much of my garment. In fact, I was like the off too much of my garment. In fact, I was like the

I should have been back here and killed him, if I sould. That's my way. I don't prefer to be anybody else than I am: but I hope if anybody sees my letter, they woat think me mored with here. To be sure Class of propie moved with here. To be sure I died drunk, but that was my own business, and I had a right to. I left about \$3,400, and if I had done different, instead of drinking and squandering money, I should have bet;

about §3,400, and if I had done different, instead of drinking and squandering money. I abould have left more. Well, what I did leave, made a hell of a raw I dieu in Montpelier. My disease you ark me for? among my people; and if I had left more, there would have been a worse one. So you see it may have been all right that I drank myself to death. Do you drink much? Well, that's right; but I'm not a temperance man-morer was-and I'm and i we don't have your time here-we only get it by comming back to preach it now. I suppose folks wont like that, but it's my business. I suppose folks wont like that, but it's my business. I was fifty three years old-old enough to do better, you may say-perhaps how many years I have been dead. I was a tiller of l was, but that was my business. the soil-an honest occupation, you'll allow, of course

Whattime of day is it? Let me see, I don't know My name was Jacob Bell. I have a son in Vermont what time it was when I died, but they told me it what time it was when I uter, but they ton me it -a caughter living in the western country. I used was near morning. Died / what a word that is, a brother, or rather a half brother, and many other when a man can't die! You may want to as much relatives, and I feel as though I couldn't rest away -a daughter living in the western country. I have as you please, but a man can't die. Well, good bye. July 12. Iteratives, and a first an right in coming. They told mal should make out best by coming the discemination of news."

She wanted me to tell when I was bern, and how I oame to move South. My mother is gene, and I don't know as I will get it right. I was bern in New York, and a relative of my father's died, and left him some money, and he moved South,

My mother isn't orazy now ; but she went away because she don't like to talk about my coming here, and her coming, too. August 1.

Remains of Elder Leinnd.

We copy below a short article from the Cheshire Transcript on removing the remains of Rev. John Leland. He was a noted divine, (Baptist.) and, for his day, liberal. He has been dead about twenty years. We once published an account in the BANNER about the " Greaner " in his family.

On the 11th inst., the monument over the carthly re-mains of Rev. John Leinnd and wife was removed to The study and box of the strong the convertige of the study of the strong the study of the strong the study of the strong the strong

Another old lady asked : "Do you suppose he is and others, after which Dr. Coonley spoke upon cognizant of this scene?

One who was deeply absorbed in the examination, replied thus : "If so, and he sees that we venerate his ies, he must also know we love him more

tain the domes of those earthly temples, and not again

tain the domes of those carthly temples, and not again have them deposited in the ground. The dangatter's regity was, (God bless her noble sont.) that she had no superstitions notions about it and that he had no objection. If such was the wish of the friends; and also that it might be a satisfaction to her to look upon them. So the open of the earthly taber-nacies of the Lelands will be placed in a nice glass case, in zome conveilent place in our town, to baseen by all who desire to look at them, remembering as they gaze non that prominent Veneration and Benov-olence of John Leland, there once dweils a spirit which was reatless, anxious, and active to secure ra-tional religions liberty for the whole brotherboard of man. D.

was offered : "Women-second only to the Press in and the manner of prayer."

Laurens. My mother was crazy and scalded me. My Aunty Creuse told me in Washington that if I teach them, and claimed that we should not blaue she essentially agrees with him, if I understand ber. would come back my father would believe, and she would be a great deal happier-that's why 1 come. Do we know where to find such persons? Are they them what they are...

After this, John L. Potter, of Ware, Mass., spoke under spirit influence.

Mrs. Coonley spoke, and improvised a poem. The State was divided into Districts, and the following State Committees appointed :

No. 1. - Franklin, Chittenden, Grand Isle and La noille counties—John R. Forrest, of Wincoski Falls, No. 2. Orleans, Essex and Caledonia counties-

Dr. H. H. Nowton, of St. Johnsbury, No. 8. Washington, Essex and Caledonia counties

-Nathan Lamb, of Bridgewater,

No. 4. Addison, Rutland and Bounington counties -Newman Wecks, of Rutland.

It was also voted that a committee of four in each district be appointed as district committees, to not with the Stote Committee, and that the State Committee have power to fill all vacancies which may occur in the several County Committees. After full consultation with the friends present, it was decided to hold the next annual State Convention at South Royalton, on the first Friday, Saturday and Sunday in Sept., 1861.

Dr. Randall introduced the following resolution-Resolved, That organization with Spiritualists is the question of questions, Therefore we recommend Spiritualists in every locality, individually and col-loctively, to scrutinize closely, and judge profoundly, and publish their pros and cons in our spiritual

The discussion of Dr. Randall's resolution follow ed. Remarks were made by Mr. Thayer, Dr. Randall Spiritualism and his personal experiences.

SUNDAT.

bones, he must also know we love him more." After they were removed to the new ground to be re-interred, some friended followed on, feeling it was al-most a loss to have these teachers of science (by their Phrenological developments) deposited, to return to dust and lose their identity. Any one, if but little acquainted with the science, and knowing Elder Le-land, would see, by the sharp, peculiar developments, interred, results and peculiar developments, the relatives, especially on Elder Le-Mrs. Lucy Maeon, who had been present at the distin-terment, and if there was no chjection, proceed to re-tain the dome of those territy temples, and not argin. Mark Lucy Maeon, who had been present at the distin-terment, and if there was no chjection, proceed to re-tain the dome of those territy temples, and not argin terment, and if there was no chjection, proceed to re-tain the dome of those territy temples, and not argin terment, and if there was no chjection, proceed to re-tain the dome of those territy temples, and not argin terment, and lif there was no chjection. Proceed to re-tain the dome of those territy temples, and not argin terment, and lif there was no chjection. Proceed to re-tain the dome of those territy temples, and not argin terment, and lif there was no chjection. Proceed to re-tain the dome of those territy temples, and not argin terment and the territy temples and not argin terment and the territy termity termit The Convention passed the variant resolution which had been introduced and discussed, and, after speaking by various members, the Convention adjourned to the grove, where Mrs. M. S. Townsend opened the meeting with a very impressive prayer and an inspirational song. She spoke on marriage of principles-the wedlock of love and wisdom, in

A. E. Simmons, of Woodstock, spoke of the rela tions of men, and of the past on the progressive ideas of to day.

Mr. Davis, of Bethel, spoke in a foreign language, which was translated through Dr. Coonley as being Spanish.

Henry C. Wright spoke upon the influence of the relations. Mrs. L. K. Coonly recited a poom on "Resignation." Mrs. Fannie Burbank Felton spoke upon the subject :-- " Bo kindly affectionate to each other." with tests facts.

Mr. Thayer, of Boston, closed the set speeches of

There was a large attendance at the Convention, of the cierks, " they are testaments."

reliable? If so, some one will please define the phrase. Might we not as well employ Elder Grant, and his kind, to advocate this theory (for they certainly bring any amount of Bible to prove it.) as those sailing under the colors of Spiritualism ? Are not Prof. and Mrs. Spence nearer to, and better advocates of, the Adventist theory than of the Spiritualist? I leave it for others to answer. I find no fault, even if it be a fact. But I cannot see why Spiritualists should be expected, knowingly, to employ and pay for that which they have no faith in. I believe Spiritualists generally are willing to hear all sides, and even seek controversy, and I think it is ill in keeping with their character, as a whole, to say that they are afraid "to prove all things, and hold fast to that which is good." But no doubt

there are exceptions. But what a destructive destrine ! It must tend to extinguish all the better sensibilities of our pature, and lead us down, down, down, to the lowest grade of moral rectitude concelvable. It cannot be otherwise. There has been no standard set for this theory by which immortality can be obtained. None ever can know whether they are to have it until they have got it. If you get proof that any bave it that have gone before, evon should you know their antecedents, there is no certainty that you should have it because that would imply you must be like them, which fact is not in the nature of things. Then, again, suppose you do flad yourself on the other side-are you cure then that you have immortality? Is it probable, then, that you will be able to tell whether your immortality was from your identified beginning, an innate principle, which was always with you, or a garment, that, by some book or crook, you put yourself in possession of, never knowing how or whence it came ? Well, suppose you have get it, what certainty is there that you can retain it ? If immortality means life-existence after the dissolution of this ontward form, how shall we know but that existence will have an end? As long as we exist we may feel satisfied of its continuance; , but how shall we be able to know, in any stage of that existence, that it is to continue forever ? Can we not now judge of that fact with as much propries ty and certainty as we ever can? And is not that judgment made up from the spontaneous outburst of our inner nature, which we are continually mani-

festing ? What more than this can we over expect "Mothers upon the destiny of the race," on their home to have to make up our verdict?" But when what is to monow false becomes a truth, I shall accept it. I know I have trespassed upon your patience, but could scarcely say less. G. W. B.

Willimantic, Sept. 8, 1860.

At a printer's festival recently, the following toust in the manner of prayer."

р.

nan. Cheshire, July 13, 1860.

SUNDAY LECTURES IN NEW YORK.

L JUDD PARDEE AT DODWORTH HALL, Sunday, Sept. 2, 1800.

Reported for the Danner of Light.

The subject of Mr. Parico's morning discourse The subject of Mr. Pardco's morning discourse was The Harmonial Philosophy—its Origin, its Char-acteriatics and its Mission. Having given a preify full abstract of Mr. P.'s lectures for two successivo weeks, we shall give a vory brief one of to day's dis-courses. He stated that there were embodied in the harmonial philosophy a height, a depth, a breadth, a divinity, and a unity of truth and life, not as yet, begun to be sponward oven by its networks. begun to be apprehended, even by its advocates. Philosophy ho defined to be a revelation, explication and application of truths and facts, internal and external, seen in their right relations. The barmo-nial philosophy is a revelation, explication and ap. plication of truths internal and external, seen in their right rolations throughout the threefold uni. verse of the natural, spiritual and celestial. It never had a beginning-it always existed; but there was a time when the minds of men became prepared for its recoplion. Some fifteen years ago, or more, it commonced to enforce itself. Spirits did not pour it down as through a spout, but, taking advantage of favorable occasions, they inducted their sphere into states wherein man's own natural powers, guid-ed and directed by them, might take hold of such truths, scientific and religions, as might correct truths, scientific and religions, as might correct the errors of the scientific and religious world. It is not an extraordinary philosophy, but one that takes hold of all relations, external and internal—a philosophy of all ages, embracing the best methods of all philosophies—an celectic and a composile phi-losophy. It is an inductive and a deductive philoso-phy—working both from effect to cause, and from the product of the philosophy and from the philosophy and from of Spiritualism. Spiritualism is not adequate to all the wants of the innermost man, but the harmonial philosophy is. Sniritualism is communion with all spirits, alike from the hells and the heavens. Hence the diversity of their teachings. This disorder is destined to increase, producing, as Christ's teaching did, confusion worse confounded, till the end. Spiritunlism is now a disintegrating thing; if it taught higher and diviner truths, then it would be constructive-then it would be no longer Spiritualism, but celestialism. The harmonial philosophy ignores all the erratioisms, orudenesses and misdirections of Spiritualism. The harmonial philosophy, in so far as it ombraces Spiritualism, is destructive; but in time it will be constructive. Men are orystalized and cemented to the rocks of institutions, and it requires some great shock to break them off. They are asleep, and need some great thunder clap to arouse them—something more than the more presontation of truths. The present stage of the world is one of unfoldment and transition-not an unfolded state. The mission of the harmonial philoso phy is to correct all error, renew and vitalize all truth, and to unfold and apply new truths, as yet unrevealed.

EVENING DISCOURSE.

The subject of the evening lecture was, " The Rethings not seen." The faith, therefore, of the ra-tionalist, or the unbeliever in Paul's theology, does

not come under that definition-.... it rests upon its perception of facts. The faith spoken of hy Paul is spiritual or interconscious. It is a faith of feeling. A man can have no feeling unless he is touched. So there can be no such faith unless there is a response

Dr. G. then urged the necessity of attaining harmony in the conjugal relation, as a part of this work of conversion, and road zone passages from Faul upon the duties of husbands and wives. 'nut upon the duties of husbands and wives. Dr. Hattock, at the request of Mr. Taylor, read the first during their feeluring tours. Sample copies sont inco. Lectures hanned below are requested to give notice of

from the Herald of Progress of Mr. Taylor, read inconstructions and below are requested to give notice of by Stephen Albro, as an evidence of the fact and base correct as possible. Mass of spirit intercourse, The Herald of Progress of the fact and base of the

Dr. H. Insisted that ordenee of the fact and Dr. H. Insisted that ordenee of spirit communi-cations, external and physical, was necessary to mistake of all the world's teachers had been that they were simply perceptors, never undertaking to ascertain the laws of neural sectors and been that ascertain the laws of neural sectors and been that ascertain the laws of neural sectors as a sector of the sector of the sectors as a sector of the sectors as a sector of the sectors as a sector of the sector of the sectors as a sector of the sectors as a sector of the sectors as a sector of the sector of the sectors as a sector of the sectors as a sector of the sector meet the exigencies of the nutural plane. The grand
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 meet the exigencies of the nutural plane. The grand nutal plane. The grand nutural plane. The grand nutural plane. The Are they any stronger-any more practical scholars for men of business? Only as they demonstrate do they grow. Now who supposes we have not grown bigger and stronger by these physical demonstra-tious? It is a great mistake to suppose that we trought in by taking these normal methods. The laws of demonstration by which we learn astron-omy, are here among the rocks and stones of earth. Here we learn to weigh the planets-mot by gazing up at these heavenly bodies. Mr. DEAN reinted several instances of what ap-proved to be striking demonstrations of spirit inter-course. A friend of his, who was your stanting to the striking demonstration to proved to be striking demonstrations of spirit inter-

philosophy of all ages, embraing the best method a of all philosophies—an celectic and a composile phi-pored at first to be false communications, but which proved to be striking demonstrations of spirit inter-course. A friend of his, who was very skeptical in and schesting both from effect to cause, and from of the writings of Charlotte Bronto, and expressed to fine a strong wish to be able to write like bot. The and celesting spheres. It addresses itself alike to of the writing of the writings of Charlotte Bronto, and expressed to bing referred to a good medium, for the purpose of testing the fact of spirit communication, he went and there received this message: "I am often with bogspel of nature. It antechates Spiritualism: and mot vertices to correct the errors of Spiritualism. Spiritualism is not adquant on all there was a mistake, tried again, but no other nature the spiritualism. Spiritualism is not adquant on all there was a mistake, tried again, but no other nature the spiritualism. Spiritualism is not adquant on all there was a mistake, tried again, but no other nature the spiritualism. Spiritualism is not adquant on all there was a mistake, tried again, but no other nature there is an opening on allowing engagements, and the there was a mistake, tried again, but no other name II. D. Srozza will fill for following engagements, and the nawword than "Charlotte." The gentleman told the medium it was "all damned nonzense." But when he related the occurrence to him (Mr. D.) he reminded his skeptical friend of Charlotte Bronte.

Income the second of the second

The subject of the evening lecture was." The Re-newal versus the Suspense of Faith," being in the nature of an answer to a recent sermon in this aid on "The Declina of Faith." Faith, said the speaker, is of three kinds, viz: 1. Original or natural; 2. Conditional or organizational; 3. Provisional or edu-sational. Faith may be defined to be tho results of substance impressing substance. Pau's definition is the best as applied to one kind of faith—a faith that is felt—but not to intellectual or intuitional faith. For faith may be acting in the service in progress. Since then the destar had proved of generation and proved of the service in progress. Ince then the destar had proved of the for faith may be acting in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince then the destar had proved of the progression in the service in progress. Ince the service in progress is the service in progress. Ince the pr bad advanced, and returned to thank Mr. B. for his assistance. Since then the doctor had proved of great service in prescribing for the slok. In a recent instance he had given a prescription which county faith. For faith may be again divided into three great service in prescribing for the sick. In a recent kinds—intellectual, spiritual, and interconscious or instance he had given a prescription which cured a celestiat. Intellectual faith is not "the evidence of poor woman of a severe case of milk leg in three davs.

> Mr. Wors, a healing medium, related a partially successful case of cure, where the patient was given up. The spirits did not promise to save the patient, but so long as their directions were followed the Cambridgeport, Soptember 50 ; in Charlestown the two first Sundays in Oct. ; in Cambridgeport the first Sunday in Nov. results were remarkable.

be called soal instinct. This kind of faith never can be suspended, any more than man's immeriality or his corelation of things, as they are given to faith through knowledge—the intuitional or spiritual perception of things, as given through interior sight—or the interconscious feeling, or response of celestial can ever be suspended. The faith that has been a scort to a future and uses. It has brough in the to faith arout to solve the area of the solve are of the solve are of the solve are of the solve and Georgia. In October, arout to solve the solve are of the solve area o soul substance to colestial vorifies—neither of these can ever be susponded. The faith that has been not the real, original and natural faith. Organizational and educational— into the real, original and natural faith. Organization by the black of the supported woman out of her nar-bis parents—is always a bar to legitimate or nat-train faith. and has got to be removed. If there were and faith and has got to be removed. If there were and faith and has got to be removed. If there were and faith and has got to be removed. If there were and faith and has got to be removed. If there were and faith and has got to be removed. If there were and faith and has got to be removed. If there were and faith and has got to be removed. If there were

BANNER OF

MOVEMENTO OF LECTURERS.

PICKING BERRIES IN THE HAIN.

21 F. W.

Do you remember, Kilty, One misty efferpoot, Of a sweet, blue, faughing summer That parsed away too soon, When we, with willow baskets, Went over hill and plain, With Join and his unbrella, Fast barries in the weie 2 For berries, in the rain ?

LIGHT.

Oh, how we longhed and should f As free as were the blirds. Provoked to mirth, uproarions, By John's grave, witty words; And when the roin came pouring In torrents from the cloud, Cronched 'neath the old umbrells. We woke the cellocs loud.

And when the sun was setting,

And when his wir was seeing, And glory lit the bill. And clouds and mists were ficeing, We picked the berries still : And piled then high, and higher, Beneath the golden light. And watched the twilight armies Draw up the are of wight.

Draw up the car of night. And when, with baskets laden, We wandered, homeward hound,

We heard I a shadowy places The Katydid's weird sound ; And saw the dusky fire-files Flash in the summer dark, And talked of Eastern glow-worms, So like their tiny spark.

So like their tiny spark. Ah. Kitty. blue-eyed Kitty 1 That day lies for away, And much of mirth has loft us, Deny it as we may: But womenhood has bronght us A something better far--That was the lire-fly's flashes, This is the glow.worm's star.

I know not in what distant land Gay Johnny rests his head, Or if with him as plensantly The checkered years have sped; But; from his proud, young manhood, Has he c'or turned sgain. To pick in dreams the herries Beneath the summer rain?

I watch the golden somets. When mists and clouds depart, Then memory litts the pictures I've treasured in my heart; And brightest of these pictures, And one that brings no pain.

Is a gay group picking berries Beneath the summer rain.- Godey's.

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CANCERS, ULGERS, TUNORS, and Sosns of all descriptions. But not of a hereditary na aud cosns of all descriptions. But not of a hereditary na ura, granted in the mess and factory manuter. He would call attention to his newly discovered

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LEBALDINGS I SLOOD PURIFIER, PULNONARY STRUE, DIORRTIO SYRDE, NERVIER DIOPS, GOLDEN TINCTURE, LION PILLS, do., do., do., do., do. manufactated from directions received will under spirit-

MARY MARTA MACONDER, Will lecture at Cambridgeport Warns the month of October. She may be addressed at the apper of Light effice, Beston, care of Chas. II, Growell. maintence, 25:25 Persons intending to visit the above institution for Miss Elizateuri Low, iranesspeaker, of Loo, Atlarague Oo, New York, loctures at Ellington and Sing's Corners, (Cattaraugus Co.) every fourth Sabbath. Sho will answer cails to hotoro in Chautauque aud Cattaraugus Couplies.

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here of hor sex. The Dr. has spared no pains in fitting up his institute for the necommutation of the sick. Give him a cull and tost his remtedies. 13w June 80. CHARACTER READING EXTRAORDINARY. U PON reculpt of the Ambrotype or other truthful pleture of any person of ellier sex, (accompanied will not ob-lar and six real stamps to prepare relating to reaching a correct definection of the character of the original, with bints on health, their adoptedness as a companion for life, and much other valuable information, occupying at least our charge written more. Bartheating of ADAPATERD, or four closely written inges. BATIBEATION OVARANTERD, or the money refounded. Address. PAUL J. LANDOR, M. D.

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ULTY AND HODEREN CONSISTS OF MENICINE. This superior madel health, Institution posteres, it is consel-entiously believed, superior clasms to public confidence to any other in the United States. IN this Important particular, viz :- It has been the carnes t enderwor of the faculty to investigate, and theroughly u derstand the numerous medern Maiadles, which have be come so very provable and fail, especially to the young known as nervous debility. The external inanifestations of this class of diseases or ficharation and Exhausitor : Maras-tins or a wasting and consumption of the vital fluids and the magendar and nerve (issues); saliaw countenance; p-led ling; districes of the lical; impoired inemory; ifomes of pyomuscular and nervo tissues; sallow countonanco; p-le lips; distinces of the lical; impaired memory; illumes of sys-sight; loss of balance il is the brain; nervous denfuest; jaal-platidue of the heart; great reaticsances; despondency of spirits; dreamy and restices steep; fotici or bad breath; villated or morbid appoil(e; ludigestion; liver complain) diseases of the kidneys; suppressed function of the skin spinal irritation; cold extremetics; muscular doublity or las-sludo; rhoumatic and neuralgio pains; hurrled breathing cough; brenchills; acroness of the threat, entarrh and dys-bonits tobereals rootsumption. contic tota-realist communition.

poptiof tobercular consumption. ALSO, REARTATUE DEFERSA. known by capricious spher-tiles; sense of weight and ruliness at the pit of the stomach: irregular bowles; tongue white; severe landuating path daring between the shoulder-blades from the stomach; pulse quick and irritable duil, heavy aching path across the lense secessive depression of spirits, despendency so intence us of-ten to excite the meat painful ideas; hence this class of dis-orders intralably failed in main selfminitor, so that had and un-mesimilistic chylo gois into the block. It should never be forgotten, therefore, that some of the worst and meast fatal discusse i which first is helt; commence which indigestion. Among others, it derelops consumption in these predisposed to taboreniar depositions in the ings. The Directors and Faculty of this institution great discusses of natural and scientifies of the directly with great direction entry discusses, by the judicious combina-tion of natural and scientifies and reals that directly and reals that direction entry discans and judgment that directly with great discinstic observed to build up throw of and reals that its of natural and all the old science reals of sub-mercury, colond, and all the old science routed is a mediated at the faitiguion. A word of faitame. Conscientions of judgments in the trading discinstic observed to build up throw of and reals that and conscientions molyces. FAILERES shall not be drugged at this faitiguion. ALSO, IRRITATIVE DISPETSIA, known by capricious appo-

A Word of Solemn, Conscientious Advice to those

A Word of Solourn, Conscientious Advice to those who will reflect 1 Statistics now show the solourn truth, that over 100,000 dis in the United States annually, with some one of the forego-ing diseases, developing consumption, prestration of the vital forces and permature docay. There cannot be an effect without its adequate cause. There cannot be an effect without its adequate cause. There cannot be an effect without its adequate some and often little suspected by hereats or guardians, and often little suspected by hereats or guardians, and often little suspected by the vicins themselves. In view of the await destruction of human life, caused by such doublicating diseases, such as Sparmatorrica, Sominal weakness, the vice of self shues. Spinal Consumption, Epi lopey, nervous spasme and diseases of the heart-and in view of the grees deception practiced upon the community by hase pretenders—the Directors and Faculty of this Institution, con scientions ju stature the part, may be treated at home: On application by letter they will be furnished with printed in-terrogateries, which will enable us to sond then irreal will or Express.

terrogatories, which will chable us to send them treatment by fail or Express. ABS³⁵ All communications are regarded with sucred and consciontions fidelity. The Institution gives the most quescontionable reference to men of standing in all parts of the country, who have been successfully queed.

We may be standing it and parts of the country, who have been successfully sured. $\mathscr{X}\mathscr{Y}^{**}$ A Treatise on the causes of the early decay of Ameri-can Youth, just published by the Institution, will be sont in a scaled envelop, to all parts of the Union, on receipt of six counts for postage. It is a thrilling work, and should be read by story person, both male and female.

by every person, both male and formale.
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bot such defects, there would be no need of education her up from the stage, and placed her in the pulpit. her up from the stage, and placed her in the pulpit. her up from the stage, and placed her in the pulpit. her up from the stage, and placed her in the pulpit. her up from the stage, and placed her in the pulpit. her up from the stage, and placed her in the pulpit. breather in the pu faith. It is external to the original and natural faith. to which I was opposed. I went home feeling that There is a suspense of this kind of faith. Why? my family and friends were disgraced. But that Because the organizations of men have been im training of the spirits has brought me in my normal stato to entertain different views and givon me the proved. Men have grown out of their former planes and hence has ensued a suspense of their organiza-tional and chucational faith. The race is becoming courage and ability to utter them. In aB. Davia believed that the reason why mani-

elevate the poor.

way.

tions are addressed to them.

Mr. Cours said that if the manifestations were to

Mas. SPENCE did not intend to be understood to

long as they ought. The fact was, that in some places, after manifesting themselves in the most re-

markable way for many months, they had ceased. The families that had opened their houses to the pub-

lie freely, had perhaps done all that ought to be ex-pected of them after two or three years of constant

demonstrations, attended with great expense and

the sacrifice of much valuable time. She did not

think the spirits were leaving the world, but their

mode of cooperation was different. In ten years there might be no more rapping, but doubtless the spirits would accomplish their work in some other

A mad bull broke loose, a fow weeks ago, in the streets of Cincinnati, and rushed furfously through a

crowd of men and boys. It was, says a joking cotem-

potary, an instance of the knocking down of a score of

with simply watching happy people.

are beginning to think on all matters—religious were disautified and were withdrawing. Once they were assisted and were withdrawing. Once they tried to establish a philosophy which would relieve that oburch. Religion has gone out, and le sitting on the for human beings to attain such a derece of the the stating of the s church. Religion has gone out, and its sitting on the ctarnal hills, walting for her bridegroom. The shurch is asleep, and mumbling thiogs fit only for obliden. It is losing, day by day, its members, impliedly if not avowedly. Mon cannot long resist the voices of reason, nature and intuition, and there would be heard or a table tipped, or a médium in-spired, unless there was a chord struck which had not yet vibrated, that should stimulate Spiritualists ill at last bo a stampede from its barriers, which, to carry out the great principles taught them. People think they can neglect their duty here and make up for it on the other side. Poor deluded creatures ! like bars, confine what would otherwise be progressivo soula

But if there has been a suspense, there can be a renewal of faith. In other words, true natural faith onn be made manifest. The gospel of Spiritualism is new retiving true faith. Mon believo new because they know. They have the gifts of the spirit-of healing, of speaking in unknown tongues, and of onsting out devils. They have a gospel in conso-nance with nature and renser. But men may be in-tellectually Spiritualists, without being spiritual. Let us not regest satisfied with the gospel of nature and ed some plan of constraints of spiritual states with the gospel of nature and ed some plan of constraints of the spiritual states with the gospel of nature and ed some plan of constraints of the spiritual states with the gospel of nature and ed some plan of constraints of the spiritual states with the gospel of nature and ed some plan of constraints of the spiritual states with the gospel of nature and ed some plan of constraints of the spiritual states with the gospel of nature and ed some plan of constraints of the spiritual states and suggest is the spiritual spiritual states and suggest is the spiritual states and suggest is the spiritual spiri tellectually Spiritualists, without being spiritual. ists showing their faith by their works, and suggest Let us not rest satisfied with the gaspel of nature and ed some plan of co-operation by which a home reason-with spiritual facts and gifts-but let us might be built where tenants would be relieved from the fath fath at the start would be relieved from the heavy burden of rent. In that way they might rise to that faith of which Paul spoke-the interconsolous evidence, through feeling, of things not seen intellectually or intuilively. When man comes to this feeling, then he is conscious of things not per-cepted by the intellect or intuition; but it flows down gradually into the sphere of intuition and in-ceived, however, that it was necessary for others to down gradually into the sphere of intuition and in-ceived, however, that it was necessary for others to tellect, and at last is crystallized into the solid sub stance of the individual obstractor. So all gifts of think the manifestations would censo. He attended stance of the individual obstractor, so all gives it think the mannestations would conserve the active of the progressive planes, to which it tends. Now we circle; they were taken notice of, and the manifestaphilosophy in unison with nature, reason and the spirit; hence there is getting to be a renewal of By and by there shall come to man a faith faith a triunity in a unity-and man shall be in unison with the outer, inner and innermost.

THE STRITUAL CONFERENCE

A Conference is held at Dodworth Hall at three o'clock every Sanday afternoon. The question now under discussion is, "What evidence is there that disembedied spirits have over communicated with mor ols, and what are the uses of such communication? On Sunday, Sept. 2, Mrs. Albert Brisbane was called to the chair.

Dr. Cours opened the discussion by remarking DR. GOILD opened ino inscussion by remaining that this question had been under consideration three successive Sundays, and yet nothing at all had been said about the use of these manifestations. The sum total of the remarks seemed to be to prove that man is immortal. He thought it was of little use to know that, unless it led to practical results. We are not fit to enter the spirit life unless we are We are not fit to enter the spirit life unless we are persons by a bull-rusb. born again. That is not an easy task, but requires persons by a bull-rusb. self-denial and discipline for a lifetime. There is no rule laid down by our modern spiritual teachers how it is to be done, and in general, Spiritualists set but meat depends upon extraordinary and difficult conlittle value upon the doctrine of a new birth. It is ditions. We can make ourselves very happy for hours an individual work.

and 20th. Address, Bristol, Ct.

Mas. J. B. Batrit, Manchestor, N. H. Will speak in Hold erness, Sept. 10th. Address at Campton, care C. W. Cook, CHARLES A. HATDEN, trance medium, will answer calls to colure west or south. Address, Livernore Falls, Mo.

ing wherever she may have calls; she is dragaged permanont-by one half the time for the coming year. Address, Asbia-bulg, Ashtabula Co., Ohlo.

Mrs. M. J. WILCONDON, would notify the friends in New fork and Obie, that she will answer calls to lecture during he Full and Winter in that direction. Address soon, at Strat-

Nus. M. B. KINNEY, of Lawrence, Mass., will speak in

Mar. R. I. E. Burr will locure in Randolph, Mass. Forth Son day in September. Address bur at 8 Columbias, Boston. Miss ELLA E. Grason, will speak in Lyons, Mich., the first three Sundays in September. She may be addressed as abore.

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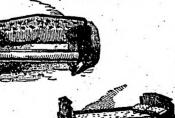
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8

Ant quoted orios, and Jewels for works long, That on the stretched fore-finger of all time, Epstie forever."

Oh, weary moments, weary hours and days. Oh, weary years, pass no more quickly by; Datable weary texes, pars no more quickly off, I and all weary with your long delays, I have not lived, yet half would wish to die. On, weary life, bast then aught other birth. Than in the mystle shalowings of a dream?

Is any real boing in this earth," Or do ourselves and all things only seem ?

Life 1 1 am sick to very death of three, Of thee, if that indeed I feel thy glow. If I am not, an cometimes seems to me, A misty phantom in a phantom show. All things are dreary ; to what end is youth ?

f that am young yet feel so tired and old ; Oh, languid life, and hast theu not in truth In all thy dross one little grain of gold ?

All things are dreary, all things are a dream, Ob. Big. If then art nought but troubled eloop. Fade quickly by for me and cease to seen. Or art then carnest, give me life more deen. [Creil Home

Most mon, seasonal and blind, in their finituries and carons es, say of Womon: "They are flowers; let us pluck them; let us inhale and enjoy their perfume; they bloom only fur our pleasure." Oh I how much greater the pleasure we be if they would cliertsh the poor flowor, if they would loave it on his stem, and cultivete it according to its nature 1 What s charm of happiness would it not give back to him who would dovote his soul to is t-[Michelet.

Winter I no dread of thins approach shall fill Our hearts. Come in thy levely robe of snow Jawoled with feloles. Blow, flercely blow, And hush the habbling of the shellow rill. With thy thick breath ; wide over every hill And echoing vale thy radiant mantle fling; Down to thy feet in swift submission being The bread oak's stubbern head; and with thy shrill, Thine swith voice, the very mountains shake. Yet shall our souls be caim. For He who bides A golden purpose in a cloud all dark. Thy busy hand in every motion guides, Beauron the victory to our storm-met lurk. And points to fair Spring laughing in hor wake I [John Ellis.

Peace is better than joy. Joy is an uncasy guest, and al ways on tipton to depart. It tires and wears us out, and yet keeps us over fearing that the next moment it will be gone Peace is not so-it comes more quietly, it stays more con tentedly, and it never exhausts our strongth, nor gives us one axious forcasting thought. Therefore, lot us pray for peace

There lies a den, Beyond the seeming confines of the spece Made for the soul to wanger in, and trace Its own existence of remotest glooms; Dark regions are around it, where the tembs Or huried griefs the spirit sees .- 1 Keats.

Often when a preacher has driven a nall in a sum place, i stund of clinching it, and securing well the advantage, he hammers away until he breaks the head off or splits the board.-[Taylor,

Our times are in God's hands, and all our days Are as our needs : for shadow as for sun. For cold as heat, for want as wealth, aliko, Our thanks are due, since that is best which is, And that which is not, sharing not His life, is evil only as devoid of Good.-[Whittier,

Offensive pride, which is intolerable, produces defensit pride, which is only self-respect,

[Reported for the Danner of Light.]

BOSTON SPIBITUAL CONFERENCE. TUESDAY EVENING. SEPTEMBER 4.

The Boston Spiritual Conference is held at the Hal No. 14 Bromfield street, every Tuesday evening. QUESTION-Love.

Dr. GARDNER was called to the chair.

DR. P. B. RANDOLPH.-I think I owe't to myself to state that no thought upon this subject has been spoken here by me for the sake of being on the oppo-site side. All I have said of physical love has been uttered from the fullness of an bonest heart, believing what I say.

What I say. Let us open up another page of this love volume, and demonstrate its substantiality, its absolute physical nature. It is proved to be material, for reasons I have already stated; and, let, in the third list of reasons: Because up men or women were ever yet jealous because their legal partner loved some one else with a "divine," a "spiritual" or "angelio " love. Why ? Beenuse the common sense of all mankind affirms that the sentiment of Admiration the transcendentalist's "lovo" is a mere set timent; but that the outflow of the love of the body itiya lass and was a

and their flemedy," will speedily to transform into a presistance, contention, and stille, until they had acand their itemoty," with specify routaneous intring a residunce, contracted, not study, which they have a happy heaven I advice the philosophers to read it. commuted sufficient power to torn our individual file. Love is life, is head, is energy. The old wheel and erreal the perjectal multion of floot or heads knew it, when they tried to requiring the inclup David with a Bathsheba bath ; but it did a't work. Why? Because his excesses had deprived him of responsive power. He was that awful epec-could at his phase of love no innu can teach—each part help. The could that would not if it have been been been been and and help itself, and would not if it help. The soul that would be truebt must

and of responsive power. He was that awful spee-tack—a human wreek. 7th. Christ was perfect love, incarnate. That's why he was so good a doctor. Mediums area by the laying on of hands. How Y They rouse up the lorguns of the patient by infusion of their own love. If they keep it up long it is dongerous—they waste away. Wiy? Recommendation lows a webland of the low and with the standard away. By 2 Recommendation lows a webland of the low and where away. By 2 Recommendation lows a webland of the low and the low

away. Why? Beenano their love is exhausted. 8th. There is a class of human vampires in the world who draw out the love of all of the apposito to look out of, and no other person is Bih. There is a class of human vamples in the to the out of, and no other person is able to see world who draw out the love of all of the apposite for what 1 see, think, or do-not directly blaned; for what 1 see, think, or do-not directly blaned; but you all know, while there is one remaining betterange. I speck to professional wamplers, but you all know, while there is one remaining betterange.

exc with whom they more feel the virtue going from them in shom they more feel the virtue going from them in strongs. I speak of professional vampires; but you nil know, while there is one remaining below us, or less perfect than ourselves, we are affected unfavorably by bin, to say the lenst. Phrenology, in my julgment, is the key of self knowledge--nnd when we know ourselves we shall understand our brother-consequently shall see more readily, and in a truer sense, the design and effects of Nature, God, Love, goodness, wiedom, and I will add, if you please, what some call self --for they are all the same to me-are the cause of all motion, all the state of their love in five minutes. If I was a young woman, I would marry the man whose avowed affectine for me survived a good strong course of cathartic medicino, and cold baths in the with there is a sole of an ardent lover. It's astonishing to behold the effect of cold water ponced down the back of an ardent lover. It's astonishing to behold the effect of cold water ponced down the back of an ardent lover. It's astonishing to behold the effect of cold water backs? Why can't it withstand hunger, cold, sea-lakness and chomel?

oranium of man, as now discovered by practical phrenologists, but through all the varied organiza-tions, both in the animal and vegetable kingdoms. erate into the worst sort of vinegar so soon ? In conclusion let me say, that while contending We have been (aught that genuine love was only manifested through the organ called benevelence; for the materiality of love, I do not deny the exist ence of a moral force somewhat analogous. They call this force Religion, --and its domain is the human soul, just as love is in the human body. We shall outlive all earthly loves and all earthly maione; for the only mission of love is to stock the world. To that country where we go at death, we shall carry our religion, our hopes, affections, memories, faith, justice, pity, mercy, benevelence, generosity, and goodness; but love is then left behind. We shall no longer fall before it, no longer studies in it folls; no longer be led astray by its falschoods, or be pierced by its arrows. When I get there I expect to grow now loves, fitted and adapted to the new con-ditions. When there, it will be time enough to excredue my "Divine loves and nature," for there perhaps then enough the core of all effore; its, no longer to the date to the new con-pierced by its arrows. When I get there I expect to grow now loves, fitted and adapted to the new con-ditions. When there, it will be time enough to excredue my "Divine loves and nature," for there perhaps for the materiality of love, I do not deny the exist ditions. When there, it will be time enough to exercise my "Divino loves and nature," for there perhaps they will be needed, but while here my time is best employed in purifying the every-day burnan life, and cultivating and cleansing the human lives. Philo-sophere may call us all by the title "Angel," por-hans they are such, but as for me, I am only a poor, weak, fallible, erring MAN.

J. Encon.-When we contemplate the first natural phase of love, its affectional sphere of causation, we perceive the effect to be an embodiment of the imme-diate cause. It is similar to, not far removed from

diate cause. It is similar to, not har removed from it. We find by observation and experieonce in prayer, that it is difficult to determine which is first, the de-mand or supply. It is like the oak and the acorn. Neither is first; but rather that obemical or spiritual gestation, that reveals the indwelling regency of love, in light and life, or cause and effect. Causation is a protect that so exampt full which is first floct old, we are not to be praised for it; we cannot Avoid scoing as we do. Goodness and groatness are only to be respected ; ignorance and imperfection are daily to be respected, ignorance and imperfection, only to be pitted and cared for. Combativeness gives courage, boldness, inclination to resist physical danger. Who of us bere can dispose with the love which comes through so perfect, that we cannot tell which is first-God that givet the soul, or the soul that received his life. It seems, like the begotten conception of truth in thought, to have been there before it was per-celted. While the child is being formed for birth, might as well be without the power of benevelence the mill on low of the power of benevelence the milk, or love element, is being formed for birth, the milk, or love element, is being developed for its food. The mother has as much desire to give, as the ohild has need to receive. Each is equally benefited, ohild has need to receive. Each is equally benefited, ness and distructiveness. Both are equally good and necessary in their place, and all are aliko necessary The effect or tone in the soul's sphere of love vibrates to make up the sum total of man. But the bighest through the web work of the universe-each thoughta thoughts and acts of all the loves, and those which through the web-work of the universe—each thoughta thing of life. It has its fellow to meet, its use to per-should govern all others, come through the moral spend, "Giory to God in the highest, and on earth peace, good will to usen." Although the abstract tone is discreted from, it exists in, and is dependent upon, the concrete, the basic body of God. In the lowest, mental or spiritual food taken, has its part to per-form, as a causative substance or embodying essence. mental or spiritual lood taken, has its part to por- haserido, that it to bere mainteen through the form, as a causative substance or ombodying escaves. The food that supplies the body, in and through the tain, and source of all good-also that one was blood, with physical matter in which to unfold or equally good with the other, and all equally neces-embody itself, furnishes also the metaphysical or party in their places. Therefore I must make an spiritual element...the blood of the soul...in which to effort, to have my assertions appear somewhat unfold its interior cause, or divine and all-pervading reases a de. essence. The lowest phase of love is the outer court. We have in imagination, before us, a field contain-

essence. The lowest phase of love is the outer court in which we have in imagination, before us, a bein contain-of the temple of life, its kitchen, the callmary depart-ing ninety two kinds of fruit, all differing in tasto ment, (in conjunction with the garden of the Lord,) in which we live until the other apartheents are spiritually opened and furnished. No soul can over-tate the importance of this first phase of love. It cannot be outgrown or ignored. It may be regen-reated or iterargrown or ignored. It may be regen-treasonable, that the forces which give life to the cannot be outgrown or ignored. It may be regen-treasonable, that the forces which give life to the cannot be outgrown or ignored. It may be regent reasonable, that the forces which give life to the erated, or transformed into more interior or divine trees which bear us the delicious fruits, and the erates, or transformed into more interior or divide brees which give life to the trees and the shrubs tion of the other parts. We must study sub, or thorough bass, sound its notes and lears their use, plum, are different, is power and quality, as to say before we can appreciate the great anthem of univer-that all mind, spirit, and love, and all the various sall life-the music of the spheres--the how the most powers and feelings, manifested through us, come interior, or divinely natural, lives in and expresses not from the one great fountain of intelligence, and interior, or divincity natural, investing and expresses not from the one great countries of interingence, and itself through all others. The body cats, the stomach not of the same quality. The precise manner which digests, the blood circulates, and embodies its sub the trees and shrubs, so varied in their organiza-stance, and unfolds the love of animal life. So also then, extraot from the same fountain or sources, opthe spirit cats, the mind digesta, the love circulates, parently different ingredients, is yet a mystery to and embodies its substance—the love of the interior use. No less a mystery is the manner by which our and embodies its substance—the love of the interior [ue. No less a mystery is the manner by which our basic life. Man, under God, through laws, is master of him-self when, and in proportion as, his spiritual oye is as that from which the trees and shrubs draw their opened. He tooks to his foundation, the rock, its discreted particles, the work, the wood, the hay and the stubble. Turning his eye interiorly, he perceives that the resisting, contentious deg that fights, eats lions' food; that the pencefal, loving lumb freeds upon the mountain sides, drinks the living water of the value, and reflects the sumbine of mach. and require no rest; and, in fact, there is no stop or he valley, and reflects the sunshine of pea rest in the universe of nature; all is obange. There is obange in hife and change in death, change in The soul, in the first phase of love, may be what is rest in the universe of nature; all is obange. There is obange in life and change in death, change in elcoping and change iu waking, and this is a life of continual change, and every change is progress. Then if the highest phases of love, manifested through mertals, and those which should govern all them then the the threath and the should govern all called moral, through fear. It may profess Chris tianity, possess its forms, the more husks, ofttimes the very skins of truth, "stuffed and set up." But it cannot possess pure and undefiled religion, that needs no progression. He may be a spiritlet, but he others, depend on the strength and harmonio cannot, in any interior sense, be spiritual minded. o such, the most divine metaphysics are like pearls dition of the house through which we think and act, there is no such thing as perverted love. Then, if this be the fact, let us all see to it that we build before swine. "If we have not the spirit of Christ, we are none ! his." If he is not formed within us the hope proper and harmonicus houses for our children, and then that love which is so much needed to enable of glory, a living substance or spirit entity, (in a then that love which is so much needed to enable figurative souse.) we are without God and without mortals to endure the trials or changes of life, will sone in the world. In other words, figuratively, we ever guard and guide us on our journey toward the re bastards, and not sons. It is impossible. No summit of perfection. theological belief, creed or canonicals can transplant MR. HASKELL .- An orthodox minister once said he from hell to heaven without transforming the affeo-tional nature, or regenerating the love element had presched fifteen years, and had just found out what Christianity was-love. But he was asked how he could love his enemies, or those whose pres through a successive conception, travail and birth. The second phase of lore, which we have likened to the shrouds of the ship, is preeminently prac-tical. It is the phases of friendship—it looks beneath the surface of things. It perceives that a true friend to one man is necessarily the friend of all. It perceives that a good bargain must be a true income to one man is necessarily the friend yes. In the old Washingtonian days, many were of all. It perceives that a good bargain must be good all round, like an apple, pear or peach. It is not speculate upon the needs of others, upon the principlo that might is right. It was the natural expression of this quality of love that bound built the principlo that might is report. It was the natural expression of this quality of love that bound built the principlo that might is report. It was the natural expression of this quality of love that bound built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo that might is report. It was the built the principlo David to Jonathan. It is, so to speak, a threefold Bro. Randolph has said, then love belongs only to cord, consisting of belief, faith and hope. This this earth. I believe in a gravitation of love, and cord, consisting of belief, faith and hope. This sphere of love connects mother earth, external un-it is this carth. I believe in a gravitation of love, and sphere of love connects mother earth, external un-it is this love which draws spirits to us. If the ture, Ged's mode of operation, with the Father God, mother loves her babe with her body, there is no aspirations in light and love to warm and purify the sons of earth. It is here that we successfully affix our guide lines of life. They here ores, bow and blead and unfold through service rendered each for all, the arch, sphere or roof tree in which the fowls of heaven and birds of paradise may lodge. Here is the union of parts in an attuned at one-ment that makes paradise possible. In this phase of love that the successive steps world, and all physical nature, blended ; and the It is in this phase of love that the successive steps of progression are causatively created. They begin in the most external condition or lowest hell, and reach interiorly to the highest heaven. Here wo fur-nish, fit, furl, and elew the sails of life, and exhibit the innute. divinity of our eraft, its adaptitude to the waves or earth and winds of bearen. It is in this ended stars and guide lines of life, and ended, love cannot exist in harmony and health. Mas. Pixz.—Lore is the ruling power governing both the metarial and sufficient and s this aphere of shrouds, stays, and guide lines of life, both the material and spiritual worlds. It is the that we lift aloft, that we generate, convert, and axis on which the aniverse rolls. There are a mate-transform the substances of the old soils into new rial and a spiritual love. There is an inverted or fabric doing it as the paper mill does of rags and self-lore of money, of power, and or gratifica-cast off clothing, by the collected embodiment of the tion of the senses. I do not deprecate any of these rains of earth and dows of heaven, dammed up by lower loves, for they are the steam that moves the

timeblinery of our natures i and I agree with some of the speakers here, that it is our fool which creates is this steam. I have nothing to say against them, in their place and sphere of use—as the errants of the source in the trainer in the second the master. The granite is as important as the mather but the best of the building of a beautiful monument is but the pedeatel should be pervend if to the apex of the place are or lower passions where they will to the restrey into the areas of the building our characters, lay the has no quality but requires food will be an object of the black when the oregrade a theory quality but the second to the apex of the place are or lower passions where they will to the name or passions where they will to the the that overy quality but the that over the second has no quality but requires food and the noty of the higher and more truly beautiful elements of our Divino nature. In contrast with the aminal or lower lower, there is a low of deity, of the aminal or lower lower, there is a low of deity, of the aminal or lower lower, there is a low of deity, of the aminal or lower lower, there is a low of deity, of the aminal or lower lower. This lows is the mediament of the aminal or lower lower, there is a low of deity, of the aminal or lower lower, there is a low of deity, of the aminal or lower lower, there is a low of deity, of the aminal or lower lower. This low is the mediament of the state of the place hold mediament of the low lower lower is a low of deity, of the aminal or lower lower, there is a low of deity, of the aminal or lower lower lower is a low of deity, of the aminal or lower lower lower is a low of deity, of the aminal or lower lower lower is a low of deity, of the aminal or lower lowere lower lower lower lower lower lower low - naturally and unnaturally inducially when it days in October; B.J. Finney, Eeq. four Bus-induces to barmonizo and perfect the individual man, and abnormally when it tends to his injury. I real-by like the thought that 'evil is a nore-selly in some Lead Bord for each month in their church. Bire, existing states of mind, in certain conditions, [] Or a few Stabalto. truth and goodness. This love is the embediment of God in man, though completely hidden by material surroundings. All births are attended with palo and suffering; so is the birth of the soul from a low to a higher plane.

existing states of mind, in certain conditions, it imny love what is altogether unlovely. At least, this trackes man that there is something higher, and far beyond his flatte comprehension; that there is a di-vino magnetism, which cumbles one to love an object altogether unlovely. We have perverted and false loves. The novel reader is under the stimulus of a perverted passion. How shall we know when a force in a which carden and mentily? Can we discor-Love fills the truly developed heart like an unfuth omed expanse of pure water. The soul that has not loved has never truly lived. The man that knows not love is far, very far from being a perfect man, in the lunge of God. "God is love;" and as we unfold toward the divine stature, we become more and more like him in all his attributes. The tree is known by is existing perfectly and normally? Can we discov-er no grand, immutable law in regard to this great the fruit it bears; so man is gaged by his soul's at-tributes and qualities. True spiritual love recognizes neither sex, nationality, nor color; it is free as God question? You find in the interior of Africa there question Y has bud in the interior of Africa there is an intuitive idea of right and wrong, among the natives, the same as in the heart of Christendom at this hour. Finally, my definition of the question to night is: Whatever renders me and my neighbor free, and ever dwells with the good, true and beau tiful, blessing alike the giver und the receiver. shall comprehend it fully ? It is quenchless, bound-less and eternal, and its light and warmth will ever happy, and develops us barmoniously, is fore. I can give no better explanation. benefit and bless humanity. Da. H. F. GARDNER.-I feel from my own experi-

MRS. R. H. BURT .- The manifestations of love in nos, that there is pleasure to be derived from com-bativeness and destructiveness. I believe love, and all love, has a spiritual origin. All loves are spirit-ual in themselves. I believe the whole man-all there is a manual to be a spiritual or spiritnan are beyond our power to analyze or comprehend. If a man or woman does anything good, it is because be or she loves to do it; the thief commits erime be-

If a man or woman does anything good, it's because he or sale loves to do it. This same low portades or ery human being. Love cannot be material, but is the spirit demands that it shall be done. The set is of man-is spiritual. I believe who here that he four the shall be our trives that we do not chan half, what in justico to ourselve and understand exactly the purpose and use of our ery human being. Love cannot be material, but is here spiritual. I cannot conceive of any love but spiritual to the spiritual. I believe who are and use of our expresses itself in strange and nover to be understood waye, but always according to its condition or plane. If he soul, the base main with which involves such ing and holy, or such fatl consequences, as the how can my wise friends maintain this ground, un-less they can designate the faculty which produces the monitor spin the strange and maintain this ground, un-less they can designate the faculty which produces the harmonious merces with a facultation and the base prot-ing, and point out its function. Beeing, foeling, and their place is purply a physical nature to the there of any love but the top assional its or is no 2 lifets and and body demands and ings and holy, or such fatal consequences, as the how can my wise friends maintain this ground, un-less they can designate the faculty which produces the harmonious mer and women. I cars not how may be afflicted, by writing and describing ing, and point out its function. Beeing, foeling, and their place is purply a physical nature of the auther of affliction. The money mut in all cases accompany is anoh, not work and its the mide is the auther of affliction. The one index out the strange and medicate a strange is probed to fuering as a physical power. It ways the friends maintain this ground, un-less they can discond the top the sould be the process is to the sould be the or out its function. The one the sould be affined and and boy or sould the top the sould be the outher and the outh of affined is the friends to the p Spirit, or love, as it comes through organizations, and especially, through the many departments of the houses in which we live, appears to us faite creatures as being of many qualities. But what ap-pears to mortals, many qualities. But what ap-pears to mortals, many times, as truth, is only a progressive state of things. In former ages, the people supposed the earth to be flat, but it did not prove to be truth. The people of old saw as clearly is appealed to—through those organs. The mind bears through the organ of the ear, and sees through the organ of the eye. The mind is the nominative of which the organ is the verb; it is not intransi-tive, but transitive. Love is a condition of the mind, there, how transitive. not see through ours; consequently they are not to be censured for seeing as they did, and if we see clearer through our windows than did the people of

tive, but transitive. Love is a condition of the mind, them, they must hunger and starve, and so dorange but not the object. Many indices and gontlemen have the whole physical system. We require *temperance* is a love of fushion, and will deprive themeelyse of is all things-not definances from any. If this every other advantage for the sake of dressing well, and will toil night and day-in season and out of less occasion for restrictive laws and presents; men would be superiority. Others have superiority. Others have noney, and in money alone man develops into a condition of harmony with gones and is centered their affect the natural excession of created with hunself, it will be through the natural excession of control to got inflationed eyes this proparation stands unriconsists their implifies and is contered their alice tion. These loves are not of the physical structure, but of the mind of man. The uncducated suck the companionship and love of those like them, and are not at home in the scolety of the polished and re-fined. Thus love is essentially a quality of the mind which influences us and governs us in every condition of life and state of action. condition of life and state of action.

M. P. SPEAR --- I believe I was born in the minority. Child has written and said about good and evil, that he loves all wrong doers, associates with them, and makes them his chosen friends and companious. I have always voted with the minority; and in this question of love, which really seems to have two sides, I am also in the minority. But in the "good But I fear Dr. Gardner will get a worse reputation than he if he talks as he has to night. time coming " I expect to be with the majority, if never befo Humanity is so constituted that it must love what-

ever in itself is lovely ; but it is equally true that by the action of the same law it must hate whatever in itself is hateful. These distinctions are not merely ideal or theoretical ; there are qualities in their very nature lovely-for instance, truth, beauty, bene lence, charity, candor, justice ; and there exist qual ities in themselves as positively hatoful - lying, meanness, tyranny, theft, oppression, slander, and a

Grove Mesting. The Spiritualists of Warwick, Mess., and violnity, will hold a uneeting near the Spirit Spiring, in asid town, on Tuesday, the 18th day of September, to commence at 10 o'clock A. M. and outhune through the day. Among the graakers ex-pected are Mrs. II. Durt, of Boston; J. H. Ourrier, Law-rence; Mrs. O C. B. Sawyee, of heldwinville. All other mediume, and speakers, and Spiritualists and their friends are invited to attend. If the above day should prove stormy, the meeting will be hold the day following. P. B.-Refreshments to be had near the pisce of meeting. Per Order, H. Bannza. bousand others. I know it is likely to be contended that these last I know it is inkery to be contented that these last mentioned qualities, not excepting ghasily murder, are all holy, lovely, heavenly. It may be contended that nobody can commit a crime until a desire or love for the commission of that orime has been created-that all desires are generated by the Almighty, and in consequence they are all equally holy. It may even be contended that we cannot love flod till we have learned to love this black list of arimes which he bates. Bome, who are ashamed openly to class this list of orimos among the virtues, fearful of giving offence, timidly assort that they are so-that i put, size and they are so how? why, "in some sense." Brave! day, the loth No doubt there is "some sense." in which the old er from abr public some

NOT BERY SAMANING. OLAYELAND, OHIO.-Speakers who wish to make appoint-ments at Chrofand, are requested to address Mrs. H. F. M. Drown, who is authorized to confer with them.

Painterrite, Ohto.-Miss Remarker and them. Painterrite, Ohto.-Miss Remarkarian Hardinge, will locture on be evening of . to 10th, and afternoon and evening of the Oth, and evening of 21st of Sopt.

WAUKBEILA, Wis. - Miss Emma Hardingo will locture here lataber 10(h. 17th and 18th

Br. Louis, I. Mo. --Moclings are beld in Mercantile Library Itali every Souday at 10 1-2 o'clock a. m. and 7 1-3 o'clock z. w. Speaker engaged :- Soptember, Miss M. F. Hulett; No-rowher, Emms Hardings.

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to cure in all ordinary cases. Price, \$1. OANCER SALVE. This Salva, when used with the Magnetic or Spiritual provers of Dr. Beect has never, is a single instance, failed to of effect a permanent and positive cure, no matter how aggres-a, rated the case. It will be found triumphanity officacions of the fatter of the set where the part effected is open; and when Dr. Sout's services cannot be obthised, these of any good medium, whose powers are simplet to such complants, will answer the purpose. Price, \$10. mill convert to purpose. This propersion is guaranteed to cure all kinds of isfam-matory rhournalien. and will how the system is a condition that will positively forbid a router of the disease. This propersion is guaranteed to cure all kinds of isfam-matory rhournalien. and will how the system is a condition that will positively forbid a router of the disease. The Station of the or \$10 a positive cure will be guaranteed. ALATIANA, OR HAIR RESTORATIVE. This astonishing and powerful Medicine can be used for

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able to see

s they could, through their own windows ; they cou

entailed. a positive loss, and was, goo is, and erer will be, productive of positive injury. The universal human instituct of this fact lies at the bottom of jealousy. If love is only a montal state, why do near, eren "philosophers," take physical vengeance on the despoilers of love's treasure house?

2ad. Cases have occurred wherein a patient has been so ill as to require a fresh supply of blood. This blood has been transfused from the reins of one person to those of the other-generally from a man to a woman; and there never yet occurred a case of this kind but that a deathless attachment aprung up between the parties. "Ah, that is grati-tude " you say. It is not; for a case is on record where the blood from a man's arm was conveyed into the veine of a young girl while she was in a swoon. The man fainted, was carried out, recovered. swoon. The man mainten, was carried out, recovered, and went to sea. The girl got well; grew up. Ten years elapsed; she became melanoboly-remained so; felt an inexpressible longing for something; she knew not what. War broke out; she left her coun try; went to a distinct one; still was unhappy. At worth the new walking show the strong present ity; went to a unknow out, and the statepy, it length, she was walking along the streets; passed through a crowd; went directly to a poorly chal sailor man; took his hand; felt her longing gralifled ; took him home-she was rich-had him cleaned up; married him in ten days; lived with him four years; was inexpressibly happy; found out that he was the very man whose blood ran through her vens ! I advise all the wives to get some of their husbands Jaquino all the arres to get some of their misonino blood transfused into their reins-it's a capital experiment-will pay woll! The inference is plain that love is a physical element, else how came that namelees looging ? 3d. That love is a physical element is proved by

8d. That love is a physical element is proved by its effects; for hunger conquers it. How many free-lovers live on cooling diet? Nary one! They go in for beef to a man—or woman. Women, under the pange of hunger, have been known to dine off a shild—(not the Doctor.) Porerty kills love by cutting off the supply of highly flavored food. Condiments Increase love; acids and alkalies very soon destroy it. Drunkards abuse wives and children, because the fuell oll and aquafortis, constituting the bases of the liquors drank, destroy the power of the glands alludod to the other week. Modern tangle leg whiskey, warranted to kill at forty paces, kills love at twi that distance, on principles purely obtained. The strawberry and pear, peach and grape, make love, and that 's why the French are such general lovers. Beer and mait desiroy love; that 's why England is the land of wife-misery.

4th. Methodist love feasts prove the materiality of love. The sisters affect the brothers, and then the brothers react upon the sisters. Love aura fills the room, and all become impregnated therewith, especially the sisters. They all become psychologized, and call it the "grace of God." It's a very good sort of psychology-I rather like it. A brother prays, the more vigorous his body, the more unctiwill his prayer have ; his love is at high tide. Next day he finds himself played out, and can't get up the glory again, except on a capital of good enting i oth. The here-element may become diseased -it

is often so. That's the cause of so many miserable familics. The love of a man being diseased, acts as direct poison upon his wife, in consequence of which she soon grows thin, pale, or sallow. Affection and respect fly out of the window, and the home becomes Affection and a hell on earth-a hell, too, which a little common sense, such as is set forth in the production called "Human Love, in its Physical Aspects; its Diseases Devil is the vericet saint in the whole calcudar.

Well "some series mater is a good thing, an excellent thing, especially if employed about sensible subjects, and used in a sonsible manner. But the sense in which vice and meanness are good and holy is so remote that I thank God it does not come within the

remote that I thank God it does not come within the common humanity. It is oue of these somethings. pardon me if I say sophisms—so therealized as to be reached only by these minuts which have been sharpened to a wire edge. In order to leve God supremely, it has been con-tended we must first perceive that everything is alike good. To the supposed discovers of this idea, great mental originality has been awarded. I readily see and admit a good share of ingonuity; iden, great mental originality has been awarded. 1 readily see and admit a good share of ingonuity; but excuse me if I am too obtuse to perceive the originality. I had supposed the destrine as old as the history of man. In what one particular does this doctrine differ from that whispered into the willing car of Madam Eve in her celebrated flower

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 Berger of Madam Ere in her celebrated flower grander, by that takened ald presober, styled the spectra in temple open stability.
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lovo with the bad, the hatful, the unitrue, the infer-ence is too plain to aced any further illusitation. In closing, what shall be said of that new kind of love generated by the action of pork and beans, cab-bage and pointoes, upon the digestive and scoretive organs in the neighborhood of the stomach? As Burns said of the davil, "And that he never comes corred" is a model pity."

"And that he nearer comes correct" Is a muckle pity,"

so it has been said of this new love, "if it never goes below the region of the stomach, it is a distin-

goes below the region of the stomach, it is a distin-guished mercy." I am at a loss for a name properly to designate this matter. I suppose, however, we must call it physical-or, better still, in honer of its great discoverer, Randokhian love. If now, as for betty of the state of the store of the store of the state of the store of the store

Breat discoverer, training num inter and the state of the

To the Friends of Progress. There will be a Convention of Refurmers as the grove of J. P. Daniels, in that town, of Mancheater, Boone County, Illi-nuts, six miles cass of Belort, Wiscousis, on Satarday and Bun-day, the 16th and 16th days of Soptember, 1960. Able speak-ers from abread will be the attendence. Bpiritualists and the public guernily, are invited to be present. The houses of friends in the vielniby will be thrown open for the entertain-mont of prophs from a distance. J. F. DAMISLA, B. O. MARSTON, P. L. ELLIS, Committee Committee

B. O. MARSTON, G. H. Blija, Committee,

Picnic and Grove Meeting.

To the Friends of Progress.

bins. R. H. Bunz.-Many infer from what Dr.

On Tuesday evening, Sept. 11th, the Conference

"Mr. Somerset, why don't you get married?"

Because I am too modest to ask any young lady to

will discuss the question of "Future Life."

turn a somerset."

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July T.

Grove Meeting. God's spacious Temple open stands Where Nature's ancient forests grow; There Truth and Light from angel bauds Free as Lifu's waters over flow.

NEWDORTFORT.-Regular meetings are hold every Hunday at 9 1-3 and 7 1-3 r. M. at Esser Hull.-Mrs. Uriah Olark. of Auburn, speaks Sept. 18th.

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